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**A STUDY ON INTERCULTURAL COMPETENCE OF PRE-
SERVICE EFL TEACHERS THROUGH SHORT STORIES**

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Bu tezde kullanılan ve başka kaynaktan yapılan bildirişlerin, çizelge, şekil ve fotoğrafların kaynak gösterilmeden kullanımı, 5846 sayılı Fikir ve Sanat Eserleri Kanunu'ndaki hükümlere tabidir.

ABSTRACT

A STUDY ON INTERCULTURAL COMPETENCE OF PRE-SERVICE EFL TEACHERS THROUGH SHORT STORIES

BÜŞRA ÇANDIRLI

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It is a truism that people from different cultures have found themselves living side by side more and more often in such a globalizing and evolving world. In order to prepare future global and democratic citizens for successful intercultural interactions, the utmost importance of the role of prospective teachers of English as a Foreign Language (EFL) should be realized all around the world. This study, therefore, aimed to trace the role of short stories in intercultural competence (IC) of pre-service EFL teachers. After conducting two scales to measure the levels of their cultural intelligence (CQ) and intercultural sensitivity (IS) in the initial phase, four short stories with designed questions to elicit IC for a four-week period and individual semi-structured interviews through e-mails to explore the effects and roles of these short stories in their IC were implemented in the second and last phases respectively. The quantitative results revealed that the pre-service EFL teachers had a moderate levels of CQ and IS; in addition, the participants who experienced visits abroad for either education or living purposes were significantly found to be more interculturally sensitive. The qualitative results of the designed questions for the four short stories suggested a ten-dimension-model for IC of pre-service EFL teachers in tracing the role of short stories, presented as: (1) identification and recognition of elements, (2) understanding fictional characters' difficulties, ways to cope, and family impacts, (3) expressing feelings, (4) taking over perspective of protagonist by empathy, (5) effect of true short stories, (6) intercultural discoveries, (7) comparison of culturally determined opinions and attitudes by relativizing, (8) intercultural lessons learned about interaction with other cultures, (9) keywords writing, and (10) pre-service EFL teachers' reflections upon intercultural learners. The qualitative results of the last phase unveiled that the short story as a literary genre was found to be effective in their motivational, cognitive, metacognitive, behavioral, and interactional aspect along with intercultural attitudes, skills of

interpretation, relativizing, discovery and respect for cultural differences. Last, the short story as a literary genre was unearthed to play such roles in pre-service EFL teachers' perspectives/perceptions of bridging the gap between own and target cultures, intercultural communication/competence, critical cultural awareness, defining IC in their own words, roles of an English teacher, and contributions of the present study as a whole procedural experience.

Keywords: Intercultural competence, pre-service EFL teachers, short stories, English as a foreign language, interculturality



ÖZET

KISA ÖYKÜLER YOLUYLA İNGİLİZCE ÖĞRETMEN ADAYLARININ KÜLTÜRLERARASI YETİSİ ÜZERİNE BİR ÇALIŞMA

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Hızla küreselleşen ve evrilen bir dünyada, farklı kültürlerden insanların kendilerini daha sık bir şekilde yan yana yaşadıklarını bulması bilinen bir gerçektir. Gelecek dünya ve demokratik vatandaşları başarılı kültürlerarası etkileşimlere hazırlayabilmek için, Yabancı Dil olarak İngilizce öğretmen adaylarının rolünün azami önemi tüm dünyada kavranmalıdır. Bu çalışma, bu nedenle, Yabancı Dil olarak İngilizce öğretmen adaylarının kültürlerarası yetisi açısından kısa öykülerin rolünün araştırılmasını amaçlamıştır. Başlangıç aşamasında katılımcıların kültürel zekâ ve kültürlerarası duyarlık seviyelerini ölçen iki ölçek uygulanmıştır. İkinci aşamada, dört haftalık bir sürede dört kısa öykünün ve kültürlerarası yetiyi ortaya çıkarmak için tasarlanan soruların uygulanması gerçekleştirilmiştir. Üçüncü aşama ise, bu kısa öykülerin katılımcıların kültürlerarası yetileri üzerindeki etkilerini ve rollerini yansıttıkları bireysel yarı-yapılandırılmış e-mail görüşmeleri ile sonlanmıştır. Nicel bulgulara göre, İngilizce öğretmen adaylarının kültürel zekâ ve kültürlerarası yeterlik seviyeleri orta düzeydedir; üstelik eğitim ya da yaşama amaçlarıyla yurtdışı ziyaretlerini deneyimleyen katılımcılar önemli ölçüde ve kültürlerarası bağlamda daha duyarlı bulunmuştur. Dört kısa öykü için tasarlanan soruların nitel sonuçları, İngilizce öğretmen adaylarının kültürlerarası yetisi açısından kısa öykülerin rolünü araştırmada on boyutlu bir model ortaya koymaktadır: (1) unsurları tanımlanma ve belirleme, (2) kurgusal karakterlerin zorluklarını, başa çıkma yollarını ve ailevi etkilerini anlama, (3) duyguları ifade etme, (4) empati yoluyla kahraman perspektifini üstlenme, (5) gerçek kısa öykülerin etkisi, (6) kültürlerarası keşifler, (7) ilişkilendirme yoluyla kültürel olarak belirlenmiş düşüncelerin ve tutumların karşılaştırılması, (8) diğer kültürlerle etkileşim konusunda öğrenilen kültürlerarası dersler, (9) anahtar kelimeler yazma, ve (10) Yabancı Dil olarak İngilizce öğretmen adaylarının kültürlerarası öğrenciler üzerine yansımaları. Son aşamanın nitel bulguları, bir edebi tür olarak kısa öykünün, katılımcıların motivasyonel,

bilişsel, üst bilişsel, davranışsal ve etkileşimsel yönlerinin yanı sıra kültürlerarası tutumlarına, yorumlama, bağıntı kurma, keşfetme becerilerine ve kültürel farklılıklara saygılarına etkileri olduğunu ortaya koymuştur. Son olarak, bir edebi tür olarak kısa öykü, katılımcıların kendi kültürleri ve hedef kültür arasında köprüyü oluşturma, kültürlerarası iletişim/yeti, eleştirel kültürel farkındalık, kendi kelimeleriyle kültürlerarası yetiyi tanımlama, bir İngilizce öğretmenin rolleri ve genel olarak bu çalışmanın ve deneyimin katkıları hususunda algılarında ve perspektiflerinde rol oynamaktadır.

Anahtar kelimeler: Kültürlerarası yeti, İngilizce öğretmen adayları, kısa öyküler, Yabancı Dil olarak İngilizce, kültürlerarasılık

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Dedicated to my beloved families across the universe

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CHAPTER I

INTRODUCTION

1.1. A Broad Background of the Study

1.1.1. World Background

We have been living in such a world as altering and evolving in an incredible speed. For ages, the world has been going through a set of industrial revolution processes since around the 1780s. The First Industrial Revolution (Industry 1.0), being shaped around the initiation of water and steam power, lasted for 100-120 years while the Second Industrial Revolution (Industry 2.0), being built via coal power, iron machines and factories led the 1880s to be known for mass production for 70-75 years by transforming the communication and society. The 21st century was started to be shaped in the late 1960s via reconceptualization and redefinition of communication and transportation with the Third Industrial Revolution (Industry 3.0/Digital Revolution) lasting for 25-30 years whereas the use of Cyber-Physical Systems (CPS) – integrations of computation and physical processes (Lee, 2008) have paved the way for the Fourth Industrial Revolution (Industry 4.0) in which we are living now and is estimated to last for a period less than the others by being evolved into Industry 5.0 – the age of high-tech and AI (Artificial Intelligence) which has already been on the horizon, and is going to bring about collaboration between humans and smart systems. Therefore, endless restructuring theories have been developed what is going to the world, and what humans, planet, life, work, etc. mean by maximizing human potential, varying

functionalities and regenerating energy (Atwell, 2017) along with more and more shortening transformational periods.

Even though construction, manufacturing, services, public health and education industries will still exist with the rising importance of cognitive and critical thinking skills of humans and inevitable redefinition of work concept, Sharon Burrow, the General Secretary of the International Trade Union Confederation, addresses to the seriousness of the prediction about five million jobs to be lost by 2020 to technology (World Economic Forum, 2016). Since one of the codes of the 21st century is an easy and quick access to information through varied means, it has been becoming more usual for even a third grader to come up with an idea of better productivity without a higher education. Thus, Hiroaki Nakanishi, the current CEO of Hitachi, states that "... Now we dearly need new education or new training"; likewise, Nita Farahany, a professor of Law and Philosophy at Duke University, points out that "We have to create a space that enables people to think freely, to think divergent and creative thoughts" (World Economic Forum, 2016).

Concerning the jobs to disappear and the fears of robots coming, Martin Ford explains that occupations which are repetitive, predictable and have routines are most at risk; on the other hand, automation does not mean job losses and actually it is a kind of redefinition (Mahdawi and Chalabi, 2017). Regarding the change across jobs, Tarhan (2017), the first female futurist in Turkey, presumes that the year 2020 and afterwards will witness very different working atmospheres in which genuine human brains compatible with this smart and new age, artificial intelligences, 3D hologram employees, augmented reality applications and humanoid robots work together as a mixed team (p. 172).

Abovementioned changes all around the world could be interpreted that information is not a 'secret' anymore; however, it should be restructured by *learning how to learn* especially to be able to be integrated into the changing world by exploring and implementing such phenomena as Digital and/or Global Citizenship. Among the 21st century skills, creative problem solving, collaboration and technology fluency are core requisites (Mayrath, 2011). Beyond a requisite, communication skills stand for a prerequisite and a keystone, indeed. To be able to represent oneself not only in a second language but also another culture has become a sort of *sine qua non* of the 21st century skills in education, as well.

Thus, upgrading yourself and your world is a golden key in such a both transformed and transforming world. As inspired by the enhancements of the technology and industrial revolutions humankind has been going through, one of the key elements of the contemporary education is to be able to design the flows and actually ‘engineer’ in almost every area of life by putting theory into practice as a must goal for every individual in this world.

1.1.2. A Brief Field Background

Concerning methodological developments throughout the centuries, there seems a set of broad spectrum in English Language Teaching (ELT), as well. From 18th century to 1950s, traditional methods such as Grammar-Translation Method (GTM), Direct Method and Audio-lingual Method dominated the field for a long time while such alternative/humanistic methods as Total Physical Response (TPR), Suggestopedia and the Silent Way bore themselves like counters to the previous period of 1960s-70s. Similar to the developmental processes of industrial revolutions and technology in the world, ELT managed to project the world change into itself and communicative approaches such as Communicative Language Teaching (CLT), the Natural Approach and Task-based Language Teaching (TBLT) have started to appear starting from 1970s till today (Brown, 2001, pp. 13-38; Richards and Rodgers, 2001, pp. 3-17), which has led to a common consensus upon the practice of *principled eclecticism* (Larsen-Freeman, 2000, p. 183).

Last but not least, Postmethod concept has become one of the most contentious phenomena since 1980s. Even if there have been some critiques on the Postmethod concepts, it has been highly accepted among the latest trends and issues in ELT. For instance, the ten macrostrategies proposed by Kumaravadivelu (1994) have obviously firm relations with the 21st century in which we have been living:

1. Maximize learning opportunities [emphasis on teachers’ being creators of opportunities]
2. Facilitate negotiated interaction [emphasis on learners’ being active in interactions]
3. Minimize perceptual mismatches [importance of match between teacher intention and learner interpretation]

4. Activate intuitive heuristics [providing enough materials so that learners can observe and infer underlying knowledge via self-discovery]
5. Foster language awareness [emphasis on sensitivity to the language itself and its role in human life]
6. Contextualize linguistic input [emphasis on responsibility of creating meaningful contexts for teaching and learning rather than teaching in isolation]
7. Integrate language skills [emphasis on holistic learning and interrelated skills rather than the separation]
8. Promote learner autonomy [emphasis on learning how to learn and self-direct]
9. Raise cultural consciousness [emphasis on awareness, culture teaching and empathy along with a synthesis between home culture and target culture via a multicultural approach]
10. Ensure social relevance [emphasis on understanding social context] (pp. 33-42).

Within the scope of the proposed macrostrategies, the core theme of the study, namely *Intercultural Competence (IC)* which will be hereafter analyzed in detail throughout the study, is found highly associated with the whole ten since IC constitutes opportunities of learning, negotiated interactions, eliminations of mismatches, activation of heuristics (self-discovery), language awareness, contextualization of language, integrated language skills, learner autonomy (learning how to learn), and especially cultural consciousness and social relevance.

To conclude, it could be stated that the core theme of this study has revealed its significance and synchronicity not only with the developments and enhancements throughout the timeline of the world changes, but also with the methodological shifts across the Foreign Languages Education (FLE) and ELT within the present context.

1.2. Significance of the Study

This study is designed to draw on both theoretical and practical implications from a spectrum of multidisciplinary fields with the assistance of the preliminary philosophical presupposition of ‘the whole-person’. Also, the researcher is personally interested in the developments in the changing world in general as a reflection of futurism and postmodernism; thus a human being who has been pursuing transformations across the flows of life. The enhancements in technology and space of the new age are thought as both external and internal motives for evolving perceptions and perspectives in a speedy transforming world.

It could be observed without a doubt from a contemporary literature review that almost all of the research studies of the 21st century, across a number of books, academic resources, scholarly journals, projects, theses and dissertations, they both initiate and conclude with such introductory and/or closing statements which assert the globalization of the world and the ultimate importance of English as a Lingua Franca (ELF), English as a Second Language (ESL), or specifically English as a Foreign Language (EFL) within the present scope. Several variations of English have already been contributed to the literature; though, EFL, even Teaching English as a Foreign Language (TEFL) and whatever related is the focal aspect of this study. Çiftçi (2016) puts in a very clear way: “Intercultural communication is now a crucial part of our globalizing lives.” There are several studies to be mentioned hereafter in Chapter II, which address the importance of IC with its varied dimensions in many occupations, especially in business, employers and employees, commerce, engineering, and also FLE in general, which require especially for these field-dependent people to interact with other languages and cultures.

Among several aspects of the construct IC, this study aims to focus on the Cultural Intelligence (CQ) of the participants via a scale of which dimensions are motivational, cognitive, metacognitive, and behavioral intelligences, and also the Intercultural Sensitivity (IS) of the participants via another scale of which dimensions are interaction engagement, interaction confidence, interaction enjoyment, interaction attentiveness and respect for cultural differences. In order to explain these quantitative data further, the present study employs four short stories, as a literary genre, pre-selected according to the objectives of the research and carefully designed open-ended questions to elicit the core theme of the study – IC. Upon the accumulation of both quantitative and qualitative data, semi-structured interviews are conducted on voluntary participants in order both to trace IC of the pre-service EFL teachers and to trace the role of short stories in relation with the aforementioned phenomenon.

Thus, the aims and objectives of the study are designed to draw attention to one of the most contentious issues, namely IC, across the field and to contribute considerably and wisely to research broadly in teacher education, *vis-à-vis* FLE, and specifically ELT and TEFL in a specific context through a triangulation of methods and analysis.

1.3. Purpose of the Study

Based on the rationales and underlying foundations of the present study aforesaid throughout a broad background classified as world and field background besides the significance of the study, it is a truism that every foreign language teacher, especially EFL teachers within this context, should and must have IC to a satisfactory, even a high, extent.

Hence, the present study aims to investigate such phenomena as the CQ and IS of the pre-service EFL students in the English Language Teaching Department at a state university in Turkey with their dimensional and sub-dimensional implications through quantitative measures. Moreover, their dispositions related to IC with the assistance of the IC objectives are aimed to be explored through qualitative measures, namely written documents and/or reflection papers, which are rich both in nature and quantity, gathered with the assistance of a number of open-ended designed-questions, so as to elicit the core theme IC, in relation to four short stories pre-selected according to the objectives of the present study. In order to conduct a more in-depth analysis, with the agglomeration of these collected data, the researcher examines how voluntarily participating pre-service EFL teachers seize the IC in general, in specific terms and both the effects and roles of the short stories with the assistance of individual semi-structured interviews. Furthermore, a sort of framework regarding their IC built by the pre-service EFL teachers and related aspects regarding this phenomenon in relation to the short story as a literary genre are aimed to be investigated along with practical implications and recommendations for future research.

1.4. Research Questions

Upon the reviewed literature both countrywide and abroad, an urgent need to investigate the construct IC of the pre-service EFL teachers in relation with the role of short stories has been detected.

Even though the research questions of this present study has lived through some changes both pre-, while- and post-proposal phases as Creswell (2014) suggests researchers to “expect the research questions to evolve and change during the study” (p.

141), in line with the aims and aforementioned rationales and underlying foundations, research questions for this study are:

1. To what extent are the pre-service EFL teachers culturally intelligent and to what extent are they interculturally sensitive?
2. How do written reflections of the pre-service EFL teachers throughout the implementation of four short stories reveal IC in terms of
 - a. their identification and recognition of elements,
 - b. understanding fictional characters,
 - c. expressing feelings,
 - d. empathy,
 - e. effect of true short stories,
 - f. intercultural discoveries,
 - g. relativizing,
 - h. lessons about interaction with other cultures, and
 - i. keywords writing?
3. What are the effects and roles of the short story as a literary genre in IC of the pre-service EFL teachers and their own perspectives/perceptions along with the present study?

1.5. Scope of the Study

This study is limited to the pre-service EFL teachers at a state university in Turkey, namely in the Turkish context. Hence, the findings may only be constrained by the IC of these pre-service EFL teachers in the present research context. Similarly, regarding the number of the participants in the study, it may result in incapability of generalizability and transferability of the findings. Thus anew, the findings can only be restricted to IC and related reflections of these participants within this research context.

The study follows a multi-layered approach in the research methodology since exploring such a complex construct as IC commands a multi-method and multi-perspective (beyond self-report instruments) assessment approach (Deardorff, 2009, p. 483) by putting together two quantitative data collection tools at first glance to measure

CQ and IS, their dispositional reflections with the help of efficacious open-ended questions to elicit IC and related aspects through the four short stories, and individual semi-structured interviews for the purpose of more in-depth analysis of qualitative measures.

1.6. Operational Definitions

A number of lexical items are addressed across literature to define different terminology by scholars and researchers in the field. In order to prevent presumable bewilderment and ambiguities that might occur for readers and to be able to keep the tradition of literature by being consistent with using the same terminology, the following terms are referred to for the present study:

Pre-service EFL Teachers: The researcher prefers to use the term pre-service EFL teachers in order to identify the participants of the present study who are the juniors (third graders/undergraduates) and are estimated to soon (at least one year later) graduate from a state university in Turkey, Faculty of Education and Department of ELT besides are presumed to be prospective teachers even if various terms are referred to for that in literature as compensating for equivalences. The reason why this term is preferred in the study rather than ELT students, EFL learners or related terms lies in the researcher's interest in teacher education and such objectives as contributing to related literature, drawing attention to such an important area in research, and focusing on the significance of the topic of the study in teacher education, especially within the scope of ELT and FLE.

Intercultural Competence: There has been no consensus on how that complex construct should be defined (Deardorff, 2006) and it is sometimes utilized with or without the term *communicative* as Intercultural Communicative Competence (ICC), as an umbrella term and a common appreciation in the literature; however, it is the harmonization of attitudes of being curious and open, knowledge about societal and individual matters, skills of interpretation, relativizing, discovery and interaction, and critical cultural awareness of a foreign language learner (Byram, 1997, pp. 50-54). This study also draws on the objectives of Byram (1989)'s model of foreign language education (p. 138) along with a comprehensive conceptual model for democratic

citizenship (Council of Europe, 2018c, p. 127), which are demonstrated in the following chapter. There are also a number of definitions for that term in the literature, from different scholars, authors and researchers and it is covered in the next chapter, as well.

Literature Pedagogy/Literature-based Classes: This pedagogy is a part of the wider tradition of culture pedagogy and has a great emphasis on fostering intercultural understanding, referred by some as *Fremdverstehen* (understanding of the foreign) (Risager, 2012, p. 149). The second phase of the data collection of this present study focuses on a set of literature-based classes with an emphasis on the use of short stories in order to achieve the objectives of gathering qualitative data. For this reason, literature pedagogy or literature-based classes are interchangeably referred to as short story sessions throughout the study.

1.7. Acronyms of the Terminology

EFL:	English as a Foreign Language
ELF:	English as a Lingua Franca
ELT:	English Language Teaching
FLE:	Foreign Languages Education
TEFL:	Teaching English as a Foreign Language
IC:	Intercultural Competence
CQ:	Cultural Intelligence
IS:	Intercultural Sensitivity

CHAPTER II

THEORETICAL FRAMEWORK and LITERATURE REVIEW

This chapter presents two sections as stated in the title. In the first section, the background of the study and research problems are tried to be built with the related concepts and variables from a comprehensive view of point and it displays how the present study could contribute to the body of literature of intercultural competence, teacher education and EFL context both countrywide and worldwide. The second section relates to the relevant studies, research findings, arguments, and ideas as a synthesis for realization and actualization of the present study in context.

2.1. Theoretical Framework and Background of the Study

2.1.1. 'Foreign Language Education'

When it comes to differentiation between Foreign Language Teaching and Foreign Language Education, Byram (1997) suggests “language teaching has to be planned and evaluated with respect to particular contexts” (p. 115), which not only remarks on the context-dependency of both culture and language learning/teaching but also reminds of the distinctions between ‘second’ and ‘foreign’ (language) as questions of degree rather than dichotomy.

Moreover, Byram (1997) prefers the phrase FLE since Foreign Language Teaching (FLT) and similarly Foreign Language Learning (FLL) prove unsatisfactory phrases owing to overlooking the dimension of *education* in language learning and due to the way of turning attention outwards and away from the language and culture of the learner itself (p. 115).

Drawing the attention away from traditional focus, Byram (1997) introduces the concept of *intercultural speaker* as being “positioned precisely between the foreign and their own language and culture” (p. 115). Similarly, Risager (2007) also defines the concepts of intercultural competence and the intercultural speaker as “a person who is able to mediate between various languages and various cultural contexts” (p. 10). At this point, the intercultural speaker is like a bridge crossing the borders of both the foreign and her/his own language and culture.

2.1.2. From (Communicative) Competence to Plurilingual/Pluricultural Competence through the Common European Framework of Reference (CEFR)

According to Hymes (1972), competence is dependent upon “both (tacit) knowledge and (ability for) use” (p. 282). He uses four questions as a framework reviewing the relations between the linguistic and other communicative systems by drawing on cultural anthropology, such as “*whether (and to what degree) something is formally possible, whether (and to what degree) something is feasible, whether (and to what degree) something is appropriate, and whether (and to what degree) something is done*” (pp. 284-286). In sum, Hymes (1972) comes up with a broad theory of competence as a way of showing what systemically possible, feasible and appropriate has close bonds with producing and interpreting the actual occurrences of cultural behavior. Council of Europe (2001) divides *competences* into two categories as general and language competences and also defines them as what allows a person to perform actions through the sum of knowledge, skills and characteristics (pp. 9-11).

With the methodological developments and shifts throughout the history of foreign and English language teaching which has already projected the world transformation into communicative approaches, communicative competence is one of the constructs stepping forward in the literature. Moreover, introduction of concept of language(s) for communication literally revolutionized language education (Kurteš, 2012). Within the

scope of language learning, the CEFR for Languages presents a comprehensive document explaining “What language learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop so as to be able to act effectively” (Council of Europe, 2001, p. 1). The document also states “All human communication depends on a shared knowledge of the world” (Council of Europe, 2001, p. 11). Regarding an important modification to be made, Council of Europe (2001) proclaims that the language learner becomes *plurilingual* by developing linguistic and cultural competences, hence *interculturality* (p. 43). Back at times in the early 1900s, the Reform Movement displays one of the innovations through the communicative approach and the significance of spoken language which results in a widespread recognition of the use and functions of language by bringing about sociolinguistic and discourse competences along with linguistic competence in language teaching. However, the validity of native-speaker-based pedagogic model for communicative competence was questioned to be failing to stand for ELF, which bears a new notion of encompassing both local and international contexts of language along with intercultural insights and knowledge of English as a world language (Alptekin, 2002). Moreover, in order to meet diverse learners’ needs effectively, Achinstein and Athanases (2005) also address the very significance and necessity of knowing local cultures and how this knowledge serves teachers in their professional worlds. Hence and beyond, “the notion of interculturality adds a further dimension: the recognition of social identities involved in any interaction and the significance of understanding the constantly changing worlds and lives of ‘the other’” (Roberts, Byram, Barro, Jordan and Street, 2001, p. 241).

When it comes to all human competences contributing somehow and somewhat to the language user/learner’s abilities, Council of Europe (2001) classifies competences into very broad and comprehensive two categories, along with subcategories which are demonstrated in this study through a table (pp. 101-130):

Table 2

The User/Learner's Competences (Adapted from Council of Europe, 2001)

GENERAL COMPETENCES	COMMUNICATIVE LANGUAGE COMPETENCES
<p>1. <i>DECLARATIVE KNOWLEDGE</i> (savoir)</p> <ol style="list-style-type: none"> 1. Knowledge of the world 2. Sociocultural knowledge 3. Intercultural awareness <p>2. <i>SKILLS and KNOW-HOW</i> (savoir-faire)</p> <ol style="list-style-type: none"> 1. Practical skills and know-how (<i>social skills, living skills, vocational and professional skills, and leisure skills</i>) 2. Intercultural skills and know-how <p>3. <i>'EXISTENTIAL' COMPETENCE</i> (savoir-être) (<i>attitudes, motivations, values, beliefs, cognitive styles, personality factors</i>)</p> <p>4. <i>ABILITY TO LEARN</i> (savoir-apprendre)</p> <ol style="list-style-type: none"> 3. Language and communication awareness 4. General phonetic awareness and skills 5. Study skills 6. Heuristic skills 	<p>1. <i>LINGUISTIC COMPETENCES</i></p> <ol style="list-style-type: none"> 1. Lexical competence 2. Grammatical competence 3. Semantic competence 4. Phonological competence 5. Orthographic competence 6. Orthoepic competence <p>2. <i>SOCIOLINGUISTIC COMPETENCE</i></p> <ol style="list-style-type: none"> 1. Linguistic markers of social relations 2. Politeness conventions 3. Expressions of folk wisdom 4. Register differences 5. Dialect and accent <p>3. <i>PRAGMATIC COMPETENCES</i></p> <ol style="list-style-type: none"> 1. Discourse competence 2. Functional competence

The very holistic presentation of a learner's competences may prove quite useful in drawing on both theoretical and practical foundations of not only teaching and learning but also FLE and TEFL. The present study also subtly or explicitly refers to almost all of general competences in the CEFR's categorization by aiming to explore IC of the pre-service EFL teachers in a Turkish context. With the general competences of language learners/users and especially their ability to learn, knowing how to discover 'otherness' may be considered as learning to learn in a way. Similarly, Roberts et al. (2001) also define understanding of 'otherness' as "the capacity to mediate between one's own cultural practices and those of others" (p. 37). It is also essential to use the metaphor 'journey' for intercultural learners since they are considered as always travelling and always in-between (Roberts et al. 2001, p. 88). According to Council of Europe (2001), the *other* could be "another language, another culture, other people or new areas of knowledge (p. 13). Promoting the favorable development of the learner's whole personality in respect to the enrichment of the otherness experience in language and culture is to be the central objective of language education in conjunction with an intercultural approach (Council of Europe, 2001, p. 1).

In conclusion, language learning as much as language teaching may be regarded and approached as a way to develop personality through its relation to sociological and psychological fundamentals and to develop knowledge of how to learn through opening broader doors to the new, awareness of otherness and curiosity about the unknown, which all results in and/or from the objective of improving even plurilingual and pluricultural competence.

2.1.3. Culture as ‘the Fifth Skill’

With the massive changes about which technology has brought without a doubt, Bates (2015) asserts such skills required in a knowledge society as communication skills, the ability to learn independently, ethics and responsibility, teamwork and flexibility, thinking skills (critical thinking, problem-solving, creativity, originality, strategizing), digital skills, and knowledge management (pp. 18-19). Similarly, Simpson (2005) proposes adding ‘*electronic literacy*’ which can be interchangeably used with ‘*media literacy*’ as an alternative/’modern’ skill.

In current L2 pedagogy, Hinkel (2006) mentions the changes of perspectives on the teaching English worldwide since 1990s as ‘the decline of methods’ and ‘integrated and contextualized teaching of multiple language skills’ among the four themes. Even though ‘Four Skills’ i.e. listening, speaking, reading, and writing have enjoyed their reputation for a very long time across the history of the whole literature, obviously, language skills distinguished and/or integrated as ‘four’ have had their fair share of the winds of change as being redefined ‘traditional’.

Hence, some scholars and researchers suggest including ‘culture’/‘culture learning’ as a fifth skill in addition to reading, writing, speaking and listening (Larsen-Freeman, 2000, p. 180; Damen, 1997, p. 13). Similarly, Tomalin (2008) suggests culture as the fifth language skill with the mindset and techniques to be adapted for such two reasons as ELF and the globalization phenomenon itself. Though, Kramsch (1993) draws attention to culture’s being the core of language teaching rather than an ‘expandable’ fifth skill along with speaking, listening, reading and writing (p. 8). In both cases, the paramountcy of culture over a language may be observed.

2.1.4. From Interculturalism towards Transculturalism in Language and Culture Pedagogy

For at least half a century, with frontiers' opening and giving rise to mobility and migration all around the world, it is clear that people from different cultures have found themselves living side by side more and more often (Sercu, 2005, p. 180), in which "cultures penetrate each other in changing combinations" which also gives a way for a transcultural approach (Sercu, 2007, p. 67).

The Swedish social anthropologist Hannerz (1992) who claims that we have been living in a *creolizing* world – which may be assumed as an alternative to the globalizing/globalized world – has developed a macro-anthropological theory about the cultural diversity/complexity's organizing the cultural flows in the world. Alongside, transnational phenomena can be explained as "a turn outward, from the small universes of community and homogeneity as things set apart, toward the ways in which such entities engage one another in diversity, within some kind of wider whole." (p. 20).

Changes throughout the time have also affected the culture pedagogy shifting from the teaching material to emphasis on cultural learning processes and individual students – consciousness and personality development in relation with foreign culture and their own cultural background via comparisons, reflexiveness and understanding of 'the other' (Risager, 2007, pp. 9-10).

Regarding language and culture pedagogy, from the latter half of the 19th century, language subjects gradually became nationalized in a nationally structured view of the world and culture teaching or culture pedagogy has emerged as an independent discipline other than literary education from the 1960s onwards by shifting away from national orientation toward a more international and transnational approach in language and culture teaching. Risager (2007) distinguishes between four approaches in culture pedagogy:

1. The foreign-cultural approach [only target-language country]
2. The intercultural approach [both the target-language country and the home country]
3. The multicultural approach [both countries as multicultural and majority-minority issues]
4. Transcultural approach [cross-border processes such as transnational migration/media] (p. 165)

From the 1980s onwards, with traces of modernist features in culture pedagogy, rising postmodernist tendency has focused on learning processes, diversity in life experiences, raising cultural awareness, ability to understand ‘the other’, as well as poetics, narrativity, playing with language, with different voices and perspectives, and with imagined worlds according to Kramersch (1993) (as cited in Risager, 2012, p. 148).

To conclude, the distinction between interculturalism and transculturalism may be drawn as the former’s being aware of differences and bridging to increase mutual understanding while the latter’s leading to hybrid culture without clear distinctions. The present study broadly aims to mine for the implications of language and culture pedagogy by drawing on implications of mostly interculturalism but bits of transculturalism in less clearer-cut references.

2.1.5. Language, Culture, and Intercultural Competence in (Teacher) Education and FLE

The inseparability and coexistence of language and culture has been researched for almost a century with an evolving lens of the world in multiple disciplinary fields of study and proved itself as a crucial keystone in the literature for a long time. The German culture educationalist Doyé (1996) states that “the very nature of language forbids the separation of language from culture and as the content of a language is always culture-bound, any reasonable foreign-language teaching cannot but include the study of a culture from which the language stems” (as cited in Risager, 2007, p. 11). Also, the use of the metaphor ‘marriage’ of language and culture has become widespread since the 1980s in the US and also in Europe (Risager, 2007, p. 99). Similarly, according to Agar (1994) language and cultural practices are ‘wired in together’ (as cited in Roberts et al. 2001, p. 246).

Even though *intercultural education* gained attention in the early 1900s, non-conceptualized ideas of Comenius dates back to the 1600s and bear themselves as the starting foundation of the abovementioned term. However, *intercultural competence* has only appeared recently. The importance of IC in education, especially teacher education, lies in the fact that education should address the needs of a rapidly changing society (Cushner and Mahon, 2009, p. 305).

Regarding the FLE and IC with a more specific ground, Byram (1989) has developed a theoretical model for ensuring the relationship between FLE and culture teaching through drawing on sociological, anthropological and psychological theories in order to determine what shall be taught and why (p. 136). The necessity of developing language awareness, cultural awareness and cultural experience is stressed in the model. First, Language Awareness as social and cultural phenomena yields itself as skill-acquisition interwoven into Language Learning. Second, the study of language is combined with a study of culture mostly in a comparative focus which results in Cultural Awareness and afterwards it contributes to Cultural Experience, which hence results in a circle of the whole process of language learning (Byram, 1989, p. 138).

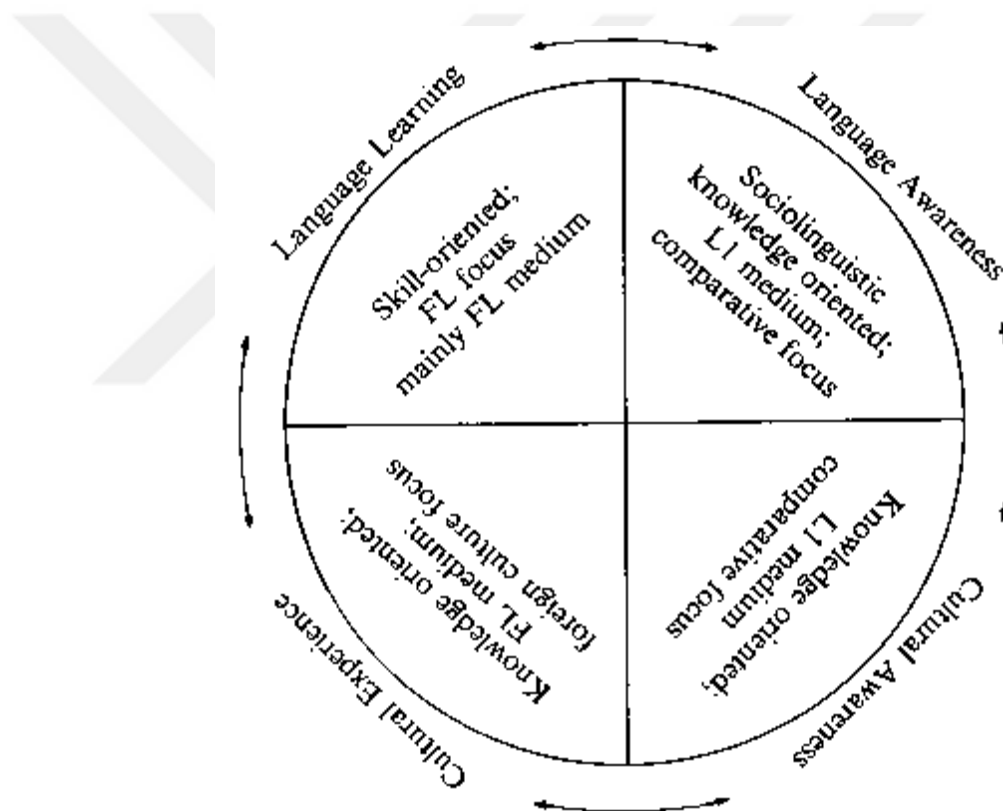


Figure 2.1. A Model of Foreign Language Education (Byram, 1989, p. 138)

Byram (1997) formulates such five objectives for defining IC in teaching and assessment as “attitudes (curiosity and openness) (*savoir être*), knowledge of/about (societal and individual matters) (*savoirs*), and skills of interpreting and relating (*savoir comprendre*), skills of discovery and interaction (*savoir apprendre/faire*), critical cultural awareness /political education (*savoir s’engager*)” (pp. 49-53).

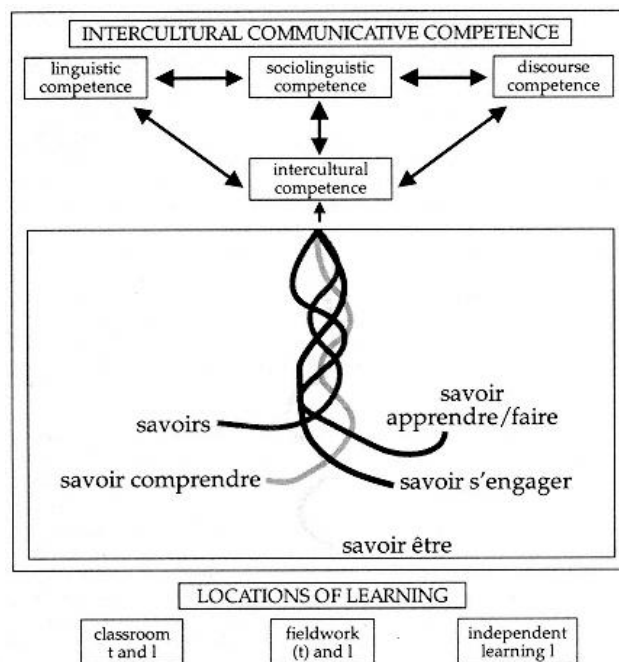


Figure 2.2. *Intercultural Communicative Competence* (Byram, 1997, p. 73)

The present study aims to draw on those five objectives in both broader terms and such specific grounds as in the second phase of the study which is based on literature-based classes where the pre-service EFL teachers reflect themselves and related IC dispositions in the open-ended questions for eliciting IC, which are specifically-designed for addressing those five objectives in varied quantities of questions. There are various models regarding IC in literature; however, it is worthy to mention about another model in a pyramid picture/diagram developed by Deardorff (2006) reached by a panel of experienced interculturalists within the United States, Canada and the United Kingdom, which systematically shows not only internal but also external outcomes of increased IC (Pusch, 2009, p. 67).

