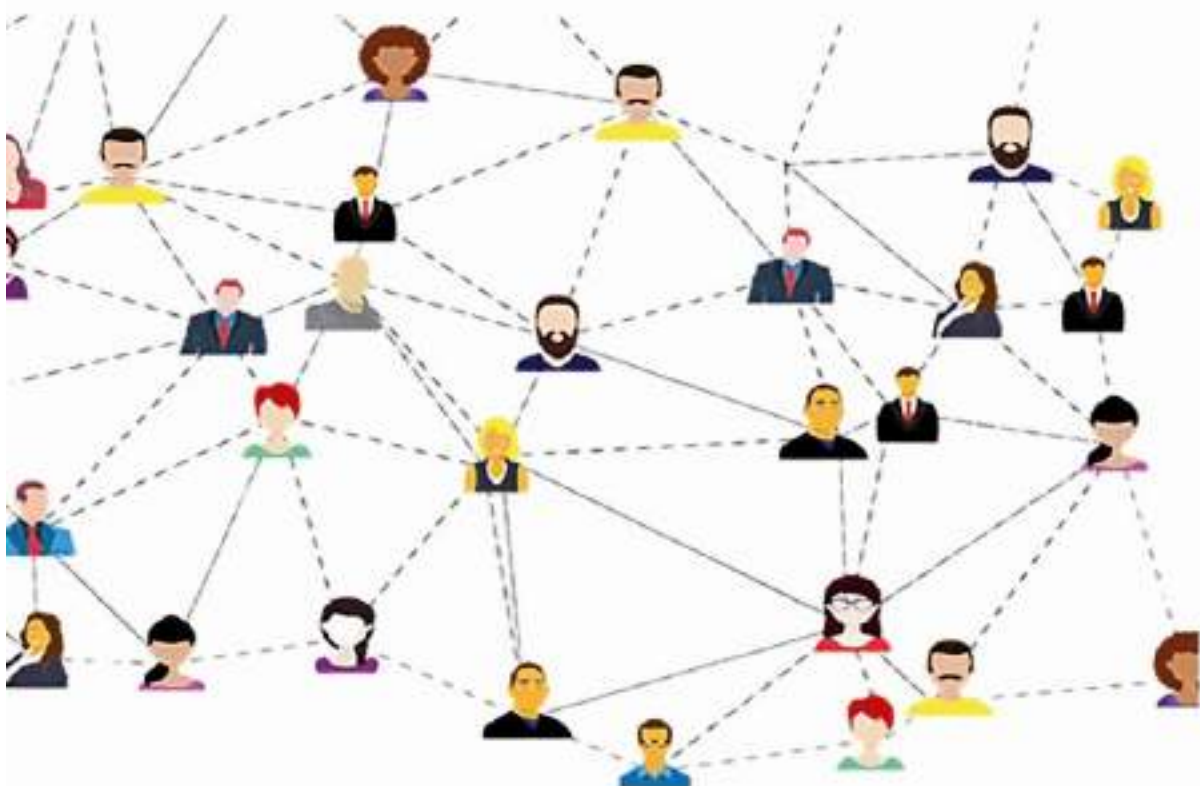


THE INTERCULTURAL DIMENSION OF FOREIGN LANGUAGE TEACHING, LEARNING AND ASSESSMENT: THEORY AND PRACTICE

Edited by
Prof. Dr. Dinçay KÖKSAL
Dr. Özlem KARAAĞAÇ TUNA



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FOREWORD

When foreign language teaching, learning, and evaluation are viewed through an intercultural lens, it becomes clear that language has evolved into a process that includes intercultural interaction and understanding, rather than simply teaching words and grammatical rules. In this context, culture, which is an inherent part of language, is an important factor that enriches and adds meaning to language learning.

The intercultural dimension of foreign language teaching aims to provide students with context and communication skills that extend beyond language. Understanding that language is more than just words and grammatical rules allow students to better understand the societies and cultures in which the language is used. The intercultural dimension in language teaching informs students about the social norms, traditions, behavioural patterns, and values of the societies in which the language is spoken. This allows the language learner to interact more effectively with his or her contacts while also developing culturally sensitive communication skills. Furthermore, the intercultural dimension of language learning provides an opportunity to understand how the language is used in real life. Language is more than just the act of putting words together; it also includes the ability to understand how to interact within a community using those words. For example, teaching students cultural elements such as everyday expressions, traditional rituals, expressions, and slang enriches their practical language use. The intercultural dimension in assessment processes takes into account students' language proficiency not only through grammar and vocabulary, but also how they communicate in a cultural context. Exams and performance assessments can be tailored to evaluate students' cultural sensitivity, expressiveness, and language skills in a cultural setting.

The current curriculum and the design of new curricula are critical in language learning. Curriculum design is a planning and organizing process that guides educational processes. Curriculum design and intercultural competence play an important role in enriching

educational programs and providing students with a global perspective. When intercultural competence is integrated into this design, students have the opportunity to learn about elements of different cultures such as art, literature, history, and language. This broadens students' perspectives and helps them understand cultural diversity. Integrating intercultural competence into curriculum design aims to help students develop intercultural communication skills. Aside from grammar and vocabulary, communication skills include intercultural sensitivity, empathy, and effective communication techniques. Intercultural communication skills are developed by giving students opportunities to interact with people from various cultures.

Improving intercultural communication skills has become a key learning objective in today's globalized world. In the classroom, students can learn intercultural communication skills through a variety of effective practices. Intercultural discussions in the classroom, cultural exchange programs, culturally themed project studies, participation in cultural events, intercultural communication simulations, and intercultural sensitivity training are all effective studies that promote learning through experience while also strengthening cultural interaction in language teaching. These classroom practices are designed to provide students with the skills and awareness required for successful intercultural communication. This allows students to acquire not only language knowledge but also the social skills required for successful intercultural interaction.

This book examines teaching, learning, and the intercultural dimension in language education, both theoretically and practically. The book, which includes original research, offers new perspectives for teachers by addressing developmental methods.

We would like to thank the authors and experts who contributed to the present book. We'd like to thank the entire publishing house team for their contributions to publish this book.

Prof. Dr. Dinçay KÖKSAL & Dr. Özlem KARAAĞAÇ TUNA

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CHAPTER I

**THE ANALYSIS OF THE STUDENTS' INTERCULTURAL
COMPETENCE IN STATE AND
FOUNDATION UNIVERSITIES IN TÜRKİYE**

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ABSTRACT

The basic objective of this research study is to get an understanding of prep school students intercultural competence in terms of gender at state and foundation universities in Türkiye. It also seeks to determine whether there are any changes in students' perceptions of intercultural competency when these two situations are considered. A 19-item questionnaire with four components like attitudes, knowledge and understanding, actions, and abilities was used to learn about students' perspectives of intercultural competency in state and foundation universities. The study included 210 students. The findings suggest that students' intercultural competency was low in both types of schools, though Foundation University students have been identified to be more outstanding concerning attitudes and skills.

Keywords: *intercultural competence; foundation universities; state universities*

I. INTRODUCTION

The rapid developments in technology and globalization have been very influential in the relations between people and countries in the world. The natural result of these close relations among the countries and nations has been the realization of cultural diversity and the cultural diversity among the countries of the world has resulted in the recognition of the significance of ‘intercultural competence’ in contemporary societies.

Business and higher education have been two aspects of human life that have been highly affected by globalization and cultural diversity all over the world, including Türkiye. A lot of Turkish workers have gone to other countries for work and equally, a lot of workers from other countries have come to Türkiye to work in different sectors. In higher education, we have a lot of international students in Turkish universities. They win the YÖS- Foreign Student Exam and/or apply for the Erasmus Student Exchange Programs and become students in Turkish universities. A lot of Turkish students go to other countries in the world for their education as well. (Since our main concern in this study is higher education and especially English language teaching in higher education, we are not going to mention the effects of globalization at other levels of education and/or business.)

It can be claimed that universities have experienced the effects of globalization a lot more than other educational institutions in Türkiye. One of the concrete examples of the effects of globalization can be seen in the multi-cultural settings in Turkish universities. The multicultural settings created in universities have reminded us of the significance of intercultural competence. Today, we all agree that to be successful in such an international context, Turkish people and/or students should be equipped with the relevant knowledge and skills needed to work in workplaces and attend universities with cultural diversity, which requires intercultural competence.

Since English is the medium of instruction in universities in Türkiye, people involved in the process of teaching the English language have seen the importance of teaching English in a multi-lingual setting as

well. This multi-lingual context in language teaching has shown all the stakeholders in the ELT process that following a contemporary methodology emphasizing the development and/or improvement of intercultural competence is essential. In other words, only teaching and learning grammar, and/or vocabulary, and/or language skills will not be enough for Turkish university students and teachers to communicate in real classroom situations that have multicultural aspects. Today, not only students but teachers, program developers, coursebook writers, and coursebook publishing companies can easily see that English language learners in our country should be equipped with several intercultural competencies to be successful in multicultural contexts in our country and abroad. In other words, the fundamental goal of English language teaching in Turkish universities is to equip learners with abilities and skills that help them interact effectively with their friends from diverse cultural backgrounds. Thus, equipping learners with intercultural competencies is considered the basic responsibility of the instructors and teachers of today. Numerous studies have been conducted to look at the English language teachers and teacher candidates' profiles of intercultural competence both in the world and in Türkiye. Since our main concern within the framework of this study is undergraduate students at state and foundation universities in Türkiye, we are not going to investigate the studies about teachers' intercultural awareness and levels.

Both state universities- which are established and monitored by YÖK (Council of Higher Education) and foundation universities being invested and managed by foundations under the control of YÖK have realized the importance of enhancing their students' intercultural competence within such a multicultural community. However, it is assumed in this study that, although the state universities and foundation universities are aware of this fact, there may still be differences between their students' intercultural competence levels and their awareness. For this reason, we are going to examine the differences (if there are any) between the intercultural competence levels of state university students and foundation university students in our Turkish setting.

1.1. Problem and Purpose of the Study

Today, we all know that to live harmoniously in a multicultural society, intercultural competence awareness is very significant. Researchers all over the world, including Türkiye, are doing a lot of research on this issue. The intercultural competence awareness and/or level of students and teachers in different countries have been investigated in various studies. High school students, middle school students, and primary school children have been the subject of some research in different studies in different countries. Also, some studies can be found in the literature including those of undergraduate students attending universities in various fields. For example, in Türkiye. There are some studies conducted by English language teacher candidates but in our study, our sample is English Language and Literature department students attending a state university and a foundation university. Thus, we can say that this research aims to contribute to the field by investigating the Turkish state and foundation university students' attitudes, knowledge and understanding, actions, and abilities about their intercultural competence.

1.2. Research Questions

This research aims to investigate the following research questions:

1. To what extent are Turkish university students aware of their intercultural competence? Do they differ in terms of gender?
2. Are there any differences in the understanding of intercultural competence of state university students and foundation university students in Türkiye?

1.3. Literature Review

1.3.1 Definitions and Models of Intercultural Competence

When we explore the literature on intercultural competence, we can see that this concept has been defined in various ways by various scholars and academicians. However, before we look at those numerous definitions, let us first examine the history of the concept of ‘competence’ to understand the concept of ‘intercultural competence’ better.

When we look at the journey of the concept of “*competence*” in linguistics and ELT, we come across a lot of theories and definitions. The journey started with N. Chomsky’s introduction of the distinction between ‘competence’ and ‘performance’ in the 1950s. Chomsky referred to the knowledge of the language as competence and the realization of this knowledge in actual use in real life as performance. Later, in the 1970s, the concept of competence was modified by D.Hymes who stated the importance of the sociolinguistic aspect of competence and introduced the distinction between “*linguistic competence and communicative competence*”. Following Hymes’ views, in the 1980s, Canal and Swain brought a new model of communicative competence into the field consisting of three competencies: “*grammatical competence, sociolinguistic competence, and strategic competence*”. Later, Canal (1982) added a fourth competence to their model which he called the “*discourse competence*”. The following years witnessed some other contributions to the concept of competence. Van Ek (1986) suggested a model that contains six competencies: “*linguistic, sociolinguistic, discourse, strategic, sociocultural, and social*”. Celce-Murcia, Dörnyei, and Thurrel (1995) introduced another model of communicative competence in which they added “*actional competence*” and also modified sociocultural competence. Later, Celce-Murcia (2007) revisited the model and added “*formulaic competence and interactional competence*”. Another significant contribution to the concept of competence was made by Byram in 1997. He introduced his model

called “*intercultural communicative competence*” which is known as ICC (Bal, 2019: 1-5).

Byram’s (1997) model of ICC comprises two interrelated parts: “*communicative competence and intercultural competence*”. Byram’s communicative competence reflects the modified versions of linguistic competence and sociolinguistic competence scrutinizing the intercultural speakers; not the native speakers of individual languages. The intercultural competence aspect of Byram’s model can be seen in parallel lines with Van Ek’s social competence and sociocultural competence (Bal, 2019: 1-5).

According to Byram’s (1997) model, “*intercultural competence contains the components of attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and critical cultural competence*” which is the main focus of the model.

As has been mentioned by Pham and Pham (2022),

“many theories have been elaborated to examine the characteristics of intercultural competence from individual-based models to more systemic and inclusive models as the conceptual model (Byram, 1997, 2003; Byram et al., 2001), more contextually-focused model (Kim et al., 2003, Hajek & Giles, 2003), intercultural interaction emphasis (Chen, 2002; Collier, 1996) and interethnic context focus (Chen, 2002; Collier, 1996; Hecht et al., 1992; Martin et al., 1994)” (34).

Besides Byram’s definition of intercultural competence, we can, also, find a lot of different definitions of the concept in the literature. For example, Berardo (cited in Günçavdı & Polat, 2016:39) described intercultural competence as “*the capacity of behaving effectively and accordingly by using the intercultural sources*”. To put it differently, intercultural competence means a person needs to have the necessary attitudes, skills, behavior, and knowledge to understand her/his own culture and other cultures and behave accordingly.

According to Bennett (2011), intercultural competence consists of three groups of skills: “*cognitive, affective, and behavioral*”. The cognitive aspect of intercultural competence constitutes “*the intercultural awareness, general knowledge, and specific cultural knowledge of a person*”. The affective aspect of intercultural competence can be mainly defined as the curiosity of an individual of another culture/s. It also includes one’s cognitive flexibility, being open-minded, and motivation to learn. The third aspect of Bennett’s intercultural competence is grouped under behavioral skills. These abilities demonstrate a person's capacity for effective interaction with others from diverse cultures through paying attention to them, developing solutions, empathetic thinking, and data collection (cited in Günçavdı and Polat, 2016:40).

Another famous scholar researching intercultural competence is Deardorff (2010). In his paradigm, he described intercultural competence as beneficial behavior based on intercultural understanding, mindset, skills, and insights. Deardorff, as is well known, proposed a pyramid-like model of intercultural competency. The aforementioned framework is comprised of four phases that are dependent on each of the five dimensions. If a person wants to develop intercultural competence, he or she must meet the requirements of the four phases outlined above. The first dimension is referred to as the required attitude. Tolerance for various cultures, openness to learning from each other as well as additional cultures, interest, and inquiry are all part of this dimension. Deardorff (2010) regards this as the fundamental phase toward acquiring intercultural competency. The understanding and knowledge dimension is the second dimension. This dimension includes an individual's understanding of her or his cultural background and the cultures of other people, recognition of the influence of social factors on the use of language itself, and abilities to interpret the culture, possess information about the culture, and comprehend. Skills are another dimension that is connected to this dimension. This component, along with understanding and appreciation, is the second level in Deardorff's pyramid framework for intercultural competence. Talking to individuals from various cultures, viewing different cultures, understanding them, and analyzing and linking the cultures are all part of the skills dimension. The last two

dimensions and two phases are the intended internal and outward outcomes. The internal result factor includes adaptation to new cultural situations, flexibility in selecting and employing suitable communication methods, and empathy. The intended exterior output dimension, however, comprises the person having the ability to communicate and behave appropriately and successfully to attain intercultural goals based on their intercultural knowledge, abilities, and attitudes.

Ruben (1989) created yet another paradigm of intercultural competency. Ruben divided intercultural competency into seven categories. The factors involved are (1) respecting others and addressing them positively; (2) the people's capacity to deal with others with no judgment; (3) the individual's capacity to recognize that the others around them might possess distinct points of view concerning the world as a whole; (4) empathy, (5) the people's capacity to be adaptable in establishing duties and bringing them together; (6) the person's capacity to participate in conflicts, begin and conclude contacts based on the wants and wishes of others; and (7) the person's capacity to react to unfamiliar and unanticipated circumstances with the least amount of anxiety.

Fantini (2000) developed yet another categorization of intercultural competence. Intercultural competence is separated into four categories by Fantini (2000): *"intercultural knowledge, intercultural attitude, intercultural skill, and intercultural awareness."*

Intercultural knowledge is often seen as an analytical part of intercultural competence. Intercultural knowledge is defined as a person's capacity to learn about the goods and services of people from their cultural background or a different culture with whom he or she communicates, as well as the ability to have appropriate knowledge that would assist the person in having personal conversations regarding individuals from a different cultural background.

The Intercultural Attitude component involves openness and respect for other cultures, as well as interest in and curiosity about them. Other

multicultural mindsets involve being risk-oriented, compassionate, tolerant, and recognizing diversity (Fantini, 2000).

Intercultural skill is defined as the capacity to listen to individuals from various cultures, examine different cultures, and understand, analyze, assess, and compare them. Intercultural skills also include the ability to learn another language or languages, the ability to overcome difficulties encountered while learning a second or third language, the ability to communicate in multiple languages with one another, the capacity for listening, collecting data skills, and the abilities to solve problems. According to Fantini (2000), this dimension may additionally be referred to as intercultural behavior, and it is influenced by other dimensions.

Byram (1997) identified intercultural awareness as the capacity of a person to notice differences and similarities between their cultural background and other cultures from a critical standpoint. Intercultural awareness is also defined as a person's consciousness of developing her or his mindsets, expertise, and abilities while learning about her or his society and other cultures (Günçavdı & Polat, 2016)

Huber and Reynolds (2014) are two more researchers that have an eye on intercultural competency. They indicate that intercultural competence is a capacity to apply mindsets, abilities, expertise, and comprehension through behaviors when dealing with circumstances involving individuals from various cultural backgrounds to accomplish compatible and fruitful interaction, which is defined as (a) comprehension, valuing, and respecting people from various cultural backgrounds, (b) reacting effectively and accomplishing the goals in collaboration when interacting with individuals from other cultures, and (c) developing and upholding interpersonal connections with the individuals in question.

This concept involves appreciating individuals with cultural diversity as well as their activities that do not violate the basic rights of humanity, democratic systems, or the authority of law. Yet, there are five key components of intercultural competency to consider. To begin with,

individuals are not compelled to discard their cultural ties and accept the ideals of other cultures. It entails being open to discovering other cultures in addition to understanding and interpreting diverse beliefs and behaviors in intercultural engagement. It also helps people to interact responsibly and successfully mediate in multicultural exchanges. Second, witnessing multicultural circumstances allows individuals to reflect on their cultural affinities. Third, communication plays a significant role in these circumstances since it enables individuals to convey their cultural viewpoints and beliefs. Fourth, it is critical to recognize that intercultural competence is neither an essential nor adequate prerequisite for people to be successful in intercultural communication. Lastly, despite the ability to be strengthened by a variety of experiences in cultural interactions or multicultural instruction, individuals can fail to develop intercultural competence naturally by communicating with other individuals from distinct cultural backgrounds in the absence of appropriate circumstances (Pham & Pham, 2022: 34). Huber and Reynolds' (2014) paper serves as a basis for the study we are conducting.

1.3.2. Intercultural Competence Components

As has been mentioned above, the researchers researching intercultural competence have defined the concept in various ways and have mentioned different details about the concept as well. For example, some researchers have talked about the ‘components’ of intercultural competence. Huber and Reynolds (2014), in their model of intercultural competence, introduced four essential components: (1) attitudes, (2) knowledge and understanding, (3) skills, and (4) actions (cited in Pham & Pham, 2022: 34). According to Huber and Reynolds (2014), *“attitudes refer to valuing cultural diversity, respecting, empathy, tolerance, being open and willing to get engage with individuals who perceive different cultural affiliations”*. This explanation of the attitudes component corresponds to Byram's view of attitudes, which highlights a person's desire to engage in an equal partnership, connect

with individuals of diverse cultures, and reflect various characteristics of their cultural background (Byram, 1997).

The second component defines and connects knowledge to concepts, principles, behaviors, conversations, and goods utilized by individuals in a cultural community. It is very similar to Byram's view of knowledge (Byram, 1997). Understanding, on the other hand, emphasizes the awareness of differences in cultural communities, numerous features of the culture, and the effects of an individual's language and cultural relationships while understanding the surroundings around her or him and understanding other individuals in communications and social constructions that influence the essence of knowledge (Pham & Pham, 2022: 36-7).

Skills, which is the third component in Huber and Reynold's model can be described in two terms:

“Interpreting and relating skills and discovery and interaction skills. Interpreting and relating skills ‘refer to the ability to interpret the internal and external values from relevant documents and events from the other culture and relate it to one’s own culture that can help a person to identify and explain the differences based on cultural diversity” (Pham & Pham, 2022: 36-7).

Discovery and interaction skills mean (Pham & Pham, 2022):

“Being able to acquire and utilize cultural knowledge, practices, and relevant skills in real-life interaction that can assist a person on verbal and non-verbal communication with people in another culture” (36-7).

Huber and Reynolds (2014)

“then generated them in a set of competence such as multi-perspectivity, discovering, interpreting, empathy, cognitive flexibility, critical evaluating, adapting,

linguistic, sociolinguistic and discourse skills, plurilingual skills and mediating” (Pham & Pham, 2022: 36-7).

The fourth component is called actions. Actions include:

“the outcomes like looking for chances to interact and collaborate with people from different cultural identities, achieving the purpose of communication and challenging the attitudes and behavior which repudiate the human rights by interfering and expressing the opposition to discrimination or prejudice, considering cultural conflicts as mentioned in previous studies” (Byram, 1997; Deardorff, 2006).

In this study, we are going to take these components as the starting point of our research and conduct the study within the framework of Huber and Reynold’s model.

1.3.4. Studies on Intercultural Competence in Turkish Setting

In a Turkish context, we can find numerous research studies about intercultural competence at various levels of education. Some studies are conducted by some learners at different levels of learning English; some studies are conducted by some teachers who teach English at different levels. Since our main concern is the university students in this study, we are going to give some research conducted by some Turkish university students in this part. For example, in a study conducted by Kahraman in 2008, the researcher investigated Turkish university students’ opinions about cultural learning. The findings of the study showed that those university students were not much aware of their cultural competence and stated that the cultural aspects need to be integrated into the English language teaching programs more.

A further investigation (Atay et al., 2009) evaluated 503 English language instructors' ideas and attitudes on providing intercultural competency to their students. The findings of the research demonstrated

that while most English language instructors were conscious of the need to teach intercultural competency to their students, they were unable to execute it in their instructional settings.

In another study, Şebnem et al. (2009) investigated undergraduate students' intercultural sensitivity. According to the findings of this study, the more active students are in cross-cultural tasks, the greater appreciation and understanding they have for various cultures throughout the world.

The mindsets of English preparatory school pupils toward acquiring cultural knowledge of the second language were investigated in Çalışkan's (2009) study. The findings indicated that the majority of participants were enthusiastic about learning the target culture within the context of English language acquisition.

Sarıçoban and Öz (2014) investigated the intercultural communication competence of students in pre-service in 2014, and the findings revealed that the vast majority of teachers in pre-service have the intercultural communicative ability, particularly at their professional level. The same study revealed that if students had some experience of going abroad, they had a higher level of intercultural communicative competence.

Günçavdı and Polat (2016) conducted research at Kocaeli University with 230 international students. In their descriptive survey model, they found that international students' intercultural competence level is high. The results of the study also showed that the level of the students' intercultural competence depends on the differences between their home countries, their information about Türkiye before they came to Türkiye, and their level of Turkish language proficiency.

In another study, Mutlu and Dollar (2017) examined the intercultural communicative competence of 93 English language learners attending the ELT Departments of three universities in Türkiye. The main aim of this study was to reveal the learners' perceptions of the efficiency of English language courses in terms of increasing their intercultural

competence and awareness. The results showed that these students were aware of the importance of intercultural competence but they emphasized that their courses did not improve their intercultural competence much. They suggested that in those courses, students should be more exposed to cultural aspects of the target language.

Baz and İşısağ (2018) explored a more current technology to improve intercultural competency and utilized Twitter. For a period of six weeks, 21 teachers in training researched six distinct areas regarding different cultural backgrounds: dietary habits and fashion, free time activities, family connections, gestures, and wedding rituals. They subsequently tweeted about what they had discovered. Students were also required to produce papers on the subject. The study's findings revealed that by using Twitter, pre-service students improved their intercultural communicative skills throughout the entire process in terms of understanding and mindset dimensions.

Tosuncuoğlu (2019) performed a survey with 42 professors and 183 students from Karabük University's English Language and Literature Department. Tosuncuoğlu's study sought to ascertain both the professors' and learners' intercultural communication awareness. The results of the study displayed that the status of students towards the perception of intercultural communicative competence does not satisfy the expectations of the researcher. It was seen that the instructors had a positive attitude toward intercultural communicative competence.

In our study, preparatory school students of English Language and Literature departments enrolled in a state university and a foundation university has participated. Their intercultural awareness and levels are investigated. We believe the results of our study will contribute to the field and shed light on some future studies about intercultural competence.

2. METHOD

This descriptive research study adopts a quantitative research method. The descriptive model was the method used in this study. The objective of this research is to get knowledge about preparatory school students' gender-based intercultural competency in state and foundation universities. It also aims to investigate if there are any differences in students' judgments of intercultural proficiency when these two scenarios are discussed. An existent circumstance was attempted to be explained in this study.

2.1. Participants

In the fall semester, of 2022-2023, 210 students participated in the study, including 110 from a foundation institution and 100 from a state university. All students are enrolled in both institutions' preparatory schools. Table 1 shows the distribution of data on the demographic details of the students who took part in the research.

Table 1. Demographic Characteristics of the Participants

Variables	Groups	N	%
State University	Female	44	48,4
	Male	56	61,6
Foundation University	Female	59	64,9
	Male	51	56,1

Table 1 shows that 48.4% of preparatory-grade students studying at a state institution are girls, whereas 61.6% are males. 64.9% of them are girls studying at a foundation university, while 56.1% are male students.

2.2. Instrument

To gain insight into students' perspectives on intercultural competency at state and foundation institutions, a quantitative descriptive study approach was adopted. Pham and Pham's (2022) questionnaire was utilized as a data-gathering instrument in the course of the research. To gather information about students' perceptions of intercultural competency at state and foundation institutions, a 19-item scale with a total of five aspects such as attitudes, knowledge and understanding, actions, and abilities was put to use. The questionnaire is a 5-point Likert scale that ranges from "strongly disagree" to "strongly agree." Cronbach alpha coefficient is .89 for the entire scale. Based on the Cronbach alpha coefficient score, it was determined that the scale is reliable.

2.3. Data collection procedure

A survey was used to collect data from preparatory school students studying at a state and a foundation university in the fall semester. The goal of the data gathering was made clear to the students before they started answering the items on the scale. It was meticulously assured that individuals volunteered to take part in the research.

2.4. Data analysis

The research data were analyzed using the SPSS 20 software. To see if the study approached a normal distribution, the Kolmogorov-Smirnov test was utilized. The data was found to have a normal distribution ($p > .05$) after the analysis.

3. Results

3.1. Intercultural competence level of the preparatory school students at state and foundation universities

To find out the level of intercultural competence of the preparatory grade learners, findings regarding the scores are presented in Table 2.

Table 2. The Level of Intercultural Competence

ICC	N	\bar{x}	Sd	t	p
State university	110	2.61	0.73	2.567	.213
Foundation University	100	2.98	0.69	18.912	.007*

Table 2 shows that the means of ICC at state and foundation universities are more than 2.0 (which is the score for neutrality on a 5-point scale) (\bar{X} =2.61 and \bar{X} =2.98 respectively). This suggests that many students in both types of universities lacked intercultural competency. Nevertheless, a significant difference showed up in favor of the foundation universities in the t-test carried out to examine if the usage of ICC changes by university [$t(210) = 18,912$, $p. <.01$]. As a result, participants from foundation institutions perceive a greater level of intercultural competency than those from state universities.

3.2. Gender Differences

A t-test was employed to see if there exist any gender disparities in ICC. Table 3 summarizes the findings.

Table 3. T-Test Results Regarding Gender Differences in ICC Level

University	Gender	N	\bar{x}	Sd	t	p
State university	Female	44	2.61	0.71	2.567	.213
	Male	56	2.60	0.75		
Foundation university	Female	59	3.46	0.67	18.912	.007*
	Male	51	2.50	0.71		

Based on Table 3, a significant difference was detected in favor of female students studying at a foundation university [$t(210) = 18,912$, $p < .01$] in terms of the gender variable in the t-test carried out to assess the usage of ICC by gender. While female participants studying at foundation institutions have a mean score of 3.46, male students have a score of 2.50. Females make use of ICC more than men in foundation universities, in line with the findings. There is no significant gender disparity in the level of ICC at state colleges.

3.3. ICC components

Table 4 presents the results from the basic aspects as "*attitudes, knowledge and understanding, skills and actions*" to determine differences in the awareness of intercultural competence of state university students and foundation university students in Türkiye. The t-test was performed to find out the results.

Table 4. ICC Components

Components	Variables	N	\bar{x}	Sd	t	p
Attitudes	State U.	110	2.88	0.87	4.12	.002*
	Foundation U.	100	2.99	0.76		
Knowledge and understanding	State U.	110	2.41	0.65	0.893	.133
	Foundation U.	100	2.41	0.14		
Skills	State U.	110	2.50	0.46	3.02	.01*
	Foundation U.	100	2.62	0.34		
Actions	State U.	110	2.15	0.12	0.454	.217
	Foundation U.	100	2.18	0.54		

Table 4 reveals that, in both sorts of universities, even though the mean scores of each aspect were not high and greater than 2.0 and less than 3.0, foundation universities outperformed state universities. The Independent t-test findings indicate that there exists a significant difference between state and foundation universities in terms of attitudes [$t(210) = 4.12, p < .01$] and skills [$t(210) = 3.02, p < .01$], which also had the highest averages amongst each of the four aspects. Nevertheless, the means of the other two aspects, knowledge and understanding, and actions - the lowest among them - were determined to be identical for the two types of universities [$t(210) = 0.893, p > .01$] and [$t(210) = 0.454, p > .01$]. As a result, it is possible to conclude that a significant percentage of participants in both sorts of universities weren't equipped with extensive knowledge of various facets of culture and reacted with low confidence in cross-cultural situations, even though learners from foundation universities demonstrated greater willingness and capacity to take part in cross-cultural interactions than learners from state universities.

As seen in the table, the "attitudes" and "skills" aspects had a substantial but weak influence. It implies that studying in diverse types of universities has a greater influence on students' views toward individuals

from other cultural backgrounds and the essential abilities to deal with them than the other two aspects of intercultural competence.

4. Discussion

According to the study's findings, the overall level of intercultural competency exhibited by pupils in state and foundation institutions is low. Even though numerous learners studying at these two different university contexts demonstrate generosity, consideration, and an appetite to interact with those who have different cultural orientations, they failed to act wisely or efficiently to a certain extent partly because of a lack of understanding of diverse cultures and the abilities required to deal with those kinds of situations. It can be explained by the fact that learners have only spent one or two years on their campus in a multicultural setting. Furthermore, because the majority of students originate from different cities but still live in the same region, cultural diversity has been restricted to some degree. This is in line with prior studies indicating that limited exposure to how students communicate and interact about their points of view might hinder cultural learning via experience (Huber & Reynolds, 2014; Leask, 2009; Thom, 2010; Harrison & Peacock, 2010).

Furthermore, a significant gender difference was discovered in favor of female students studying at foundation universities. Female learners studying at foundation universities had a higher mean score than males. Females utilize ICC more than males in foundation universities, according to the findings. There is no significant gender disparity in the level of ICC at state colleges.

When the two sorts of institutions were compared, learners from foundation institutions turned out to be more outstanding in terms of good attitudes toward beliefs, behaviors, and other cultural viewpoints, as well as important abilities to use in multicultural contexts. The data also shows that the types of schools had a minor impact on students' attitudes and skills. Various things can have an impact on them. Yet,

unstructured instruction with less formalized scheduled events may promote students' intercultural competence via oblivious methods through meetings, research, and cultural development (Huber & Reynolds, 2014). In truth, it is clear that foundation universities have created a more active atmosphere for their students to engage in international contact through a variety of organizations and extracurricular activities that go beyond education.

The current study's findings shed light on students' intercultural ability at state and foundation institutions. They discuss some of the educational consequences for parents, teachers, curriculum designers, and politicians. First, through varied degrees of conscious activity, parents must create settings for their children to have greater experience in coping with intercultural contacts in their daily lives. Most essential, parents must serve as role models for their children in developing attitudes, knowledge, and skills for intercultural competence. Secondly, instructors must think about and include an extensive variety of opportunities that take place inside and outside of the educational setting in their method of instruction to enable students to interact with individuals from diverse cultural backgrounds. Thirdly, it is critical to consider designing and implementing instructional materials throughout the explicit and implicit curricula to improve learners' intercultural competency. Furthermore, it is critical to adapt the macro policy to assist individuals in recognizing the critical role of intercultural competency in the contemporary work environment. The present research demonstrated the levels of students' aptitude for contacting individuals from other cultural backgrounds, and it also examined the relationship between its key aspects. Nonetheless, since intercultural competence is a lifetime process, no single person or system can fully accomplish it. As a result, more studies on a larger population or other techniques to increase intercultural competency among students might be done.

5. Conclusion

The findings of this study show a considerable disparity in intercultural ability between students at state and foundation institutions. Despite having a low degree of intercultural competency, students from foundation universities were found to be more outstanding in terms of tolerance and the required abilities to deal with multicultural settings. It also suggests that, to a lesser degree, education at a state or foundation university might influence students' attitudes and skills related to cross-cultural relationships.

6. Limitations and Recommendations for Further Studies

Like most of the research in different fields of study, this study is not without limitations. Firstly, the sample consisted of 210 Turkish university students. More participants may be included in a future study on the same topic. Then, we can make some more consistent generalizations about the perceptions of Turkish university students and their intercultural competence levels.

Secondly, the data for this study were collected through a 19-item questionnaire with four parts. In further research, some more data collection instruments can be used. For example, interviews can be included in the study to investigate the intercultural competence of Turkish university students.

Thirdly, one state and one foundation university student participated in this study. In further research, more students of more state and foundation universities in Türkiye can be included in the study.

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CHAPTER II

**THE ANALYSIS OF THE CRITICAL CULTURAL
AWARENESS OF PRE-SERVICE EFL TEACHERS**

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ABSTRACT

This study aims to investigate EFL instructors' perspectives on critical cultural awareness in light of their school setting, professional qualifications, and programs for professional development. To obtain data, a critical cultural awareness questionnaire is used. The present study is an explanatory mixed- method study involving survey data and focus-group data. The questionnaire used in the present study is the EFL Teachers' Critical Cultural Awareness Questionnaire (CCAR), developed by Atai et al. (2017). This questionnaire deals with critical cultural awareness (CCA) in relation to four sub-dimensions, which are (1) CCA in ELT programs, (2) CCA in ELT textbooks and materials, and (3) CCA in general terms. To triangulate the data, we conducted three focus-group interviews with pre-service EFL teachers (PSTs). Each focus-group interview lasted around 55-60 minutes. The findings indicate that the PSTs are engaged in CCA to a certain extent and that they believe that learning a new culture does not necessarily have to be harmful to the local culture.

Keywords: *critical cultural awareness, pre-service EFL teachers, cultural awareness, acculturation*

I. INTRODUCTION

Scholarly research on culture education clearly emphasizes that linking language and culture is an important part of language instruction (Kramsch, 2004; Sercu, 2006; Schulz, 2007; Liddicoat & Scarino, 2013). Furthermore, as students' environments continue to change as a result of increased globalization and the movement of people, the importance of an intercultural component in language teaching develops (Stewart, 2007; Sinecrope, et al., 2007), that is, the integration of cultural awareness tasks that offer learners the mindsets, expertise, and abilities needed to participate appropriately in intercultural interactions is growing more important in language classrooms. Although most language teachers hold the view that discovering the target culture in the context of a foreign language is important, professional educators and cross-cultural scholars agree that dealing with culture efficiently can be challenging (Schulz 2007). Foreign language teachers frequently acknowledge ignoring the study of cultures during instruction due to a lack of learner concern, academic support, appropriate material, development of curriculum in this field, and a fear of encountering disagreement (Lazar, 2011; Han & Song, 2011). Additionally, some research studies indicate that language instructors frequently plan cultural classes without any sort of theoretical framework, and as a consequence, they feel ineffectual about the instructional choices they make (Young & Sachdev, 2011). As the instructor conducts education, the cultural component often focuses on the material to memorize. Many times, students appear to be passive learners who are not engaged or driven to take in the target culture. Previous research has found that current global language instructors require professional development that gives particular explanations and examples of pedagogical approaches to teaching culture. Few studies, however, have offered comprehensive insights into foreign language instructors' viewpoints and experiences as they study theoretical frameworks and practices targeted at improving cultural awareness in the classroom.

2. THE REVIEW OF LITERATURE

2.1. Cultural Awareness

It is a cliché in English language teaching (ELT) to suggest that the teaching of foreign languages is no longer limited to certain approaches, techniques, and methodologies. English Language Teaching has been characterized as an interdisciplinary area to encourage instructors to acquire critical thinking skills throughout their professional development and allow them to construct a systematic philosophy of practice. The post-method perspective's overarching purpose is to convert professionals into proactive instructors and proactive researchers (Kumaravadivelu, 2012).

The development of cultural awareness is, therefore, a critical concept intimately tied to postmethod pedagogy. Kumaravadivelu (2006) emphasizes that cultural instruction is an essential part of L2 instruction and adds that, while previous approaches to teaching culture aimed to create sociocultural competency in students, they ignored variety, interculturality, and universality. Similarly, Kumaravadivelu (2012) advocates for a multicultural approach, stating that the vast majority of foreign language courses are multicultural mosaics in which learners' backgrounds in languages and cultures, ethnic origins, classroom, age, and gender all influence their knowledge of culture. A multicultural approach such as this regards language instructors and learners as culture informants and is sufficient to remove preconceptions that lead to and perpetuate intercultural confusion (Kumaravadivelu, 2006). According to Matsuda (2018), recognizing the critical role of post-method pedagogy in generating As Dewey and Patso (2018) suggest that Critical Cultural Awareness (CCA) is another major cause of the global growth and domination of English. Language instructors must have a critical grasp of how English is used in international and transnational contexts. Intercultural competency necessitates language instructors to include cultural awareness as a core component of the L2 profession. Given the importance of English as a worldwide common language, reflection and CCA appear to be more important in the

professional development of language instructors. Additionally, the notion of internationalization is currently gaining significance in L2 instruction, causing cultural and cross-cultural understanding in ELT classes (Baker, 2015).

According to Block (2012), another explanation for the popularity of CCA is the issues created by internationalization. Language instruction is today affected by new emerging paradigms such as English as a global language, the globalization of cultures, and identity dynamics in this multicultural and diversified globe. One of the most difficult challenges in the field of ELT is demonstrating how the increase in globalization has drastically altered the structure, forms, extent, stage, elements, and velocity of interaction, and thus had a significant impact on the global discourse regarding language teaching (Coupland, 2010). L2 experts realize that particular cultural concerns develop in diverse circumstances where communication happens and these problems can be addressed in cross-cultural interaction discourse (Scollon et al., 2012; Ekizer & Cephe, 2017). Aside from the previously listed reasons, another compelling cause for cultivating intercultural awareness in ELT might be the internationalization of academic institutions and critical citizenship. According to Kubota (2009), fostering linguistic and cultural competence is an essential component of such endeavors. Jackson (2013) similarly asserts that today's constantly evolving world gradually requires worldwide competency, efficient cross-cultural interaction skills, and the ability to communicate in more than one language, particularly English, which is the global and common language of the twenty-first century.

The aforementioned challenges have prompted researchers to reconsider the idea of intercultural competence in light of global interconnectedness and the use of English (Knapp, 2015). Critical citizenship, which is related to the internationalization of higher education and intercultural competence, requires self-awareness, motivation to remain active, dignity toward oneself and others, and the acquisition of abilities and expertise that enable positive relationships with people from all over the world (Jackson, 2013). Instructors,

particularly language instructors, may cultivate the necessary abilities and understanding that characterize a global civil society through intercultural citizenship instruction (Jackson, 2013).

Finally, topics such as the post-method circumstance, the growth of English, globalization, internationalization, and critical citizenship, among others, have led to more cultural and intercultural aspects in ELT programs. These concerns appear to impede the task of teaching culture and intercultural competence in a variety of circumstances where language programs are undertaken. The reason for this intricacy is simple. As Kramsch (2013) correctly states, culture instruction encompasses a slew of human, ideological, and institutional issues that make the job of the language instructor exceptionally difficult.

2.2. Professional Development Needs for Critical Cultural Awareness

The majority of the language instructors failed to provide a strong basis for creating efficient cross-cultural courses, and thus many of them lack confidence in their cultural method of instruction (Han & Song, 2011; Young & Sachdev, 2011). Instructors of foreign languages are interested in introducing cross-cultural concepts and experiences through language instruction (Han & Song, 2011; Young & Sachdev, 2011; Kissau, et al., 2013; Ekizer, 2021), however, they are unprepared to do so effectively (Young & Sachdev, 2011; Han & Song, 2011; Lazar, 2011; Ekizer & Yildirim, 2023), and they need more professional development regarding this topic. When language instructors explain their requirements for cultural instruction in the classroom, they express a desire to have participated in more seminars that are connected to strategies for teaching culture throughout their undergraduate experience (Han & Song, 2011). As a result of research into the instructional beliefs along with the demands of language teachers, some experts proposed that teacher training programs cooperate with modern language departments to make sure that prospective teachers start the teaching profession with a deep understanding of the complexities of

culture along with expertise in innovative methods of instruction to build intercultural competence in their classes (Moore, 2006). A collaboration between an educator training program and a modern language program would make sure that instructors appreciate the concept of intercultural instruction and can integrate best practices from International cultural competence (ICC) into their lectures. As a result, before commencing the global language approaches curriculum, students learning another language who desire to become educators will be familiar with ICC pedagogy. Sercu (2006) revealed that most instructors implement teacher-centered transmission of information regarding cultural goods, practices, and attitudes when she questioned practical language teachers about adding cultural awareness to the language curriculum.

In general, the teacher-centered culture teaching model depicts the instructor giving knowledge about an element of the target culture from the front of the room. It is mostly knowledge-focused and does not provide the opportunity for students to engage in an independent investigation of the practice, product, or perspective. Sercu (2006) invites instructors to think about shifting away from the traditional culture teaching paradigm and instead embracing innovative ways for examining attitudes and intercultural abilities with students throughout each culture session. To close the gap in intercultural pedagogical development that most language teachers face at the university level, the literature suggests creating further professional growth alternatives. Sercu (2006) suggests seeking information about practicing instructors' opinions about intercultural learning before professional development meetings to evaluate the teaching profession and confidence shifts during the process of learning if their objective is to provide examples of modern techniques for cross-cultural learning and instruction. She also recommends particular examples of courses and activities that language instructors might employ as they explore transitioning from conventional cultural teaching approaches to a modern ICC curriculum (Sercu, 2006). Giving these educators instances of how language and culture instruction may be combined may motivate them to look into alternative techniques of culture teaching and change their negative

attitude. Enabling instructors to integrate cultural learning activities into their daily instructions may aid in persuading instructors who are hesitant (Sercu, 2006). As instructors are exposed to new ways of fostering ICC in students, it may be beneficial to analyze textbooks as sources of culture and consider ways to combine the use of textbooks with additional pertinent resources (Sercu, 2006). Authentic materials, such as movies, advertising, and tourism brochures, show natural developments in modern culture. A global language instructor may maintain cultural information fresh and relevant by utilizing resources from beyond the textbook.

According to several specialists in the area, teaching culture in language pedagogy, particularly in foreign contexts, appears to be a difficult undertaking (Lange & Paige, 2003; Kumaravadivelu, 2008; Kramsch, 2013). Kramsch (2013), for example, emphasizes the need to seriously considering how culture connects to transcultural and translingual competence. She claims that culture is still a contentious subject in teaching a foreign language. The discussions revolve around language materials, school programs, learners, and instructors. As she depicts the scenario, it is worthwhile to investigate instructors in terms of the cultural competency of language instruction in their field. As a result, because previous research studies conducted have failed to sufficiently and thoroughly analyze instructors' engagement in cultural awareness, the primary goal of this research study is to fill the gap and investigate EFL instructors' perspectives on critical cultural awareness in light of their school setting, professional qualifications, and professional development programs.

As a result of the paucity of attention and research on CCA within international settings, and the paucity of studies carried out in this regard in the Turkish EFL context particularly, as identified earlier in the review of the literature, we chose to carry out the current study via the research concerns that follow:

Research questions

1. What are Turkish pre-service EFL teachers' views regarding the dimensions of critical cultural awareness (CCA)?
2. Do male and female Turkish pre-service EFL teachers differ in terms of the dimensions of critical cultural awareness?
3. How do Turkish pre-service EFL teachers evaluate their professional development in terms of CCA- issues?

3. METHODOLOGY

Participants and setting

The total number of the participants in the present study was 266. All the participants are pre-service EFL teachers. The number of female participants is 180 and male participants 86. The number is 97 for 1. graders, 61 for 2. graders, 89 for 3. graders, and 17 for 4. graders. Convenient sampling was used to select the participants. All the participants agreed to take part in the study. Since the participants in the present study are English Language and Literature department students, their views assume even more importance given that they are more engaged in cultural analysis and criticism. In the present study, we labeled the participants as pre-service teachers since most of them plan to become teachers in the future and for the analysis we included only those who want to become teachers in the future. As is known, the latest regulations allow students in English Language and Literature departments to become teachers.

Data collection tool and procedure

To collect data, we used the *Iranian EFL Teachers' Critical Cultural Awareness Questionnaire (CCAR)*, which was developed by Atai et al.