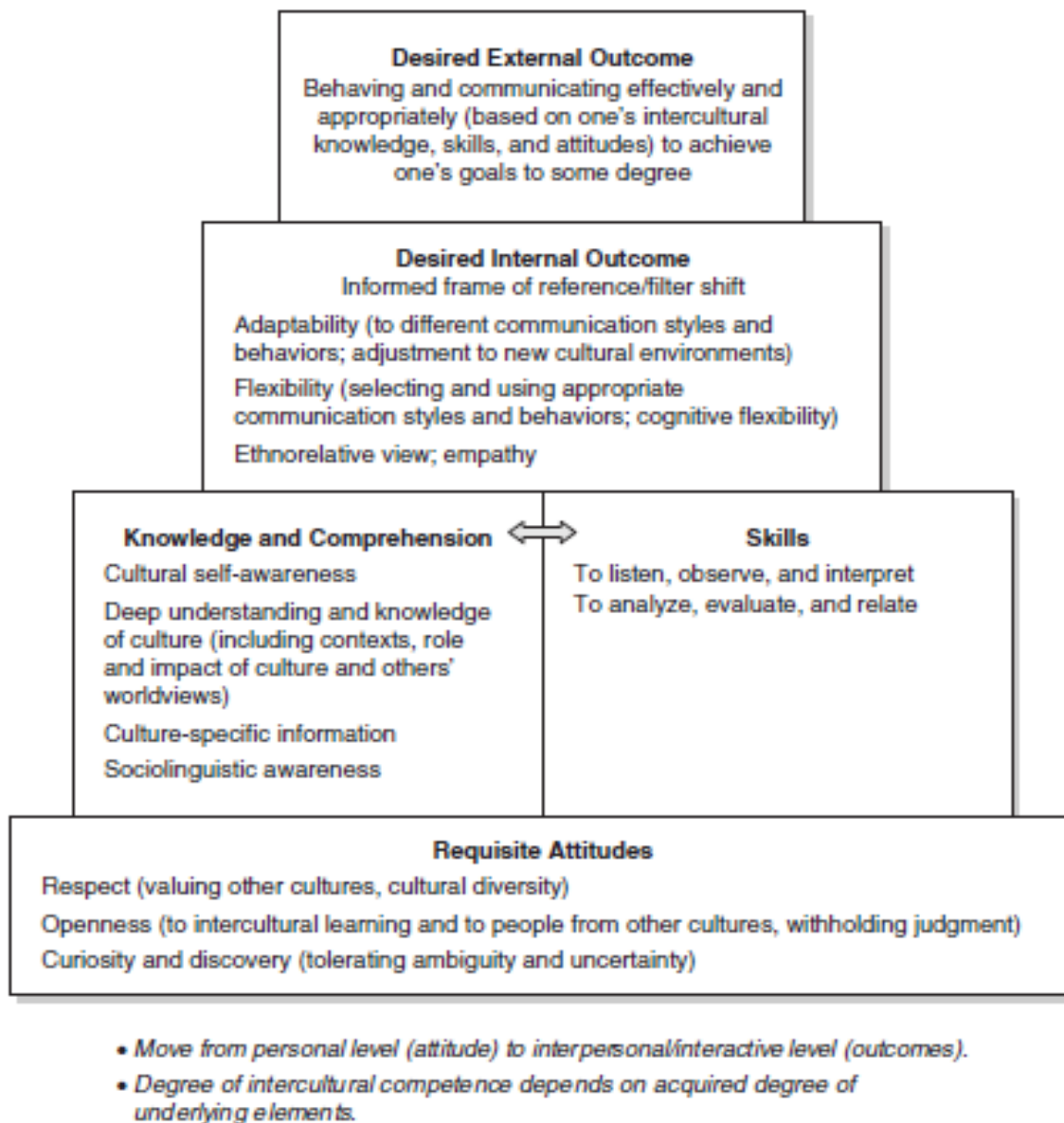


Figure 2.3. Model of Intercultural Competence (Deardorff Model 2006) (Pusch, 2009, p. 68)

2.1.6. The Use of Literature, Intercultural Competence and Short Story

Using literary texts in language classrooms is one of the massive contributions realized through the literature in both FLE and ELT for a few decades. There are several reasons of literature and language teaching conjuncture, of which benefits are literary texts' being valuable authentic material, complementing cultural enrichment and allowing personal involvement in the ways of using the target language, maintaining interest and involvement by using various student-centered activities, printed pages' creating a

whole new world inside the reader's imagination, tapping the resources of knowledge and experience within the group, and helping students explore their own responses to literature (Collie and Slater, 1987, pp. 3-10). Similarly, Duff and Maley (1990) display such three types of justification for using literary texts as (1) linguistic as offering a variety of styles, registers, and different levels of difficulty through text types, (2) methodological as being open to multiple interpretations of readers, and (3) motivational as touching on 'genuine feelings' and themes which give a path for learners to bring a personal response from their own experience and in turn become a powerful motivator (p. 6).

Beyond literature in language teaching, the interconnectedness of literature and intercultural communication/competence/teaching/learning is also one of the recognized fields in the literature for almost two decades by many authors as intercultural understanding through literary texts. For example, Soter (1997) asserts that literature provides opportunities for widening students' own 'narrow' cultural horizons (pp. 213-229) while Bredella (2000) supports the notion that literature breaks down stereotypes and prejudices along with studying postcolonial and minority literature, social criticism, collective and individual identity allows reflexivity and creativity besides expands cultural knowledge (pp. 382-384). Furthermore, Kramsch (2003) encourages language learners to find pride in the use of the foreign language and to make aware of students' own strength to construct worlds different from their own (pp. 4-17); likewise, Burwitz-Melzer (2001) advocates that a kind of third or 'inter-'culture, namely a '*Zwischenwelt*' (a kind of 'in-between world'), should be created where foreign cultures can be freely discussed and explored in a simply anxiety-free zone (p. 41).

Regarding language and culture pedagogy/'intercultural learning', literature stands for an essential platform in which people perceive both other experiences, perspectives, and states of mind referred to as diversity and also universally similar human experiences referred to as unity (Risager, 2007, pp. 6-7). Related to teaching German as a Foreign Language, for instance, there is a model still known as 'Uppsala Quadrant' which demonstrates teaching a foreign language in a hierarchical paradigm:

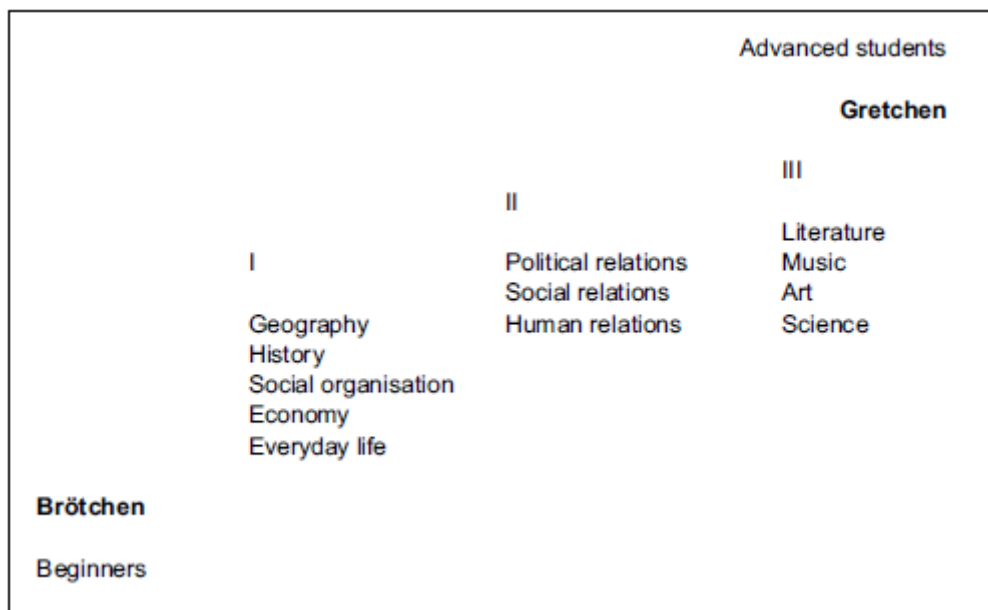


Figure 2.4. *The Brötchen-Gretchen Model* (Risager, 2007, p. 29)

This model may be realized as a different concept of culture which looks through a hierarchical lens and suggests an idea of progression in different levels of learners of a foreign language such as from the ‘low’ to ‘high’ stratification especially for considering the place of literature in language teaching. In relation to this, the present study aims to explore IC of the pre-service EFL teachers, namely advanced learners of English, through the use of short stories (a specified literary genre). Literature and literary texts can be integrated in language classrooms along with many different focal and/or subtle points ranging from teaching integrated skills to the whole aspects of culture, from culture learning, culture teaching, and cultural awareness to the interculturalism, multiculturalism and transculturalism. Among several types of literary texts/materials such as poems, novels, plays, ballads, fairy tales, fables, legends, song lyrics, films, biographies, etc., short story as a literary genre is preferred in the present study. Related to reading a short story with recurring intercultural themes within the scope of this study, it is worthy to mention a reader-response model developed by Brooks and Browne (2012), which draws its root from reader interpretations of salient textual features in African-American novels:

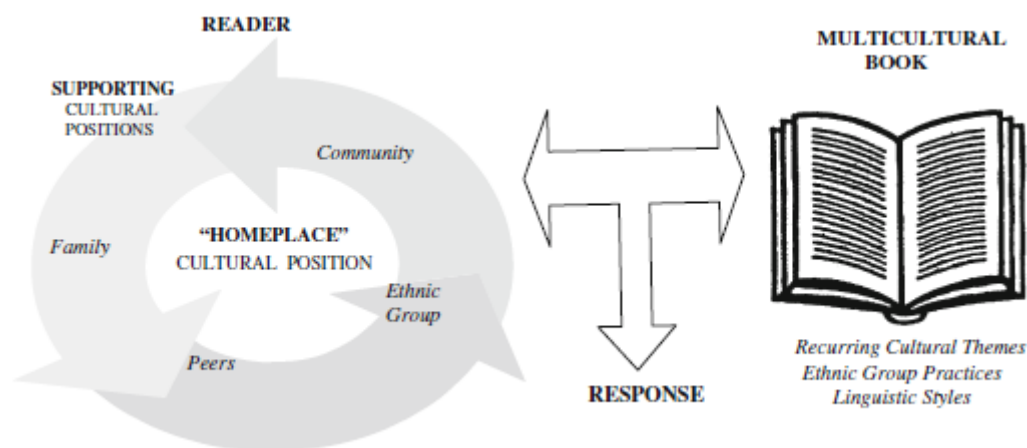


Figure 2.5. A Culturally Situated Reader-response Model (Brooks et al. 2012)

The four short stories which the present study employs also draw on the reflections with their responses of the participants concerning their IC elicited through designed questions with the assistance of written documents. As Roberts et al. (2001) claim, “writing is itself a cultural production” due to its dependency on choice of words, use of metaphor, and preferences for highlighting or displaying less importance (p. 196), in which learner has been constructing and evincing her/his own ‘reality’. Similarly Burwitz-Melzer (2001) asserts the power of creative tasks as a mix of literary and intercultural objectives through “leaving enough space for learners where they can experiment with different perspectives and culturally different points of view as well as compare their own culture to the culture in the text” (pp. 40-41). One of the rationales of this study lies in creating a platform to construct their own intercultural production and ‘reality’ through written reflections on which they can study on their own by writing their own senses individually, silently and without outsider points of view which might come along through spoken and/or interactional discourses i.e. the whole-class or group discussions.

Last, regarding the first major empirically based investigation of the foreign language area focusing on literature pedagogy as culture pedagogy as an examination of 14 different teaching modules for requirements in order to go through an intercultural learning process, some relational foundations may be drawn for the present study. This project of Burwitz-Melzer (2003) results in a task typology with five phases which provides a guideline for fostering intercultural learning via the use of literature (as cited in Risager, 2012):

1. The student and the foreign cultures [warm-up: talking about objects or visual stimuli]
2. The student and the original text [preparing shifts of perspective by reading or conversations]
3. The student and the student text [students' perspective taking by producing types of plays, poems, parodies, etc. on the basis of the original text]
4. The student, student texts and the other students [shifts of perspective and coordination of perspectives by comparisons or class conversations]
5. Reflection [significance of attempts to change perspectives i.e. discussing stereotypes] (p.149).

In conclusion, in the light of abovementioned, the present study with its methodological design aims to draw on the foreign culture, original text with related materials i.e. PowerPoint Presentations (PPTs) whose content is to prepare a sort of background to short stories, their own texts filled with their own perspectives as written documents eliciting their IC, and reflection of their own probable changes in perspectives through their own written texts.

2.2. Literature Review

There has been a broad proliferation of the studies in the literature related to the use of literary texts in FLE, ELT and IC for a few decades. However, the present review of literature aims to emphasize on such studies that have been thought as both contributing to the theoretical framework of the present study and being intertwined with it in terms of either methodology, analysis or findings. Moreover, theoretical framework above has already referenced to some studies as creating a sort of basis for the literature review.

Regarding foreign language teaching and learning, Byram and Feng (2005) establish hypotheses about relationships among culture learning and other aspects of learning and teaching as follows:

- The relationship between 'the' foreign culture, or perceptions of it, and the motivation for learning
- The relationship between language learning and attitudes to and/or perceptions of other cultures and peoples
- The relationship between teaching techniques and/or methodologies and knowledge about other cultures

The relationship between learning (about) another culture and learners' perceptions of and/or attitudes toward their own culture
 The relationship between culture teaching (or absence thereof) and vocabulary learning
 The relationship between culture learning and the development of specific social identities, particularly national identity (p. 920).

Therefore, this review of literature aims to underscore these relationships throughout a number of studies conducted addressing subtly and/or explicitly to the present study.

2.2.1. Visits Abroad

There is a body of research much more explored with a tendency for the study of cultural/intercultural immersion field experiences (internship/project/tour) abroad in countries other than their home country of pre-service teachers/teacher candidates and how those experiences challenge and change teacher candidates' cultural/intercultural awareness and changed perspectives in qualitative and mixed-methods research design paradigms (see "Summary of studies reviewed" in the article of Smolcic and Katunich, 2017). The list of reviewed studies generally consists of conducted studies starting from the year 2000 till the present date. They mainly focus on preparing teacher candidates with a focus of culturally competent teachers for this type of immersion, challenges related to diversity, teachers as sojourners, initial responses, the impact of exchange programs, planned international experiences, participants' perceptions of overseas immersion programs, experiential learning, developing empathy, broadening sights, and enriching critical awareness (Smolcic et al. 2017).

Among them and one of the most recent, in a study of a three-week cultural immersion experience, Addleman, Brazo, Dixon, Cevallos, and Wortman (2014) apply the debriefing-circle protocol to elicit reflections of the participants (four to five members in circles) about a critical incident, and other members' asking open and honest questions without giving advice. The participants' perceptions with strengths and weaknesses are analyzed within the framework of self-reflections and based on Mezirow's transformational theory. Similarly, Addleman, Nava, Cevallos, Brazo, and Dixon (2014) analyze the reflections of assumptions and perspectives of 24 teacher candidates in a short-term cultural immersion field experience based on a three-stage

framework of transformative learning which consists of triggering experiences, frame of reference examination and transformative change.

Though, as two sides of the same coin, Chen (1992) draws attention to ‘victimized’ incidents of people sojourners in a foreign country while some adapt well, some get badly influenced by ‘culture shock’ like a nightmare. Even, such physical symptoms as washing hands excessively or such psychological and psychiatric symptoms as worrying about being robbed or injured, and at the further process, paranoia or depression are recognized in the literature as seriously to be investigated. Therefore, he states that it is the most urgent to study ICC alongside almost all aspects of the construct. Related to one of the most important phases for any sojourn experiences, preparation or pre-sojourn process draws attention in the literature very lately. Tochon and Karaman (2009) underscore the shortcomings of ‘steps’ and ‘strategies’ as being reductionist and instrumentalist approaches especially in preparing individuals for encounters with cultural otherness; moreover; through their exploratory study and interpretive findings, they theorize a type of mindset as *global teacherhood* in which intercultural understanding can develop in student teachers (Karaman and Tochon, 2007). Furthermore, Çiftçi (2016) explores preparation experiences of three Turkish prospective English language teachers with the aims of having understanding of decision-making processes from the starting point to the final day at the home context together with future-oriented thought patterns referred to as *imagined communities* and lived experiences throughout the whole preparation. As a result of a phenomenological analysis, he concludes that participants’ experiences were shaped by:

- Complex and dynamic decision-making process,
- A stressful formal preparation,
- A chaotic and undervalued informal preparation,
- Emerging (inter)cultural dynamics involving target culture, and
- Interrelated future-oriented dynamic thought patterns

Hence, he draws attention to an urgent need in short-term international exchange programs for preparation of foreign sojourners. Kural and Bayyurt (2016) also underline the significance of IC and ELF awareness and development prior to sojourn experiences of Turkish students, especially by suggesting a process-oriented model named Deardorff (2006) Model, in their experimental study. Further, Çiftçi and Karaman (2017) reveal

that a groundless optimism, *naiveté* and intercultural (in)competence shape the lived and imagined experiences of the participants in the study they discuss the preparation processes for study abroad programs. Likewise, Smolcic et al. (2017) more recently address the issue of relatedness of cultural competence/intercultural competence/global competence and teacher education/preservice teachers/teacher candidates as well as an acute need in interculturality in their research review study. They state that developing interculturality among teachers is of great significance particularly within the context of cultural immersion field experiences by offering some directions for future research.

Regarding perspectives related to field experience abroad, Karaman (2010) explores how a prospective teacher from the US who takes part in a professional program in Ecuador for two months develops culturally sensitive practices and an awareness of cultural systems. Moreover, in his study of 26 graduate students at a private university in Turkey within an internship program in a mid-western state in the US for a six-month-teaching-experience, Sahin (2008) finds positive effects of the internship abroad program and increase in cultural awareness.

In the light of the studies conducted it is worthy to mention at this point as a core statement that “Encounters with difference can evidently be enriching, but this is only possible when parties are mutually aware of the value of their differences during interactions with one another” (Karaman et al. 2010).

2.2.2. Variety of Means for IC

There is no doubt that English is a central language of the world in this century not only in multidisciplinary fields as business relationships, economics, technology, etc. but also in teaching and learning processes all over the world. Similar to many ‘badgers’ the aforementioned language has been gaining throughout the 21st century, English is both the international and the intercultural language which spreads the urgent need to learn it for almost every individual (Güzel, 2017). With the globalization itself and our both globalized and globalizing world, significance of learning English, especially interculturality within this context, has already gained attention in the literature.

Atay (2005) draws attention to the teacher education programs’ urgent need to offer more opportunities to the prospective teachers to go abroad with educational purposes through exchange programs to project their future learners the intercultural

understanding in the classroom. However, not everyone has an opportunity to go abroad, immense in international projects such as field works or student exchange programs to experience the intercultural interaction with culturally different people. Education is considered to be one of the strongest remedies to compensate for this issue. Therefore, there are many studies which both aim to integrate related procedures into learning and teaching environments, and/or transform the present situations through trainings and implementations. For instance, with predominant technological advancements, Çiftçi (2015) finds computer-based technologies promising in creating such platforms where people may communicate with people from different cultures. With a focus of rapid developments in information and communication technologies leading feature films to be cheaper and more accessible, Şimşek (2016) demonstrates how a feature film can be exploited for an instructional device in teaching Turkish as a Foreign Language (TFL) with its many opportunities for abundant input and output as well as the support for cultural learning. Furthermore, Keranen and Bayyurt (2006) employs a telecollaborative intercultural project in which Spanish-speaking-in-service teachers and Turkish-speaking pre-service teachers communicate their cultures by using ELF and they seem to gain an intercultural understanding in their discourses, which at last encourages such exchanges to develop it and understand further.

There are also several studies of which main objectives are not related to IC, but inevitably give references to the construct at the end points; for instance, using literary movies, namely movies based on works of literature (Eröz, 2009) or feature films on DVDs in English language classes (Seferoğlu, 2008) enable students to be exposed not only to a wide range of linguistic diversities but also to an abundance of contextualized environments with authentic cross-cultural information. Likewise, using online videos to improve EFL learners' speaking ability within certain periods in increasingly globalized world address the very essential communication among different cultures (Yükselir and Kömür, 2017). Taking into account the conceptual shifts across languages and cultures, Kömür and Çimen (2009) explore the utilization of conceptual metaphors in teaching idioms in an EFL context, which results in awareness and success of students' understanding idiomatic expressions between Turkish and English languages.

From more specific points of view, Roell (2010) suggests integrating films with intercultural themes such as representation of different cultures, fostering empathy with foreigners, and illustrating intercultural conflict, racism, stereotypes, cultural traditions

and intergenerational conflict. Likewise, an experiential learning project using a specified autobiography in a Spanish and Puerto Rican group of students in ESL classes proves the use of literary texts engaging language learners in a multilingual community (Stewart and Santiago, 2006). Also, Tso Wing-Bo (2014) who employs a reader-centered approach in using a fairytale suggests integrating literature into a language class can cultivate cultural and critical literacy of students.

There are also studies reviewed throughout the Thesis Center of Council of Higher Education (CoHE) in Turkey regarding IC and related aspects, which suggest using both Turkish and English epics for intercultural awareness (Bahçe, 2008), utilizing caricatures in TFL classes to teach ICC (Aytekin-Özkan, 2009), using poems to raise intercultural awareness (Civelekoğlu, 2015), and employing creative drama in ELT classes to raise critical intercultural awareness (Topaloğlu, 2016). In order to call for finding a common ground quickly, Athanases, Christiano and Lay (1995) demonstrate a list of literary works and films that address empathy and many other issues related to that common ground, of which genres range from poetry, stories, autobiographies, novels, essays, plays, and feature films. All in all, the studies in the literature of IC may address the significance of the construct all around the world and recommend great variety of means in mostly teaching and learning contexts.

2.2.3. The Integration of IC into Education

English is the Lingua Franca of today's world and brings about interculturality to be incorporated into education, teaching, learning and curricular studies around the world. One of the pioneers who have drawn attention to the issue of interculturality in EFL teaching in Turkey is Alptekin and Alptekin (1984). They suggest EFL learners to understand and appreciate cultural diversity and pluralism owing to the new language but while not alienating from native norms and values. Also, they advocate teaching English with reference to the socio-cultural norms and values of a country in which English is spoken. Similarly, Altay (2005), in his study highlighting the issue of teaching culture in FLT by means of a dialogue, reminds teachers of being careful not to make learners alienate from their own culture, which may result in assimilation, rather than in integration. Thus, using the metaphor 'glue' which holds things together, the extreme relevance and immediacy of English classes plays an important role in order to

find a common ground for outside where ethnic and racial conflicts has been maintaining (Athanasios et al. 1995) and also where prejudiced and imbedded viewpoints make it even more difficult for different cultures to coexist (Akpınar-Dellal, 2016).

There are numerous studies in the literature regarding the integration of interculturality and related aspects into education field, teaching and learning and curricular activities. For instance, Yunlong (2014) introduces a framework of ICC for English learners with four dimensions as knowing about (description), knowing oneself (response), knowing how (participation), and knowing why (interpretation) from a learner-centered point of view that is to be constructed through learners' own efforts. With a focus on interpersonal, interpretive, and presentational communication, American Council on Teaching Foreign Languages (ACTFL) (2015) constructs a comprehensive set of standards in which culture is to be integrated in language instruction with 3 'P's: Perspectives with meanings, attitudes, values and ideas, Practices with patterns of social interactions, and Products with books, tools, foods, laws, music, and games, etc. Likewise, Camerer (2015) suggests a rubric for both oral performance of which criteria range from communication, IC to language, and written performance of which criteria include critical incidents, listening comprehension, structured responses, proof reading, country specifics, and writing. Regarding the performance, according to Byram (1997, 2009), interculturally competent speaker is not equivalent to the perfect performance with others, but has the ability to describe and interpret the difference (as cited in Wu, 2015).

Therefore, firstly teachers are to be expected to be integrated into supra-facets of interculturality and employ what is needed to foster the construct across their professions effectively even though the concept of *effectiveness* is highly apt to change over time due to its dynamics, fluidness, and dependence on persons, cultures, and contexts (Akcan, Aydın, Karaman, Seferoğlu, Korkmazgil, Özbilgin and Selvi, 2017). Bearing the very nature of *change* phenomenon, the conducted studies display a solid sample for the issue throughout the literature, as well. For instance, about the practical implications, in her study, Reid (2015) focuses on preparing learners in real life and in a foreign language in terms of intercultural communicative competence and gives brief guidance to teachers regarding the ICC in English language lessons by explaining several techniques such as comparison method, cultural assimilation, cultural capsule,

drama, TPR, cultural island, reformulation, noticing, treasure hunt, prediction, role plays, research, songs, games, portfolio, and field trip.

In order to raise students' intercultural competence, Popescu and Iordachescu (2015) advocate that intercultural education elements may be included in the academic curriculum, across all subjects and predominantly English language courses based on their findings of students' willingness to encompass similar to what Candel-Mora (2015) finds based on self-assessment essays of Industrial Engineering ESP students. However, in the study about eight graduate student instructors' perspectives of understanding IC and reflections in foreign language courses at a large US university, Ghanem (2017) addresses the struggles in understanding and teaching IC besides hardships in including IC into practice due to reason of their being unfamiliar with IC. Similarly, in their study with 503 EFL teachers from different regions in Turkey within the scope of a project funded by a state university scientific research committee,

Atay, Kurt, Çamlıbel, Ersin, and Kaslıoğlu (2009) reveal that language teachers seem to be aware of the role of culture in FLE; however, they often avoid from including culture into their teaching and neglect IC development. At this point, there are a number of studies to explain the importance and necessity of the cultural diversity training for developing IC and to underline the intercultural/multicultural training is the most effective method for fostering more awareness of socio-cultural relativity in teacher trainees based on theories, studies, and research findings (Dogancay-Aktuna, 2005; Polat, 2009; Temel-Eğİnli, 2011).

For even young learners, Üstünel and Öztürk (2014) investigate how culturally enriched classes affect the fifth and seventh graders in a Turkish middle school through a two-week-long sessions in terms of motivation, knowledge, attitude, and awareness. In their comparative study of pre-service teachers' IC in Switzerland and Turkey, Polat and Ogay-Barka (2014) display that there are significant differences in self-perceptions of IC which changes according to the university of pre-service teachers. As preservice teachers' IC in Switzerland are found to be higher than those in Turkey in terms of self-perception, they suggest the inclusion of such courses as multiculturalism or intercultural education in teacher preparation/education programs, even as electives in curriculum. Similarly, in another comparative and content analysis studies of International Baccalaureate Diploma Programme (IBDP) students and non-IBDP students in twenty five schools from different countries such as Mexico, Spain, the UK,

and Turkey (Demircioğlu and Çakır, 2016) and with sixty English teachers in IBDP from Turkey, the US, the UK, New Zealand, and Spain regarding their opinions and attitudes toward ICC (Demircioğlu et al. 2015), they display a significant difference regarding IC and sensitivity between the IBDP students and non-IBDP ones as well as given importance of IBDP teachers on the issue.

Regarding course contents with a focus of the place of culture in FLE, Şimşek (2017) outlines the differences between ten undergraduate language teacher training programs in the UK and Turkey comparatively and finds that courses in Turkish programs of which contents included intercultural communication, and related aspects are only electives and considered marginal, which could give curricular implications for instructional designs in education and especially FLE.

In order to develop IC of pre-service foreign language teachers in a classroom context in Turkey, Bektaş-Çetinkaya (2014) employs a mixed research method and examines the effect of a cultural content program on pre-service teachers' IC through the use of quantitative data collection tools and written reflections, open-ended questions and intercultural tasks. While the study results in increase in cultural knowledge and intercultural awareness, it displays no significant change in attitudes besides she stresses the lack of abroad experience. Likewise, regardless of no significant relationship between pre-service English teachers' ICC in a Turkish setting and their academic achievement, Saricoban and Oz (2014) find strong positive correlations between their ICC levels and their studying abroad experiences, which suggest a need for encouragement for them to take part in those programs or register in elective intercultural courses. Also, regarding preservice teachers who prepared for a national exam to be appointed as state personnel, Demir and Üstün (2017) quantitatively analyze their IS and ethnocentrism levels in terms of multiple variables such as departmental history, regional backgrounds, abroad experiences and having friends from different national and cultural backgrounds. Similarly, Çetin-Köroğlu (2016), who explores ELT candidates' IS levels, suggests that this affective dimension of the construct may be a key element to foster IC.

There are also studies reviewed throughout the Thesis Center of CoHE in Turkey regarding IC and/or related aspects which, for instance, investigate the learners' awareness of cultural dimension of FLL, their attitudes towards culture learning and their level of contentment in terms of sufficiency of culture learning (Gülden, 2003)

while another study explores attitudes of preparatory students towards learning the target culture with a focus of cultural awareness (Çalışkan, 2009); likewise, Uzun (2013) examines attitudes of EFL students towards culture teaching in language classes. Moreover, Şen (2010) demonstrates a profile of EFL instructors' knowledge of the target culture from their epistemological sources to classroom applications, which finds that the focus of culture teaching is related to food, clothing, and transportation whereas Tomak (2012) investigates the degree of attention drawn to culture teaching in the language classes in a state university with a focus of instructors' cultural knowledge and efforts to integrate it into their classes, which highly recommends instructors to be trained on culture teaching even in their undergraduate studies.

The other studies reviewed throughout the Thesis Center of CoHE in Turkey regarding IC and/or related aspects are, for instance, exploring the place of the native culture of the students in the English language classrooms and finding that it is a neglected part even if it is believed to be important as well as teachers associate the 'culture' concept with that of the target culture rather than native ones (Gülcü, 2010) while Erdem-Mete (2011) experiments the effectiveness of an intercultural training on pre-service first year English teachers' behavioral skills of IC. Furthermore, analyzing and comparing the cultural elements and components in two ELT course book series are also one of the conducted studies (Ertan, 2014), which is similar to a study on representations of culture in Turkish and English textbooks (Soyşekerci, 2015). Even, Andarab (2014) investigates series of ELF-based course books which are still published by major Anglo-American publishers based on the native speaker notion and argues 'English for Specific Cultures' with some future recommendations whereas Yılmaz (2016) explores university teachers' and students' perceptions of intercultural awareness, integration of culture in ELT with further suggestions.

Regarding another variable as complex as personality, Dănescu (2015) highlights the golden place of education, its sustainability, and systematic efforts for values derived from intercultural education such as tolerance, openness, acceptance of differences, understanding diversity, etc and their being built in the personalities. Selvi and Rudolph (2018) conceptualize the operational term *glocal* in a way of "interpreting the global and the local resulting in unique outcomes" and state that "A glocal approach places critical-practical emphasis on the notion of interaction as characterized by dynamic hybridity and contextualized diversity." (p. 2). Regarding *global citizenship* which is

highly aimed to be built upon all around the world today, IC not only provides a foundation for it but also stands for a core competence for being a democratic citizen within this culturally diverse world (Huber and Reynolds, 2014, pp. 21-22).

Last but not least, very recently, Council of Europe (2016, 2018a, 2018b, 2018c) offers a comprehensive conceptual model of 20 competences that are required to be addressed by educators for learners to act as competent and effective democratic citizens, parenthetically referred to as ‘butterfly’ model by Byram in his plenary speech (2018).

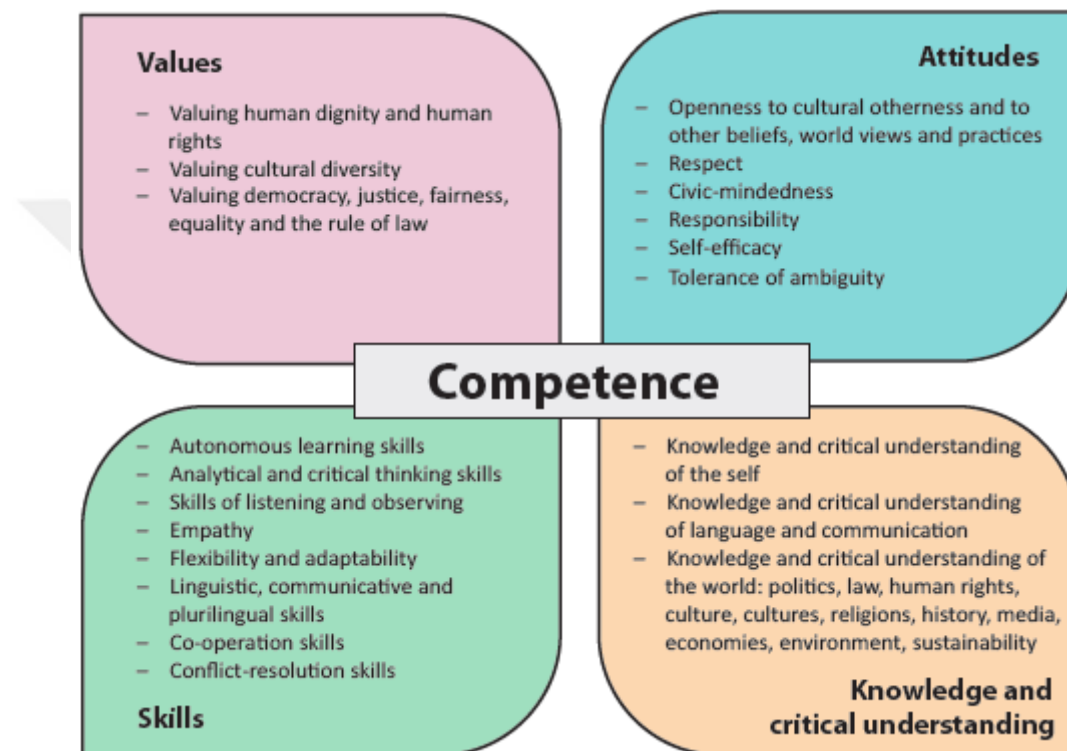


Figure 2.6. Model of Competences for Democratic Culture (Council of Europe, 2018c, p. 127)

2.2.4. The Use of Literature in IC

As already given references in the previous subchapters and theoretical framework, utilizing literary texts in IC is one of the most widespread means in most contexts. Şallı-Çopur (2016) clearly asserts in her study that “There is only one type of foreign language teaching material that will never be out of date, and that will always be universal: Literature.” Even in primary schools, Ghosn (2002) justifies some quite ‘good’ reasons to use literature as being a motivating medium for language learning, fostering the needed skills for L2 academic literacy, and also acting as a change agent

by developing intercultural awareness through the enrichment of empathy, tolerance for diversity and emotional intelligence.

Therefore, this section aims to draw on several studies of using literature in different methodological objectives. Samaranayake (2010) suggests the exploitation of literary texts in teaching ESL/EFL to help students enhance varied competences in the target language according to their responses to the different activities designed for classroom treatment. Similarly, Mart (2016) demonstrates the benefits of using literature in language teaching as especially sharpening language awareness. From a more specific point of view, using literature is an encouraging means to make connections between the target culture and students' own knowledge, perspectives, and experiences while it has such a power as discouraging them from developing overgeneralized cultural stereotypes (Tıkız and Çubukçu, 2013). They use the novel titled "Never Let Me Go" by Ishiguro through schema theory to promote cultural awareness.

When attitudes to and perceptions of using literary texts from both the teachers' and students' points of view are investigated, there seems a sort of continuum between consensus and controversy across the literature. Bobkina and Dominguez (2014) review and research ideas and the role of literature in EFL university classrooms and they suggest such advantages as universality, non-triviality, personal relevance, variety, interest, and imaginative power besides such drawbacks of using literary texts as the existent need for more empirical research to validate some approaches and knowing learners' approaches. Rezanejad, Lari, and Mosalli (2015) investigate Iranian EFL teachers' willingness to use literature in language classes and comment on those who don't use generally think students will lack the motivation for reading literature.

There are also studies reviewed throughout the Thesis Center of CoHE in Turkey regarding IC and the use of literature which, for instance, suggest utilizing literary texts in language classrooms for constructivist and holistic paradigm in education with a set of sample lesson plans in practice (Öktem, 2004) while İlhan (2004) presents activities for increasing learners' cultural awareness in both the target and their own cultures by developing reading and writing skills. Moreover, Gündüz (2005) suggests a syllabus to show how literature broadens minds of readers through both the context and the contact with the writer whereas Çankaya-Tümer (2010) considers literature as a brain-compatible source and a key to language awareness, which results in recommendations for the use of literature in FL settings for enhancing both language and cultural

awareness. While Özkan (2013) aims to differentiate between ELT teachers' educational backgrounds i.e. Faculty of Education versus Faculty of Letters in terms of the use of literature in reading classes, Baytar (2014) suggests the use of literature to help EFL learners use their creativity, improve linguistic and critical thinking skills by increasing their motivation. Even in teaching French as a foreign language, Atun-Ermağan (2016) underlines the need of literary reading in language teaching from the very first level.

Concerning literary reading, Porto (2014) extends reading research into a cultural understanding and research focus on intercultural communication by taking account of the culture-specific content of texts, including analysis of reading processes and introducing an approach to analysis of the culture-specific dimensions of literary narrative texts for advanced learners of English as a Foreign Language in Argentina. For developing competence in a second culture referred to as *C2 competence*, Scott and Huntington (2002) support the notion of literary text use in terms of contributing to students' affective awareness, cognitive flexibility and fostering knowledge about and understanding of other cultures.

Last but not least, literary study in especially language classes can promote empathy and overcome student division which is highly *balkanized* and isolated in order to be able to create a community where students may learn to find connections to one another through empathy even if they appear to be diverse so they can respect each other not only in classroom but in the outside world (Athanasas et al. 1995).

2.2.5. Short Stories and IC

Short story has been one of the most exploited and ideal literary genres in the literature throughout several years especially in the field FLE. Collie et al. (1987) discern such justifications about this "rewarding genre" as short stories' practical length which allows them to be read within one or two class sessions unlike novels or plays, to give a feeling of accomplishment to students when they have finished or to be reread suitably, as well as their offering greater variety for students' diverse interests and tastes unlike longer texts, and their being very compressed, which in turn leads to economy of not only language but also imagery within the "created universe" (p. 196). Alongside the present study of which aim to trace the role of short stories in intercultural competence

of the pre-service EFL teachers, this section aims to draw on several studies of using short stories in different methodological objectives in the literature. For instance, Al-Siyabi (2017) suggests using true short stories rather than scientific and historical texts not only for their being by far more interesting, involving, and providing a meaningful context but also for their good potential as a means of improving English language skills. Likewise, the familiarization of the effectiveness of using short stories with EFL instructors and English language curriculum is of great importance due to their being motivational and promising for teaching literacy and having cultural and higher-order thinking benefits (Erkaya, 2005). Kırkgöz (2012) addresses the reinforcement effects of short stories, their meaningful contribution to the knowledge of grammar and vocabulary besides their helping students to be more creative and imaginative especially in their writing skills. Moreover, in a quantitative study about the short story use in ELT, Saka (2014) finds that students think short story broadens their perspectives, develops empathy, increases understanding, provides ways to see differences and similarities between cultures, and is a source of pleasure and motivation. Sarıçoban and Küçüköğlü (2011) also advocate short stories as an effective technique for teaching linguistic system together with the very life of the target language and culture.

Upon reviewing some studies concerning IC in relation to using short story in Thesis Center of CoHE in Turkey, Cihan-Koca (2004) examines the effect of teaching short stories on general achievement in contrast to traditional approach and finds the experimental group more successful while Urgan (2007) suggests that short story use may bridge the gap of critical thinking in language learning. Furthermore, Meletli (2007) demonstrates several ways of using short stories in ELT classes with activities for Multiple Intelligences whereas Akkuş (2011) investigates preparatory class instructors' perceptions of including short stories in their EFL classroom with its benefits. Hence, the scarcity of using short stories in IC may be remarked for future research.

Creating a form of cultural understanding with five American short stories is also realized through the use of reader-response approach from positive reactions in learning EFL (Liaw, 2001). Related to American short stories, Alptekin (2006) investigates the role of culturally background knowledge in L2 reading in terms of inferential and literal comprehension through an experimental study in which either the original American short story or a 'nativized' version based on the 'Turkification' theoretical framework are employed and he finds what facilitates L2 readers' inferential comprehension is the

nativization of a short story from the target language culture. On the other hand, Sapargul and Sartor (2010) advocate the transcultural comparative literature method as an innovative way to use literature for advanced EFL students in which they can analyze cross-cultural differences with critical thinking skills and many other benefits. Also, they claim students all around the world have an urge to display and preserve their own cultures by validating their identities, for which they need to understand and accept the cultural diversity. One of the other ways to use short stories in the field is to employ authentic multicultural short stories which Gómez-Rodríguez (2014), in his action research study in an advanced EFL class of the language program at a state university in Colombia, suggests including those multicultural short stories in order to foster learners' critical ICC and critical intercultural awareness through a set of relational teaching of which focus is on the commonalities across these stories. Athanases (2006) also, in his study which has an emphasis on multicultural literature and deepening teacher knowledge, categorizes the literary works by grade, level group, author's ethnicity such as Mexican-American, Chinese-American, Indian, etc. and gender in order to address highly diverse high school students in the US. One sentence from this study's findings of Athanases (2006) and a teacher's wise words could be a closing and summarizing core of this section, as well:

We don't have to 'relate to it,' that there is value in 'entering a whole universe you know nothing about.' That's what I tell my kids. ... Don't necessarily look for a novel you identify with. Look for something totally new.