(2017). It is a five-point Likert type Scale. CCAR consists of 37 items with three sub-dimensions. (1) CCA in ELT Programs (measured through 20 items). Sample items include “*Cultural equality (i.e. the culture of native and non-native speakers of English) should be at the heart of the current English language teaching (ELT) programs*” or “*English language learners need to develop multiple cultural perspectives*”. (2) CCA in ELT coursebooks and materials (measured through 13 items). Sample items include “*All cultures (i.e. the cultures of both native and non-native speakers of English) should have an equal status in ELT textbooks and materials*” or “*The current globally-produced ELT textbooks and materials promote an American and British ideal life style (i.e. Dream style of life)*” (3) CCA in general terms (measured with 4 items). Sample items include “*English culture is taking the place of other national or local cultures*” or “*The spread of English culture around the world is a necessarily beneficial phenomenon*”. We used CCAQ given partially that the authors validated the study carefully in a two-stage basis including a sound theoretical analysis and semi-structured interviews and that the two countries are EFL contexts and may share similarities. The reliability analysis of CCAR for the present study is given in Table 1. As can be seen, the total Cronbach’s alpha value was found.852, which indicates a high level of reliability.

Table 1. Reliability Analysis

CCA in ELT programs	20	.707
CCA in ELT textbooks and Materials	13	.746
CCA in general terms	4	.755
Total	37	.852

Focus-group interviews

To triangulate the data, we also conducted focus-group structured interviews with ten pre-service EFL teachers. We selected the participants randomly to get natural data. Each focus-group interview lasted around 55 – 60 minutes. In order to analyze the data, we stuck to the procedure of content analysis. The emerging themes were determined and coded. In addition, we also conducted a deductive approach in order to probe the results of the questionnaire. The questionnaire that was used in the present study came up with some interesting findings, and the focus-group interviews were intended to clarify this point.

4. FINDINGS

The findings related to *CCA in ELT programs* are presented in Table 2. The findings indicated that the PSTs agree that L2 learners should develop multiple cultural perspectives ($M=4.12$), and that EFL learners should also develop awareness of their own cultural perspectives ($M=4.00$). Interestingly, the PSTs in the present study are mostly undecided in some core topics. For example, the PSTs are undecided that cultural equity should be at the heart of the current English language teaching (ELT) programs ($M=3.84$), that when language is presented in socioculturally familiar contexts, it is more learnable ($M=3.84$), and that an English language teacher should present a real image of the English culture ($M=3.62$). The PSTs were also undecided in terms of whether ELT programs should enhance English language learners' understanding of their own cultural identity ($M=3.71$), whether the current ELT programs represent and introduce Western culture to English language learners ($M=3.68$), and whether English language teachers should emphasize English language learners' familiarity with their cultural norms ($M=3.68$). Moreover, the PSTs are also undecided in terms of raising the learners' awareness about the link that English has with the global powers is a responsibility of English

language teachers ($M=3.61$), whether an English language teacher should emphasize negative sides of the English culture and society ($M=3.59$), or whether awareness of political aspects of English language teaching is necessary for English language teachers ($M=3.50$). In addition, the PSTs in the present study were also found to be undecided in terms of whether English language teaching should focus on English culture ($M=3.35$), whether the behavior of English language learners should be culturally like native speakers of English ($M=3.00$), and whether an English language teacher should present a purely positive image of the English culture and society ($M=3.03$).

Moreover, the PSTs in the present study disagreed that only the cultural norms of native speakers of English should be learned by English language learners ($M=2.66$), that English language teachers should mistrust the idea that English as a global language is neutral ($M=2.90$), and that English language learners' beliefs in their cultural values may negatively be affected by their use of English ($M=2.87$). The PSTs also disagreed that learning the cultural norms of native speakers of English is not necessary for English language learners ($M=2.47$). In fact, they emphasize that the learning of the cultural norms of English-speaking countries is relevant in the process of learning a language.

Table 2. Pre-Service EFL Teachers' Views on CCA in ELT Programs

Items	N	Mean	SD	Min.	Max.
1. Cultural equality (i.e. the culture of native and non-native speakers of English) should be at the heart of the current English language teaching (ELT) programs.	266	3.84	0.771	1	5
2. English language learners need to develop multiple cultural perspectives.	266	4.12	0.711	1	5
3. The cultural values of native speakers of English are highlighted in the current ELT programs.	266	3.62	0.848	1	5
4. English language learners need some awareness of their own cultural identity to become interculturally competent.	266	4.00	0.794	1	5
5. The behavior of English language learners should be culturally like native speakers of English.	266	3.00	1.050	1	5
6. ELT programs should enhance English language learners' understanding of their own cultural identity	266	3.71	0.783	1	5
7. Learning the cultural norms of native speakers of English is not necessary for English language learners.	266	2.47	0.968	1	5
8. An English language teacher should present a real image of the English culture.	266	3.62	0.919	1	5
9. Only the cultural norms of native speakers of English should be learned by English language learners.	266	2.66	0.982	1	5
10. An English language teacher should also focus on negative sides of the English culture and society.	266	3.59	1.113	1	5
11. English language teachers should mistrust the idea that English as a global language is neutral	266	2.90	0.950	1	5
12. The current ELT programs represent and introduce Western culture to English language learners	266	3.68	0.762	1	5
13. Raising the learners' awareness about the link that English has with the global powers is a responsibility of English language teachers.	266	3.61	0.765	1	5
14. An English language teacher should present a purely positive image of the English culture and society	266	3.03	1.086	1	5
15. To have effective communication, English language learners should forget about their own culture.	266	2.07	1.144	1	5
16. If the language is presented in a context which is socioculturally familiar for the learners, they are more motivated to learn the language.	266	3.84	0.752	1	5
17. English language teachers should emphasize English language learners' familiarity with their cultural norms.	266	3.68	0.778	1	5
18. English language learners' beliefs in their cultural values may negatively be affected by their use of English	266	2.87	0.974	1	5
19. Awareness of political aspects of English language teaching is necessary for English language teachers	266	3.50	0.987	1	5
20. English language teaching should focus on English culture	266	3.35	1.036	1	5

The second sub-dimension of CCA is CCA in ELT materials in textbooks. The findings are presented in Table 3. The PSTs teachers seem to be unsure or disagree with most of the items in this category. They are undecided whether all cultures should have an equal status in ELT textbooks and materials (M=3.58), English language teachers need to design supplementary materials relevant to their local context (M=3.58), and whether ELT textbooks and materials should include English language learners' local cultural experiences (M=3.71). Moreover, the PSTs are also undecided whether the cultural norms of both native and non-native speakers of English should be reflected in ELT textbooks and materials (M=3.56), whether the current globally-produced ELT textbooks and materials reflect the interests and lifestyle of the students for which they are written (M=3.50), or whether the current globally-produced ELT textbooks and materials promote an American and British ideal life style (M=3.47). In addition, the PSTs in the present study are also undecided whether cultural materials should be prepared by local material designers (M=3.41), whether a hidden plan in the current globally-produced ELT textbooks and materials is highlighting specific political views (M=3.22), or whether the current globally-produced ELT textbooks and materials cannot address English language learners' local culture (M=3.24). The PSTs are also undecided whether the focus of ELT textbooks and materials should be on English cultural issues (M=3.13) or whether the current globally produced ELT textbooks and materials foster the process of cultural invasion (M=3.16). Finally, the PSTs in the present study disagreed that the spread of English culture in the ELT materials has unwanted consequences (M=2.69). In a similar fashion, ELT textbooks produced all over the world unduly focus on English culture and hence devalue the local cultures (M=2.71).

Table 3. Pre-Service EFL Teachers' Views on CCA in ELT Textbooks and Materials

Items	N	Mean	SD	Min.	Max.
1. The global spread of English culture in the current ELT textbooks and materials has negative consequences.	266	2.69	0.913	1	5
2. All cultures (i.e. the cultures of both native and non-native speakers of English) should have an equal status in ELT textbooks and materials.	266	3.58	1.010	1	5
3. The current globally-produced ELT textbooks and materials promote an American and British ideal life style (i.e., Dream style of life).	266	3.47	0.885	1	5
4. Local materials developers are better choices for developing ELT textbooks and materials.	266	3.41	0.867	1	5
5. As globally-produced ELT textbooks and materials just focus on English culture, English language teachers need to design supplementary materials relevant to their local context	266	3.58	0.799	1	5
6. A hidden plan in the current globally-produced ELT textbooks and materials is highlighting specific political views which reflect particular values, attitudes, and beliefs.	266	3.22	0.930	1	5
7. ELT textbooks and materials should include English language learners' local cultural experiences.	266	3.71	0.827	1	5
8. The current globally-produced ELT textbooks and materials highlight English culture to make local culture appear less important.	266	2.71	0.909	1	5
9. The focus of ELT textbooks and materials should be on English cultural issues	266	3.13	0.916	1	5
10. The current globally-produced ELT textbooks and materials foster the process of cultural invasion.	266	3.16	0.901	1	5
11. The cultural norms of both native and non-native speakers of English should be reflected in ELT textbooks and materials.	266	3.56	0.859	1	5
12. The current globally-produced ELT textbooks and materials reflect the interests and lifestyle of the students for which they are written.	266	3.50	0.802	1	5
13. The current globally-produced ELT textbooks and materials fail to address English language learners' local culture.	266	3.24	0.907	1	5

Finally, the third sub-dimension examined in the present study concerns the general views of PSTs in terms of CCA. The results are given in Table 55. It can be seen that the PSTs are undecided whether the spread of English around the globe is a neutral phenomenon (M=3.56), whether the spread of English culture all over the world is a beneficial issue (M=3.51). Moreover, the PSTs in the present study are also undecided whether the main purpose of learning the English language is for communication purposes without a cultural focus (M=3.06).

Table 4. Pre-Service EFL Teachers’ Views on CCA in General Terms

Items	N	Mean	SD	Min.	Max.
1. The spread of English around the world is a phenomenon which is culturally neutral.	266	3.56	0.889	1	5
2. The English language is learned and used for communication purposes and not for cultural identity formation.	266	3.06	1.101	1	5
3. English culture is taking the place of other national or local cultures.	266	3.33	0.968	1	5
4. The spread of English culture around the world is a necessarily beneficial phenomenon.	266	3.51	1.012	1	5

The present study also looked at whether there are gender differences in terms of the CCA perspectives of PSTs. The findings are presented in Table 5. Female and male participants differed in relation to several points. For example, female PSTs are more inclined towards the learning of multiple cultural perspectives (M=3.71) compared to male PSTs (M3.43). Female PSTs also emphasize that English language learners’ familiarity with their cultural norms should (M=3.25), that ELT materials should emphasize both native and non-native cultures (M=3.58), and that the spread of the English culture is not necessarily a beneficial phenomenon (M=3.64).

Table 5. T-Test Results Based on Gender

		n	mean	df	p
3 English language learners need to develop multiple cultural perspectives	Female	180	3.71	264	0.011
	Male	86	3.43		
11 Only the cultural norms of native speakers of English should be learned by English language learners	Female	180	3.47	264	0.012
	Male	86	3.84		
27 English language teachers should emphasize English language learners' familiarity with their cultural norms,	Female	180	3.25	264	0.02
	Male	86	2.88		
31 The cultural norms of both native and non-native speakers of English should be reflected in ELT textbooks and materials	Female	180	3.58	264	0.014
	Male	86	3.33		
36 English language teaching should focus on English culture.	Female	180	3.43	264	0.062
	Male	86	3.17		
37 The spread of English culture around the world is a necessarily beneficial phenomenon.	Female	180	3.64	264	0.003
	Male	86	3.24		

Focus-group interviews

As stated, in order to triangulate the data, we conducted two focus-group interviews with the participants that were selected from the same population of the questionnaires. The participants were selected randomly. The interviews lasted around 55 – 60 minutes. We resorted to focus-group interviews on the premise that in the questionnaire the participants stated some points that should be clarified and ascertained. For example, the PSTs stated that the spread of English culture in textbooks was a relatively neutral process. In addition, some points like whether the PSTs view the inclusion of cultural elements as cultural assimilation should be clarified. The discussion here revolved around what culture and critical cultural awareness mean to PSTs,

In terms of critical cultural awareness, the main view that was addressed by the PSTs is that learning a new culture does not mean becoming

assimilated, that to interpret cultures better we should know that culture, and that we should, overall, have an “educated mind” in our approach to the learning of other cultures within the scope of the language learning process. This was the view that was generated by most of the PSTs.

From the analysis of the questionnaire and from the direction the focus-group interviews took, some major themes emerged, including the role of the local culture, whether or not other cultures should be a concern in English teaching, whether it should be the only positive aspects or the negative aspects that are to be emphasized in the language teaching process and whether the spread of English culture is a big concern internationally.

Regarding the role of culture in teaching English, most of the PSTs suggested that it is highly necessary. Some sample remarks include “*It is extremely important. Learning a language is almost equal to learning the culture. If we get to know more about the culture, we learn the language much better.*” Another PSTs stated that “*There are discrepancies between the Turkish and English culture. Our language is much more different than the English language. Hence, cultural background is highly important*” this view could be said to be giving support to the acculturation model (Schuman, 1990). When inquired whether our education system can accomplish an effective teaching of cultural awareness, most PSTs gave undecided answers, mostly indicating that our language teaching programs fail to equip students with sufficient cultural awareness. One of the PSTs stated that “*I do not think that students in high school can learn target culture elements. This is a disadvantage. But students may go abroad and learn about other cultures.*”. Some of the PSTs stated that for an ordinary language learner, an in-depth cultural awareness may not be that necessary while for someone who is planning to work in the target community culture is highly important.

Regarding the term CCA, the PSTs stated that it was extremely important given that we can make sense of our own culture through

other cultures. We must be open to criticism to further develop ourselves, including our culture. One sample remark was as follows: *“When we are aware of the culture, we grow more aware about how a language is learnt.”* Another PST stated that *“When we lay out the aspects of our own culture and say that these are all the realities of our own culture, it is much better and only this way can we develop CCA.”* When it comes to what can be done to improve EFL learners’ CCA, the PSTs came up with some ideas. One of the PSTs stated that *“When students learn the culture from various sources like vlogs or videos, they develop multiple cultural awareness. Teachers should focus on various cultures.”* The PSTs also suggested that the best way to do that would be to live in the target community for some time. Hence, Erasmus programs are highly valued by PSTs.

When the PSTs were inquired on whether cultural equality was possible, the mostly stated that it is not possible given that there are inequalities between or among different cultures. Hence, according to them, it is not possible to talk about an equal representation of cultural elements in language courses. Upon inquired about their perspectives on multiple perspectives, the PSTs mostly stated that it is important to have multiple perspectives to be able to better interpret cultural elements between different cultures. One of the participants stated that *“Definitely yes, because when we have multiple perspectives, we can interpret culture much better.”* Regarding cultural equality, another PST stated that *“Yes, each cultural should be treated equally – when we learn a language, we must learn the culture because culture holds the language. It will have a positive effect on us”*. This view also seems to support the acculturation model of Schumann (1990). Yet another PST suggested that *“Yes, most communication takes place between non-native speakers, so we need multiple perspective. It is a must”*. This PST is pointing at the importance of intercultural communicative competence.

Another significant point touched upon in the focus-group interviews was whether the negative aspects of the target culture should be emphasized in language teaching process. Some of the PSTs stated that

this would hinder the motivation of the students while others stated that this is necessary to make a realistic evaluation. One of the PSTs stated that *“No need to emphasize the negative elements as this may hinder motivation. Each culture may have negative aspects. There is no need to emphasize them. One should be aware of the negative aspects, that is OK, but no need to emphasize them.”* In support to this view, another PSTs stated that *“I don’t think the negative aspects should be stressed. It is not the job of the teacher. After all, students will find the faults of the culture and judge them, but it is not for the teachers.”* The PSTs were also inquired on whether to focus only on the positive aspects of the target culture. They stated that this should not be the case. One of the PSTs, for example, suggested that *“It would not be OK. If we only focus on the positive things, the learners may not be able to see similarities or differences with a critical eye. The language teaching endeavor should present a complete image of the target culture.”*

When it comes to whether we should present only the cultural norms of native speakers, the PSTs gave some fragmentary answers, emphasizing both ways. Yet, the balance seems to be in favor of English-speaking cultures. One of the participants, for example, suggested the following:

I don’t think we could include Asian culture, but I think we should focus on the culture of countries where English is spoken. I know that English is a universal language, but each country (English speaking) has its own touch of the culture.

Similar remarks indicate that to some extent we obey the norms of the inner circle countries. In relation to this, when the PSTs were inquired on whether it is only the target culture that is being focused the PSTs mainly stated that it is not always the case. They observed that the recent globalization of the world is bringing people together and LET materials may tend to have other cultures as well. Regarding this issue, one of the PSTs suggested that *“It used to be, but this has changed recently. We can learn especially the Asian culture as well --- because even American people want to learn other cultures.”*

When asked whether the spread of English culture has some negative consequences, most of the PSTs did not agree that it did. One of the PSTs stated that *“the spread of English culture does not have many negative consequences. If we are learning the language, we should also learn the culture. We can see how other people are living. It is not bad at all.”* A similar remark came from another PSTs, who stated that *“Learning the culture is not harmful. With an educated look, it is all right. I have friends who are learning language other than English as well. They visited the target country and saw the culture. But they did not become assimilated.”* Such comments indicate that the PSTs do not believe that the spread of English culture is a threat to other local cultures.

5. DISCUSSION AND CONCLUSION

The main objective of the present study was to get an understanding of pre-service EFL teachers' perceptions of critical cultural awareness. Being quantitative in nature, the present study mainly reports quantitative data. The results basically indicated that the PSTs in the present study engage in CCA to a certain extent.

To begin with, the first component of the CCA survey was related to *CCA in ELT programs*. Overall findings indicated that the PSTs have a moderate level of understanding in that regard. They seem to be undecided about most of the items here. The PSTs in the present study do not seem to believe that cultural equity should be at the heart of English teaching programs, nor do they seem to believe that the language teaching process should present a real image of the English culture. There could be some tone of criticality here. The PSTs in the present study were also undecided regarding whether ELT programs should foster the learning of local culture. This is an interesting point. Normally, we would expect that learning of a culture should also foster local culture. The PSTs should be provided with some extra guidance in that regard. Likewise, the PSTs also do not seem to believe that

Western cultural values should be part of the ELT programs. To wrap up, the PSTs have fragmentary beliefs regarding the intercultural element of CCA. These beliefs show that the PSTs have some criticality in terms of the learning and teaching of culture; however, their ideas should be supported in some respects.

In addition, the PSTs do not also believe that political aspects should be part of the language teaching process. According to them, the negative sides of English culture or society should be stressed in the lessons. This point requires some elaboration. One reason could be that PSTs do not want to lower learners' motivation by presenting a negative picture of the target culture. Moreover, the PSTs do not also think that EFL learners are supposed to be like the target culture community in terms of cultural outlook. The PSTs also do not think that the language teaching process is supposed to present a positive image of English culture or society. On the other hand, the PSTs also suggested that the cultural norms of the English-speaking countries are also necessary. In a sense, the PSTs seem to engage in critical engagement with the cultural aspects of the language teaching process.

PSTs' perceptions of CCA in ELT materials and textbooks were also a concern in the present study. The results indicated that the PSTs are undecided on whether ELT materials should feature all cultures, whether ELT materials should aim to develop local culture, or whether both native and non-native-speaking countries' cultural norms should be part of the language teaching process. The PSTs in the present study also seem to be undecided whether globally-produced ELT materials foreground certain political views. This is good news for impartiality. The PSTs are also undecided about whether local material producers are better in terms of preparing the cultural content. This may be understood given that cultural content could be best accounted for by material producers from the target culture. However, this would still be one-sided owing to the fact that what we require is not only the target cultural norm, but also an intercultural perspective. Material designers, therefore, should ensure collaboration in preparing the cultural content to be included in ELT materials. This was one of the suggestions

brought about by the PSTs in the focus-group interviews. Some of the participants stated that international authors could form collaborations and prepare the cultural content together. Finally, regarding CCA in ELT materials and textbooks, the PSTs indicated that the spread of English worldwide and the globally-produced ELT materials do not pose a risk for the local cultures.

As is known, teachers are the key actors in the education process; hence, their perceptions, procedures, or methods of conducting the instructional process assume great importance (Hoesein, 2015). Therefore, it is reasonable to assume that the way PSTs conceptualize the teaching and learning of cultural elements will be reflected in their practice. In the present study, it was observed that PSTs need some more critical thinking in some key aspects including the learning of culture in general. Hence, more attention could be paid to why PSTs conceptualize the teaching of culture this way. One assertion could be that the education system in Turkey barely supports the critical aspects of learning. This may have been a limiting factor on the part of PSTs. Moreover, the PSTs do not seem to think that presenting cultural material in socioculturally familiar contexts will foster student motivation in terms of learning culture. In such cases PSTs may need some additional support. Apart from this, however, the PSTs in the present study mainly presented a critical look in terms of critical cultural awareness.

As was stated, the present study also had a focus-group interview stage. We conducted three focus group interviews with around 15 PSTs. Some major themes around which the discussion revolves include the definition of cultural and critical cultural awareness, the role of culture in learning English, the role of local culture in language learning, whether the spread of English threatens local cultures and whether negative aspects of the target culture should be included in the language teaching process. Regarding the concept of CCA, our analysis indicated that PSTs do not have a mature idea of what constitutes critical cultural awareness. The mainstream assumption was that CCA refers to having

respect for each culture and seeing similarities along with differences between or among cultures.

As for the definition of cultural awareness, pre-service teachers mostly associated the definition of culture with small “c” culture, which mainly refers to ways of life rather than the productions of a culture, which is designated with a capital “C” culture. Most of them stated that “culture is the way of life in my opinion, ranging from how we eat to how we dress.”. Overall, the main approach of the PSTs could be said to be fitting to the acculturation model of Schumann (1990) given that they mostly stated that when culture is learned properly, the language learning process will be facilitated.

Regarding the negative sides of English culture, the PSTs stated that when the time comes the negative aspects could be touched upon. However, the PSTs are not very into the inclusion of negative aspects of the target culture. Yet, some also stated that to be able to see similarities or differences we may. Another point that emerged from the interviews is that it may not always be easy to distinguish cultural elements as positive or negative. These distinctions look a little bit subjective and may depend on people’s perceptions. Upon being asked whether the learning of a different culture negatively affects the local culture, the general view of the PSTs was that this is not the case. They suggested that, as long as the individual is aware of the issue, this will not be a problem. They talked about having an “educated mind” so that the individual can approach the issue with more consideration and awareness.

With regard to multiple perspectives on culture, the main line of thinking on the part of the PSTs suggested that they favor mainly the cultural elements of English-speaking countries rather than the cultural elements of other countries, say for example Asian countries. In addition, most PSTs associated multiple perspectives with understanding the local culture, suggesting that for a better understanding of culture knowing both the target and the local culture is essential.

There are some limitations to the present study. In the first place, the data here is cross-sectional in nature. Future studies could consider the collection of longitudinal data. Intervention studies could also be designed, which are severely limited in terms of critical cultural awareness. The literature component could be integrated as part of intervention studies. The second limitation is that the present study was conducted with PSTs. In-service teachers could present a much different picture. Hence, future studies could be designed to understand in-service EFL teachers' critical cultural awareness in the Turkish context.

Despite these limitations, the present study indicates that PSTs are engaged in critical cultural awareness to a certain extent. First, the study indicated that more work is needed to equip PSTs with critical cultural awareness. The PSTs could also be instructed on how to integrate cultural awareness into their future lessons. To do this, in the Turkish context, small-scale or large-scale projects supported by the Scientific and Technological Research Council of Türkiye would contribute remarkably to the issue. In addition, the Ministry of Education could conduct studies that examine in-service teachers' perceptions regarding CCA. To foster the idea of critical citizenship, ELT teaching programs, ELT materials, and EFL teachers should reflect the CCA and enhance intercultural awareness. This calls for a "translocal stance" (Soodmand Afshar & Yousefi, 2019, p. 333) in the language teaching endeavor. Similarly, Leask (2015) also suggests reducing the repressive or discriminatory actions and providing a more global cultural awareness. Language teaching practices provide an invaluable source for this attempt.

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CHAPTER III

IN-CLASS AND OUT-OF-CLASS APPLICATIONS TO IMPROVE ENGLISH LANGUAGE LEARNERS' INTERCULTURAL COMMUNICATIVE COMPETENCE

“No culture has ever developed all human potentialities; it has always selected certain capacities, mental and emotional and moral, and shifted others. Each culture is a system of values which may well complement the values in another.”

Ruth Benedict

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ABSTRACT

The need for intercultural communication and cross-cultural engagement has been rising for two decades thanks to global advancements, technological developments, and mobility. The global and virtual village that the world embraces forces educators, researchers, and instructors to recognize that the primary purpose in English as a Foreign Language (EFL) settings is to enable language learners to communicate with various people from different cultural backgrounds. In this regard, scholars point out that there are multiple ways to enhance EFL learners' Intercultural Communicative Competence (ICC). In this respect, the types of activities and classroom applications that EFL teachers utilize regarding ICC hold importance. In this chapter, we begin with the conceptualizations of ICC with reference to its components. Then, upon highlighting the place of ICC in EFL settings, we propose some effective in-class, out-of-class, and on/offline applications that promote intercultural communicative competence among EFL learners. Lastly, we discuss the challenges and solutions to promoting ICC in EFL settings.

Pre-reading Questions:

1. How do stereotypes and generalizations impact our understanding of different cultures?
2. What are some ways in which cultural assumptions can hinder effective intercultural communication?
3. How can we challenge our own cultural biases and assumptions?
4. What role does empathy play in fostering intercultural understanding?
5. How can we promote a more inclusive and empathetic classroom environment?

Conceptualizations of Intercultural Communicative Competence

Thanks to widespread media, technology, migration, and student exchanges, the 21st century provides more opportunities for people to contact English with various linguistic and cultural backgrounds for different purposes (Chao, 2014; Galante, 2015). Therefore, it can be stated that the 21st century requires individuals to be global citizens who can skillfully engage in language exchanges in multicultural settings. The fact that English has been the medium of interaction (Yesilel, 2021); the world is becoming increasingly multicultural, and the outnumber of non-native speakers of English pursues individuals to acquire ICC to cope with both cultural and linguistic challenges requiring appropriate use of strategies and attitudes.

As a 5th skill (Tomalin, 2008) and an intelligent type (Van Dyne et al., 2012), ICC has been defined in numerous ways, and there is no consensus on its definition. However, certain dimensions and aspects are attributed to it when conceptualizing it. For instance, Klopff and McCroskey (2007) define ICC as “the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures” (p. 9). This means that individuals need to obtain knowledge of other cultures, possess the motivation to communicate with people from various backgrounds, and have the necessary skills to maintain communication. In other words, it can be asserted that ICC necessitates the integration of cognition, the affective and behavioral aspect of individuals (Deardorff, 2006). Therefore, successful communication highly depends on the degree to which communicators develop these three dimensions of the ICC. In other words, as long as communicators are intercultural citizens who are eager to communicate with people from different backgrounds in respectable and tolerable behavior, they can maintain successful communication.

The components of ICC

Byram (1977) suggests two important competencies for being an intercultural speaker: the first one is communicative competence in the target language, entailing competencies such as linguistic, sociolinguistic, and discourse; the second is intercultural competence (IC). To better understand what IC entails, it is better to look at the most influential conceptualization of IC, proposed by Byram. To him (1997, p.73), IC has five components.

- 1) *Knowledge (savoir)*: The desire to learn about the practices and applications in both mother and other cultures.
- 2) *Attitudes (savoir-etre)*: The willingness and openness of individuals to one's own and others' cultures. In other words, it is cultural curiosity.
- 3) *Skills of discovery and interaction (savoir apprendre/faire)*: The ability to engage in interaction where one tries to learn more about other cultures and asks for information regarding values, beliefs, or practices.
- 4) *Skills of interpreting and relating (savoir comprendre)*: Interpreting and relating events in the native culture.
- 5) *Critical cultural awareness (savoir-s' engager)*: The critical evaluation of practices, events, or applications in one's own and other cultures depending upon certain criteria.

The Applications to Improve Intercultural Communicative Competence in EFL Settings

Several factors impact EFL learners' ICC levels, some of which are students' perceptions and awareness, textbooks, teacher mindset, overseas experiences, classroom applications in EFL settings, etc. (e.g., Çetin-Köroğlu, 2016; Estaji & Rahimi, 2018; Yeşilel, 2021). EFL

teachers who attach importance to interculturality should create in-class and out-of-class spaces where “language awareness training (e.g., the varieties of English), the development of accommodation skills, the knowledge of various cultures, and the employment of flexible communication and negotiation strategies” are presented and integrated (Chao, 2014, p.84). Considering the practical application of ICC as a challenge (Celce-Murcia, 2007; Vo, 2017), we list below the applications from which EFL teachers and practitioners can benefit to address the development of ICC.

a. In-class Applications

1. Creating a Multicultural Classroom Environment

Establishing a multicultural classroom environment necessitates a deliberate effort to integrate a wide range of cultural perspectives and promote inclusivity among students. To realize this objective, it is necessary to actively involve students from diverse cultural backgrounds, recognizing and acknowledging their distinct experiences and contributions (Gay, 2002). Through the promotion of open dialogue and active engagement, teachers can get the opportunity to establish a safe environment where students are at ease in expressing their cultural identities, traditions, and customs. This not only facilitates the expression of one's individuality but also fosters the cultivation of a more profound comprehension and appreciation for a wide range of cultures. Promoting ethnic and cultural diversity within educational settings facilitates the development of empathy and the dismantling of stereotypes (Banks, 1994). Furthermore, this educational approach also adequately equips students with the necessary skills to effectively communicate and collaborate across various cultures, enabling them to excel in today's interconnected and globalized society. Establishing a multicultural classroom also enables students to embrace and honor their cultural backgrounds (Sleeter, 2013). In line with this aim, teachers can incorporate the following strategies:

- Implementing icebreaker activities that foster student engagement in sharing their cultural backgrounds and experiences,
- Incorporating a wide range of literature, resources, and examples that accurately reflect the diversity of cultures,
- Assigning group-based projects that facilitate the development of collaborative skills among students from diverse cultural backgrounds.

Another way of creating a multicultural classroom environment is by celebrating ethnic and cultural differences to promote understanding and respect. In this regard, teachers can incorporate the following strategies:

- Organizing cultural appreciation events, including multicultural festivals and celebrations of significant holidays from various cultures,
- Inviting diverse guest speakers to share their experiences and customs with the class,
- Creating opportunities for students to demonstrate their cultural heritage through presentations, performances, and displays.

2. Cultural Sensitivity Training

Training regarding cultural sensitivity plays a crucial role in assisting students in recognizing and challenging stereotypes, reducing their prejudice, and fostering empathy (Croese, 2011). With the objective of assisting students in recognizing the challenging stereotypes associated with various cultures, teachers can implement the following techniques:

- Engaging students in discussions and activities that investigate the impact of stereotypes on cultural perceptions,

- Utilizing real-world examples, case studies, and media analysis to emphasize the dangers of stereotypes and encourage critical thinking,
- Encourage students to question cultural assumptions and generalizations, highlighting the significance of individuality and diverse experiences.

As a part of cultural sensitivity training, teachers can empower students by reducing their prejudice and fostering empathy among them. By actively addressing stereotypes and prejudices, cultural sensitivity training may equip students with the ability to analyze cultural assumptions critically and challenge them (Chao, 2013). It promotes a more inclusive and empathetic classroom environment in which students can develop a deeper appreciation for diverse cultures, nurturing mutual respect and laying the groundwork for effective intercultural communication. Keeping this in mind, teachers can use the following strategies:

- Incorporating activities that encourage students to assume another individual's perspective, such as role-playing and perspective-taking exercises,
- Promoting open dialogue and respectful communication to increase students' understanding and sensitivity toward other cultures,
- Sharing works of literature, films, and personal narratives that depict a variety of experiences, allows students to develop empathy by relating to various characters and their stories.

3. Project-Based Learning and Intercultural Collaboration

Students' intercultural communication skills can be enhanced by encouraging them to communicate, share ideas, and work on projects with their friends and peers (Campbell, 2012). Empathy, respect, and

cross-cultural communication can be promoted since this method aids students in understanding and appreciating diverse cultural perspectives while managing differences to accomplish meaningful outcomes. In addition, because project-based learning promotes collaboration, critical thinking, and problem-solving, students can have the opportunity to challenge preconceived notions and assumptions (Cash, 2017). Teachers contribute to the development of language skills, openness, cultural sensitivity, and global citizenship by teaching intercultural communication skills (Başarir, 2017). The dynamic learning environment created by project-based learning and intercultural collaboration encourages students to become proficient intercultural communicators, capable of interacting in a variety of situations and positively influencing a diverse society (Owens & Hite, 2022). Teachers can implement the following strategies to promote collaboration among students from different cultures:

- Assigning group projects requiring students from different cultures to work together encourages them to share their unique perspectives and experiences,
- Providing structured guidelines and clear objectives to facilitate effective communication and collaboration,
- Encourage students to actively listen, respect diverse viewpoints, and engage in constructive dialogue to reach shared goals (Yang et al., 2014).

Teachers can also enhance cultural exchange through joint projects that provide a platform for increased cultural understanding and exchange (Hajisoteriou et al., 2018). Through these projects and experiences, students gain the ability to benefit from cultural diversity and develop innovative and inclusive solutions. Teachers can encourage this initiative by:

- Assigning assignments that involve researching and presenting aspects of various cultures and encourage cross-cultural exploration and the exchange of knowledge,
- Enabling students to learn about one another's traditions by participating in multicultural exhibitions or presentations,
- Incorporating digital tools and platforms that enable students from various cultures to collaborate virtually and gain intercultural communication and collaboration outside the physical classroom.

Apart from these, teachers can use a variety of digital tools to engage students, facilitate meaningful intercultural interactions, and cultivate students' intercultural communication skills (Chen & Young, 2014). Students' specific needs and interests, as well as the technological resources available, should inform the selection of activities and tools. Table 1 details a few activities with their primary objectives, the digital instruments to be used, and tips for teachers.

Table 1. Activity Examples for In-class Applications

Activities / Techniques	Goals	Digital Tools	Tips for Teachers
Digital storytelling projects	Share personal cultural experiences	Digital storytelling apps (e.g., Storybird)	Provide prompts for students to create digital stories that showcase their cultural experiences, traditions, or values. Guide them in using multimedia elements to convey their narratives effectively.
Cultural artefact sharing	Appreciate diverse cultural heritage	Digital sharing platforms (e.g., Padlet)	Guide students to share photos or videos of significant cultural artefacts from their backgrounds and explain their significance. Encourage students to engage in discussions and ask questions about each other's artifacts.
Collaborative language exchange	Improve language skills and cultural knowledge	Language exchange platforms (e.g., Tandem)	Facilitate language exchange partnerships between students from different language backgrounds. Provide prompts and discussion topics to guide their conversations and encourage sharing cultural aspects along with language practice.
Virtual cultural tours	Explore different cultures and traditions	Virtual tour platforms (e.g., Google Arts & Culture)	Curate a list of virtual tours showcasing different cultural landmarks and encourage students to explore and discuss their observations and reflections from the tours.
Community engagement projects	Foster connections with diverse local communities	Online project management tools (e.g., Trello)	Collaborate with community organizations to identify projects that can involve students in intercultural activities, such as organizing cultural events or volunteering in diverse communities. Provide guidance and support for students throughout the project.
Intercultural dialogue sessions	Enhance communication and understanding	Video conferencing tools (e.g., Zoom)	Organize structured dialogue sessions where students can discuss predefined topics related to cultural diversity and intercultural communication. Provide guiding questions and facilitate respectful and inclusive discussions.
Global pen-pal exchanges	Foster cross-cultural friendships	Email, video chat platforms	Connect with educators in different locations to establish pen-pal partnerships. Guide students on writing culturally sensitive letters or emails and provide opportunities for video chat sessions to promote deeper connections.
Diversity-focused literature study	Analyze and challenge stereotypes	E-books and digital libraries	Select literature that highlights diverse perspectives and cultures. Guide students in analyzing and discussing the themes of stereotypes, biases, and cultural representation within the chosen texts.
Intercultural problem-solving	Collaborate to find solutions to global issues	Online collaboration tools (e.g., Google Docs or Padlet)	Assign students group projects that require addressing global issues from diverse cultural perspectives. Facilitate discussions on intercultural problem-solving approaches and effectively guide students in utilizing online collaboration tools.

b. Out-of-class Applications

1. Cultural Events and Visits

Participating in cultural events and visits outside the classroom effectively fosters intercultural communication and understanding since students can be exposed to a variety of cultural experiences such as festivals, exhibitions, and performances (Tarp, 2006). Furthermore, visiting museums, cultural centers, and historical sites enhances students' knowledge of diverse cultures, traditions, and histories as these activities provide students with direct exposure to cultural artifacts, practices, and perspectives, allowing them to develop an appreciation and respect for cultural diversity. In addition, by interacting with individuals from diverse backgrounds during these events and visits, students can engage in meaningful dialogues, pose pertinent questions, and receive insight into various cultural norms and values (Hoff, 2020). By going outside the classroom, students broaden their horizons, develop their interests, and learn the international skills they need to communicate and work together in a world that is becoming more and more interconnected (Beames et al., 2012). Through cultural events and visits, teachers can employ the following strategies to foster students' intercultural communicative competence:

- **Pre-event Preparation:** Teachers can provide students with background information on the culture, traditions, or historical context they will encounter prior to attending a cultural event or visit. This may involve introducing essential vocabulary, discussing cultural norms, or distributing necessary readings or recordings to build students' foundational knowledge.
- **Guided Observation:** Teachers can help students observe and reflect on their experiences during the event or visit. They can also urge students to get involved with cultural artefacts, performances, or exhibits and ask them to notice the things that are different from their own culture. Teachers can also give discussion questions to help students think critically and understand other cultures.

- **Facilitated Interactions:** At this point, teachers may encourage students to talk to people from the culture they are learning about at the event or on the trip. This could be done by talking, asking questions, or participating in events led by cultural figures. Teachers can teach students how to communicate politely by actively listening, asking open-ended questions, and being sensitive to other cultures.
- **Post-event Reflection and Discussion:** After a cultural event or visit, it is important to have time for reflection and conversation in the classroom so that students can share their thoughts and ideas. For the success of this stage, teachers should create a safe space for students to share their thoughts and feelings, teaching them to accept and tolerate different points of view. Students may also be asked to show what they have learned and what they have understood by making multimedia presentations, writing reflective essays, or making cross-cultural comparisons. Lastly, teachers must ensure that students keep going to different cultural events and trips throughout the school year. This is because regular exposure to different cultural experiences strengthens intercultural communication skills and gives students chances to learn more and understand things better.

2. Language and Cultural Exchange Programs

Language and cultural exchange programs, such as overseas student exchange programs, language vacations, and virtual language exchange platforms, provide students with invaluable opportunities to improve their intercultural communication skills (Jackson, 2019). These programs enable students to immerse themselves in a distinct linguistic and cultural environment, nurturing language acquisition, cultural awareness, and intercultural communication skills. By living and studying abroad or interacting with peers from other cultures, students acquire direct exposure to diverse customs, traditions, and points of view (Hammer, 2012). They cultivate cross-cultural alliances, surmount communication obstacles, and develop empathy and adaptability. In

addition, virtual language exchange platforms offer students a convenient and accessible means of engaging in language practice and cultural exchange with native speakers from around the globe, thereby fostering intercultural understanding and language fluency (O'Dowd, 2012). These programs and platforms promote authentic language use, cultural immersion, and cross-cultural collaboration, thereby preparing students to navigate multicultural contexts and communicate effectively in a globalised society. Through language and cultural exchange programs, teachers can employ the following strategies to cultivate intercultural communicative competence in students:

- **Pre-departure Preparation:** Teachers should provide students with orientations that cover the cultural norms, communication patterns, and fundamental phrases of the language spoken in the host country to foster cultural sensitivity and awareness among students.
- **Workshops on Intercultural Communication:** Teachers can conduct workshops on intercultural communication skills addressing cultural misunderstandings and nurturing respectful interactions across cultures, including active listening, empathy, and adjusting to new cultural contexts for their students to provide guidance on effective communication strategies.
- **Cultural Reflection Journals:** Students may be encouraged to keep a cultural reflection journal throughout their exchange program or language camp to record their cultural observations, interactions, and personal reflections in order to cultivate self-awareness and critical thinking regarding their experiences.
- **Interconnected Classroom Activities:** Teachers should connect the experiences of students participating in language and cultural exchange programs to the classroom and create opportunities for them to share their experiences with their peers via presentations, discussions, or interactive sessions. This allows other students to gain intercultural understanding from their classmates' first-hand experiences.

- **Post-program Reflection and Integration:** After students complete their exchange programs, teachers can provide a forum for them to reflect on their experiences and share them with the larger school community. Students can be encouraged to reflect on how their intercultural communication skills have improved and how they can implement what they have learned in their daily lives.

In addition to these aforementioned techniques, teachers can employ diverse digital resources to effectively involve students, foster significant intercultural exchanges, and develop students' competencies in intercultural communication. Activities and tools should be selected based on students' specific needs and interests and the technological resources at their disposal. Table 2 provides an overview of several activities, including their main objectives, the digital tools to be utilized, and recommendations for educators.

Table 2. Activity Examples for Out-of-class Applications

Activities/Techniques	Goals	Digital Tools	Tips for Teachers
Cultural events and festivals	Experience diverse cultures firsthand	Cultural event websites, social media platforms	Provide information about upcoming cultural events or festivals, encourage attendance, and facilitate discussions about the experiences.
Community engagement projects	Engage with diverse local communities	Online collaboration tools (e.g., Google Docs)	Guide students in identifying and participating in community projects that involve interaction with people from different cultural backgrounds.
Language and cultural immersion programs	Develop language skills and cultural understanding	Language immersion program websites, cultural exchange organization platforms	Help students find and enroll in language and cultural immersion programs or exchanges, provide pre-departure preparation, and facilitate reflection upon return.
Virtual intercultural exchanges	Communicate with peers from different cultures	Video conferencing tools (e.g., Zoom)	Establish connections with classrooms in different countries or cultures, facilitate virtual exchanges, and provide discussion topics or prompts.
Cross-cultural online collaborations	Collaborate with peers from different cultures	Online collaboration tools (e.g., Padlet, Google Docs)	Organize joint projects with classrooms from diverse cultural backgrounds, assign collaborative tasks, and guide students in working together effectively.
Global pen-pal exchanges	Foster cross-cultural friendships	Online pen-pal platforms or email	Facilitate connections with pen pals from different countries, provide guidelines for respectful communication, and encourage cultural sharing.
Online cultural resources	Access authentic materials from diverse cultures	Online articles, videos, podcasts	Curate and share online resources that promote intercultural understanding, encourage exploration, and provide discussion topics.
Reflection journals	Reflect on intercultural experiences	Online journal platforms or apps	Encourage students to maintain reflection journals, provide prompts to guide their reflections, and facilitate discussions based on their entries.
Interactive games	Foster engagement and cultural understanding	Online game platforms, educational apps (e.g., https://www.geoguessr.com)	GeoGuessr is an educational game that revolves around the field of geography. In this game, participants are exposed to a series of diverse street views from various locations across the globe. The game's primary objective is for players to use their geographical knowledge and skills to accurately determine the specific location in each image. Educators can utilize this platform to stimulate students' understanding of various nations, notable sites, and societal customs, thereby fostering a broader global perspective and encouraging cultural immersion.

Table 3. Checklist to Enhance Students' Intercultural Communicative Competence

This checklist is intended for teachers aiming to improve their students' intercultural communicative competence. Teachers may use this checklist as a tool in their pedagogical planning and instructional procedures as they may engage in ongoing assessment and improvement of their teaching techniques and activity use by systematically evaluating each criterion and assigning them a “yes” or “no”.

Scope	Indicator	Yes/No
Learning Objectives	Are the learning objectives well-defined and in line with the utilization of activities to improve intercultural communicative competence?	
Activity Selection	Were the activities selected according to students' proficiency level, age, and learning needs?	
Activity Integration	Were the activities incorporated effectively into the lesson plan to support intercultural communicative competence objectives?	
Instructions	Were the students given clear instructions on how to do the activities?	
Monitoring the Progress	Were ways to monitor students' progress and ensure that the activities meet the intercultural communicative competence goals identified?	
Evaluation	Were ways to assess the contributions of activities to students' intercultural communicative competence included in the lesson plan?	
Feedback	Were the students given feedback on their performance during the activities?	
Participation	Were the students actively engaged in the activities?	
Reflection	Were there opportunities available for students and teachers to reflect on the effectiveness of the activities and suggest areas for improvement in future lessons?	

Challenges and Solutions in Promoting Intercultural Communicative Competence in EFL Settings

Promoting ICC in English as a Foreign Language (EFL) settings presents teachers with a range of problems that need their attention to establish learning environments that are conducive to successful outcomes (Iswandari & Ardi, 2022). Various factors such as prejudice, levels of language competency, and age have the potential to impede the development of ICC among students. Moreover, the scarcity of accessible resources for ICC into the curriculum is a formidable obstacle for educators endeavoring to integrate intercultural dimensions into their teaching materials. The presence of linguistic dominance in educational settings, in conjunction with the issue of overcrowded classrooms, can also restrict the occurrence of genuine intercultural exchanges. Furthermore, it is possible that some teachers may possess little knowledge of intercultural competence or have limited exposure to other cultures, hence hindering their capacity to provide intercultural learning opportunities successfully. In addition, the practical scarcity of contexts that foster ICC and the restricted amount of time dedicated to ICC education within the curriculum provide additional challenges. The obstacles encountered in successfully increasing ICC may also be attributed to inadequate teacher preparation or deficiencies within the education systems. In short, the full development of students' intercultural communicative competence may be impeded by all the aforementioned factors and more, as shown in the related literature (e.g., Eken, 2015; Han & Song, 2011; Ho, 2011; Osman, 2015; Turkan & Çelik, 2007; Vo, 2017).

The top-down and bottom-up challenges can be categorized and detailed as follows:

Table 4. Challenges

Challenges	
Teacher Training	Several EFL teachers and practitioners may not be familiar with what ICC is and may not be adequately trained regarding the integration of ICC in language classrooms (Gu, 2016). That is why many of them find it challenging to integrate ICC and its applications into their EFL classrooms effectively.
Cultural Sensitivity: Teacher or Student Resistance	Some teachers and students might have ethnocentric mindsets and cognitions that might hamper their understanding and interpretations regarding other people, cultures, and languages (Bennet, 2013). They could be biased or prejudiced towards other cultures and people. This creates one of the most potential obstacles to being interculturally competent language users because they resist discovering cultural differences and feel more comfortable with traditional grammar-based activities.
Lack of Resources, Materials, and Input	One of the challenges in EFL settings is to find proper and accessible teaching materials and resources that integrate ICC (Susilo & Yang, 2014). Especially in monolingual contexts, appropriate materials are important since language classrooms are the best places where students can benefit from intellectual engagements.
Constraints: Time, Money, and Energy	EFL teachers are generally presented with a fixed curriculum and limited class time, which can create a challenge for them to allocate enough time for ICC and the integration of ICC applications (Larzen, 2005).

Luckily, challenges come with possible solutions. To effectively handle these difficulties, it is essential to use a comprehensive and multidimensional strategy. The top-down and bottom-up solutions can be categorized and detailed as follows:

Table 5. Possible Solutions

Possible Solutions	
Professional Development: Teacher Training, Seminars, and Workshops	EFL teachers and practitioners need teacher training, workshops, and seminars for EFL teachers to conceptualize what ICC is and understand how to integrate ICC applications in language classrooms (Alvarez, 2020). The design of teacher training and professional development programs needs to prioritize the provision of educators with the essential information and abilities required to cultivate intercultural understanding and communication within the educational setting proficiently. This necessitates the allocation of enough time and resources to facilitate its implementation effectively.
Culturally Responsive Teaching: Inclusive Pedagogy	It is highly important for EFL teachers and practitioners to be aware of cultural differences among all other kinds of differences and implement an inclusive pedagogy where they can develop necessary strategies to deal with cultural differences in their classrooms (Gay, 2002). Hence, they must create an inclusive language classroom where students affirm and celebrate all kinds of diversity, including culture. This is one of the prerequisites of 21 st -century education.
Evaluation and Assessment: Alternative Tools	Assessing and evaluating students' intercultural communicative competence is of high significance, meaning that importance should be attached to ICC in the overall evaluation (Byram, 2020). Hence, teachers and practitioners must design and develop alternative assessment tools to develop and integrate ICC in the EFL settings.
Stakeholders' Community: Parental Involvement	ICC activities alone in language classrooms are not enough. ICC necessitates broader intellectual mindsets, behaviors and lifestyles that maintain acceptance, motivation, tolerance, and willingness towards other people and cultures (Marsella, 2005). In this regard, incorporating more communities out of the classroom is necessary, which means parental involvement is essential in promoting intercultural awareness and ICC. If parents help teachers in shaping students' mindsets into intercultural intellectuals, students can also maintain their understanding beyond the classroom. Parents' understanding contributes a lot to students' mindsets. Therefore, parents can also help teachers in designing cultural events, workshops, or presentations. The multicultural learning experience may be further enhanced by the collaboration of educators and stakeholders, which may also include members of the local community.
Technology Integration: Digital Competency	The establishment of varied and inclusive educational settings that actively acknowledge and appreciate cultural distinctions may serve as a means to combat bias and foster a positive attitude towards intercultural encounters among students. Innovative pedagogical approaches and technological advancements should be effectively employed to enhance the intercultural content of educational curricula, hence affording students genuine opportunities for cross-cultural engagement (Voogt & Roblin, 2012).
Humanist Perspective: Empathy, Understanding, and Tolerance	Language teachers may use numerous techniques to train students on empathy, compassion, and tolerance from a humanistic perspective (Bennet, 2013). Students may freely discuss their cultures in a welcoming, diverse setting. Integrating real and culturally varied resources and participating in language exchange programs promote empathy and cultural understanding. Furthermore, reflective practices encourage students to critically analyze their cultural prejudices and attitudes, fostering self-awareness and empathy. Discussing misconceptions and biases also assists in eliminating misconceptions and promotes tolerance. Language teachers may model active listening and affirm students' opinions via empathic communication. Cultural activities and cooperation with different subject teachers provide students with multicultural experiences that break down barriers and foster global citizenship. Humanistic language initiatives, international days, and cultural festivals promote empathy and appreciation for various cultures. These methods help language learners acquire a humanist worldview, encourage empathy, understanding, and tolerance, and become compassionate and internationally aware.

As shown in the tables above, if EFL teachers and practitioners address these challenges and implement suitable solutions, EFL classrooms can become more culturally inclusive places where students prepare themselves as intercultural competent language users to engage in effective communication with people coming from various backgrounds in an increasingly multilingual and multicultural world.

CONCLUSION

This chapter focuses on developing intercultural communicative skills within the context of English language teaching and exploring the significance of cultivating students' capacity to engage in successful and culturally sensitive communication with others from diverse cultural backgrounds. The chapter includes a comprehensive checklist designed to assist teachers in enhancing students' intercultural communicative competence. The checklist encompasses several crucial components, including identifying clear learning objectives, careful selection of activities, effective integration of activities into the curriculum, effective instructional strategies, monitoring student progress, assessment methods, feedback mechanisms, active student engagement, and opportunities for reflection. Additionally, the significance of education in fostering intercultural competency is underscored by a range of techniques and approaches proposed. These include organizing cultural events and trips, implementing language and cultural exchange programs, incorporating intercultural activities within the classroom setting, and facilitating extracurricular intercultural initiatives. The chapter also elucidates the difficulties encountered in the promotion of intercultural communication ability and presents strategies to surmount these obstacles. On its whole, this chapter functions as a comprehensive manual for teachers seeking to enhance students' intercultural communicative competence, equipping them with the necessary skills to thrive in an increasingly interconnected global society.

Study Questions

1. How can teachers enhance students' intercultural communicative competence in the classroom?
2. What strategies can be used to promote cultural sensitivity and challenge stereotypes in educational settings?
3. What are some effective ways to facilitate intercultural collaboration and communication among students from different cultural backgrounds?
4. What are some ways to effectively involve students in intercultural exchanges using digital resources?
5. How can language and cultural exchange programs improve intercultural communicative competence?



Scenario: A Cultural Collaboration Dilemma

Once upon a time, in a small town called Harmonyville, the famous international school Global Horizons welcomed students from a variety of cultural backgrounds. By promoting understanding, empathy, and collaboration, the school intends to foster intercultural communicative competence in its students.

One day, the school decided to honour the rich diversity of its students by organizing a cultural exhibition. Each class was assigned to a different country, and the students were encouraged to create shows highlighting their country's traditions, customs, and cuisines.

Students in Ms. Lee's class were assigned to represent India, a country with a lively and diverse culture. As the students began preparing for the cultural exhibition, they discovered that their knowledge of Indian culture was limited to generalizations and misconceptions.

One group of students believed India was all about spicy food and Bollywood rituals, while another believed it was related to yoga and

meditation. This led to misunderstandings and disagreements within the class.

As a result of this situation, Ms. Lee decided to use the difficulty as a learning opportunity. She assigned each group a specific aspect of Indian culture to research. The groups were tasked with investigating various aspects, including regional diversity, festivals, languages, traditional clothing, and historical landmarks.

Instructions for Learners:

1. **Group Formation:** Form groups of 4-5 with peers from diverse cultural backgrounds.
2. **Research Assignment:** Each group will be assigned a specific aspect of Indian culture to research. Ensure you use various resources, including books, articles, websites, and interviews, to understand comprehensively.
3. **Cultural Exchange:** Ensure you include personal anecdotes and experiences related to the cultural aspect you are assigned to. Do not forget the importance of active listening and empathy.
4. **Collaborative Station Creation:** After conducting research, each group will collaborate on the design of a station that represents the designated aspect of Indian culture. The stands should be informative, engaging, and interactive.
5. **Cultural Fair Presentation:** Each group will exhibit their content to the school community during the cultural fair. Do not forget the significance of respectful and accurate representation of Indian culture.
6. **Reflection and Discussion:** After the cultural fair, we will hold a reflective session in which you will discuss their experiences, obstacles, and a newfound appreciation for Indian culture. Ensure

that you contribute to the open discussion and sharing of your personal growth experiences.

Through this collaborative and interactive learning experience, students not only acquire a deeper understanding of Indian culture but also develop intercultural communication skills. They cultivate empathy, cultural sensitivity, and effective communication by collaborating with their peers to challenge stereotypes, finally resulting in a more inclusive and harmonious school community.

Teachers can modify the scenario and instructions based on their students' age, cultural diversity, and proficiency level. To promote intercultural communicative competence, the emphasis should remain on fostering collaboration, research, and reflection.

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CHAPTER IV

**NAVIGATING ACROSS CULTURAL LANDSCAPES:
ADVANCING INTERCULTURAL COMMUNICATION SKILLS
OF UNIVERSITY STUDENTS**

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ABSTRACT

Intercultural communicative competence (ICC) is a skill that has paramount importance for effective professional and personal intercultural communication among people from different backgrounds. Although ICC is best developed in intercultural environments, for most university-level foreign language (FL) learners the opportunities to develop ICC skills are limited to language classes, which impose a significant burden on educators (Czura, 2016). By bridging theory and practice, this chapter reviews studies that offer practical tips and actionable strategies to empower university-level FL students to navigate the challenges of cultural diversity with confidence. To this end, the chapter first provides a comprehensive picture of ICC by presenting historical and conceptual information regarding how it has evolved over time. Then, it discusses diverse methods that educators can employ to cultivate cultural sensitivity and effective communication skills within the academic settings such as authentic materials use initiatives and technology-driven approaches. Overall, the chapter serves as a resource for educators, researchers, and students to enrich their understanding of ICC within the university context.

INTRODUCTION

Chinese philosopher Confucius once said that “Human beings draw close to one another by their common nature, but habits and customs keep them apart”. Although it is these ‘habits and customs’ that set boundaries between nations, the key to bringing humanity together and to going beyond borders again lies in respecting these differences. These habits and customs that make up the culture of a society “bind them to one another and give them a sense of shared identity” (Liu et al., 2015, p. XV). Cultural values pass from generation to generation thanks to written and spoken mediums which are ways of communication. Communication is an indispensable element of cultural transmission, yet, teaching the target language culture is not sufficient for today’s language learners to communicate efficiently in intercultural situations especially because of the role of English as a lingua franca (ELF). For this reason, the need to reshape the teaching of culture in ELF environments has given rise to Intercultural Communicative Competence (ICC).

Today, the increase in communication among people of different nations has brought intercultural communication to the forefront. Intercultural communication which requires us to communicate efficaciously and delicately with people of diverse cultures does not come naturally; instead, it must be learned. Although the best way to learn a culture is to go abroad and have a real chance to interact with foreigners, it is not probable for everyone. Therefore, foreign language (FL) learners mostly have the chance to develop their intercultural skills in language classes. At this point, English as a foreign language (EFL) teachers have a great responsibility in preparing their students to culturally diverse environments. However, it is not as easy as teaching just English or American culture (which are thought to be native speakers of English) as in the past. Besides, ICC does not include teaching a specific culture, but includes teaching various cultures since people who know English do not merely use it to talk to an English or American. Most of the time people use English to interact with people from different cultures. In that case, it would not be enough or useful to

know just so-called native cultures. This is the point that English teachers have the most difficulty: Where to start? Therefore, the debate about how ICC should be handled in language teaching classes continues (Bo & Onwubuya, 2022; Gu & Zhao, 2021; Güneş & Mede, 2019; Tuzcu-Eken & Köksal, 2021). Parallel to this discussion, this chapter, first, provides a review of the historical and conceptual evolution of the ICC. Then, it presents a broader and more comprehensive picture of ICC-related activities. In this respect, the following question is addressed in this chapter: What kinds of practical activities that promote the ICC skills of university students are suggested in the relevant literature?

The Historical Evolution of ICC

ICC is not peculiar to the area of EFL since it plays a role in various disciplinary areas such as business, politics, science, psychology, anthropology, education, and many others especially the ones in the social sciences. Accordingly, it was not an educational scientist who laid the foundations of the ICC. Instead, it was the anthropologist Edward T. Hall and his influential book *The Silent Language* (1959) that indicated the beginning of intercultural communication (Rogers & Steinfatt, 1999). The silent language in Hall's (1959) book is said to be the 'language of behaviour', and the starting point of the book was the difficulty in communication that Americans had when they were at overseas duties. At those times, Hall believed that Americans needed to learn how to communicate with foreigners and Hall's ideas were all based on real experiences that Americans had with people of different nations.

Another important figure in the development of ICC was William B. Gudykunst. Gudykunst was an American Professor of Speech Communication at an American university. His first book *Communicating with Strangers: An Approach to Intercultural Communication* (1984), written with his colleague Young Yun Kim,

was the first of a series of books he would write on the subject. Throughout their book, Gudykunst and Kim (1984) emphasize that intercultural communication should be taken as a whole with intracultural communication since they believed that both the variables of communication and communication process are the same. Although, in the long run, it has been revealed that there are definite differences between these two terms (Chen, 1995; Kecskes, 2018), this view has brought a new dimension and discussion to the concept of intercultural communication.

Though it was around the 1960s that ICC emerged in history, the breakthrough was in the 1970s when it got the attention of researchers around the world. At that time, researchers conducted their studies on the dimensions necessary for effective intercultural communication. In their study, Hammer et al. (1978), for instance, investigated major dimensions of effective intercultural communication and came to the conclusion that there are three dimensions of intercultural effectiveness: (1) the ability to deal with psychological stress, (2) the ability to communicate effectively, and (3) the ability to establish interpersonal relationships. As another example, Ruben and Kealey (1979) conducted an empirical study to test seven interpersonal and social communication skills to understand if there is a relationship between communication skills which leads to cross-cultural adaptation. There are many more studies conducted in the 1970s, and this period was also accepted as the starting point of the field as some specialized associations were founded during these years such as *International Communication Association* (ICA) and *The Society for Intercultural Education, Training and Research* (SIETAR) (Kulich, 2012). The start of journal *International Journal of Intercultural Relations* in 1977 was also an influential step in the field.

During the 1980s, ICC attracted attention especially with the special issue of *International Journal of Intercultural Relations* which was published under the title *Intercultural Communication Competence* in 1989. Researchers in the era examined “interaction between people from different cultures, races or ethnic groups from a communicative

perspective” (Gudykunst, 1985, p. 99). Theory development in the area continued (Rogers et al., 2002) with the newly published studies. For instance, the study of Imahori and Lanigan (1989) presented a new theoretical concept of ICC by combining various dimensions discussed in many previous studies separately such as behaviour, motivation, and knowledge.

In the 1990s, the most influential models of ICC started to appear, and the one developed by Byram in 1997 was the most remarkable one. The model is based on three components of ICC: knowledge, skills, and attitudes all of which are enhanced by five values, namely intercultural attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness (Byram et al., 2002). As a theoretical construct, the model has had an important influence on the curriculum and textbook development throughout different parts of the world, and its worldwide fame has come from its being developed in connection with the Council of Europe’s (CoE) project to establish the Common European Framework of Reference for Languages (CEFR) in 2001 (Hoff, 2020; Kramsch & Whiteside, 2015).

As of 2000s, in EFL teaching, the prevalent ‘communicative competence’ notion has started to be abandoned by the educational researchers (e.g. Alptekin, 2002; Sercu, 2010) because it no longer met the needs of the age. In addition, as ICC has attracted attention, it has been named with different terms, and researchers have tried to reach a term unity over time. Deardorff (2006), for instance, in a panel with well-known scholars, tried to reach a consensus about the definition of ICC and proposed two models: *Process Model of Intercultural Competence* and *Pyramid Model of Intercultural Competence* (Deardorff, 2006). Evaluation and assessment of ICC has also started to attract the attention of the researchers (e.g. Deardorff, 2006; Fantini, 2009) especially with the publication of CEFR which caused ICC to arouse interest all over the world.

The Conceptual Evolution of ICC

Although the necessity of culture in FL teaching has long been understood, the ICC is relatively new. In the process of evolution of ICC as a concept, we can first refer to the existence of Chomsky's (1965) term *competence* which was inspired by the *langue* and *parole* comparison of linguist Ferdinand de Saussure. Saussure, considered as the father of modern linguistics, distinguished *langue* “the linguistic competence of the speaker as a member of a speech community” and *parole* “the actual phenomena or data of linguistics” (Robins, 1997, p. 225). Chomsky, on the other hand, reinterpreted the *langue* and *parole* and purely based the notion on an individualistic level. Chomsky divided linguistic ability into two: competence and performance. Competence is the capacity of a person to use language, and performance is the actualized usage of language. This notion of Chomsky was later criticized by many for offering “an artificially constructed idealized person; not an actual language user” (Kumaravadelu, 2006, p.6). Besides, competence alone is not enough to explain EFL settings today since Chomsky’s competence only represents linguistic competence; however, there are other types of competencies enunciated.

In time, researchers have concluded that linguistic or grammatical competence is not sufficient to explain the competencies that a language contains. Then, as a reaction to the perceived insufficiency of Chomsky’s differentiation between competence and performance, Hymes (1967), coined the term ‘communicative competence’(CC). Communicative competence encompasses grammatical knowledge of a language learner and functional usage of that grammatical knowledge such as whom to say what and in which situation. In this way, Hymes emphasized the social function of language. Regarding the capability of Chomsky’s competence-performance, discussions among researchers aroused and most of the researchers accepted the newly presented communicative competence model as the superior model of language. As a result, researchers especially the ones seeking new directions toward a communicative era adopted CC and brought new explanations

to the model. For instance, Canale and Swain (1980) defined CC in terms of 3 language competencies: grammatical competence (rules and words of language), sociolinguistic competence (appropriateness), and strategic competence (appropriate use of communication strategies). Later, Canale (1983, p. 4) refined the model and added discourse competence (cohesion and coherence) stating that communication means “the exchange and negotiation of information between at least two individuals through the use of verbal and non-verbal symbols, oral and written/visual modes, and production and comprehension processes”. Bachman (1990), as an applied linguist, further modified components of language competence as organizational competence (grammatical competence and textual competence), and pragmatic competence (illocutionary competence, sociolinguistic competence), and in this model strategic competence and psychophysiological factors are equally positioned since language competence is not enough for one to guide communication. However, this model was developed basically for assessment purposes. Usó-Juan and Martínez-Flor (2006), on the other hand, proposed a model of CC that includes intercultural competence as well. According to their model, CC is divided into four competencies: linguistic competence, strategic competence, pragmatic competence, and intercultural competence which are stated to pave the way for discourse competence. In this way, they included intercultural competence in the dimensions of CC. Though Usó-Juan and Martínez-Flor are not the first researchers to mention intercultural competence, their model is significant in that they emphasize the cultural dimension of language that other models do not directly refer to.

Practical ICC Activities and Tasks

There have been many studies on intercultural communication since its first appearance. Some studies focused on the ideas, beliefs, and practices of English teachers about the use of ICC (e.g. Banjongjit & Boonmoh, 2018; Tuzcu-Eken, 2015; Young & Sachdev, 2011), some focused on developing ICC skills of EFL learners from different levels

(e.g. Lee et al., 2023), and some others aimed to find out attitudes of EFL learners towards ICC (Güven, 2015). Whether theoretical or empirical, many studies are still being carried out for the development of ICC and its application in the classroom environment.

The practical activities and suggestions on the topic, on the other hand, are scarce. A quick search on practical suggestions about the development of ICC yields the book *Developing Intercultural Competence in Practice* edited by Byram, Nichols, and Stevens in 2001 which indicates that the prevalent studies on how to apply ICC in the classroom environment started in the early 2000s. This book is one of the pioneering works in the field. Though it has profound ideas and suggestions for EFL teachers around the world, it is not only based on the teaching of EFL but also includes the teaching of other languages such as French and Danish. The usefulness of first-hand intercultural experiences is acknowledged in the book which I certainly emphasize, too.

When we refine the search of ICC to practical activities and suggestions and set a date range of 2000-2010, the articles that a Google Scholar Search brings are mostly based on communicative competence in language teaching rather than ICC. The search process carried out by selecting the years 2010-2023 with the same search terms brings up relatively more but still limited results on the basis of ICC. These limited results indicate that practical activity suggestions in the field of ICC have not reached a sufficient level yet. In the rest of this chapter, I focus on the studies that were conducted in the last ten years (but mostly in 5 years) and that provided applicable ICC activity suggestions. In the light of these studies, I present and discuss three types of classroom-related ICC suggestions: (1) using authentic materials, (2) using authentic tasks and activities, and (3) using technology-oriented tasks.

Using Authentic Materials

Authenticity means not artefact, and the term authentic was initially used to discriminate between the texts adapted/simplified for the sake

of teaching a FL to the second language speakers and the original form of the text (Thornbury, 2006). With the advancement of technology, today audio and videos prepared for the native speakers such as films, series, and songs are among the authentic materials. With the emergence of communicative language teaching, the significance of authentic materials has increased, and authenticity, in time, has been used for any kinds of materials, situations that represent real-world items, dialogues, conversations, and activities. Authenticity has even affected the assessment method of the learners (a shift from product assessment to process assessment) that made the assessment to be more like a natural process. It is nearly impossible to focus on ICC without authentic materials since they present real-life situations and everyday language and bridge the gap between the street and the classroom.

Authentic materials have been one of the most influential FL teaching materials for so long that today teachers are aware of their priority in language teaching. It has also been proven by many studies that the use of authentic materials in FL teaching contributes to the success of students (e.g. Albiladi, 2019; Oğuz & Bahar, 2008). In the teaching of ICC, the use of authentic materials is even more crucial, and research about the utilization of authentic materials in teaching intercultural skills have proven their convenience. In action research, conducted by Pinzon and Norely (2020) to examine the role of authentic materials in enhancing the ICC skills of beginning-level university students, movies, cultural texts, and cultural materials (such as coins to talk about currency) were used as authentic materials. The results of this study indicated that authentic materials were necessary even for the beginning level of learners to develop their ICC skills. The researchers argued that as beginning-level students progress through the second language learning process, they have more opportunities to come across real cultural situations, which in turn can enhance their ICC skills in that language.

Songs of foreign nations are also cultural ambassadors. Among the song types, local folk songs are the ones that carry the most cultural elements. However, other types of songs such as popular songs (pop-songs) may

appeal to students more than the other types because in today's global village especially the young generation mostly listen to the songs by the popular singers. Whatever the type, songs are cultural materials that can be used by the EFL instructors not only to teach various cultures in the same lesson but also to compare newly learned cultural elements to the students' own culture. Many songs of the world-famous Turkish singer Tarkan, for instance, contain idioms specific to Turkish culture. In quasi-experimental research carried out in Bangkok in a 17-week long *English through Songs* course with 43 students, Ayuthaya (2018) aimed to examine the effects of songs in increasing students' ICC levels namely in the cognitive, affective, and skill domains. The lessons were designed to focus on three aspects of ICC: learners' own culture, cultural knowledge (both native and non-native), and global culture. For the global culture, for instance, Michael Jackson's *Heal the World* song was chosen and activities for each lesson were comprehensive, ranging from listen and fill-in to cultural critical incidents. At the end of qualitative and quantitative analyses, the researcher found a significant increase in the ICC levels of participants, indicating that songs can be practical in the enhancement of ICC levels of university students. Additional evidence comes from a study conducted by Luo and Gao (2022). This study was conducted between Chinese and American students who exchanged thematically similar songs via WeChat and talked over the topics that arise from the songs. This study took over a semester and the final ICC development of the university students was assessed with Byram's ICC assessment model. As a result, researchers Luo and Gao (2022) stated that students' ICC has certainly improved especially in the ICC domains: attitude (showing an interest knowing about culturally different people and introducing their cultural values) and knowledge (knowledge of other cultures and their own culture).

A wealth of practical life knowledge, composed of lots of metaphors and symbols, proverbs and idioms can also aid in teaching ICC. Their effectiveness, especially in raising cultural awareness among language learners, lies in their essence since they are products of human communication (Liontas, 2018). In a qualitative study conducted by Azzioui (2022), a questionnaire was sent to 39 students studying at

different English and Scottish universities to learn their perceptions of the necessity of knowing idioms in intercultural dialogues. At the end of the study, the researcher stated that the inadequacy in the use of idioms leads to disconnections in communication with native speakers. Such a disconnection can also cause misunderstandings between non-natives. For instance, if students do not know the idiom 'I am down' in a situation when someone offers to go somewhere, it would be hard for them to figure out the meaning when they hear someone use it. In another situation, if someone proposes to go somewhere and a person answers the question by saying that 'I will need to take a rain check' he is indicating that he is refusing the invitation with an intention or hope that he would like to accept the same activity offer in the future. It is very important to include such idioms that are frequently used in daily life in ICC teaching.

Films that are a product of today's technological developments also play a decisive role in the ICC progress of university students as they present authentic language, real scenes, and real cultural issues. As youth like to watch films or series in their daily lives, it would be easy to incorporate foreign films or series into the in-class activities. For instance, in a quasi-experimental study with Thai university students, Chaya and Inpin (2020) aimed to test the impact of movie-based mobile learning on the ICC and speaking skills improvement of students in the *English for Communication* class. Sixty-four students were assigned into two groups: an experimental group and a control group, each containing 32 students. The experimental group learnt English through movie-based instruction while control group had a university-based instruction based on a textbook. The movie-based mobile learning lessons were designed in four steps: pre-watching, pre-teaching, while-watching and post-watching. Pre-watching step were allocated to activating prior knowledge of learners, at the pre-teaching phase researcher introduced the context and content of the movies that they are going to watch and some related vocabulary and language to find during the movie watching step. During the while-watching step, students watched with the assigned aims and communicated over the functions of different types of language. For the post-watching phase,

critical thinking and discussions over the cultural issues were assigned. The results proved the effectiveness of movie-based language learning in enhancing the ICC of learners. Yue (2019) also benefitted from films as cultural materials. However, instead of referring to a culture different from the students' own, in this study, a film whose plot is based on a Chinese folktale was used. It was the film *Mulan* produced by Disney. The main aim of the study was to let Chinese students compare the Disney version of the film with its Chinese counterpart because the researcher stated that there are cultural differences between both versions. Therefore, by taking Byram's ICC model as the framework and utilizing a well-known story for Chinese learners of English, the researcher aimed to inspire critical discussions among students. The advantages of using films in teaching ICC were listed in the study and the researcher highly suggested teachers and researchers to benefit from films as they have diverse cultural elements, and Byram's ICC model is instructive in designing such lessons.

Literary works are invaluable resources in teaching various cultures, and poetry as a literary genre contain a lot of cultural elements. Although the use of poetry in EFL classrooms dates to the past, its role in developing language learners' intercultural skills has only recently been emphasized because of the complexity of the poems which require instructors to have literary and linguistic competence (Finch, 2003). Since poems do not generally obey grammatical and semantic structures, FL learners need to put their analytical skills to work to grasp the gist of the poem. In their study, Civelekoğlu and Saka (2018), for instance, used poems to develop the intercultural awareness of university students. The participants were divided into experimental and control groups, and each group was composed of 25 prep-class students. The experimental group read eight poems during the term, while the control group did not have any poetry classes. The poems covered were on different cultural themes, such as war and superstitions. A questionnaire based on five factors, namely intercultural interest, intercultural knowledge, intercultural respect, intercultural activity, and intercultural communication, was developed, and applied to the students as pre- and post-tests. No difference was

found between the groups in the pre-test phase. However, post-test results indicated that there was a statistically significant difference between the experimental and control groups as regards to intercultural interest and intercultural knowledge which shows that poetry can be used to develop students' intercultural knowledge and interests.

Another actor in building cultural awareness and improving students' ICC skills are short stories. Short stories are written authentic materials that reflect the history, culture, and values of a society. The significance of short stories in developing ICC skills of university students has been examined in many studies. One of these studies is the study of Rezaei and Naghibian (2018). In their qualitative study conducted with 13 university students, the researchers designed a syllabus based on cultural short stories and applied it to the volunteer students for a semester. Each week a short story based on a different topic was covered. For instance, for the feminism and modernity topic *The Story of an Hour* by Kate Chopin was discussed. As a result, the researchers stated that the syllabus worked well in advancing ICC of learners under the definitions of Byram's model which was taken into consideration while preparing the syllabus. In the selection of short stories, instructors must consider the level and interests of their students, but to give a few examples of short stories, I can list Chinese Cinderella written by Adeline Yen Mah, Dubliners (composed of 15 short stories) by James Joyce, Ripe Figs by Kate Chopin, and Borders by Thomas King.

Critical-incidents technique (CIT), which was developed by John Flanagan in 1954, is a type of technique that includes bringing critical and controversial events and experiences of people into the class to let students examine the incidents and realize the misunderstandings that may arise during a cultural interaction. Stories that include a real cultural conflict can be an example to critical incident materials. Students may also think and talk about their own experiences or compare and contrast similar situations that may happen in their own culture. The story of a British superintendent and a Chinese constable which takes place in Honna (2005) is an excellent example to such critical incidents. Tuzcu-Eken (2019, pp.62-64) also has a lesson plan

developed about this story. In her book, instructors can find this story and many more practical lesson plans regarding the development of ICC among university students. In addition, the study of Liu (2021), which was based on student-authored critical incidents, also proved the success of CIT.

Using Authentic Tasks and Activities

As regards to authentic tasks and activities, they are the real-world challenges and daily activities that people do in their everyday life. In FL teaching, they have significance in engaging learners with the communicative demands of the real life. Therefore, these activities and tasks have outmost importance in the improvement of intercultural skills.

Role-plays are one of the authentic tasks that university instructors can employ to increase not only communicative skills but also ICC of language learners. Since role plays require learners to be creative and reflective (Léon-Henri, 2014) and to pretend as if someone else, students can develop their intercultural skills in a non-threatening environment. In such cases even the ones who are introverted to speak in the presence of other people can attend role play activities. The study of Worawong et al. (2017), for instance, were conducted with 44 university students and examined if role-play activities were beneficial on the ICC, especially non-verbal communication skills, of students. The role-playing process was tape-recorded, and at the end, a questionnaire was administered to the students. The findings of the study revealed that students' attitudes toward these types of activities were positive, and video-taped recordings indicated that students' non-verbal communication performance was appropriate to their body movement, position, and vocal communication. By making use of role plays, instructors can help develop their students' intercultural skills since role plays are based on learning by doing.

The study of Pinzon and Norely (2020), which was also referred in the authentic materials section of this chapter, utilized authentic tasks with

an intention to identify the role of authentic tasks as well. Based on Byram's ICC model, the tasks that were designed by the researchers aimed to develop attitude, knowledge, and skills of students. For instance, the researchers stated that their students watched the movie *The Desert Flower* and learnt about a tribe in Somalia and its traditions. The tasks were designed as pre-task (exposing students to a new cultural issue), during task (letting students to address cultural issues through reporting and presenting their ideas) and post-task (reflection activities). These types of procedures can be applied by university instructors, though it might be time-consuming to prepare such activities. Instructors may also benefit from the already available research (e.g. Pinzon & Norely, 2020; Tuzcu-Eken, 2019) to come up with authentic tasks that can be utilized in English language classrooms.

Inquiry-based activities are also authentic tasks that involve presenting constructive problem situations to students and teaching them to solve such problems collaboratively (Arauz, 2013). Although it first emerged as specific to disciplines such as mathematics and science, inquiry-based learning (IBL) has an important place in the teaching of foreign languages today. Dealing with realistic problems and solving these problems in a similar way to real-life situations reveals its importance for the teaching of ICC. It is a student-centred approach that is based on (1) asking (students formulate meaningful questions for a topic or problem), (2) investigating (students search answers to the posed questions, and if they require, they may reformulate the questions), (3) creating (students go beyond their prior knowledge and construct newly-learnt information on their previous knowledge), (4) discussing (students share their new knowledge with their peers), and (5) reflecting (students go over the steps again, and if they find an information gap, they continue the process from the beginning) cycle (Arauz, 2013). It is, therefore, appropriate for university students who have the capability to manage such gradual and complex processes. In an example inquiry-based ICC lesson, the course instructor can introduce a cultural issue, ask students intriguing questions, or let them ask questions that grab their attention. Then, after a short discussion over the answers each student can continue to search for the answer from different platforms.

With this search, students are expected to learn new information about the topic which later will be shared and discussed with their peers. Finally, class discussions might require students to repeat the same process during the reflection phase, then they go over the steps. Inquiry-based activities can be combined with any other type of activities and materials mentioned in this chapter such as poems, short stories, and many more. A cultural element in a poem can be explored in depth with an inquiry-based technique. Thus, students can increase their intercultural knowledge and awareness as well as developing positive attitude towards different cultures and cultural values.

Experiential learning, on the other hand, is a type of learning that suggests learning by doing. Though this type of learning does not require a teacher and generally happens out of class such as study-abroad experiences, university instructors can still implement activities and tasks that engage learners with various real-world intercultural challenges. For instance, instructors can invite foreign instructors or students as guest speakers or collaborators of cultural exchange. If it is not possible to invite people into the class, then online interaction is still possible. Liu (2017), for instance, incorporated experiential learning by inviting international students to a non-English majors EFL class and investigated the effectiveness of intercultural exchanges between the students and the guest. Employing qualitative and quantitative methods to evaluate the effects of this experiential learning on the ICC improvement of students, the researcher found that students made progress in terms of how to effectively use English in intercultural settings. Thanks to Erasmus or other types of student exchange programs, it would not be so hard for university instructors to reach international students and invite them to their classes.

Using Technology-Oriented Tasks

In today's technology-oriented world, teaching a language without technology has become almost impossible. Especially recent

developments in the world, such as Covid-19 outbreak, have led us to reconsider our understanding of education and led countries to invest in educational technologies. Although, in similar situations, countries close their borders, the barriers in front of intercultural communication are never set thanks to technology. FL learners have the chance to communicate with their peers in different countries through technological tools such as computers, mobile phones, and smart phones, especially when they do not have the opportunity to go abroad to meet people from different cultures.

One of the technology-oriented methods is telecollaboration. Telecollaboration is an integrated educational program that aims to bring together students from different parts of the world in an effort to give them an opportunity to collaborate to enhance their language skills especially intercultural skills (O'Dowd, 2018). As an “affordable alternative for study abroad” (Akayoğlu et al., 2021, p. 348), telecollaboration is the most prominent method in the literature of ICC teaching today. Although telecollaboration is known by many other names such as online collaboration, virtual exchange, online intercultural exchange, virtual intercultural exchange, globally networked teaching, collaborative online learning (Akayoğlu et al., 2021; Barbosa & Lopes, 2023; O'Dowd, 2018), the most common terms are telecollaboration and virtual exchange.

As a technology-oriented method for the advancement of ICC among university EFL learners, telecollaboration has been the most studied practice in developing ICC lately. In their study, Freiermuth and Huang (2021), for instance, benefitted from the *Zoom* application to provide cultural exchange opportunities to 11 university students: six Japanese and five Taiwanese. Students were paired up, and one of the Taiwanese students accepted to be paired up with two Japanese partners. The researchers' hypothesis was that through tacit learning (i.e., implicit learning, learning through personal experience), students will subconsciously develop ICC competencies, i.e., values of verbosity, interpersonal relations, and politeness. Students were asked to arrange their meetings via e-mail conversations, and then during the *Zoom*

meetings each student brought three images that include cultural elements according to their belief. The researchers did not give any instructions and did not say anything about taking turns since they expected the students to take turns naturally. The only assignment of the students was to bring three cultural images and share and talk about the photo during the Zoom meeting. The researchers examined the video recordings for the ICC items mentioned above and applied a questionnaire. Although the size of their study was small-scale, the findings are interest to the EFL instructors and researchers who need guidance in this respect. As a result of their study, the researchers suggested that this type of online exchange projects have outmost importance especially in showing EFL learners that they may benefit from collaborating with peers from different cultural backgrounds.

Apart from what researchers uncover while conducting a study, there are also factors that remain in the background but guide the researchers and teachers for further studies. The most important feature that distinguishes Toscu's (2021) work from others is that besides her contributions to the subject of telecollaboration, she guides future researchers and teachers on what not to do. The primary aim of Toscu's (2021) study was to examine if telecollaboration between Turkish and native/non-native students affect students' ICC. In this respect, the researcher had two groups to apply the project: one group was composed of 15 Turkish EFL learners and the other group included nine native or non-native speakers of English in the USA. It took the researcher eight weeks to conduct the study. *Google Hangouts* was utilized as an application. Each time, synchronous sessions lasted 45 minutes. *Eliademy* was also used to enable asynchronous communication. After each weekly online sessions, participants were asked to write a reflection paper based on the tasks/activities given to them. Each week, a different cultural theme (such as timing issues or eating habits) was assigned to lead participants to reflect upon their interaction experience. The findings of this study proved the potential of telecollaboration in the ICC development of EFL learners. Most importantly, the constraints of the study (dos and don'ts for applying telecollaboration) are a guide for future researchers and instructors.

Virtual Reality (VR) and augmented reality (AR) are the cutting-edge emerging technologies that allow students to visualize concepts with the help of special glasses or private application. Although these technologies are not new, their use in classrooms and being the subject of research is very recent. The study by Shadiev et al. (2020) is one of these studies that utilized VR technology to support a three-stage ICC activity designed by the researchers. This three-stage ICC activity included self-introduction (students' introduction and recording of themselves by using a 360-degree camera), introducing local culture (students were given topics to choose from and talk about the topic by referring to the local culture and recorded and uploaded the videos to the online website assigned by the researchers), and experiencing foreign culture (students watched the videos of their peers who also recorded a video about the same topic using *Gear VR*, then they were asked to reflect on the cultural issues that they watched). Participants consisted of 10 Chinese and 11 Uzbek university EFL learners, and using the VR technology each participant prepared the videos introducing themselves and their culture and watched the videos of their peers. At the end of the study, the researchers stated that all four ICC dimensions (knowledge, attitude, skills, and awareness) of students improved, and students were satisfied with the experience of VR technology which brings the outside world to us.

Since it is not possible for every instructor to have a chance to reach VR or AR technology another more accessible technology is social media platforms. There have been many studies that tested the strength of social media on the ICC improvement of university EFL students. In one of these studies, Wu and Marek (2018), collaborated with an American university professor whose course was based on video preparation. In this course, American students prepared videos based on the topics: gift giving at special occasions, snack eating habits, and diversity. Then 22 South African and 15 Taiwanese university students connected via a private Facebook group, and watched and discussed the videos prepared by their American peers. During the study, the participants from all three cultures watched, discussed, and responded to the structured questions of the researchers. Teacher participants also

kept journals during the phase of study to take notes about the process. At the end of the study, both the student and teacher participants made suggestions to improve future collaboration experiences. For instance, students suggested teachers to focus on experience more than correctness or including some more participants from other countries. The participant teacher, on the other hand, stated that the main problem especially in the later stages of the study was to motivate learners to send answers to the questions discussed since some students always found excuses to postpone the answer. In another study conducted by Harmandaoğlu-Baz and İşısağ (2018), *Twitter* was utilized as a means to promote intercultural awareness. Twenty-one pre-service teachers participated in the study on a voluntary basis, and using Twitter they were asked to do research about foreign cultures based on six topics given: food and drink habits, clothing styles, leisure time activities, family relationships, body language and marriage/wedding traditions. The participants were given six weeks, and each week, based on the country that they were assigned, they conducted their search and twitted their findings on Twitter. The participants were also asked to write a report each week based on their findings. As a result of pre- and post-interviews and the weekly reports of participants, the researchers stated that Twitter had made a considerable improvement in the knowledge and attitude dimensions of the ICC of participants.

CONCLUSION AND SUGGESTIONS

The technology-oriented age that we live in makes it possible to access anything we desire whenever we desire it, which enables two people at different ends of the world to communicate easily. In this type of communication, the common language used by individuals is widely English since English is a lingua franca. Because of this ELF function, language learners today are more likely to communicate with non-native speakers than with native speakers, which necessitates intercultural skills in EFL classes. Although gaining intercultural skills is probable with real-life experiences such as going abroad and communicating with people of

different cultures, these real-life experiences may not be accessible to all students during their university years. For this reason, activities reflecting real-life situations should be offered in language teaching, and students should actively play a role in the process. In this respect, the aim of this chapter was to present recent research conducted on the improvement of ICC among university students in order to be a guide to the university instructors in designing and developing their classes. It is also aimed at being a guide for future researchers who plan to carry out research using the similar techniques listed here.

One of the ways to improve the ICC of learners in the classroom learning process is to use authentic materials because they provide a real-life experience. Anything not prepared for language teaching purposes is an authentic material, and university instructors should be aware of these materials and incorporate them into the language teaching process. Although some of these materials are already available in the course books, generally they are adapted and abridged versions of authentic materials. For this reason, they may lack disruptions and miscommunication examples which are necessary in teaching intercultural skills. The texts, audios, and videos in course books are designed according to pedagogical and psychological traits of learners, yet, university instructors need to look for up-to-date examples and original forms of these materials. Besides, adapted materials are limited to the ones offered in course books; however, authentic materials present a wider range of materials to FL learners. Anything from life such as a song on the radio, a film on TV, a Turkish wooden spoon used to play a folk dance or its equivalent *castañuela* used in Spain can be considered an authentic material.

Another option to improve ICC is using authentic tasks and activities in the FL classrooms. The effectiveness of authentic activities and tasks on the improvement of ICC has been confirmed in many studies. Instructors can create authentic activities with the help of authentic materials. Role-plays, inquiry-based activities, and experiential learning are authentic tasks that are beneficial in offering opportunities similar to real-life experiences.

Finally, technology-oriented language learning opportunities such as telecollaboration, virtual reality and augmented reality applications, and social media platforms provide a wide range of intercultural interaction potential to the learners. Some of these platforms are the ones language learners already use in their own lives. However, it is important for instructors to guide students through the process of learning for these platforms to be effective in the development of their ICC skills. University-level EFL instructors can easily use such platforms because both the knowledge and skills of the students studying at universities are suitable for these tasks and activities, and even if all the universities may not be fully equipped, there is at least the necessary infrastructure to carry out such technological applications at most universities.

As in every subject, there are also some limitations of classroom-based teaching of intercultural skills. First, the time spent in the classroom may be insufficient to acquire the necessary skills. A course in universities usually consists of 3 to 4 lecture hours. In this case, the learning process can be increased with out-of-class assignments. Technology-oriented techniques especially provide more flexible learning time since they are generally utilized out-of-class hours. The only problem is that students must be willing enough to continue learning outside the classroom as emphasized in Wu and Marek's (2018) study. Therefore, instructors' responsibility is substantial. Secondly, instructors may not feel themselves adequately equipped to "teach the whole of culture" (Lange, 2003, p. 346). In that case, it should be noted that it is not possible for someone to be fully equipped for any culture in the world, and instructors are no exception. Inquiry-based activities, therefore, put the learners in the inquirer position and release the instructor from the position of sole provider of cultural expertise. In addition, authentic texts are cultural artifacts that equip learners with the necessary knowledge and skills. Consequently, instructors are guides in the process, and the main responsibility lies with the students.

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CHAPTER V

HOW TO FOSTER INTERCULTURAL COMMUNICATIVE COMPETENCE: CLASSROOM APPLICATIONS FOR DIFFERENT AGE GROUPS, PROFICIENCY LEVELS AND CONTEXTS

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ABSTRACT

The aim of this chapter is to provide a comprehensive description of “intercultural communicative competence,” referring first to earlier definitions. In particular, in today’s world, where multilinguals outnumber monolinguals, some terms are used interchangeably, resulting in confusion related to the question. Then, in the second part of the chapter, the theoretical background as to how to foster intercultural competence will be reviewed. Subsequently, practical classroom applications will be discussed under the following subheading: activities that would foster intercultural competence in language classrooms. Lastly, contexts such as multilingual settings and immersion classes will be reconsidered, and possible activities will be introduced in line with the characteristics of these settings. Furthermore, readers will be guided with prompt questions all through the chapter so that they can take their time to consider the issues highlighted in the chapter. At the end, a short summary of what intercultural communicative competence means will be provided, and further suggestions will be listed. All in all, the current chapter intends to raise awareness about intercultural communicative competence and equip practitioners with sophisticated instruments and ideas that could be easily integrated into classroom settings.

Keywords: *intercultural competence, EFL, teaching methodology, culture.*

INTRODUCTION

As it has been well accepted, language and culture are closely tied. Although discrete unit descriptions for language tend to dominate the field, social context and dynamics of interaction, including culture, are accepted as keys to transferring meaning. Foreign language teaching is no exception to this, where we have observed a direct shift from form-based methodologies to function-based ones in recent years. More specifically, practitioners forefront communicative competence consisting of competencies such as sociolinguistic, pragmatic/discourse and strategic in addition to linguistic competence. However, targeting communicative competence is no longer sufficient as the world gets more globalized day by day. Thus, “Teachers are now required to teach intercultural communicative competence” (Sercu, 2006, p. 55). Thus, the task of an English language teacher is way more complicated and demanding. The first area of difficulty is defining what intercultural communicative competence really means, as mobility all over the world has increased to a great extent, resulting in distinct types of intercultural exchanges. In brief, what question is needed to be answered first. The second puzzling issue is related to methodologies that could be employed in these distinct settings. Basically, how question would be attempted to be resolved.

1. Definition

Hofstede (2011) describes culture as shared systems of values that distinguish a community from others. For many others, such as Emitt and Pollock (1997), it is the transfer of collective memory from one generation to another via language. Although the focus in defining the culture might demonstrate some variability among scholar, its remarkably close-fitting relation with the linguistic system is well agreed (Baker, 2012). While boundaries between distinct cultures used to be more rigid, changes in innumerable ways of life blurring these

boundaries have forced an update in our descriptions of culture and brought out the term “interculturality”.

In line with the ease in communication and mobility across nations, interculturality has become one of the central phenomena of scientific inquiry. As opposed to times when culture was time and location bounded, cultural constructs have become more flowing exchanges all over the world. More specifically, language is believed to reflect cultural elements in many respects and any material used in the language classroom setting might involve representations of the target culture (Byram and Feng, 2004).

In particular, foreign language teaching context is perceived as a handful instrument fostering interculturality. However, Perry and Southwell (2011) note that “cultural knowledge does not lead to intercultural competence” (p. 456). Thus, the idea of intercultural competence calls for a more detailed conceptualization. Although there is no consensus on the exact description of the term itself, first comprehensive attempts date back to Byram’s interpretation (1997a) incorporating five terms attitudes, knowledge and a set of skills such as interpreting, relating, and interaction. In their more up-to-date definition, Byram, Gribkova, and Starkey (2002) explain that it is the “ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality” (p.10).

Scholars and practitioners believed that linguistically oriented set of competencies and skills were necessary but not sufficient for foreign language skills to develop (Alptekin, 2002). As cultural elements are closely tied to language, researchers such as Lustig and Koester (2006) underlined knowledge and skill acquisition processes in both verbal and non-verbal communication taking place in a variety of cultural contexts. Hiller and Wozniak (2009) highlighted the significance of the tolerance and empathy for the others in addition to skills acquisition. On the other hand, some scholars such as Deardorf (2006) refers to it as an ongoing process comprising of behavioral, cognitive, and affective factors.

Similarly, Shuang (2014) underlined these processes taking Spitzberg and Cupach's (1984) four major components into account: knowledge, affective, psychomotor, and situational into account.

Considering all these distinct perceptions, Perry and Southwell (2011) summarize the intercultural competence as "the ability to interact effectively and appropriately with people from other cultures." (p. 455). In brief, any description of intercultural competence should tap the tolerance to cultural differences as well as communicating judiciously.