Last but not least, in the light of theoretical background and literature review of which classification ranges from visits abroad, variety of means for IC, the integration of IC into education, the use of literature in IC to short stories and IC, the present study, with its methodological design in which two quantitative data collection tools (surveys), four short stories possessing a feature of multiculturalism and their implementation for eliciting the pre-service EFL teachers' IC through written documents, and individual semi-structured interviews at the end, may be discriminated from other studies, especially in the Turkish context, via its exploration with different and triangulated aspects.

CHAPTER III

METHODOLOGY

This chapter outlines the nature of the research with its methodological design, the selection of the participants, the data collection tools and procedure together with analysis of the data. Both quantitative and qualitative approaches are employed for both the collection and analysis of the data, of which variety in sources results in a triangulation paradigm.

3.1. Research Design

This study aims to investigate (a) to what extent pre-service EFL teachers are interculturally competent in terms of cultural intelligence and intercultural sensitivity, (b) their IC reflected in written documents of short stories and designed questions, and (c) the effects and roles of short stories in their IC and perspectives/perceptions along with the present study. For this reason, the researcher aims to concentrate on an in-depth understanding of the ‘meaning in the particular’ in a qualitative approach (Dörnyei, 2007, p. 27). Furthermore, Dörnyei (2007) elaborates such strengths of qualitative research as its having exploratory nature, making sense of complexity, answering ‘why’ questions, broadening our understanding, examining dynamic phenomena

longitudinally, allowing flexibility when things go wrong, and providing rich material for the research report (pp. 39-41).

Also, in order to increase the strengths while eliminating the weaknesses, to conduct a multi-level analysis of complex issues, to provide improved validity for triangulation, and to reach multiple audiences (Dörnyei, 2007, pp. 45-46), a quantitative dimension is also included in the study, which can be characterized as mixed-method research, but still predominantly qualitative in nature.

Regarding the typology of research design, it could be concluded that this study employs explanatory sequential mixed methods design since the researcher aims to collect quantitative data first and then follows up with the qualitative paradigm of the study according to the results (Creswell, 2014, p. 220). Additionally, as this study consists of the involvement of short story sessions for a month's period of four weeks and 12-15 hours called a kind of experiment and treatment; it could be considered a concurrent combination of qualitative and quantitative research (Dörnyei, 2007, p. 169), also a one-group experimental study; even though, the nature of the study is far away from experiment or treatment and their implicating reflections. The research design of the study is demonstrated in Figure 3.1.

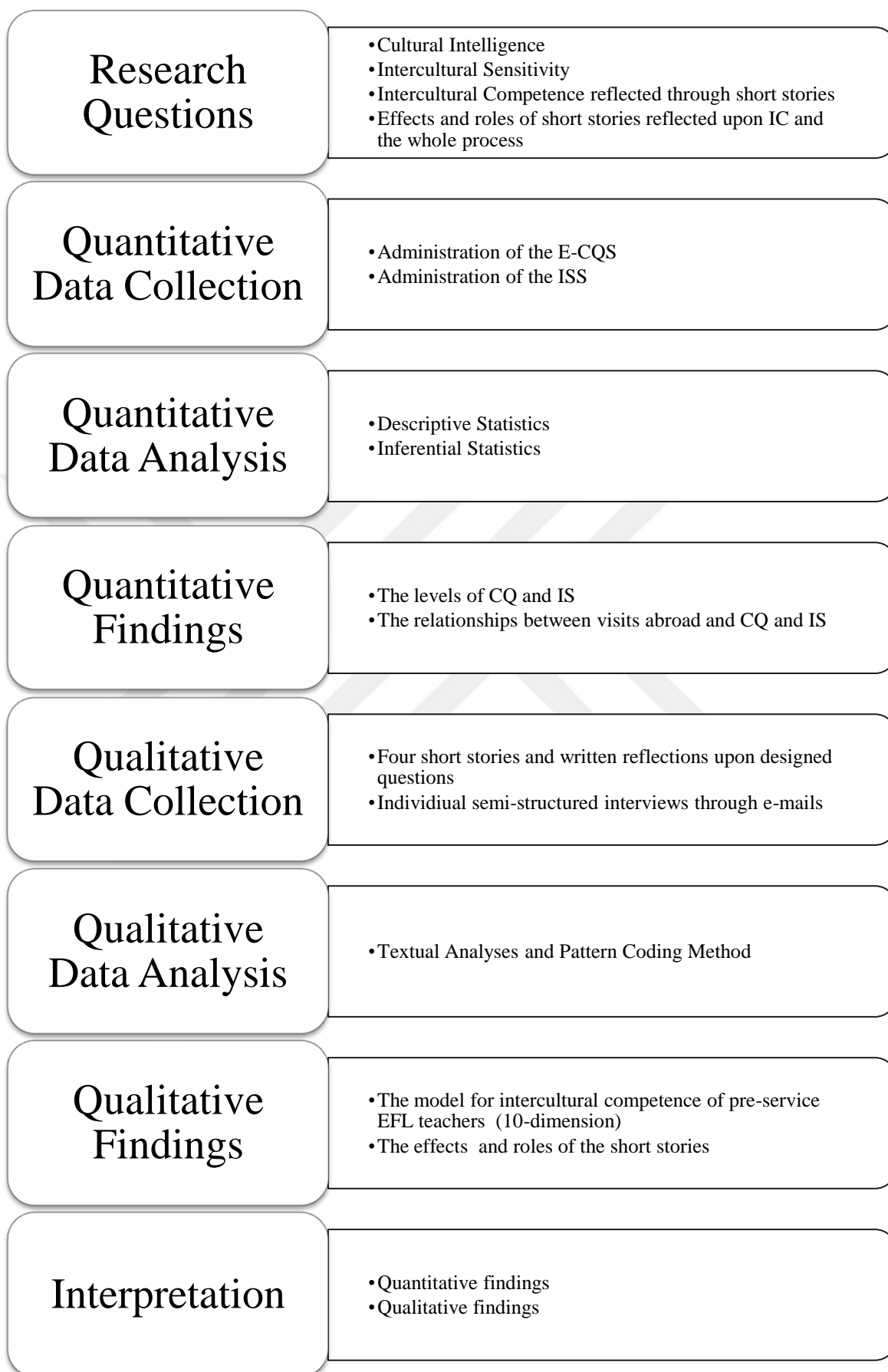


Figure 3. 1. The Research Design of the Study

3.2. Participants

Participants of the present study are third year university students and referred to as pre-service EFL teachers, who are estimated to be teachers in a near future as well, since all of them are studying ELT at Faculty of Education at a state university in Turkey. All of the pre-service EFL teachers were enrolled in one of the compulsory courses titled as *The Analysis of Literary Texts and Teaching II* as part of their departmental requirement in the 2017-2018 Spring academic semester. The reason of implementing the present study within the hours of the abovementioned course stems from this study's IC objectives in relation with using short story as a literary genre.

3.2.1. Background of the Participants

There were 46 pre-service EFL teachers enrolled in *The Analysis of Literary Texts and Teaching II* course in the 2017-2018 Spring academic semester. The researcher aimed to reach all of them; though, their absenteeism changed through the process of implementing short stories for a four-week period of sessions. Third year pre-service EFL teachers are the target group since fourth grade students have been assumed to be in a sort of rush for graduation, practicum and post-graduation exam preparation procedures along with job or graduate studies applications.

In total, there were 27 participants (19 females, 8 males) who were all present in the administration of both scales. Before starting to complete both scales, the participants were requested to answer some demographic and study-related questions such as age, grade, gender, nationality, whether they have been abroad before or not, (if yes) why and how long, and also whether they have heard IC before, (if yes) from where and their own definition. The background information of the participants for this study is presented in Table 3.1 and Table 3.2.

Table 3.1

The Background Information of the Whole Participants

Ps	Age	Grade	G	n	Abroad	Why and Length	Heard IC and Where	IC to you
P1	22	3	F	Turkish	No	-	No	-
P2	21	3	F	Turkish	Yes	Education and 9 months	Yes and abroad	By living
P3	31	3	F	Turkish	No	-	No	-
P4	21	3	M	Turkish	Yes	Erasmus and 10 months	Yes and abroad	To be able to fit in; be comfortable with different cultures
P5	22	3	F	Turkish	Yes	Living and 15 years	No	-
P6	22	3	F	Turkish	No	-	Yes and conference	Diversity of cultures
P7	23	3	M	Turkish	No	-	No	-
P8	21	3	M	Turkish	Yes	Erasmus and 4 months	No	-
P9	23	3	M	Turkish	No	-	No	-
P10	22	3	F	Turkish	No	-	Yes and TED Talks	To have competence to be communicative in different cultures
P11	22	3	F	Turkish	Yes	Student Exchange Program and 10 days	No	-
P12	25	3	F	Turkish	No	-	No	-
P13	22	3	F	Turkish	No	-	No	-
P14	21	3	M	Turkish	No	-	No	-
P15	24	3	F	Turkish-Dutch	Yes	Living and 18 years	No	-
P16	21	3	F	Turkish	Yes	Erasmus and 6 months	No	-
P17	22	3	F	Turkish	Yes	Language Course and 2 months	No	-
P18	24	3	M	Turkish	No	-	No	-
P19	21	3	F	Turkish	No	-	No	-
P20	21	3	M	Turkish	Yes	Erasmus, Trips and 1 year	Yes and School	Ability to know different cultures and to be able to handle situations about different cultures
P21	21	3	F	Turkish	Yes	Comenius and 1 week	No	-
P22	22	3	F	Turkish	No	-	No	-
P23	21	3	M	Turkish	Yes	-	Yes and University, Erasmus experience	Awareness of different cultures, countries, stereotyping, prejudices, and discriminations
P24	22	3	F	Turkish	No	-	No	-
P25	20	3	F	Turkish	Yes	Erasmus and 10 months	No	-
P26	20	3	F	Turkish	No	-	No	-
P27	23	4	F	Turkish-British	Yes	Living and 11 years	No	-

Table 3.2

Whether Participants Have Been Abroad and Heard IC before

	Frequency			%	
	Yes	No	Total	Yes	No
Abroad before	12	15	27	44.4	55.6
Heard IC before	6	21	27	22.2	77.8

As it could be seen from both tables in detail, 70.4% of the participants are female (n= 19) while 29.6% of them are male (n= 8). Also, their ages range from 20 to 31 ($M= 22.22$) whereas only two of them are Turkish-Dutch or Turkish-British but the rest is Turkish. More important than this demographic information, it is seen that almost half of them (n= 12, 44.4%) have been abroad before mostly for educational purposes such as Erasmus, Comenius or language studies (n= 9) for ranging periods of time from one week to one year or living there (n= 3) of which time span changes from at least 11 years to 18 years. Furthermore, majority of the participants (n= 21, 77.8%) have not heard IC before while six of them state that they have heard IC (n= 6, 22.2%) from school/university setting, through stay abroad/Erasmus experiences, from a conference platform or one of TED Talks speeches. Therefore, the pre-service EFL teachers also defined IC in their own words as to be able to live in, fit in, be comfortable with and be communicative in different cultures, diversity of cultures, to know and handle situations about different cultures, and be aware of different cultures, countries, stereotypes, prejudices and discriminations in public (n= 6).

Regarding the numbers of participants who participated in short story sessions and handed in written documents for four weeks, with fluctuating numbers, there were 11 pre-service EFL teachers in the first short story, 13 participants in the second short story, 18 participants in the short story, and 12 participants in the fourth and last short story sessions within which numbers showed change on the basis of their presence for the class in these four weeks and quantified into 27 participants in total at the end. Since one of the objectives of the present study is to examine pre-service EFL teachers' IC through short stories and written reflections, the fluctuating numbers across the short story sessions are not taken into consideration but whatever they have reflected in written documents and semi-structured interviews is of the most importance throughout both data collection and analysis procedures. The distributed numbers of the participants in the four short stories are presented in Table 3.1 and Table 3.3 and Table

3.4 in a more detailed way from the point of the pre-service EFL teachers and the frequency of their attendance to these sessions.

Table 3.3

Distribution of Participants across Short Stories

27 Participants	1. Short Story	2. Short Story	3. Short Story	4. Short Story
Within-total Participants	Eleven (P1, P2, P3, P4, P5, P6, P7, P8, P9, P10, P27)	Thirteen (P3, P5, P6, P9, P10, P12, P13, P14, P16, P17, P18, P19, P27)	Eighteen (P2, P4, P8, P10, P11, P12, P13, P14, P15, P16, P18, P20, P21, P22, P23, P24, P25, P26)	Twelve (P1, P2, P5, P7, P8, P12, P13, P16, P19, P23, P24, P25)

Table 3.4

Frequency of Participants in Numbers out of Four Short Stories

P	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	
N	2	3	2	2	3	2	2	3	2	3	1	3	3	2	1	3	1	2	2	1	1	1	2	2	2	2	1	2

As it is presented in both tables, none of them managed to be present in all four short stories sessions and 13 of the pre-service EFL teachers attended two short stories of which session weeks changed whereas seven of them either attended one or three short story sessions, namely the whole mean of short stories attended and through which IC of the pre-service EFL teachers were reflected is exactly two short stories again of which session weeks changed.

Apart from the second phase of the study in which first pack of qualitative data were gathered through four short stories and written reflections, nine students participated in the last phase of the present study, namely individual semi-structured interviews through e-mails, which is qualitative as well and based on voluntary terms and presented in Table 3.5 below.

Table 3.5

Background of Nine Participants in Individual Semi-structured Interviews via E-mails

Ps (9)	G	Abroad Before	Length	IC before	Number of Short Stories	Name of Short Stories Attended
P2	F	Poland, many places	9 months	Yes	3	+They Don't Mean It! +Shame +So What Are You, Anyway?
P4	M	Poland	10 months	Yes	2	+The Circuit +Shame
P8	M	Poland	4 months	No	3	+The Circuit +Shame +So What Are You, Anyway?
P10	F	-	-	Yes	3	+The Circuit +They Don't Mean It! +Shame
P13	F	-	-	No	3	+They Don't Mean It! +Shame +So What Are You, Anyway?
P16	F	Germany, France, Holland, Bosnia and Herzegovina	6 months	No	3	+They Don't Mean It! +Shame +So What Are You, Anyway?
P24	F	-	-	No	2	+Shame +So What Are You, Anyway?
P25	F	Poland, Italy, Sweden	10 months	No	2	+Shame +So What Are You, Anyway?
P27	F	The UK	11 years	No	2	+The Circuit +They Don't Mean It!

As it is presented in the table, four of the pre-service EFL teachers attended two short stories and gave in their written reflections while five of them were able to be present in three short stories sessions of which names and frequencies could be examined in detail from the table above. Even though all participants were reached through e-mails or mobile phone numbers for conducting individual semi-structured interviews through internet, only nine pre-service EFL teachers volunteered.

3.3. Data Collection Tools

Both qualitative and quantitative data collection instruments were used to explore the research questions of the present study.

For the first phase of the study and collecting quantitative data, “the Expanded Cultural Intelligence Scale (E-CQS)” and “Intercultural Sensitivity Scale (ISS)” were employed consecutively to the target participants of the study, namely third year pre-service EFL teachers (n= 27) after both scales were administrated as a pilot study to the fourth year students, namely fourth year pre-service EFL teachers (n= 62) in the same program in order to check the reliability and validity of the scales. Moreover, the official permissions were taken from the developers of both scales via e-mails just after this study’s proposal presentation.

For the second phase of the study, qualitative data were collected from the pre-service EFL teachers who were present in the four short story sessions through written reflections for the designed questions by the researcher and of which number ranged according to every short story and the objectives of the present study after each short story for four-week-period.

For the third and last phase of the study, as another qualitative data collection tool, individual semi-structured interviews were conducted in a written form through e-mails on the basis of voluntary participation.

3.3.1. The Expanded Cultural Intelligence Scale (E-CQS)

In the initial stage so as to explore the CQ of the participants in terms of metacognitive, cognitive, motivational and behavioral dispositions with their expanded sub-dimensions in 37 items, the E-CQS developed by Van Dyne, Ang, Ng, Rockstuhl, Tan, and Koh (2012) was administered after they granted official permission to use it for this academic research (Appendix 2). The scale was designed as a four-factor model and based on Cultural Intelligence Theory. For the previous version of this scale which is named as the CQS with 20 items, Ang, Van Dyne, Koh, Ng, Templer, Tay, Chandrasekar (2007) prove the cross-validation and development of the scale across samples, time and country and describe three substantive studies in both the USA and Singapore, “Reliabilities for the four CQ factors were .81-.87” (p. 359). Within the scope of the present study, the E-CQS was first employed as a pilot study to the fourth year pre-service EFL teachers (n= 62) at the same state university as mentioned above for the purpose of reliability check and it showed quite a high level of reliability coefficient ($\alpha = .91$). For the target sample of the present study after piloting process, the

E-CQS was also administered to the third year pre-service EFL teachers (n= 27) and again it was found to be highly reliable ($\alpha = .88$).

This instrument is a 7-point self-report Likert-type scale (FROM *strongly disagree* TO *strongly agree*) with 37 items in four different dimensions along with their sub-dimensions as:

1. Metacognitive CQ
 - 1.1. Intrinsic motivation
 - 1.2. Extrinsic motivation
 - 1.3. Self-efficacy to adjust
2. Cognitive CQ
 - 2.1. Culture general knowledge
 - 2.2. Context-specific knowledge
3. Motivational CQ
 - 3.1. Planning
 - 3.2. Awareness
 - 3.3. Checking
4. Behavioral CQ
 - 4.1. Verbal behavior
 - 4.2. Non-verbal behavior
 - 4.3. Speech acts

In the present study, neither four dimensions nor eleven sub-dimensions are examined in detail since this study is only interested in the total points of CQ of the pre-service EFL teachers as a quantitative finding.

3.3.2. The Intercultural Sensitivity Scale (ISS)

Along with the E-CQS, as another scale for measuring IC to increase the validity and reliability of the quantitative data collection, the ISS developed by Chen and Starosta (2000) was administered after they granted official permission to use it for this academic research (Appendix 3). Within the scope of the present study, the ISS was first employed as a pilot study to the fourth year pre-service EFL teachers (n= 62) at the

same state university as mentioned above for the purpose of reliability check and it showed an acceptable and quite close to good level of reliability coefficient ($\alpha = .74$).

The scale was designed as a five-factor model with a high reliability coefficient ($\alpha = .86$). This instrument is a 5-point self-report Likert-type scale (FROM *strongly disagree* TO *strongly agree*) with 24 items in five different dimensions as:

1. Interaction engagement
2. Respect for cultural differences
3. Interaction confidence
4. Interaction enjoyment
5. Interaction attentiveness

In the present study, five dimensions are not explored in detail since this study is only interested in the total points of IS as an affective dimension of IC of the pre-service EFL teachers as a quantitative finding.

3.3.3. Written Reflections upon Designed Questions for Four Short Stories

After the first phase of the study, written reflections for the designed questions in order to elicit IC of the pre-service EFL teachers with the assistance of four short stories were the qualitative and the second phase of the present study with a quite rich bulk of data. These designed questions by the researcher aim to draw on the following objectives formulated by Byram (1997, pp. 49-53) as well as a comprehensive conceptual model for democratic citizenship formulated by Council of Europe (2018c, p.127):

- savoir être* (attitudes),
- savoirs* (knowledge of/about societal and individual matters),
- savoir comprendre* (skills of interpreting and relativizing),
- savoir apprendre/faire* (skills of discovery and interaction), and
- savoir s'engager* (critical cultural awareness/political education)
- values* (valuing human dignity, human rights, cultural diversity, democracy, justice, fairness, equality, and the rule of law),

-*attitudes* (openness to cultural otherness, other beliefs, world views and practices, respect, civic-mindedness, responsibility, self-efficacy, and tolerance of ambiguity),

-*skills* (autonomous learning skills, analytical and critical thinking skills, skills of listening and observing, empathy, flexibility, adaptability, linguistic, communicative and plurilingual skills, co-operation skills, and conflict-resolution skills), and

-*knowledge and critical understanding* (knowledge and critical understanding of the self, of language and communication, and of the world)

The overall view of the question amount is presented in Table 3.6.

Table 3.6

The Frequency of Questions Asked for Four Short Stories

Short stories	Parts within questions		
The Circuit (20)	The lives of migrant workers (4)	The Circuit themes (8)	The intercultural point (8)
They Don't Mean It! (22)	The lives of a Chinese family in the US (6)	The cross-cultural influences (4)	The intercultural point (12)
Shame (21)	The life of an extremely poor boy (5)	Shame themes (5)	The intercultural point (11)
So What Are You, Anyway? (28)	Discomfort in the plane (6)	So What Are You, Anyway themes and influences (14)	The intercultural point (8)

As it could be seen from the Table 3.6, 91 questions were asked for the whole number of short stories of each which parts were categorized into three with both different focal points and similar themes and even questions. Similar to 76 pages of written reflections in total as raw data of 27 pre-service EFL teachers throughout the whole short stories, the amount of the questions were never planned ahead in terms of quantity but aimed to serve the objectives of the study as mentioned above in terms of quality.

3.3.4. Individual Semi-structured Interviews

After both quantitative and qualitative data collection tools, individual semi-structured interviews were conducted in a written format through e-mails. In order to get in-depth

information and a more holistic overview about both scales implemented and the procedure of four short stories, the researcher accessed all the 27 participants through mobile phone numbers provided by themselves via SMS, *WhatsApp* messages or *iMessages* and sent the interview questions through *Gmail* to their e-mail addresses again provided by themselves. Even though six of them never replied back and 21 of them received e-mails of the interview questions and responded with positive promises for attending those interviews, only nine of the pre-service EFL teachers delivered the answers of the individual semi-structured interview questions to the researcher through e-mails back. In addition, the last phase of the study was based on a voluntary participation.

The questions which are categorized into two parts as five questions for each were prepared by the researcher in both English and Turkish languages in order to create a more comfortable alternative for the participants. The first part which consists of five questions aims to draw on both the dimensions of the two scales such as motivational, cognitive, metacognitive, and behavioral aspects of IC (the E-CQS), interactional engagement, interactional confidence, interactional enjoyment, interactional attentiveness, and respect for cultural differences of IC (the ISS) as well as some of the objectives of IC such as attitudes, interpretation, relativizing, and discovery. On the other hand, the second part which includes five questions as well aims to draw on the roles of short stories in bridging the gap, intercultural communication and competence, critical cultural awareness, IC of an English language teacher and contributions of the present study as a whole. To provide the validity, these interview questions were presented to expert opinion as it was done in the second phase for the questions of written reflections. Last, the final version of the individual semi-structured interview questions is presented in Appendix 4.

3.4. Data Collection Procedure

As the explanatory sequential mixed methods design commands quantitative data first and then building qualitative data on the initial stage, the quantitative data collection tools, namely the E-CQS and the ISS were consecutively administered to the third year pre-service EFL teachers. The rationale of using these scales lies in the fact that the

exploration of the pre-service EFL teachers' CQ and IS levels as quantitative data and findings quantitative in nature for the present study. Rather than implementing them as a post-test, the dimensions of both scales were investigated in the individual semi-structured interview questions as a form of written reflections along with the whole procedure. Furthermore, in both the piloting study of these scales (n= 62) and the actual implementation for the target sample (n= 27), all the participants were granted an informed consent form to be informed about the study nature and to sign for their voluntary participation.

The second phase of the study is a four-week-period of time for four short stories sessions. One of the most crucial part of the present study of which focal point is the role of the short story as a literary genre in IC was the process required for selection of short stories to be utilized. After reviewing the literature, these four short stories, namely and respectively *The Circuit (Cajas de Cartón)* by Francisco Jiménez, *They Don't Mean It!* by Lensey Namioka, *Shame* by Dick Gregory, and *So What Are You Anyway?* by Lawrence Hill, were decided to be exploited in the present study. The first, second and third short stories were already used in some studies with different methodological paradigms. The last short story did not show up through studies reviewed to our knowledge; however, it appeared to yield a good basis for the objectives of the present study in terms of its interculturality and implications as a whole. Furthermore, the various ethnicities of the authors of these short stories as their being "bi-ethnic", which also draw on multiculturalism and the fact that these short stories are based on the authors' own personal stories or semi-biographical natures, were also taken into consideration in choosing process. During the preparation for short stories, the researcher also provided some background knowledge about the authors, stories and related issues via PPT or anecdotes to be projected in the class to the participants either later or prior to reading short stories and written reflections for the questions. In order to clarify these short stories, unknown vocabulary items were also demonstrated via little pictures in both left and right margins throughout the pages available. The background of four stories is presented in Table 3.7.

Table 3.7

The Background of Four Short Stories

Ethnicity	Author	Short Story	Interculturality
Mexican-American	Francisco Jiménez	The Circuit (Cajas de Cartón) (1997)	A Spanish migrant family's struggles in the US from the boy named Panchito's point of view
Chinese-American	Lensey Namioka	They Don't Mean It! (2007)	A Chinese family's experiences in the US from the girl named Mary(Ying-Mei)'s point of view
African-American	Dick Gregory	Shame (1964)	An African-American boy named Richard's difficulties due to his skin color, being fatherless and extremely poor
Canadian (w/ African-American father and French mother)	Lawrence Hill	So What Are You Anyway? (1995)	A "mixed-race" girl named Carole's difficulties due to her skin color during a flight

After these four short stories were selected for a four-week-period of sessions, a highly careful process initiated for preparation for these sessions. The researcher and the supervisor of the present study attentively explored the appropriateness of these short stories in terms of usage, feasibility and practicality. Later, both the short story-specific questions and some shared questions (n= 91) for each short story were prepared without taking the quantity into consideration. The overall view of the whole questions is presented in Table 3.8.

Table 3.8

The Background of Designed Questions for Four Short Stories

	Story-specific Questions	n	Shared Questions	n	Total
The Circuit (1)	+The family's income and education level	11	+Difficulties of characters and the ways of coping (1, 2, 3, 4)	13	20
	+Effect of migrant work	focal	+Knowledge of/about and feelings about characters and cultural items (1, 2, 3, 4)	foc	questi
	+Language barriers and importance of learning English	questi	+Family situation impact on the main character/s (1, 2, 3, 4)	al	ons in
	+Reality and expectations	ons		qu	the
	+Differences and similarities btw			est	origin
				ion	al
				s	docu

	California and Mexico		+Empathy for difficulties of the main character (1, 2, 3, 4)	ment
	+Hard work and perseverance		+Effectiveness of title (1, 2, 3, 4)	
	+Education and learning places		+Effect of stories based on reality (1, 2, 3, 4)	
	+Questioning concept of taking education for granted		+Relativizing story settings to home culture (1, 2, 3, 4)	
	+Pros and cons of poverty		+Issues being contemporary (1, 3, 4)	
They Don't Mean It! (2)	+Argument of story about immigration	11	+Whether knowing before and newly learned things (1, 3, 4)	10 22
	+Migrant workers' present situation	focal	+Effect of the main characters' ethnic/racial heritage (<i>Mexican, Chinese, African, black father-white mother</i>) (1, 2, 3, 4)	foc
	-Newly learned celebrations	questi	+Teaching of stories about learning to interact w/ other cultures (1, 2, 3, 4)	questi
	-Language barriers and importance of learning English	ons	+Reflections of them as prospective EFL teachers (1, 2, 3, 4)	al
	-Name change and empathy		+Keywords (1, 2, 3, 4)	questi
	-Reasons of change/adaptation and empathy			the
	-Implications of Chinese culture via occurrences and similarity in Turkish culture (2 questions)			est
	-Assimilation or adaptation; empathy			ion
	-Differences and similarities btw the US and China			al
	-Christmas celebration in Turkey as religious foundations			origin
	-Questioning concept of bragging and empathy for their own parents (3 questions)			document
	-Changeability of politeness concept across cultures			
	-Cross-cultural misunderstandings and interpretation			
Shame (3)	+Main character's and their own definitions of shame	10		13 21
	+Effect of extreme poverty	focal		foc
	+Differences and similarities among characters	questi		questi
	+Shame, ignorance, insult and discrimination	ons		al
	+People's need to point out what is less or different			questi
	+Main character's teacher in detail			the
	+Their own experiences' help for empathy			origin
	+Different color skins' present situation			al
	+Changeability of shame concept across cultures			document
	+Arguments of story about segregation/racism, and social class discrimination			
So What Are You, Anyway? (4)	-Main character's and their own definitions of race	12		11 28
	-Main character's being called "milk-chocolate" by her father	focal		foc
	-Reasons of racist occurrences and disturbance (4 questions)	questi		questi
	-Differences and similarities among characters	ons		al
	-Interpretation of non-verbal behaviors and empathy			questi
	-Questioning concept of curiosity, minding, and being fair (3 questions)			the
				origin
				al
				document

-
- Reactions and feelings for racist occurrences and empathy (*3 questions*)
 - Main character's being called "mulatto" in the plane and changed perceptions when they learnt origin
 - Teachability of these issues
 - Reflections on society
 - Empathy for society as witness of racism
 - People's being ignorant to changes
-

Throughout four weeks in 2017-2018 academic spring term, the researcher met with the pre-service EFL teachers in the three class hours allocated weekly of the course titled *The Analysis of Literary Texts and Teaching II* and tried to implement all the planned ahead procedural processes throughout the sessions with the participants most of who had already known the researcher from the previous academic studies, which created a more comfortable and safe atmosphere for both parties during the study.

Even, the class hour allocation exceeded from just three to four hours, which resulted in up to 16 hours for the whole sessions of four short stories in total. Whenever they completed writing reflections, they were free to go. Again, all the participants were granted an informed consent form to be informed about the study nature for each short story and expectations from them as participants both in written and oral explanatory means and to sign for their voluntary participation. Last, within the scope of the present study, common questions and reflections upon each story's shared interrogatory features are aimed to be explored in terms of IC of the pre-service EFL teachers.

The last phase of the study is the individual semi-structured interviews through e-mails in a written format. After all the four short stories sessions, the researcher sent an invitation message to every participant who had provided their mobile phone numbers under the aegis of ethical considerations for these interviews through SMS, *WhatsApp* messages or *iMessages*. Although six pre-service EFL teachers never delivered a reply, 21 of them stated that they would take part in the last phase and the researcher sent these interview questions through *Gmail* to their e-mail addresses also provided by themselves under the aegis of ethical considerations. Nevertheless, only nine of the pre-service EFL teachers delivered their answers to the researcher at different times through e-mails back.

As mentioned above, the participation for the last phase was based on volunteerism; thus, neither the purposive sampling nor the quantity of participants serves the

objectives of the present study. The construct of individual semi-structured interviews was aforementioned; still, the overview of these interviews is presented in Table 3.9.

Table 3.9

The Overview of Individual Semi-structured Interviews

PART I				
Effect of Short Stories (5)				
E-CQS-related	1) Motivation	2) Cognitive	3) Metacognitive	4) Behavioral
ISS-related	1) Interactional aspects		2) Respect for cultural differences	
IC-related	1) Attitudes	2) Interpretation	3) Relativizing	4) Discovery
PART II - Roles of Short Stories (5)				
1) Bridging the gap between home and target culture				
2) Intercultural communication/competence				
3) Critical cultural awareness of a language learner and prospective English teachers				
4) Definition of IC and roles of an English language teacher				
5) Benefits/advantages/contributions and/or disadvantages/negative effects of the present study experience				

3.5. Data Analysis

In the light of the research paradigm of the present study, both the quantitative and qualitative data were analyzed separately regarding each research instrument. In addition, concurrent or sequential findings were aimed to validate and triangulate the whole data.

3.5.1. Quantitative Data Analysis

To investigate to what extent pre-service EFL teachers were culturally intelligent and had intercultural sensitivity, items of both the E-CQS and ISS were computed in SPSS 22 software program and descriptive statistics were calculated. Such statistical measures as frequencies with mean and median scores, standard deviations, histograms as well as nonparametric correlations were calculated.

The present study aims to explore the levels of the E-CQS and ISS of the pre-service EFL teachers; therefore, the mean scores of both scales aim to reply the first research question. Additionally, in order to find out if their levels of CQ and IS changed according to whether they had been abroad before, Mann-Whitney test as a non-

parametric measure was conducted since the present study had a small sample of participants ($n= 27$) (Field, 2013, p. 280). All the results related to quantitative data were presented along with the effect size in the following chapter.

3.5.2. Qualitative Data Analysis

In order to analyze the qualitative data collected from both written documents of reflections in a four-week-period of four short story sessions, and individual semi-structured interviews in written documents through e-mails, textual analyses in general were employed.

First, the written reflections for each short story's prepared questions as hardcopies were transcribed into the digital platform, which was *Microsoft Word* software. There were respectively 11, 13, 18, and 12 participants for each story, which were 27 as individuals in total. The actual raw data compiled from the whole four short stories' written reflections were respectively 14, 17, 26 and 19 pages long, which made 76 pages long in a total amount. Transcribing the qualitative data from hardcopy to software was completed just after a short story session completed. However, the researcher worked on investigating codes, categories, patterns, and recurring themes in their hardcopy versions with a lot of colorful pens and highlighters in order to make the categorization process more feasible. After a laborious work with those 76 pages and 91 questions, all the answers were transcribed into *Word* documents with codes, categories, and patterns with emerging themes in terms of salience, commonalities and differences within each story and cross-stories, but not based on individual participants. In the end, there were respectively six, seven, eight and eight pages of qualitative data for four short stories, which were 21 pages in total.

As aforementioned, only ten shared questions by the whole four short stories were utilized to reach findings in the present study in order to answer the second research question which was to explore IC of the pre-service EFL teachers through written reflections upon the four short stories. Even if the whole data were collected individually, the processes of identifications of agreement areas, perspectives, emerging themes, links and connections, challenging ideas, naming, refining, grouping, collapsing and regrouping idea units, and selecting multiple examples as qualitative data from the

second and last phase were saturated into qualitative findings with data displays, conclusions and verifications.

As the nature of the second phase of the present study included a time process of four weeks and four short stories, some sets of traces of change and consequential processes especially among those short stories were displayed via *case dynamics matrices* (Miles and Huberman, 1994, p. 148) and even with *meta-matrices* as all the relevant data were included (Miles et al. 1994, p. 178). It is a sort of elusive issue to label the method of qualitative data analysis for the present study; however, it could be stated that that pattern coding method was administered since relevant codes were cumulated under themes (Miles et al. 1994, p. 69). There are four important functions of pattern coding:

1. Reducing large amounts of data into a smaller number of analytic units
2. Getting the researcher into analysis during data collection, in order for later fieldwork to be more focused
3. Helping the researcher elaborate a cognitive map, an evolving, more integrated schema for understanding local incidents and interactions
4. Laying the groundwork for cross-case analysis by surfacing common themes and directional processes for multiple studies

For the last phase of the study, which is the individual semi-structured interviews, the written qualitative data forms of e-mails were collected from the pre-service EFL teachers just after the process of the four short stories sessions. Similar to the analytical procedures of written reflections in the second phase, the written e-mails of those interviews were also analyzed in the same accordance since they also shared the feature of a contextual written and qualitative data. In order to ensure reliability, all the findings were also evaluated by other researchers in the field from the department of FLE and program of ELT. Final results with their all relative aspects were presented in the following chapter.

CHAPTER IV

RESULTS

This study aims to trace the role of short stories in intercultural competence of the pre-service EFL teachers. First, the levels of cultural intelligence and intercultural sensitivity were explored through two scales as quantitative data. Second, the written reflections upon designed questions for four short stories based on the objectives of the present study were deeply investigated as qualitative data. Last, the individual semi-structured interviews through e-mails of voluntary participants were examined based on the dimensions of aforementioned scales and objectives of this study as other qualitative data. Therefore, the quantitative and qualitative findings were sequentially presented in this chapter.

4.1. Quantitative Findings

After the piloting studies, both the E-CQS and the ISS were consecutively administered to the third year pre-service EFL teachers as an initial phase for the present study in order to find out their levels as quantitative data.

4.1.1. Quantitative Findings of the E-CQS

In order to explore the CQ of the participants ($n=27$), the E-CQS which had such four dimensions as motivational CQ, cognitive CQ, metacognitive CQ and behavioral CQ was employed ($\alpha=.88$). Furthermore, the person in charge of the official grant for this scale suggested averaging the items for each sub-dimension and then averaging the sub-

dimensions to create average scores for the four factors along with using the total scores out of 100 as a world-wide norm in statistical analysis. Hence, the scores computed based on 7-point Likert type scale were transformed into a score range out of 100 via direct proportion equations. The descriptive statistics related to that scale are presented in Table 4.1.

Table 4.1

Descriptive Statistics for the E-CQS

E-CQS Factors	n of items	Mean out of 100	SD
Motivational CQ	9	80.27	10.64
Cognitive CQ	10	69.81	14.08
Metacognitive CQ	9	74.90	12.32
Behavioral CQ	9	72.72	14.47
Total CQ	37	75.60	8.06

The findings show that the overall mean score of the pre-service EFL teachers' cultural intelligence is 75.60 out of 100 score band. Regarding their motivational CQ, of which sub-dimensions are intrinsic and extrinsic motivations besides self-efficacy to adjust, the mean score is the highest in the whole dimensions ($M= 80.27$) and equivalent to 5.62 in the 7-point band, namely close to *Agree*. About their cognitive CQ, of which sub-dimensions are culture general and context-specific knowledge, the mean score is the lowest in the whole dimensions ($M= 69.81$) and equivalent to 4.89 in the 7-point band, namely close to *Agree Somewhat*. Regarding their metacognitive CQ, of which sub-dimensions are planning, awareness and checking, the mean score is the second highest in the whole dimensions ($M= 74.90$) and equivalent to 5.24 in the 7-point band, namely close to *Agree Somewhat*. Concerning their behavioral CQ, of which sub-dimensions are verbal and non-verbal behaviors besides speech acts, the mean score is the second lowest in the whole dimensions ($M= 72.72$) and equivalent to 5.09 in the 7-point band, namely close to *Agree Somewhat*.

4.1.2. Quantitative Findings of the ISS

In order to explore the IS of the participants ($n= 27$), the ISS which had such five dimensions as interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment and interaction attentiveness was employed ($\alpha= .74$).

Likewise, the scores computed based on 5-point Likert type scale were transformed into a score range out of 100 via direct proportion equations. The descriptive statistics related to that scale are presented in Table 4.2.

Table 4.2

Descriptive Statistics for the ISS

ISS Factors	n of items	Mean out of 100	SD
Interaction Engagement	7	77.14	8.96
Respect for Cultural Differences	6	89.51	8.25
Interaction Confidence	5	73.04	13.61
Interaction Enjoyment	3	82.47	16.76
Interaction Attentiveness	3	82.22	13.71
Total IS	24	80.68	8.76

The findings show that the overall mean score of the pre-service EFL teachers' intercultural sensitivity is 80.68 out of 100 score band. Regarding their respect for cultural differences, the mean score is the highest in the whole dimensions ($M= 89.51$) and equivalent to 4.48 in the 5-point band, namely between *Agree* and *Strongly Agree*. About their interaction confidence, the mean score is the lowest in the whole dimensions ($M= 73.04$) and equivalent to 3.65 in the 5-point band, namely between *Not Decided* and *Agree*. Regarding their interaction enjoyment, the mean score is the second highest in the whole dimensions ($M= 82.47$) and equivalent to 4.12 in the 5-point band, namely close to *Agree*. Similar to interaction enjoyment, the mean score of their interaction attentiveness is 82.22 and equivalent to 4.11 in the 5-point band, namely close to *Agree*. Concerning their interaction engagement, the mean score is the second lowest in the whole dimensions ($M= 77.14$) and equivalent to 3.86 in the 5-point band, namely close to *Agree*.

4.1.3. The Relationship between Visits Abroad and Cultural Intelligence

In order to find about the relationship between CQ of the pre-service EFL teachers and whether they have been abroad before or not, the Mann-Whitney U test was used for each of the hypotheses since the sample size is small ($n= 27$). The related statistics of this non-parametric correlation test are presented in Table 4.3.

Table 4.3

Independent Measures of Cultural Intelligence (E-CQS) according to Visits Abroad

Abroad	n	%	<i>U</i>	<i>p</i>
Yes	12	44.4	51.00	.24
No	15	55.6		

*Significant at .05 level

The results were not significant for testing hypothesis ($U= 51.00$, $p= .24$), which indicates that the distribution of the E-CQS ratings across the participants who had been abroad before and had not been is the same (Yes mean rank= 14.25, No mean rank= 10.75). By retaining the null hypothesis, it could be concluded that CQ of the pre-service EFL teachers in the present study does not differ according to whether they have been abroad or not.

4.1.4. The Relationship between Visits Abroad and Intercultural Sensitivity

In order to find about the relationship between IS of the pre-service EFL teachers and whether they have been abroad before or not, the Mann-Whitney U test was similarly used for each of the hypotheses since the sample size is small ($n= 27$). The related statistics of this non-parametric correlation test are presented in Table 4.4.

Table 4.4

Independent Measures of Intercultural Sensitivity (ISS) according to Visits Abroad

Abroad	n	%	<i>U</i>	<i>P</i>	<i>d</i>
Yes	12	44.4	40.00	.01	.72
No	15	55.6			

*Significant at .05 level

The results were significant for testing hypothesis ($U= 40.00$, $p= .01$), which indicates that the distribution of the ISS ratings across the participants who had been abroad before and had not been is different (Yes mean rank= 18.17, No mean rank= 10.67). By rejecting the null hypothesis, it could be concluded that IS of the pre-service EFL teachers in the present study differs according to whether they have been abroad or not. Furthermore, the calculated effect size ($d= .719$) through numbers of the participants who have been abroad before or not, their mean scores out of the ISS, and the standard deviations shows that the difference is at such a level of between medium and large,

even close to large according to the guideline of Cohen (1988, pp. 24-27). Thus, the pre-service EFL teachers who have been abroad before for either educational or living purposes are found to be more interculturally sensitive than who have never been and the power of this difference is at the level of close to large.

4.2. Qualitative Findings

4.2.1. Written Reflections upon Four Short Stories and Designed Questions

After the analysis of the qualitative data collected through written documents of the pre-service EFL teachers' reflections upon the four short stories and designed questions, data reduction, data display and conclusion drawing and verification processes were completed. As mentioned in the previous chapter, only the common-asked questions, namely shared ones by all the short stories, were utilized in order to explore IC of the participants, not based on individuality but general emergences of categories. Thus, findings of the second phase of the present study are presented on the basis of questions. Before the qualitative data analyses and findings, it is of great importance to mention the background of the four short stories as a summary to make readers understand this chapter better.

***The Circuit (Cajas de Cartón)* by Francisco Jiménez**

This short story is about the life of a Mexican immigrant family who illegally comes to California, the US and their difficult life conditions and experiences. Panchito, the protagonist of the story, is the second eldest son of the family. While his older brother and father mainly work for money in such seasonal jobs as in the fields and picking crops, the mother is busy with preparing foods or taking care for younger daughters and sons. Panchito is between working and helping out his family as a child who is only 6th grader and trying to go to school and learn English. Even though he dreams about attending school regularly and works hard even in lunch breaks to learn English with the help of his teacher Mr. Lema, their life conditions oblige them to hunt for seasonal jobs for money, thus it results in the circuit of moving, namely cyclical life of

immigration. This short story is based on autobiography of the author, who is a Mexican-American and lives through it in his childhood.

***They Don't Mean It!* by Lensey Namioka**

This short story is about the life of a Chinese family who comes to the US and their experiences, efforts and struggles for new life styles, English language which is highly different from their mother tongue and culture. Mary, whose Chinese name is Yingmei, is the protagonist of the story and does not depict as bitter life as Panchito's experiences. The family has American friends, celebrates special holidays together and almost every member of this family tries to adapt themselves to American culture and lifestyles. However, this short story exemplifies several misunderstandings due to cultural differences. Mary realizes the importance of her family's behaviors perceived as rude by Americans and explaining Chinese cultural aspects to her American friends. This short story is based on personal experiences of the author, who is a Chinese-American and lives through it in her childhood.

***Shame* by Dick Gregory**

This short story is about the life of a just seven-year-old boy, who is African-American, extremely poor and without a father. Richard, the protagonist of the story, has six siblings and a single mother who receive governmental help as food and money. He depicts a quite bitter life experience since he suffers from his teacher's social class discrimination due to his extreme poverty and family situation as well as isolation from society along with repression at school, physical and psychological shame. Richard has to work for money at a very young age and take care of his family by quitting school. Even though he becomes very successful in his educational life later on, the traumatic effect of his childhood lingers for more than twenty years and in his twenties, he comes across a wino beaten by a restaurant owner. This short story is based on personal experiences of the author, who is an African-American and lives through it in his childhood, which leads to his being a comedian, actor, civil rights activist, social critic and writer.

So What Are You, Anyway? by Lawrence Hill

This short story is about a short fraction of experience of a little girl, who is a “mixed-race”, namely has a black father and white mother, during a plane flight. Carole, the protagonist of the story, flies alone during the story. However, the couple sitting next to her instantly reacts to her black doll named Amy with an exclamation and causes her to take the doll back immediately. Later, they ask racist questions about her family and her racial heritage even though she does not even know the concept of race and not understand what they try to ask, but feels a kind of disturbance. When she sees a smile of the stewardess, Carole bursts out and shouts at them to leave herself alone. Later, both passengers and the stewardess try to help her by warning that couple and suggesting another seat for her. This short story is based on personal experiences of the author, who is a Canadian and has a black father and a white mother.

4.2.1.1. Identification and Recognition of Elements

In the whole four short stories, one of the shared questions is “What have I learned about...?” which changes according to the related characters and elements of the short story. The objective herein is that the participants will be able to name these elements of the short stories and relate them from other cultures through the short story as a literary genre.

In the designed questions part of each short story, a table for answers was provided for the pre-service EFL teachers to write their answers. For the first short story (*The Circuit*), what they learned about the boy named Panchito, his family, customs and food, daily life, and contact to white Americans was asked. The numbers given in parentheses refer to the frequencies of the codes in the data analysis. In the right column, the codes are given on the basis of frequency from the beginning to the end by being aligned with commas (,) put between. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The answers are presented in the Table 4.5.

Table 4.5

Identification and Recognition of Elements in 'The Circuit'

Elements	Codes
(14) Panchito	Student, can't go to school, doesn't want to work but has to, willing to learn, ambitious, strong regardless of hardships and his young age, disappointed, his fears, likes <i>corridos</i>
(15) Family	Immigrant, poor, difficulties and poverty, has to work to survive, their own dishes, some Spanish words for objects
(19) Customs and Food	Tortillas as special food, carne con chile, rice, beans, Mexican and American food, strawberry, "they brought their culture"
(11) Daily Life	Working always for long hours, poor conditions and lifestyles, difficulties, monotonous/routine, difficulties in language learning
(11) Contact to White Americans	Governors or rich, husky or intelligent looking, cultural differences: hard, anger, "classic American people", "I don't remember but it should be racism as today", father's not knowing English and boy's hesitation to prefer Spanish to English, Americans' giving them work and old house, boy's teacher named Mr. Lema's kind behaviors to teach music, very little

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to demonstrate their identification and recognition of both the characters and related elements by relating them from a different culture as presented above. However, it could be commented that P7 reflected a sort of prejudice by stating that *it should be racism as today* even though he does not remember. Also, the statement as *classic American people* of P9 could be interpreted as a kind of stereotyping.

What they learned about the Chinese girl named Mary (Yingmei), her family, the American girl named Kim, her family, customs, and food was asked in the second short story (*They Don't Mean It!*). The answers are presented in the Table 4.6.

Table 4.6

Identification and Recognition of Elements in 'They Don't Mean It!'

Elements	Codes
(14) Mary	Likes eating lichen/noodles/bean sprouts/ramen, changes her name, "willing" and try to learn English, practices hard, has Chinese culture, good at adapting, polite, humble, has to be respectful to elders and help for housework
(15) Mary's	Their food/ramen/noodles, eating fish by killing, traditional/Chinese

Family	clothes, Chinese cloth shoes, tries to adapt to a new culture, celebrates both Chinese and American special days, regards boasting as bad, understands other cultures unlike traditional Chinese families who follow old rules, respects polite behaviors, gives importance to modesty
(12) Kim	Wonders/willing to/interested in learning Chinese culture, peanut butter and jelly sandwiches/ham/rice krispies, polite, impolite to her mother when comparing her success in cooking with Mary's mother, prejudice, finds hard to understand cultural differences, has Chinese friend "regardless of cultural differences"
(13) Kim's Family	Doesn't understand why Kim behaved impolitely like Mary's dad, show politeness in a usual way, very polite, celebrates New Year/Easter by cooking ham, directly says if they like something unlike Chinese, understands one another's culture, mother knows making dessert, likes food very much, loves tasting different food "even not part of their culture"
(17) Customs	Noodles prolong life, vegetables, eating fish after just killing, sweeping/cleaning house on celebration day brings bad luck, Chinese say the opposite to compliment someone not to boast as it is bad, Chinese are grown up to be modest/humble, slurping soup is common/normal, both cultures have different characteristics, both families are interested in their different celebrations, Chinese cloth shoes, ten-vegetable-salad must include all ingredients as their ancestors, Americans eat dessert after food
(19) Food	Noodles, they eat noodles in birthdays, slurping, "Americans eat dessert after dinner unlike Chinese", ham, fish is 'yo' in Chinese, ten-vegetable-salad makes people healthier

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka demonstrate their identification and recognition of both the characters and related elements by relating them from a different culture as presented above. Furthermore, it could be commented that the fact that P3 states Mary is *willing to learn English* shows similarity to the feature of Panchito in the first short story and it could be interpreted as a positive characteristic of some immigrant children. Also, P16 states *Kim has a Chinese friend regardless of cultural differences* and *Kim's family loves tasting different food even though it is not part of their culture*. Thus, they could be samples for some characters in intercultural competence.

For the third short story (*Shame*), what they learned about the African-American boy named Richard, his family (single mother and siblings), the girl named Helene Tucker, the teacher, the wino, the owner, and daily life was asked. The answers are presented in the Table 4.7.

Table 4.7

Identification and Recognition of Elements in 'Shame'

Elements	Codes
(37) Richard	Poor, lives in poverty and difficulties, African-American, nappy hair, black, "negro", little/only seven, determined, "strong", hardworking, discriminated, humiliated, ignored, sensitive, helpful, patient, poor but positive, likes Helene, hungry, no dad, often feels shame, struggled in social life
(22) Single Mom and Siblings	"Poor, live in poverty and difficulties", helpless, desperate, weak, expect Richard to take care, get governmental help, be judged, fatherless, very alone, hungry
(31) Helene Tucker	Rich, lives in good conditions, popular, love of Richard, clean, smart, emotional, helpful, beautiful, nice, manners, has a heart for all, symbol of everything, not racist, hardworking, unconscious, has pigtails
(24) Teacher	Bad, too bad to be teacher, "RACIST!", discriminating, very cruel, unfair, "I shouldn't be like her!", rude, intolerant, careless with blacks, humiliates/demotivate Richard, make Richard wash board, strange, lives in wealth, disgusting
(27) Wino	Poor/broke, homeless, drunk, careless, has no worries, harmless, never hurts, lovely, good heart, no lies, honesty, "tolerable", helpful, thoughtful
(25) Owner	Tendency to violence, beats and kicks, racist, doesn't like that kind of people, cruel, rude, anger issues, bad authority, "classic rich", lives in wealth, strict, very mean, "I shouldn't be like him!", has a restaurant, what a shame, "tolerant"
(20) Daily Life	Very hard and bad, "poor conditions and difficulties", big effect of poverty, cruel, violent, unequal treatment of people, racism, discrimination, ignorance, humiliation, almost no respect, "tiring" especially for seven-year-old boy, "Characters involve depth", nobody cares if someone's hungry, "I'd never leave someone in difficult situation!", "I learnt to live their lives"

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to demonstrate their identification and recognition of both the characters and related elements by relating them from a different culture as presented above. However, it could be commented that P10 reflected a sort of ignorance by stating that *Richard is a Negro* even though an anecdote about the racial background of that word was provided at the end of the story. However, P10, P12 and P26 states how *hardworking, strong, and determined Richard is* and it shows similarity to the feature of Panchito in the first short story. Similar to Panchito's family in the first short story, such twelve participants as P2, P4, P8, P12, P13, P14, P16, P18, P20, P21, P23, and P25 state that Richard's single mother and siblings are *poor, live in poverty and poor/bad conditions*.

Regarding the teacher of Richard, like three participants, P16 states her knowledge about the teacher with capital letters and exclamation mark as *RACIST!*. Interestingly for the knowledge/learning table, P12 and P13 demonstrate a sort of self-reminders by stating that *they should not be like the teacher or owner but fair*. However, the statement as *classic rich* of P11 for the owner could be interpreted as a kind of stereotyping. Surprisingly, P24 states *the owner is tolerant*, which is quite open to discussion.

Similar to the daily life of the first short story, such eight participants as P2, P4, P8, P11, P14, P15, P18, and P24 state that daily life is *full of difficulties, poor, hard and bad conditions*. Similar to the daily life of the first short story and Panchito as a little boy, P21 states that daily life is *tiring especially for a seven-year-old boy*. Regarding daily life, P13 and P2 demonstrate empathy by stating *s/he would never leave someone in a difficult situation* and *s/he learnt to live the characters' lives*, which could be commented as one of the powers of the short story for developing or awareness of empathy and intercultural competence. Last, P10 simply puts the daily life of the short story *Shame* in a well-designed sentence by stating that *characters involve depth*.

What they learned about the mixed-race girl named Carole, her family, Carole's doll named Amy, Henry Norton, Betty Norton, the stewardess of the plane, racist/racial terms and daily life was asked in the last and fourth short story (*So What Are You, Anyway?*). The answers are presented in the Table 4.8.

Table 4.8

Identification and Recognition of Elements in 'So What Are You, Anyway?'

Elements	Codes
(11) Carole	"Mixed-race", " 'mixed-race' ", hybrid, "little", brave, has no idea about race, usual
(15) Carole's family	Not from same race as black father and white mother, "a bit different", "black but not ashamed" (<i>neden olsunlar?</i>), has no bad idea about race, loves Carole, sincere, insensitive, irresponsible, not a good family
(11) Amy (doll)	Black doll, colorful, "negro", Carole's toy, looks like Carole
(11) Henry Norton	"Racist", "rude", curious, racist and curious, white, disrespectful, should never ask too many questions
(11) Betty Norton	"Rude", "racist", racist but pretends as if not, racist and curious, white, disrespectful, should never ask too many questions, wife of racist man, "tolerant"
(11) Stewardess	Helpful, helps Carole, kind, respectful, brave, "sensitive"

(12) Racist T.	Mulatto, “Negro”, something bad, discriminating, close-minded
(7) Daily Life	Nothing, still “racism and racist people around”, even in 1970s some people put pressure on color, “exactly different”, “difficult”, offensive and try to ignore, a girl can fly alone

The pre-service EFL teachers (n= 12) in the fourth and last session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill demonstrate their identification and recognition of both the characters and related elements by relating them from a different culture as presented above. The fact that the most frequency of codes about Carole is that *she is mixed-race* could demonstrate that the main theme of the short story related to race in general has been mostly understood and highlighted by the participants such as P1, P2, P16, P23, and P25. Therein, the researcher needs to underscore the *quotation marks* put around the word mixed race as written by P2 since she may highlight that even though Carole can be defined as a mixed-race girl, P2 does not think so and mixed-race concept may mean nothing to her and she puts quotation marks around that word in order to clarify her own perspectives about that issue. Also, the identification and recognition of Carole by the participants in terms of her racial background demonstrate similarity to that of Richard in the third story as black, African-American and ‘negro’. Furthermore, P8 and P12’s statements of Carole’s being a *little* girl show similarity to that of Panchito in the first story.

Concerning Carole’s family, P1 and P7’s defining them as *different* and *a bit different* also shows similarity to that of Mary’s and Kim’s families in the second story. Fascinatingly, P5 makes a reference to the third short story *Shame* by stating that Carole’s family is *black but not ashamed (why would they?)*, which could be commented as some participants reflect their skills of correlation and relativizing.

Regarding Amy, the doll of Carole, P1 could be commented to reflect a sort of ignorance by stating it as *Negro*; nevertheless, she was observed to be absent in the third short story where an anecdote about offensiveness of Negro was provided at the end.

Similar to Richard’s teacher and the owner of the restaurant in the third short story, such six participants as P1, P8, P12, P16, P19, and P23 states how *racist* and *rude* both Henry and Betty Norton are. Surprisingly again, P24 states that *Betty Norton is tolerant*, which is the exact same as that of the owner in the third short story and which is again quite open to discussion as it is the same participant to make such a comment.

Regarding the stewardess, P2, P8, P12, P23, and P25 state *she is helpful*, which shows similarity to the characteristics of Richard, the wino, and Helene Tucker in the third short story and P16, P24, and P25 state that *she is kind*, which is similar to politeness of Mary and Kim in the second short story.

Concerning what the participants have learnt about the racist/racial terms, P1, P2, and P24 point out that they have learnt *Negro* even though P2 and P24 were observed to be present in the third story, previous session as well. About daily life of that short story, P8 and P23 state that *there is still racism and racist people around*, which is similar to that of the third story. Also, P24 comments that daily life is *difficult*, which also shows similarity to that of both the first (*The Circuit*) and the third short stories (*Shame*).

4.2.1.2. Understanding Fictional Characters

Difficulties and Ways to cope with: In the whole four short stories, one of the shared questions is “What difficulties do ... face? And how do they cope with?” which changes according to the related characters and elements of the short story. The objective herein is that the participants will be able to talk about the fictional characters, their living conditions, their situation and problems by taking into consideration their different cultural origin or different socio-economic status through the short story as a literary genre.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), what difficulties migrant parents and their children face and the ways how they cope with those difficulties were asked. The numbers given in parentheses refer to as the frequencies of the codes in the data analysis and the word and/or word phrases written in capital letters demonstrate the emerging patterns/categories. In the bottom columns, the codes are given on the basis of frequency from the beginning to the end by being aligned with bullet points. The findings are presented in the Figure 4.1.

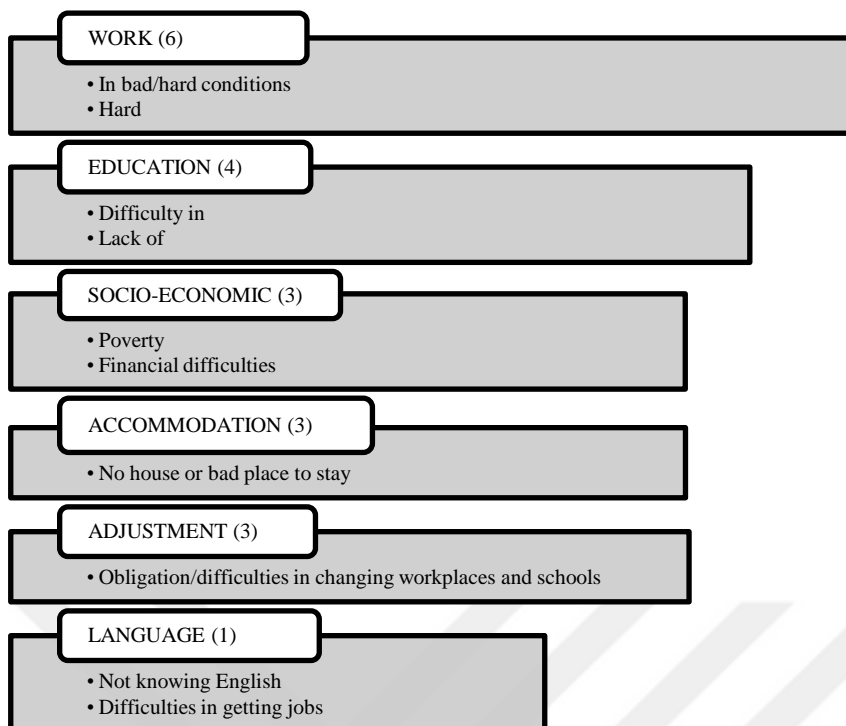


Figure 4.1. Understanding Fictional Characters in 'The Circuit': Difficulties of Immigrants

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to demonstrate their understanding fictional characters in terms of fictional characters' difficulties as an immigrant family and it is clustered in such six categories as work, education, socio-economic, adjustment, and language. Regarding the other part of that question, the ways of coping with those difficulties reflected by the participants are presented in the Table 4.9. The numbers given in parentheses refer to the frequencies of the codes in the data analysis.

Table 4.9

Understanding Fictional Characters in 'The Circuit': Ways to Cope

Codes			
(3) Determination, being hardworking	(1) Restoring where they stay	(1) The young's going to school	(1) Family's helping for Panchito's psychology

For the second short story (*They Don't Mean It!*), what difficulties Chinese migrant parents and their children face in the US and the ways how they cope with those difficulties in adjusting as well as what changes happen were asked. The findings are presented in the Figure 4.2.

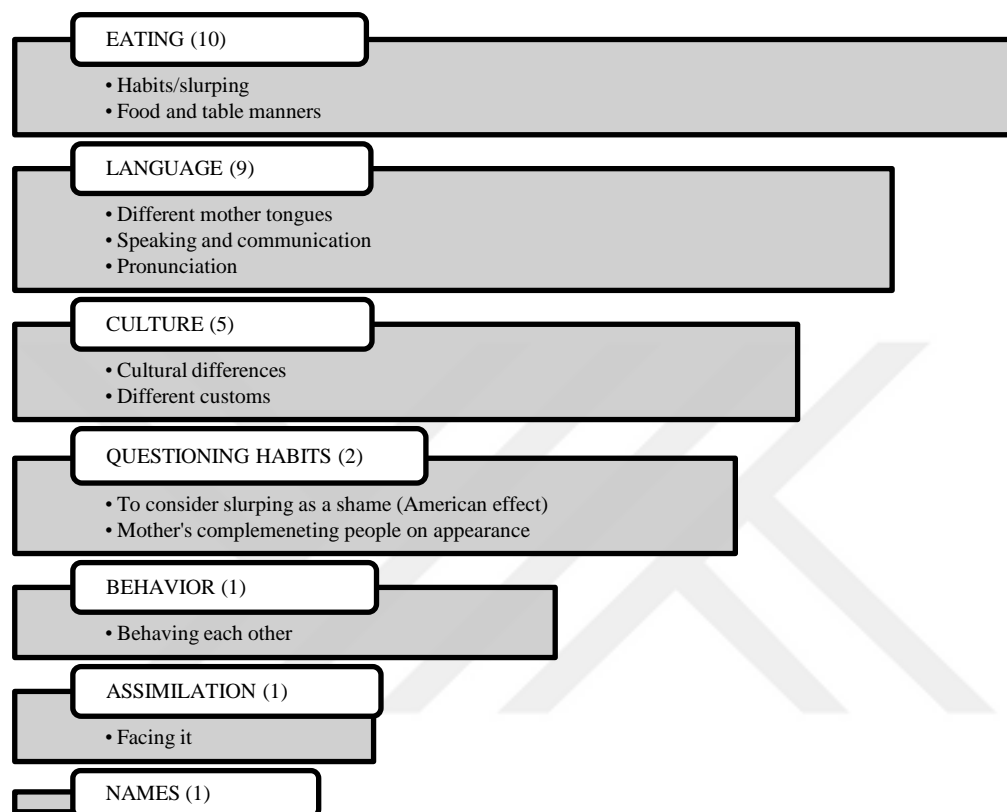


Figure 4.2. Understanding Fictional Characters in '*They Don't Mean It!*': Difficulties

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka are observed to demonstrate their understanding fictional characters in terms of fictional characters' difficulties as a Chinese immigrant family and it is clustered in such seven categories as eating, language, culture, behavior, questioning habits, assimilation, and names. The only similarity between the first short story *The Circuit* and that short story is reflected as *language* difficulties of the fictional characters. Regarding the other part of that question, the ways of coping with those difficulties and changes done to adjust reflected by the participants are presented in the Table 4.10.

Table 4.10

Understanding Fictional Characters in 'They Don't Mean It!': Ways to Cope and Changes

Codes					
(5) Changing eating habits/not slurping	(5) Improving pronunciation/taking notebooks/adjusting communication not to be misunderstood	(3) Stopping complementing people/ changing perspectives	(2) Trying to adjust/ adapt to American culture	(2) Learning how to behave to fit in	(2) Changing names

Unlike the first short story and the related reflections which are observed to be rather context-specific, abovementioned ways to cope with difficulties could be commented to refer to as a more holistic and positive perspective for intercultural competence since the Chinese family presents a great deal of effort to adapt themselves to the culture in which they live. Even though the fact that other characters try to adapt themselves by changing something in their own lives and Mary even converts her own Chinese name Yingmei in the US were analyzed with the help of several questions in story-specific focal points, they were not included within the scope of the present study.

For the third short story (*Shame*), what difficulties Richard (the African-American boy) faces and the ways how he copes with those difficulties were asked. The findings are presented in the Figure 4.3.

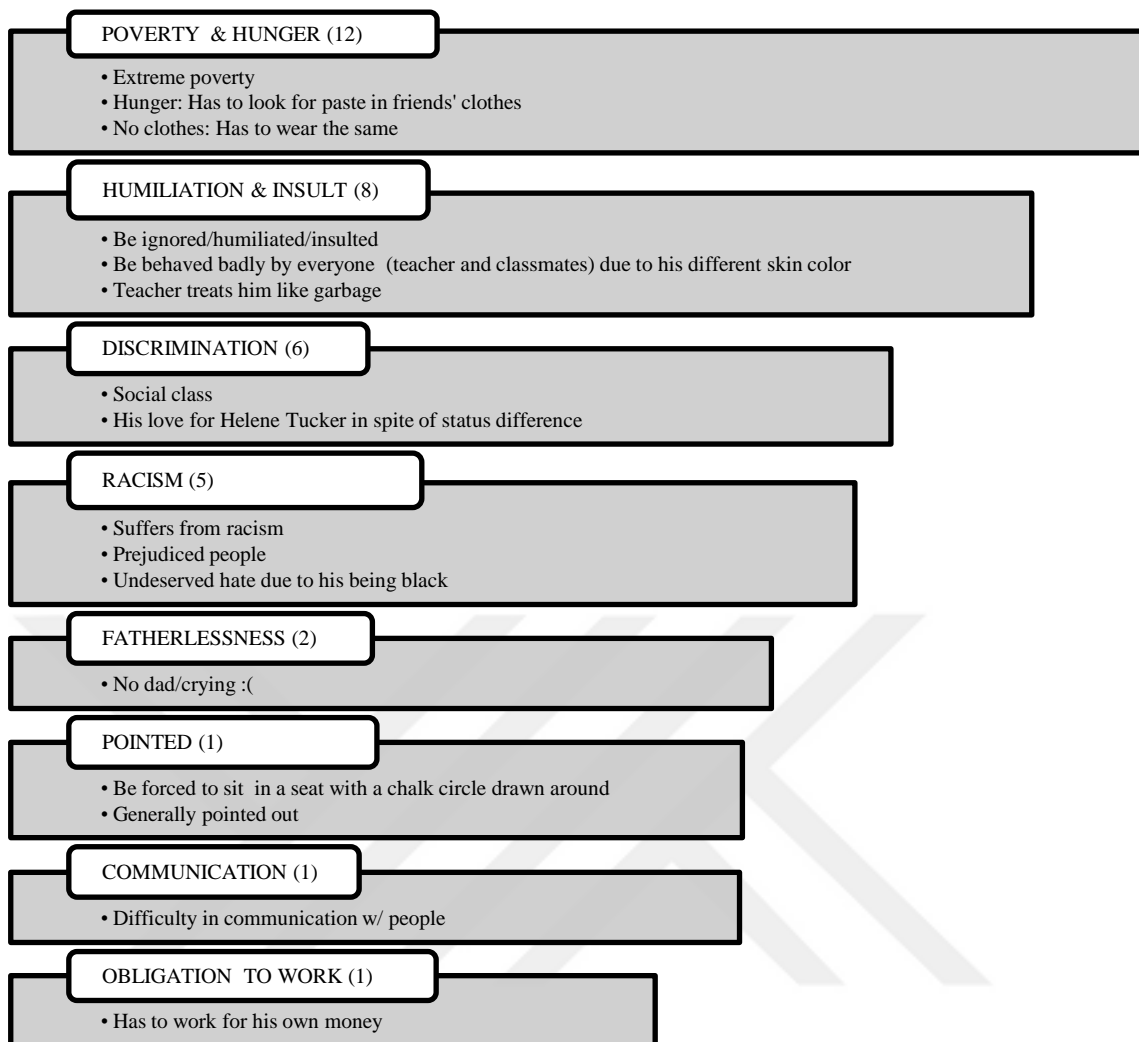


Figure 4.3. Understanding Fictional Characters in 'Shame': Difficulties

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to demonstrate their understanding fictional characters, especially the protagonist, in terms of fictional characters' difficulties as an African-American boy who is very little and black as well as extremely poor and it is clustered in such eight categories as poverty and hunger, humiliation and insult, discrimination, racism, fatherlessness, being pointed out, communication, and obligation to work. The only similarities between the first short story *The Circuit* and that short story are reflected as *work* and *poverty* even though they were classified under such two themes as *Socio-economic* as poverty and financial difficulties and *Work* as working hard for money in terms of difficulties of the fictional characters. Regarding the other part of that question,

the ways of coping with those difficulties reflected by the participants are presented in the Table 4.11.

Table 4.11

Understanding Fictional Characters in ‘Shame’: Ways to Cope

Codes				
(8) Not giving up life/ doing his best to try to cope and help others	(5) Just living (alone)/ accepting without complaints/“get used to”	(3) “Work hard” to make money/ Patience	(2) Quitting school	(1) “Doing nothing”

Unlike the second short story which has a more positive theme and style for intercultural communication, this short story is highly related to discrimination in general; hence, there is a lot of bitter deeds throughout the short story. However, some aforementioned ways to cope with difficulties around which quotation marks put show similarity to both the first and second short stories. For instance, P23 states *Richard gets used to the situation by doing his best* like that of Mary and her family in the second short story. Also, P2, P14, and P26 state that *Richard has to work hard for his own money* by shining shoes in taverns, which shows similarity to that of Panchito working as a child as well in the first short story. Interestingly, P16 reflects that *Richard doesn't do anything* but just accepts that life, which seems quite open to discuss whether what Richard does throughout the story has been fully grasped or not.

What difficulties Carole (the mixed-race girl) faces and the ways how she copes with those difficulties were asked in the fourth and last short story (*So What Are You, Anyway?*). The findings are presented in the Figure 4.4.

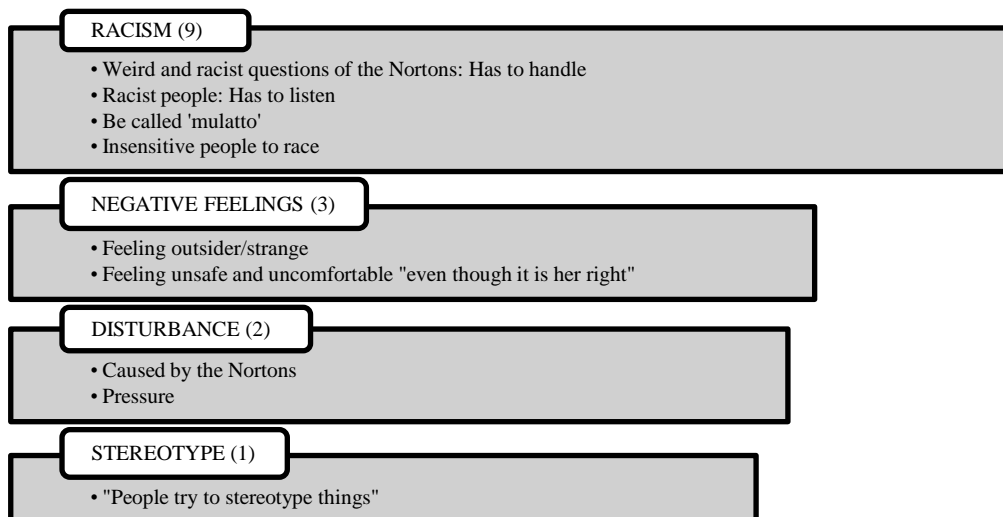


Figure 4.4. Understanding Fictional Characters in 'So What Are You, Anyway?': Difficulties

The pre-service EFL teachers (n= 12) in the fourth and last session allocated to the last short story named *So What Are You, Anyway?* by Lawrence Hill demonstrate their understanding fictional characters, especially the protagonist, in terms of her difficulties as a mixed-race girl who is very little and flies alone but has to be exposed to a racist couple in the plane and it is clustered in such four categories as racism, negative feelings, disturbance, and stereotype. The only similarity between the third short story *Shame* and that short story is reflected as *racism* in terms of difficulties of the fictional characters. The point that Carole does not feel safe and relaxed *even though it is her right* made by P16 is worth underscoring herein. Also, P1 is observed to pin down a very important point by stating that *people try to stereotype things*, which seems quite a good one. Regarding the other part of that question, the ways of coping with those difficulties reflected by the participants are presented in the Table 4.12.

Table 4.12

Understanding Fictional Characters in 'So What Are You, Anyway?': Ways to Cope

Codes				
(3) Scream and shout to be left alone ; not speak anymore	(1) Break of silence: Not to be silent anymore	(1) Try to defend herself	(1) Try to escape from conversation	(1) Get encouraged by other people

Similar to the third short story, *So What Are You, Anyway?* is highly related to racism in general; nonetheless, this is a less bitter literary text since the protagonist defends

herself with support of stewardess and other passengers in the plane unlike Richard in *Shame*.

As mentioned above, there are several questions asked for reflections of the pre-service EFL teachers for understanding the fictional characters of the whole short stories; however, most of them are story-specific questions. Within the context of the present study, only the shared questions in the whole short stories are analyzed in order to be consistent with the findings and maintain systematicity of academic research.

Family Impact: In order to elicit more the objective to talk about the fictional characters by taking into consideration their different cultural or racial origin through the short story as a literary genre, the impact of family on the protagonists is analyzed in terms of their reflections. Therefore, in the whole four short stories, another shared question is “How does the family and/or family situation impact ...?” which changes according to the related characters and elements of the short story as a Mexican immigrant family, Chinese migrant and American families, lack of a father, and having a different colored parents respectively.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), how the family impacts Panchito was asked. The numbers given in parentheses refer to as the frequencies of the codes in the data analysis and the word and/or word phrases written in capital letters demonstrate the emerging patterns/categories. In the bottom columns, the codes are given on the basis of frequency from the beginning to the end by being aligned with bullet points. The findings are presented in the Figure 4.5.

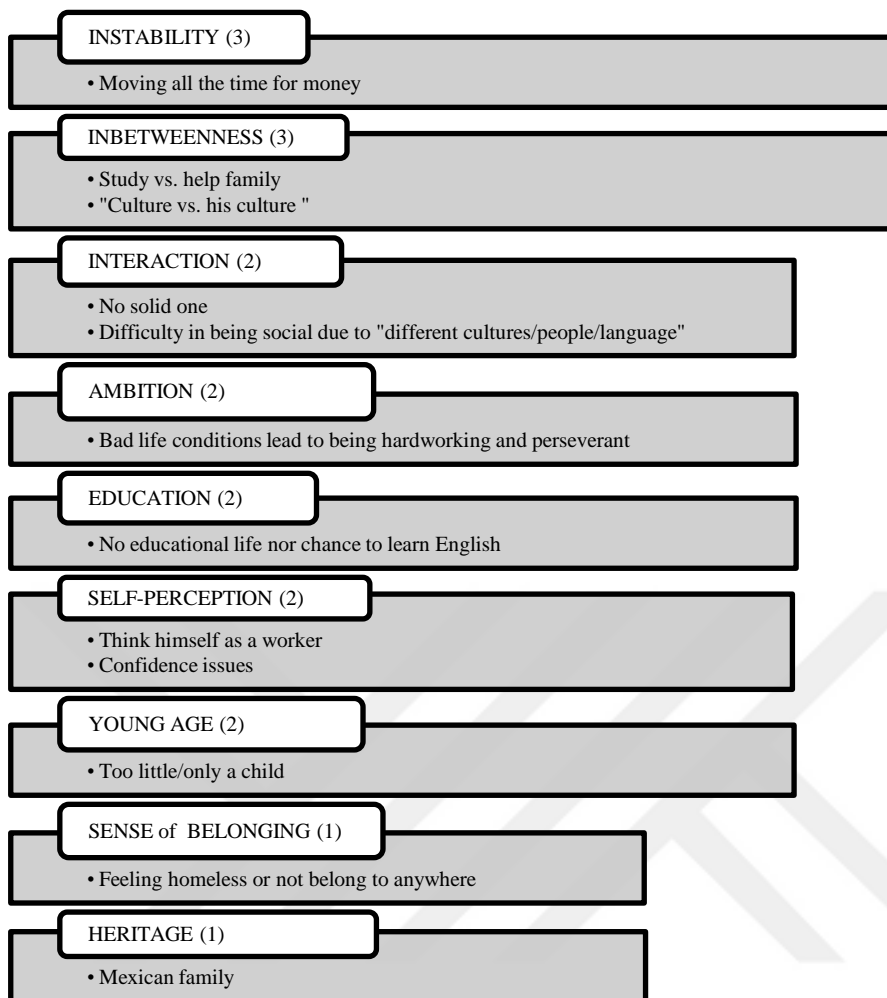


Figure 4.5. Understanding Fictional Characters in 'The Circuit': Family Impact

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to demonstrate their understanding fictional characters in terms of family impact on the protagonist Panchito, especially with a focus of an immigrant and a Mexican family in the US, besides it is clustered in such nine categories as instability, inbetweenness, interaction, ambition, education, self-perception, young age, sense of belonging, and heritage. Regarding inbetweenness, P1 states Panchito has identity problems like *what culture is* or *what his culture is*, which is open to discuss within the scope of IC. Interestingly, P8 states how little Panchito is and that through immigration, he sees *different cultures, people, and languages*, which may create *problems for being social*.

For the second short story (*They Don't Mean It!*), how the family impacts Mary and Kim was asked. In the qualitative data analysis, both similarities of families' impacts on both characters and differences were categorized with codes and recurring themes. The numbers given in parentheses refer to the frequencies of the codes in the data analysis. In the left column, recurring patterns/themes are given on a frequency basis from the top to the bottom. In the second and third columns, the codes are given on the basis of frequency from the beginning to the end by being aligned with commas (,) put between for both characters. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The findings concerning similarities are presented in the Table 4.13.