On the other hand, scholars such as Rathje (2007) draws attention to the content of cultural knowledge while describing intercultural competence. More specifically, Rathje (2007) mentions culture-specific and generalized intercultural competences. While the former taps the unambiguous national cultures such as "USA competence" and "Switzerland competence" the latter considers it as a universal competence which is also regarded as "a means of personal development" (Rathje, 2007, p. 258). To mitigate the tension between these two camps Rathje (2007) put down for the concept of "multicollectivity" stating that "Although membership in certain groups automatically leads to segregation from others, individuals are part of multiple collectives at the same time" (p. 262). Thus, the universal intercultural competence point of view encompasses the culture-specific competence.

2. How to foster intercultural competence

The difficulty in coming up with a comprehensive definition echoes itself in finding ways to foster intercultural competence. Exposing learners to different cultural facts does not guarantee that learners become interculturally competent. As Perry and Southwell (2011) put it, "Students must critically examine culture, not just accumulate facts and knowledge about a culture" (p. 457). Thus, it is crucial to help learners practice critical approach to cultural differences and similarities (Byram, Talkington, and Lengel, 2004). This sort of training

could be initiated via awareness-raising activities first in addition to linguistic-oriented instruction.

Even though practitioners agree on most of the content (i.e. especially materials to be used) to sustain intercultural competence, methodologies suggested so far diverge to a great extent. One of the well-cited models is Byram's (1989) three-way perspective in teaching foreign languages. According to Byram (1989), there are three components which are vital: language use, language awareness, and apprehension of both target culture and the culture of the learner. The language is predominantly occupied by the values and ideologies of the culture. Hence, any language use in the classroom setting would stimulate cultural conventions irrespective of teachers and learners' will. Still, deliberate effort to forefront some cultural aspects might result in increase in both overall linguistic proficiency and tolerance to other cultures.

Byram, Esarte-Sarries, & Taylor (1991) discuss four ways to integrate culture into foreign language teaching. The first model, named language enjoyment, suggests that foreign language learning is in essence lexically oriented, and learning new words broadens the learners' cultural perspectives. Hence, vocabulary learning functions as an efficient and entertaining instrument transmitting cultural encodings. The second model called language skills posits a more divergent perspective keeping language use and culture teaching apart. It is presumed that language subsystems might be practiced without focusing on the cultural notions. The third one is the survival one suggesting a more culturally oriented point of view denoting less crucial role to language practice. Language teaching is assumed only relevant as much as it contributes to cultural knowledge. Such training enables learners to get through challenges stemming from cultural disequilibrium. The fourth one is the academic model. It points that foreign language teaching is dominated by assessment and evaluation, which hinders a systematized focus on culture. Instead, cultural exposure is random and dependent upon teachers' own experiences.

In addition to these, in another review Byram (1997b) mentions the “inescapable relationship between language and culture or language and thought” (p. 52) and proposes a model in which he depicts the four concepts (i.e. language awareness, language learning, cultural awareness, and cultural learning) interacting a cyclic fashion.

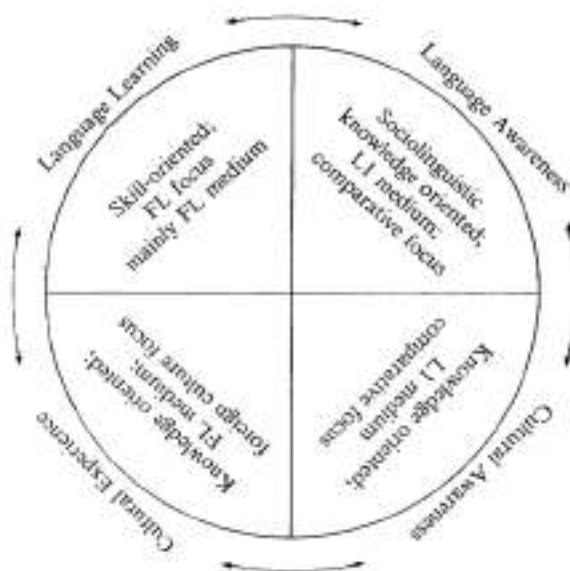


Figure 1. Language and Culture

Adopted from Byram (1997b, p. 51)

In a more recent handbook of how to develop the intercultural dimension in language teaching, Byram et al. (2002) define learners as “intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity” (p. 9). Furthermore, they suggest that instead of feeding learners with formal sets of cultural knowledge language, language teachers should teach “analytical skills which are much less perishable than just facts, and which are flexible enough to keep up with constant cultural change, and

can be applied to a wide range of cultural products.” (Byram et al., 2002, p. 17). In brief, gaining proficiency in employing these different strategies and adaptability would stimulate intercultural competence and the teachers’ task is to introduce them and let their learners practice these skills in relevant contexts.

Holme (2003) describes five strands as to the question of how to integrate culture into language classes. The first one is the communicative view in which the language use and teaching are forefronted. Culture is relevant as long as it taps some communicative purpose. Thus, teaching focus is on language while there is a relatively limited space for cultural perspectives. The second one is the classical-curriculum view. It suggests that cultural and linguistic content is so densely entrenched that the cultural value system is overshadowed by the structuralist point of view. The third one is called the instrumental view and depicts a context with no explicit reference to culture; but still, foreign language teaching dictates context specific values for specific language situations. Hence, learners acquire both linguistic knowledge as well as the cultural content. The fourth one is the deconstructionist view. It points out that language teaching materials convey implicit cultural messages to learners. Decoding them and raising awareness for such cultural constructs in discrete units might be another way of incorporating culture into foreign language classes. The fifth one is the competence view asserting that making sense of cultural values is defined as a detached competence and it is stated as a prerequisite for foreign language learning to be accomplished.

Arasaratnam and Banerjee (2011) introduced The Integrated Model of Intercultural Communicative Competence and claimed that five key factors “intercultural training/experience, empathy, motivation, attitude towards other cultures, and listening” determine to what extent the learners are interculturally competent (p. 306). Especially putting oneself into others’ shoes has been underlined since it was believed to form the basis to develop indulgence to dissimilarities. This was also supported by Jackson (2008) who asserted that empathy is the most noteworthy factor in sustaining intercultural sensitivity.

In a more recent account, Holmes and O'Neill (2012) proposed the PEER model (Preparing, Engaging, Evaluating, Reflecting) accentuating an ethnographic account in which learners are to initiate a deliberate interaction with people from different cultural backgrounds.

All in all, in-class activities with a clear focus on intercultural communicative competence have been proved to be useful in a number of ways. Still, some researchers (Stephen & Stephan, 2013; Rivers, 2011) caution that training and explicit instruction should be accompanied by reflection so that it provides the “optimal opportunity for intercultural learning”.

Last but not least, all these accounts emphasize the learner perspective and take it for granted that all foreign language teachers know how to achieve the premises of these distinct models. Sercu (2006) lists several key foreign language teacher characteristics as follow:

As regards knowledge, we said that foreign language teachers should be sufficiently familiar with the foreign cultures associated with the foreign language they teach and that the contacts they have with these cultures should be both varied and frequent. In addition, teachers should know their own culture well and possess culture-general knowledge that can help them to explain similarities and differences between cultures to learners. They should know both what stereotypes pupils have and how to address these in the foreign language classroom. They should know how to select appropriate content, learning tasks and materials that can help learners become interculturally competent (p. 57).

Taking all these into account, it is obvious that how to foster intercultural competence in foreign language classes would remain unanswered and always require a wider perspective bringing learner, foreign language teacher, and scholarly thoughts together (Sobkowiak,

2019). In the following section, some activities which would promote intercultural competence in language classes in a variety of ways will be introduced and discussed in detail.

3. Activities that would foster intercultural competence in language classrooms

After describing intercultural competence and reviewing the literature to check which strategies have been suggested so far to foster intercultural competence, we will go through several activities that might be employed by foreign language teachers in distinct contexts. The following suggestions are far from the most exhaustive list of tasks to be performed. Rather, the aim is to outline a body of frameworks that could be manipulated for a wide array of purposes by practitioners. As put it by Byram et al. (2002), “a set of curriculums of program of study can be modified and challenged by simple techniques which make learners aware of the implicit values and meanings in the material that they are using.” (p. 22). Therefore, the purpose of the following designs is to project the essence of the intercultural competence keeping in mind that all of these activities might be diversified in terms of the age, proficiency level, target skill(s), and contexts.

a. Activity 1: Find Someone Who...

Among all the many other options, it might be good to come up with an activity for the beginning phase of an EFL course to break the ice for all parties involved in language teaching. In particular, the very first session plays a crucial role since it taps noteworthy decision-making processes for both the language teacher and learners. This is when expectations from one another have been set and then tested out. Besides, this phase is also significant in terms of establishing classroom management routines for a language class such as turn-taking, pairing up, etc.

“Find someone who...” has been an activity recycled for a variety of reasons in language classes from breaking the ice to revisiting a grammar point such as relative clauses or modals. As for the intercultural competence to be promoted, the teacher might alternatively give learners some prompts such as “Find someone who can speak two languages” or “Find someone who likes learning new languages” in the very first English session. If there is a specific concept that is required to be underlined, then it would be more appropriate for teachers to prepare these prompts prior to the session to achieve implicit instruction. However; if the learner profile (i.e. adult learners with B1 English proficiency levels) is suitable, then teachers might allow learners to work on items on their own (either in groups or as a self-study). From intercultural perspective, this activity might be used to fight with learners’ prejudices and stereotypes against speakers of other languages if the prompts are formed accordingly. Similarly, from a teaching view point, speaking for a real reason might result in more permanent learning gains as well as developing positive attitudes towards target language, in return target culture. Lastly, learners might be more motivated and warmed-up for further activities.

b. Activity 2: Learning Names

Another fruitful topic that might be exploited in language classes is to learn and practice the names of the students at the beginning of the semester. In line with the previous activity, this might serve for the purposes of the ice-breaker activity as well. To be more specific, it is really demanding for both teachers and fresh starters to pick up the new names as the classrooms are usually too crowded and for most of the time names go unrecognized and are easily forgotten. Although it seems trivial, how you are being called by your teacher and classmates matters a lot in terms of the feelings triggered in this context. In particular, identity with its strong ties to culture and feelings between how you want to be recognized and your ideal self plays a remarkable role in the

learners' overall achievement. Thus, following activities might be employed in language classes.

The very first activity that might be utilized is to let learners come up with adjectives that would both pair up with their names acoustically and mirror the learners' feelings related to their names. To illustrate, Glorious Gülümser and Energetic Erim might be some of the examples. Nevertheless, the teachers should be cautious as to the content of the preceeding lexical items while learners are constructing their samples as some might result in these vocabularies turning into sources of bullying due to stigmatization (i.e. inappropriate connotations). Furthermore, these adjectives could also be accompanied by some gestures, mimics, and body movements. If it is handled gently, it creates an effective and engaging language practice through which learners' names become more memorable.

An alternative account to this would be allowing learners to tell the story behind their names. If it has some cultural associations such as a reference to a significant figure in history or family tree, this would also tap intercultural competence informing the other learners by revealing something special. In cases where there is nothing special about it, the teacher might ask learners to search for the celebrities, artists, or famous people with the same name and tell their stories to their classmates. Telling someone else's stories would also help learners save their faces letting them practice their English speaking skills at the same time.

Besides, in classes where there is cultural diversity learning how to pronounce learners' names in other languages might be another activity. For instance, decoding individual sounds would not be enough for Chinese names to be pronounced properly since their correct articulation is dependent on the correct use of tone and pitch. Thus, turning learning names into a pronunciation activity might both help learners broaden their cultural perspectives and practice accentuation skills.

Lastly, learners might be advised to pick a pseudo name, or a completely new name in the target language as they start to learn a new language. In accordance with identity discussions, this would enable learners to construct a totally brand-new self-image freeing the interference from the peculiarities of the native language and self-portrait in the already existing culture.

In short, learning names could be manipulated in several ways to foster intercultural competence relating issues such as identity and expanding their knowledge as to other cultures' naming and calling practices. Additionally, it would definitely pertain to foreign language speaking skills.

c. Activity 3: Interesting Facts, Preferences, and Likes- Dislikes

Even though the learning activities have many advantages they are limited in terms of age, proficiency level, content, and language skills to be practiced. In order to remedy these gaps in application, language teachers could conduct activities geared towards learning interesting facts about learners. More specifically, names are restricted in terms of the foreign language content they provide to the learners. However, spotlighting the facts, preferences, and likes and dislikes create more room for longer and more complex structures and in-depth content. Furthermore, more proficient learners with a varying degree of proficiency might benefit from such activities.

For instance, every learner in the class might be asked to write down three interesting facts about themselves on a piece of paper and throw the paper into a bowl. Then, the teacher might let learners pick a paper and search for this specific person by asking wh- or yes/no questions to peers. Thus, it would consist of both writing and speaking activity which could also be used as an icebreaker.

All pros of the previous naming activity including forming personal bounds to the others in the class, feeling more engaged, and using target

language for authentic purposes would still be preserved. The only difference would yield in the grammatical complexity and the authenticity of the task. As an alternative to negotiating meaning individually while wandering around the classroom the teacher might also turn it into a whole-class activity in which they would read aloud the facts and try to predict who this person could be. This would also target learners critical thinking as they would be requested to trace hints to find the correct answer. Once more, the teachers should keep an eye on the content for it not cause any stigmatization.

Additionally, interesting facts could equally be replaced with preferences, likes-dislikes depending on the curriculum or priorities of the teaching content. Especially while teaching grammar, these activities would provide opportunities for both controlled practice and free production. As for the purposes of the former, the teacher might prepare a handout which would involve gap filling questions (i.e. I would rather [swim / ride a bicycle]) leaving less room for making mistakes. For the latter, the teacher might set learners free and allow them to form their own sentences. Similar task cycles might be administered for topics such as likes-dislikes targeting the same integrative task series from writing to speaking.

Intercultural competence would still be fostered via these activities since learners would first get to know different individuals by focusing on distinct characteristics, which in return would increase both their awareness of their surrounding including reminiscent of different cultural artifacts and tolerance to differences within their classrooms.

d. Activity 4: Cultural Facts vs. Stereotypes & Prejudices

In addition to the activities with a disguised reference to intercultural competence, there are activities which could be conducted to attract direct attention to explicit cultural notions. Although there are a number of options available for language teachers to integrate straightforward cultural content into foreign language classes, the ones that have

received immense support from the literature will be examined in this section.

To start with, the word “intercultural” itself imply exchanges across cultures which are equated with nations in some contexts. Hence, anything peculiar to these exchanges might be the topic of the explicit culture teaching and awareness raising activities administered in foreign language classrooms. For instance, asking learners to find out traits of distinct cultures they wish to learn and present or prepare a poster for it might be an efficient one. Alternatively, pairing up learners to exchange ideas and culture specific facts might be applied. Completing a chart, guessing the culture by reading a sentence, matching the cultural facts with countries (i.e. “Our traditional food is taco.” = “Mexico”), preparing a bulletin board full of interesting facts about different cultures are all possible variations of practicing cultural notions. Within intercultural competence framework, awareness raising plays a key role as it stimulates tolerance widening perspectives. All these activities might be employed to serve for the same purpose.

In addition to cultural facts, another fundamental issue under the dominance of intercultural competence is the concept of stereotypes and prejudices. While introducing cultural facts, learners might come across misleading information. Byram et al. (2002) describe stereotyping as “labelling or categorizing particular groups of people, usually in a negative way, according to preconceived ideas or broad generalizations about them and then assuming all members of that group will think and behave identically” (p. 27). According to this description, these unfavorable groupings might mislead learners’ feelings even if they are not aware of them. Hence, activities that would contradict these stereotypes and prejudices such as the explicit study of cultural facts, or interrogating the sources of information gathered for any tasks, developing critical thinking skills, or keeping an analytical view point for the materials used in language classrooms might be some of them. Or else, stereotypical sentences could be given to learners and they might be asked to come up with solutions.

However, fighting with learners' stereotypes might be a challenging task for language teachers. First of all, they need to help learners to define their feelings and to determine whether they have these negative feelings. The next step, as also stated by Byram et al. (2002), is to find a way to change these feelings. It is essential that the teachers make sure that they are fighting with their feelings not with learners' identities. This issue is highly delicate since it might have reverse consequences for both parties.

After defining these feelings, scholars such as Kramsch (2013) suggest that practicing empathy might be really useful. For instance, the teachers might give scenarios or imaginary cases in which learners would be requested to take over a role and react accordingly. Role-plays, drama activities, impromptu speech, dialogue completions, improvisations, rehearsals, discourse completion tasks (DCTs) would all let learners be immersed into the feelings of their role bringing the protagonists' feelings into consciousness. Once more, if the sample cases are chosen accordingly, these activities would help learners to identify their stereotypes and prejudices accurately. This would equally satisfy the requirements of interculturally competent language learner.

From a structuralist point of view, all these act-outs and DCTs would provide opportunities for language practice enabling several dimensional variations such as age, proficiency, skills, etc. be at play. To illustrate, for lower levels of proficiency or younger learners practicing "If I were..." sentence would still contribute to learners' might be one way of fostering intercultural communication.

In a similar fashion, Byram et al. (2002) stress another source for learners' and EFL teachers' prejudices: delusion that native speakers have the authority over the target language and they should be regarded as references in case of incongruence, which is also known as a phenomenon of "native speakerism". Byram et al. (2002) further note that "a non-native speaker inferiority complex is only the result of misunderstanding and prejudice. What is more important than native speaker knowledge is an ability to analyze and specific training in

systemic cultural analysis” (p. 18). It could also be taken as further support for conscious effort provided via training and instruction in EFL contexts.

Another fruitful area to be exploited in the literature might be content-specific tasks. For instance, gender roles in different cultures are one of the most frequently employed topics as it provides easily recognizable patterns in almost every material used in EFL settings. Similarly, other hot topics such as immigrant learners, heritage speakers, multilingualism, AI generated future, could generate manifolded discussions while raising awareness.

Shortly, even though the structure and the linguistic content is getting denser with these activities compared to the previous activities putting much more burden on the language teachers, the gain at the end multiplies equivalently. Thus, teachers keeping their learner profile in their minds are free to choose whichever task fits into their teacher contexts most.

e. Activity 5: Story Completion Task

All the activities described so far have been related to speaking, listening, predominantly and reading and writing to a very limited extent. Yet, much of the classroom time in language classes should ideally be devoted to all skills equally leaving enough room for every skill to be practiced. Thus, although previously discussed activities reinforce intercultural competence considerably overreliance on them would result in literacy skills being neglected. That’s why, to fill this gap an activity which spotlights both literacy skills (i.e. reading and writing) in an integrated way will be pointed out in this section.

To begin with, reading a traditional story out loud as a whole class, dividing class into groups, and requiring each group to complete or revise the end of the story taking a specific culture into consideration might be a good example. Prior to the sessions every group could also

be assigned to read a well-known story from different cultures and might be asked to summarize them. At the end, they may share their stories either as posters or presentations unraveling diverse aspects of intercultural competence. Besides, various components of the stories like plot, climax, setting, characters could be adapted in line with the teaching purpose and learner profile.

Furthermore, stories might be employed as fruitful sources to trace the stereotypes. Especially, with advanced learners, real life stories involving dilemmas in distinct cultures might be given by posing thought-provoking questions. This would cultivate their higher order skills such as critical thinking, analyzing, interpreting, etc.

Moreover, the stories are lengthy texts, which enables language teachers to embed a varied set of linguistic features. For instance, in addition to structural input at varying degrees of difficulty, numerous functions such as apologizing, thanking, ordering food, giving directions, etc. could be studied via stories. Besides, the more proficient the learners are the more diversified the linguistic content might be. Hence, the effect of using lengthy texts would supposedly multiply in line with the increase in proficiency learners. Also, reading activities in ELT are frequently used as extra-curricular tasks. To illustrate, story-based activities might be turned into reading for pleasure ones and learners might be asked to keep journals for the stories that they have read throughout the semester.

In this section, stories, among all other literary works, have been highlighted as they stand as the stereotypical sample for the rest. Nonetheless, other written productions like poetry, novels, dramas, fables, tales, biographies, and fiction are identically applicable to foreign language teaching contexts, depending on the purposes of the course. To sum up, literary works such as stories could be used to foster intercultural competence in language classrooms thanks to several advantages they offer, such as variability in task type, linguistic content, skills being practiced, proficiency levels, age, etc. Hence, ELT

practitioners are strongly advised to put suggested activities into use whenever possible.

f. Activity 6: Language Village

Another way of immersing EFL learners into the target culture is to create contexts that show high similarity with the target one. There is this huge body of literature which suggests that study or travel abroad experiences have a profound impact on the way learners acquire the target language from both structuralist and cultural perspectives. These studies diverge into two lines: one targeting learners' experiences abroad while the other is related to how language teachers perceive study abroad or exchange programs. Since the aim of this chapter is more geared towards the teaching (i.e. in-class practices mostly) teacher education part would be disregarded.

From the learners' perspective, activities described so far have been all limited to the classroom setting. It also means that they are not only limited in terms of space but also time, content, and meaningful exposure to the input. So as to boost the benefit, being immersed into the target culture might be a better option. However, due to a number of intervening factors it is not quite practical to expect every learner to participate in exchange programs so that they are deeply involved with cultural exchanges on daily basis. Therefore, institutions tend to come up with mock settings where they create some "hypothetical" centers, which are usually called villages. The set-up of these language villages often consists of places such as bookstores, post offices, bus stops, restaurants, etc. just like it is the case in movie scenes. Learners with different backgrounds visit these places and spend some time there by fulfilling some tasks such as shopping, booking a hotel room, or ordering food in a restaurant. In a way, this establishes the setting for learners to feel like they were abroad and this allegedly triggers meaningful exchanges. Also, these set-ups might be built either in

schools, congress centers, or even in schoolyards. With some handcraft, it is quite feasible to organize these language villages.

In line with the technological developments, today's innovative tools enable human beings to travel virtually and experience almost same feelings when they visit different places even without leaving their rooms. To name some, virtual reality tools, platforms such as Second Life (i.e. specifically serving for educational purposes) and Metaverse where you might have your avatars would definitely change the way we are exposed to cultural values. It even seems highly probable that our cultural values including intercultural ones are subject to change in quite near future. Yet, this might be the topic of full another chapter. As for the purposes of this unit, it is crucial to bear in mind that the way we understand the world changes and this would definitely have some consequences for foreign language teaching as well. As practitioners, it is our job to find the most advantageous way to assist our learners while attaining survival skills including intercultural competence.

To summarize briefly, activities reviewed under six headings previously are away from revealing the most comprehensive list to be suggested and it does not parallel with the order of importance. Modifying age, context, proficiency level, technological devices, and the content in each activity would result in a number of other possibilities that are applicable to EFL contexts. Although there is no hierarchy for this collection of activities, the ordering has been guided by the phases of a lesson (i.e. warm-up, presentation, practice, production, contingency, extra-curricular tasks, etc.) and the length of linguistic units exercised.

4. Context

Cultural constructs are strictly confined to the contexts in which they emerge. Thus, both nation-wise categorizations and phenomena related to movements from one place to another (i.e., study abroad, migration, etc.) play a crucial role in interpreting intercultural competence. While interpreting the activities suggested so far, context should be carefully

examined. In particular, as for migration studies Berry's (2005) acculturation model has been widely studied and the results suggest that integration is the "preferred acculturation strategy" whereas assimilation, marginalization, and separation might be other disfavored outcomes (p. 698).

Taking recent immigration patterns initiated by distinct reasons such as war and crises all over the world, we have to face with ascending mobility among nations. That's why, not all immigration flows result in integration yielding some groups' being marginalized among all other options. In-class activities suggested throughout this chapter might play a decisive role in stimulating tolerance and raising awareness. For instance, in Turkey learners with immigration background increases day by day, which stands as another challenge for language teachers since they are expected to help learners to be integrated into the already existing system. Besides, they need to take care of all learners' fighting with their stereotypes and prejudices. Therefore, in addition to the studies highlighting EFL teachers' intercultural insensitivity in Turkish contexts such as Kazazoğlu and Ece (2021) and Kahraman (2008) on learners' perspectives among many others, there is an urge for closer scrutinization of learners' intercultural sensitivity as well. Activities mentioned in the previous section are believed to guide EFL teachers in finding their way in fostering their learners' intercultural competence and overall proficiency as well as raising their awareness.

Another issue related to context is that intercultural contact. Not all exchanges such as study/travel abroad result in increase in intercultural communicative competence (Lyttle, Barker, and Cornwell, 2011) whereas the gain in received intercultural training immediately after such exchanges has been found to strengthened (Behrnd&Porzelt, 2012). This suggests that success in intercultural competence could only be possible via further practice including wide array of strategies including activities from awareness raising ones to explicit teaching of culture specific phenomena (Goldstein & Kim, 2006; Pederson, 2010).

5. Conclusion

In her review of recent studies on intercultural competence, Arasaratnam (2015) discusses eight themes centered around the following topics: “identity, acculturation and global migration, communication dynamics, intercultural competence, theories, models, scales, frameworks, perception, prejudice, stereotypes, and discrimination, cross-cultural differences, intercultural education, training, and study abroad (p.292)”. As it is obvious from this among all other factors, methodological perspectives targeting how question are still few when compared to what questions were mentioned at the very beginning of the chapter.

Bearing this in mind, the aim of this chapter was to provide an overview and answers to firstly what and then more essentially how question. In the first section, various definitions have been reconsidered. It has been suggested that the term itself is a highly complex one as it taps a long-lasting and intricate interplay between language and culture (Holliday, 2009). Still, a comprehensive definition has been claimed to involve tolerance and adaptability to differences in different cultures.

In the second section of the chapter the question of how to foster such skill in EFL context has been reassessed from a theoretical point of view. Especially, starting with Byram’s very influential model (1989) to several more recent accounts such as Holmes & O’Neill (2012) ideas being forefronted summarized shortly. Then, recommendations that may be employed in immediate EFL contexts have been listed. Although there are six headings proposed, the content reveals innumerable possibilities of intercultural competence-oriented activities. Last but not least, context has been recapitulated because especially study abroad and exchanges as well as migration trends cause major changes on intercultural competence. Thus, anything that would foster intercultural competence should be reevaluated with the unique context that they emerge.

Even though it is not quite possible to come up with immediate solutions to what and how questions recent research findings provide an abundance amount of data to define intercultural competence precisely. However, there is still a lot to do to account for the variability that we observe among both learners and EFL teachers from many dimensions within intercultural competence framework. Primarily studies targeting distinct contexts from different perspectives are believed to contribute to our understanding of numerous concepts related to dichotomy between language and culture.

Bio

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CHAPTER VI
IDENTITY, CULTURE AND LANGUAGE EDUCATION:
IDENTITY FORMATION IN EFL/ESL

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ABSTRACT

Identity, language, and culture are all fundamentally linked and are vital factors that influence language learners' academic achievement and their personal development. However, it is sometimes possible in foreign language classes that teachers pay little attention to the students' identities. In order to study another language, it is crucial for the learners to become familiar with and understand the culture of that language. They also need to feel at ease speaking in front of others in the classroom. Each student brings his or her own cultural heritage and identity and sense of self to the classroom. This study aims to investigate how language, culture, and the development of (English) language learners' identities are related. Within the theoretical framework of sociocultural identity theory and the identity approach to second language acquisition, the study aims to explore further the potential connections between culture and the identity (re)construction of second or foreign language learners.

Keywords: *culture, identity (construction), (English) language education, sociocultural theory*

INTRODUCTION

Language is made up of not only words, grammar rules, and syntax; it also includes specific cultural norms, social structures, and cognitive processes. Thus, culture and language have frequently been referred to as being intertwined. Along these lines, effective language acquisition depends on having a solid understanding of both these culturally distinctive settings and the linguistic norms of that culture. The idea that learning a language and studying culture combined can affect how people create their identities arises from the idea that teaching foreign languages and conveying culture cannot be separated. The development in the importance of culture appears to be mostly due to the expansion of social as well as cultural viewpoints that are taken into consideration when interpreting language. This could mean that, in addition to mastering the language, one must also comprehend the culture that the language represents. According to this viewpoint, learning a foreign language needs more focus on how to communicate effectively within the target culture than it does on the grammatical structure of the language (Byram & Morgan, 1994). According to Hall (1992), the process of constructing one's identity in post-modernity is ongoing and never-ending, and it involves the blending of elements relating to one's membership in other cultures to create one's own unique cultural identity. Being a member of numerous cultures in various circumstances is thus a component of identity creation. According to Norton & Toohey (2002), this procedure may make the subjects question their own autonomy and the attempts they took to fit into the new situation as they worked to reassert their own identities.

1. Definitions of the key terms

1.1. Culture

Culture is a broad concept that encompasses all parts of human existence and has been defined in a number of different ways. For instance, according to Kohls (1996), culture is the entire way of life of

specific racial or ethnic groups, including their ingrained attitudes and emotional systems that are passed down from parent to child. Furthermore, according to Lado (1957), culture is the behaviour of a people, and this idea includes both 'material' expressions of culture that are easy to spot and 'non-material' expressions that are more difficult to recognise. Although culture is frequently seen as the fifth ability in language learning, the phrase itself is rather ill-defined, amorphous, and changeable. For obvious reasons, however, cultural literacy or cultural intelligence is a requirement in the twenty-first century if we want to communicate effectively across boundaries. This is because of our greater mobility. Our project, in particular, concentrated on developing exercises for students to strengthen their skills.

Additionally, Brooks (1975) distinguishes between two perspectives on culture. It is first described as 'small-c' culture, where culture is viewed as the foundation of all aspects of human existence. As a method of referring to beliefs, behaviours, and values, this perspective on culture is also known as culture beliefs, behaviours, and values. The second type of culture is what Brooks refers to as the "big-C". The "big C" cultural components, which are the most obvious manifestations of culture, would be learned about initially when studying a new culture. These are the famous individuals, works of architecture, music, dance, and history—that will endure forever. Contrarily, 'small-c' culture is the less obvious form of culture connected to a place, group of people, language, and so on. Here are a few instances of 'small-c' culture (see Figure 1).

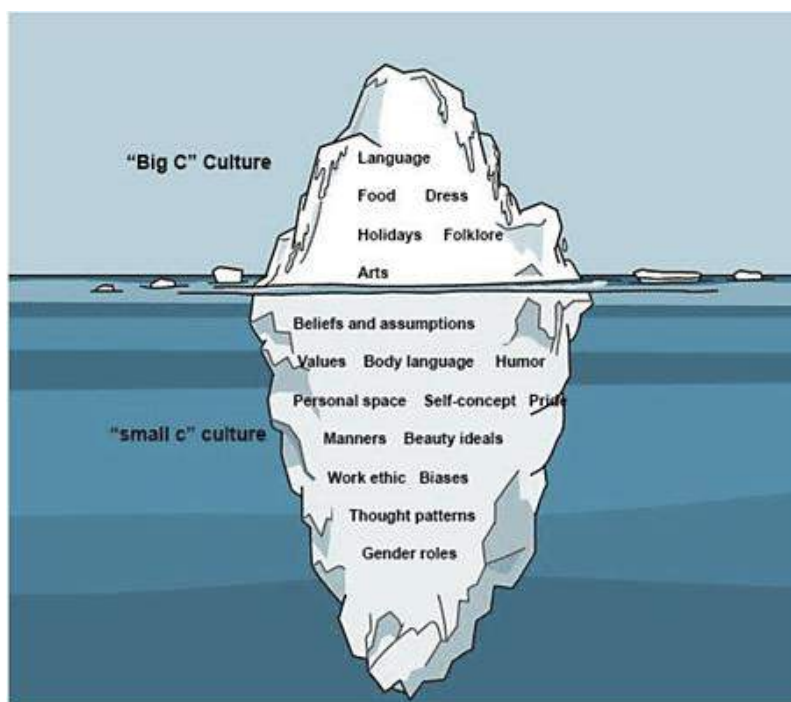


Figure 1. Iceberg model of culture

Source: based on Hall's model (1976) by Upton (2018)

1.2. Identity

It seems as difficult to define identity as it is to define culture. This is likely due to various theoretical stances and research traditions, which might account for various approaches to understanding identity. To define identity in a context of instruction and language learning, more studies are employing the poststructuralist paradigm. In order to fully comprehend the notion of identity, according to McKay & Wong (1996), one must also take into account the concept of "subjectivity." For instance, Weedon (1997) asserts that subjectivity recognises oneself as adapting continuously and in opposition over a significant amount of cultural period and contexts in society, and he argues that the development of an identity requires the person to associate with specific

subject positions in interactions. Peng (2017) writes that identity will be viewed as flexible, multiple, and fluid and that it will be formed through complex and continuous interactions between an individual and the social settings they are a part of. It will also demonstrate a person's interaction with their environment. As Sa'd (2017) writes identity is built on both likeness and dissimilarity. People tend to identify with things to which they are similar and dissociate from or feel uneasy around what they perceive to be unusual or contradictory.

1.3. Language and Identity

Language is used for more than just communication. It also plays another equally significant part in the formation of a person's identity. Dieckhoff (2004) asserts that language may foster social connections based on a common identity. Language and identity have always been so intertwined. Language can be used to group individuals based on their social standing, racial heritage, or gender. Those who speak that language are usually members of that group. A shared language may unite individuals who belong to the same social group. The language of the community or the family they are raised in becomes their own. As a consequence, it can be viewed as a distinguishing quality that adds to the characteristics of a certain group. Due to their shared experiences and simplicity of communication, individuals feel as though they belong. People are inherently different from one another, and they communicate these distinctions or commonalities through speech.

Everybody has a unique identity, even though it evolves with time. It relies on the situation, objective, and environment. When relocating, some people change their identities to blend in with the community. As a result, it's crucial to first think about how a person could change as a result of their circumstances in order to comprehend how language and identity are intertwined. A person's identity as a human will depend on what occurs to them throughout their lives progress; this is significant since people can discover different cultures as they learn languages

apart from their own. They get exposed to numerous cultural approaches to solving daily issues. Hence, learning a foreign tongue can be advantageous since it broadens our horizons and enhances our comprehension of the world. Learning another language alters our viewpoint of the world and improves our comprehension of the cultures, ways of life, traditions, and beliefs of other people.

2. Culture and Language Learning

One of the foremost traits of a culture is its language, which is widely used in cultural contexts, plays a significant role in the identity of a community that can be transmitted down from generation to generation, serves as the main method of protecting cultural backgrounds, and separates one culture from another. As Silva (2013) asserts culture has been present from the start of the study of foreign languages. The impact on language acquisition has been the subject of numerous research. (Fishman, 1977; Lee, 2002). Cultural identification, according to some academics, benefits language learning. On the other hand, other scholars thought cultural identity could obstruct language learning. Others have observed a correlation between cultural belonging and learning a foreign language, suggesting there may be a connection in both directions (Trofimovich, 2015).

Since language and culture are inextricably linked and dependent on one another, cultural and language skills are not acquired separately but rather in tandem, according to Mitchell and Myles (2004), with each supporting the growth of the other. Additionally, it is demonstrated through cultural connotations and denotations in semantics (Byram, 1989), communication standards (Kramsch, 1993), and the role of language as a medium in the social creation of culture (Kramsch, 1996). There is no level of language that is independent of culture, according to Liddicoat (2005), who also assert that culture and language interact in a way that relates to all varieties of language usage and structures (see Figure 2).

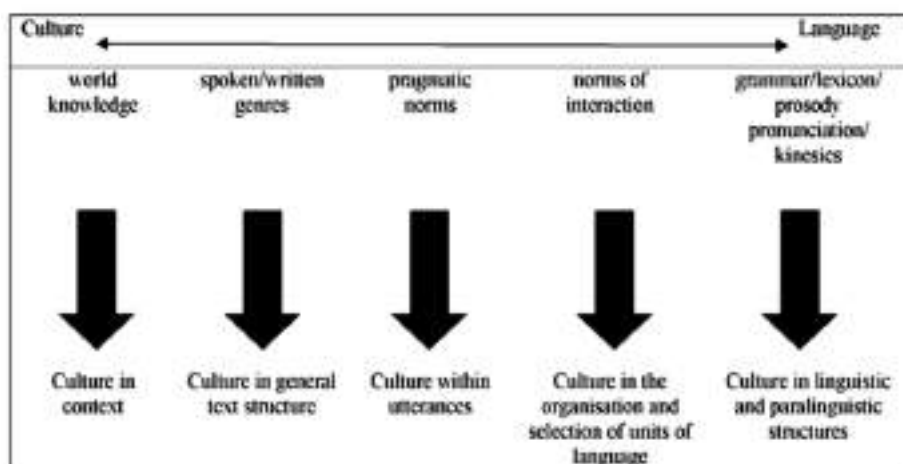


Figure 2. Points of articulation between culture and language

Source: Liddicoat (2005)

Furthermore, the fact that language communicates, embodies, and symbolises cultural reality demonstrates the close relationship between language and culture (Kramsch, 1998). According to Bennett, Bennett & Allen, (2003), since the person who learns language without learning culture risks becoming a ‘fluent fool’ the relationship between language and culture is made significant in language learning. The connection of language learning and cultural learning is thus so clear when it comes to the teaching and learning domain, as presented by Gao (2006), that one can draw the conclusion that language learning is cultural learning and, as a result, language teaching is cultural teaching. Gao goes on to say that teachers of foreign languages should be conscious of the importance of cultural studies in their classes and make an effort to increase their students' cultural awareness and communication skills. Similar to this, Wang (2008) claims that teaching foreign languages involves teaching foreign cultures and that foreign language teachers are foreign cultures teachers.

2.1. Culture and EFL/ESL Learning

Kramsch (2013) notes that school curricula typically make a very clear difference between teaching a second language as a language and teaching literature or culture in a second language or in the students' native language. Actually, under the influence of the communicative approach favoured by English as a Second Language, language pedagogy that prioritises the development of communicative competence and the acquisition of conversational skills diverges frequently from literature pedagogy that prioritises the analysis, interpretation, and translation of texts from one language into another. The first analyses the little 'c' culture of daily life, while the second looks at the big 'C' culture of literature and the arts. As a result, the first cultural argument is about the culture that ought to be taught (Kramsch, 2013).

The concept of self-identity has been put to the forefront of research thanks to the "L2 Motivational Self-System," as it was dubbed by Dornyei and Csizer (2002). The qualities that a person would most desire to possess make up their ideal selves. Desirable self, or the qualities one thinks one should have, is made up of a complementary set of traits. Being fluent in an additional language, or any target language, is part of one's ideal or ought-to self, which both, or either, serves as a strong motivator to study the language. This is a result of our psychological need to bridge the gap between our present selves and potential future selves (Dornyei & Csize, 2002).

A deep understanding of self, a distinct identity, cultural values and beliefs, relationship skills, and social awareness are all things that should be taught in formal education along with academic knowledge (Fag & Baker, 2018). These things can be learned through self-reflection, encounters with the 'other', the growth of empathy, and respect for others. In order to help their pupils reflect on their own culturally imprinted beliefs, thoughts, and behaviours, It is the duty of English language instructors to act as cultural bridges for them, introducing them to different worldviews, cultures, and people. Due to the widespread usage and teaching of English currently, this is

particularly crucial. By doing this, teachers can assist their students in developing sociocultural competences, effective communication skills, and self-control over their behaviour and emotions in front of others, all of which are crucial in a world that increasingly appears to be complex, diverse, and interconnected.

The training of interculturally competent language teachers is a crucial requirement for such a shift in emphasis in language instruction from a more linguistic-oriented methodology to one that embraces more multicultural. Dos Santos (2018), Fischer & Hänze (2000), among many more studies, claim that instructors' classroom practises reflect their knowledge, views, and values. Thus, pre-service language teacher training programs must give aspiring educators the chance to comprehend, analyse, and objectively evaluate their own understanding and awareness of diverse cultures, ensure that they are understanding of cultural prejudice and miscommunication, broaden their appreciation of the encounters that result from cultural contact, and improve their intercultural communicative competencies. After that, they can move on to studying the pedagogical skills required to successfully use an intercultural strategy in their instructional setting.

2.2. Language Learning and Cultural Identity

People who identify with a particular group often speak that language, as was already mentioned. As a consequence, it can be viewed as a distinguishing quality that adds to a group's individuality. The shared experience and simple communication give them a sense of belonging. The norms, values, beliefs, aesthetics, languages, traditions, and skills of a given group are regarded as being a part of that group's culture (Lee, 2002). Tajfel (1981) defined social identity as the awareness of one's position within a group, one's feelings towards group membership, and the group's standing in comparison to other groups. Cultural identity has been seen as one sort of social identity, and it is considered as a complicated construct that involves people's

understanding of their own cultures and recognition of the group they belong to (Lee, 2002). It consists of three components: (i) forming an affiliation to a group and its traits; (ii) the individual's feelings towards the group to which he or she belongs; and (iii) the individual's perception of how much of the group's traits are reflected in oneself (Ngo & Li, 2016).

Language acquisition and cultural identity are integral to one another. The link between cultural identification and language acquisition is reciprocal, with language proficiency both influencing and being influenced by cultural identity. In the context of legacy language, Guardado (2010) observed that success in creating and preserving a heritage language and the presence of a strong ethnic identity can be seen in the context of a dialectical relationship. For instance, Cho (2000) discovered that heritage language is one of the most significant factors in the creation and maintenance of cultural identity. According to previous research that discovered a strong association between cultural identification and language learning, mastering a language can also increase an individual's perception of connection to a specific community.

'Identity' and 'L2 self' are commonly used interchangeably in the context of language instruction. A learner's identity as a speaker of a second or foreign language (L2/FL) is generally referred to as their 'identity'. It needs to be made clear that the latter can be characterised as an organised dynamic system that consists of all of a person's beliefs, cognitions, emotions, intentions, and processes pertaining to and including oneself as an L2 learner (Mercer, 2014). The former, on the other hand, pertains to how one perceives oneself in social contexts when learning a language. Rather than being exclusively in the learner's mind, these are closely connected to the physical by means of actions, behaviours, and bodily sensations, merging body, mind, and surroundings (Mercer, 2014).

According to Berry's model of *acculturation* (1997; 2003), there are four different types of acculturation: (i) assimilation (low level of home

but high host cultural identity), (ii) integration (high level of host and original identification), (iii) separation- desire to maintain original culture while simultaneously rejecting dominant culture), and (iv) marginalisation (lack of interest or connection to host culture. Smith and Khawaja (2011) discovered that the concept of acculturation is applicable to international students, despite the fact that it was initially developed to study how immigrants adapt to the local society. According to the two-dimensional paradigm, two cultural identities can co-exist and be independent of one another at the same time (Berry, 1997). To put it another way, similarly to immigrants, international students can preserve their native cultural identities whilst also creating local identities to integrate into a new community. Hence, depending on the situation and the occasion, they may effortlessly flip between both of their cultural identities. Berry (2003) noted that those who use a bicultural strategy have the lowest levels of acculturative stress and are better able to integrate into the host society.

According to LaFromboise, Coleman, and Gerton (1993), individuals who acquire a bicultural identity do better than their monocultural peers in both academic settings and the workplace because they have greater self-concept and self-esteem as well as superior physical and psychological development. In other words, having a bicultural identity provides many benefits. Affiliation with their cultural background gives them a solid foundation that can shield them from dangerous situations and improve their self-esteem, especially when they encounter prejudice or discrimination. Local identity, on the other hand, gives them a method to gain entry into the neighbourhood, to engage with and build social networks with locals, to behave properly, and to give them access to greater chances in the future. In brief, regardless of the kind of acculturation a student chooses, cultural identification has a significant influence on how they think and behave every day (Peng, 2017).

The connection between cultural identification and language learning has drawn more attention in recent decades. According to Norton (2010), language instructors and scholars should be aware of the way

individuals who participate in these processes negotiate and, if necessary, reject the various positions these contexts may offer them. They should also look at the social, historical, and cultural contexts where foreign language learning and teaching occur. This agrees with the theories put out about language, discourse, and identity. Cultural identity may facilitate language learning. Membership in a particular cultural group encourages the study of ancestry languages. Shin (2010) demonstrated how a person's language proficiency and interest in conserving their heritage language are related to how they feel about their heritage group and the people who speak it. Lee (2002) mentioned that cultural identity and legacy language are closely associated.

Since the first foreign language classes were taught, culture has existed. For instance, Brooks (1968) emphasised the importance of culture for language learning in addition to the study of literature. The setting and circumstance in which the foreign language will be utilised were also stressed in the 1970s and 1980s focusing on a more communicative approach than one that was more grammatically based. According to Canale & Swain (1980), this new approach to language education could lead to a more organic merger of language and culture. The cultural syllabus was supported by researchers in the 1980s and 1990s- such as Byram (1994), Stern (1992), Stern (1983)- recognised the multidimensional foreign language curriculum. According to Kramsch (1996), language training has neglected a crucial aspect, namely the language's mediating function in the social creation of culture. The academic distinction in the instruction of culture, literature, and language during the past few decades has allowed each subject to progress theoretically and pedagogically. The divide has restricted language training within strict structural or functional restrictions because culture is generally considered an additional ability after speaking, listening, reading, and writing (Kramsch, 1996). Hence, the value of culture in the study of foreign languages has grown as the understanding of language and communication has progressed.

In the context of instruction and study of foreign languages, poststructuralists have been attempting to comprehend what identity is,

how it links to a broader society, and how it influences learners' language learning processes. Poststructuralists contend that identity is a source of conflict created in a number of social circumstances, where cultural factors may play significant roles, according to Norton (1995). Language is the way a person sets up their perception of the 'self' inside and across a number of circumstances, as defined by Weedon (1997). It also determines whether or not someone has access to powerful social networks that enable them to communicate their unique identities. According to this viewpoint, language as discourse may serve as a vehicle for the expression of power, identity, and resistance. Through language as discourse, experiences are organised and identities are negotiated (Norton, 2006).

L2 learning involves more than merely flipping between two languages' code. Language must be understood in light of its social connotations, according to Peirce (1995) (as cited in Lin, 2009), who claims that language is not a neutral means of communication. The notions of L2 learners cannot be similarly perceived through a second language in everyday communicative situations due to varied patterns of social structures and social ordering. Mitchell and Myles (1998) believe that the acquisition of a language is "essentially social" and that the learner is fundamentally a social creature whose identity is constantly being rebuilt through interactions with the L2.

The society in which a person lives and the reality they create are the sources of that person's home cultural ideology. In line with self-concept theory, the concept of self-identity has always had a significant impact on the developing field of learning counseling. According to this theory, self-consistency serves as the main driving factor behind human behaviour. It focuses on understanding how people organise and interpret their inner world of personal existence. The process of seeking self-consistency may be experienced by language learners. Individuals may encounter dichotomies of self-identity, that is, self and other (see Figure 3).



Figure 3. Stages of a second language learner's (one of the participants of the research) search for cultural identity toward home culture

Source: Lin (2009)

Cultural identity, like heritage language, may signify the learning of a second or foreign language. Individuals with an attitude of integration are more likely to show better motivation when learning a foreign language, which in turn helps their language performance, according to Gardner and Lambert (1972). To communicate with the local culture, some people learn the language. Additionally, one of the goals of those with integrative orientation is to identify with other members of the linguistic group (Gardner and Lambert, 1972).