Table 4.13

Understanding Fictional Characters in 'They Don't Mean It!': Family Impact - Similarities

Similarities	Mary	Kim
(6) Culture	(3) Chinese culture, food, customs, manners, habits	(3) American culture, food, home dessert, manners, habits
(4) Intercultural	(1) Try to adapt to American culture (1) Willing to introduce her own culture	(2) Try to learn and understand Chinese culture
(3) “Confidence”	(2) May feel embarrassed	(1) More confident
(3) No Impact	(1) Free → Even changing name	(1) Free to say whatever
(2) “Model”	(1) For not giving up → Father's struggles for correct pronunciation	(1) For getting used to the US of a Chinese family

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka demonstrate their understanding fictional characters in terms of family impact on both characters Mary and Kim, besides it is clustered it is clustered in such five categories as culture, intercultural, confidence, no impact, and model. Similar to the first short story and confidence issues of Panchito under the theme of *Self-perception* though, P6 and P9 mention about the family impact on Mary's and Kim's *confidence* by stating that *Mary can feel so embarrassed in the community and before Kim's family* while P17 reflects that *Kim is more confident*. Concerning the model theme, P5 makes a point by stating that *her father's struggling to pronounce r consonant correctly can be model for Mary to not give up to manage something* whereas *seeing a Chinese family try to get used to their American lifestyles*

and their struggles may become a sample for Kim as well, which could be a quite good reflection for IC in terms of both the power of a literary text, namely short story, and contribution to the readers, namely the pre-service EFL teachers in the present study.

Regarding differences of families' impacts on both characters, the numbers given in parentheses refer to the frequencies of the codes in the data analysis. The findings concerning differences are presented in the Table 4.14.

Table 4.14

Understanding Fictional Characters in 'They Don't Mean It!': Family Impact - Differences

Differences	(7) Mary	(5) Kim
	(2) Try to be kind, family's teaching how to be polite	(1) Feel uncomfortable w/ differences by fear of injuring Mary
	(2) Family's teaching how to be humble and not boastful	(1) Open-minded
	(2) "Saying something good about yourself is bragging and compliments don't come from family, but others"	(1) Confusion: Kim acts impolite at some point
	(1) Hardworking	(1) Prejudices for different things (1) "Just a normal American family"

About Mary, both P16 and P18 state that saying that *good things about yourself is bragging and compliments don't come from your own family besides she knows beautiful ones come from others*, which could demonstrate the role of a short story as a literary genre in teaching knowledge of different cultures and that may result in developing IC. Concerning Kim, P9 could be commented to present a sort of stereotyping by stating that *they are just a normal American family*.

For the third short story (*Shame*), how the family situation, namely lack of his father impacts Richard was asked. The findings are presented in the Figure 4.6.

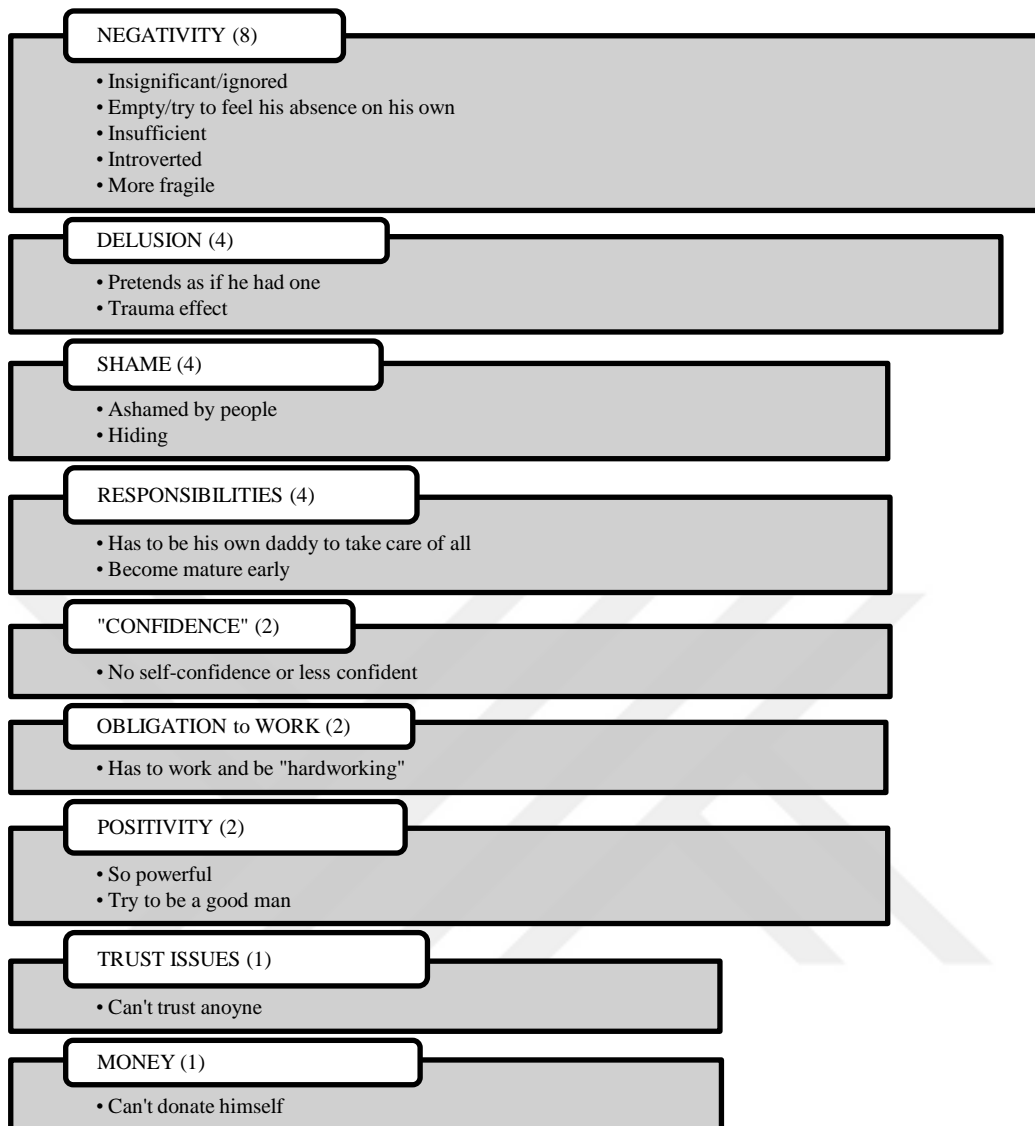


Figure 4.6. Understanding Fictional Characters in 'Shame': Family Impact - Fatherlessness

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to demonstrate their understanding the protagonist Richard in terms of his family situation impact, namely his fatherlessness besides it is clustered in such nine categories as negativity, delusion, shame, responsibilities, confidence, obligation to work, positivity, trust issues, and money. Regarding confidence, P8 and P20 state that *Richard would be more confident if he had a father and he lacks self-esteem*, which shows similarity to that of Panchito, though under the theme of *Self-perception* as confidence issues in the first short story and also that of Mary under the same theme as

Kim's being more confident than her and her being embarrassed in the community due to different reasons than Richard. Therefore, it could be commented that all the three protagonists in the three short stories within the scope of intercultural communication were found to have confidence issues in general. Also, concerning obligation to work, P10 and P14 state that *Richard has to be hardworking*, which is similar to that of Panchito in the first short story as family impact under the theme of *Ambition* though, and that Richard *wouldn't have to work if he had a daddy*.

How the family situation, namely having a white mother and black father, impacts Carole was asked in the fourth and last short story (*So What Are You, Anyway?*). The findings are presented in the Figure 4.7.

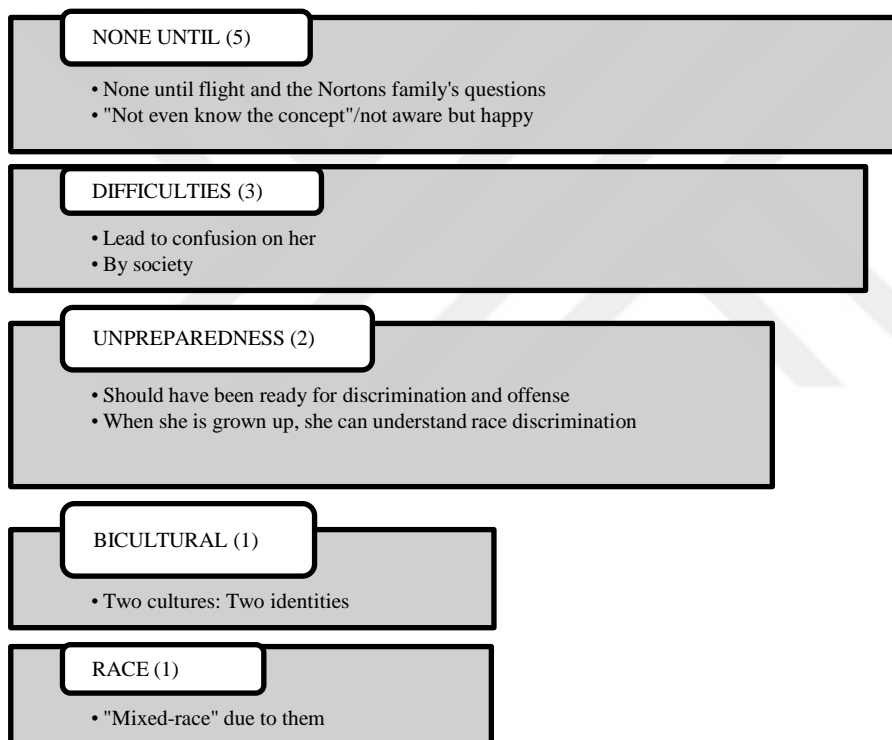


Figure 4.7. Understanding Fictional Characters in 'So What Are You, Anyway?': Family Impact – Different Colored Parents

The pre-service EFL teachers (n= 12) in the fourth and last session allocated to the last short story named *So What Are You, Anyway?* by Lawrence Hill demonstrate their understanding the protagonist Carole in terms of her family situation impact, namely her having a white mother and black father besides it is clustered in such five categories as none until, difficulties, unpreparedness, bicultural, and race. Regarding the theme of none until and the code of not even knowing the concept of race, there is a similarity to

that of Richard in the third short story since he also never learned shame or hate at home like Carole. About difficulties theme, P1, P7 and P19 state *that situation of Carole leads to confusing problems and some difficulties by society*, which also shows similarity to both that of Panchito in two cultures in the first short story and that of Richard in the third short story. Hence, it could be commented that all the three protagonists in the three short stories within the scope of intercultural communication were found to have difficulties in society. Concerning the race theme, P13 states that *Carole is mixed-race because of them*, which is similar to that of Richard in the third short story in terms of his having nappy hair and a skin color of black.

4.2.1.3. Expressing Feelings

“What/how have I felt about...?” which changes according to the related characters and elements of the short story is one of the common questions. The fact that the participants will be able to identify their own feelings towards the fictional characters in the short stories, reflect upon their own feelings, understanding or lack of understanding of the characters along with their actions or decisions through the short story as a literary genre is the objective.

In the designed questions part of each short story, a table for answers was provided for the pre-service EFL teachers to write their answers, even just after the question of what they have learnt about the related characters and elements analyzed above as a first section named *Understanding and recognition of elements*. For the first short story (*The Circuit*), what or how they felt about the boy named Panchito, his family, customs and food, daily life, and contact to white Americans was asked. The answers are presented in the Table 4.15.

Table 4.15

Expressing Feelings in 'The Circuit'

Elements	Codes
(14) Panchito	Sad/sorry/bad, difficulties and no opportunity to learn, boring life, hardworking, “We have the chance to study but always complain about something”
(14) Family	Sad/bad/upset, too difficult, boring life, very poor, “If I was them, I'd have to work too”
(11) Customs and Food	Sad/upset/hard, eating local/traditional food in spite of migration, too difficult, boring life, “Even we have variety of

	food, sometimes we don't like", seems good culture and food, "curious about dish"
(12) Daily Life	Sad/disappointed, too difficult to always work: Very tiring, boring life, tired
(10) Contact to White Americans	Sad/upset since they could give better chances, angry/frustrated, "unconnected psychological barriers between two cultures", feel stronger like the family to contact to people by using a language they can't exactly know and are far away from their home, too difficult, boring life

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to demonstrate expressions of their feelings towards both the characters and related elements by identifying and reflecting upon as presented above. Regarding Panchito as well as customs and food, P5 is observed to make a reflection upon these elements by relativizing to her own life and perspectives, which is quite necessary for IC, by stating that *even though we have the chance to study, we always argue or complain about something* and that *even if we have the variety of food, we sometimes don't like it*. Similarly, P5 is found to make empathy for the family of Panchito by stating that *she is actually upset for them but if she was on their shoes, she should work too*.

Regarding customs and food, P3 points out *she feels curious about that dish*, which was written as *carne con chile* by her/him in the first part named *Understanding and recognition of elements*. Hence, the short story as a literary genre could be one of the means to develop IC since one of the aspects of that construct is about attitudes as being open-minded or curios. Concerning the contact to white Americans, P10 puts her own feelings in a very literary style by reflecting her feelings as *unconnected psychological barriers between two cultures*, which is quite open to discuss deeply within the scope of IC.

For the second short story (*They Don't Mean It!*), what or how they felt about the Chinese girl named Mary (Yingmei), her family, the American girl named Kim, her family, customs, and food was asked. The answers are presented in the Table 4.16.

Table 4.16

Expressing Feelings in 'They Don't Mean It!'

Elements	Codes
(12) Mary	Very surprised “as I don’t know her culture”, different/from Turkish culture, happy, good, neutral, “I wouldn’t change my name”, a big sacrifice: Name change, hardworking, make me feel disgusting to learn eating lichen, nothing
(14) Mary’s Family	Surprised, different, nothing, open-minded, good, “Learned new thing”, neutral, “classic Chinese family”, “I wouldn’t do the same. Why should I celebrate like them?”, very unnecessary to learn that they respect polite behavior
(12) Kim	Curious, “I’d be interested too and ask questions”, normal/ordinary, nothing, surprised, very energetic, good, funny, “super #bff”, angry due to her prejudices
(13) Kim’s Family	Nothing, normal, politeness, good, more relaxed than the Chinese family, “looks like Turkish culture”, associated, funny, happy for Mary’s mother since they like the food
(13) Customs	Nothing, surprised/never heard before, something “similar to our culture (cleaning home: Bad luck)”, give the feeling “how they respect one another’s celebrations”, good, interesting, normal, neutral, “I’d eat all noodles, which makes me fat and that fatness will make me sad”
(14) Food	Nothing, surprised to see they follow old rules, interesting to learn eating noodles due to length, “want to try/wonder”, good, “tasting new cuisine is different” and I like it, hungry, make me feel qualm to learn eating lichen, sad to learn Chinese don’t have dessert after dinner

The participants (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka demonstrate expressions of their feelings towards both the characters and related elements by identifying and reflecting upon as presented above. Regarding Mary, P9 and P10 state how *surprised they feel* as *they don't know her culture*, which could be commented that how effective a short story as a literary genre can be for teaching cultural aspects and create such surprising feelings. Also, P18 is observed to make empathy for the fact that since her friends at school have difficulty in pronunciation, Mary has changed her Chinese name from Yingmei to Mary in the US by stating that *he wouldn't do the same thing*.

Concerning Mary’s family, P19 wrote this sentence that *learned new thing*, which could be commented that she reflects her feeling as learning a new thing through a fictional character in this short story. Furthermore, P10 could be commented to demonstrate a kind of stereotyping by stating that *Mary’s family was a classic Chinese family*. P5 is also found to make empathy for Mary’s family’s celebrating by pointing out that “*I wouldn't do the same. Why should I celebrate like them?*”, on which could be

commented that she shows a kind of withdrawal from some adaptation efforts of those fictional characters. Despite P5's reflections upon Mary's family, she states that *she would be interested too and ask questions* if she was Kim, which could be interpreted that P5 presents a kind of being curious as attitudes.

About Kim, P16 indicates how digitalized the reflections could become since she asserts *super #bff* by using a hashtag – the symbol by which a word or phrase is preceded to classify or categorize the accompanying text such as a tweet or post (Merriam-Webster.com, 2014). Concerning Kim's family, P6 states that *it looks like Turkish culture*, on which could be commented that she finds some similarities such as eating dessert after dinner or not considering compliments as bragging and through the short story as a literary genre she could make some comparisons and contrasts. About customs, P3 is observed to demonstrate a kind of relativizing since she states that *it is similar in our culture as well since it is said that cleaning the house on Friday means sending Angels away*, which is a quite interesting comment in finding a similarity between Turkish and Chinese culture. Another interesting reflection comes from P16 who states that *she will probably eat the entire tine noodle, which will make her fat so fatness will make her sad*. Thus, it could be considered as an example of creating rooms of the short story as a literary genre for reflecting oneself without borders. Also, P3 and P5 state that *tasting new cuisine is different and they like to wonder/try*, which could be interpreted as being open to the new and it is highly important in the aspect of attitudes of intercultural competence phenomenon. Last, P5 also gives a sort of summarizing reflection about this short story that *this gives me a feeling about how they give respect to each other and one another's celebrations*. It could be concluded that this short story as a literary genre can also present a sample for showing respect to different cultures.

What or how they felt about the African-American boy named Richard, his family (single mother and siblings), the girl named Helene Tucker, the teacher, the wino, the owner, and daily life was asked in the third short story (*Shame*). The answers are presented in the Table 4.17.

Table 4.17

Expressing Feelings in 'Shame'

Elements	Codes
(21) Richard	“Upset/so sad/sorry”, very dramatic/so bad, “poor too”, brave heart, I like how he describes himself, sad but not much as it is a very common situation, nothing
(19) Single Mom and Siblings	“Upset/sad/so sad☹/sorry, so bad”, must be too hard for them, hard, difficulties, “life is hard, we must prepare ourselves...”, sympathized, same problems as those of Richard, not decided - sad or not
(18) Helene Tucker	Normal/neutral, nothing, good, I like her, helpful, she’s lucky, attractive, sincere, great since she’s non-racist, appreciate, “not good since she’s spoilt/ mean girl I hate you”
(19) Teacher	“Anger/angry”, so bad, hatred, “we must treat our students equally...”, cruel, has no understanding, not fair, unscrupulous, uses Richard for her own favor, not like her behaviors, “want to kill the teacher”
(18) Wino	Unhappy/sad/sorry, truth/honesty, good, I like him, neutral, feel bad when he was beaten, anger, he cares about Richard, a person like us, life is not always equal, wish I’d be careless too, “they never hurt anyone but themselves”
(21) Owner	“Anger”, hate, mercy/pity, “no empathy”, rude, sorry for the wino, unscrupulous, “I’d not behave the same”, neutral, “Is it too hard to share...?”, think he’s exaggerated, “happy”, angry with him “but he’s right”, “I’d beat him”
(19) Daily Life	“Unhappy/sad/upset/sorry, super bad”, difficulties and poor life, “people should change mindsets”, “can’t insult people according to financial situations”, I don’t like, they just continue to live their lives ☹, daily life becomes just like this, sorry since “God didn’t plan...”, “I learnt humanity from both bad and good characters”

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to demonstrate expressions of their feelings towards both the characters and related elements by identifying and reflecting upon as presented above. One of the shared feelings both for some characters or related elements in this short story and across the other stories covered is feeling *bad*, which is similar to that of Panchito, his immigrant family, and the daily life in the first short story. For instance, P2, P4, P8, P10, P12, P14, P15, P16, P21, P22, P24, P25, and P26 state *how sad, sorry, bad or upset they are toward Richard* while P4, P8, P12, P14, P16, P18, P20, P21, P22, and P23 are *so sad, sorry, bad or upset for Richard’s single mom and his siblings*. Likewise, P4, P8, P14, P18, P20, P21, P22, P23, and P24 state *how unhappy, sad, upset, sorry, bad or even super bad they feel toward the daily life* in this short story. Concerning Richard, P23 is observed to demonstrate a sort of empathy by stating that *he felt poor*

too, which could be a sample for the power of the short story as a literary genre for developing empathy – a really important aspect of IC.

Regarding Richard's single mom and six siblings, P10 is noted to reflect a kind of general reminder for all by stating that *life is very hard so we must prepare ourselves for each situation*, of which preparation aspect is quite essential in IC. Interestingly, P10 *thinks being spoilt is not a good characteristic*; similarly, P16 *does not like mean girls either* and she states that *she hates Helene after saying sorry*, which is quite open to discuss further with those participants because it seems a sort of misunderstanding about that fictional character. Another shared feeling both for some characters in this short story and across the other stories covered is feeling *angry* or *anger*, which is similar to that of white Americans in the first short story. For instance, P4, P8, P11, P12, P18, P20, and P24 state *how angry they are with the teacher* whereas P4, P10, P12, P20, and P23 are *angry at the owner of the restaurant*, as well.

Regarding the teacher, P10 reflects a reminder for all that *as teachers we must treat our students equally and we must respect their backgrounds*, which could be an example for the pre-service EFL teachers in their forthcoming professional life. Nevertheless, P21 is examined to present a sort of overreaction by stating that *she wants to kill the teacher*, which is highly open to discuss further since she is one of the prospective EFL teachers.

Concerning the wino, P22 asserts a rather literary perspective that *they never hurt anyone but themselves*. About the owner of the restaurant, P15 underscores the importance of empathy by stating that he is rude and *lacks empathy* while P16 feels pity for him by explaining that *sometimes you can feel like homeless people* besides P2 is observed to make empathy for him by saying that *she would not behave like him*. Even, P25 questions the owner of the restaurant with an interrogative sentence that *is it really hard to share some food*. Interestingly, P24 states her feeling toward the owner of the restaurant as *happy* whereas P23 is angry for what he has done, yet he is *right*, which are quite open to discuss further in which terms. Nevertheless, P18 is observed to demonstrate a sort of overreaction by stating that *he would beat the owner of the restaurant*, which is highly open to discuss further since he is one of the prospective EFL teachers.

Concerning the daily life, P25 is recognized to reflect a highly transformative reminder for all by stating that *people should change their mindset*, which is immensely

significant for IC. Moreover, P11 reflects a general reminder about the social discrimination that *we cannot insult people according to their financial situations*. Interestingly, P20 reflects a religious viewpoint by stating he feels sorry for people *because God has not planned this world like that*. Also, P10 puts her own feelings toward the daily life in a very literary style by stating that she *has learned humanity from both good and bad characters* as she similarly does in both the first short story by writing *unconnected psychological barriers between two cultures* and the third short story by asserting *characters involve depth*. Last, it could be concluded that the importance of the short story as a literary genre mirrors itself in intercultural competence in terms of teaching and learning.

What or how they felt about the mixed-race girl named Carole, her family, Carole's doll named Amy, Henry Norton, Betty Norton, the stewardess of the plane, racist/racial terms and daily life was asked in the last and fourth short story (*So What Are You, Anyway?*). The answers are presented in the Table 4.18.

Table 4.18

Expressing Feelings in 'So What Are You, Anyway?'

Elements	Codes
(11) Carole	"Upset/sad/sorry", "happy, good, sweetie" to defend herself successfully, bad to learn bad words in a bad way, "brave", helpless
(11) Carole's family	"Good", angry, bad, proud, sincere, happy, amazing family, "love has no colors"
(12) Amy (doll)	Nothing, normal/neutral, good, emotional, merciful, like a person, "toys don't have any race!", "producing black dolls makes me happy"
(11) Henry Norton	"Angry", they are everywhere, bad man, gone mad, rude, "not fair", not knowing how to talk with a little girl, shame, offensive
(11) Betty Norton	"Angry", they are everywhere, bad, hurting people due to her curiosity, rude, "not fair", not so bad nor good, complicated, shame, offensive
(12) Stewardess	Happy for Carole to have someone to defend herself, good/nice/to help Carole and show care, let me smile, supporter, feeling she's right
(11) Racist T.	Bad, sad, really offensive, unhappy, nervous, angry, "surprised", always don't like those words, "why do we need that?"
(7) Daily Life	"Sad/upset/just bad", nothing, "discrimination", "surprised", "boring life", "people should change their minds"

The pre-service EFL teachers (n= 12) in the fourth and last session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill demonstrate expressions of their feelings towards both the characters and related elements by

identifying and reflecting upon as presented above. Expressing feelings such as *upset, bad, sad or sorry for Carole* by the participants such as P2, P5, P8, P19, P23, and P25 is found to have similarity to those of both Panchito in the first short story and Richard in the third short story. On the other hand, P1, P13, and P16 express that they feel *happy, good or sweetie for Carole*, which is similar to those of both Mary and Kim in the second short story and Helene Tucker in the third short story. Also, P12 asserts that *Carole is brave*, which is also similar to that of Richard in the third short story.

Regarding Carole's family, the fact that P1, P2, and P5 feels *good* about it presents a similarity to that of Mary's family in the second short story. On the contrary, P24 expresses that she feels *bad for Carole's family*, which is similar to those of both families of Panchito in the first short story and of Richard in the third short story. Furthermore, P16 puts her feelings in such a motto-looking way as *love has no colors <3*, which is the heart symbol she puts in the original document and which is of ultimate importance in IC. Similar to P16, regarding the doll named Amy, P25 also states that *toys do not have any race*, at the end of which she puts an exclamation mark to express herself and strong feelings more clearly. Even, P16 reflects her feelings toward Amy from a quite broad perspective that *producing black dolls makes her happy*, which is found to be a really good point for discussion within the scope of IC.

One of the shared feelings for both Henry and Betty Norton in this short story and across the other stories covered is feeling *angry* stated by such the participants as P1, P8, P12, P16, P23, and P24, which is similar to those of contact to white Americans in the first short story, of Kim's prejudices in the second short story, and of the teacher, owner and wino in the third short story, which means it is one of shared feelings examined throughout the whole four short stories. Another shared feeling for both Henry and Betty Norton in this short story and across the other stories covered is feeling *not fair* stated by P5, which is similar to those of the teacher and owner in the third short story.

Regarding racist/racial terms, P24 states how *surprised* she feels while P16 feels surprised toward the daily life as well, which is similar to that of food and customs in the second short story; therefore, it could be commented that the short story as a literary genre can make readers surprised by teaching something new such as customs of different cultures and racist/racial terms unknown by the readers. Even, P25 questions the necessity of racist/racial terms with an interrogative sentence that *why do we need*

those, which is similar to her questioning the owner of the restaurant in the third short story, as well.

One of the shared feelings for the daily life in this short story and across the other stories covered is feeling *bad, sad or upset*, stated by P8, P23, and P24, which is similar to those of the first and third short stories. Also, P13 feels *discrimination* against the daily life, which is similar to that of the third short story. P2's stating that *the daily life is boring* shows a similarity to that of the first short story. Last, P25 is recognized to reflect a highly transformative reminder for all by stating that *people should change their minds*, which is immensely significant for intercultural competence and also the same as her own reflection about the daily life in the third short story.

4.2.1.4. Taking over Perspective of Protagonist: Empathy

In the whole four short stories, one of the shared questions is “If you were in the protagonist’s shoes, what would you do or how would you feel when...?” which changes according to the related main characters and the climaxes or critical incidents of the short story. The objective herein is that the participants will be able to try to perceive the difficulties of the protagonists in the short stories by taking over a perspective of those characters that belong to different cultures and putting themselves into the characters’ own shoes. Therefore, they will be able to reflect upon their own empathy with these main characters through the short story as a literary genre.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), the participants were asked to imagine the whole disappointment Panchito lives through and what they would do if they were in his shoes was asked by reminding that Panchito is only a child. The numbers given in parentheses refer to the frequencies of the codes in the data analysis. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The answers are presented in the Table 4.19.

Table 4.19

Taking over Perspective of Protagonist - Panchito: Empathy in 'The Circuit'

Codes
(3) "Hard to see friends of same age play, learn, interact"
(2) "Couldn't do anything due to being with family/adults make decisions"
(2) "Go back to my own country"
(1) Hard to be labeled as immigrant
(1) Hard to see mismatch between life and thoughts
(1) "Be more brave to go to the school"
(1) "Be too shy and afraid of new culture and people"
(1) "Not be as perseverant as him"

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to reflect upon their own empathy with the protagonist – a boy called Panchito above. For instance, P2, P5, and P6 highlight the very young age of Panchito by stating that *it would be hard for them to see her friends in the same age play around, go to school, learn a language or speak and interact with each other*. Regarding doing something, P4 and P27 state that *they could not do anything* owing to either necessity of being with family or adults' making decisions, not children. While P7 and P10 are observed to give up more easily than others by stating that *they would migrate to Mexico, namely their own country*, to work in a different job by taking similar conditions into account in the US, namely target country, P7 before coming back to his own country as a second option, P8, and P9 demonstrate more ambition by stating that *they would do the same by trying to deal with bad life conditions or managing something, try to be more brave especially to go to the school, and get used to the situation by keeping up with the environment*. Interestingly, all those three participants are male participants out of four male and seven female participants in total, which could be interpreted that female pre-service EFL teachers should be encouraged more to even imagine what they could do in such situations. For example, P1 thinks if she was on his shoes, *she would be too shy and afraid of new people and new culture*, which gives a very essential implication for the importance of developing intercultural competence, whereas P3 clearly asserts that *she wouldn't be as perseverant as Panchito was*.

For the second short story (*They Don't Mean It!*), the participants were reminded that the narrator of the short story – the girl – changes her name from the original Yingmei

in Chinese to Mary Yang by adopting an American name. Why they think so and what they would do if they were Mary (Yingmei) was asked to them. The numbers given in parentheses refer to the frequencies of the codes in the data analysis. In the left column, the codes are given on the basis of frequency and in terms of why Mary changes her name while the codes of empathy with Mary about name change are given in the right column. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The answers are presented in the Table 4.20.

Table 4.20

Taking over Perspective of Protagonist – Mary (Yingmei): Empathy in ‘They Don’t Mean It!’

Codes of reasons for name change	Codes of empathy for name change
(10) “Hard/difficult to pronounce the name for Americans due to different language/to make it easier for her friends”	(7) Totally agree/yes
(3) Eager to learn English/“to learn and adopt/adapt the target culture”	(4) No, don’t think so <ul style="list-style-type: none"> • (1) “Sensitive about my name” • (1) “Proud of my name as a part of me and my culture”
(2) “To become one of them and not feel like anybody else”	(1) “Huge sacrifice” <p>(1) “Even change wouldn’t come to my mind”</p> <p>(1) Not care of mispronunciation</p> <p>(1) Embarrassing</p>

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don’t Mean It!* by Lensey Namioka reflect upon their own empathy with the protagonist – a girl called Mary (Yingmei) above. For instance, P3, P5, P6, P9, P13, P14, P17, P18, P19, and P27 show a kind of understanding of changing her Chinese name into an American name by stating that *her name is difficult to pronounce due to differences of both languages and she changes in order to make it easier for people to pronounce it*. For another reason, P3, P6, and P10 assert that *Mary wants to adapt herself to American people besides to learn and adopt that culture easily*, of which the adaptation, adoption or assimilation issues were already discussed in other story-specific questions but not regarded within the scope of the present study. For the last reason, P12 and P16 claim that *maybe she does not want to feel like anybody else or*

to become one of them by fitting into the new situation and changing their behaviors, even names.

Regarding empathy for Mary's name adoption, most of the pre-service EFL teachers would agree with her and they would also change their name, as well (n= 7) whereas four of them would be against that issue. For example, P19 states how *sensitive she is about the things about her name*; on the other hand, P16 asserts that she would be *proud of her name as it is a part of her and her culture*. Moreover, P5 thinks that it is a *huge sacrifice* and *even the change would not come to her mind*, on which could be commented that the short story as a literary genre may open new doors to different ideas and thoughts.

For the third short story (*Shame*), the participants were asked to imagine the whole embarrassment, ignorance, humiliation, disappointment, and discrimination Richard lives through and what they would do if they were in his shoes was asked by reminding that Richard is only a seven-year-old child. The answers are presented in the Table 4.21.

Table 4.21

Taking over Perspective of Protagonist – Richard: Empathy in 'Shame'

Codes
(3) "Not behave differently than Richard/not sure though"
(3) "Never go to that school again"
(3) "Go to another place where African-American people live/live alone/far away"
(2) "Kill myself/RIP me"
(2) "Try to stand/learn to cope since not an age to change something"
(2) "Try my best/not give up/prove I'm better than just talking and racists (<i>What doesn't kill you makes you stronger</i>)"
(2) "Give up all/do worse than Richard"
(2) "Feel always sad and bad"
(2) "Not communicate with people/not be social but isolated"
(1) "Die out of hunger"
(1) "Too much aggressive toward people"
(1) "Hate all"

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to reflect upon their own empathy with the protagonist – a boy called Richard above. For instance, P2, P11, and P14 state that they *would not behave differently* by feeling the same and giving the same reactions even though P11 and P14 *are not sure*

about that, which shares a similarity to that of Panchito in the first short story. Throughout the short story, Richard suffers from discrimination and humiliation at school; hence, P12, P16, and P21 assert that they would not go to that school anymore. However, P12 reflects another alternative by stating that she *would go other places where African-American people live*, which could be interpreted that when people are exposed to this sort of discrimination or isolation from the society, they look for some other people who share at least the common heritages or features.

Unfortunately, P21 sets such a condition as she *could kill herself* or *live alone* if she doesn't go to another school or place with her family; likewise, P23 states that he *would probably kill himself* at the end of which he also puts *RIP me* with capital letters, which sounds quite suicidal and underscores highly critical implications for both teacher trainers and teachers in terms of developing intercultural competence and integrating it into lifelong journey. More positively, P2 and P15 are observed to be accepting the situation by stating that they *would try to learn how to cope with difficulties by trying to stand strong* since *it is not an age to change something*, which is similar to that of Panchito in the first short story.

Even more positively, P4 and P25 assert that they *would try their best not to give up by working hard and being someone important even to prove they are better than them, just talking, and those racists*, which is also found to be similar to that of Panchito in the first short story. Nonetheless, there are only two pre-service EFL teachers out of 18 participants in this short story to be able to reflect that ambition or perseverance, which implies more encouragement in terms of intercultural competence for especially prospective EFL teachers. Moreover, P25 reflects her empathy with Richard by stating such a motto-looking sentence as *if something does not kill you; it makes you more powerful* in the original document, which is of ultimate significance not only in intercultural competence but also in lifelong journey. On the other hand, P13 and P24 state that they *would give up everything* by doing nothing, which results in *a worse state* than that of Richard. Even, P26 claims that she *would die from hunger*, which presents a sample for not trying at all and highlights the importance of intercultural competence, as well. Similarly, P8 and P10 explain that they *would always feel sad, very bad or isolated by not wanting to communicate with others, being an unsociable person or feeling too much aggressive emotions against people*. Even, P18 claims he *would hate*

everyone if he was in Richard's shoes, which again demonstrates very important insights for developing intercultural competence.

For the last and fourth short story (*So What Are You, Anyway?*), as it is the climax of this story, what they think about such a direct question as "What are you, anyway?" of Henry Norton. Also, they were asked to imagine they were on Carole's shoes and confronted such a question without even knowing what race was by reflecting upon what they would do and feel. The answers are presented in the Table 4.22.

Table 4.22

Taking over Perspective of Protagonist – Carole: Empathy in 'So What Are You, Anyway?'

Codes
(4) "Feel bad"
(3) Shout/scream
(2) "Cry"
(2) "Feel scared/afraid"
(1) "Feel shocked"
(1) "Feel under pressure"
(1) "Feel creepy"
(1) "Think if there is something wrong with me"
(1) "Answer what I am is a human"
(1) Drive crazy
(1) Not talk about anything
(1) Say 'Shut up'
(1) Ask the same question to them
(1) Ask 'What's going on? Why do you ask such questions?'

The pre-service EFL teachers (n= 12) in the fourth and last session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill reflect upon their own empathy with the protagonist – a girl called Carole above. For instance, P1, P2, P19, and P24 reflect that they *would feel bad* besides even P2 *would feel shocked* against the stupidity of the question, of which the feeling bad part shows a similarity to that of Richard in the third short story. Also, P8 asserts that he *would feel under pressure* since it is a very offensive question whereas P25 *would feel creepy*; therefore, she *would think if there was something wrong with her*. Similarly, P5 and P24 *would feel afraid or scared* besides even P5 *would reply that she is a human*. Beyond feeling such negativity, P16 and P24 report that they *would cry* even with a sad face emoticon (☹), which also indicates how digitalized the reflections could become.

4.2.1.5. Based on True Story: Effect

In the whole four short stories, one of the shared questions is “How does knowing that this short story is based on true stories ... impact you and how you read it?” which changes according to the related background information of the short story. The objective herein is that the participants will be able to identify the effect, if any, of knowing the whole four short stories are based on true stories, personal stories or semi-biographical states upon them or how they read these. One of the criteria in choosing those four short stories is that they are all based on truth and a sort of retrospection of the authors when they come back to times of childhood.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), how knowing that this short story is based on true story, namely semi-autobiographical state of the author, impacts the participants and how they read it was asked. The answers are presented in the Table 4.23.

Table 4.23

Based on True Story: Effect of 'The Circuit'

Codes
(6) “More deeply/feel sad about their life/more effective and authentic/cause me to think somebody lived it, not a fiction”
(2) “Cause me to admire determination/success despite all difficulties”
(1) “Cause me to learn more about the author’s life”
(1) “Easy to relate”
(1) “Difficult to read due to bad language”
(1) “Not remember about the author ☹”

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to reflect upon the effect of knowing it is based on a true story, which could give some highlighted insights for using the short story as a literary genre in intercultural competence above. The majority of the participants, namely P2, P3, P6, P7, P8, and P9, state that they are *impressed in a much deeper way* inevitably and *feel sad for their life* since this is *an authentic story* in which the author adds something real from himself or this *makes them think that the story is not a fiction as somebody experiences it*.

Also, P4 and P8 assert *how they admire and are amazed by the success and determination of the author regardless of the whole difficulties*, which could present a model for the participants who may reflect upon their own lives within the scope of IC. Regarding curiosity, P3 states that this short story *leads her to try to learn more about the author's life* and what conditions could make him write it. On the other hand, P27 explains that it is obviously what many people all over the world live through; thus, *it is easy to relate to the story*, on which could be commented that it could cause the participants to be enriched in the related issue. Even though many assumed unknown vocabulary items are provided throughout the margins of the short story with identifying pictures and footnotes of definitions for the participants in order to make understanding better and there are further explanations of the short story by the researcher throughout the session, P10 claims that *it is a little bit difficult to read since the language of the short story is bad*, which could be interpreted that the author's style is rather multilingual as the short story consists of many Spanish word items, as well. Similarly, P1 confesses rather honestly that she *does not remember anything about the author*, at the end of which she also puts a sad face emoticon (☹) even if the researcher provides a PPT about the author, his style, and background information about the short story prior to initiation for the participants, which could be concluded that she does not pay enough attention at the beginning of the session.

For the second short story (*They Don't Mean It!*), how knowing that the author herself migrated to the US from China at a very young age impacts the participants and how they read it was asked. The answers are presented in the Table 4.24.

Table 4.24

Based on True Story: Effect of 'They Don't Mean It!'

Codes
(5) "Cause me to think somebody lived it, know it is true/traces of the author's life"
(4) "Help me understand better/effective"
(3) "Cause me to be curious about living in different country and culture/draw my attention/ help me think I was her"
(3) "No effect/just extra knowledge"
(1) "Make it more authentic"

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka reflect upon the effect of

knowing it is based on a true story, which could give some highlighted insights for using the short story as a literary genre in IC above, as well. Similar to that of the first short story, P3, P6, P17, P18, and P27 state that *they read knowing it is true as it has traces of her own life, the author adds her own experiences and lives these experiences*. Likewise, P27 explains that this makes the short story *even more authentic* and the *author is able to give her message in a much clearer way*.

Furthermore, P5, P14, and P19 assert that it helps them *see what difficulties she has, that her changing process is hard, and make it easier to understand the short story better*, which could present the power of the short story as a literary genre within the scope of IC. Regarding curiosity which is similar to that of the first short story, P9 highlights that *it makes him curious about how to live in a different culture and country*, which could be interpreted that the short story as a literary genre may open new doors across horizons via even an impact of making people think something further. Similarly, P16 and P17 state that *it draws their attention easily* and even P16 asserts that it *helps her to think as if she was Mary Yang*, which could demonstrate an obvious sample for reflection upon empathy. On the other hand, P10, P12, and P13 think that it has *no impact* on them to know that it is based on a true story.

For the third short story (*Shame*), how knowing that this is based on true stories of the author – personal story of social class discrimination and shame – impacts the participants and how they read it was asked. The answers are presented in the Table 4.25.

Table 4.25

Based on True Story: Effect of 'Shame'

Codes
(6) "A lot effect/emotional/very deep emotions/too much"
(5) "Make me feel sad/bad/upset/so sorry"
(5) "Strong empathy/help me think I was him"
(3) "More effective/more interesting"
(2) "Make me shocked"
(2) No effect
(1) "Cause me to admire him who manages to live despite all"
(1) "Cause me to want to change the world"
(1) To know is bad as we live well but not some
(1) "Cause me to read curiously"
(1) Cause me to read slowly to understand the details

(1) Cause me to guess what is about due to his skin color

(1) Cause me to take into consideration that it is real

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to reflect upon the effect of knowing it is based on a true story, which could give some highlighted insights for using the short story as a literary genre in intercultural competence above, too. For instance, P10, P22, P24, P25, and P26 state that *how deeply they are affected* and even some state they are very emotional. Less intensely, P13, P18, P20, P24, and P26 again explain *how sorry, sad, bad and upset they feel* toward the short story in general, which is similar to that of the first short story.

Very importantly, P8, P11, P15, P23, and P25 underscore that it *helps them put themselves in such a situation by letting them be in someone else's shoes, experience the same difficulties and think about it as if they were Richard*, which shows a similarity to that of the second short story and is of utmost importance in empathy and IC. Also, P2, P16, and P24 think that it makes the short story *even more effective and interesting* as it is a different kind of African-American stories, which shares a similarity with that of the second short story.

Beyond, P25 and P26 state how *shocked* they are because they still *cannot believe that people go through that much*. Similar to that of the first short story in terms of Panchito's success and determination, P26 thinks that Richard is a *magnificent person who manages to live despite all the difficulties* such as discrimination or humiliation, which could also present a model for the participants who may reflect upon their own lives within the scope of IC. Also, P18 is observed to make a very transformative reflection that it *makes him want to change the world*. Similar to that of the second short story, P4 and P20 thinks that it has *no impact* or they are not surprised at all since they already know that issue from movies or documentaries. On the other hand, P2 states that she *reads curiously*, which is similar to those of the first short story in terms of the author's life and second short story in terms of how to live in a different culture or country.

For the last and fourth short story (*So What Are You, Anyway?*), how knowing that this is based on true stories of the author – personal story of being the son of American

immigrants in Canada; a black father and a white mother – impacts the participants and how they read it was asked. The answers are presented in the Table 4.26.

Table 4.26

Based on True Story: Effect of 'So What Are You, Anyway?'

Codes
(4) "Reality/real personal story/more important than a fiction/not an ordinary story"
(3) "A lot of effect/influenced"
(2) "Draw my attention/arouse my curiosity"
(2) "Cause me to wish people would not discriminate one another due to skin colors"
(1) "Make me feel unhappy"
(1) "Read as if I was in that situation"
(1) Make me angry at the Nortons as they act as if only they had rights
(1) Too difficult for her
(1) "No impact"
(1) Not a nice story according to the title
(1) "Not interested in this kind of subjects"

The pre-service EFL teachers (n= 12) in the fourth and last session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill reflect upon the effect of knowing it is based on a true story, which could give some highlighted insights for using the short story as a literary genre in IC above, as well. For instance, P1, P2, P8, and P16 state that *it is a real story* and reality is more important *than a fiction* or an ordinary story; therefore, they are *affected* or it *draws their attention*. Highlighting its being not a fiction is found to be similar to that of the first short story.

Also, P16 and P24 explain that they *are influenced* and it arouses *curiosity*, which is similar to that of the first short story in terms of the author's life, the second short story in terms of how to live in a different culture and country, and the third short story in terms of reading it. Therefore, it is examined that such an effect of these texts being based on true stories as creating curiosity on the pre-service EFL teachers is the only shared impact of the whole four short stories within the context of the present study. Similar to that of the third short story about wanting to change the world, P13 and P19 *wish people would not discriminate one another according to their colors of skin since it is not something we can change*. Again, similar to those of the first and third short stories, P19 *feels unhappy* about the issue. Furthermore, P8 asserts that it is not an ordinary story and he *reads it as if he was in that situation*, which shares the similarity of those of the second and third short stories and on which could be commented that the

short story as a literary genre is quite powerful in developing empathy within the scope of IC. On the other hand, P12 feels the same thing so knowing the true basis of this short story *does not affect* her, which is similar to those of the second and third short stories. Additionally, she was one of the participants who claim no impact in the second short story, as well. Interestingly, P23 explains that he is *not interested in this kind of subjects*, which could be natural and personal but still is quite open to discuss further within the context of IC.

4.2.1.6. Newly Learned: Intercultural Discovery

In the whole four short stories, one of the shared questions is “Have you known about the issue before? If no and yes, what things did you learn NEWLY?” which changes according to the related themes of the short story. The objective herein is that the participants will be able to reflect upon their awareness of the related issues and clarify their discoveries with the assistance of the short story as a literary genre within the scope of intercultural competence.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), the numbers given in parentheses refer to the frequencies of the codes in the data analysis. In the left column, the elements of that focal question are given in terms of whether they have known about the issue or not and their intercultural discoveries while the codes of both elements are given in the right column. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The answers are presented in the Table 4.27.

Table 4.27

Newly Learned: Intercultural Discovery in ‘The Circuit’

Elements	Codes
Known before	(7) Heard/known/yes (1) From high school (1) From some books/news (3) No
Newly learned	(2) “New words” (1) “New ideas about different cultures” (1) “How poverty affects people’s lives and leads to what” (1) This story itself (1) “More about the issue in the US which I wasn’t aware of”

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to reflect upon their awareness of that issue and clarify their newly learned things as an intercultural discovery through the short story as a literary genre in IC above. The majority of the participants (n= 7), namely P1, P3, P4, P5, P6, P9, and P27, state that they have *known or heard about that issue before* either from some books or news (P3) or in high school (P1) while three of them, that is to say P2, P7, and P10, have *not known about it*. Regarding newly learned things, P2 and P8 state that they *learned new vocabulary items* while P2 specifies that she also *learnt new ideas about different cultures*, which could present the impact of short stories in IC. Also, P8 asserts that he *learnt how poverty affects people's lives and what things it could lead to*, which could be interpreted that the short story within the context of IC may lead to raising awareness. Similarly, P27 clarifies that she *learnt more about this issue in the US, which she was not aware of* even though she has already known about the issue before. Last, P6 states that she *learnt this short story itself* even though she has heard about immigrants.

For the second short story (*They Don't Mean It!*), what the participants have learned newly about different types of celebrations mentioned in the short story and information provided by the PPT as a story-specific question was asked. The answers are presented in the Table 4.28.

Table 4.28

Newly Learned: Intercultural Discovery in 'They Don't Mean It!'

Elements	Codes
Nothing	(1) Nothing new (1) Already known American celebrations
Newly learned	(6) "Chinese New Year and its details, different time, and calendar" (3) "Never heard about Chinese New Year/surprised/totally new concept" (3) "What they eat in Chinese New Year celebration and their associated meanings" (3) "Independence Day, Labor Day, Thanksgiving, Easter, Christmas, New Year celebrations" (2) All have a meaning/now know a lot more (1) Cleaning house before Chinese New Year celebration

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka reflect upon their awareness of that issue and clarify their newly learned things as an intercultural discovery through the short story as a literary genre in IC above. For instance, P3, P9, P10, P13, P18, and P19 *learnt Chinese New Year* in terms of *the celebration itself, information about it, different time period related to different calendar*. Moreover, P3, P5, and P17 specify that they *learnt Chinese people eat fish, noodles, and vegetables during the celebration* and for example *eating noodles at birthdays means to longer their lives*. Interestingly, P6, P9, and P16 state how surprised they are to learn the concept of Chinese New Year which is *totally new* for P16 since she has thought they celebrate the New Year just like us while P9 gets *surprised* to learn the time when they celebrate and P6 has *never ever heard about it before*, which could be interpreted that it is quite surprising for the researcher as well since the Chinese New Year under the unit of festivals exists in the English language teaching curriculum of Ministry of Education starting from the fifth grade in the elementary school (T.C. Milli Eğitim Bakanlığı [MEB], 2018). Furthermore, P10, P14, and P18 state that they *learnt information about Christmas, Independence Day, Labor Day, Thanksgiving, Easter, and New Year celebrations*, namely western festivals. For the third short story (*Shame*), the answers are presented in the Table 4.29.

Table 4.29

Newly Learned: Intercultural Discovery in 'Shame'

Elements	Codes
Known before	(7) Heard/known/yes
	(1) From elementary school/poor friends
	(1) "From a course about American culture taken during Erasmus"
	(1) "From a short story titled 'Everyday Use' by Alice Walker read before"
	(3) No
	(2) -
Newly learned	(3) "Nappy hair/that kind of hair"
	(3) "3000 children wear the same shirt called mackinaw and its origin"
	(2) "Educated people even teachers can be racists too"
	(1) People can be so rude
	(1) People don't want to break the ice
	(1) Behaving unequally can depend on how you grow up
	(1) The word of 'kind' for these people
	(1) 'Shovel' as a "new word"
	(1) Their taking money called "The eagle always flew on Friday"

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to reflect upon their awareness of that issue and clarify their newly learned things as an intercultural discovery through the short story as a literary genre in IC above. The majority of the participants (n= 11), namely P2, P4, P10, P11, P12, P14, P16, P18, P21, P23, and P25 state that they have *known or heard about that issue before* either from in elementary school via having poor friends (P11) or from a course taken about American culture during Erasmus and reading a short story titled *Everyday Use* by Alice Walker (P16), which is found to be quite amazing to see that the participant even offers a suggestion to the researcher, and which could highlight the significance of Erasmus experiences and extensive reading activities, while three of them, that is to say P15, P22, and P24, have *not known about* it besides P13 and P26 just leave the space blank. Regarding newly learned things, P4, P8, and P14 assert that they *learnt nappy hair* as a type newly. Also, P4, P8, and P20 explain that they *learnt the origin of a shirt called mackinaw* and that *3000 children wear the same one*. Regarding the relation to character of human, P21 and P23 makes a really good point by stating that they *have not known even teachers can discriminate and learnt that educated people can be really racists too*. Last, P8 and P12 learnt *new word items or phrases* such as shovel and the eagle always flew on Friday for their taking money, which is similar to that of the first short story. For the last and fourth short story (*So What Are You, Anyway?*), the answers are presented in the Table 4.30.

Table 4.30

Newly Learned: Intercultural Discovery in 'So What Are You, Anyway?'

Elements	Codes
Known before	(7) Heard/known/yes (1) "From abroad experience which I have realized" (1) "From books about discrimination" (1) No (1) -
Newly learned	(6) "Mulatto" (3) "Negro" (1) "Freckle, pimple, stewardess as new words" (1) Segregation (1) Sometimes people discriminate one another according to race (1) Racism doesn't look at age or gender

The pre-service EFL teachers (n= 12) in the fourth and last session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill reflect upon their awareness of that issue and clarify their newly learned things as an intercultural discovery through the short story as a literary genre in IC above. The majority of the participants (n= 7), namely P1, P2, P5, P16, P19, P23, and P24 state that they have *known or heard about that issue before* either from abroad experiences by realizing this issue (P2) or from reading books about discrimination (P16), which could highlight the significance of abroad experiences and extensive reading activities, which is similar to that of third short story, while one of them, that is to say P25 has *not known about* it besides P7 just leaves the space blank. Regarding newly learned things, P4, P8, and P14 assert that they *learnt nappy hair* as a type newly. Also, half of the participants, namely P1, P12, P13, P16, P23 and P24 assert that they *learnt the word mulatto* and most probably further information about it provided at the end of the short story as an anecdote. Similarly, P1, P12, and P24 state that they *learnt the word Negro*. Moreover, P8 learnt *new word items* such as freckle, pimple, and stewardess, which is similar to his own reflections in those of the first and third short stories. Last, P25 puts a kind of summarizing sentence that she *learnt that racism does not differentiate among age or gender*.

4.2.1.7. Comparison of Culturally Determined Opinions and Attitudes: Relativizing

In the whole four short stories, one of the shared questions is “Imagine the story is set somewhere else (i.e. your own country). How would it be different?” which changes according to the related themes of the short story. The objective herein is that the participants will be able to compare their own culturally determined opinions and attitudes towards the text and its fictional characters with those of the place where they imagine as a story setting, namely Turkey. Therefore, they will be able to relativize and contextualize their own cultural aspects and settings by offering their own perspectives through the experience of others, namely fictional characters in the short story as a literary genre, and other cultures in the texts within the scope of IC.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), the numbers given in parentheses refer to the frequencies of

the codes in the data analysis. In the left column, the codes about the participants who think it would be same setting in Turkey though with contrasting ideas provided with *but* conjunctions or with reasons of those similarities provided with *as* conjunctions are given while in the middle column the codes about the participants who think it would be different setting in Turkey with reasons of those differences provided with *as* conjunctions are presented. In the right column, the codes about the participants who think it would depend on some terms in Turkey are given, as well. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The answers are presented in the Table 4.31.

Table 4.31

Comparison of culturally determined opinions and attitudes: Relativizing in ‘The Circuit’

	(5) Same	(5) Different	(1) Depends
	(3) Same but... as...	(5) Different as...	(1) Depends as...
(1) “Some cultural differences” (1) “We: More hospitable than Americans” (1) “We: More sensitive to deal with the issue”	(1) “A lot of migrant farm workers in Turkey too”	(1) “The boy wouldn’t go to school: Money the most important in Turkey ☺” (1) “More difficult” (1) “Die while moving especially by boats” (1) “We: More helpful to find solutions for language or accommodation” (1) “Could find regular jobs with a better salary unlike the US”	(1) On the region: Western Turkey is more modern and better jobs; Eastern Turkey is more restricted

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to compare their own culturally determined opinions and attitudes towards the story setting which has the interculturality with the place, namely Turkey, which they imagine and demonstrate the relativization and contextualization phenomena through the short story as a literary genre within the context of IC above.

The half of the participants (n= 5), namely P3, P7, P8, P9, and P10, think that it *would be same* in Turkey while P3 explains the reason why by stating that *in Turkey there are*

a lot of migrant farm workers who have hard life conditions like the family in that story, which could be interpreted that she showed a sort of awareness with relativizing the short story with her own country and culture. Regarding similarities with additional contrasting ideas, P7 states that *the culture of our country is different; thus, there might be some differences at least about cultural things*, which could be discussed further within the scope of IC with that participant. Furthermore, P8 claims that *maybe our people may be more hospitable than Americans*; likewise, P10 states that *Turkey has the same story about child workers but we are more sensitive in terms of culture and deal with this issue*, with which assumptions they could be found to present a sort of a national stereotyping and culturally based overgeneralization.

On the other hand, the other half of the participants (n= 5), namely P1, P2, P4, P5, and P6, think it would be different in Turkey by providing some reasons for what. For instance, P1 states that *Panchito would not go to school in Turkey because money is the most important thing in our country*, at the end of which she puts a sad face emoticon (☹) as well. Moreover, P5 thinks that it *would be more difficult* while P6 gives a reference to quite recent news by stating that *the immigrants would die while moving and especially by boats because there are thousands of immigrants who died at the sea*.

More positively, P2 explains that *we can be more helpful for this family and can find solutions about learning language and accommodation* whereas P4 thinks that *they could find a regular job with a better salary because Turkey does not have too many immigrants to do those jobs for less money as in the US*. Last, P27 states that *it would depend on the region because you can see a more modern life and get a better job if you move from the east to west; however, it would be more restricted in the opposite term*.

For the second short story (*They Don't Mean It!*), the answers are presented in the Table 4.32.

Table 4.32 *Comparison of Culturally Determined Opinions and Attitudes: Relativizing in 'They Don't Mean It!'*

(2) Same	(11) Different	(2) Extra
(2) Same as...	(17) Different as...	
(2) "Cultural differences/ even in the same country	(5) "Cultural differences" (2) "More difficult to adjust to our traditions/common knowledge of American traditions around the world" (2) "Not eating ham in Turkey"	(1) Personal experience of a participant who lived in Austria

among some parts”	(1) “More surprised” (1) “Aggressiveness of the Turks” (1) “Always complementing of the Turks” (1) Especially between East and West (1) Especially in daily life (1) Not table manners but barbeque (1) Not together with other families but dining alone or just with the family on special days	for 15 years (1) “A possible quotation”
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The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka compare their own culturally determined opinions and attitudes towards the story setting which has the interculturality with the place, namely Turkey.

Unlike that of the first short story in which the half of them thinks that it would be same and the other half regards that it would be different, the majority of the participants (n= 11), namely P5, P6, P9, P10, P12, P13, P14, P16, P17, P18, and P19, think that it would be different in Turkey by explaining their own assumptions, reasons, and reflections. For instance, P5, P12, P17, and P19 state that there *would be culturally different or cultural differences in customs, language, food, behaviors, etc.*; that is to say *every culture has its own characteristics*, which is similar to that of the first short story. Also, P9 and P17 think that they *would have more difficulties to adjust our traditions in Turkey*; thus they *would be more surprised* than that of the US *since most people around the world know American traditions* (P9), which could present the common reputation of the western culture acknowledged by that participant who compares it with his own culture and also the ‘more difficult’ reflection is similar to that of the first short story. Furthermore, P12 and P16 state that *we do not eat ham so someone coming from the US could have some problems about it*, which is found to be quite interesting to give a sort of religious reference and which could present how food and religion are intertwined with culture or culturally-driven opinions and attitudes.

Regarding overgeneralizations, P6 exemplifies that *Turkish people are so aggressive; for example, when somebody says a compliment to his wife, the man may get angry*, which could demonstrate a sort of stereotyping even though she makes a relative point, unfortunately. Moreover, P17 compares the Chinese with Turkish people by stating that *in Turkey people always complement each other*, which could also present a kind of national stereotyping and overgeneralization.

On the other hand, only P3 and P27 think that it *would not be different anywhere because cultural differences can be anywhere, even among some parts of the same country*, on which could be commented that it is another viewpoint of stating cultural differences and it has a point in terms of differences within the same country or culture. Last, P3 reflects a quite good statement that *it is important to try to understand each other and reduce misunderstandings*.

For the third short story (*Shame*), the answers are presented in the Table 4.33.

Table 4.33 *Comparison of Culturally Determined Opinions and Attitudes: Relativizing in 'Shame'*

(11) Same	(7) Different
(10) Same as...	(7) Different as...
(5) "If there are those kind of people: Same story in Turkey"	(2) "Help more/not let him stay hungry/take care"
(3) "Discrimination everywhere/ common issue of the world"	(1) "Not treat badly unlike the teacher or the owner"
(1) "Gossip love of the Turks"	(1) "Look at black people differently – still"
(1) "Importance of mentality and humanity"	(1) "Not make fun of people's skins or income"
	(1) "Keep charity issues as secret"
	(1) "No discrimination in Turkey: Better standards and psychological situation"

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to compare their own culturally determined opinions and attitudes towards the story setting which has the interculturality with the place, namely Turkey.

Unlike that of the second short story in which the majority of them thinks that it would be different and only two of them regard that it would be same, the majority of the participants (n= 11), namely P2, P10, P11, P12, P13, P15, P21, P22, P24, P25, and P26, think that it would be same in Turkey by explaining their own assumptions, reasons, and reflections. For instance, P11, P12, P13, P21, and P25 assert that *there are many same stories in Turkey because we also have a lot of people, teachers, and students like them*. Similarly, P2, P22, and P24 state that *discrimination is everywhere, not just in the UK or US regardless of the place*, which results in that *discrimination is our common issue all around the world and there are people like Richard's teacher everywhere*, which could present a kind of awareness of world cultural knowledge.

Interestingly, P13 also adds that *our people love gossiping and mentioning about different people's lives* and she hates them, which could present a sort of national stereotyping and overgeneralization. More broadly, P10 reflects *that these things occur in almost anywhere since this is the mentality and it is related to humanity*, which could show a kind of higher understanding and a nice point.

Regarding differences, most of the participants (n= 7), namely P4, P8, P14, also P15, P16, P20, and P23, think that it would be different in Turkey by explaining their own assumptions, reasons, and reflections. Before analyzing more deeply, the researcher would like to state such an interesting finding as that five of those seven participants who thinks it would be different, even more positively different, are the male participants. For instance, P15 and P20 think that *we would help more*, which is similar to that of the first short story and *Turkish people would not let him stay hungry but would take care about him unlike the bad treatments of the teacher or owner* even though P20 states that *we would look at black people differently and we still do*. On the other hand, P14 asserts that *we would not make fun of people's skin colors or income*, which is a quite good reference to the core themes of this short story, which are social class discrimination and racism. From a more specific point of view, P16 exemplifies that *we would do charity issues or goodness by keeping it as a secret*, on which could be commented that this reflection has foundations of both religion and culture.

Last and found to be rather naïve, P4 claims that *there is no discrimination against people in Turkey so he would have better standards and a better psychological situation*. Additionally, the same participant has also reflected upon the difference as better salary or better jobs in Turkey setting in the first short story similar to that of aforementioned.

For the last and fourth short story (*So What Are You, Anyway?*), the answers are presented in the Table 4.34.

Table 4.34

Comparison of Culturally Determined Opinions and Attitudes: Relativizing in 'So What Are You, Anyway?'

(9) Same		(3) Different
(1) Same but...	(8) Same as...	(3) Different as...
(1) More people	(3) "Racism everywhere/ depend on	(2) "Not be colors

would interfere and protect Carole	characteristics of people” (2) Care and help Carole (1) “Do same: Ask questions” (1) “Be ignorant too”	(1) “Can’t fly without family in Turkey”
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The pre-service EFL teachers (n= 12) in the last and fourth session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill compare their own culturally determined opinions and attitudes towards the story setting which has the interculturality with the place, namely Turkey.

Unlike that of the second short story in which the majority of them thinks that it would be different and only two of them regard that it would be same as well as like that of the third short story in which 11 of them think that it would be same and seven of them regard it would be same, the majority of the participants (n= 9), namely P2, P5, P8, P12, P13, P16, P19, P24, and P25, think that it would be the same in Turkey by explaining their own assumptions, reasons, and reflections. For instance, P2, P8, and P13 assert that *racism is everywhere; there are some racist and non-racist people around the world and actually it depends on the characteristics of people*, which is found to be similar to that of discrimination’s being everywhere in the third short story and which could present a kind of awareness of world cultural knowledge. More specifically, P12 thinks that *people would ask questions in Turkey, as well* by giving reference to the Nortons. Similarly, P16 asserts that *people would be ignorant, too*.

Regarding differences, a few of the participants (n= 3), namely P1, also P16, and P23, think that it would be different in Turkey by explaining their own assumptions, reasons, and reflections. For instance, P16 thinks that *you cannot fly without your family in Turkey*, which is observed to present a kind of overgeneralization.

4.2.1.8. Interaction with Other Cultures: Intercultural Lessons Learned

In the whole four short stories, one of the shared questions is “What does the story ... teach us about learning to interact with other cultures?” which changes according to the related short story. The objective herein is that the participants will be able to identify the core teaching of each story of which related themes range from several aspects but shares the interculturality within. At the end of identification, recognition, understanding, expression, empathy, discovery, comparison and relativization sessions, the pre-service EFL teachers will be able to reflect upon intercultural lessons they have

learned about interacting with other cultures throughout the short story as a literary genre within the scope of IC.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), the numbers given in parentheses refer to as the frequencies of the codes in the data analysis and the word and/or word phrases written in capital letters demonstrate the emerging patterns/categories. In the bottom columns, the codes are given on the basis of frequency from the beginning to the end by being aligned with bullet points. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The findings are presented in the Figure 4.8.

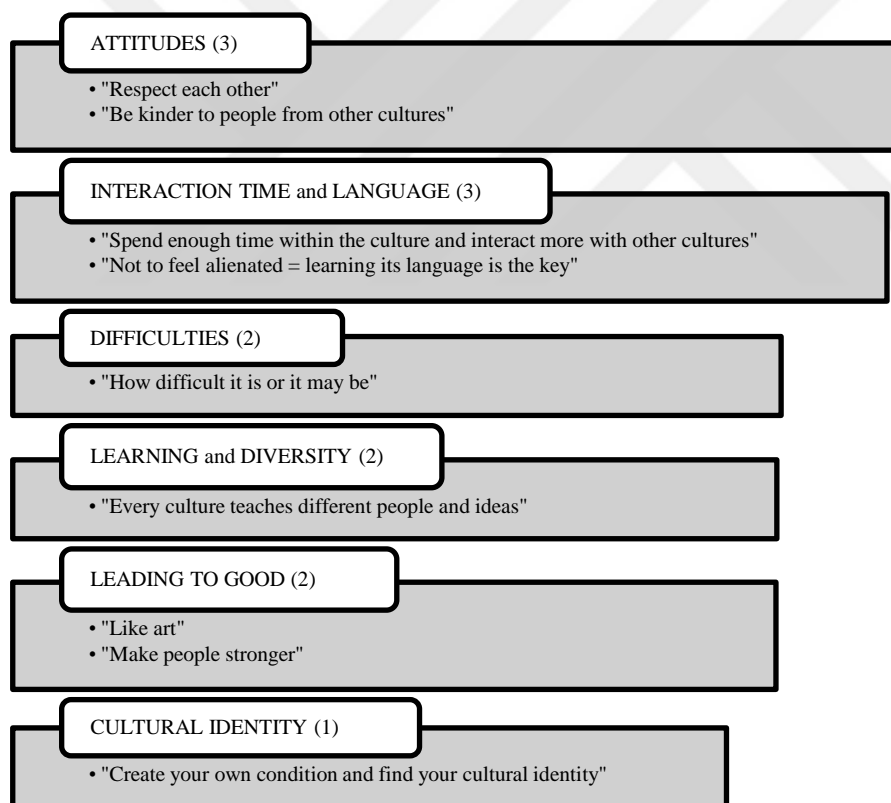


Figure 4.8. Interaction with Other Cultures in 'The Circuit': Intercultural Lessons Learned

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit* (*Cajas de Cartón*) by Francisco Jiménez are observed to demonstrate what or how they reflect teaching of the

short story and their perceived learned lessons about interaction with other cultures within the scope of IC. Thus, it is clustered in such six categories as attitudes, interaction time and language, difficulties, learning and diversity, leading to good and cultural identity patterns.

Regarding attitudes, *respect* and *kindness* mainly emerge by P2, P8, and P9. To illustrate, P8 states that *we must respect each other and we should not be ignorant to one another* while P9 thinks that *we should be kinder to the people from other cultures*. Interestingly, P2 puts it in a highly literary way by explaining that *the circuit can be small or big boxes for people's lives*, which could be interpreted to imply that one should consider about other people's lives before acting or prejudicing by being respectful and much kinder.

About interaction time and language, P3, P4, and P27 advance more practical suggestions about their lessons learned. For example, P3 states that *learning to interact with other cultures occurs largely by learning the language of the other culture*, which could present the crucial role of language and how actually intertwined language and culture are in terms of inseparability. Also, P4 highlights the importance of time spent within culture by explaining that *being an immigrant makes you feel alienated if you do not spend enough time within the other culture*, which could also give a reference to feeling alienated under the circumstance of IC. Similarly, P27 mentions that *it teaches us to interact more with other cultures*.

Regarding difficulties, P5 and P8 assert that *it teaches us to interact with other cultures may be difficult and there were difficulties for Panchito with connecting between these two cultures*, on which could be commented that the short story as a literary genre could be a fruitful means for raising awareness of the issue by teaching some difficulties and causing the audience to reflect upon their own perspectives.

Regarding learning and diversity, P1 and P5 conclude that *every culture has their own traditions*, which could show the diversity and uniqueness of each culture, and that *different cultures teach different people and ideas*, which could also be a sample for teaching and learning diversity throughout the short story as a literary genre and the interculturality within it. More positively about leading to good, P6 and P7 point out that *interacting with other cultures can lead to some good things such as art*, which addresses to the teacher's trying to teach music to Panchito at lunch breaks, and that

getting into difficulty makes people stronger, which gives a reference to Panchito's perseverance. Last, concerning cultural identity, P10 claims that it teaches us that *we must create our conditions and we must find our cultural identity*, which is quite open to discuss further in terms of what she may mean by finding cultural identity within the scope of IC.

For the second short story (*They Don't Mean It!*), the findings are presented in the Figure 4.9.

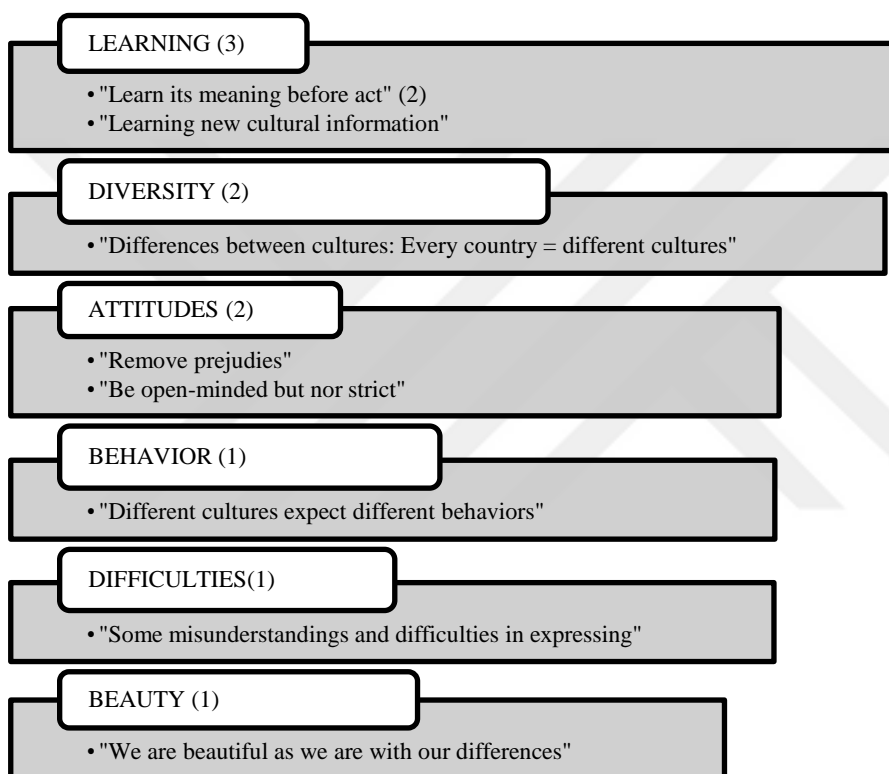


Figure 4.9. Interaction with Other Cultures in 'They Don't Mean It!': Intercultural Lessons Learned

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka demonstrate what or how they reflect teaching of the short story and their perceived learned lessons about interaction with other cultures. Thus, it is clustered in such six categories as learning, diversity, attitudes, behaviors, difficulties and beauty, of which learning, diversity, attitudes and difficulties patterns seem to share common grounds with those of the first short story.

Regarding learning, P3 and P27 suggest that *it teaches us that there are differences between cultures*; hence, *we should try to learn its meaning before we act if we meet a different cultural feature* while P17 states that *by interacting with other people we learn new cultural information*, which has a similarity to that of the first short story about every culture's teaching different ideas and which could also present the effect of the short story as a literary genre by its creating an imaginary intercultural platform for the audience to teach some issues without needing to literally interact with people from other cultures in a real world.

Concerning diversity, P3 and P18 think that *it teaches us that there are differences between cultures*; in other words, *every country has different cultures*, which is found to be similar to that of the first short story about every culture's having different characteristics. With regard to attitudes, P9 and P19 mention that *we should remove our prejudices while interacting with other cultures and we should be open-minded, but not strict*, which is also quite similar to that of the first short story about such attitudes as respect and kindness with a more specific point of view.

Concerning behavior, P10 explains that it teaches us that *different cultures expect different behaviors*, which could be regarded to address the polite behaviors of Chinese people. As regard to difficulties, P5 states that *there are some misunderstandings and they have difficulties by expressing them*, which is quite similar to that of the first short story about teaching how difficult it may be and which is observed that the same participant again highlights the difficulties of teaching of these both short stories within the context of IC. Last, P16 advances a highly broad viewpoint as a lesson learned by this short story by stating that *we are beautiful as we are, and as we have in terms of culture and heritage as well as we are beautiful with different manners and customs*, which is one of the essential foundations of both humanity and IC.

For the third short story (*Shame*), the findings are presented in the Figure 4.10.

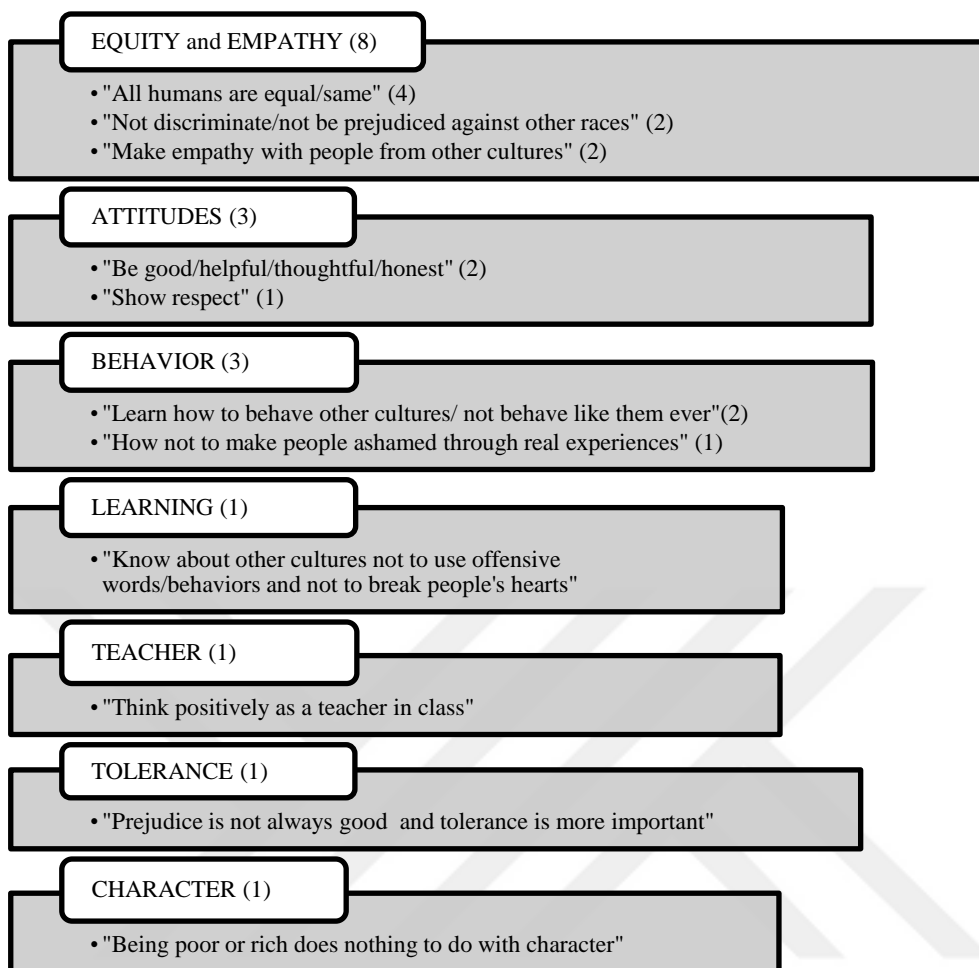


Figure 4.10. Interaction with Other Cultures in 'Shame': Intercultural Lessons Learned

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are observed to demonstrate what or how they reflect teaching of the short story and their perceived learned lessons about interaction with other cultures. Thus, it is clustered in such seven categories as equity and empathy, attitudes, behavior, learning, teacher, tolerance, and character, of which attitudes and learning patterns seem to share common grounds with those of both the first and second short stories whereas behavior pattern is similar to that of the second short story.

Regarding equity and empathy, P4, P11, P12, and P18 assert that *we should know that all humans are equal, they are just people like us, we have to learn that we are all human, and all the people are same*. Furthermore, P4 and P14 state that *we should not discriminate anyone and not be prejudiced against other races*, which is similar to that

of the second short story about removing prejudices. Also, P10 and P21 think that *it teaches us to make empathy with people from other cultures*, which could be interpreted that they make a good point about empathy – one of the core features of IC.

Concerning attitudes, P10 and P18 mentions that we should be helpful, thoughtful, honest and good humans while P25 asserts that *it teaches us to show respect*, which is the same as that of the first short story. About behavior, P2 and P13 assert that *it helps us learn to how to behave other cultures*, which is the same as that of the second short story and *to not behave people like the teacher and owner*. Also, P23 mentions that *it teaches us how not to make people ashamed with some real life experiences*.

With regard to learning, P20 states that *it teaches us that we should know about other cultures so that we should not use offensive words or behaviors not to break people's hearts and hurt their emotions*, which is observed to share a similarity to those of both the first and second short stories and which could be interpreted that he makes a quite good point about the importance of intercultural knowledge.

Concerning teacher, P10 claims that *we should think positively as a teacher in class*, on which could be commented that she reflects her own opinion from the perspective of a pre-service EFL teacher. About tolerance, P24 thinks that *prejudice is not always good and tolerance is more important*, which is found to be quite interesting and could lead to ask such a question as when the prejudice is good. Last concerning character, P15 mentions that *being poor or rich does not say anything about the character*.

For the last and fourth short story (*So What Are You, Anyway?*), the findings are presented in the Figure 4.11.

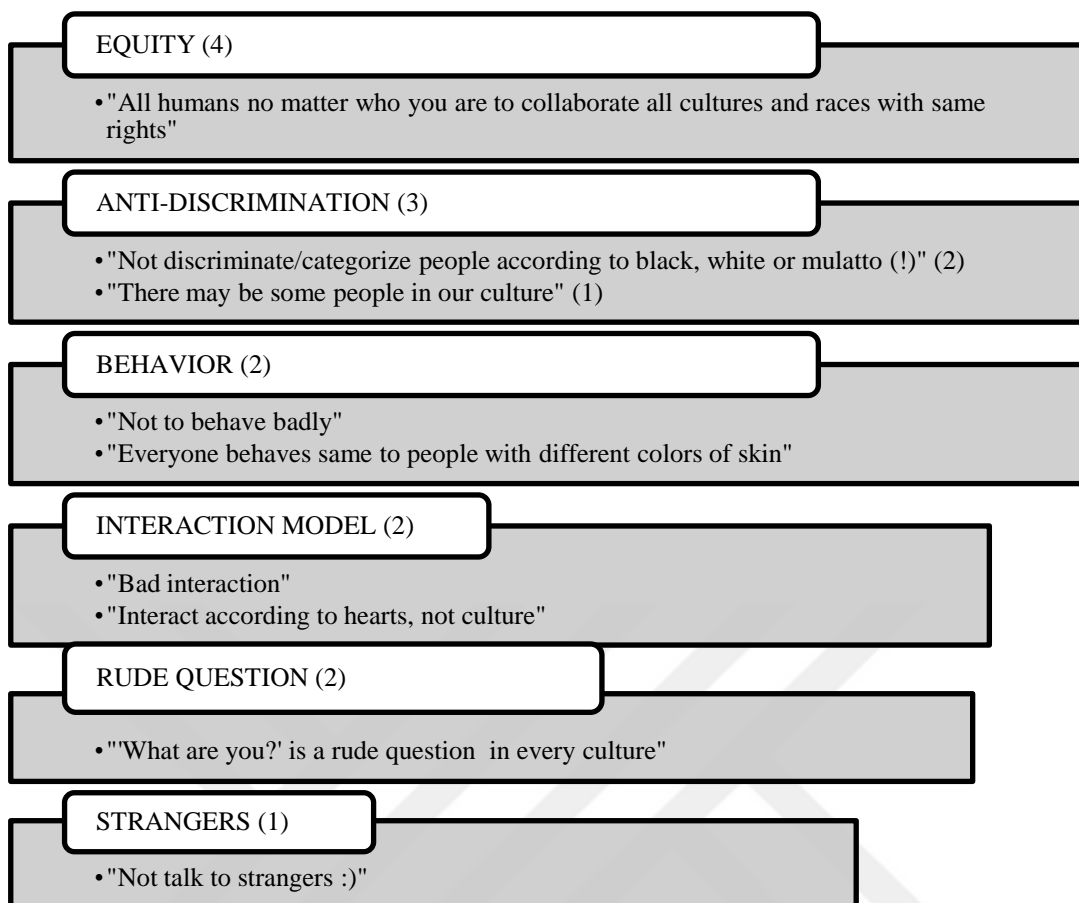


Figure 4.11. Interaction with Other Cultures in 'So What Are You, Anyway?': Intercultural Lessons Learned

The pre-service EFL teachers (n= 12) in the last and fourth session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill demonstrate what or how they reflect teaching of the short story and their perceived learned lessons about interaction with other cultures. Thus, it is clustered in such six categories as equity, anti-discrimination, behavior, interaction model, rude question, and strangers, of which equity and discrimination patterns seem to share common grounds with that of the third short story whereas behavior pattern is similar to those of both the second and third short stories.