3. Theories and Approaches Related to Culture in the (English) Language Classroom

3.1. Sociocultural theories

Sociocultural theories have been studied in relation to young English language learners' learning of the language in preschool environments, as explained by Fahim and Haghani (2012). A number of sociocultural perspectives were presented, including those on the cognitive and emotional processes involved in language learning, the idea that the social environment serves as the source of mental development rather than the setting for it, and the complex interaction between the sociocultural context and the person using mediational means.

Sociocultural theories (SCT) were developed by Lev Vygotsky in the 1920s and 1930s. According to SCT, engaging with cultural and social interactions involving other individuals, things, and events helps people develop human cognition (Vygotsky, 1978). Sociocultural theories, as defined by Lantolf (2001), are theories of the mind that acknowledge the significant significance of social relationships and culturally produced products in the structure of particular human forms of cognition rather than conceptions of interpersonal or cultural aspects. Even while the majority of theories of cognition acknowledge the presence of a social environment in which consciousness develops (Lantolf, 2001), Vygotsky argued for the uniqueness of the social setting. Sociocultural settings, as suggested by Vygotsky (1978), are the primary and determining element in the formation of more complex varieties of human cognitive processes.

Behaviourism

Psycholinguists and psychologists have discussed second language acquisition from several angles. One of these perspectives is behaviourism, which claims that learning always entails the development of routine as a consequence of reinforcement and that

learning always happens as a result of a series of stimuli and reactions (Skinner, 1948). Distinguished behaviourist Skinner claimed that language is a verbal conduct in 1948. Language students can be made to generate and comprehend language if they receive additional encouragement to do so. To behaviourists, as explained by Saville-Troike, (2012). second-language learners, imitate what they hear and develop behaviours in the target language by means of regular use. Given that a behaviourist viewpoint places a strong emphasis on observable behaviour, this theory ignores the mental processes that go into a kid learning a language (Aimin, 2013; Chomsky, 1959). Furthermore, it has been argued that imitation does not benefit students in real-world settings (Chomsky, 1959; Saville-Troike, 2012).

Cognitivism

The cognitivism movement, championed by Noam Chomsky in 1959, challenges Skinner's theory of verbal conduct and offers an alternate perspective on behaviourism. According to Chomsky (1959), people have a genetic predisposition to be systematically aware of the language they are around, which results in the creation of an integrated system of language. According to Chomsky's hypothesis, the Language Acquisition Device (LAD) is a mechanism that only has to be triggered by the context of language in order to start operating. Chomsky (1959) asserted that acquiring a foreign language is a whole mental process. In accordance with the cognitive approach, individuals who are learning a second language spontaneously make use of their cognitive capacities in unique ways. For instance, the students identify a pattern and create their own rules in accordance with it. If the rules are flawed, they are then revised. By actively participating in the foreign language learning process and learning firsthand how the language functions, learners in this second language acquisition method gain from their errors. But learners do not just infer things about a language based on cognition (Ellis, 2008). As opposed to drawing conclusions based on their cognitive ability, some mistakes that learners make have been said to be impacted by the rules

of the first language. A further challenge is that it is not always feasible to identify what the foreign language learner wanted to say, making it difficult to pinpoint the inaccuracy. Though social processes are ignored by cognitive approaches that see learning as a solitary mental experience (Ellis, 2008). Based on Vygotskian sociocultural theories, another view of language learning that shows how cognitive and social traits are related is the perspective of language learning.

Poststructuralism

Among others, the writings of Bakhtin (1984), Bourdieu (1991), Hall (1997), and Weedon (1997) are linked to poststructuralist theories of language. It is necessary to examine the viewpoint held by some poststructuralists regarding language as 'discourse' if one is to attempt to grasp the connection between culture, language, and identity development. The denoting behaviours of a society are sites of conflict, according to poststructuralists, and language communities are diversified arenas marked by contending claims (Norton, 2010). This theory contends that language, rather than serving as a neutral vehicle of communication, is understood in connection to its social importance. According to Norton, poststructuralists define this idea of language as "discourse." Along with the presumptions listed above, poststructuralists emphasise how language and identity are mutually constitutive. For example, according to Weedon (1997), subjectivity is produced via language, which has an effect on how identities are constructed because it is where current and potential forms of social organisation are defined and debated.

Sociocultural theories are fundamentally separate from previous perspectives on second language acquisition since social context is not the background for mental development, but rather its source (Swain & Deters, 2007). According to Lantolf and Thorne (2007), while other points of view tend to focus more on the person as well as what they are doing, SCT takes into account the complex interaction between the

person employing mediational strategies and the sociocultural context. In the words of Swain and Deters (2007), sociocultural theories emphasise the method(s) used, the context(s), and the motivation(s) behind the behaviour.

A wide range of disciplines where sociocultural ideas have been advanced have included second language learning. How individuals learn a language apart from their mother tongue is the subject of the research of acquiring a second language (SLA). Saville-Troike (2012) defined second language acquisition as the study of individuals or groups acquiring a language after having mastered their native tongue as young children. SLA emphasises the psychological and cognitive procedures involved in language learning in contrast to other fields like linguistics and sociolinguistics. Sociocultural theories in second language acquisition inquiry provide a framework, as indicated by Lantolf (2011), to rigorously examine human cognition without divorcing it from its social environment.

3.2. Some Approaches Related to Teaching Culture in EFL Classroom

According to the idea that culture and language are interdependent, it can be assumed that while language learners pick up new words, they are simultaneously picking up new cultural practises. The expectation nowadays, according to many academics, is that this culture will not be the same as the learners' own or the culture of the language they are learning (Silva, 2013). Based on this premise, Kramsch (1993) proposed that learning a foreign language occurs in a third location, which she described as a hybrid setting that mixes the social dynamics of the learner's context with the cultural context of the tongue that is that is being studied. As introduced by Silva (2013), three different teaching philosophies and their application to the instruction of culture are compared by Gimenez (2001). The first method of instruction is the conventional method, which assumes that in order for a learner of a

foreign language to effectively use it, they must first understand and be familiar with the culture of the country they are studying. She believes that culture, as defined by cultural evidence like historical facts or material outputs, is distinct from language in the traditional approach. This technique, according to Sarmiento (2004), (as cited by Silva, 2013), relies extensively on isolated facts, and she contends that just providing information without placing them in the context of problem-solving may be ineffective given that facts are constantly changing. Additionally, this kind of methodology runs the risk of creating preconceptions because it neither accounts for cultural variances nor equips students for circumstances that haven't been covered in class.

The second method of instruction introduced by Silva (2013) is what the author refers to as social practice, which, in her opinion, still views the native speaker as a role model to be imitated and places greater demands on the learner to comprehend and behave as either the foreigner or the other. In this method, according to Kramsch (1996) the pragmatic purposes and ideas represented through language in customary forms of speaking and acting have come to be recognised as the cultural aspect of language training. It did place emphasis on specific instances and neighbourhood business dealings involving friends and acquaintances, suppliers and customers, and employers and workers. However, it was built on a certain form of universality that was based on common human needs that could be readily stated, understood, and negotiated using universal speech functions.

The third approach presented by Gimenez (2001) is the intercultural approach, which suggests thinking of the education of language and culture in terms of creating an intercultural arena, as already indicated above. The teaching of culture as an interpersonal process as well as reflection on the native and target cultures are included in this. According to this interpretation of the intercultural approach, it can be said that this approach substitutes the teaching of a process that is applied to the understanding of what it means to be a foreigner while not discounting the learner's own values, beliefs, and behaviours for the introduction or prescription of cultural facts and behaviours.

4. Culture, Language Learning and Identity (Re)Construction

The idea of agency, which according to Ahearn (2011) is the socioculturally mediated capacity to act, has emerged as a crucial one for comprehending identity formation, interpersonal relationships, and the social situations in which people learn and utilise a foreign language. For instance, agency is defined by Norton & Toohey (2002) as the ability to think about and work towards creating the social configurations that support achieving one's own interests and goals in relation to the foreign language, which may in some way aid in the construction of one's own identity. Various study traditions and theoretical frameworks are employed by scholars (Bayraktar Balkır, 2018; Bayyurt, 2006; Kramsch, 2013; Lo Bianco et al., 1999). The idea of identity and various viewpoints on how identity is viewed support the notion that social and cultural conceptions of identity not only distinguish between society and culture, but also provide the groundwork for other definitions of identification.

Studies indicate that the lines separating the social and cultural spheres are blurring, opening the discussion of identity as a sociocultural construct in relation to more extensive social processes, which are characterised by power relations that can be coercive or collaborative (Norton, 1997). As a result, the sociocultural theory of identity maintains that language both produces and plays a role in the development of identity, that is dynamic and constantly changing over time and geography. In this regard, Pavlenko (2004) says that language is regarded within the aforementioned framework as the locus of social structure and power, as a form of symbolic value, as well as a setting for dispute where subjectivity and personal awareness are produced.

An additional perspective on identity is provided by the contextual learning theory put forth by Lave and Wenger in 1991. According to this argument, identity is created socially and occurs in settings in which individuals interact with one another, as opposed to being pre-formed. The main subjects of Lave & Wenger's (1991) study are the social structures of particular communities and the variety of positions that

learners might occupy within these circles of learning. The strength of this theory comes from the way it views learning as an identity-building process rather than solely as the cognitive accumulation of information. Although these theories aim to describe how identity is constructed, taking into consideration either social, cultural, or both aspects of those involved in the process of acquiring an identity, the concepts of investment and resistance also appear as significant constructs in the negotiation of new identities.

In contrast to ideas of motivation, which frequently envision students of foreign languages as having unitary and fixed personalities, the concept of commitment sees the foreign language learner as having an ambiguous identity that evolves over the course of time and is reproduced in social interaction (Norton, 2010). The motivation to learn a foreign language can be considered merely a psychological concept, according to Norton, whereas investment is better understood within a social framework that links a learner's motivation and commitment to doing so with the evolution of identity.

The idea of investment conveys how students relate to and are motivated to learn and utilise the intended language in various cultural and historical contexts. Norton (1995) asserts that if students make an attempt to acquire the target language, they will have access to a greater variety of resources, increasing the value of their social and cultural capital—such as knowledge—in the course of their learning. The concept of imagined communities is a continuation of the connection between identification and investment, which language learners aspire to have when learning a foreign language. It is important to comprehend a learner's investment in the target language within the setting of a hypothetical community that adopts a hypothetical identity (Norton, 1995).

5. Cultural identification and Possible Challenges in EFL contexts

Despite the positive effects of cultural identification on language learning (mentioned above), other research has discovered adverse

connections between identity and language proficiency. The ability of bicultural immigrants to communicate in their second language (L2) will be hampered, according to Zhang et al. (2013), because legacy-culture cues will make their circle of knowledge concerning their heritage culture and language active.

Norton (2010) asserts that comprehending identity building also necessitates comprehending resistance. In spite of the fact that more severe structural constraints and instructional practises may put students in uncomfortable positions, the causes of this seem to be related to the learners' capacity to reject these positions in original and unexpected ways. Due to the fact that they address how learners interact with the target language, namely their desire to use it effectively, the notions of investment, imagined communities, and resistance are crucial. Additionally, cultural influences may affect students, making them resist stricter structural constraints and practises in the classroom that may at first seem foreign to them.

Cultural identity and language motivation, preference, and proficiency are strongly correlated. Better English performance may be strengthened and encouraged by an external motivation to learn the language. When interacting with many contexts, including those of foreign language classrooms, where the learner is at the core of both cultural and linguistic inquiry and perceives culture as a process where meanings and perspectives are negotiated, there is a focus on the role of the subject. These fundamental assumptions allow for the construction of the create the connection between culture, language, and identity. the cultural identity is concealed behind a series of veils that progressively come to light once the subject interacts with circumstances that can make her question her own agency and the costs associated with assimilating into that foreign context. As a result, developing one's cultural identity also involves feeling a sense of connection to various other cultures, such as those that are undergoing constant change as a result of learning a foreign language.

When someone learns a new language, English for instance, a lot of things change. This argument contends that when using what is known as the intercultural method, learning a foreign language may necessitate understanding the culture that the language conveys. A third space can be created in a multicultural classroom where identity development can occur. Learning a second language may cause students to start considering their autonomy and the preparations they have made for a new identity.

Furthermore, Silva (2013) explains that if language and culture are interwoven, language learners are also absorbing new cultural practises as they learn new terms. However, neither the learners' own culture nor the culture of the language they are studying will necessarily be exactly the same. As students get more proficient in a foreign language according to Baker (2003), they may learn more cultural concepts and meanings that are distinct from their own as their proficiency in a foreign language increases. This emphasises the significance of personal interpretations of culture rather than dogmatic, stereotypical ideas.

In addition to the risk of disregarding a learner's beliefs, values, and behaviour when they are learning a foreign language because these factors could affect the identity (re)construction and leave behind all the effort put forth to fit into that new social context, there may be challenges in deciding what culture to teach in order to prevent fostering cultural stereotypes. People usually have several cultural identities, which calls into reservations the notion of national and homogeneous cultures, according to Kramsch (1993). Factors like sex, gender, and ethnicity are influencing how people define their cultural identities. However, it can be difficult to translate the notions of 'linguaculture' and identity into practical goals for foreign language teaching and learning. Because the identity of the foreign language learner is socially and historically constructed in institutional and community practices rather than being solely based on a personality variable, all those involved in the process of foreign language education are somewhat implicated in this development.

CONCLUSION

This study explored potential links between language, culture, and identity in order to better understand how identity is established when learning and teaching foreign languages. The study's specific goal was to examine how language learners create their cultural identities and the roles that culture and language play in this process. It should be clear that merely outlining the links between culture, language, and identity construction will not be sufficient to discredit the more widely used approaches to teaching language and culture. To ensure a wider dissemination of the core concepts of the intercultural approach, projects launched in pre-service and in-service foreign language teacher training must receive full support.

Consequently, when involving their students in intercultural learning, English language teachers should consider the complexity of social and cultural identity construction in second- and foreign-language learners. One essential prerequisite for such a shift in emphasis in language education from a more language-oriented approach to one that is more multicultural is the training of interculturally competent language teachers. Fischer & Hänze (2000) have claimed that instructors' classroom practises mirror their knowledge, worldview, and moral beliefs.

As a result, pre-service language teacher preparation programs must provide future educators with the opportunity to understand, evaluate and critically reflect on their own understanding and awareness of diversity and culture, make them more conscious of cultural prejudices and misconceptions, improve their knowledge of the encounters that result from cultural contact, and improve their intercultural communicative competencies. After that, they can move on to gaining the pedagogical expertise required to successfully include an international perspective in the classroom environment.

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CHAPTER VII

**PRE-SERVICE ENGLISH TEACHERS' CULTURAL
INTELLIGENCE LEVELS ACCORDING TO VARIOUS
DEMOGRAPHIC VARIABLES**

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ABSTRACT

This study examines pre-service English teachers' cultural intelligence (CQ) levels according to various demographic variables (gender, grade, and overseas experience). There were 142 participants from a state university in Türkiye and the data were collected via the Cultural Intelligence Scale (CIS). The gathered data were analyzed via statistical procedures. It was revealed that the participants' perceived CQ level was high, with the seniors obtaining the highest scores and the freshmen with the lowest scores. In addition, there was no difference between the participants' CIS scores and gender or overseas experience. However, there was a statistically significant difference in the total CIS score of the seniors compared to the freshmen and sophomores. Thus, pre-service English teachers can be exposed to intercultural communication courses both in a theoretical and practical sense and encouraged to participate in international projects to contribute to their CQ levels and intercultural teaching skills to support their professional development.

Keywords: pre-service English teachers, cultural intelligence, teacher education, professional development.

INTRODUCTION

Language and culture are inextricably linked in that language is used to express meaning, but meaning is defined by culture (Arcagok & Yilmaz, 2020). As a result, to perform meaningful communication, language learners should be guided to view language as culturally unique (Damen, 1987). From this perspective, it can be claimed that second language instruction is an intercultural process that necessitates teachers to have intercultural competences in order to foster intercultural communication skills among their students (Zheng, 2014; Zhang, 2017). The relevant literature regarding teacher education has argued that teachers' knowledge should be expanded beyond topic knowledge and their teaching strategies should incorporate global viewpoints and multicultural education (MCE) (Barry & Lechner, 1995; Chang & Zhao, 2012; Chisholm, 1994; Ekici, 2017; Gezer, 2018; Gorski, 2009; Sezer & Kahraman, 2017; Terwilliger et al., 2013). Such expectations have led attention to the importance of a relatively new concept, namely cultural intelligence (CQ).

Cultural intelligence (CQ) can be defined as the capability of a person to effectively adapt to and operate across culturally diverse contexts (Ang & Van Dyne, 2008). It encompasses the capacity of adjusting one's behavior in line with cultural norms, engaging in effective communication with individuals from different cultures, and adapting to cultural differences. More specifically, it can be characterized as a domain of intelligence that allows an individual's capacity to grasp, reason, and behave effectively in culturally diverse situations, fulfilling responsibilities and roles and administrative actions in cross-cultural interactions (Ang & Van Dyne, 2008), employing appropriate interaction patterns in unfamiliar cross-cultural interactions, and adapting to the necessary requirements of cultural diversity (Ang et al., 2007; Moua, 2010). Overall, cultural intelligence is a critical skill for individuals to function effectively in our increasingly globalized world (Goh, 2012). In this vein, metacognition, cognition, motivation, and behavior dimensions (also called strategy, knowledge, drive, and action,

respectively) are considered to be important in the construct of CQ (Ang, Van Dyne, & Tan, 2011; İlhan & Çetin, 2014).

Firstly, metacognition in CQ involves ones' self-awareness and cultural understanding in the process of intercultural interaction (Livermore, 2010). It allows individuals to be cautious of cultural preferences of different people and employ the strategies necessary to accommodate with unfamiliar cultures and evaluate their own progress in adapting to a new culture (Ang & Van Dyne, 2008; Ang, Van Dyne & Tan, 2011; İlhan & Çetin, 2014). Secondly, cultural cognition refers to the amount of cultural knowledge and the process of learning (Ang et al., 2007; Moua, 2010). Thirdly, the dimension of motivation in CQ includes self-efficacy and intrinsic motivation (Van Dyne, Ang, & Koh, 2009). Motivation is conceptualized as the intention dimension by Moua (2010) since it represents an individual's interest, motivation, and willingness to engage in intercultural communication. Individuals who have a strong motivational dimension of CQ are regarded as being confident in their ability to adapt to diverse cultures (Ang et al., 2011). Finally, the behavioral dimension reflects the ability to demonstrate appropriate verbal and nonverbal behaviors while situated in culturally diverse settings to perform successful social interactions (Ang et al., 2011; Ang et al., 2007). These dimensions of CQ are teachable qualities and behaviors that can be applied in teacher training programs to gain a better understanding of diversity (Bustamante, Skidmore, Nelson, & Jones, 2016; Koçak & Özdemir, 2015; Macnab & Worthley, 2012; Yeşil, 2010). Furthermore, regarding how theory and practice of CQ and citizenship education fit together, Micheal Goh (2012) foregrounds the unavoidable need for intercultural competency of teachers to enhance CQ in their students. This implies that a teacher's own degree of CQ is likely to influence their students' cultural intelligence as well. Specifically, as English language teachers are expected to take on the role of cultural facilitators (Luk, 2012) in helping their learners to acquire intercultural competence, teachers' intercultural teaching abilities should be recognized and developed accordingly (Chao, 2016; Rodríguez & Carranza, 2017; Zhang & Zhou, 2019). Despite the efforts in supporting pre-service teachers to develop their language skills,

teacher education programs have been criticized for failing to provide them with the necessary CQ (Gajda & Gravedi, 2006; Latham & Vogt, 2007; Levine, 2006). These findings illustrate the necessity of considering pre-service English teachers' CQ levels.

Despite its importance, pre-service English teachers' CQ levels have received little attention in the literature as there are a limited number of relevant studies. These studies mainly investigated CQ in terms of tolerance of ambiguity, language learning strategies and English language proficiency (Alahdadi & Ghanizadeh, 2017; Rachmawaty, Wello, Akil, & Dollah, 2018). As for the relevant studies conducted in Turkish EFL context, it appears that there are a limited number of studies on CQ levels and these studies included pre-service teachers (Atan, 2020; Ekici, 2017; Gezer & Şahin, 2017; İnan, 2017; Kaya, 2022; Koçak & Özdemir, 2015; Saricoban & Oz, 2014; Wujiabudula & Karatepe, 2020; Senel, 2020). However, given the increasing interest in CQ in many multidisciplinary studies, much research has concentrated on the students of non-English teaching departments. To start with, Ekici (2017) focused on 245 pre-service preschool teachers and revealed a significant correlation between their CQ scores and attitudes towards MCE. Additionally, the type of institution the participants attended and their upbringing in a multicultural setting were shown to influence their CQ levels and attitudes towards MCE. Also, in a study conducted with 283 pre-service teachers from different departments, Gezer and Şahin (2017) revealed significant, positive, and moderately strong correlations between attitudes towards MCE and the metacognition, motivation, and behavior dimensions of CQ. On the other hand, there was no correlation between the attitudes towards MCE and cognition dimension of CQ. Although Gezer and Şahin (2017) focused on pre-service teachers from various departments, pre-service English teachers were not included in their study. However, Koçak and Özdemir (2015) conducted a study with 485 pre-service teachers from different departments including pre-service English teachers as well. The authors investigated the relationship between CQ levels and MCE-related attitudes in terms of several demographic variables such as gender, department, and location. The findings indicated that CQ level

had a significant impact on the attitudes towards MCE. Also, it was demonstrated that the dimensions of CQ, namely metacognition, motivation and behavior, and the demographic variables were effective predictors of attitudes towards MCE while cognition was found to have no effect. Finally, focusing on pre-service English teachers at different universities in Türkiye, Wujibudula and Karatepe (2020) assessed the participants' CQ levels in four dimensions by considering their gender, age, native language, travel experiences, English competence, years spent studying English and academic success. The results implied that the participating pre-service teachers had high levels of CQ. In addition, overseas experience and English competence variables were found to have a significant effect on the participants' CQ while the remaining aforementioned demographic variables were found to have no effect.

Although there are a number of research studies upon CQ levels in different contexts, it appears that pre-service English teachers have not yet received the attention they deserve in the relevant literature. Also, CQ levels have been given voice only in recent years in Turkish context in that the need for integrating multicultural themes into teacher training programs has become more prevalent and vocalized in recent studies (Atan, 2020; Genç, 2018; Safa & Tofghi, 2022; Saricoban & Oz, 2014; Sercu, 2006).

All in all, the conclusions and suggestions of relevant studies regarding CQ levels and the scarcity of studies including pre-service English teachers as participants, have paved the way for the current study. To this end, the current study aims to reveal the participating pre-service English teachers' CQ levels according to various demographic variables. Thus, this study aims to answer the following research questions:

1. What are the participating pre-service English teachers' cultural intelligence levels?
2. Do the participants' cultural intelligence levels differ significantly in terms of gender, grade, and abroad experiences?

METHODOLOGY

Research Design

In this study, quantitative correlational research model was adopted to examine the cultural intelligence levels of the participating pre-service English teachers in relation to various demographic factors. The quantitative correlational research model entails the collection of numerical data to analyze the relationship between two or more variables, predicting one variable from another, or identifying the association between variables (Creswell, 2014).

Participants

This research was conducted in the spring semester of 2021-2022 academic year with 142 undergraduate students studying in an ELT (English Language Teaching) Department at a state university in Türkiye. Since the participants of the research consisted of easily accessible groups, they were chosen via convenient sampling (Creswell, 2014; Mackey & Gass, 2005). 80.0% (N=100) of the participants were females and 20.0% (N=42) were males. There were freshmen, sophomores, juniors, and seniors. While 21.1% (N=30) of them were freshmen, 25.4% (N=36) were sophomores, 28.9% (N=35) were juniors and 24.6% (N=35) were seniors. Also, 50.7% of them (N=72) stated that they grew up in a multicultural environment while 49.3% (N=70) of them did not make such a statement. In addition, 22.5% (N=32) of the participants stated they had overseas experience while 77.5% (N=110) of them did not have such experiences. Demographic features of the participants are displayed in Table 1.

Table 1. Demographic Features of the Participants

	<i>N</i>	F	%	Total
Gender	Female	100	70.4	142
	Male	42	29.6	
Age	18-21	94	66.2	142
	22-26	47	33.1	
	27+	1	0.70	
Grade	Freshman	30	21.1	142
	Sophomore	36	25.4	
	Junior	41	28.9	
	Senior	35	24.6	
Growing in a multicultural environment	Yes	72	50.7	142
	No	70	49.3	
Overseas Experience	Yes	32	22.5	142
	No	110	77.5	

Data Collection Tools

In this study, the data collection tools were threefold in that personal information form, the cultural intelligence scale, and the scale of attitude towards MCE were employed. In using both scales, permission from the researchers was received through an email. Furthermore, for the sake of ethical issues, the procedures of this study were approved by the Social and Human Sciences Ethics Committee of the university where the study was conducted. The meeting was held on May 25, 2022, and the ethics committee approval was presented with the document numbered 31.05.2022-E.211796.

Demographic Information Form. Following a review of previous research, a personal information form was developed by the researchers. It consists of question items about the participants’ demographic features which were predicted to be associated with their CQ levels and attitudes towards MCE. The items were about their age, gender, grade, and overseas experience.

Cultural Intelligence Scale. The Cultural Intelligence Scale (CIS), which was developed by Ang et al. (2007) and adapted into Turkish by İlhan and Çetin (2014) for university students, was administered to assess the CQ levels of the participating pre-service English teachers. It is a five-point Likert-type scale with anchors ranging from 5 (strongly agree) to 1 (strongly disagree). Also, there are 20 items and four sub-dimensions. The first sub-dimension of the scale consisting of four items (item number 1,2,3,4) is related to metacognition while the second sub-dimension consisting of six items (item number 5,6,7,8,9,10) is related to cognition. The third sub-dimension consisting of five items (item number 11,12,13,14,15) is related to motivation and finally the fourth sub-dimension consisting of five items (item number 16,17,18,19,20) is related to behavior.

As to the validity of the scale, the first sub-dimension resulted in variance of 8.09%, the second sub-dimension resulted in variance of 11.36%, the third sub-dimension resulted in variance of 26.30% and the fourth sub-dimension resulted in variance of 6.92%. The total variance of the scale is 52.66%. The Cronbach's alpha coefficients of the sub-dimensions are .77, .79, .75 and .71, respectively, and the reliability coefficient for the whole scale is .85 (İlhan & Çetin, 2014). For the data gathered in this study, the Cronbach's alpha (α) values of the CIS and sub-dimensions were calculated. The α value of .86 was obtained for the overall CIS while the sub-dimensions resulted in .80, .78, .79 and .79 values, respectively.

In the scoring process of the scale, the sub-dimension and overall CQ score ranges were calculated separately. While metacognition scores range from 4.0 to 20.0, cognition scores range from 6.0 to 30.0; motivation scores range from 5.0 to 25.0 and behavior scores range from 5.0 to 25.0. Finally, overall CQ scores range from 20.0 to 100.0. Specifically, high CQ scores indicate a high level of CQ, implying the individual has developed the ability to demonstrate appropriate behaviors when engaging with people from various cultures, take delight in intercultural interaction, are confident in their ability to engage with people from different cultures, obtain information about

various cultures and adjust their knowledge according to the necessities of the culture with which they interact (İlhan & Çetin, 2014). However, low CQ scores of individuals imply that they are reluctant in learning about various cultures, adjusting to intercultural differences, and communicating with people from different cultures (Brislin, Worthley, & Macnab, 2006).

Data Collection Procedures and Analysis

The data were collected from the pre-service English teachers in the 2021-2022 academic year with the support of the academic staff who delivered courses. The data collection tools were customized for online use via Google Forms and the Demographic Information Form as well as the Cultural Intelligence Scale (CIS) were administered concurrently at the agreed-upon times. In addition, before the participants could continue filling out the data collecting tools, a consent form was declared at the beginning of the procedure, along with a written statement emphasizing that participation in this study was entirely voluntary and the information obtained was confidential. The data collection tools were administered in the classroom, and it took approximately 10-15 minutes for the participants to fill in the scales.

To investigate the participating pre-service English teachers' perceived CQ levels, descriptive statistics were employed. The data gathered in the study were analyzed via SPSS (Statistical Packet of Social Science) 26.0 version. Before analyzing the data, normality and covariance were checked to determine appropriate data analysis procedures. After these tests, the data obtained from the CIS were analyzed using ANOVA (Analysis of Variance) and the means were separated by LSD tests. Furthermore, Independent Samples T-test was conducted for the demographic variables in question.

RESULTS

In this study, various data analysis tools were used and the findings are presented in the tables below within the context of the research questions. Extreme values were established before undertaking statistical analysis by using a blox plot. This procedure was required to reduce factors that might lead to statistical errors while evaluating study findings. Thereafter, normality and homogeneity assumptions were examined to determine the appropriate data analysis method.

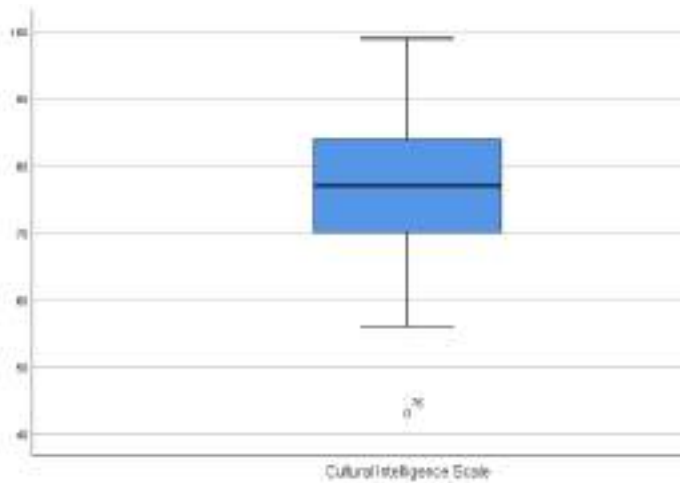


Figure 1. Bloxplot of Cultural Intelligence Scale

As illustrated in Figure 1 above, the cultural intelligence scale revealed one participants' score as an extreme value. As a result, they were removed from the data set before any further analysis, which reduced the total number of datasets to 141.

Table 2. Normality of the Data

	Kolmogorov-Smirnov ^a			Shapiro-Wilk			Skewness	Kurtosis
	Statistic	df	Sig.	Statistic	df	Sig.		
CIS Scores	.071	141	.076	.988	141	.244	.142	-.579

The Skewness and Kurtosis measurements were executed to test the normality of the data. According to Tabachnick and Fidell (2013), if the Skewness and Kurtosis are between the values of +1.5 and -1.5, the dataset is normally distributed. In Table 2 above, it can be seen that scores of the CIS are normally distributed. Furthermore, the normality histograms in Figures 2 depict the data distribution of the scale.

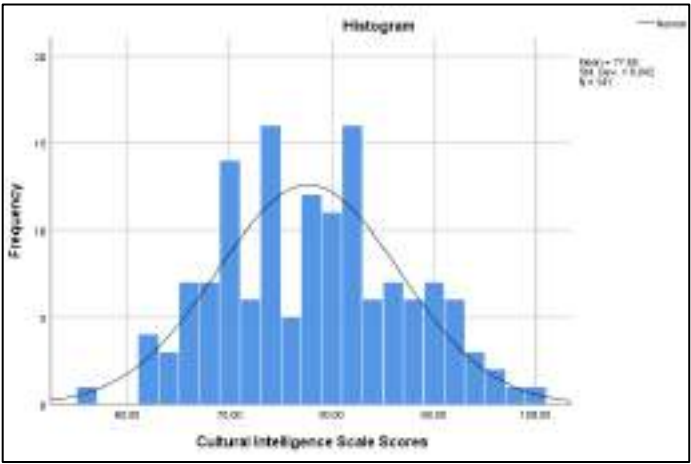


Figure 2. Histogram of CIS scores

Our first objective in this study was to determine the pre-service English teachers' CQ levels. The findings regarding the first research question are displayed in tabular form below.

Participants' Perceived CQ Levels

The data regarding the participants' perceived CQ levels were categorized according to Table 3 which was adopted from Best (1981). Also, descriptive statistics regarding the participants' CIS scores are presented in Table 4.

Table 3. Categorization of Mean Scores of CQ Levels

Scale Level	Mean Range	Intelligence Range	Score Range
5	strongly agree	very high	4.50 – 5.00
4	agree	high	3.50 – 4.49
3	unsure	average	2.50 – 3.49
2	disagree	low	1.50 – 2.49
1	strongly disagree	very low	1.00 - 1.49

The pre-service English teachers' perceived CQ levels were examined across the four sub-dimensions alongside the means and standard deviations with reference to these categorizations.

Table 4. Descriptive Statistics of CQ Levels by Grade levels (ANOVA)

Grade	N	CQ		Metacognition Sub-dimension		Cognition Sub-dimension		Motivation Sub-dimension		Behavior Sub-dimension	
		\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD
Freshman	30	3.74	.46	4.12	.64	3.27	.61	3.87	.75	3.92	.69
Sophomore	36	3.77	.45	4.07	.59	3.29	.65	4.03	.60	3.87	.61
Junior	40	3.91	.46	4.30	.54	3.46	.61	4.06	.71	4.02	.69
Senior	35	4.06	.39	4.44	.48	3.58	.60	4.26	.56	4.12	.61
Total	141	3.87	.45	4.24	.57	3.40	.62	4.06	.66	3.96	.65

* $p < 0.05$

Table 4 illustrates arithmetic means of the pre-service English teachers regarding their CQ levels and the sub-dimensions of the CIS according to their grade level. Even though no statistically significant differences were determined, the arithmetic means obtained in the total scale (\bar{x} =3.87, SD=.45) indicate that the pre-service English teachers’ perceived CQ level is high, with seniors obtaining the highest scores (\bar{x} =4.06, SD=.39) and freshmen with the lowest scores (\bar{x} =3.74, SD=.46). Furthermore, it can be seen that the arithmetic means of the CQ dimensions are ranked as metacognition (\bar{x} =4.24, SD=.57), motivation (\bar{x} =4.06, SD=.66), behavior (\bar{x} =3.96, SD=.65) and cognition (\bar{x} =3.40, SD=.62), from the highest to the lowest, respectively.

Both juniors and seniors scored highest on the metacognition sub-dimension with arithmetic means of \bar{x} =4.30 (SD=.54) and \bar{x} =4.44 (SD=.48), respectively. On the other hand, both freshmen and sophomores mostly scored ‘unsure’ in the cognition sub-dimension of the scale with arithmetic means of \bar{x} =3.27 (SD=.61) and \bar{x} =3.29 (SD=.65), respectively. In addition, while the sophomores had the lowest scores in the metacognition (\bar{x} =4.03, SD=.60) and behavior (\bar{x} =3.87, SD=.61) sub-dimensions, the freshmen had the lowest scores in the motivation (\bar{x} =3.87, SD=.75) sub-dimension.

Perceived CQ levels in Terms of Demographic Variables

Within the context of the study’s purpose, one of the aims was to examine whether pre-service English teachers’ CQ levels differ significantly depending on their gender, grade and their overseas experiences. Table 5 illustrates the CIS scores in terms of gender.

Table 5. T-Test Results of the CIS Scores Regarding Gender

	Gender	N	\bar{x}	Std. Deviation	Std. Error Mean	t	p
CIS Total	Female	100	3.89	.43	.04387	.513	.609
Score	Male	41	3.84	.50	.7874	.	

*p<0.05

According to Table 5, no statistical significance was found between gender and CIS scores. Therefore, it can be indicated that the pre-service English teachers' gender does not affect their CQ level, $t(.513)$, $p>.05$. However, the CQ level of the female participants CQ ($\bar{x}=3.89$, $SD=.43$) is higher than that of male participants ($\bar{x}=3.84$, $SD=.50$)

In analyzing the differences of CIS scores regarding grades, one-way ANOVA was conducted and the results for different grades are offered in Table 6. The results of the analysis demonstrate that there is a statistically significant difference between the perceived CQ levels on the overall CIS scores ($F3, 137= 3.83$, $p<.05$) and the metacognition sub-dimension ($F3, 137= 3.06$, $p<.05$) in terms of their grades. However, no statistically significant differences were found in terms of cognition ($F3, 137= 1.95$, $p>.05$), motivation ($F3, 137= 1.89$, $p>.05$) or behavior sub-dimension ($F3, 137=.979$ $p>.05$).

Table 6. ANOVA Results of the CIS Scores Regarding Grades

		Sum of Squares	df	Mean Square	F	P	SigDiff
CIS Total Score	Between Groups	2.267	3	.756	3.83	.011	1-4, 2-4
	Within Groups	27.005	137	.197			
	Total	29.272	140				
Metacognition Sub-dimension	Between Groups	2.945	3	.982	3.066	.030	2-4
	Within Groups	43.857	137	.320			
	Total	46.801	140				
Cognition Sub-dimension	Between Groups	2.264	3	.755	1.952	.124	
	Within Groups	52.984	137	.387			
	Total	55.249	140				
Motivation Sub-dimension	Between Groups	2.498	3	.833	1.898	.133	
	Within Groups	60.102	137	.439			
	Total	62.600	140				
Behavior Sub-dimension	Between Groups	1.260	3	.420	0.979	.405	
	Within Groups	58.802	137	.429			
	Total	60.062	140				

* $p<0.05$

Table 7. *LSD Test Results of the CIS Levels Regarding Grades*

Scale	(I) GradeLevel	(J) GradeLevel	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
CIS Scores	Senior	Freshman	.323*	.11	.004	.1051	.0459
		Sophomore	.298*	.10	.005	.0903	.5420
		Junior	.157	.10	.128	.0459	.5071
Metacognition Subdimension	Senior	Freshman	.317	.14	.026	.1051	.0459
		Sophomore	.366*	.13	.007	.0903	.5420
		Junior	.142	.13	.277	.0459	.5071

*The mean difference is significant at the 0.05 level.

Post Hoc LSD tests were conducted to identify the statistically significant variables as depicted in Table 7. LSD tests revealed that there was a statistically significant difference in the total CIS score (M=.323, SD=.11; M=.298, SD=.10) of the seniors compared to the freshmen and sophomores. In addition, the seniors’ metacognition subdimension score (M=.366, SD=.13) was determined as statistically different from that of the sophomores. However, there were no statistically significant differences between juniors and other the grade levels. In light of these results, it can be claimed that the perceived CQ levels of the pre-service English teachers increase significantly as they continue their undergraduate education. On the basis of these findings, it can also be asserted that the perceived CQ levels of the participants demonstrate a significant increase with regard to their first and final years of undergraduate study.

Table 8. T-test Results of the CIS Scores Regarding Overseas Experiences

Variable	Group	N	\bar{x}	Std. Deviation	SD	t	p
Overseas Experience	Yes	71	3.90	.39198	139	.376	.707
	No	70	3.87	.47608			
	Total	141					

*p<0.05

When Table 8 is examined, it is seen that in terms of the overseas experience variable, no statistical significance was found between the groups. In other words, the pre-service English teachers' overseas experience did not result in any significant difference on their perceived CQ levels $t(140)=.376, p>.05$). However, both groups' arithmetic means are $\bar{x}=3.90$ and $\bar{x}=3.87$ respectively, showing high level of CQ.

DISCUSSION

This study sought to reveal pre-service English teachers' cultural intelligence (CQ) levels according to some demographic variables. The results obtained from the research have revealed that the participating pre-service English teachers have a high level of perceived CQ and there are no significant differences in terms of gender and CQ level. However, the inequality in sample sizes across genders should not be overlooked as this might have influenced the findings. Also, the findings demonstrate that perceived CQ levels of the participants show a significant increase in line with their grades. That is, the seniors scored significantly higher on the metacognition sub-dimension when compared to the sophomores, and their total CQ level was shown to be statistically different from that of freshmen and sophomores. These results support the claim that participants' perceived CQ levels tend to significantly increase between their first to last years of undergraduate studies. Finally, it has been found that having overseas experiences has no correlation with the participants' CQ levels.

Based on these major findings, it appears that this study bears some similarities and differences with previous research. First, the pre-service English teachers' CQ levels were investigated, and it was shown that the participants obtained high scores in the scale. These high scores echo previous studies exploring pre-service teachers' CQ levels (İlhan & Çetin, 2014; Koçak & Özdemir, 2015; Wujiabudula & Karatepe, 2020). Also, average scores of the CQ sub-dimensions were metacognition, motivation, behavior, and cognition, from the highest to

the lowest, respectively. While the average scores of metacognition, motivation and behavior were all high, the cognitive dimension's average score was observed to be moderate. These outcomes suggest that the participants have positive attitudes towards becoming culturally conscious. Also, it can be claimed that they are willing to engage in interactions with people from diverse cultures but that they are less capable of identifying these cultural differences and understanding their traits and lifestyles (Koçak & Özdemir, 2015). From the perspectives of pre-service teachers, the fact that cognition sub-dimension score is considerably lower than the other dimensions might be attributed to a lack of emphasis on intercultural education in educational programs (Başbay & Kağnıcı, 2011).

In a similar vein, in their study exploring the CQ levels of 1104 teacher candidates from various departments in the Faculty of Education, İlhan and Çetin (2014) stated that although the CQ level of the participants was quite high, the average of the sub-dimensions, when rated from highest to lowest, were metacognition, motivation, behavior, and cognition. This order of average scores of the sub-dimensions is also compatible with the findings of Koçak and Özdemir (2015) who conducted a similar study on teacher candidates from different branches. Additionally, another research study on pre-service English teachers' CQ levels concluded that CQ was strongly correlated with metacognitive, cognitive, motivational and behavioral dimension seven though the cognitive dimension was slightly lower than the other three dimensions (Wujiabudula & Karatepe, 2020). Similarly, Rachmawaty et al. (2018) conducted a study on 87 pre-service English teachers and found that the most dominant dimension influencing the participants' CQ level was the metacognitive sub-dimension, followed by motivation, behavior and lastly cognition.

Despite the above-mentioned similarities with previous research, several differences were also observed in the relevant literature. To illustrate, Alahdadi and Ghanizadeh (2017) conducted a study to identify the relationship between adaptability and CQ, focusing on 180 B.A. and M.A. students from Iranian universities who were majoring in

TEFL and translation. They discovered that the behavioral sub-dimension had the highest score while the motivation sub-dimension had the lowest score. Also, Karami and Izadpanah (2022), focusing on 323 Iranian participants including medical and English language M.A. and B.A. students, indicated that the metacognitive sub-dimension was the highest sub-dimension, and this was followed by the motivation, cognition, and behavior sub-dimensions. Although the metacognitive sub-dimension appeared as the highest factor similar to our study, behavior factor was observed to be the lowest one. This discrepancy in the results might be caused by variations in participant demographics and profiles, data collection instruments and the contextual features of research.

When the CQ levels of the pre-service teachers are considered in terms of gender variable, no statistical significance was revealed though females received higher CQ scores compared to their male counterparts. Findings upon gender variable in recent literature seem to vary. Specifically, similar to our study, some studies (Atan, 2020; Kaya, 2022; İnan, 2017) concluded no differences among genders regarding the perceived CQ levels of pre-service teachers whereas some other studies have reported significant gender differences in favor of either male (Senel, 2020) or female (Koçak & Özdemir, 2015) pre-service teachers. The variations in the outcomes of these studies might indicate that males and females possess different perspectives, and these differences might be caused by a variety of circumstances including where they reside, their education and upbringing styles.

As to the CQ levels of the participants in terms of grade variable, statistically significant differences were obtained. To exemplify, the seniors' CQ levels were statistically different from those of freshmen and sophomores. Also, it was discovered that the seniors' metacognition sub-dimension score was statistically different from that of the freshmen. These findings support the assertion that the participants' perceived CQ levels show significant increase between their first and last years of undergraduate studies. As for having overseas experiences, it was revealed that there was no significant correlation between

overseas experiences and CQ levels. Thus, our findings are similar to those of Atan (2020), indicating that overseas experience does not influence the CQ level.

Conclusion and Educational Implications

This study has yielded significant findings which could serve the needs of teacher training curriculum and future research. As the study is specifically concerned with CQ, it can be claimed that essential teacher qualifications and competencies can be redefined to integrate culture into educational contexts since cultural component has attracted attention as one of the 21st century skills in line with the increasing interest in globalization, migration, commerce, and technological breakthroughs in information and communication. Since language and culture are intertwined, language learners are required to use their CQ to prevent or minimize miscommunications caused by cultural differences to perform successful communication (Damen, 1987; Zhang, 2017). In this sense, foreign language teachers are expected to have the CQ abilities essential to create a multicultural educational environment as they are expected to expose their students to a wide range of texts and cultural representations (Barry & Lechner, 1995; Goh, 2012; Gezer, 2018). Thus, it was critical for the current paper to shed light on the pre-service English teachers' CQ levels. To strengthen teacher candidates' CQ, it is recommended that curriculum developers and practitioners integrate culture into training programs and materials, and provide more opportunities for in-depth practice and reflection over a lengthy period of time (Chang & Zhao, 2012).

Learners' individual differences may not be specifically considered in teaching-learning practice, which may encourage teachers to embrace colorblind education when working with individuals from diverse cultural backgrounds. In contrast, if there is an emphasis on embracing and foregrounding unique characteristics of students from different cultural backgrounds, then multicultural teaching can be promoted

(Terwilliger et al., 2013). While colorblindness is intended to promote equality, it is frequently considered to result in misunderstanding and societal bias. Therefore, it seems crucial for pre-service teachers to hold competencies about intercultural teaching before stepping in their future classes since global events in today's world have the potential to result in increasing number of immigrants, asylum seekers or refugees to settle in different countries. In this vein, there emerges the need to raise teachers who are competent in intercultural communication. This need urges relevant stakeholders to reconsider the content and materials provided for training pre-service teachers and incorporate the understanding of multicultural education via possible methods and practical implementations that could serve as a model for pre-service teachers. By building such a link between university and schools, one can conclude that pre-service teachers should be exposed to intercultural teaching in terms of both teaching and testing. As a result, relevant themes may be incorporated not only in intercultural communication courses, but also in testing and assessment courses for providing pre-service teachers with alternative assessment methods and encouraging them to refer to different cultures or cultural concerns/challenges in teaching and testing. For instance, a cultural topic that was previously studied in the class may be connected to the listening, reading, or writing session. Furthermore, to allow pre-service teachers to develop self-assurance and skills necessary to approach multicultural topics in the classroom with creativity, knowledge, and understanding, more activities and techniques which expose students to authentic content in the target culture such as films and literature should be offered in addition to hands-on activities such as role play, cultural collaboration and cross-cultural interviews (Zhang & Zhou, 2019). Encouraging cross-cultural projects may also give benefits by allowing for creating greater awareness of various cultural features and strengthening bonds with individuals from different backgrounds (Rodríguez & Carranza, 2017). Lastly, since teaching can be regarded as a lifelong process of professional development, it also seems critical for authorities to explicitly incorporate cultural components in a systematic manner through in-service training programs so that teachers

can adapt to their new teaching environment more easily and keep informed about the latest educational trends in different contexts.

As for Turkish EFL context, even though the ELT undergraduate curriculum in Türkiye includes intercultural communicative courses as elective courses, such courses can be considered insufficient in both theoretical and practical applications due to limited course hours. Although such courses provide the opportunity to create consciousness about intercultural communication, pre-service English teachers need to see the reflections of such courses in their practical applications including their presentations, materials, microteaching, and practicum demonstrations, all of which requires more class hours. Also, improvement of such courses could offer the chance for pre-service English teachers to adopt color blind or multicultural teaching practices depending on their student profile and socio-cultural realities of their teaching context including minority groups, refugees, and immigrants as well as the reflections of political events across the globe. If pre-service English teachers are not given the chance to see the pedagogical sides of multicultural communication, they are likely to encounter obstacles in their future classes when they become in-service teachers, and they may have difficulty in building a bridge between theory and practice in this sense. In addition, for practical ends, pre-service English teachers can be encouraged to participate in seminars, meetings, or workshops upon how to integrate culture into foreign language lessons and these activities can be held by relevant and experienced stakeholders. In these activities, sample lesson plans and activities can be introduced, implemented, and shared with the participants for their future usage. Furthermore, the issue of multicultural education should be promoted among pre-service teachers in terms of both teaching and evaluation. In other words, integration of culture should not be the focus of only the intercultural communication course but should be given space in different courses so that pre-service teachers can become familiar with how to add a multicultural aspect to their teaching and evaluation styles. To illustrate, lecturers can offer examples of the way of including different cultures or cultural issues into their classes via choosing a reading text, recording material, or writing activity with a

cultural component. In this way, if students are exposed to such cultural topics in their course materials, they are more likely to create consciousness about intercultural communication. Finally, multicultural education can be promoted as an educational aim in various settings and in-service teacher training programs can be offered via holding seminars or initiating international projects.

Limitations and Suggestions for Further Research

This study has some limitations. Firstly, the current study was conducted on a limited number of pre-service English teachers and the findings cannot be generalized due to context-bound differences. Thus, future researchers may reach larger populations and conduct studies in different settings. Secondly, the disparity in sample sizes between the genders should not be ignored as it might have influenced the results. That is, the number of female and male participants was not similar in this study and future researchers can work with equal sample sizes of female and male participants for comparative purposes. Thirdly, this study adopted a quantitative stance and further research could be conducted via qualitative or with mixed methods research designs by incorporating interviews, student journals, teacher diaries, classroom observations and recordings. Furthermore, overseas experiences were not given limits in this study; however, researchers can examine the effect of the changing length of overseas experiences in the future. Finally, different scales could be employed to analyze the relationship between various demographic variables.

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CHAPTER VIII

**PROMOTING LANGUAGE TEACHERS' INTERCULTURAL
COMPETENCE THROUGH PROFESSIONAL
DEVELOPMENT: A SYSTEMATIC REVIEW**

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ABSTRACT

As contemporary societies face increasing diversity caused by the driving wave of globalization and multiculturalism, in cultural, linguistic and socio-economic domains, managing this diversity and building an inclusive environment becomes a challenge to be addressed by the education workforce. It is well-known that language education professionals should help language learners develop the ability to use English in both socially and culturally appropriate ways. The literature implies that language learners are likely to perform better academically when taught by interculturally competent teachers. Although the need for interculturally competent teachers has achieved worldwide recognition, intercultural competence is not always a focus in foreign language teacher education programs as it is often offered as an add-on course (Dervin et al., 2020). As a result, there is a need for targeted training to help both pre- and in-service teachers so that they can assist learners in using ‘appropriate’ language in culturally diverse settings. Much research has been conducted with the goal of improving teachers’ intercultural competence. However, review studies focusing on the effectiveness of the methods and types of professional development (PD) are still scarce. Therefore, this chapter aims at contributing to the literature by tapping into the ways through which intercultural competence is developed by language teachers and exploring their pedagogical needs in terms of the use of culturally appropriate teaching in foreign language classrooms. A review of the existing literature indicates that culturally appropriate teaching is an essential component in EFL teachers’ PD. The study has some practical implications for future research.

Keywords: *intercultural sensitivity, intercultural competence, foreign language teaching, EFL teachers, professional development (PD)*

INTRODUCTION

The demands of an increasingly globalized world have forced foreign language education to redefine its goals by broadening its focus from a purely linguistic orientation to the achievement of communicative competence. This competence is inextricably linked to intercultural competence, which refers to a set of skills, required for successful communication among people across cultural differences (Luo and Chen, 2022; Tolosa et al., 2018). As a result, education bodies are seeking the best methodologies to develop students' interactional competence rather than preparing them for the workforce through traditional approaches to teaching languages. The extension of this competence to language learning indicates major changes for teachers, both conceptually and in terms of their teaching practice as they are believed to be the main force in preparing students for harmonious international communities. With this in mind, it is critical to foster teachers' intercultural competence so that they can feel confident in dealing with issues that arise from the diverse needs of students from different linguistic and cultural backgrounds.

Students are expected to begin acquiring intercultural understanding an early age and foster it from primary to higher education. However, it is not universally included in the curricula of faculties of education and thus the opportunities for pre-service teachers are restricted to the practices embedded in specific courses. Yet, it is expected that teachers promote students' intercultural competence through their teaching and have a repertoire of practices for dealing with culturally and linguistically different students when they start teaching. In addition, many teachers are faced with the responsibility of bringing about teaching innovations in response to curricular changes without sufficient support (Fullan, 1993), which raises a need for PD that better supports teachers in line with the objectives of intercultural understanding (Diaz, 2012; Kramsch, 2014). Therefore, the purpose of this review is to contribute to the quest for the best methodologies and practices that can help teachers develop intercultural competence by presenting an overview of the studies that aim to increase teachers' intercultural competence through PD interventions.

LITERATURE REVIEW

Defining Intercultural Competence

Based on the expectation to act appropriately in culturally diverse contexts, the focus of language learning has changed the image of the language classroom from a place solely concerned with improving linguistic skills of the target language to a place for the social practice of meaning-making (Scarino & Liddicoat, 2009). In this context, the role of intercultural competence in language learning has been acknowledged. Within the cultural framework of the classroom, various factors such as cultural values, beliefs, assumptions, attitudes and social relational dynamics influence the relational experiences gained through the socialization processes that between people (Smith, Paige, & Steglitz, 2003, Alvarez, 2020). The interaction between language learning and the effects of social and cultural intersections make the attainment of intercultural competence an indispensable prerequisite for successful language pedagogy. Therefore, integrating intercultural competence has been a challenge for school curriculum initiatives (Council of Europe, 2001; Tolosa et al., 2018).

Part of the challenge springs from the complex nature of this competence. Indeed, intercultural competence is explicated as a concept that encompasses knowledge, attitudes, understanding and skills that allow people:

to understand and respect people who are perceived to have different cultural affiliations from oneself; respond appropriately, effectively and respectfully when interacting and communicating with such people; establish positive and constructive relationships with such people; and understand oneself and one's own multiple cultural affiliations through encounters with cultural "difference". (Huber & Reynolds, 2014, pp. 16-17, Alvarez, 2020, p.76).

There have been numerous endeavors to conceptualize intercultural competence and demonstrate its multidimensional aspects. Spitzberg and Changnon (2009) identified 300 different terms and concepts that are related to intercultural competence or used interchangeably with it.

Each researcher has brought a different aspect of intercultural competence to the table and contributed to the rich theoretical conceptualizations. Bennett (2004), for example, preferred the term intercultural sensitivity to explicate the processes of human experience and engagement with cultural differences and the skills to have appropriate experiences with people from different cultures.

According to Deardorff (2006), intercultural competence is built on five components: attitude, knowledge, skills, internal outcomes, and external outcomes. Attitudes include topics such as respect, openness, and curiosity which are fundamental to demonstrating how people from different backgrounds are valued. Knowledge consists of general knowledge about cultures, appreciation of other people's cultures and worldviews as well as cultural self-awareness and sociolinguistic awareness. However, in addition to knowledge, there must be skills such as observing, listening, evaluating, analyzing, and interpreting to process this knowledge. Furthermore, the attitudes, knowledge, and skills bring forth an internal outcome that enables people to be flexible, adaptable and have a sense of empathy. There are also external outcomes, the effective and appropriate behaviors which are the visible outcomes of intercultural competence. This model, the pyramid model, regards the attainment of intercultural competence as a movement that begins at personal level of attitudes and moves towards external output, which occurs while socializing with others. Furthermore, the level of relevance and effectiveness of the output can be increased when the whole cycle is completed and starts again. Therefore, it can be said that intercultural competence is a continuous improvement and a person will never be able to arrive at the final state of this competence (Deardorff, 2006).

The framework presented by Pastori et al. (2018), actually, focuses on similar concepts with minor differences and additions. Knowledge here is not only associated with the knowledge of the self and languages but also includes fields such as, politics, law, human rights, cultures and religion. Values are expressed in terms of diversity, inclusion, human rights, and justice in this framework. Positive intercultural attitudes require an open mindset towards cultural differences. In addition,

respect, citizenship, responsibility, self-efficacy, and tolerance of ambiguity are relevant themes. Skills, on the other hand, should enable individuals to listen, observe, cooperate, communicate effectively, resolve conflicts, and think critically. Finally, intercultural competence requires people to take action to promote overall well-being and facilitate lasting enhancements at both local and global levels (Pastori et al., 2018; Romijn et al., 2021).

The concept of continuous improvement suggested by Deardorff (2006) is also vital to the model put forward by Bennett (1986, 2004). In Bennett's framework, improvement of intercultural competence is based on a gradual process that involves six phases that people undergo to handle cultural differences. Each phase signifies a specific orientation to interculturalism, and these orientations form a spectrum from the most ethnocentric orientations (denying the existence of cultural difference, raising defense against it or minimizing cultural difference) to the most ethno-relative orientations (accepting cultural difference, adapting to it and becoming integrated into cultural difference). As a matter of fact, the quality of intercultural worldviews increases through a movement from ethnocentrism to ethnorelativism (Bennet, 1993). These three models aim to present the sorts of attitudes, knowledge and skills people are expected to have and the processes people experience in developing intercultural competencies.

Language Teachers and the Development of Intercultural Competence

As it is already demonstrated through the aforementioned models, people are not endowed with the complex attitudes, values, beliefs, skills and knowledge that are part of intercultural competence; therefore, they need to be taught deliberately. For this reason, many recent studies have focused more on the school context and have suggested specific forms of instruction to improve students' intercultural capabilities. For instance, Gay (2000) put forward "culturally responsive teaching", which is "using the cultural

knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (Gay, 2000, p. 29). In addition, Banks (2000) identified the necessary dimensions of intercultural education in the 1990s. These dimensions are content integration, the process of knowledge construction, reduction of prejudice, an equity pedagogy, and an empowering school culture and social structure.

Based on these new perspectives, ministries of education, policy designers, language experts, and publishers are hastily taking initiatives such as designing and producing thousands of educational materials and textbooks that include an excessive number of cultural contents. However, the issues of planning, use of materials and classroom applications are not addressed (Diaz 2013; Alvarez, 2020) which affects teachers as they are primary mediators between theoretical conceptualizations of intercultural competence and its application in the classroom (Young & Sachdev, 2011; Tolosa et al., 2018). Indeed, teachers face overwhelming pedagogical and methodological issues in their classrooms filled with students from various cultural and linguistic backgrounds (Alvarez, 2020). At this point, it becomes clear that teachers need PD programs that can enhance their skills and understanding in all dimensions of intercultural education and support the development of positive attitudes and sustainable dispositions for teaching students with different cultural and linguistic backgrounds. Only through such programs can they increase the relevant knowledge base, skills, and attitudes required to deal with this responsibility (Sercu, 2006).

METHODOLOGY

Search Strategy

The Education Resources Information Center (ERIC), Web of Science, and ScienceDirect databases were systematically searched by the two authors for peer-reviewed articles over the course of three months. The key terms used were "intercultural," "professional development,"

“language teachers,” “intercultural competence,” “cultural awareness,” and “cross-cultural communication.” The authors also tracked the reference entries of the peer-reviewed journal articles that were relevant.

Selection Criteria

We incorporated studies that presented a detailed interpretation of the data. Studies comprising in-depth interviews, focus groups, and surveys with teachers were considered appropriate. Only studies with teacher participants from K-12 to tertiary education were included. The studies were required to investigate the impact of some sort of PD to help them improve their intercultural competence. The selection criteria did not specifically state that the inclusion of studies was restricted to those primarily focused on identifying barriers to developing teachers’ intercultural competence, but was open to all sorts of the implementation of intercultural components into teaching as well as teachers’ perspectives on them. Qualitative, quantitative, and mixed-methods studies written in English were accepted. The PRISMA flow diagram for the publication selection process is illustrated in Figure 1.

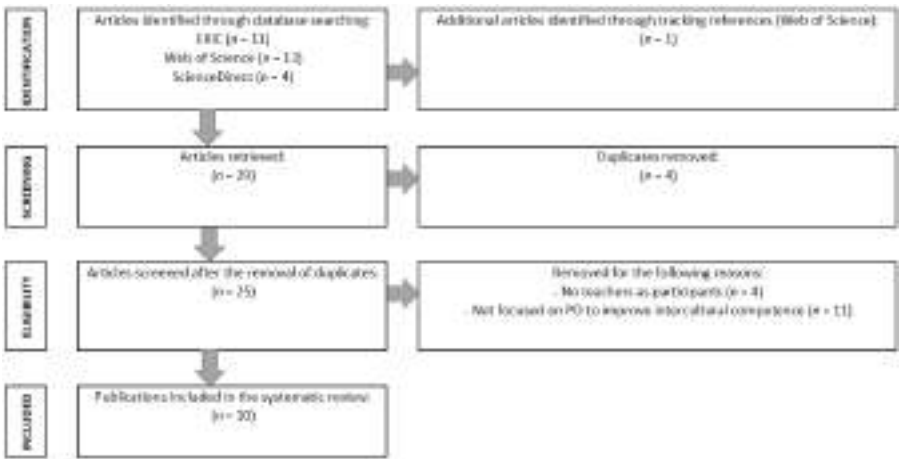


Figure 1. The PRISMA flow diagram for the publication selection process

Our review encompassed articles that primarily address teachers' intercultural competence within the context of PD. Several articles were excluded based on the following grounds: (1) being theoretical studies, (2) lacking PD interventions, and (3) not involving teachers as participants. Finally, ten articles precisely fulfilled the criteria established for this study.

Table 1. List of included studies along with their descriptive features

Study	Participants and Setting	PD	Diversity
Alvarez (2020)	In-service Colombia, Language Center <i>N</i> = 3 teachers	Team Based, Individual Based Study Group, Reflective Log	Mainly cultural diversity
Daniel & Pray (2017)	In-service, Primary Education United States <i>N</i> = 2 teachers	Team Based, Individual Based Workshop, coaching, immersion experience, self-rating, video feedback	Linguistic and Cultural diversity
Gutiérrez (2022)	Pre-Service Colombia <i>N</i> = 35 teachers	Team Based, Individual Based Training, self-reflection	Linguistic and cultural diversity
He et al. (2017)	In-service Primary Education, United States <i>N</i> = 12 teachers	Team Based, Individual Based Workshop, coaching, immersion experience, self-rating, online component	Cultural and linguistic diversity
Ngai & Janusch (2015)	In-service Primary Education South Korea <i>N</i> = 25 teachers	Team Based, Individual Based Immersion, self-rating	Mainly linguistic diversity
Ngai & Janusch (2018)	In-service Primary Education South Korea <i>N</i> = 25 teachers	Team Based, Individual Based Short-term PD course, Immersion, self-rating	Mainly linguistic diversity
Nugent (2020)	In-service Secondary Education United States <i>N</i> = 5 teachers	Team Based Workshop, coaching, reflective journal	Linguistic and cultural diversity
Pinho (2015)	Pre-service, Primary Education Portugal <i>N</i> = 4 teachers	Individual Based Training as a part of teacher education, self-reflection, portfolio	Cultural and linguistic diversity
Tambyah (2019)	Pre-service Australia, United States <i>N</i> = 13 teachers	Team Based, Individual Based Immersion (Practicum), reflective journal	Cultural and linguistic diversity
Tolosa et al. (2018)	Intermediate School New Zealand, <i>N</i> = 5 teachers	Individual Based Training element, Self-Reflection	Cultural diversity

Data Analysis

Articles were retrieved if they appeared to contain data pertaining to teachers' intercultural competence within the context of PD. The authors conducted searches in three designated databases aligned with the study objectives. The search was confined to articles written in English and published within the period spanning 2013 to 2023. Subsequently, one of the authors scrutinized the reference entries in the included studies and discovered an additional article that was found to be eligible. The authors discussed and agreed to include that study, thereby resulting in a total of ten papers in this systematic review. The two authors independently conducted a comprehensive review of all the results in the selected studies, identifying relevant evidence for each of the primary outcome measures. The data analysis encompassed the following precautions to mitigate the risk of bias: (1) collaboration between the two authors to identify relevant studies, (2) utilization of pre-determined eligibility criteria to identify and select pertinent studies; 3) clear definition of the eligibility criteria for the selection of studies to be included in the review.

The categories used in the framework of Slot et al. (2017) and Romijn et al. (2021) were used with some modifications in this review as well. The authors identified the commonalities and differences among various PD practices designed to enhance intercultural competence. We occasionally used excerpts from the selected articles to illustrate the results and support the argument.

Results and Discussion

In this section, we will present our findings related to elements of PD “the who” (characteristics of learners), “the what” (content and focus) and “the how” (implementation and evaluation of PD) based on the models proposed by Buysse et al. (2009), Romijn et al. (2021) and Slot et al. (2017) that should be used while analyzing the effectiveness of the design, implementation, and evaluation of PD activities.

Similar to Parkhouse et al. (2019) and Romijn et al. (2021), the studies that were focused on in this chapter showed as many commonalities as differences. In fact, we encountered a broad diversity of PD activities, strategies, and methods targeting teachers, with the aim of fostering their intercultural competence. Therefore, in order to set the boundaries and present an illustrative review, we will present our findings under four categories, *characteristics of learners and the context*, *content and focus*, *implementation of the professional development*, *evaluation of the professional development* by showing the differences and similarities among the studies in terms of these categories. Finally, we will evaluate what approaches, strategies and applications are effective in terms of each component in preparing successful PD interventions. Table 2 shows the results of the studies included in this review.

Table 2. Main Characteristics of the Studies in the Review

Study	Research Design	Research Instruments	Outcomes
Alvarez (2020)	Qualitative	Recordings of study group Sessions, Reflective logs, Face to face semi-Structured interviews	In-service teachers' initial views of culture were redrawn by themselves which leads to a new conceptualization of intercultural communicative competence in ELT, which promoted a shift not only in their profession but also in their praxis.
Daniel and Pray (2017)	Qualitative	Written assignments of Participants, Field notes Semi-structured interviews Observation	Teachers became more aware of the assumptions, they gained socio-cultural awareness and changed their perspective of teaching from teacher oriented to learner oriented. In their teaching they include more interaction to appreciate students' linguistic and cultural diversity. They leverage the use of L1 through culturally relevant activities.
Gutiérrez (2022)	Qualitative	Oral or written assignments, Class recordings	Exposing pre-service teachers to a training with a critical perspective to language learning might influence pre-service teachers' practices and contribute to a more just education.
He et al. (2017)	Mixed Methods repeated measures design	Pre/post program Survey and pre/post IDI Instrument, Participants' projects and pre and post reflections	Teachers' attitudes changed through immersion experience as well as collaboration and reflection.
Ngai & Janusch (2015)	Qualitative	Self- reported Assessments, Participants' written Assignments	Immersion program fostered teachers' pragmatic awareness and sensitivity and increased teachers' desire and readiness to integrate intercultural communication into their teaching.
Ngai & Janusch (2018)	Qualitative	Pre/post-project self-Reports, Follow up survey	The study helped the participants to improve transcultural pragmatic awareness and gain the abilities to connect intercultural communication and English language teaching.
Nugent (2020)	Qualitative	Interviews, observation, Reflective productions	The collaborative PD, enabled teachers to widen their understanding of teaching culture. The teachers appreciated having the opportunities of discovering foundations of intercultural theories and applying them in their classroom.
Pinho (2015)	Qualitative	Journals, Reflective notebooks, Interviews	Participants gained an awareness about their cultural presuppositions, adopted the ability to relativize their own cultural background, as well as growing their pedagogical intercultural sensitivity.
Tambyah (2019)	Qualitative	Questionnaire, journals, Self-reports	Immersion as a part of the practicum is beneficial for pre-service teachers in that it provides them with a nuanced understanding of cultural diversity and promote their readiness for teaching.
Tolosa et al. (2018)	Qualitative	Interview, Observations, Reflective Productions	Despite teachers' limited knowledgebase of teaching languages and various contextual limitations that might restrict them to teach interculturally, taking part in guided inquiries into their own classroom practices may improve their competencies and increase their confidence in teaching.

Characteristics of Learners and the Context

Most of the papers examined, proposed PD activities for in-service teachers. Only the studies by Gutiérrez (2022), Pinho (2015) and Tambyah (2019) presented PD activities for pre-service teachers. Participants were language teachers or teachers who teach foreign languages or literacy in a dominant language in contexts where students have various cultural and linguistic backgrounds. Only in the study by He et al. (2017), apart from English as a second language teachers and content area teachers, a special education teacher and three speech language pathologists participated in the study. The majority of participants were working in primary or secondary schools, with the exception of two studies which included teachers who were working in a high school and a language center. All papers had a targeted approach towards diversity as they focused on bilingual children (e.g. Daniel & Pray 2017) or foreign language learners (e.g. Pinho, 2015).

Most studies briefly reported participants' background information, such as age, educational experience, teaching experience, experience abroad, and experience in intercultural teaching. Papers that provided PD interventions for pre-service teachers included brief information about the curriculum of the teacher education programs in which the participants were enrolled. Some papers included information about the level of foreign language that teachers taught (e.g., Gutiérrez, 2022) or information about whether they are monolingual or bilingual (e.g., Daniel & Pray, 2017). All of the papers included information about the countries in which the studies took place, and a few papers included detailed information about the school context and teachers' roles in the school system (e.g., Daniel & Pray, 2017). Two papers provided information about participants' socioeconomic conditions (Gutiérrez, 2022; Tambyah, 2019).

As indicated by the results, papers included information about participants' qualifications, experience and cultural backgrounds. This is because this type of information can provide insights into the approaches and content that might be useful for teachers. However,

some papers lacked information about the students and family profile that the teachers were working with. Since the particular traits and qualifications of the parents and students may influence the effectiveness of PD interventions, these characteristics could be important, when PD is targeting classroom diversity and intercultural competencies (Romijn et al., 2021), and thus should be taken into consideration while designing PD interventions.

Content and Focus

All of the studies included in this review aimed to improve language teachers' intercultural competencies, and each author focused on some specific aspects of these competencies in alignment with the theoretical framework they utilized. In the majority of the papers, authors focused on both cultural and linguistic diversity, while only a few of them preferred to focus exclusively on linguistic or cultural diversity. In adopting an appropriate PD program authors utilized and conceptualized a wide range of terms associated with intercultural competence consistent with their goals and focus. For instance, He et al. (2017) following Hammer (2015), defined the term "intercultural competence", "as a function of the extent and quality of the individual's engagement with cultural difference" (p. 13) and accordingly focused their paper on teachers' negotiation of cultural differences. Some of the authors believed in the need for PD approaches to address learners' intercultural communicative competence and therefore reserved some space for the conceptualization of intercultural communicative competence while others contributed to the field by raising the issues of intercultural awareness, sensitivity, cultural diversity and intercultural education.

Some authors addressed the concept of intercultural communicative competence in language learning while designing appropriate PD interventions for language teachers (Alvarez, 2020; Nugent, 2020; Tolosa et al., 2018). The concept of intercultural communicative

competence was used interchangeably with interculturality by Nugent (2020) and Tolosa et al. (2018) to refer to the skills, attitudes, knowledge and understanding through which people are able to communicate with others from different backgrounds respectfully. In this understanding, it is assumed that the focus of instruction should not be on the linguistic dimension or factual aspects of foreign cultures in order for students to gain these skills, but rather that instruction should include classroom activities that offer new opportunities for learners to appreciate different cultural beliefs, perceptions, and attitudes, as well as gaining awareness of one's own cultural affiliations. In order to facilitate such an intercultural approach, these authors argue that the starting point should be to provide teachers with PD activities that enable them to confront their own conceptualizations and beliefs about interculturality to be able to promote the acquisition of intercultural competence among learners.

On the other hand, some papers conceptualized responsive education in their PD interventions. These papers highlighted the necessity of teacher preparedness for responsive education while suggesting that the gap between students' diverse backgrounds and teachers' own cultural backgrounds should be taken into account in designing PD interventions. Tambyah (2019), for example, adopted such an approach by defending the importance of responsive global education based on human rights, social justice, and respect for cultural diversity for pre-service teachers (Commonwealth of Australia, 2008), as course-based intercultural education in initial education and practicums in one's own environment cannot delineate the cultural diversity at schools.

Daniel and Pray (2017) also advocated the inclusion of students' different languages and cultural backgrounds in the classroom by pointing out to the need for culturally and linguistically responsive education. For Pinho (2015) too, the starting point of successful PD should be to increase teachers' intercultural sensitivity towards students from diverse backgrounds. Pinho (2015) conceptualized "intercomprehension", a practice in which people with different backgrounds can interact with each other even though they do not know

the language they are interacting in, and believed that intercomprehension can be a portal for improving language teachers' intercultural sensitivity. In this approach, the concepts of plurilingual and intercultural education are also the issues that are claimed to be established through teachers' attempts to construct a diversity oriented other worldview through a process of re-socialization into alternative discourses.

There were also some papers that proposed critical perspectives on increasing teachers' intercultural competence. For instance, Gutiérrez (2022) who addressed the issues of power relations and social justice in language teaching, proposed critical interculturality, a pedagogy that enables learners and teachers to understand the hierarchical relations between languages, the practices that naturalize these relations, and the power relations across speakers of various languages (García-León & García León, 2014). In parallel with this perspective, Ngai and Janusch (2015, 2018) advocated an intercultural approach supported by the units of pragmatics by stressing that this approach might better address the dynamic nature of interculturality. They argued that intercultural research should move away from strict models of interculturality that essentialize individuals based on their culture and ethnicity (Holmes, 2012). They also argued that teacher PD interventions should provide flexible frameworks that allow teachers to respond in changing contexts, namely, it is vital that these programs provide teachers with context-related communication skills to enable them to encounter interculturality in natural world contexts.

Embarking on such a tough task as to design professional programs to increase teachers' intercultural competencies encompasses prospects that help teachers question their own cultural values, beliefs, pedagogical and didactic approaches through the procedures that make them face the issues of critical language awareness, justice and human rights (Hajisoteriou et al., 2019, Parkhouse et al., 2019). In this sense, all authors emphasized the importance of a dynamic view of interculturality, which avoids essentialist and reductionist interventions including stereotypes, in their efforts to conceptualize intercultural

capabilities. However, some papers went a step further and operationalized such intercultural understanding through the opportunities they offered to teachers. They could effectively illustrate how a shift of consciousness was possible (Daniel & Pray, 2017; Nugent, 2020; Pinho, 2015). An excerpt from Pinho (2015) shows how the PD intervention contributed to teachers' critical language and cultural awareness which can be seen in the way the pre-service teacher explicated the interplay between political and economic interests and the dominant languages.

Excerpt 1

I think that foreign language learning should, before anything else, foster the questioning of our version of 'truth' (for instance, is my notion of truth the same as that of the Afghan people?). We should question ourselves about the price to pay for belonging to a certain linguistic community [...]. More, we should ask ourselves if the way we use the languages and cultures we know is in favor of tolerance and understanding or, contrarily, in favor of our own political, economic and social interests. (Learning journal, 25/11/2001, emphasis added) (p. 157)

Likewise, Daniel & Pray (2017) presented such a critical approach; an extract from their study can demonstrate the importance of responding to changing identities of students with different linguistic and cultural backgrounds.

Excerpt 2

Lena continually worked to choose culturally relevant texts to increase students' engagement with literacy. Lena reflected that students were not "responsive" to the lesson on Eid-Al-Adha, explaining that after researching, she "knew more about the holiday than they did." This

lesson reminded her to get to know her students deeply, as she then realized that although they were born in Iraq and Yemen Lena continually worked to choose culturally relevant texts to increase students' engagement with literacy. Lena reflected that students were not "responsive" to the lesson on Eid-Al-Adha, explaining that after researching, she "knew more about the holiday than they did." This lesson reminded her to get to know her students deeply, as she then realized that although they were born in Iraq and Yemen, they had spent most of their lives in the United States and could not explain cultural norms of the countries of their birth.

..... Lena found that an article on smartphones piqued students' interests the most, and she later reflected, "I'm always surprised at what really interests them and what I think would interest them." Lena ultimately realized, "I think they're really more interested in negotiating the culture as they experience it, which is dual culture of Muslim and American." (pp. 16-17)

In the previous context of the extract, in-service teacher Lena, in an attempt to involve students with literacy, had selected a text about Eid-Al-Adha, an Arabic holiday. In this excerpt we can see how Lena reflects on her previous move and realizes that there is a need for creating a space where there is the duality of cultures of Arabic and American communities. As this excerpt has shown, intercultural competence generally requires teachers to create a third space where there is the mix of cultures in which the identity of students is formed (Hajisoteriou et al., 2019).

The findings related to the content and focus of the papers that were analyzed yielded a wide range of terms and conceptualizations that intercultural competence entails. It goes without saying that all these efforts are valuable as they shed light on how intercultural competence works and suggest approaches that can better promote teachers' intercultural capabilities. However, addressing the issue of intercultural competence in educational settings, a critical stance is a desideratum (Parkhouse et al., 2019). In order to help teachers increase their

intercultural competence it is crucial that they encounter their own assumptions, beliefs and presuppositions. Therefore, the impact of PD activities that conceptualize and operationalize intercultural competence with a critical perspective, which aims to bring about ethnorelative perspectives, would be greater than the approaches that view interculturality as a type of knowledge that teachers should possess to treat students equally and fairly.

Implementation of the Professional Development

There were a wide variety of PD activities that were utilized in the papers. Workshops, training elements, self-reflective activities, focus groups, coaching, mentoring, immersion experience, practicum, online elements and video-feedback are the activities that we came across in the papers reviewed. The most preferred activities were self-reflection, workshops and training elements. Focus groups, online elements and video-feedbacks were the least utilized PD activities. None of the programs involved an activity exclusively but the activities were used in combination with other activities. Self-reflections were in the form of narratives such as journals, logs etc. that gave information about the participants' reflections, opinions and beliefs. Immersion activities were provided in four papers (e.g. Ngai & Janusch, 2015) and in three of them teachers' had the chance to experience another country.

The use of workshops and training elements was a predominant strategy, demonstrating the authors' efforts to equip teachers with the required skills for intercultural understanding. In the majority of the papers, teachers were provided with theoretical knowledge paired with practical experience (e.g., Alvarez, 2020; Tolosa et al., 2018). In this sense, courses that provide both theoretical knowledge about intercultural competence and suggestions for practical classroom applications can have a greater impact on teacher learning (Lazar, 2011) than hands-on intercultural interventions that lack theoretical and methodological facets. Furthermore, as indicated by the findings, the

majority of the PD interventions included team-based activities in the form of focus groups (Alvarez, 2020), workshops (e.g., Nugent, 2020), and immersion experiences (e.g., Ngai & Janusch, 2015). This is compatible with socially situated aspect of teacher learning (Freeman & Johnson, 1998). Namely, team based PD strategies might serve better in developing teachers' intercultural competence as teacher learning is facilitated better while teachers are experiencing communities of practice in interaction with colleagues, a process which help teachers conceptualize and reflect on their methods and ideals and realize them (Daniel & Pray, 2017).

Looking at the data, self-reflective activities seem to be an important aspect of the PD interventions that we focused on, which can be attributed to two facts. The first fact is that the attainment of intercultural competence entails gaining awareness about one's own attitudes, belief system and assumptions which suits well with the processes of self-reflective activities. The second fact is that self-reflective practices have the potential to demonstrate the belief system of the teachers through which researchers are able to detect and act on problematic frames of reference to facilitate transformative learning (Daniel & Pray 2017; Jarvis, 2009; Mezirow, 2009).

On the other hand, we came across with very few immersion experiences at in-service level (e.g. Ngai & Janusch, 2015, 2018). This is because this type of PD can only be offered to very few teachers due to financial constraints. However, this experience is a valuable source for professional growth (Salmona et al., 2015) since stages of acculturation brought with immersion experience facilitates the move of an individual from an ethnocentric perspective to an ethnorelative perspective.

Finally, as shown through the outcomes included in Table 2, each paper added to the ongoing search for the effective methodologies in increasing teachers' intercultural competence. In line with the related literature, and from the outcomes, we conclude that interventions which offered both theoretical contents and hands on experience as well as

opportunities for collective learning may impact the facilitation of teachers' intercultural competence positively. Prospects of self-reflection and feedback given to the teachers within and after the interventions are also reported to be useful for teachers.

Evaluation of the Professional Development

Evaluation of the PD is an important aspect to consider while dealing with the effectiveness of articles. Romijn et al. (2021), referred to the research design, sample size and research instruments to evaluate the effectiveness of the research. Likewise, we focused on these three categories to provide insights into effective applications of PD. To begin with, all of the articles in our research were characterized by a relatively small number of participants. This is primarily caused by the qualitative nature of the studies included in our review, with the exception of the study by He et al. (2017), which used mixed methods. These qualitative studies sought to provide a comprehensive portrayal of teachers' cognitive processes, beliefs, assumptions as well as changes in these systems. The nature of interculturality necessitates a focus which is primarily on the human experience. As a result, qualitative approaches rather than solid statistical data are predominantly utilized. Yet, employing large-scale mixed methods studies might contribute to the generalizability of the results while also providing in-depth analysis coming from qualitative data.

When it comes to research instruments, it can be seen that data come from multiple sources such as interviews, reflective practices, classroom observations. However, similar to Romijn et al., (2021) we found that most of the studies evaluated the effectiveness of the PD based on participants' self-reported assessments or productions. Although self-rating and self-reported practices contribute to understanding the thinking processes and belief system of teachers, in order to arrive at conclusions regarding the effectiveness of PD, independent "expert judgement" is also required (Romijn et al., 2021,

p.12). In this sense, data collection tools such as classroom observation, recordings, or tools including expert judgement can increase the reliability and credibility of the data and help researchers evaluate the effectiveness of PD.

Conclusion

The present study advanced our comprehension of professional development as a means to enhance the intercultural competence of language teachers through a systematic analysis of the chosen articles.

In most of the studies examined, researchers focused on both cultural and linguistic diversity, while only a few preferred to focus exclusively on either linguistic or cultural diversity. It is recommended that language educators concentrate not only on linguistic diversity but also on cultural diversity in their classes to encourage appreciation of different cultural beliefs, perceptions and attitudes as well as gaining the awareness of one's own cultural affiliations. Language teachers can employ critical interculturality to cultivate a profound comprehension of diverse cultures, challenging dominant narratives, and biases through the utilization of critical thinking and reflection. To enhance teachers' intercultural competence, it is crucial for them to challenge their own assumptions and beliefs. PD activities that adopt a critical perspective, aiming to foster ethnorelative perspectives, have a greater impact than approaches treating interculturality as mere knowledge for equal and fair treatment of students.

Overall, intercultural awareness emerged as a major theme in our study. Professional development in schools can raise teachers' intercultural awareness through targeted training and resources, including courses on biases, critical thinking, and reflection. This empowers language teachers to work more inclusively by promoting students' self-awareness of their own culture and enhancing their understanding of other cultures.

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CHAPTER IX

**LEARNING A LANGUAGE IS MORE THAN LEARNING ITS
VOCABULARY: CULTURE AND LANGUAGE**

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ABSTRACT

In every civilization, culture is an integral component of people's daily lives. All members of a society's subconscious mind are imprinted with the meaning of culture, which is both inclusive and distinctive. This system is the root of the acts, behavior, and ideas of society's members in all settings and areas, and it influences even their most basic moments. Therefore, many social actions appear clear from the perspective of the individuals of that community, but these behaviors might lead to misconceptions and subsequent problems if there is no interaction or conflict with the people of other societies. In contrast, the phenomena of "globalization" has a cultural approach today, and in addition to economic and political linkages, the interaction or "cultural discourse" in numerous domains seems to be highly essential. Even this cultural discourse has turned intrasocial at times. It refers to societies that have transformed into multicultural societies as a result of the following century's progress. Numerous European nations provide evidence of this problem. It is obvious that language, as the most essential instrument of mass communication, is very vital in this all-encompassing system, and it is a tool that, according to several academics, reflects a nation's culture in every word. The objective of this chapter is to explain common ideas in the area of language and cultural relationships, to underline the need to pay attention to cultural variations during language instruction, and to provide solutions to language teaching challenges from a cultural perspective.

Keywords: Culture; Vocabulary; Language learning; Intrasocial; Cultural discourse.

INTRODUCTION

In today's modern society, contact with foreign people and environments is usual and contributes to both professional and personal relationships. The expansion of international economic relations, cultural exchanges, surge of migrations, and other factors have led to an increase in the number of people whose language, personality, and behavior are alien to each other. This alienation and oddity impede the parties' ability to establish and maintain communication, it can even prevent them from continuing to communicate. For this reason, experts consider it essential for citizens of today's world to provide the tools necessary to manage and advance such relationships. This instrument, which continues to be referred to as intercultural competence, enables a person to surmount potential problems caused by differences in intercultural communication and prevent communication failure or disconnection (Ilie, 2019).

The developers of the "Foreign Language Learning Standards" in the United States describe the significance of intercultural competence and, in response to those who consider learning foreign languages in school unnecessary for Americans due to the dominance of English as a single global language or the slight possibility of traveling abroad, they write: "Even if the students never use English as a foreign language after graduating from school, the ability and knowledge to do so will be invaluable (Magnan, 2015)."

Culture is a component of the interaction between mind and language (Sharifian, 2008). Recognition of cultural patterns and customs can be conveyed explicitly through language. According to Nostrad (1967), language is dependent on culture, and it is impossible to comprehend the concepts of language without taking into account the social relations as well as of the culture of the society when language is involved. For example, English is a language used for global commerce, advertising, and communication. Despite such effective uses of this language, the majority of Turkish students who graduate lack a significant ability to communicate in English (Dağtan, & Cabaroğlu, 2021).

Culture has a significant impact on how language is used as the most important communication tool, and on the other hand, in terms of the impact of language on culture, language not only plays a vital role in the growth and development of culture, but it is also capable of bringing about enormous and significant changes in the mind of an individual as well. Numerous definitions of culture have been provided, and it is difficult to discover parallel examples among them. For instance, Thomas et al. (2008) define culture as a set of criteria, values, and everything that is produced, the creativity of every human society, such as art, science, religion, and language, and delineating the boundary between humans and animals. Thomas et al. (2008) consider culture to be an inclusive and universal system that is also determining for all members of a particular society, institution, or group, and they add that this determining system is based on specific symbols and persists in that society, institution, or group. This system influences the perception, thought, evaluation, and behavior of all members and is a distinguishing characteristic of each member's position in society. In other words, culture, as a determining system, establishes a manner domain that society members adhere to (Thomas, et al., 2008).

From a philological point of view, culture is thought to include plans, ideas, thoughts, and values, and all of its affects and traits can be seen in the way people act and behave. In basic terms, a society's culture is the set of rules that determines what people do, how they act, and what they think (Maletzke, 1996).

In the meantime, society and the things that make it up have been compared to an iceberg with two parts, the top and the bottom. In this perspective, cultural themes like customs, vacations, rituals, and anything else that a person does as a part of a society or organization are shown on the iceberg's top part. On the other hand, all of the values, standards, and other things that show how people see the world and treat their surroundings are at the bottom of this iceberg. These things are thought to be part of everyone's subconscious mind and are not visible to people from other cultures. So, researchers think that this is where

we should look for the reasons why people don't understand each other and why different cultures don't get along (Kolesky, 2006).

Heringer (2006) contends that a significant portion of any nation's language and way of thinking comes from its culture. Additionally, there is a strong and unbreakable connection between language and culture, and neither one can ever be viewed in isolation from the other. On the one hand, culture greatly affects how language is used as the primary means of communication, and on the other, language has a significant impact on culture in such a way that it can significantly alter the way people think. A standard is used to intentionally establish and manage the signals that make up language. The ability of every human being to learn and use a language that belongs to a cultural system and determines members of different societies is what is considered to be language's most important characteristic. This ability is passed down from generation to generation (Heringer, 2006).

One of the most crucial aspects of culture is inclusivity. In other words, culture is an all-encompassing concept with clearly defined bounds, in contrast to human nature, which is a trait shared by all beings. According to Souris and Hunscha (2002), this trait has led to fundamental disparities in the cultures of different countries. Language and culture have similarities, which have made them become inseparable components. This interdependence explains why some words have fixed, distinctive functions and symbolism across cultures. Umberto Eco, one of the most remarkable and renowned modern theorists in the area of semantics, believes that culture is made up of signs and that language is the reason why these signs first appeared.

For example considering English idiom: when pigs fly, a “Pig” does not refer to a physical object but rather to a cultural entity, even though in word by word translation it is translated as "domuz", however, if we study both cultures closely, we may discover a similar idiom called "Balıkkavağaçtığında" in Turkish that means “Never” as well.

The association of meanings that can be plainly observed in each person's actions and ideas, or the cultural understanding of concepts, is directly generated from a defining cultural framework for each culture (Chansa-ngavej, et al., 2006). A completely distinct communication system, which is typically derived from the currents in the culture, is where the associations of meanings with respect to a word, or in other words, the ideas that the people of a society visualize in relation to a specific concept, have their roots. Both in the past and the present, such a society was prevalent. People from various cultures respond to the same situation in a variety of ways because each culture has its own unique associations and meanings. For instance, the slang phrase “Kızını dövme-yen dizini dö-ver “ which Turkish people use when “they should be precautious before something bad happens” often sparks animosity, arguments, and confrontations between a Turk and her foreign coworker since the foreigner does not accurately comprehend the actual meaning of this sentence and finds it rude. Every concept, even those whose everyday use appears straightforward and trouble-free, is not only neutral in terms of cultural dimension but also capable of exhibiting deeper distinctions. The usage of food in all cultures is another clear example, yet despite its seeming simplicity, it has enormous cultural implications, the impacts of which vary greatly from society to society. We could think of Turkish dishes like “kısır”, “karnıyarık”, “imambayıldı”, and “dilberdudağı”. The aforementioned definitions lead to the conclusion that language is the most significant means of communication, a contributor to the formation of culture, and a component of its all-encompassing system. As a result, every word and phrase in every language has a cultural weight and, in many instances, even expresses the way of life of its speakers (Biechele & Padros, 2003). These elements often don't reflect a particular event, but they always have a cultural undertone since there are a number of concerns that are closely related to the culture and identity of the people who live in this civilization. In other words, language is like a mirror whose every word may reflect the culture of a country. It is difficult to discover notions devoid of cultural baggage (Wicke, 1995).

Philosophers, sociologists, and linguists have long focused on the connection between language and culture (Potongwane, 2022). For people with an interest in many human science subjects, theories regarding the origin of language and the connections between language and thinking, thinking and culture, and language and culture are well-known issues. The relevance of education of both second and foreign languages has been examined concurrently by scholars in both domains in recent years as a consequence of the increase of the emphasis on education in theoretical and practical aspects (Potongwane, 2022). Foreign language education has received more attention in Turkey in recent years, and as a result, numerous institutions are working to provide the finest teaching strategies (İnceçay , 2012). Despite this, we continue to observe that language learners who have attended foreign language schools or institutions are unable to communicate effectively in situations where they must use their language in real life. Numerous factors have been looked into as, including the dearth of effective teachers and resources for learning contemporary languages in educational settings, which fall outside the purview of the current discussion. However, becoming familiar with that language community's culture can aid language learners who reside outside of the target language community in improving their grasp of the language. The target topics in this study, namely language and culture, as well as the ideas put forth on the link between these two concepts, as well as the impact of cultural education on foreign language education, have all been examined utilizing the descriptive technique.

Language Learning

A branch of linguistics called the sociology of language has expanded as a result of the prevalence of language as a social phenomenon (Kovacevic et al., 2018). According to the sociology of language, social interaction and collaboration are a necessary part of human development from the moment we are born. According to this perspective, learning a new language entails more than just being

familiar with its syntax, vocabulary, and phonetic system; rather, it involves making an attempt to integrate into a new culture. As a result, social tactics play a crucial role in language acquisition. People acquire language via social contact and deliberate mental effort. Language is a cognitive and social activity (Kovacevic et al., 2018).

As one of the primary components of culture, language can be broken down into three categories: general and everyday language, literary language, and standard language, which is actually the language of science or education. It is thought that the scientific type of language is unique for communicating scientific issues in a general sense and has qualities like the clarity of words in indicating meanings, the absence of emotional words, the use of precise and frequently overused interpretations and explicit terms; As a result, any deviation from adhering to the norms mentioned in scientific writings is considered a deviation from the standard language (Ramlan, 2018). According to popular belief, one of the distinguishing characteristics of science is that it is free of circumstances, individuals, and their origins, as well as being distant from exclusion and decline (Ramlan, 2018). Ramlan claims that when comparing the language of science to the language of literature, the former is non-symbolic, communicative, informative, straightforward, and plain, while the latter is devoid of ambiguity, array, and literary manipulation (2018). But in this chapter, we are going to give greater attention to linguistics, a different kind of language that deals with teaching and learning. According to (Brown, 2008) language is a crucial and positive component of educational processes in the classroom and in society, and it is one of the most important instruments for creating and revising material across all subject areas. In this way, students internalize a significant portion of the ideas, principles, and even skills that have been chosen and arranged for them. As a result, when creating an educational text, the audience should be communicated with using appropriate and understandable vocabulary and linguistic context in order for the text's message to be understood, otherwise, the intended objectives of lesson preparation won't be achieved and the teacher-student relationship will be disrupted. In this instance, Osamwonyi (2016) holds that the roles of groups, institutions,

and social organizations, including the function of the teacher and education, are among the primary social elements that have an influence on the language level. The interaction between these two social domains (linguistics and education) is thus important for the education and training system to better comprehend. How are educational programs for teaching and learning a language, related to the issue of culture, and what is the relevance of these two? Perhaps this statement by (Richards & Lockhart, 2007) clarifies this topic: If the message is transferred from one language to another and communicated with the fluent dialect of a foreign language using the method of word-to-word translation of sentences and it is possible to follow the grammar rules of the foreign language, then the learners can easily learn the foreign language by using handbooks and bilingual materials.