Regarding equity, P2, P5, P12, and P25 advance such manifestation-looking sentences:

We are all human beings and have the same rights no matter what; thus, we can collaborate all cultures and races since race is not important for anybody and if you are a human, you are a human, but nothing more than that.

Similarly concerning anti-discrimination, P23 and P25 state that *we should not discriminate or categorize people as blacks, whites, or mulattos*, of which mulatto saying of P25 could present a kind of ignorance, though since she was supposed to know how offensive this word whose information is provided with an anecdote at the end of the story in a written format for the participants by the researcher. Also, P8 thinks that *there may be some racist people in our culture*, on which could be commented that he shows a sort of relativizing that fictional story setting with his own country and culture by questioning the possibility, which is a quite good move within the scope of IC.

With regard to behavior, P19 mentions that *we should not behave in a bad way or attitude*, which is similar to those of the second and third short stories whereas P13 claims that *whatever you believe, everyone behaves in the same way towards the people with different colors of skin*, which is found to be quite unclear since it is ambiguous whether she means how everyone should behave no matter what they believe or she demonstrates a sort of giving up thoughts by mentioning no matter how you try hard, people do not change how they behave; therefore, it should be discussed further within the context of IC.

Concerning interaction model, P1 thinks that *this short story consists of a bad interaction*, which could be interpreted that the short story as a literary genre could present a bad interaction model through its fictional characters and storyline for the audience by giving important insights. To illustrate, P12 states that *we should interact with people according to their hearts but not their cultures*.

About rude question, P1 and P24 assert that *'What are you?' question is rude in every culture*, on which could be commented that the short story as a literary genre leads to raise awareness of interrogative sentences within the context of IC. Last concerning strangers, P16 explains that *'Do not talk to strangers 😊'*, at the end of which she puts a happy face emoticon and which is found to be interesting and funny.

4.2.1.9. Reflections of Pre-service EFL Teachers upon Intercultural Learners

In the whole four short stories, one of the shared questions is “As a prospective EFL teacher, reflect upon the possibility of having such a (culturally different) student/s as

.... What would you do and behave?” which changes according to the related protagonists and settings of short stories. The objective herein is that the participants will be able to reflect upon what they would do or how they would behave towards the students who are ‘different’ in terms of culture, socio-economic status, ethnic heritage, race or life experiences as an English Language teacher, namely an EFL teacher within the context of Turkey and IC with the assistance of the short story as a literary genre whose core foundation is the interculturality.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format. For the first short story (*The Circuit*), the participants were asked to reflect upon the possibility of having such a student/s as Panchito as a prospective EFL teacher about what they would do and how they would behave as well as they were reminded that they could also relate to Mr. Lema, the teacher of Panchito. The numbers given in parentheses refer to as the frequencies of the codes in the data analysis and the word and/or word phrases written in capital letters demonstrate the emerging patterns/categories. In the bottom columns, the codes are given on the basis of frequency from the beginning to the end by being aligned with bullet points. Also, the words or words phrases in quotation marks (“ ”) refers to the following comments or interpretations of the researcher. The findings are presented in the Figure 4.12.

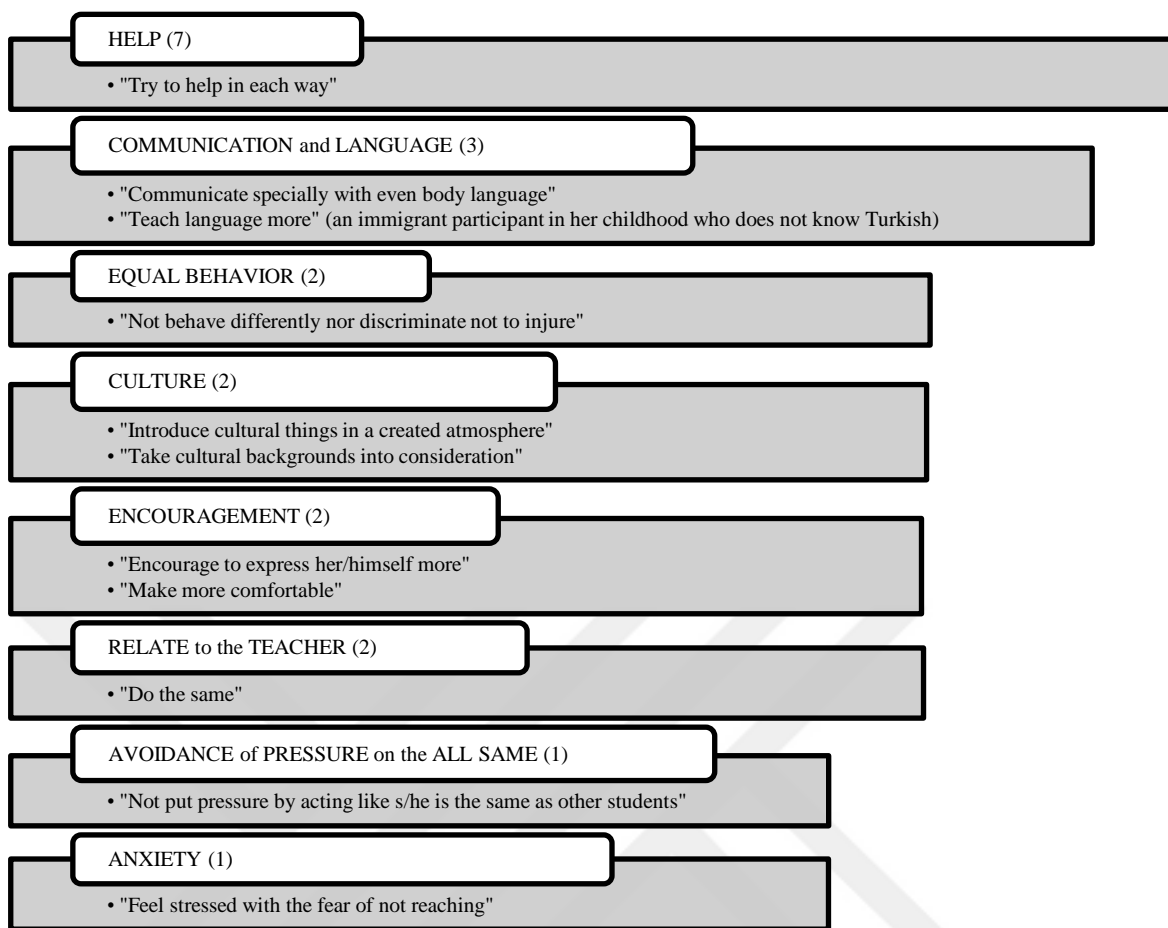


Figure 4.12. Reflections of Pre-service EFL Teachers upon Intercultural Learners: 'The Circuit'

The written reflections of the pre-service EFL teachers (n= 11) who participated in the first session allocated to the first short story named *The Circuit (Cajas de Cartón)* by Francisco Jiménez are observed to demonstrate what/how they would do/ behave as pre-service EFL teachers by reflecting upon the possibility of having such a student as Panchito. Thus, it is clustered in such eight categories as help, communication and language, equal behavior, culture, encouragement, relate to the teacher, avoidance of pressure on the all same, and anxiety patterns. The majority of the participants (n= 7), namely P2, P3, P4, P7, P8, P9, and P27, state that *they would help or try to help not only him but also his family as much as they could*. For instance, P7 thinks that *he would help him not only in the aspect of education but also in other aspects of life*, which is similar to what P4 mentions about *helping his family by means of money, clothes, food, etc. if he could*. By relating to the teacher, Mr. Lema, P4 and P8 also mention that *they would do just the same as his teacher*.

Regarding communication and language, P1 and P5 assert that *they would try to communicate that student specially or manage to speak with their hands or mimics, namely body language*, which could present how important the communication is in every term. P27 states that *she knows that is important to help and teach the language more since she was once in Panchito's shoes as an immigrant child who did not know Turkish*, which could demonstrate the significance of language and relating her own childhood experience as an immigrant child who did not know Turkish since she has a British mother and Turkish father and lived in the UK once.

About equal behavior, P2 and P6 assert that *they would not behave differently nor discriminate their students in order not to injure them because every student is equal in class*, which is one of the most important foundations in intercultural competence. Concerning culture, P1 mentions that *she could introduce some cultural things*, which could show the necessity of cultural/intercultural knowledge; moreover, P10 thinks that *teachers must take their students' cultural backgrounds into consideration and create an atmosphere for them*, which can also be a quite good move on the road to IC.

With regard to encouragement, P3 and P5 state that *they would make that student comfortable in class and would encourage her/him to express herself/himself more as much as they can*. About avoidance of pressure on the all same, P27 thinks that *it is important not to put pressure on the student by acting like s/he is the same as other students*, which is found to be quite interesting since she was also an immigrant child as aforementioned and felt the necessity to highlight that issue, which could be discussed further within IC.

Last, along with communicating with body language and making her/him comfortable, P5 states that *she would also feel stressed because of the fear of not managing to reach him in terms of teaching something*, which could be interpreted that it is a quite good point to underscore a sort of anxiety to be discussed further within the scope of IC.

For the second short story (*They Don't Mean It!*), the participants were asked to reflect upon the possibility of having such culturally different students as Mary, her siblings, and Kim as a prospective EFL teacher about what they would do and how they would behave. The findings are presented in the Figure 4.13.

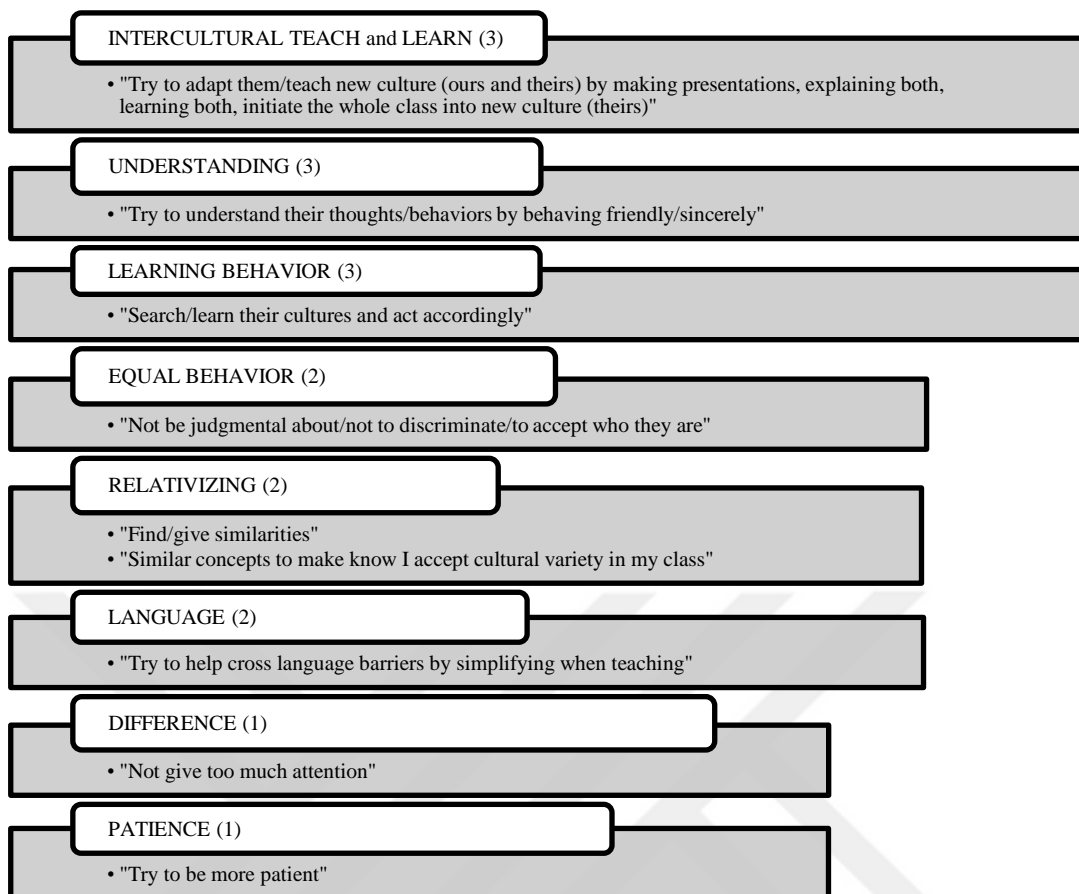


Figure 4.13. Reflections of Pre-service EFL Teachers upon Intercultural Learners: 'They Don't Mean It!'

The pre-service EFL teachers (n= 13) in the second session allocated to the second short story named *They Don't Mean It!* by Lensey Namioka demonstrate what/how they would do/ behave as pre-service EFL teachers by reflecting upon the possibility of having such culturally different students as Mary, her siblings, and Kim. Thus, it is clustered in such eight categories as intercultural teach and learn, understanding, learning behavior, equal behavior, relativizing, language, difference, and patience patterns of which intercultural teach and learn, a slight difference than culture teaching in that of the first short story, equal behavior, and difference, a slight difference than avoidance of pressure on the all same, patterns seem to share common grounds with that of the first short story.

Regarding intercultural teach and learn, P6, P17, and P18 are observed to present quite good practical implications about an intercultural classroom environment as pre-service EFL teachers. For instance, P6 states that *maybe she could make a presentation about*

this student's culture and make the rest of the class initiate to this new culture, which is a highly suitable sample for intercultural teaching and learning. Moreover, P17 explains that *she would try to adapt these students to new culture*, by which Turkish culture is meant unlike what P6 means above, *and also she would want them to explain us their own cultures and teach new things*. Likewise, P18 mentions that *he would try to teach these students our culture and try to learn their culture at the same time*, which is also a kind of presentation of intercultural teaching and learning and which is similar to that of the first short story about introducing cultural things and creating such an atmosphere.

Concerning understanding, P3, P10, and P14 assert that *they would try to understand them, their thoughts and behaviors by behaving friendly and sincerely*, which could show the importance of one of the most essential foundations of IC – understanding. About learning behavior, P12, P13, and P14 claim that *they would try to learn and search for their culture and behave according to it*, which is similar to that of intercultural teaching and learning, but includes such elements as behavior and behavioral changes and which is one of the most essential and difficult aspects of IC in practice.

With regard to equal behavior, P19 and P27 state that *they would not be judgmental nor discriminate, but accept them the way they are*, which has a similarity to that of the first short story. About relativizing, P5 and P16 assert that *they would give similarities to their own culture and find similar concepts, topics, and stories so that they would know they accept cultural variety in their classroom*, which is also a quite important move on the road to IC in terms of practical implications as pre-service EFL teachers.

Concerning language, P5 and P27 mention that *they would help them to try to cross the language barrier and more specifically by teaching something in a simplified version*, on which could be commented that a highly interesting similarity is explored in terms of that issue since both participants lived their childhood years abroad as immigrant children in the UK and Austria for at least ten years and as pre-service EFL teachers they are observed to reflect the very importance of language within the scope of IC.

As regard to difference, P27 claims that *she would not give too much attention* after saying not discriminating, which is observed that the same participant also reflects avoidance of pressure on the all same in the first short story, as well. Last about

patience, P9 asserts that *he would try to be more patient*, which is quite open to discuss further in which terms he means through patience.

For the third short story (*Shame*), the participants were asked to reflect upon the possibility of having such a culturally different student/s as Richard (also different skin color) as a prospective EFL teacher about what they would do and how they would behave. The findings are presented in the Figure 4.14.

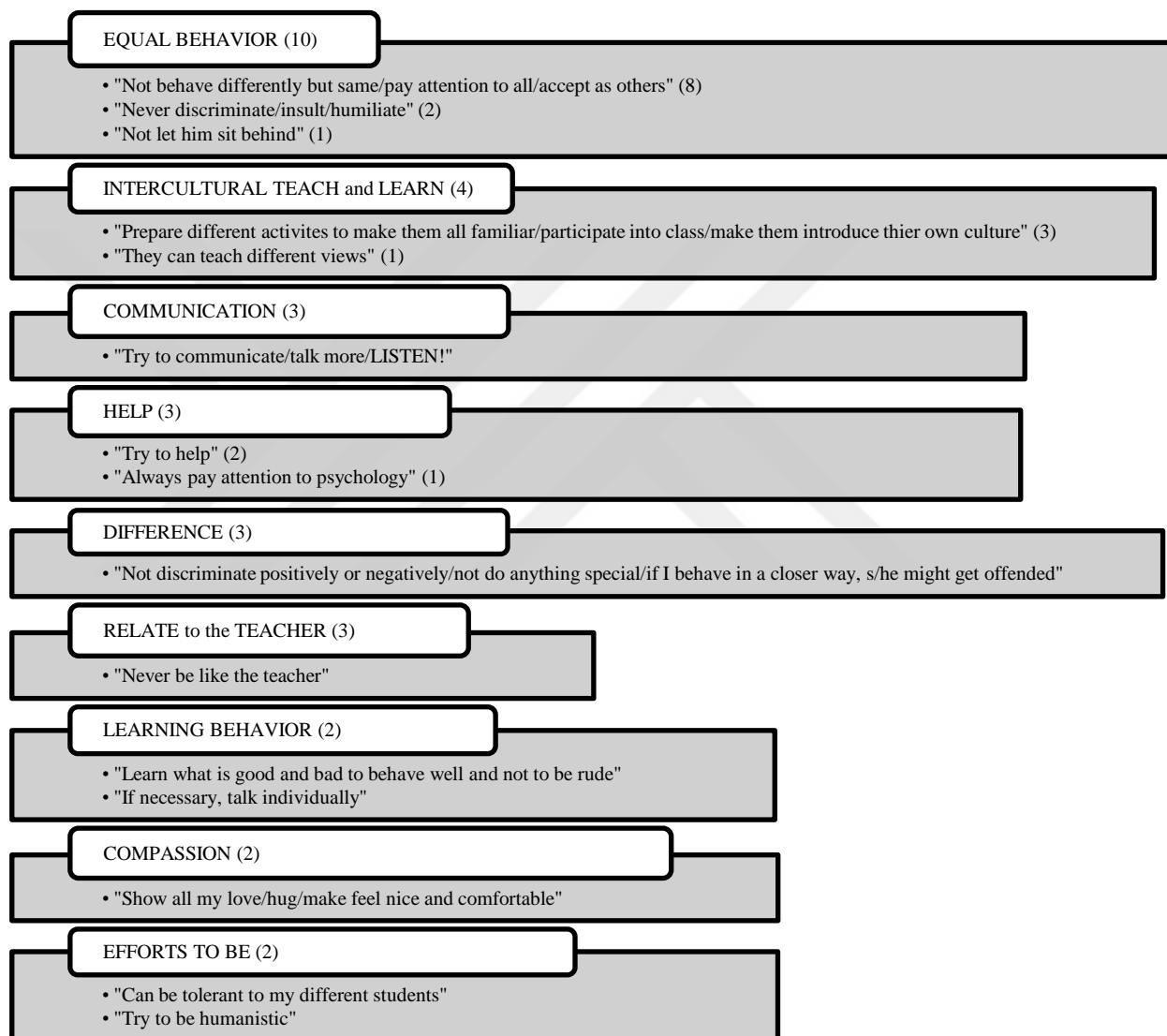


Figure 4.14. Reflections of Pre-service EFL Teachers upon Intercultural Learners: 'Shame'

The written reflections of the pre-service EFL teachers (n= 18) who participated in the third session allocated to the third short story named *Shame* by Dick Gregory are found to demonstrate what/how they would do/behave as pre-service EFL teachers by

reflecting upon the possibility of having such culturally different student/s as Richard (also different skin color). Thus, it is clustered in such nine categories as equal behavior, intercultural teach and learn, communication, help, difference, relate to the teacher, learning behavior, compassion, and efforts to be patterns, of which help, relate to the teacher, encouragement, in a slight difference of making comfortable, and communication patterns seem to share common grounds with that of the first short story whereas learning behavior pattern is the same as that of the second short story. Also, equal behavior, culture and intercultural teach and learn, avoidance of the pressure on the all same, namely difference, patterns are observed to share common grounds with those of both the first and second short stories.

The majority of the participants (n= 10) is categorized under the equal behavior pattern, which is explored that while in the first and second short stories there are only two participants per each, there are ten pre-service EFL teachers who underscore the significance of equal behavior and that could be quite good progress within the scope of IC with the assistance of the short story as a literary genre. For instance, P2, P4, P10, P11, P15, P21, P22, and P23 state that *they would not behave differently than that of other students, but behave as they behave towards other students and in the same way, namely equally, by accepting the whole students and paying attention to each*, which has a similarity to those of the first and second short stories. Moreover, P22 and P26 assert that *they would never discriminate, insult or humiliate in front of their friends*. Also, P20 claims that *he would not let that student sit behind* unlike Richard's teacher.

Regarding intercultural teach and learn, P10, P16, and P20 are observed to present quite important practical implications as pre-service EFL teachers. For example, P10 mentions that *she would find different activities to participate the students* while P16 reflects that *she would try to integrate them into class and try to organize a lunch or similar events in which they can introduce their own cultures or food*. Likewise, P20 claims that *he would prepare some school activities for all students to make them become familiar* whereas P21 asserts that *these students can teach us different views* by adding that *before everything, they are humans like everyone, they are alive and they have hearts*, most of which is quite similar to those of the first and second short stories.

Concerning communication, P12, P20, and P24 state that *they would try to communicate with them by trying to talk more (i.e. after and during class), and asking their problems and listening*, which is similar to that of the first short story. About help, P10 and P12

assert that *they would try to help this student*, which has a similarity to that of the first short story; whereas P26 mentions that *she would always pay attention to students' psychology*.

With regard to difference, P4, P18, and P23 present a sort of similarity to those of avoidance of pressure on the all same and difference patterns in both the first and second short stories. For instance, P4 and P18 state that *they would not discriminate negatively or positively or would not do anything special* while P23 claims that *if he behaved closer, that student might think that he was trying to make her/him feel better; thus, would get offended*.

Concerning relating to the teacher, P13, P14, and P26 assert that *they would/could never be or behave as the teacher of Richard*, which is similar to that of the first short story about Mr. Lema, the teacher of Panchito, but in a negative direction. As regard to learning behavior, P8 explains that *he would try to learn what are good and bad behaviors and behave accordingly not to be rude against these students*, which is the same as that of the second short story, while P26 claims that *she could talk to her students individually if necessary*.

About compassion, P14 states that *he would hug them* unlike the teacher of Richard while P25 mentions that *she would show all her love and make these students feel nice and comfortable*, of which making comfortable part is similar to that of the first short story under the theme of encouragement.

Concerning efforts to be, P22 reflects that *she hopes she would try to be humanistic* whereas P24 claims that *she could be tolerant to her different students*, which is found to be quite interesting by the researcher because of the words 'try' and 'could be' and which could be discussed further within the scope of IC.

For the last and fourth short story (*So What Are You, Anyway?*), the participants were asked to reflect upon the possibility of having such a culturally different student/s as Carole (also different skin color) as a prospective EFL teacher about what they would do and how they would behave. The findings are presented in the Figure 4.15.

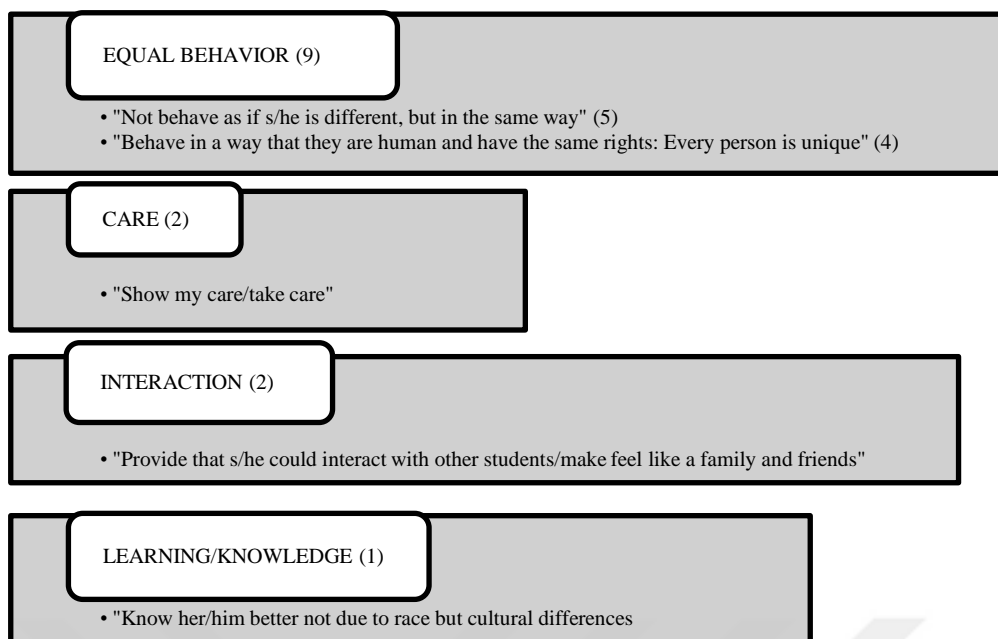


Figure 4.15. Reflections of Pre-service EFL Teachers upon Intercultural Learners: 'So What Are You, Anyway?'

The pre-service EFL teachers (n= 12) in the last and fourth session allocated to the fourth short story named *So What Are You, Anyway?* by Lawrence Hill demonstrate what/how they would do/ behave as pre-service EFL teachers by reflecting upon the possibility of having such culturally different student/s as Carole (also different skin color). Thus, it is clustered in such four categories as equal behavior, care, interaction, and learning/knowledge patterns, of which care pattern is similar to that of the third short story under the theme of compassion; of which learning/knowledge pattern shares a common ground with those of the second and third short stories with slight differences as learning behavior in both; and of which interaction pattern, with a few differences as culture, intercultural teach and learn and its practical implications, is similar to those in the whole first, second, and third short stories as well as equal behavior is observed to share common grounds with those of the whole first, second, and third short stories. Therefore, only *interaction/intercultural teach and learn* besides *equal behavior* are the two patterns/themes reflected by the pre-service EFL teachers out of the whole four short stories within the scope of IC.

The majority of the participants (n= 9) is categorized under the equal behavior pattern, which is explored that while there are only two participants in the first and second short

stories, there are nine pre-service EFL teachers who underscore the significance of equal behavior with the almost same number as in the third short story. For instance, P2, P8, P13, P16, and P19 state that they would behave in an equal/same way and as in the same way towards other students, but not in a different manner while more broadly, P1, P2, P5, and P13 assert that *they would behave in such a way as we are all humans, have the same rights, and every person is unique*, which is one of the shared theme in the whole four short stories.

Regarding care, P24 and P25 explain that *they would show care or take care*, which is similar to that of the third short story but under the theme of compassion. Also, it is worth mentioning that while P24 reflects in the third short story that she could be tolerant to different students, which is found to be interesting as aforementioned, in this fourth short story, she claims that she would take care of them, on which could be commented that she seems to make some progress on an individual basis.

Concerning interaction, again P24 and P25 add that they could provide that s/he interacts with other students and they could try to make her feel as if s/he was with the family and friends, which is the other one of the shared theme in the whole short stories, yet with slight differences as creating such an atmosphere in the first one, adapting the whole class in the second one, as well as participating them into the whole class in the third one. However, the abovementioned analysis of which the core theme has become more solid throughout the short story as a literary genre throughout the four sessions could be a sort of demonstration of the crucial role and the ultimate importance of the *interaction* in the phenomenon of IC.

Last as regard to learning/knowledge, P23 states that he would like to know that student better not because of her/his race but due to cultural differences, which could be commented to have a sort of similarity to that of the second and third short stories in terms of learning cultural aspects and some behaviors without highlighting behavioral changes. Therefore, the participant is observed to draw attention to the importance of intercultural knowledge as an essential foundation within the scope of IC with the assistance of the short story as a literary genre from the viewpoint of a pre-service EFL teacher.

4.2.1.10. Keywords Writing

In the whole four short stories, one of the shared questions is “Give a few keywords about the short story (at least three).” which changes according to the related short story. The objective herein is that the participants will be able to summarize the core themes or topics of each story through at least three keywords. These results about keywords could be considered as the last and recapitulating part of the results for the qualitative data analysis of written reflections for the four short stories, which presents the reflections of the pre-service EFL teachers within the scope of intercultural competence at the end of such processes as identification and recognition, understanding, expression, empathy, discovery, comparison, relativization, intercultural lessons learned, and reflection upon intercultural learners.

In the designed questions part of each short story, a sufficient blank was allocated to the pre-service EFL teachers to write their reflections in an open-ended format as a last question of the whole three parts. Out of the all keywords for each short story, only the frequencies of codes of which number is two or more are presented in the data analysis results. The numbers given in parentheses refer to as the frequencies of the codes in the data analysis as both total numbers of each story and individual numbers of each code. Also, the words or words phrases in quotation marks (“ ”) refers to the common grounds shared among the whole four short stories and following summarizing comments or interpretations of the researcher.

The overall findings are demonstrated in the Table 4.35.

Table 4.35

Writing Keywords for the Four Short Stories

Short Stories	<i>The Circuit</i> (22)	<i>They Don't Mean It!</i> (29)	<i>Shame</i> (45)	<i>So What Are You, Anyway?</i> (24)
Codes	(5) Immigration/ Immigrants	(11) Cross-cultural/ “(Different) Culture/s/ Cultural differences”	(8) Shame	(8) Mulatto
	(3) “Culture/s/ Different cultures”	(5) Adaptation/ Change/s / Adjusting	(7) “Discrimination”	(4) Negro
	(3) (Life) Education/ No school education	(5) Tradition/ Local/ Manner/ Custom/ Behavior	(7) “Racism”	(3) “(Color) (of skin)”
	(3)	(5) Chinese (Lunar)	(5) Nappy (hair)	(3) Milk chocolate

Determination/ Ambition/ Perseverance (2) "Poverty"	New Year/ Noel/ Christmas/ Celebration (3) (Cross-cultural) Misunderstanding/s	(3) "Poverty"	(2) "Racism"
(2) Dreams		(3) Ignorance	(2) "Discrimination"
(2) Circuit		(2) Insult	(2) Offensive
(2) Acid-stained skin		(2) "Differences"	
		(2) "Black/ Color"	
		(2) Status/ Social class	
		(2) Negro payday	
		(2) Mackinaw	

The written reflections of the pre-service EFL teachers (n= 11, 13, 18, 12) who participated in the whole four sessions allocated to all the short stories, named *The Circuit (Cajas de Cartón)*, *They Don't Mean It!*, *Shame*, and *So What Are You, Anyway?* by Francisco Jiménez, Lensey Namioka, Dick Gregory, and Lawrence Hill respectively, are observed to demonstrate how and with which keywords they could reflect the core themes or topics of each.

Unlike the data analyses of the whole written reflections above, these keywords are not explored in the basis of individual participants, but of the shared themes between or among the short stories. For instance, such keywords as *culture/s*, *cultural differences*, (*different*) *cultures* and *differences* share the commonality by three participants in the first short story, eleven participants in the second short story, and two participants in the third short story. Moreover, the keyword *poverty* is reflected in the same way by two participants in the first short story and three participants in the third short story. Also, such keywords as *black/color* and (*color*) (*of skin*) share the commonality by two participants in the third short story and three participants in the fourth short story. Similarly, such keywords as *racism* and *discrimination* are reflected in the same way by seven participants in the third short story and two participants in the fourth short story.

4.2.2. Individual Semi-structured Interviews through E-mails

The end phase of the study is based on a voluntary participation, which resulted in nine participants out of 27 pre-service EFL teachers at the end. Therefore, the participants'

answers, namely P2, P10, P13, P16, P24, and P25, written in Turkish (n= 6) were translated into English by the researcher and evaluated by other researchers in the field from the department of FLE and program of ELT in order to ensure reliability while other three participants' answers, namely P4, P8, and P27, written in English were maintained the exact same.

The first part which consists of five questions reveals the effects of short stories along with the dimensions of the two scales such as motivational, cognitive, metacognitive, and behavioral aspects of IC (the E-CQS), interactional engagement, interactional confidence, interactional enjoyment, interactional attentiveness, and respect for cultural differences of IC (the ISS) as well as some of the objectives of IC such as attitudes, interpretation, relativizing, and discovery. On the other hand, the second part reveals the roles of short stories in bridging the gap, intercultural communication/competence, critical cultural awareness, IC of an English language teacher and contributions of the present study as a whole. Final results with their all relative aspects are presented in the following.

4.2.2.1. The Short Story Effect: Motivation and Attitudes

As the first question of the first part of these interviews, what kind of effect (*if any*) reading, analyzing, and reflecting on the short stories had on their **motivation** (*intrinsic, extrinsic, self-efficacy to adjust*) and **attitudes** (*being curious or open*) related to the issue was asked to the participants. The 12 categories drawn from the answers of the pre-service EFL teachers are clustered in motivation increase, curiosity increase, restructuring, realization, expressing, effect, spreading, change, consideration, establishing, relativization, and no change.

The majority of the participants (n= 5) states that these short stories have contributed to increase their curiosity about true stories and some issues; likewise, two participants assert that they have helped to increase curiosity about other cultures and people's reactions. Almost half of the participants (n= 4) expresses that they have increased their motivation in general and intrinsic motivation more specifically. Also, three participants think that these short stories have led to restructure their perspectives of language and language teacher while two participants mentions that they can express differences of cultural aspects and positive perspectives. About findings not shared by other

participants, one of them addresses to consider the role of literature in language teaching whereas one of them thinks of relativizing with one's own possibilities about that one would do in those situations. The other one thinks that these short stories have changed attitudes towards teaching and that she has established bonds with the characters. One of them claims that they have not caused any changes in terms of attitudes since she thinks she has already been open-minded. Last, one participant thinks that they helped her to make sure about restoring and maintaining points of view about humanity while the other one asserts that they have helped to spread awareness and understanding.

The findings of the participants are presented in the Table 4.36. The numbers given in parentheses refer to as the frequencies of the categories emerged in the data analysis while the codes are demonstrated as which reflections belong to which participant using their coded numbers starting with the letter P.

Table 4.36

The Short Story Effect: Motivation and Attitudes

Categories	Codes
(5) Motivation increase	(P2, P10) Intrinsic motivation (P16, P24) Attention drawn (P16) For the course
(5) Curiosity increase	(P2, P16, P24, P27) About short stories on the basis of true stories (P8) About other cultures (P16) About how people react to these situations (P27) About cross-cultured adjustment issues
(3) Restructuring	(P10) Perspective of language (P13) Perspective of being a teacher to treat each as a human being: Making sure (P24) Understanding perspective of teacher better
(2) Realization	(P2) Same concepts = different perceptions (P13) Importance of not discriminating people
(2) Expressing	(P2) Differences between people from different cultures (P25) Points of view of mine = already positive
(2) Effect	(P24) Emotional (P25) Attitudinal
(1) Spreading	(P27) Awareness and understanding
(1) Change	(P10) In attitudes towards teaching profession
(1) Consideration	(P10) Role of literature in language teaching
(1) Establishing	(P10) Bonds with the characters
(1) Relativization	(P4) Think of what I would do
(1) No change	(P16) In attitudes = Already open-minded and not against differences

In the following, there are also some excerpts of some participants' answers related to the first individual semi-structured interview question of the first part. In order to ensure convenience for the audience, the findings of some participants are presented in the order of their coded numbers starting with the letter P.

P10: Regarding motivation, it has affected me a lot and changed my attitude toward the teaching profession. I have considered the role of literature in language teaching. It has affected my intrinsic motivation. I have established emotional bonds with the main characters, which has enabled to restructure my point of view about language.

P13: Throughout my life, I have never classified any person because of their colors of skin or any viewpoints and I have realized one more time how important that is with the short stories that I have read. I have made sure of my opinions that everyone should be considered as only an individual and a human being. In addition, I have made sure of myself that I will keep my points of view constant and teach my students like that when I become a teacher.

P16: Even though I was not there in the first session for the first short story, I have felt more comfortable in other sessions. As a matter of fact, these short stories about the issues have drawn my attention and my motivation for the course has increased (A big positive effect: These short stories are the authors' own stories based on reality). Regarding my attitudes, as I have never been against differences – I think I am an open-minded person – they have not changed my opinions. Though, how people react against this sort of situations has attracted my attention.

P27: I think that the short stories helped to spread awareness understanding and motivating me to find out more about stories that are to do with cross-cultured adjustment issues.

In conclusion, the short story as a literary genre could have an effect on motivational dispositions such as increase in intrinsic motivation or intercultural attitudes such as curiosity, relativization, empathy, change and realization of the pre-service EFL teachers within the scope of IC.

4.2.2.2. The Short Story Effect: Cognitive and Metacognitive Aspects; Interpretation, Relativizing and Discovery

As the second question of the first part of these interviews, what kind of effect (*if any*) reading, analyzing, and reflecting on the short stories had on their **cognitive** (*understanding different cultural contexts and knowledge about/of societal and individual matters*) and **metacognitive** (*planning, awareness, and checking*) aspects and their skills of **interpretation, relativizing, and discovery** was asked to the participants. The six categories drawn from the answers of the pre-service EFL teachers are clustered in understanding and realization, increase in awareness and interpretation, relativization, interpretation, teaching, and discovery.

The majority of the participants (n= 5) states that these short stories have contributed to understand and recognize the attitudes, backgrounds, behaviors, lifestyles, different points of view of different cultures. Also, one of them asserts that he has realized some problems related to culture such as being a refugee or a minority in a country by understanding their problems while one of them mentions that many differences can be reflected in many ways and many details. Also, two participants suggest that we must be careful by communicating with people from other cultures and show respect for cultural differences. Furthermore, the majority of the participants (n= 5) states that these short stories have increased their interpretation skills with metaphors, poetic expressions, and different word items provided with pictures as well as their awareness.

Regarding relativization, two participants can relate their own experience with those of the short stories by pointing out Turkey is a multiracial country while one of them finds intriguing and eliminating barriers that some short stories relate some important days with our culture, which is actually aimed with the help of story-specific designed questions by leading the participants to relativize and interpret. While one of them claims that these short stories have helped to interpret the attitudes of different cultures towards the same issues, one of them interprets that different cultures can co-exist within the framework of harmony. Moreover, one participant asserts that she has discovered new countries and cultures whereas another participant thinks that these short stories have taught her some things which she did not know before about cultural contexts other than hers. Last, one participant states what is important is showing tolerance and respect.