The non-instinctive method for communicating ideas, emotions, and desires is the production of sets of arbitrary symbols, which is unique to human language (Sapir, 1921). Language is a system of optional phonetic signals that enables communication and mutual reaction between all members of a particular culture or other individuals who have learned that culture's system. Military language is a convention comprised of signs or phonetic symbols and a means of social group participation. Language is the institution by which people communicate through the use of standardized symbols. If we spoke a different language, our perspective of the world would change. Language shapes our manner of reasoning and determines what we ponder about (Whorf & Carroll, 1956).

Prior to the 1970s in the 20th century, the primary reason for acquiring foreign languages was influenced by globalization (Kramsch, 2014). From structuralism and generative grammar, acquiring the grammar of the target language and enhancing grammatical knowledge signifies language learning advancement (Zhang, 2020). In this sense, the learning of foreign languages is no longer limited to the learning of isolated grammatical structures, because with the advancement of technology and media, people are no longer the isolated individuals they once were, and pressing a button or dialing a number is sufficient

to reach the other side of the world to communicate (Richards & Rodgers, 2016). Thus, language learning for the purpose of acquiring grammar skills gives way to language learning for the purpose of acquiring communication skills. Observing the orientation and new needs of language learners, it is proposed that the teaching methods of language classes be transformed from the system-based method, which teaches the science of language, to the application-based method (Functionalist method), which teaches practical language methods. The type of education that emphasizes the system-based method and teaches only the knowledge and recognition of the internal communication of the language, has less value (Richards & Rodgers, 2016). Based on these viewpoints, addressing the communication requirements of language learners as well as enhancing and expanding their vocabularies became the primary focus of language class instruction (Richards & Rodgers, 2016).

The ability of people from different language communities to communicate with one another and to use familiar and common communication conventions in their own culture in these communications, on the one hand, and to interpret foreign communication behaviors based on these familiar conventions, on the other, is the basis for the emergence of cultural differences (Samovar et al., 2017). Solum discusses the existence of contractual communication rules in languages and the necessity of adhering to these rules in order to establish situationally appropriate communication (Solum, 2019). His theories, which investigated the nature and character of intracultural communication and the relationships between members of the same linguistic and cultural community, serves as a basis for the study and research of intercultural communication. By generalizing the results of Hymes's studies to the relationships between people from different linguistic and cultural communities and investigating the possibility of a link between heterogeneous communication contracts and ongoing difficulties in intercultural communication, experts in this field realized the significance of having a large vocabulary and the ability to use the language practically, while it helps facilitate communication with the environment and foreigners, it is not sufficient for successful and (even

conceivable) communication that is free of misinterpretations and misunderstandings (Ray & Biswas, 2011). Picht, referring to language textbooks based on the 1000-word principle, states that a vocabulary of approximately one thousand words should be sufficient for many situations in which foreigners find themselves. The most challenging aspect is how to use these words. He believes that by expanding their vocabularies, language learners acquire the ability to establish language communication in a variety of communication contexts, but additional skills are required for a worthy confrontation with extralinguistic situations (Abdelkader, 2008).

This is how, in the mid-1980s, a new topic in the history of foreign language education termed intercultural competence was introduced, attracting the attention of many linguists and theorists in this field. How to teach intercultural competence concurrently with foreign language instruction in language classes in order to prevent intercultural differences has been the focus of a growing number of studies and surveys in Europe and the United States, with the result in some cases being the incorporation of cultural topics into the educational programs of language classes.

Culture

Culture is a lifestyle. The context in which we exist is culture. We wonder, experience, and interact with one another. Culture is like an adhesive that binds society together. The National Center for Cultural Ability offers the following definition of culture: Culture is an intertwined pattern of human behavior that includes thoughts, communication, language, habits, beliefs, customs, values, respect, religious ceremonies, interactions and roles, relationships, and behaviors expected from a racial group, community, or social group; and the ability to pass on these traits to future generations (Goode al., 2000).

Culture is the collective manner of existence of a society. Each culture has developed in response to human requirements, and none is superior

to the others. Culture may be defined in two ways: first, as the antithesis of barbarism, which is civilization; and second, as our awareness of the world around us. The primary means of developing and communicating cultural meanings are via the symbols that are communicated in speech or writing. But the culture is also shown via other indications, such as attire, visual cues, eating habits, architectural styles, and a variety of other material traits (Hossain Mridha, 2021).

There are several, often conflicting ideas about what constitutes culture (Wermlund, 1951). Some have characterized it as a collection of behavioral patterns or standards that are handed from generation to generation via learning, highlighting the fact that culture is learned. More than ever before, culture has been the focus of attention in recent years, and many of the current societal problems have a cultural component. The word "culture" is often used to denote a collection of unidentified variables, which furthers the term's ambiguous definition. Culture is also referred to as the social norms and practices and how it forms is determined by a set of values. According to Wermlund, culture is the pursuit of excellence at all costs, made possible by collecting the wisest observations and proverbs on the subjects that matter to human being the most. Wermlund (1951) presents the idea of culture as the rule that governs all societal activity. However, a lot of sociologists underline that Tyler's definition is the most thorough (Tyler, 1889). According to him, culture is an intricate amalgamation of the sciences, knowledge, arts, ideas and beliefs, rules and laws, customs, and traditions—in other words, all the lessons and routines that a person picks up by growing up in a certain community (Tyler, 1889).

Because culture properly characterizes and explains people, as Jacques Derrida (Mustafa, 2017) remarked, it is impossible to describe and explain culture. Culture is the label we give to things that cannot be comprehended, which clashes with those who probe into its depths. Richard and Smelser (1992) defined culture as the whole collection of people's ideas, attitudes, manners, conduct, and social habits. According to Baudrillard, culture has become a strange collection of signs, references, and memories of school days and intellectual

messages, which is known as mass culture, and for this reason, this phrase refers to cultural degradation, just as the lowest common denominator in mathematics does (Baudrillard, 2021).

Culture can be incorporated into the totality of beliefs, values, ideals, knowledge, arts, techniques, customs, and social activities as a component of culture's mentality; and civilization as its objective component, if one disregards the numerous issues that exist in this position and opts for the maximal point of view. Therefore, by definition, the most essential components of the term culture are as follows (Kaur & Kaur, 2016):

- A. Comprehensive definition of culture: In this definition, in addition to comprehending civilization within culture, the mental aspect of culture has been examined to its greatest extent, and its interaction with other factors has been presumed to be at its highest level.
- B. Systemic view of culture: According to this definition, culture is an integrated entity whose elements have a systemic relationship. If culture is viewed as a system, then cultural engineering is a form of cultural system engineering. Thus, for cultural engineering, it is necessary to properly position and establish the interaction between cultural elements.

Considering the definitions given to culture its significance should be appreciated by individual life and the social system. The collection of knowledge, attitudes, habits, and customs that comprise a society's culture, on the one hand, causes social cohesion and national integration, as well as the unity of humanity, and for this reason, White (1959) considers the function of culture to be secure and long-lasting. Humanity knows how to construct an existence. On the other hand, these factors contribute significantly to the formation of individual personalities. Therefore, it is asserted that society, culture, and personality are so intertwined that it appears that researchers misjudge when they attempt to disentangle them. Therefore, it becomes evident why they have defined man as a cultural being, and also why, in new

studies, they attempt to study man from this dimension, i.e. the cultural dimension, forming a branch of science known as cultural anthropology. Thus, culture can be subdivided into various categories, including general culture. That is a coherent and systematic collection of objectives, values, opinions, beliefs, customs, and standards shared by members of an extensive society (White, 1959).

Culture and Language

Each culture has its own distinctive behavior patterns that are alien to persons from various cultural backgrounds because values and conventions of conduct vary from one culture to the next. There are certain universal traits that are referred to be generic cultural features amid the evolution of human cultural activities. Language is one of these common characteristics. As a result, they see language as one of the fundamental aspects of civilization. Cultural incongruities are known to produce culture shock, while cultural affinities facilitate simpler interpersonal connections (Case, 1927). This section examines how language is related to culture as one of the fundamental aspects of it.

The anthropology of language, a branch of linguistics that examines the relationship between language and culture, such as traditions, beliefs, and family structure in a society, is related to the sociology of language and governance (Ottenheimer & Pine, 2018). Among the theories proposed in this field is linguistic relativity; some researchers believe that the structure of a person's native language determines their entire or partial worldview and comprehension. This theory is commonly known as the "Sapir-Whorf hypothesis" because it was proposed by these two linguists who studied the anthropology of language. Brown believes that both language and culture are components of culture. Culture and language are so intertwined that they cannot be separated; in other words, culture and language are inseparable (Brown, 1994). He asserts that language is both a communication tool and a cultural transmitter. Language devoid of culture is inconceivable, as is human

culture without language. A unique language is essentially a reflection of a unique culture. Language and culture, according to Nida, are two distinct symbolic systems (Nida, 2019). Everything we say in language has a denotative, social, explicit, or implicit signification. Each linguistic form has a meaning, but it also elicits a meaning that is dependent on culture, and culture is much more extensive than language (Nida, 2019). For instance, if a language has many terms to establish precise distinctions in specific domains (kinship, categories of friendship, weather, etc.), this indicates that those distinctions are of particular significance in that language (Nida, 2019). Culture plays a significant role in linguistic classification; for instance, in English, the same term is used to refer to both human and animal body parts. In Spain, two distinct terms are used. Furthermore, culture influences the association of meanings. In Spain, "bullfighting" is a symbol of bravery and victory over irrational authority, whereas in other countries, a bullfighter may be a contemptible individual who risks his life for amusement. Alternatively, in a country such as India, cows should be regarded as sacrosanct and sacred.

Langacker (2014) considers the relationship between language and culture to be one of overlap rather than incorporation. It indicates that one is a subgroup of the other. It should be noted that some aspects of language are non-cultural and some aspects of culture are non-linguistic. From the non-cultural aspects of language, we can mention the innate capacity of human to perform sound production movements and, consequently, the non-linguistic capacity to form and transmit thought (cognition). From the non-linguistic aspects of culture, we can also mention a person's personal territory or zone when communicating with others.

In order to use the language in appropriate conversations and to establish a connection with the correct culture, the speakers of the language must be conversant with cultural messages and metamessages in every culture (Tannen, 2006). In every culture, language speakers use music, volume, speed, pauses, and specific intensity when speaking (Endrass, et al., 2008). Other factors that need to be taken into account

include cultural variations in the usage of sound and other musical techniques. Additionally, politeness varies from culture to culture. For instance, a Canadian lady who had visited England often felt insulted when a newly arrived couple approached her table in a crowded restaurant without asking if they might sit there. They take a seat at the same table she was at. She felt as if she had been offended at the time, but she soon learned that English society has a separate style of politeness that is the norm. We may infer that our ideas are the outcome of the interaction between language and culture in a communicative setting. The communication environment in the language is made up of mental representations.

Culture, Globalization and Education

Today's human being is always looking to pick up the skills needed to accomplish their goals and advance as rapidly as possible. On the other hand, "globalization" is a significant and evident issue that has impacted the lives of all individuals on our planet today. Communication must now be improved across all industries due to globalization (Ranita Purba, 2021). Many communication science scholars think that in order to succeed in a world where globalization has lowered it to a little village and its huge dimensions are expanding at an exponential rate, it is essential to build and maintain positive communication at wide international levels. This issue is particularly significant from the perspective of the science of language education because, regardless of the mother tongue, mastering at least two to three living languages of the world is one of the sure pillars to achieve this ultimate goal, and this is the subject of numerous studies by researchers in the science of language education who have always sought to find solutions to increase success in this field. For teaching foreign languages, a number of approaches have been put out to date (Marlina, 2013). These techniques were developed in response to the historical economic, social, military, political, and cultural contexts, and their overarching purpose has always been to advance educational practices.

Since the early 19th century, many teaching strategies for languages were introduced. At that time, learning the grammatical rules was regarded to be mastery of the language since foreign language instruction was based on the models of archaic languages like Latin and Greek (Brown, 1994). Since then, scholars have worked to develop the four primary skills of "speaking," "listening," "reading," and "writing" in order to better equip language learners to be present and navigate their environments. Conversations about the need to address culture during education have gradually become more prevalent since the middle of the 20th century, following the development of some criticisms of the earlier approaches, including the functional-applicative approach, which was heavily investigated and discussed as the science of the day at that time developed; A lot of critics thought that the conversation participants' ability to effectively communicate would be much impacted by their understanding of the cultural principles ruling the target nation. Therefore, researchers consistently stress the importance of dealing with culture as a certain and inevitable pillar during education, and occasionally they even refer to language and linguistic signs as a complex reflection of culture and cultural signs (Cakir, 2006). As a result, mastering a foreign language involves more than just combining different linguistic skills commonly considered to be words, sounds, and sentences. One of the most significant concerns that educational science academics are addressing today is how to deal with culture as the fifth skill alongside the other four skills throughout schooling (Altun, 2019). Learning the other four skills—reading, writing, speaking, and listening—while acquiring knowledge of the fifth cultural subject is referred to as learning culture as a skill. The capacity to perceive, embrace, respect, and comprehend the cultural variations inherent in our surroundings, and therefore to eliminate the barriers arising from coming into contact with and having a connection with different cultures, is what mastering culture as the fifth skill entails (Zaghar & Zaghar, 2021). The crucial point is that culture, which functions as its fifth skill, concurrently aids language learners in developing other crucial abilities. These abilities include sociolinguistic aptitude, the capacity for precise responses, and the capacity for

calculated interaction with people from different cultural backgrounds. Solutions for establishing and sustaining effective communication in the environment are provided by sociolinguistic ability. On the basis of this, a person learns how to fully control and exert authority over all actions and behaviors, and as a result, to have a positive and significant impact on his/her audience. For instance, when s/he wants to make a request or file a complaint, what kind of terms and words should be used, and how should act generally so that can enjoy greater success as a member of that society. The goal of acquiring cultural knowledge is to broaden one's range of experiences in all areas, including literature, history, religion, and even how locals dress. According to his or her function and position as one of the parties to the relationship, each individual may then recognize all the circumstances that lead to all types of misunderstandings and avoid them beforehand (Cakir, 2006).

Building a communication bridge between two cultures is one of the most significant benefits of treating culture as the fifth skill (Reid, 2010). This leads to the capacity to demonstrate precise and thoughtful replies when dealing with various cultures. As a result, the language student gains knowledge of foreign cultural themes while maintaining her or his own culture and identity and consciously recognizes the key distinctions and similarities between the two (Reid, 2010). The success of the discussion parties is really seen to be guaranteed by this cognitive knowledge. Many people believe that learning a language equates learning all of the social norms that govern a human society, but despite this, they consistently struggle with communication because they lack sufficient knowledge of the cultural norms that govern that nation's communication system (Samovar et al., 2017). According to education research, we must educate language learners as members of society to connect to various expressions and signals if we want them to cope with other cultures more successfully or to reduce the challenges they encounter in doing so (Reid, 2010). What additional ideas do they conjure up at the same time as two individuals from different ethnic backgrounds often lead quite different lives. Due to a lack of knowledge in this area, language learners often make the mistake of extrapolating their own standards to include those of other cultures, which may lead

to misunderstandings and perhaps more severe issues. It's like going to a foreign country when you learn in an unfamiliar method. It is up to the language learners to learn new things on this journey, and the tour guide, who is sufficiently knowledgeable about the geography and all the laws and customs that apply in this country, continues to serve as the teacher. The sensitive nature of the teacher's role in the transmission of cultural themes during education is crucial because, teachers can significantly influence language learners' thoughts and ideas and, also, their reactions when confronted with a new environment. This performance should be designed in such a way that it leads the language learner to the proper route of learning and stimulates their interest. Various initiatives have been developed in recent years with the goal of raising the quality of teachers' work during instruction and preparing language learners to interact with people from different cultures (Khairiah & Zakaria, 2019). These measures include the potential for simultaneous use of various media, such as television and radio, as well as the establishment of conditions for language learners to have cultural correspondence with their peers in the destination country through a variety of channels, including newspapers, magazines, the internet, and dozens of other options. As a result, having a sufficient understanding of cultural themes and how to effectively convey them during education, in addition to the other four skills, is a crucial need for education, and teacher training.

CONCLUSION

By examining the definitions of language and culture, it can be seen how closely these two ideas are related and how they often overlap. This feature is also evident while teaching languages. In such a manner that raising competent language learners who can communicate effectively in the target language community will only be achievable when the target culture is simultaneously taught. It cannot be assumed that teaching culture will occur spontaneously alongside language education; rather, teaching culture requires a great deal of theoretical

and empirical inquiry. It is obvious that those who create syllabi may encourage students who are interested in learning the language to utilize it in communication circumstances by including additional cultural aspects and the creation of textual, audio, video, and picture materials to demonstrate and compare the culture of the international community. The four language skills, as well as the suggested approaches for cultural education, are in line with the culture of the native language group.

In an effort to improve their own futures and relocate to nations with stronger economies, more than 50 million individuals leave their native countries each year. Statistics show that immigrants to European nations are more numerous than immigrants to other continents. Because of this, these nations are always looking for methods to create a better, more peaceful existence that can be maintained alongside these immigrants. The most significant measure taken in this direction is known as "discussion of cultures," a necessity that, with its catchphrase "all human beings exist free and with equal rights.

Today, people are talking about the dialogue and exchange of cultures, to the extent that they can hardly talk about the border between cultures. The result is that the "discourse of cultures" is not the goal itself, but a way to reach the goal, that is, the recognition of the other as a specific member of the human community and mutual understanding, or in other words, the "discourse of cultures" is considered a way to integrate in multicultural societies, which not only deals with the education and training to have a successful stay in the communities, but also provides useful solutions for the members of these communities to establish and continue a peaceful life.

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CHAPTER X

ARE WE GRADUATING FLUENT FOOLS? CAN WE RAISE CULTURAL AWARENESS AND INTERCULTURAL COMMUNICATIVE COMPETENCE

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ABSTRACT

Culture is an indispensable component of a language; thus, scientists have been discussing why and how culture should be integrated into language classes. While these hot debates are going on, students also have different perspectives on learning '*the other's culture*'. In this regard, present study aimed to learn about Turkish language students' perspectives on learning culture and what they already knew about the target language culture, specifically British culture. To this end a mixed study was conducted. While 50 volunteer students took part in the quantitative part, 20 students from these 50 students also participated in the qualitative part and joined semi structured interviews. Findings of the study, on the one hand, showed that students have positive attitudes on learning culture; however, on the other hand they proved that students know almost nothing about the target culture. The data collected emphasized that urgent precautions should be taken not only to prevent graduating fluent fools but also to improve the cultural competence of Turkish language learners.

Key words: culture and language, cultural awareness, intercultural communicative competence, fluent fool

INTRODUCTION

The aim of this chapter is to present Turkish language learners' attitudes towards learning target language culture and what they already know about it. To this end, a literature review on related issues will be presented first. Next, the method of the study conducted will be explained. Followingly, gathered data from the analysis will be shared. Finally, based on the findings some suggestions will be made.

Culture

Culture is derived from the Latin word “cultura” meaning “cultivation” and was first used by Romans; initially it was only used to cultivate the soil, but in time culture became a word referring to human development and civilization (Schoenmaker, 2012).

Culture can be defined in various ways. Longman dictionary defines culture as 'the beliefs, way of life, art, and customs that are shared and accepted by people in a particular society'. According to Spencer-Oatey (2000:4), 'culture is a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that is shared by a group of people, and that influences each member's behavior and each member's interpretations of the meanings of other people's behavior'.

Culture can be more than all these, as it makes a group of people a nation, it holds behaviors, attitudes, perspectives, domestic patterns, preferences and also elements that make up the history, literature, proverbs, idioms, cuisine, art, clothing, celebrations, festivals, holly days and architecture (Otwinowska-Kasztelanic, 2011; Shoenmaker, 2012).

Culture and Language

Language is not only composed of syntax, semantics, pragmatics, grammar, vocabulary, accent, or corpus; it is more than all these

(Cooper; 1970). As Sinanoğlu (2000) says language is the ship that floats a nation, that is, belief, feeling, philosophy, art, and idea all depend on the language, when the language goes, all these features go; there remains a group of robot slaves who only shop. Thus, we cannot separate culture and language.

People do not only depend on utterances but also on clues like gestures and facial expressions, with the help of all these, people know when to shake hands, where to sit, what to eat, how to respond, and even when to laugh. Krasner (1999) says that language proficiency and communicative proficiency are two different things, all foreign language skills require some background cultural knowledge.

Interaction and culture are two fundamental components of target language education. That's why learners must be both conscious about the language and also they must learn how language is used in daily, social life interactions and what are the features of a given culture (Dufva, 1994). Gao (2006:59) expresses that the interdependence of language learning and cultural learning is so evident that one can conclude that language learning is culture learning and consequently, language teaching is cultural teaching. Gao further states that foreign language teachers should be aware of the place of cultural studies in foreign language classrooms and attempt to enhance students' cultural awareness and improve their communication competence. Thus, it can be said that when culture and language are taught together, each becomes a supporter for the development of the other.

McKay (2003) defends that culture influences language both linguistically and pedagogically. Its linguistic effects come out in semantic, pragmatic, and discourse levels of the language. When it comes to pedagogical effect then choice of language materials comes to the fore because cultural content of the language materials and the cultural basis of the teaching methodology must be considered while determining the language materials. Therefore, he supports the idea that to master a language students have to learn both its linguistic and cultural norms (McKay, 2003).

Kitao (1991) proposes seven reasons why culture is significant in language learning. The most striking ones can be stated as follows: 1) learning culture gives students a liking for the people of that culture, 2) studying culture increases students' interest and motivates them to learn foreign languages, 3) learning about different cultures helps to avoid the stereotypes.

Culture is therefore a crucial component of teaching English as a Foreign Language (EFL). The goal behind teaching culture in EFL should be fostering intercultural communicative competence among learners, rather than propagating or emphasizing the superiority of the target culture over native culture. Thus, as Thomas (1983) states, so as to understand 'what is meant by what is said' a language learner should know pragmatic features of a language which come with cultural awareness of the target language otherwise learners experience pragmatic failure and as a result as Bennett (2004) says language learners become fluent fools.

Culture and Language

Teaching culture has been a debatable issue. Some hesitations come out on whether culture should be taught or not (Otwinowska-Kasztelanica, 2011). In fact, that question arises as English was and has been used for imperial goals all around the world. Several studies on linguistic imperialism presented how English was used in different parts of the world for colonial aims and caused linguistic alienation among the natives of different countries (Canagarah, 2011). India and some African countries can be shown as the most striking examples that experienced imperial damages in their languages (Canagarah, 1999; Mufwene, 2007; Phillipson, 1992). However, it should be noted that before English several other languages like Latin, German, French and Arabic were also used in many parts of the world so as to reach imperial aims.

However, there are great differences between these two groups. Unlike the previous dominant languages, now English is a world language. In

many parts of the world, although there is no force to make people learn and use English, individuals voluntarily want to learn English as it is used in many parts of life. To be more precise, now English is the language of technology and thus the language of higher education (i.e. MA., Ph.D.), additionally social media users should know English to understand better and interact more. That's why, although it had started to spread around due to the British Empire's colonial aims, in time English has become a world language for different reasons.

Although acculturation, assimilation, anomie, and extinction of L1 are still the matters to care about while learning and teaching a language (Dastgoshadeh & Jalilzadeh, 2011; Unganer; 2014), now that is not such a strong fear as it used to be, because English is not only specific to English speaking countries. Now it is an International Language (EIL) and it belongs to all its speakers (Kumaravadivelu, 2008).

Teaching a language and integrating its culture into the classroom is not easy for language teachers. So as to present cultural components, first they should elaborate them. Instead of directing students, they should help students to get new perspectives and reach their own decision. They should understand that there are no superior or weaker cultures, all have their own roots from their own histories, but they should realize that there are only differences among nations. Kramsch (1993) states that target language and learners' own culture should be given together for learners to comprehend the target culture. When language learners get in touch with L1 users or when the language materials provide learners with opportunities to form their own meanings rather than being informed by the teachers, then they can then reflect on both the target culture and their own. That's why before teaching the culture of the target language, first language learners should be aware of their own culture, its components and may be the most significantly important of a culture so as to understand the roots that make themselves who they are. When the learners can understand their own culture only then they may have a reason to learn about the other cultures and find a way to understand the differences to have a broader world view and get objectivity (Dastgoshadeh & Jalilzadeh, 2011).

Intercultural Communication Competence

Culture is both stable and dynamic. In time with the change in the world, members of a society may reform, adapt, and improve the culture of the nation. That's why human beings should learn how to keep up both with their own precious culture and also with the culture/s that they get in touch with. As a result of these possible changes, individuals should find ways to understand and attune to the cultural differences.

Intercultural communication competence (ICC) is an umbrella concept which comprises cognitive, affective, and behavioral ability of interactants in the process of intercultural communication (Chen & Starosta, 2000). Interculturally sensitive persons are able to reach the level of dual identity and enjoy cultural differences by gradually overcoming the problems of denying or concealing the existence of cultural differences and attempting to defend their own world views and moving to develop empathic ability to accept and adapt cultural differences (Chen & Starosta, 2000).

Intercultural communicative competence is not an inborn ability; in contrast, it needs to be developed by the individual. The main components of intercultural communicative competence are "knowledge, skills, and attitudes" (Byram, 2020). The first component, knowledge includes (1) knowledge of social processes and individual interactions and (2) knowledge of social groups and their practices in one's own country. The second component is the skills that refer to (1) the skills of interpreting and relating which are defined as students' ability to interpret a document or event in another culture and to relate it to their own culture and (2) the skills of discovery and interaction which refer to recognize "new knowledge of a culture and cultural practices and ability to operate knowledge, attitudes and skills". The third and the last component of the model is the attitudes which "require curiosity and openness for other cultures and readiness to question own values and to avoid prejudices about other cultures (Byram, 2000). Thus, teaching culture has become a matter of integrating intercultural dimensions into language classrooms.

What Does the Term “Fluent Fool” Refer to?

There are different reasons to learn a language that is different from one's own mother tongue. To be more precise, some people learn a language for specific reasons like academic purposes, some others may need a language to fulfill the requirements in state offices (if they are strangers or refugees for example), or just to communicate with the native speakers of the target language. If the only goal is to meet the needs, like answering the questions at a bank or responding to a phone call, then learning functional structures would be enough. In those cases, learning the culture of the target language may not be that necessary because of the limited interaction.

However, these given cases above, do they reflect the major reasons to learn a language in the 21st century? In the past, the answer might be 'yes', but for our contemporary world, the answer is not that clear. Because today English is used as an EIL, thus besides academic and professional needs, main reasons to learn a language might be communicating with the native speakers, trying to get in touch with L1 users in social life, watching movies and series in their original language, or using social media accounts to learn about the world. Therefore, learning basic words and grammar rules will not be enough to know a language anymore, because language is more than them (Kumaravadelu, 2008).

Unfortunately, at schools most of the time teachers' main concern is teaching grammar and vocabulary. That's why although language learners know the rules, they cannot fully interact with that language. Bennet (1993) used a term to refer to this situation. He used the term 'fluent fool' to address language learners who don't know the social and philosophical content of a language and so have problems while interacting with others. Bennet says that (1993:16) 'language does not only serve as a tool for communication, but in addition it is a 'system of representation' for perception and thinking. ' Thus, language learners need culture to figure out the reality of the language.

Studies on Culture & ELT in Türkiye

While searching for the culture related studies in ELT in Turkish context, following studies came to the fore: Alptekin (2002), Önalın (2005), Turkan & Çelik (2007), Çalışkan (2009), Sarıçoban & Oz (2014), Sarıyıldız (2017), Tuna & Razı (2016), Mutlu & Dollar (2017), Baltacı & Tanis (2018), Belli (2018). In these studies, basic concern is about language students' and teachers' cultural awareness and intercultural communicative competence. When some outcomes and suggestions are overviewed, following points gained prominence in these studies:

1. Instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners' lives (Alptekin, 2002:63).
2. Some differences were revealed between in-service and pre-service teachers. While in-service teachers stated that they regarded and employed textbooks as the main way of integrating cultural content into their teaching, prospective teachers reported that they were in favor of utilizing authentic materials for culture integration (Baltacı & Tanış, 2018:268).
3. Although teachers tend to focus on sociological aspects of culture (e.g. values, beliefs, traditions) from the general perspective, the culture which they emphasize in ELT classes is made up of more concrete and observable facts such as clothing, food, and body language (Önalın, 2005:228).
4. It was evident that when teachers were led to give a serious thought to the role of culture by such an assessment-based question, they came to realize once more that culture, for them, is either a pedagogic "device that is helpful to learn language" or "to gain new insights." This may also reveal that culture might not be viewed by the teachers as something to be presented in a totally free manner, but rather an aspect to be given in accordance with the learners' needs (Önalın, 2005:230).

5. Learners indicate that English teaching should help learners develop an open mind towards unfamiliar cultures and teachers should integrate culture into English classes as culture teaching enhances learners' motivation and tolerance (Mutlu & Dollar, 2017).
6. Students want to learn target culture and instead of course books, they want to learn cultural information with realia, in pictures and videos (Çalışkan, 2009).
7. Findings show that language learners' level of intercultural communicative competence has a vital effect on their success in language learning and appropriate usage of language. As a result, teachers, curriculum developers, and educational environments should value the learners' sociocultural backgrounds and be careful and sensitive while deciding on the materials and pedagogical approaches for specific contexts of teaching (Sarıçoban & Oz, 2014).

Above mentioned studies show that both language teachers and students have positive attitudes to cultural elements, and they believe in the advantage of intercultural communicative competence in language learning.

On the other hand, with the exception of Damar's (2013) study, no data was found in the studies reviewed for this study on what language learners know about the target language culture, especially the British culture. Therefore, this study is important to show the current cultural awareness and competence of language learners in Türkiye.

Methodology

The purposive study was conducted in a state university preparatory school in Ankara, Türkiye. As more proficient students take their places in C level, the participants of this study were selected from the voluntary C level students.

The research was designed as a mixed method study. Thus, both qualitative and quantitative data were collected from the participants. While 50 students answered a questionnaire and participated in the quantitative part, 20 voluntary students from these 50 students joined in face-to-face interviews and contributed to the study in the qualitative part.

In the quantitative part, a questionnaire developed by Çalışkan (2009) was adopted; some changes were made according to the needs of this study. The final version of the questionnaire consisted of three parts. The first part was used to obtain demographic information of the participants. In the second part 13 questions were used to find out the students' preferences regarding the integration/use of culture in language teaching. In this part, to get more detailed information, most of the questions had more than one option, so that the students could choose one, two or three options among different alternatives. Finally, in the third part, 15 Likert 5 scale questions were used. SPSS (Statistical Package for the Social Science) version 22 was used to see how reliable these 15 questions were. The reliability coefficients for these 15 items were calculated as $\text{Alpha} = 0.786$. This result proved the reliability of the survey.

In the qualitative part, 15 questions were used in semi-structured interviews to find out what the students specifically knew about British culture. To reach the data, the interview transcripts of 20 students were analyzed by the researchers of the study, then codes were identified and categorized, and finally themes were defined.

Quantitative Data

As mentioned above, the first part of the questionnaire was designed to obtain demographic data of the participants. However, as analysis of variance (i.e. the relationship between gender, nationality, level of education or cultural awareness) is not used in the present study, the analysis of the quantitative part will start with the second part.

Data gathered from part 2

The first aim of this study is to understand the perceptions of the students about the use of culture in the language classroom. Thus, in part two, students answered 13 items to show their preferences. To begin with 92% of the students (n=46) showed that they want to learn British/American culture; besides this 96% of the participants (n=48) declared that cultural elements should be included in language learning. These results are significant to see students` stance on learning the culture of the target language.

To get the details on this point, students answered the following question `What should be the main aim of presenting culture in language classes? `. Gathered data is presented in the chart below.

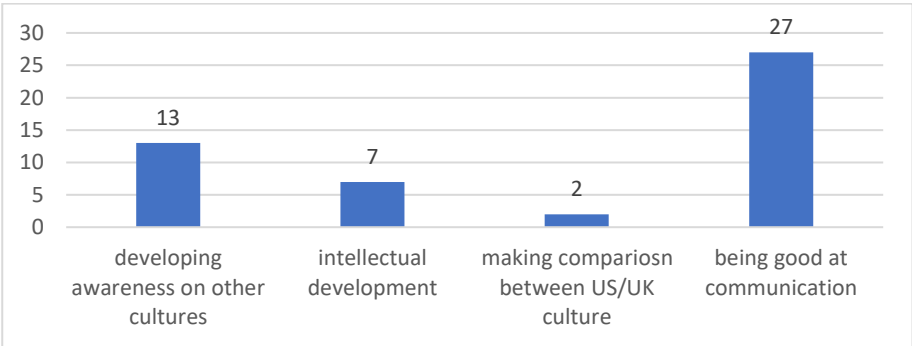


Figure 1. The main aim of presenting culture in language classes

As can be seen in the table, students emphasized that the main aim of presenting culture should be to improve students` communication skills.

Next, when students were asked about the topics that should be included in language classes, they chose the following options that are presented in chart 2.

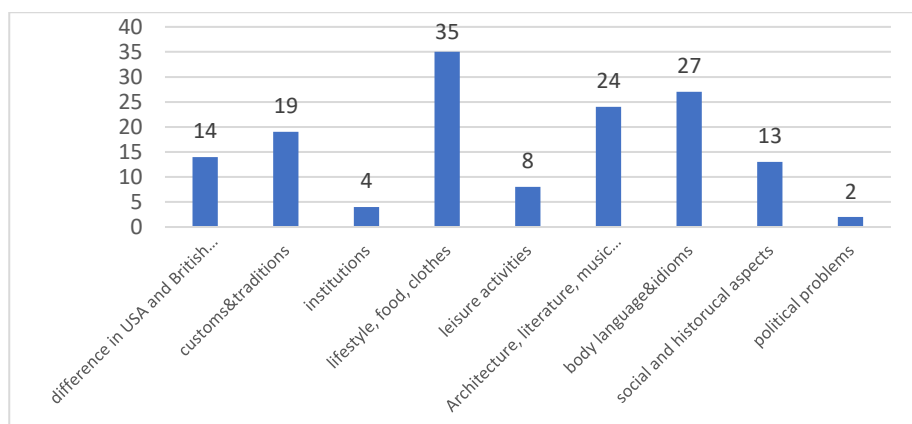


Figure 2. Topics that students want to have in language classes to learn about British culture

As it can be seen in the chart, the most favored topics are lifestyle, food, and clothes; body language and idioms come next in the list, and the third topic that students want to learn about the target culture is architecture, literature, music, and art.

When students were asked to define culture, the following two options came to the fore: “The system that is reflected by the media, cinema, music, literature, and art of a community” and “The characteristics of home life, the nature of the family and interpersonal relations in a community.” Each of these options was chosen by 32% of the students (n=16), which in total makes 64% of the overall preferences.

Students also declared that when they are provided with cultural information, their reaction would be positive (n=21, 42%) and analytical (n=25, 50%) which means they analyze and compare target culture with their own.

Followingly, the answers reflected that for students B2 and C levels are the most appropriate ones to get cultural information. Adjunctly, students wanted culture to be introduced within the following sources that are presented in the chart below.

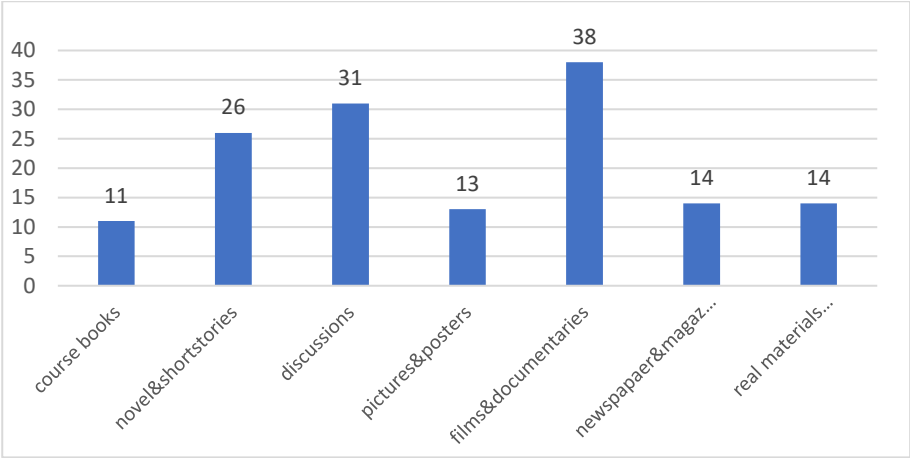


Figure 3. Sources to introduce culture in language classes

Students were also asked if there are any advantages and disadvantages of learning culture in language classes. While 74% of the students (n=37) declared it as an advantage in language learning, the remaining 20% (n=10) preferred the disadvantage option. In the following two charts, details about those two questions are presented.

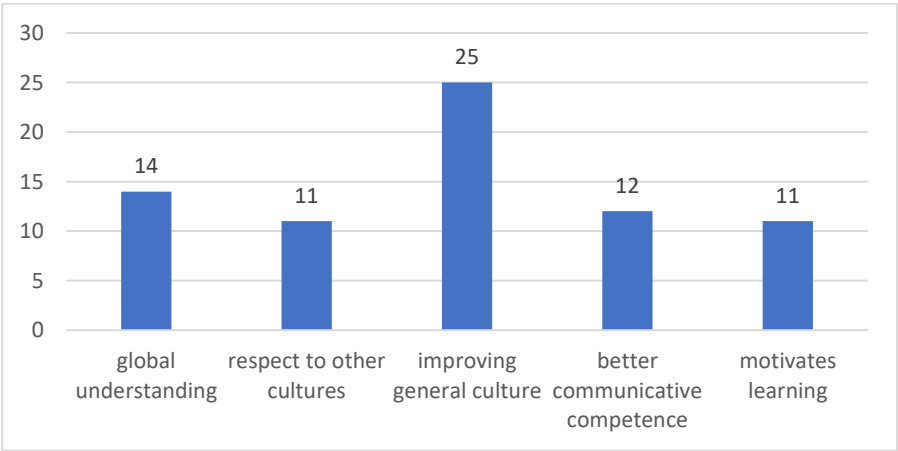


Figure 4. Advantages of learning culture according to students

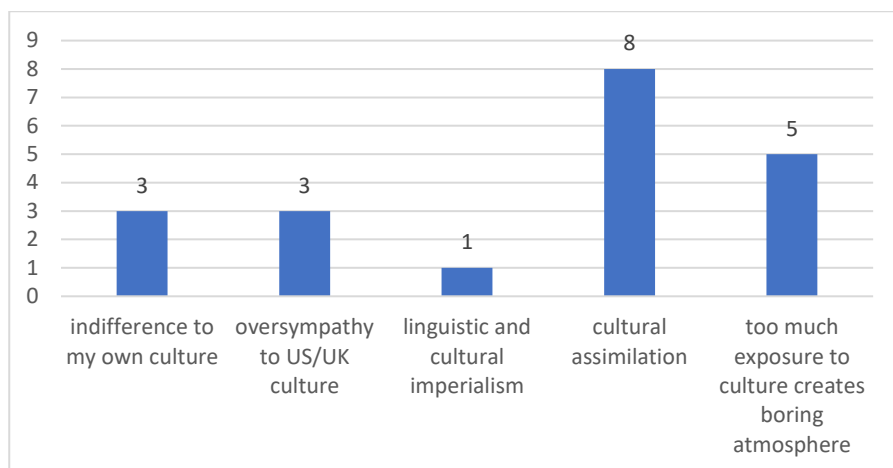


Figure 5. Disadvantages of learning culture according to students

Finally, when students were asked if cultural information should be assessed, 78% (n=39) of the students chose the option: 'Yes, because culture and language are inseparable.'. This shows that the majority of students want to be graded with cultural domains.

Data gathered from part 3 (Attitude scale)

In the last part of the questionnaire 15 questions in the Likert 5 scale were used (Strongly Disagree, Agree, Not decided, Agree, Strongly Agree). In this part it was aimed to get the data about students' attitudes towards not only learning target language culture but also different cultures in language classes. Additionally, results obtained from the third part were also used to see if the answers were consistent with part 2. Reliability coefficients for those 15 items were calculated as Alpha = 0,786 which showed a consistency within the scale.

To begin with, confirming the responses given in the second part, in the 15th item students declared that they should learn about the target culture in language classes. As can be seen in the chart below, 70%

(n=35) of the participants showed a strong stance on learning culture in language classes.

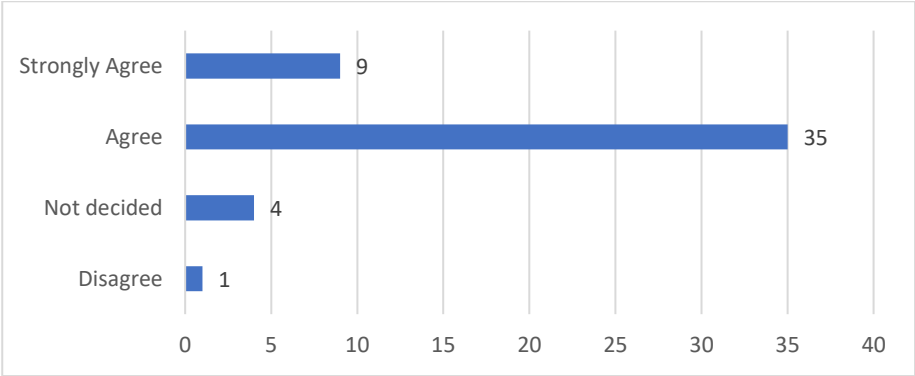


Figure 6. If culture should be learnt in language classes

Followingly, as they are interrelated and supporting each other, items 16, 17, and 22 are presented together in the chart below. Statements in these three questions were as follows:

Item 16: Language teachers should focus only on the teaching of language, not culture.” Item 17: Cultural content is an element of the foreign language teaching program.

Item 22: Learning the cultural elements of the target culture should be a must for the learners.

Results clearly show that students want their teachers to focus on culture and also in line with this response, they also prefer having cultural elements as an indispensable part of their learning process.

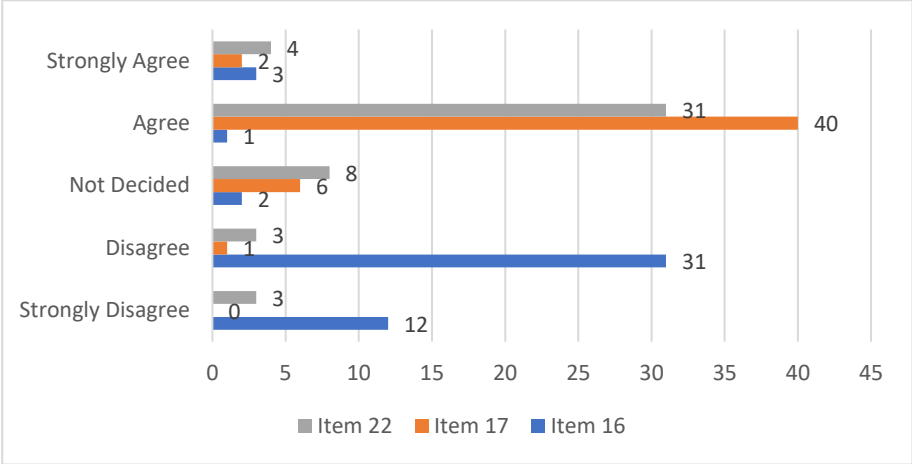


Figure 7. Responses to items 16,17 & 22

Furthermore, in item 20, as the chart shows, 70% (n=35) of the participants emphasized that language teachers should be well equipped in culture. Keeping the answers in mind, data presents that students want to learn culture in their language classes with the support of culturally well-equipped teachers.

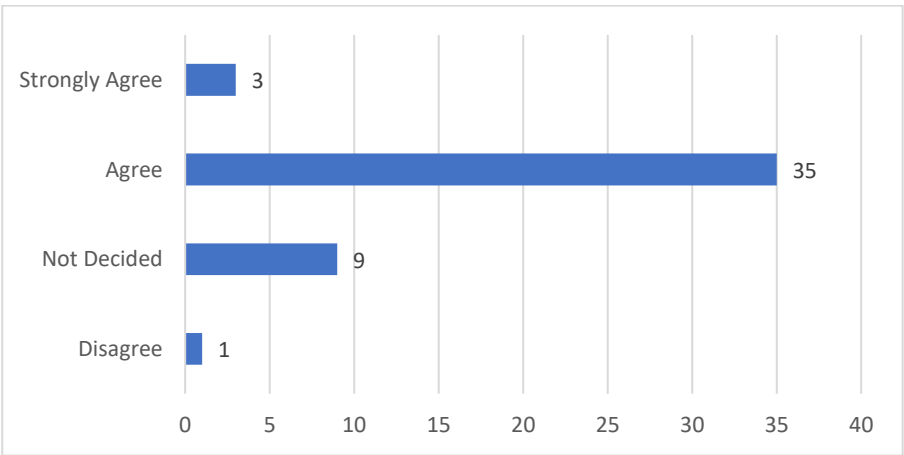


Figure 8. If language teachers should be well equipped in culture

When it comes to intercultural perspective, results showed parallelism with the previous part. Items which focus on learning cultures of the other languages besides English also reflect students` positive stance. In accordance with learning target language culture, participants` answers supported that learning about different cultures would improve students` intercultural competence.

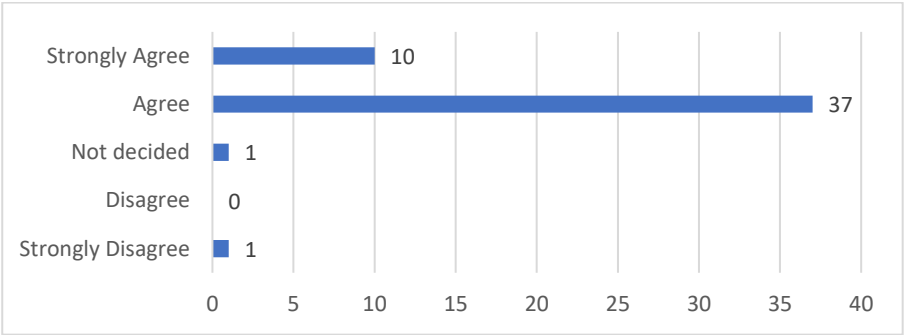


Figure 9. If students want to learn different cultures other than the target language culture

Confirming previous answers, students accept that learning about different cultures gives them new perspectives.

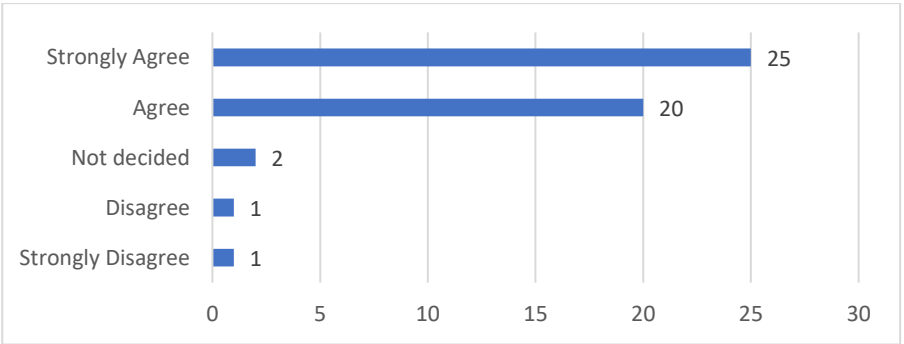


Figure 10. If learning different cultures give students new perspectives

Finally, in the last question of part three, students responded to the item 'I do not need to learn about different cultures.' Like former responses this result is also consistent with the previous answers. Answers once more emphasized that students wish to learn about different cultures.

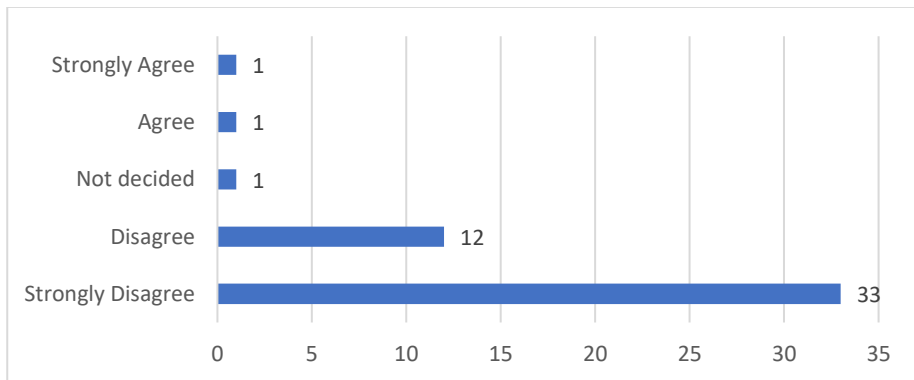


Figure 11. If students do not need to learn about different cultures

Qualitative Data Analysis

To make a short summary and clarification, it should be noted that the origin of this chapter study started with an assumption. It was that: Although they undergo English education for more than 10 years, Turkish language learners do not know enough about target culture. Thus, as Bennett (2004) claims those students have a potential to be fluent fools. Hence, the first aim was to prove whether this assumption was true. Next, if the assumption were true, the second goal was to offer some precautions and make suggestions to overcome the problem to raise students' cultural awareness and intercultural communicative competence.

To test if that premise were true, a study with two steps was prepared. In the first step of the study, students' beliefs and attitudes on culture were questioned. Gathered data showed that students have positive

attitudes on learning culture in ELT classes. Then studies for the second step started. In this step 20 volunteers who also answered the questionnaire in the first part participated in the semi-structured meetings. While 17 of the participants (85%) were female, 3 of them (15%) were male and finally all participants were Turk and C level students who get language education at a government university preparatory school.

In these interviews students answered questions which were merely on British culture (see the Appendix 2). As a starting point it should be noted that findings of the study are rather significant to see participants' competence level in British culture.

In culture studies Big “C” and Small/Little “c” terms are used and they refer to two different components of the culture. Big “C” culture encompasses easily observable events and statistics related to art, history, education, festivals, customs, etc. Examples of Small “c” culture, on the other hand, include sociocultural values, norms, beliefs, assumptions, etc., which are less visible (Rodríguez & Espinar, 2015, Damar, 2013). Depending on these definitions, in this research students gave responses to the questions on observable cultural elements in other words on Big “C” elements. Thus flag, literature, idioms, celebrities, TV programs, cuisine, festivals etc. were the topics that students commented on.

To begin with, there were three topics that students knew nothing about or what they knew was wrong. These topics were:

1. The colors and the shape of the flag of England
2. Difference between Britain, Great Britain, and the United Kingdom
3. Festivals held in England

It is obvious that the first and the second questions were related to general culture. A person who does not have formal training in language may even know them. However, unfortunately those 20 C level students

at higher education, after nearly 10 years of language training, could not answer these questions correctly. Especially when they were asked the difference between Britain, Great Britain and the United Kingdom, students could not make a differentiation. Hence coloring the flag of England as "... blue, red, and white with a cross in the middle" was something expected.

When students were asked about the use of idioms, reading British novels and whether they know any short stories; their answers showed how limited their knowledge was in these areas. Moreover, when students were asked about the use of idioms in their speeches, the answers showed that although they use idioms & proverbs in Turkish, they have difficulty in using them in English. Some of the responses on idioms were as follows:

Student 10 (here after S10): "I cannot use much of what I know in English. I can't figure out where I should use idioms. I'm trying to complete the sentence in the simplest way. I may use them when I'm not excited."

S6: "If I learn an idiom, then I try to use it, but I don't know much. We know little because we always study vocabulary and grammar, but we don't focus too much on daily conversation."

S18: "I don't know where to use them because I am not good at daily speech. If I were living there, I might have used them."

Additionally, "Piece of cake, easy busy, have a seat, none of your business, keep your nose out, no pain no gain, early bird catches the worm, fire up, break the leg, I'm rusty" were the idioms mentioned by the participants.

So as to learn if students read in English and know any writers/poets, different questions were directed. Obtained data showed that most of the participants do not read much in Turkish and correspondingly they also do not prefer or spend time on reading in English. For example, S14 declared that although she had been learning English for nearly ten years, she had not read 10 books in total. Similarly, S17 stated that

despite having a desire to read, his level was not high enough, but he tried to motivate himself.

As *reading habit* and *writers/poets* were interrelated topics, expecting students to know different authors or naming some short stories would not be that meaningful. Nevertheless, related questions were directed anyhow. As can be guessed, only three students could give author/poet names and they were Shakespeare, Agatha Christie, and Oscar Wilde. *Jane Eyre* and *The Portrait of Dorian Grey* were the only book names given by two students. Besides these, two different students mentioned Robin Hood and one student mentioned King Henry as short story samples. S2 expressed that “I don’t enjoy the songs in English as I do in Turkish. It is also the same for poems. I understand Turkish immediately and enjoy poetry somehow, but English seems like a very plain script.”

When students were asked whether they like watching TV programs (series, movies, talk shows etc.) famous in England, a great majority of the participants accepted that they do not watch in English. On the other hand, some of the participants announced watching something in English, but they declared their indifference to the origin of the country. Finally, the following programs “*Peaky Blinders*, *Sherlock*, BBC news and football league” were uttered by four different students. Each of these programs was followed by an individual student. When the overall responses are put together, it can be concluded that students do not prefer to watch in English. Students’ reactions and answers clearly showed that watching something in the target language is not free time or a leisure activity for them. They take it as an obligatory, extracurricular activity just to improve their language proficiency. In fact, this result can be nominated as a topic to explore in another study.

Being familiar with any famous person (singer, actor, politician, scientist, sportsman etc.) was another topic that was questioned. Queen Elizabeth, Princess Diana, King Charles, Tom Holland, Agatha Christie, Daniel Radcliff, Shakespeare, and Oscar Wild were the ones uttered by the participants. While Queen Elizabeth was mentioned by four and

Shakespeare was mentioned by two different students, each of the others was announced by one single participant. Like previous TV program related questions, students stated that they knew some celebrities, yet they did not know their nationalities. For example, S15 said that “Of course I know some people, but I cannot name them as British.”

As cuisine is one of the most attractive components of a culture, one of the most intriguing topics was British cuisine. Nevertheless, 7 students accepted that they know nothing about British cuisine. The remaining 4 students said they knew tea and especially tea with milk. S17 replied like that: “The only thing that comes to my mind is tea with milk. I do not know any specific meal.” Besides tea, 2 students gave information about their breakfast. S4 said that “Bean, it is for breakfast with bread, hot dog, bacon, black pudding and tea.”. Lastly, some students commented like this:

S10: “I don't know the difference between American and British cuisine. I feel as if they are cooking and eating light things. I mean, they all look fit. As if they are paying attention to their physical features.”

S9: “I assume that they only eat packed food but honestly speaking I have no idea about what they eat.”

What students know about famous places was the following topic. 7 students said that they could not name any specific places from England; one student mentioned Manchester\ Oxford\ and Newcastle besides London; three students named London and Big Ben; and four other students showed London's Eye as a tourist attraction.

Besides aforementioned points, British accent was another topic to be questioned. To begin with none of the participants could name a specific accent like Cockney, Scouse, or Posh English. Followingly, only two students said they knew nothing about British accent. However, the remaining participants gave different responses. Some of them are presented below.

S10: “I take them a little arrogant. For example, why do they use ‘aubergine’ instead of ‘eggplant’, why? No need! They also pronounce ‘little’ with a stress on ‘-t’, why?”

S13: “Understanding the British accent is easier than the American accent.”

S15: “Their accent affects me a lot. I think it is so noble though I cannot understand them.”

S16: “I like their accent, but it is difficult to understand.”

S17: “They are speaking in a different way. “A bottle of water” for example (with a stress on /-t/), they pronounce it quite differently than Americans.

Summary of the Study

Results obtained from the quantitative part showed that language learners have positive attitudes towards learning not only target language culture, which is English in our setting, but also other cultures. They perceived culture as an advantage to improve their language competence and also as a support to gain new perspectives on the world.

Correspondingly students showed that they need culturally competent teachers who can use sources/activities like movies, discussions and reading materials such as novels & short stories to carry them to desired proficiency level.

However, qualitative data unfortunately proved that although students have all expectations and wishes, what they know about British culture is quite limited. Interviews clearly demonstrated that in our language education settings we graduate fluent fools. As language teachers who have taught English for nearly 20 years at different levels like secondary and high schools and also at higher education, accepting this reality is so disappointing for us. Unfortunately, interviews clearly proved that as

language teachers, we could not even teach Big “C” elements, so no need to talk about Small/Little “c” features which basically give information about unwritten cultural rules.

Suggestions to Raise Cultural Awareness and Intercultural Communicative Competence

Language is just like a mirror that reflects its national culture. As language is the carrier of the culture, the culture attaches itself to the language. Thus, cultural awareness directly influences students’ linguistic competence to a large extent. It’s of great significance to enhance students’ cultural awareness so as to cultivate and improve their linguistic competence (Wang, 2018). One of the aims of the language classroom is the development of learners’ intercultural competence, which may be defined as the ability to interact effectively with people from cultures other than one’s own (Guilherme, 2000). Intercultural communication can also be explained as the ability of an individual’s understanding of key issues involved in the communication of language in culturally different contexts (Soomro, Kazemian & Mahar, 2015). Thus, once students understand the value and the impact of cultural domains in language learning settings then learning can occur thoroughly and they do not get fluent fools.

Human beings may have various reasons to learn a language. Some of these reasons can be having a high grade on an exam, winning a competition, earning more money, or having a prestigious job. But can curiosity be one of the most motivating and meaningful reasons to learn? There are several studies on learning and curiosity, Dubbey, Griffiths & Lomrozo (2019), Menning (2019), Phillips (2014), Pluck & Johnson (2011) are only some of them. In his study Menning (2019:35) says that “... *In educational contexts, curiosity has been valued in various ways, from Dewey (1910) who saw it as a natural resource in the training of thought, to Piaget (1969) who connected it to cognitive development, to Freire (1998) who saw it as an ingredient in his*

liberating pedagogy.”. By the same token Dubbey, Griffiths & Lomrozo (2019:2) state that “... According to the theory, people’s curiosity is evoked whenever they perceive an opportunity to increase the value of their knowledge (i.e., topics that either increase understanding or perceived usefulness).”

Taking curiosity as the starting point, arousing students’ interest can be the most significant precaution to prevent graduating fluent fools. In order to learn a language and its culture students need a motive. McMillan & Forsyth (1991) made up the model below to explain what makes students learn.

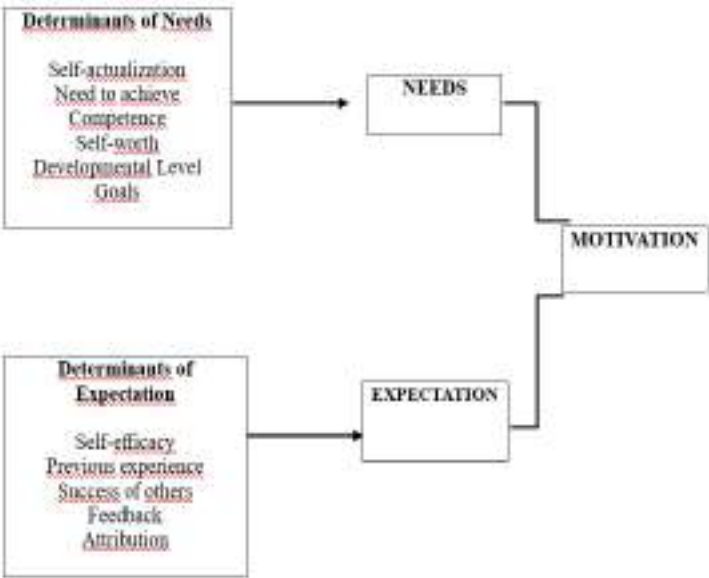


Figure 12. A heuristic model of college student’s motivation by McMillan & Forsyth (1991)

This model is based on the premises that academic learning is primarily a cognitive activity and that students’ motivation is heavily influenced by their thinking about what they perceive as important and what they

believe they can accomplish (McMillan & Forsyth, 1991). In accordance with these findings and assumptions, the first suggestion to increase students' cultural awareness and intercultural communicative competence should be awakening their curiosity which in turn will trigger their motivation and desire to learn the language. As the world gets unified and technology advances, learning about others gets easier. That's why if teachers can combine this ease with curiosity, getting positive results would be unavoidable.

Williams & Snipper (1990) have identified three types of literacy that language learners need to develop in the second language: functional, cultural, and critical literacy. While the first one refers to the ability to read and understand everyday written materials such as newspapers; cultural literacy refers to understanding texts within their sociocultural context by keeping attitudes of the society in mind. Lastly, critical literacy refers to the ability to understand the actual message the author intends for the reader. Thus, cultural understanding is significant for language learners to reach the highest level of literacy. Unfortunately, contrary to this finding, during the interviews S17 said that: "I did not see anybody reading in English around me, also I did not have a desire to read". Taking the findings and this comment to the ground, the second suggestion would be emphasizing the reading skill more. If both in class and extracurricular reading activities which increase students' curiosity could be planned according to students' preferences, motivating results can be achieved. Alter and Ratheiser (2019) defend that literature allows students to experience and use language creatively and in a meaningful manner. By doing so, students gain valuable insights to other cultures and diverse lifestyles, which, in turn, opens new perspectives to understanding the self and the world. It also provides an opportunity for students to develop empathy and tolerance while creating incentives for understanding otherness (Alter & Ratheiser, 2019).

Followingly, the significance of the pragmatics should be taken into consideration. As Farnia & Rozina (2009) says, since pragmatics is the study of language in use, and some features of languages are culture-

specific, when it comes to the study of another language, contrastive pragmatic studies can help EFL teachers become aware of cultural differences in language usage. If language teachers would be aware of the pragmatic dimension of the target language, then they can contribute to students' learning processes more. Using real life materials like sitcoms, movies, plays can be effective to give an insight on pragmatic components (Abbaspour, Nia & Zare, 2012). A supporting comment on this idea was given by S18. The interviewee offered watching sitcoms at some points in the syllabus due to their pragmatic benefits. S18 also stated that "I think language cannot be learnt at school. Watching is the best way to comprehend the life and the language of the targeted country". That's why the third suggestion can be using real-life audio-visual sources like songs, movies, series, or TV programs. As all these can contribute to understanding the pragmatic use of the language, it will concurrently contribute to raising cultural awareness and intercultural communicative competence.

Risager (1998) describes four approaches to the teaching of culture, namely the intercultural approach, the multicultural approach, the trans-cultural approach, and the foreign-cultural approach. When teachers learn and use intercultural and multicultural approaches, students not only become aware of other cultures but also, they deeply understand their own by making comparisons which help them gain a broader perspective. Therefore, the next suggestion is to adapt these two approaches interchangeably in the curriculum. If teachers can use intercultural and multicultural approaches effectively, then learners may reach a win-win opportunity. To be more precise, when they learn about others, they may also start questioning and understanding their own and become aware of their precious domains which will finally bestow to their cultural awareness and intercultural communicative competence.

Although the importance of culture in language classes is known to any teacher and anyone who has something to do with language teaching, teaching of culture is somewhat limited and is not optimally fulfilled (Abbaspour, Nia & Zare, 2012). Lack of time, need for designing a

cultural syllabus, preparing/using different techniques/activities, adapting culture specific topics into materials can be some of the primary reasons for this problem (Abbaspour, Nia & Zare, 2012). Thus, educating and motivating teachers to integrate culture into classroom settings will be the last suggestion to raise cultural awareness and intercultural communicative competence. In fact, another study on language teachers' cultural awareness is also completed, but it will be the topic of the next print.

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CHAPTER XI

**THE IMPORTANCE OF PRAGMATIC COMPETENCE IN
INTERCULTURAL COMMUNICATION**

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ABSTRACT

This study focuses on the importance of intercultural pragmatic competence in cross-cultural communication. The acquisition of intercultural pragmatic competence is crucial to learning a foreign language. Knowledge of a foreign language does not give confidence to the speakers, who are representatives of various cultures. Unawareness of accepted norms of conduct in different cultures can lead not only to difficulties in communication but may also disrupt contacts between people. However, intercultural pragmatic competence allows the speakers to find appropriate words in typical situations. The interest to a new culture motivates learners to study abroad and to adopt to the rules of a chosen country. Furthermore, pragmatic competence in a foreign language helps to avoid misunderstanding between foreigners. The formation of intercultural pragmatic competence involves the possession of rules and skills of communication in a foreign culture. Different approaches in learning process such as PBL, case-study, role-play, games can help to form the pragmatic competence of learners. Intercultural pragmatic competence means comprehension of national and cultural values, capacity to use speech patterns in conversation. Linguopragmatic is the branch of pragmatics that investigates the utilization of the language as the means of communication. The theory of speech acts allows us to investigate the intention of the speaker and to analyze the pragmatic component in the meanings of words. The speakers have different intentions in communication, choosing words and sometimes giving them new meanings. There are situations when the used words do not coincide with the meaning of the used expression. By analyzing the situation or context, we determine the intention of the speaker and the pragmatic component of words. If people know the traditions and customs of representatives of another culture, they will not be shocked or surprised. For successful interaction, we need to learn and respect foreign cultures. Intercultural pragmatic competence is vital not only in the education process. A deep understanding of foreign cultures provides mutual respect and benefits business too.

Keywords: pragmatic competence, intercultural communication, linguopragmatic, comprehension, situation, culture.

INTRODUCTION

The pragmatic competence is one of the crucial competences that is necessary in learning a foreign language. When people study foreign languages with the aim to develop business relationship with foreign companies or intending to continue education abroad it is vital to learn foreign culture too. The objectives of modern foreign language methodology is not only to provide knowledge of a foreign language, however it is important to develop pragmatic competence of learners. The vast majority of people realize the importance of English in their lives and connect prospects of their personal growth with this language. Furthermore, English is “considered as the global tool of communication” (Köksal & Ulum, 2021, p. 131). The interest in learning the English language is rising; however, teachers have challenges in teaching the language. The main task of a teacher is to make the learning process interesting, to motivate students, and to make them feel confident in the use of the language.

There is a big variety of technologies to teach reading, writing, listening, and speaking skills. Learning languages is essential to people's lives. Especially now when technology is developing rapidly and a lot of information comes in a foreign language. It is obvious that, in order to be able to expand the horizons or obtain the useful information in English, knowledge of this language is necessary. English also remains the world language and interest in language learning is constantly increasing. In this paper, we would like to focus on teaching English. Also now, there are many different technologies in teaching the English language. During the pandemic and after pandemic time we learned new approaches in teaching a foreign language. For example, blended learning as one of the new types of training was new for us 2 – 3 years ago. Of course, every approach to language learning has advantages and disadvantages. It is obvious, that online teaching, blended learning and hybrid learning become more and more popular in the modern education. Special attention is being given to the development of “soft” and “hard” skills of learners. Tevdovska (2023) investigated “soft” and “hard” skills in her work and according to

Tevdovska (2023), companies that hire employees consider soft skills as vital skills and soft skills are just as important as hard skills (Tevdovska, 2023). A need arises to train teachers who will be able to use interdisciplinary approach to learning process (Syahril, 2019).

In order to be required on the labor market “soft” and “hard” skills of learners must be developed.

It is important to use interactive lessons, to involve all students in the learning process. The use of interactive teaching methods increases the motivation of students. Many authors write about the positive impact of the use of interactive forms of learning on the educational process (Dudkina & Zasedateleva, 2019).

Many researchers investigated the problems of intercultural competence. The use of PBL, case study, role-play, projects, games can contribute to the formation of intercultural competence.

The competencies of a foreign language teacher have been discussed for a long time. So, many scientists devote their researches to the problem of competencies (Jamilah Sulaiman* & Siti Noor Ismail, (2020), Kunanbaeva, (2010), Kim, Raza & Seidman, (2019), Sudarmo, (2021). According to Jamilah Sulaiman* and Siti Noor Ismail (2020) “a competent teacher is the one who benefits his students” (Jamilah Sulaiman* & Siti Noor Ismail, 2020, p. 354). Therefore, the task of teachers is to conduct interactive lessons, to help learners to develop their creativity, to encourage them.

Zolotov (2020) considers the pragmatic competence as the ability to produce and interpret statements taking into account the social, socio-linguistic and socio-cultural context of interpersonal interaction. The pragmatic markers are given in his work as the set of linguistic means of language, which does not carry meaningful information in statements, but serves for organizational purposes, expressing the speaker's evaluative position on the subject of the statement and simplifying pragmatic interaction (Zolotov, 2020). To have a good level of knowledge in grammar does not mean that learners will have

successful communication with native speakers (Dina M. Hammouri & Rajai, (2023). It is crucial for the learner to be able not to behave like a native-speaker, however learners must be able to define the similitudes and distinctions between their own and foreign cultures. Byram (1997) analyzed 6 competences, which are given in the work of van Ek's (van Ek, J.A. (1986) *Objectives for Foreign Language Learning*, Vol. 1: Scope. Strasbourg: Council of Europe): linguistic, sociolinguistic, discourse, strategic, socio-cultural and social. Linguistic competence is connected with the capacity to “produce and interpret” sentences, discourse competence is defined as the ability to utilize rules in the analysis of the text and socio-cultural competence is characterized as the ability of a person to be able to communicate in a situation, that is different from his culture (Byram, 1997).

The competences of learners are discussed in modern works too. Sagintayeva et al. have defined competences that are relevant for Kazakhstani labor market: communication, interpersonal communication skills, digital literacy, critical thinking skills, language competence, mathematical competence, global competence and other competences. According to the scientists, global competence includes intercultural competence (Sagintaeva et al., 2021). Thus, intercultural competence is required not only in interpersonal communication, however, it is also one of the most important competences that is necessary for the work at company, for collaboration.

According to Kunanbayeva (2010), intercultural-communicative competence is basic competence in foreign language education. Intercultural competence is considered as the ability to interact with the representatives of various cultures. The term “intercultural competence” is represented in the work of the scientist as an object of formation of intercultural-communicative competence. Kunanbayeva (2010) suggested the structure of intercultural-communicative competence, that consists of following subcompetences: linguoculturological, social and socioculturological, conceptual, cognitive, person-centered and communicative (Kunanbaeva, 2010).

People need the pragmatic competence in all spheres of life. For example, wedding ceremony in Kazakhstan, to marry Kazakh girl, one must be aware of customs and traditions of Kazakh people. According to the traditions, there is a rite of matchmaking in Kazakh families when parents and relatives of a groom go to bride's parents to ask permission for marriage. As a rule matchmakers come to bride's house with gifts and sweets and they are also treated with respect. The main matchmaker is served a sheep's head as a sign of respect. People, who know this custom accept it calmly in comparison with them who are unaware of it. However, some people do not follow all traditions and customs and there is an impact of foreign culture too and consequently there are changes in customs.

The development of international relations, globalization, Internet, social media allow people from different countries to communicate. It is possible to move to another country if you can allow you to rest at holidays. It is crucial to learn not only the traditions and customs of the country we intend to visit; people should also learn the rules that are regulated by law. Students must be taught the norms of conduct. For example, the question that you can ask and nobody will confuse in one country is considered as an invasion to the private life in another country. In Kazakhstan, we can ask in conversation if the person whom we are talking is married and in USA, this question will be inappropriate from the cultural perspective. There are many approaches to teaching pragmatic competence such as PBL. Learners who study English can investigate cultural differences between two foreign countries. They can create online site, which can be helpful for travelers in Kazakhstan and for example in USA. Case – study is also one of the most interesting activities for learners. It allows to conduct a survey using Internet. It is obvious that with the development of digital technologies students became more literate and can use different platforms, Google forms to create questionnaires aiming to compare the attitude of people-representatives of various cultures to situation. For example, students of Master's degree program "Foreign Language: two Foreign Languages" of K.Zhubanov Aktobe Regional university were suggested to investigate different topics related to the discipline "Competence of

the teacher of the 21st century from the point of view of intercultural communication”.

Among the topics they researched were “Competences of the XXI century English teachers in Kazakhstan”, “Formation of intercultural competence of English teachers “The implementation of cultural education in ELT”, and “Intercultural learning activities for the formation of communicative competence of future teachers in a trilingual educational environment”. Students tried to study theoretical material and analyze the practical part of their works. In the research work “Competences of the XXI century English Teachers in Kazakhstan”, students used questionnaires to analyze the competences of English teachers in schools.

According to Sagintayeva et al. (2021), good assessing must be available for all learners, all students must have equal opportunities to demonstrate their achievements. Assessing must encourage involvement, learning, progress.

To evaluate the projects of students in the discipline “Competence of the teacher of the 21st century from the point of view of intercultural communication” I have developed rubrics. Students got rubrics and tasks at the beginning of the semester. It gave them opportunity to know how they would be assessed, how to prepare the project. To use rubrics to measure the contribution of participants of project is beneficial. There have been defined criteria for assessment. Some of the requirements to the project were to conduct a survey, to analyze, to support analysis with the information, to observe, contribute to teamwork, to demonstrate the knowledge of the subject, to use diagrams, to use sentences without grammatical errors, to devote the projects to the challenges of our region. The use of project work at the learning process is beneficial to develop soft and hard skills of learners, such as ability to work in a team, responsibility, the capacity to use digital tools to analyze. The task of English teacher is not only to develop all four skills of learners: writing, listening, reading and speaking, but also to teach learners to collaborate, to support each other,

to teach them to solve problems together, to interact. The use of project work allows to achieve the aim of the lesson. There are different activities that can be used at the lesson to develop skills of intercultural communication. According to Moiseeva and Beljaeva (2020), there are practical, educational and cultural aims. Practical aims are connected with the use of a foreign language, educational aims are the development of “mental abilities and intelligence in the process of learning the foreign language” (Moiseeva & Beljaeva, 2020). As we have mentioned before, culture is the most crucial thing in the learning process. Learners study the culture of foreign country. The investigation of foreign culture allows learners to understand the use of the language, to accept foreign culture and to adopt to a new culture. It also allows learners to expand their horizons. The study of foreign culture is important because many young people go to study and work abroad. It is impossible to study a foreign language isolated from the culture. Learning foreign culture helps students to compare our culture with foreign culture and allows to comprehend it better. As we know, for example, there are differences and sometimes similarities between cultures. We express our culture through the language. Moiseeva and Beljaeva also pay attention to the principles of foreign language teaching: such as “consciousness, activeness, visibility, consecutiveness” etc. (Moiseeva & Beljaeva, 2020).

The use of group work in teaching process has benefits. We think that the use of group work at the lessons of English contributes to the development of teamwork and leadership skills by learners. Especially, when teachers of English conduct their lessons using work in groups they have to define a leader in each group. The learners with good academic performance are usually chosen as leaders of groups. It is important to discuss the rules of group work with the members of group. At the lessons, it is important to ask learners of groups to choose a leader and to explain to students the rules of leaders. We always discuss the rules at the beginning of the semester, and at lessons, we just remind them. For instance, the rules for leaders are to be attentive, to give opportunity to speak to all members of the group, to divide tasks. The members of groups have their rules such as to listen to each other, not

to interrupt each other, to respect each other and not to dominate. Because we as teachers often face this problem, when one student dominates and does not give opportunity to his or her groupmates to express their opinions.

Karlinskij (2009) analyzed methodology and paradigms of modern linguistics. In his work the scientist analyzed distribution method, transformational method, comparative method, principles of teaching a non-native language (Karlinskij, 2009). In our investigation we use literature review, observation, generalization of pedagogical experience and survey. According to Karlinskij (2009), the principle of communicative teaching is one of the main tasks in foreign language education. Linguistic and cultural principle of teaching are based on the close connection between language and culture (Karlinskij, 2009).

Culture is connected with the language. When people are interested in learning a foreign language they should study the culture of the country of the language being studied. It is clear, that knowledge of the culture allows to understand customs and traditions of foreign country. From the observations, it is clear that to work in a team has benefits. Students try to make good presentations. There are always students who are shy, unconfident and the use of group work is one of the most efficient ways to engage all learners into the learning process. Burke (2011) in her article “Group Work: How to Use Groups Effectively” tells us about drawbacks and benefits of the use of group work. According to the author, learners in group can work with a large information; students are creative in team work; and it is easy for students to perceive and comprehend information in group and learners are satisfied with the learning process in comparison to those students who do not work in groups. Burke (2011) also writes that work in team is beneficial for students in their future life. The author also empathizes that there are some challenges in the use of group activities. For example, misunderstandings when some students do not agree with the solution of a problem, but they do not want to argue and agree with them. There is a challenge when a student does not give opportunity to groupmates

to speak and dominates. Sometimes there are students who do not want to work and contribute to the work of a group (Burke, 2011).

Work in group or teamwork is one of the most vital approaches in conducting a lesson. Schmutz et al. (2023) describe “teams as identifiable social work units”, these units can consist of several people with different “characteristics”. According to opinion of these scientists, “characteristics include” collaboration, aims, defined “roles and responsibilities” (Schmutz et al., 2023, p.2). Group work really encourages students, they learn to be responsible not only for themselves, but for their groupmates too. In my opinion, the use of group work at the English lesson has more benefits both for teacher and for student. Teacher involves all learners to work, to learning process. The learners are not ashamed and not afraid to make mistakes in speech, pronunciation, because they feel support of group members, who are interested in general success. Now we are talking about the fact that students themselves should be responsible for their learning. Group work allows students to adapt to new rules of conduct. The use of group work to develop writing, speaking, listening and reading skills is beneficial for learners. Participating in group work they learn to adapt the new rules, to respect each other and group work also requires responsibility and promotes development of mutual respect, also working in group develops leadership and teamwork skills that are of great demand in today's labor market.

Masood Fathi et al. (2019) write about the responsibility of higher institutions for their learners' capacities to be able to meet the requirements of modern labor market (Fathi, Masood et al., 2019). Such skills as “collaborative problem solving” are important not only in teaching process; however, these skills are necessary in all spheres of our life.

Kaznacheeva and Chelnokova (2019) in their work investigated the forming of leadership. According to the opinion of the authors, there are several types of leadership. Leaders help group members to grow professionally, to develop. Leaders have to focus on the main tasks.

Leaders also have to improve their skills (Kaznacheeva & Chelnokova, 2019).

Nowadays in education, it is crucial to pay attention to such skills as teamwork and leadership; therefore, these skills are required in the labor market as they allow young specialists to adopt in a new situation and environment, in a new culture. Leadership is usually defined as the ability to be responsible for colleagues, to be able to solve problems, to maintain.

Teachers must be able to organize work in the classroom. The most important thing is the capacity to create a friendly atmosphere in the classroom and to inspire learners to solve a problem, to think critically. Teachers must not forget that friendly atmosphere at the lesson helps learners feel more confident. We can use project - based learning, debates, case studies to involve learners in teamwork. Project - based learning and case studies are also beneficial for students. They solve problems together. For example, learners solved the problem of street sport. They investigated street sports and discussed this challenge with adolescents. Learners suggested three ways to solve this problem. As I have mentioned above, the process of collaboration is crucial for the development of the country. We have to teach the learners to interact.

Role-play also allows engaging learners to study culture and norms of conduct. For example, negotiations between foreign companies, situation in a bus or traditions in family (for example, wedding ceremony or how the newborns are met by families). Learners can show in a game how a child starts his first steps, what family does in this situation. In Kazakhstan people believe that when a child starts to walk, the parents must conduct the ceremony of “tusau kesu”. Usually parents invite successful people to cut fetters on children’s feet. It is believed that a child will be also successful.

Pragmatics studies the use of words in different situations. If people do not know the cultural characteristics of a foreign country, they may not be able to understand what the interlocutors are talking about.

Pragmatics investigates the relations of signs to their interpreters (Morris Ch., 1983). Pragmatics includes psychological, biological and sociological phenomena that are observed in the functioning of signs, since the interpreters of most signs are people. Interest in a person as the main interpreter of objects of the surrounding world and signs brings together pragmatics, semiotics and linguistic pragmatics. Pragmalinguistics as the branch of the linguistics was investigated by a large number of scientists. Reading of authentic literature can also contribute to the development of pragmatic competence. There is a variety of different books that describe the life style of people, the historical events. Language meanings are pragmatic - the meaning of a large number of words is associated with a person, with a speech situation. The linguistic meaning is a person's interpretation of the world. Pragmatics is a part of semantics that studies a certain range of linguistic meanings (Vezhbickaja, 1997).

Stolnaker (1985) states that pragmatics is a science that studies language in relation to those who use it. Pragmatics investigates speech acts and the contexts in which they are implemented (Stolnejker, 1985). Pragmatics investigates the interpretation of a statement in a context that includes the preceding coherent text, beliefs and expectations of communication participants, their relationships.

According to Teun Adrianus van Dijk (1989), the pragmatic context is an abstract representation of situations in which people interact (Dejk van T.A., 1989).

Saying words a speaker performs specific speech actions in the situation, the conditions of which allow their commission. Such conditions constitute the pragmatic context.

The pragmatic component of the meaning of a word is a component that is often not enough noted in existing lexical and grammatical references. The pragmatic component manifests itself only in the context or situation. The pragmatic component is revealed in the functional-semantic, intentional analysis of the meaning of the word.

Shabes (1989) defines "background knowledge" as a fragment of a cognitive component as follows: background knowledge is determined in each specific case with respect to a given text by the formal semantic criterion of non-expression (non-verbalization) (Shabes V.Ja. (1989).

Background knowledge is associated with the culture, traditions, way of life, religion of the nation, with the practice of utilizing things, with the specifics of the social structure of society. These components are of the greatest interest to pragmalinguistics and as a rule, they are implicit in nature, and not reflected in dictionaries and exist in the linguistic consciousness of native speakers (Suleimenova, 2019).

In the speech act, according to Searle (1987), there are two levels of intentionality: the expressed intentional state and the intention with which something is pronounced. Intention gives intentionality to speech expressions and speech acts. Therefore, the concept of meaning does not refer to intentional states, but to speech acts. Meaning is present where the intentional content differs from the form of its embodiment, and the question of meaning is the question of the intentional content accompanying this form of embodiment. Intention turns the utterance into an illocutionary act, and gives the utterance the intentionality (Searle, 1987). In different situations speakers, representatives of various cultures have certain intentions and to be able to comprehend the intention of the interlocutor they should know the traditions, habits, customs of the interlocutor.

For example, in the following context the intention of the speaker lies in a positive attitude, approval of the actions of the young people. The speaker uses a metaphor: Togzhan is compared to a tender little lamb, and Abay is compared to a wolf. The verb *shattan-* acquires a pragmatic component *approval*:

"- E, mynda ma edinder? Kozymdy kaskyr zhei me desem, koidyn ozinin de zhegisi kele ma, kalai?– dep, barynsha *shattanyp kulip, Togzhannyn iygyna betin basty*" (Əuezov M. Abaj zholy).

In this context the speaker compares Togzhan and Abay are compared to a tender little lamb and a wolf, because according to history, the Kazakh people were engaged in sheep breeding. Sheep were attacked by wolves all the time. Togzhan is considered as a helpless little lamb and Abay is described as a powerful wolf. This comparison is comprehensible for Kazakh readers. In this situation Togzhan is not afraid of Abay and the speaker notes that girl is not against the meeting with Abay. The intention of the speaker is to create a friendly atmosphere and to show her respect to Abay and approval of their meeting.

Next situation shows the joy of a sister for Kanshayim, who was going to marry and her family was able to give her a dowry. In accordance with the traditions of Kazakh people brides are given a dowry by their families. This family was poor, but they bought their daughter a bed and a chest. The intention of the speaker lies in a positive attitude towards the event. Gauhar from a poor family is happy because they would not be the object of gossip. The verb *kuan* (to be glad) acquires pragmatic component *pride*:

“Kanshayim men Gaukhardyn nemere agasy Kenzhali TalDYKorgannan oiyp syrlagan agash kereuet pen sandyk akelgende apasynyn zhasauy asem bolganyna Gaukhar katty *kuandy*. – Kedey aulynyn korgensizderi kyzdaryn zher tosekten zhogarylata almpty degen osekke ilikpeitin boldyk, - dep *kuandy* ol Kanshayimdi kushaktap” (Myhzhasarova S. Əjel bakyty).

Thus the knowledge of history, traditions, customs is important in comprehension of speech acts.

Formation of intercultural competence of learners is one of the challengeable tasks in modern education. The knowledge of language and culture does not give confidence in intercultural communication, “in the development of intercultural competence, skills and attitudes are equally important” (Ilie, Oana-Antonia, 2019).

We have conducted a survey to analyze learners' awareness of competence and pragmatic competence and to get more information about the interests in different cultures. The reason for the use of the survey was to define the level of students' knowledge about pragmatic competence and ways they learn foreign culture. The data for our analysis were collected with the help of Google forms. 29 learners of the English department participated in the survey. Students were asked to answer the following questions: "What is competence?"; "What is pragmatic competence?"; "What is intercultural communication?"; "How can people study culture?"; "How does one culture differ from another culture?"; "Which country's culture would you like to study?"; "Why do we need to study the culture of another country?".

Participants answered the question "What is competence?" and according to their opinions, competence means: Skills to solve problems; Certain skills, abilities of specialists in a specific field of activity; Personal ability of a person in solving various challenges; The sphere in which a person is well versed or the field of activity; A set of knowledge and skills in any field up to a certain level to equate someone to any category; The knowledge of a specialty; The quality of a person, with comprehensive knowledge in any field; The capacity to show professionalism; The competence is a quality of a person with comprehensive knowledge in any field, whose opinion is therefore weighty, authoritative; Quality of work in any sphere; Personal ability of a specialist; The ability to use knowledge and skills in defined spheres; These are knowledge, skills, capacity, behavioral patterns and personal characteristics, that help to achieve desired results; The knowledge and experience in a certain field, the subject on which a person is thoroughly enlightened; These are knowledge, skills, abilities of a person. A person is a leader; One student wrote that he does not know what competence is.

The second question of the survey was: "What is pragmatic competence?" 5 students answered that they do not know what pragmatic competence is. The following answers we got from this survey: pragmatic competence is to comprehend the capacity of a

person to interpret and use the rules for constructing a statement; This is to transmit any material with all its nuances; The ability to convey the intended message in any sociocultural context and interpret the message of an interlocutor as it was expected. This competence is extremely vital for successful communication; The capacity to use statements for different communicative functions; The ability to comprehend, construct and convey the meanings, that are precise and correspond with social and cultural circumstances in which the communication takes place; A set of knowledge, rules for constructing statements, combining them into a text (discourse), the ability to use statements for various communicative functions, the ability to build statements in a foreign language in accordance with the peculiarities of the interaction of communicants; The ability to explain something in the right context that is clear to a particular social group; versatile knowledge; Pragmatic competence involves the use of language tools for certain functional purposes; Pragmatic competence is the capacity to interpret the interlocutor's message in accordance with his purpose. This competence is necessary for successful communication; Flexible specialist; Pragmatic competence relates to the culture of speech; The set of skills used for constructing of special language meanings; Express your thoughts clearly in foreign languages, build successful communication; The ability to convey someone's statements so that representatives of all cultures understand.

The next question was "What is intercultural communication?" and participants of the survey gave their answers. So, according to the opinion of learners intercultural communication is means of communication, conveying information from one culture to another; negotiations and communication between different countries and cultures; Intercultural communication is interaction of people – representatives of various cultures; Relations between cultures of different countries. Exchange of information between representatives of various cultures; Communication of people of different cultures, nationalities, knowledge of languages; Communication with foreigners; These are means of communication, the transfer of information from one culture to another, which are carried out in all spheres of culture on

the basis of respect for the identity of each of the cultures; Interaction between various cultures; Connection between cultures; The totality of various forms of relations and communication between individuals and groups belonging to different cultures; Interaction between two countries; Intercultural communication promotes globalization and integration, intercultural exchange of experiences; cooperation in which two and more cultures interact; Only one respondent answered that he does not know what intercultural communication is.

The analysis of the results of the survey showed next responses to the question “How can people study culture?”: Study the language being interested in this culture; It is possible to study culture using Internet, searching information in the library; I think, that there must be certain interest; Nowadays, one can quickly study the culture of another country through social networks and through books, various programs, and even in a usual geography lesson, we get to know the country and their culture a little; learning language, traveling; learning history, traditions and customs of different countries one can learn a lot about their culture; literature, interaction with foreigners; With the help of a language, every day life, through the history; The best way to study culture in my opinion is to visit the desired country and start talking and learning more about the culture of this country; by studying the culture of other countries, you begin to understand the culture of your country better and deeper; Via Youtube, the Internet. There are a lot of people posting about their travels on the Internet. And in the future, to visit this country; Learning about other cultures is an invaluable experience. Understanding other cultures benefits both you and other people by deepening your knowledge of how different peoples live. There are many ways to gain knowledge about other cultures. You can search for information on the Internet or in the local library; Watching films, listening to music; reading books; visiting museums; One can visit the country, which culture you want to study; When we start to study a foreign language, we necessarily do it in the context of the culture of the country or countries of the language being studied; This is useful for expanding horizons and for the development of mankind; meet representatives of different cultures and travel; learning history and

traditions; watching movies; Follow the chosen culture on social networks, find a pen pal.

For the question “How does one culture differ from another culture?” we got following answers: Cultural differences range from differences in language and clothing to body modification, beliefs, mores, landscapes; The language, customs and traditions differ in cultures; There are many things that are not similar to each other in their identity, education, upbringing; Values; Cultures has different mentality, customs, traditions, philosophy; Life style, rules; History; habits; principles; ethnic food; Beliefs; religion; people; Each culture has its own characteristics that have been formed for hundreds of years in various circumstances.

Participants of the survey answered the question “Which country's culture would you like to study?” and mentioned such countries as Türkiye, Japan, South Korean, Britain, Finland, United Arab Emirates, USA, China, Italy, France; they are interested in Asian, Arabian, African cultures, students like Japan anime, Korean music, deep, philosophical words are given in poems, wrote they, series fascinate me answered one student, and she wants to study their culture deeper. One student wrote that she already knows much about South Korean culture and now she wants to get more information about culture of Türkiye, Participants of the survey showed their interests in various cultures. The Internet allows them to see unique in cultures.

According to the survey, the purposes of studying foreign cultures vary from self-development as an individual to the capacity to be an interesting interlocutor in discussions on different topics of everyday communication, as well as narrowly focused or professional topics. In the opinion of respondents, you will not feel discomfort when communicating with native speakers. The participants of the survey also answered that learning a new culture allows them to expand horizons, to get knowledge about the country, to know interesting facts, to know about each other, to respect, to know traditions, in order to think and think not in any frame, but outside of it, for general

development, for development of thinking, “While studying the language, we still need to know about the rules of etiquette of this country, about the views on life, and about the norms of behavior”, for experience, to develop own unique potential. “Getting to know this country, getting to know its history, culture increases the human mind and respect for this country”, “to be open minded, to explore new culture and find friends”.

It was revealed, that the learners have different interests related to their preferences. Some students like the culture of Korean. They like series, movies, songs, historical dramas. To the opinion of participants they want to know more about culture of Türkiye and Korea because they see similarities in relationship between children and parents, grandparents in these countries and in Kazakhstan. The respect of younger generation to older generation. Communication, environment help learners to learn new sides of foreign culture. The discussion with the students about their preferences in learning foreign culture showed the importance and impact of films on their interests. For example, the historical film “Magnificent Century” caused the interest to Türkiye to Istanbul. People, who watched this film were fascinated with the magnificence of Sultan Suleiman, with his manners, love to his country, people. Hürrem also won hearts of viewers with her beauty and mind. This film caused the desire to visit Topkapı and to study the traditions and customs of Türkiye. The Turkish language, food, beautiful nature, hospitality attract people.

The reasons why the students study foreign languages is their desire to learn new culture, to travel, to read books, to become teachers of foreign languages.

Nowadays we have more freedom in choice of approaches in teaching English. We, teachers also must think about collaboration with our colleagues from abroad. We have to share ideas, discuss and contribute to the improvement of academic performance of learners. We have to teach learners to be more independent and we must not forget about aims of group work, motivation and evaluation. Students learn to

evaluate the leader of the group and each other according to criteria. It is also a good motivation for them. The learning of English becomes more and more popular. This is due to the new opportunities for young people with knowledge of English. At the same time, there are new challenges in teaching English. The teacher must constantly work on improvement of his language and methodological skills. The demands of students are also growing, as students, their parents and employers are interested in specialists with good knowledge of language, who are ready to intercultural communication.

The results of the survey in which students told about the way they learn foreign culture shows the importance of the use of books, films, music, anime in comprehension of foreign culture. For the development of intercultural relations between countries and to attract foreign tourists, it is important to create films about the history, nature, beauty of the country, as the analysis of the results of the survey shows that learners get more information from Internet. Films, music, and books can inspire people and give them the opportunity to see the relationship between parents and children, both in the young and older generations. Knowledge of cultural characteristics can prevent awkward situations in communication. If people want to visit a foreign country, they should prepare for the journey by reading books and information, watching films about the new country, and also studying the rules of conduct. This shows their respect to citizens and country. Business relations between countries are also developing, and when negotiating, partners need to know the peculiarities of the country's culture for successful cooperation. Every country and every nation deserve respect.

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