The findings of the participants are presented in the Table 4.37.

Table 4.37

The Short Story Effect: Cognitive and Metacognitive Aspects; Interpretation, Relativizing and Discovery

Categories	Codes
(5) Understanding and realization	(P2) Attitudes of different cultures towards same issues (P4) Problems of culture-related problems (refugee, minority, etc.) (P8) Different cultures = different backgrounds, behaviors, and lifestyles (P8) Different points of view of different cultures (P8) Must be careful in communicating with people from other cultures (P24) Show respect for cultural differences (P27) Reflection of many differences in many ways and details
(5) Increase	(3) Interpretation skills <ul style="list-style-type: none"> • (P10) Lots of metaphors and poetic expressions • (P16) Different vocabulary items provided with pictures
(3) Relativization	(2) (P13, P25) Awareness (2) My own experiences <ul style="list-style-type: none"> • (P25) Related to racism = Empathy and think about • (P27) As a child of a binational family = Similar problems; different contexts
(2) Interpretation	(P16) Some important days with our culture = More interesting and eliminating barriers (P27) Most Turkish university students can relate (P2) Attitudes of different cultures towards the same issues
(2) Teaching	(P24) Co-existence of different cultures in harmony (P24) What is important = Show tolerance and respect (P27) Some things unknown by me about other cultural contexts
(1) Discovery	(P10) New countries and cultures

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P8: I realized that different cultures mean different backgrounds and behaviors, different life style. So I understood that we must be careful while communicating with a person from another culture. I also understood different point of views of different cultures thanks to these stories.

P10: These short stories are such stories as improving interpretation skills very much. There were a lot of metaphors and poetic expressions. Concerning discovery, the present study about reading has a major role in my discovery of new countries and their cultures.

P16: Showing different vocabulary items with pictures next to the texts has really helped my interpretations. Mentioning some important days by relativizing with our culture has made the short stories more intriguing, which has also eliminated barriers.

P25: I have relativized my experiences related to racism in general with the short stories by empathizing. They have led me to think about and be more aware.

P27: I think the stories had an impact on me in a way that it taught me some things that I didn't know about cultural contexts other than mine. It made me understand that even though two people are from the same species that they still have lots of differences which can be reflected daily in many ways...

In conclusion, the short story as a literary genre could have an effect on cognitive and metacognitive aspects such as understanding and realization, increase in awareness or intercultural skills of interpretation, relativizing, and discovery of the pre-service EFL teachers within the scope of IC.

4.2.2.3. The Short Story Effect: Behavioral Aspects

As the third question of the first part of these interviews, what kind of effect (*if any*) reading, analyzing, and reflecting on the short stories had on their **behavioral** (*verbal and non-verbal behaviors*) aspects was asked to the participants. The eight categories drawn from the answers of the pre-service EFL teachers are clustered in more attention, future references, expressing, no effect, teaching, curiosity increase, human relations, and reinforcement.

Two participants think they try to be more careful about behaviors not to hurt people and about offensive word usage. From the perspective of a pre-service EFL teacher, two participants address to how they should behave in their professional life by giving reference to these four short stories and what they have gained from the sessions. Similar to that of the first question about motivation and attitudes, two participants think that they can express themselves more comfortably and openly in writing and reflect upon what they have read by answering the designed questions in detail, summarizing and bringing the main ideas of these short stories to conclusion. On the other hand, two of them claim that these short stories have no effect on their behavioral aspects since

they still act the same. Furthermore, one participant states that she learns racism is a really bad behavioral pattern while the same participant also asserts that her curiosity about alienation and adaptation issues has been increased as well as these short stories have helped her to look at human relations from a different standpoint. Last, one participant thinks that her behavioral aspects have actually been reinforced.

The findings of the participants are presented in the Table 4.38.

Table 4.38

The Short Story Effect: Behavioral Aspects

Categories	Codes
(2) More attention	(P8) Revision of behaviors = Not to hurt people (P16) Uses of offensive words
(2) Future references	(P10) Guide my classes under the light of these short stories (P24) How to behave in professional life
(2) Expressing	(P25) Myself more comfortably and openly in writing (P27) What I've read by answering in detail, reflecting, summarizing, and concluding
(2) No effect	(P2, P4)
(1) Teaching	(P10) Racism = Really bad behavioral pattern
(1) Curiosity increase	(P10) About alienation and adaptation issues
(1) Human relations	(P10) Look at human behaviors from a different standpoint
(1) Reinforcement	(P13)

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P10: Regarding behavioral aspects, it has helped me to look at human relations from a different standpoint. I will guide my future classes with different points of view according to what I have gained from these short stories. Especially, I have learned that racism is a really bad behavioral pattern as well as my curiosity about such issues as alienation and adaptation has increased.

P27: I think that after reading through the short stories I can answer questions in detail and reflect upon what I have read. I think that I can summarize and bring the main idea of the stories to conclusion.

In conclusion, the short story as a literary genre could have an effect on behavioral dispositions such as increase in attention to both verbal and non-verbal behaviors of the pre-service EFL teachers within the scope of IC.

4.2.2.4. The Short Story Effect: Interactional Aspects

As the fourth question of the first part of these interviews, what kind of effect (*if any*) reading, analyzing, and reflecting on the short stories had on their **interactional** (specifically *engagement, confidence, enjoyment, and attentiveness*) aspects was asked to the participants. The eight categories drawn from the answers of the pre-service EFL teachers are clustered in teaching, more politeness, enjoyment, confidence, expressing, relativity of perceptions, freedom of expression, and curiosity increase.

Regarding teaching, namely learning, one participant thinks that we should value people as they are individuals, but not for social class status and treat them with grace and attentiveness. Also, one of them states that he has learned how to take part in some things even though it has firstly seemed hard; however, that participant claims that he has gained lots of things such as experiences and knowledge from these short stories and reminds himself of being more confident whereas one participant asserts to have learned how to behave towards a new group of people and their cultures. Furthermore, two participants state that they try to be more polite and not to say something that may hurt somebody as well as try to behave kindly and understandingly towards foreign students met within the context of university.

Concerning enjoyment, one participant explains that she has enjoyed reading these short stories regardless of some difficulties in understanding some word phrases whereas the other participant mentions how intriguing these short stories are and she has also enjoyed reading them, which has resulted in wanting to find out more about them.

About the relativity of perception, which was also questioned in the written reflections as perceptual changes across cultures within story-specific questions, one participant thinks that these short stories have reminded that some things which are not offending or just usual for us may be something important for other people. Similar to those of the first question about motivation and attitudes, and the third question about behavioral aspects, one participant points out that now she thinks that she should express her opinions about these issues and spread the word of the negativity of discrimination by clarifying that she will not keep her opinions to herself anymore, which could be interpreted as a quite good move for intercultural competence.

Last, one participant states that she has willingly taken part in the present study since knows her rights are reserved within the framework of ethical issues in academic studies, which results in her freedom of expression.

The findings of the participants are presented in the Table 4.39.

Table 4.39

The Short Story Effect: Interactional Aspects

Categories	Codes
(3) Teaching	(P2) Valuing people as individuals and treating with grace (P4) Learning to take part in something = Gaining lots things, experiences, and knowledge (P10) Learning how to behave towards new cultures
(2) More politeness	(P8, P24) Trying not to say to hurt others and to behave more understandingly
(2) Enjoyment	(P10, P27) Reading short stories
(1) Confidence	(P4) Be more confident
(1) Expressing	(P13) Now thinking = Expressing my opinions and spreading word of negativity of discrimination = Not keep to myself
(1) Relativity of perceptions	(P16) Reminder of perceptual changes = Something just usual for us; may be important for others
(1) Freedom of expression	(P25) Every right of mine reserved = Willing participation
(1) Curiosity increase	(P27) To find out more

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P2: As far as I remember, there were social class differences between people in some short stories; however, we have emphasized with the researcher that we must value people not because they are rich or poor but because they are individuals. Also, we have underscored that we must treat them with grace.

P4: I learned to take parts in some things even it seemed hard to do at first because we can gain lots of things, experience, knowledge and sort of things from them. To do that, we should be confident.

P13: Now I think that I should express my opinions about these issues and that I need to spread the word of the negativity of discrimination. I will not keep my opinions to myself anymore.

P24: I have found such an opportunity to meet some foreign students in the context of university. I have been trying to behave kindly and understandingly towards them.

P25: It has been a study in which I willingly participated and the fact that every right of mine is reserved has provided me with a freedom of expression.

In conclusion, the short story as a literary genre could have an effect on interactional aspects such as enjoyment, confidence, attentiveness and engagement along with expressing of the pre-service EFL teachers within the scope of IC.

4.2.2.5. The Short Story Effect: Respect for Cultural Differences

As the fifth and last question of the first part of these interviews, what kind of effect (*if any*) reading, analyzing, and reflecting on the short stories had on their **respect for cultural differences** was asked to the participants. The seven categories drawn from the answers of the pre-service EFL teachers are clustered in already respectful, respect increase, teaching, effect of visits abroad, empathy increase, reinforcement, reference to Turkey.

Almost half of the participants (n= 4) states that they are already respectful for other cultures and cultural differences by adding that it has not changed anything, that they will maintain it since they regard respect as very important even before these short stories and as long as there is respect, difficulties do not be problems, and that she carries such a personality which is already so due to her own story. On the other hand, one participant thinks that her respect for cultural differences has increased about some issues to some extent even though she thinks some things are not correct while other participant claims to have a greater respect for those who reside from different backgrounds and have to fit in. Additionally, one participant asserts that her respect for cultural differences has increased more thanks to the present study.

Regarding teaching, namely learning, one participant claims to have learned what may be regarded as an insult, how they greet each other, and what differences they have in some aspects by reminding when he comes across with such people of trying not to insult them whereas the other participant has learned that some interactions require patience.

Concerning the effects of visits abroad, one participant addresses that thanks to her abroad experience she has learned to attune herself to several societies and she has also realized that the only truth in life is not only ours since every person perceives life differently while the other participant addresses to her Erasmus experience to be able to find an opportunity to observe and experience different cultures. Furthermore, one participant states that reading these short stories have increased her empathy to higher and enabled to reinforce her perspectives of different identities. Last, one participant gives a reference to Turkey as not such a country showing respect for differences in general since Turkish people love alienating or otherizing people. However, she claims that we should object to some issues and support when needed as some characters in these short stories.

The findings of the participants are presented in the Table 4.40.

Table 4.40

The Short Story Effect: Respect for Cultural Differences

Categories	Codes
(4) Already respectful	(P8) No change (P13, P24) Keep as it (P27) Due to my own story
(3) Respect increase	(P2) About some issues to some extent = Even though thinking some things as not correct (P25) More thanks to this study (P27) For those with different backgrounds who have to fit in
(2) Teaching	(P4) Learning what may be insults, how to greet, etc. to try not insult if I come across (P10) Patience needed for some interactions
(2) Effect of visits abroad	(P2) Learning to be attuned, realizing other truths, and different perceptions (P25) Erasmus = Opportunity to observe and experience different cultures
(1) Empathy increase	(P10) To higher
(1) Reinforcement	(P10) Perspectives of different identities
(1) Reference to Turkey	(P16) Not a country showing respect for differences in general via alienation and otherization like some characters = Some exceptions to object to or support; we should be like that too

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P2: Since I went abroad and came back, I have learned to attune myself to several societies. I have also realized that the only truth in life is not our own truths and every human perceives life from different perspectives. Certainly, reading these short stories has enabled to increase my respect for cultural differences to some extent about some issues even though I think they are not correct.

P10: These short stories have reinforced my point of view for different identities. And especially, they have raised my empathy to higher. I have learned that some interactions require patience.

P16: Unfortunately, we are not such a country which shows respect for differences in general. We love alienating or otherizing people. In these short stories, we have seen that other people are also like that. However, there were such some exceptions as objecting to the issue and supporting. We also must be like those people.

P25: I have had such an opportunity as observing and experiencing different cultures thanks to the Erasmus program; in addition, my respect for other cultures has increased more thanks to the present study.

In conclusion, the short story as a literary genre could have an effect on respect for cultural differences of the pre-service EFL teachers within the scope of IC.

4.2.2.6. Role of the Short Story: Bridging the Gap

As the first question of the second part of these interviews, what the participants think about the role/s of the short stories in **bridging the gap** between their own culture and the target culture of English as a Foreign Language/Lingua Franca was asked. The seven categories drawn from the answers of the pre-service EFL teachers are clustered in teaching, communication, interpretation, comparison, open-mindedness, language importance, and course material.

Regarding teaching, namely learning, almost half of the participants (n= 4) states that these short stories have enabled them to learn something within the context of intercultural competence. For instance, one participant states that he has learned and seen the differences from these short stories which take place in the country of Lingua Franca and their cultures; similarly, the other participant thinks that he has learned the culture and their characteristics reflected in these short stories, which results in his

comparison it with his own culture. Also, one participant assumes that the biggest role of these short stories is to learn that culture in detail and to be able to comprehend it while the other participant points out that learning new vocabulary items and their contexts in these short stories which uses the language originally has contributed to her language development a lot.

Concerning communication, two participants highlight the status of English as both an international language and the Lingua Franca of today's modern world and add that it helps people to communicate with each other easier not only because it is impossible for all people to learn the language of one another but also because in most countries English is taught as a second language in schools, which is somewhat advantageous for us. Similarly, one participant assumes that the biggest role of these short stories is to be able to get along with each other, which can result in an increase of interaction among people.

With regard to interpretation, one participant asserts that these short stories have had such effects as making comments on the same issues between two cultures with both different and similar interpretations, which is observed to have a similarity to that of comparison pattern, as well. About open-mindedness, one participant suggests that we should be open-minded about other cultures but not only our own culture and the language is the most important means to do that. Last, one participant states that these short stories can be utilized as a fruitful course material since we can benefit from intercultural similarities to draw students' attention.

The findings of the participants are presented in the Table 4.41.

Table 4.41

Role of the Short Story: Bridging the Gap

Categories	Codes
(4) Teaching	(P4) Learning and seeing differences about countries and cultures (P8) Learning about cultural aspects reflected (P10) Learning new word items and their contexts = Language development (P25) Learning cultures in detail and understanding
(3) Communication	(P24, P27) English = the international language / the Lingua Franca in today's modern world: Make easier for all – advantage for us (P25) To get along = Interaction increase
(1) Interpretation	(P2) Commenting on same issued with both differences and

	similarities
(1) Comparison	(P8) What I've learned with my own culture
(1) Open-mindedness	(P13) About other cultures, not only our own culture
(1) Language importance	(P13) The most important means
(1) Course material	(P16) Exploitation of these short stories = Intercultural similarities and drawing attention

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P8: The culture in these short stories has reflected their characteristics and I learned something about it. That's why I could compare it with my culture.

P13: I think we should be open-minded about other cultures, not only our own culture, and the language is the most important means for that.

P16: These short stories can be utilized as a fruitful course material by benefiting from intercultural similarities and by drawing students' attention.

P25: The biggest role of them is to be able to get along, learning that culture in detail and to be able comprehend. In this way, interaction among people can increase more.

In conclusion, the short story as a literary genre could play a role in bridging the gap between home culture and the target culture of EFL/ELF by teaching, communication, interpretation, comparison, open-mindedness, consideration of course materials, and reminding the importance of the language for the pre-service EFL teachers within the scope of IC.

4.2.2.7. Role of the Short Story: Intercultural Communication/Competence

As the second question of the second part of these interviews, what the role/s of the short stories in **intercultural communication/competence** is/are according to them was asked. The nine categories drawn from the answers of the pre-service EFL teachers are clustered in literature platform, realization of misunderstanding, interpretation, analysis, comparison, evaluation, sociological provision, respect as well as attention and awareness.

Regarding literature platform, one participant addresses to the power of imagined worlds in the literary texts by stating that these short stories have created a platform for language learners by giving such opportunities as travelling, learning, and recognizing. Similarly, the other participant thinks that these short stories are a good means to reflect features of cultures and difficulties from which some people from other cultures have suffered.

Concerning realization of misunderstanding, two participants assert that there may be misunderstandings and miscommunication not only because of cultural differences which make it harder but also due to lack of respect or tolerance for different cultures. Furthermore, one participant thinks that these short stories have had an effect in making interpretations and establishing relations between our own culture and foreign cultures in a changing world and life, which is a good point to refer to the world and life as changing in a never-ending circuit, while one participant assumes that they have enabled to see the daily communication in other countries and cultures, which results in his analyses of their reactions. Similarly, one participant asserts that these short stories have taught many characteristics of cultures, which brings about such a chance for readers to compare the cultures in these short stories with theirs whereas one participant thinks that these short stories have helped to evaluate people from different angles, which results in understanding different cultures. Interestingly, one participant points out that these short stories have provided her with sociologically authentic contexts such as countries and cities, which also leads to understanding different cultures. Moreover, one participant claims that different cultures should be in a state of respect for one another.

Last, one participant points out that the role of these short stories is in using appropriate words and being aware of the fact that the speaker opposite to you has also feelings, which could also be interpreted as the importance of empathy.

The findings of the participants are presented in the Table 4.42.

Table 4.42

Role of the Short Story: Intercultural Communication/Competence

Categories	Codes
(2) Literature platform	(P10) Provision of opportunity for language learners to travel, learn and recognize (P25) Good means to reflect cultural features and difficulties
(2) Realization of misunderstanding	(P24) No respect nor tolerance for different cultures = Misunderstandings and miscommunication (P27) Cultural differences can be hard = Misunderstandings
(1) Interpretation	(P2) Between home and target cultures = Establishing relations
(1) Analysis	(P4) Daily communication in other cultures and their reactions
(1) Comparison	(P8) With your own culture after learning a lot of cultural characteristics = Opportunity for readers
(1) Evaluation	(P10) From different angles = Understanding different cultures
(1) Sociological provision	(P10) Sociologically authentic contexts as cities and countries = Understanding different cultures
(1) Respect	(P13) Different cultures should be in a state of respect
(1) Attention and awareness	(P16) Using appropriate words and being aware of feelings of others

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P10: In terms of communication, these short stories have contributed us to evaluate people from different angles and understanding different cultures. They also consist of authentic contexts about those cities or countries especially sociologically; thus, they provide such a platform for a language learner with such opportunities as travelling, learning and recognizing.

P24: People sometimes do not have any respect and tolerance for different cultures, which results in some misunderstandings and miscommunication among people.

P27: I think that between mankind there is always a need to communicate one way or another and because of cultural differences this can be hard and can lead to misunderstandings which can be a problem.

In conclusion, the short story as a literary genre could play a role in intercultural communication/competence by consideration of the power of a literature platform, realization of misunderstandings among different cultures, increasing interpretation, analysis, and evaluation skills, reminding respect for cultural differences via an increase in attention and awareness of the pre-service EFL teachers within the scope of IC.

4.2.2.8. Role of the Short Story: Critical Cultural Awareness

As the third question of the second part of these interviews, what the participants think about the role/s of the short stories in **critical cultural awareness** of them as both a language learner and prospective English teacher was asked. The seven categories drawn from the answers of the pre-service EFL teachers are clustered in teacher awareness, inseparability of language and culture, course material, teaching, success of short stories, emphasis on uniqueness, and curricular suggestion.

Almost half of the participants (n= 4) assumes the role of an English teacher as highly important; for example, one participant states that understanding and respecting their culture and their ways is what we should be aware of. Also, one participant points out that she clearly knows now how to behave in future towards her foreign students who are similar to the main characters in these short stories or her students who try to adapt while one participant thinks that English teachers should be aware of cultural differences by being open about them and act accordingly. Additionally, one participant suggests that not only English teachers but teachers from all the branches must be careful about that issue.

Regarding inseparability of language and culture, one participant asserts that language cannot be learnt or taught without integrating culture into it while the other participant points out that if an English teacher cannot comprehend and deal with cultural differences, s/he is not able to teach a language which comes with a culture, which is one of the most important underlying foundations of intercultural competence.

About course material, two participants claim that these short stories are good sources to be exploited as a course material both to teach culture, similarities among cultures and draw students' attention. Moreover, one of them suggests that these short stories can help discriminated, alienated or otherized students by creating a nice and warm classroom atmosphere.

Concerning teaching, namely learning, one participant thinks that these short stories have had a role in how we should take a stand or assume an attitude whereas the other participant clarifies that she has learned how to behave, wait and be patient if she goes abroad in future thanks to these short stories as well as that communication is something to be waited in fermentation and to take place only in right time and terms. By addressing to these short stories, two participants state that they are highly successful in

creating awareness because they are deep inside and refer to different points of discrimination within each. Very affectively, one participant claims that when she has evaluated these short stories, she regards her occupation as a sacred profession and emphasized that every child regardless of their nationalities is precious and unique besides she suggests reintegrating every child into society and life.

Last, one participant is observed to advance a curricular suggestion by asserting that some courses based on managing to overcome cultural differences should be offered during pedagogical education.

The findings of the participants are presented in the Table 4.43.

Table 4.43

Role of the Short Story: Critical Cultural Awareness

Categories	Codes
(4) Teacher awareness	(P4) In understanding and respecting for different cultures (P10) How to behave towards foreign students in future (P24) Must be careful = Not only English teachers but all (P27) In cultural differences = Be open and act accordingly
(2) Inseparability of language and culture	(P4) Language can't be learnt without culture (P27) Deal with and comprehend cultural differences; otherwise, you cannot teach a language
(2) Course material	(P8, P16) To draw students' attention (based on reality and intercultural similarities) (P16) Create classroom environment by helping discriminated students
(2) Teaching	(P10) Learning how to wait and be patient in abroad = Communication at right time and terms – patience (P13) Learning how we should take a stand
(2) Success of short stories	(P10, P25) In creating awareness = Deep inside and different points of discrimination
(1) Emphasis on uniqueness	(P2) Every child = Precious and unique (teacher as a sacred profession)
(1) Curricular suggestion	(P24) To be offered courses to overcome cultural differences in pedagogical education

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P2: As a prospective English language teacher, I regard my occupation as a sacred profession when I have evaluated these short stories. Also, I wish to emphasize that every child regardless of whatever nationalities is precious and unique and each child should be reintegrated into society and life.

P10: These short stories have raised my awareness in several different terms. Right now, I clearly know in the future how to behave towards my foreign students similar to the main characters in the short stories or my students who are in the process of establishing adaptation. From a different perspective, I have learned how to behave, to wait and to be patient when I am abroad in the future thanks to these short stories. Also, I have learned that establishing communication is such a process as something to be waited in fermentation and it only takes place under the circumstances of the right time and terms.

P16: As I mentioned above, these short stories can be exploited as a course material by drawing attention with similarities. They could help not only students of different races or skins of color, but also students who have been alienated or otherized. Thus, a nice and warm classroom environment can be created.

P24: Of course, we as English language teachers must be careful. However, I think it is important for all the teachers. Also, it should be paid attention to offer some courses for especially managing to overcome cultural differences during pedagogical education.

P27: I think that as a prospective English teacher it is extremely important to be aware of cultural differences, to be open about them and to act accordingly. In my opinion, those who are English teachers but cannot comprehend and deal with cultural differences are not able to teach a language which comes with a culture.

In conclusion, the short story as a literary genre could play a role in critical cultural awareness by consideration of utilization as course materials, creating and/or increasing awareness both as a language learner and a prospective EFL teacher, ensuring the inseparability of language and culture, broadening horizons for new perspectives, and coming up with some curricular suggestions of the pre-service EFL teachers within the scope of IC.

4.2.2.9. Definition of IC and Role of English Teacher

Definition of IC: As the fourth question of the second part of these interviews, whether the participants can define intercultural competence in their own words and what they think about the role/s of the an English language teacher were asked. For the definitions of IC of the pre-service EFL teachers, the eight categories drawn from the answers of

the pre-service EFL teachers are clustered in communication and interaction, knowledge, understanding, interpretation and analysis, respect, relativization, adaptation, and empathy.

Regarding communication and interaction, three participants define IC as the ability to provide intercultural interaction and communication, to be able to communicate with cultures along with being empathizing as well as to be able to develop one's interaction with someone from different cultures which are other than theirs. About knowledge, two participants define IC as having knowledge and information about different cultures and necessary knowledge which is cognitive and affective. Concerning understanding, two participants define IC as the ability to understand the target culture, their ways of thinking, others and their cultures, behaviors, and lifestyles while one of them adds that it is also to be able to analyze and respect those mentioned above. Similar to analysis, one participant defines IC as the ability to interpret among cultures along with knowledge about different cultures.

With regard to relativization, that participant, who defines IC as the ability of understanding, analyzing, and respecting the target culture, their ways of thinking, others and behaviors, also clarifies that it is to be able to make connections with one's own culture. Last about adaptation, one participant defines IC as the ability to adapt oneself to a country or culture where you have been or gone and to the worlds of people with whom one meets; moreover, she adds that one should educate herself/himself about some issues to gain that competence.

The findings of the participants are presented in the Table 4.44.

Table 4.44

Definition of IC

Categories	Codes
(3) Communication and interaction	(P24) Intercultural interaction and communication (P25) Communication with cultures (P27) Developing interaction with different cultures
(2) Knowledge	(P2) About different cultures (P16) Necessary, cognitive and affective knowledge/information
(2) Understanding	(P4) Target culture, ways of thinking, others, behaviors, etc. (P8) Other cultures' people, behaviors, lifestyles
(1) Interpretation and analysis	(P2) Among cultures (P4) Target culture, ways of thinking, others, behaviors, etc.
(1) Respect	(P4) Target culture, ways of thinking, others, behaviors, etc.

(1) Relativization	(P4) Making connections with home culture
(1) Adaptation	(P10) To target country, culture, and people by educating oneself
(1) Empathy	(P25) Empathizing

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P2: As a prospective English language teacher, I regard my occupation as a sacred profession when I have evaluated these short stories. Also, I wish to emphasize that every child regardless of whatever nationalities is precious and unique and each child should be reintegrated into society and life...

P4: It is being able to understand, analyze, respect the target culture and make connections with one's own culture. Understanding the others their ways of thinking, acting etc...

P10: Intercultural competence is an ability to adapt herself/himself to a country in which one goes or to a culture and a world of a person whom one meets. One is expected to educate herself/himself in various issues in order to gain that competence.

P25: In my opinion, intercultural competence is to be able to communicate with cultures and to be able to empathize.

In conclusion, the short story as a literary genre could play a role in defining IC of the pre-service EFL teachers in their own words just with the assistance of deep exploration and analyses of four short stories of which core theme is interculturality.

Role of English Teacher: As a second clause of the fourth question of the second part of these interviews after defining IC in their own words, what they think about the role/s of the an English language teacher was asked. The 11 categories drawn from the answers of the pre-service EFL teachers are clustered in inseparability of language and culture, culture transfer, love framework, broader perspectives provision, relativization, awareness raise, bridging gap, easier and interesting learning, communication development, anti-discrimination, and raising interculturally competent students.

Regarding inseparability of language and culture, two participants state that we are not teaching or learning only language but also culture since one cannot teach learn a

language without its target culture. Also, one of them adds that cultural differences stand out especially in spoken language, which could give insights about the importance of oral communication within the scope of intercultural competence, as well.

About culture transfer, one participant assumes a great responsibility for a teacher who is a person to be able to transfer the characteristics of culture since it is important to explain the culture while the other participant thinks that an English teacher should have that competence to teach other cultures even though her/his students are mono-racial.

Concerning love framework, two participants suggest that a teacher should be more respectful and sensitively kinder to teach her/his students within the framework of love and respect. Moreover, one of them clarifies that s/he should teach her/his students without any discrimination.

With regard to broader perspective provision, one participant thinks that English teachers' role is bigger than teachers of other branches since they have already an interest in a different language and society, they can make comments on some issues between their own society and others', they are sensitive to different cultures, they become glad to be with people from different societies, and they can give several examples from different cultures in their classroom, which helps students to look at some issues and events from a much broader perspective.

About relativization, one participant asserts that it is an important role because we should be able to relate English culture with our own culture, which is similar to that of one participant statement about bridging the gap between two cultures.

Regarding awareness raise, one participant clarifies that teachers should give points of view about other cultures and raise awareness in the fact that there are other cultures to get familiar with, to be accepted, to be tolerated, and to be respected.

Concerning learning, one participant thinks that a teacher must definitely have that skill to make learning much easier and more interesting. As regard to communication development, one participant thinks a teacher should develop her/his communication; likewise, another participant states that s/he should learn the language within her/his own context and use it naturally.

Last, one participant who reflects that a teacher should have that competence to teach other cultures even though her/his students mono-racial also advocates that by having that competence, an English teacher must make her/his students become interculturally

competent, upon which could be commented as the ultimate summarization of an English teacher's role within the scope of intercultural competence.

The findings of the participants are presented in the Table 4.45.

Table 4.45

Role of English Teacher

Categories	Codes
(2) Inseparability of language and culture	(P4 , P24) Inseparability of language and culture
(2) Culture transfer	(P8) Characteristics of culture to explain (P27) Teach other cultures even though having mono-racial students
(2) Love framework	(P10) Be more respectful and sensitively kinder (P25) Teach within love and respect
(1) Broader perspectives provision	(P2) Help students to look at from = By comments on some issues among cultures, being sensitive, having interest and enjoyment, giving examples from different several societies = Bigger role than other teachers
(1) Relativization	(P4) Relate English culture with ours
(1) Awareness raise	(P13) Other cultures to get familiar with, to be accepted, tolerated, and respected by giving perspectives of cultures
(1) Bridging gap	(P16) Between two cultures
(1) Easier and interesting learning	(P16) Make learning so
(1) Communication development	(P25) Develop his/her communication
(1) Anti-discrimination	(P25) Teach without any discrimination
(1) Raising intercultural competent students	(P27) Make students to be intercultural competent

In the following, there are also some excerpts of some participants' answers related to the second individual semi-structured interview question of the first part.

P4: ...It is important because we should be able to relate English culture with our culture because we are not only learning/teaching language but also we are learning/teaching culture. We cannot teach or learn language or language items without knowing the culture.

P13: An English language teacher should give points of view towards cultures and raise an awareness of the fact that there are other cultures to get familiar with, to be accepted, to be tolerated and to be respected.

P25: ...The most critical role of a teacher is to be able to teach her/his students without any discrimination and within the framework of love and respect, and to be able to develop her/his communication.

P27: ...I think that an English teacher should have interactional competence even his/her students are mono-racial in order to teach other cultures so that they may be intercultural competent themselves.

In conclusion, the short story as a literary genre could play a role in considering and restructuring the role of an English language teacher just with the assistance of deep exploration and analyses of four short stories of which core theme is interculturality by giving references to inseparability of language and culture, culture transfer role of a language teacher, love framework, broader perspectives provision, and raising interculturally competent students of the pre-service EFL teachers within the scope of IC.

4.2.2.10. Present Study: Pros and Cons

As the fifth and last question of the second part of these interviews, the participants were asked to reflect upon the benefits/advantages/contributions and/or disadvantages/negative effects of this study, process and experience. For this question, any categorization or clustering codes have not been processed since it is a sort of ultimate recapitulating part of the whole journey and it is considered to worth present the whole findings as separate excerpts of the participants regarding the present study which aims to trace the role of four short stories in intercultural competence of the pre-service EFL teachers. In order to ensure convenience for the audience, the findings of some participants are presented in the order of their coded numbers starting with the letter P.

P2: This study has been highly fruitful in my opinion. The fact that these short stories are based on true stories of the authors has attracted my attention more. If they were fictional stories, I would not have enjoyed the present study that much. However, the amount of the questions at the end of the short stories for written reflections was a little boring for me. What is meant to be explored could be clearer and more suitable for analyses of the short stories. Though, the process of the present study was highly fruitful. The researcher was with different true stories every week. I would like to thank and extend my kind

regards to Büşra hocam (*the researcher*) for her studies and providing an opportunity for us to take part in the present study.

P4: It helped me to understand the importance of understanding, tolerating, and acting towards the cultural differences. And it also helped me to see better the importance of culture in language.

P8: I think it was a very beneficial study because I learned many things about this culture and some experienced situations and this increased my awareness about our attitudes towards different cultures' members.

P10: As disadvantages, I had to answer very long and boring questions. As advantages, I have learned different vocabulary items and new language rules. Also, I have been informed of such a competence and my awareness has increased.

P13: I am happy to take part in this study because of having such an opportunity to see/analyze different angles and viewpoints by reading.

P16: The researcher's attitudes towards us have motivated us to that process more. When we wanted to reach the short stories and materials, she really helped us. She is a very successful person. I think she has affected us for this sort of processes and she has been a good model.

P24: I do not think it has any disadvantages. Every new story or event helps people to take lessons out of it. It develops our skill of self-criticism and it contributes to our process of self-evaluation.

P25: It has not affected me negatively. As contributions, the present study has increased my awareness and provided me with new knowledge and information.

😊

P27: I think that although university students, some may not be aware of some difficulties of others in the world and this study was a great way to shine light on it. I am very interested in this experience and I hope that my contributions have been sufficient.

In conclusion, the majority of the participants regard the present study as highly beneficial and fruitful in terms of enabling the pre-service EFL teachers to learn a lot of things about different cultures and people from other cultures, and providing such an

opportunity to take part in this study, whose focus is on different short stories based on true personal experiences, and to be able to improve their skills of interpretation, relativization, and discovery along with the intercultural attitudes and knowledge.



CHAPTER V

DISCUSSION, CONCLUSION and IMPLICATIONS

5.1. Discussion

5.1.1. The Cultural Intelligence and Intercultural Sensitivity Levels of Pre-service EFL Teachers

Cultural intelligence and intercultural sensitivity come into sight as one of the most important factors affecting the dynamics of intercultural competence. As for cultural intelligence, its significance has revealed itself mostly across intercultural management studies, global organizations, and today's global business worlds (Crowne, 2008; Ng and Earley, 2006; Van Dyne et al. 2012). However, this construct has gained little attention in the field of FLE within the scope of IC. In literature, there are some studies aligned with the positive effects of visits abroad and international experiences for educational, leisure or living purposes upon an increase in cultural intelligence.

For instance, Crowne (2008) finds that educational or employment exposures increase CQ; likewise, expatriates' prior international working and travel experiences moderate the effects of CQ on cultural adjustment and effectiveness (Lee and Sukoco, 2010). However, any significant relationship is not found between visits abroad and the CQ levels of the pre-service EFL teachers in this study ($p = .24$). Also, Peng, Van Dyne and Oh (2015) find that if a person has a low motivational CQ and strong cultural identity, s/he is considered as the least suitable for an overseas job. Even though this study does not aim to investigate the sub-dimensions of the E-CQS, it is worth mentioning that the highest mean of the pre-service EFL teachers belongs to the motivational CQ ($M = 80.27$).

As regard to attitudes toward multicultural education, there is a significant, positive, and moderate relationship between CQ and the attitude in terms of metacognition, motivation, and behavior (Koçak and Özdemir, 2015). Since the present study does not have such an objective as exploring the sub-dimensional relations of cultural intelligence, namely motivational CQ, cognitive CQ, metacognitive CQ, and behavioral CQ conceptualized by Ang et al. (2007), any relationships with other variables except for visits abroad, it just aims to draw on the findings of the scale measuring CQ of the pre-service EFL teachers in terms of their levels of CQ in general as an initial phase for the whole process, mostly in order to get familiar with the participants in a quantitative measure. Therefore, our findings are observed to contrast with the literature in terms of visits abroad experiences of the pre-service EFL teachers, whose CQ reveals itself in a moderate level ($M= 75.60$) out of 100 score band.

Hence, it could be commented that providing the pre-service EFL teachers with general knowledge about different cultures along with context-specific knowledge about a culture may be something to be taken into consideration by teachers, teacher trainers, and researchers. Even though a pre-/post-test method was not in the methodological design of the present study, most of the participants are observed to state how much they have learned a lot of knowledge from the short story sessions in different aspects and reflections besides their intrinsic motivations and awareness have increased, which are discussed in the following part. Furthermore, they are observed to restructure their perspectives of behavioral patterns through analyzing different characters and cultures in four short stories within the scope of IC.

With regard to intercultural sensitivity, it is one of the perspectives of IC which has gained importance across several research fields like not only in global business negotiations, trainings for different occupations but also in educational studies (Chen and Young, 2012; Dai and Chen, 2014; Sinicrope, Norris and Watanabe, 2007). As the majority of the scholars underscores that the more interculturally sensitive a person is, the more interculturally competent one can be (Wang and Zhou, 2016), the present study aims to incorporate intercultural sensitivity of the pre-service EFL teachers within the scope of intercultural competence in terms of its being referred to as cultural empathy (Van Oudenhoven and Van der Zee, 2002) or affective dimension of intercultural communicative competence (Chen et al. 2000; Çetin-Köroğlu, 2016; Perry and Southwell, 2011). As regard to pre-service foreign language teachers and their

intercultural sensitivity within the context of Turkey, research studies about ELT students' intercultural sensitivity is still quite limited (Çetin-Köroğlu, 2016).

Since the present study does not have such an objective as exploring the sub-dimensional relations of intercultural sensitivity, namely interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness conceptualized by Chen et al. (2000), any relationships with other variables except for visits abroad or any other attitudinal or perspective-related dispositions, it just aims to draw on the findings of the scale measuring intercultural sensitivity of the pre-service EFL teachers in terms of their levels of IS in general as an initial phase for the whole process, mostly in order to get familiar with the participants in a quantitative measure. The results indicate that the level of the pre-service EFL teachers' intercultural sensitivity reveals itself in a moderate level ($M= 80.68$) as well, which is the mean score out of 100 score band.

As an additional finding to the levels of IS, the relationship between whether they have been abroad before with their IS levels is examined through a non-parametric test method; unlike to that of CQ, it is found out that there is a significant relationship ($p=.01$) between visits abroad and IS levels of the pre-service EFL teachers within the scope of the present study, which is aligned with the results of many studies in the literature about the positive effects of the visits abroad and international experiences for either educational or travel/leisure or living purposes. Hence, the preservice EFL teachers who states that they have been abroad before ($n= 12$) are statistically more interculturally sensitive than those not ($n= 15$) within the context of the present study.

In literature, there are many studies about intercultural sensitivity as related to the positive effects of visits abroad and international experiences. For instance, Demir et al. (2017), Hammer, Bennett and Wiseman, 2003; McMurray (2007), Paige, Jacobs-Cassuto, Yershova and DeJeaghère, 2003; Üstün (2011) find that there is a statistically significant difference between teacher candidates' IS in terms of their going abroad experiences along with their departmental choices, size of their hometowns, type of their high schools and having nationally or culturally different friends while EFL teachers are found to be more interculturally sensitive than German and French language teachers (Aslim-Yetiş and Kurt, 2016). Similar to the results of the present study, Çetin-Köroğlu (2016) also finds that English language teacher candidates enjoy interacting with people from other cultures and they are sensitive towards cultural

differences and complexities whereas Cubukcu (2013) supports that English language teacher candidates have sympathy and tolerance for other cultures. Paik, Ganley, Luschei, Kula, Witenstein, Shimogori and Truong (2015) find that a six-week US-based study abroad program enhanced secondary teachers from El Salvador, Ghana, India, Kazakhstan, Morocco, Poland, Romania, Russia, Rwanda, Thailand, and Ukraine enhanced those teachers' intercultural sensitivity and awareness. Similar to many studies, Engle and Engle (2004) support the notion of intercultural sensitivity development in relation to study abroad programs. Therefore, the present study is in a similar vein with most studies about the significant relationship between intercultural sensitivity and visits abroad.

Even though a pre-/post-test method was not in the methodological design of the present study, most of the participants are observed to state that they have already respected other cultures, yet the four short stories have led a greater respect for the characters which have been alienated, otherized, discriminated but tried to fit in the society. Moreover, they are observed to underscore the importance of communication, interaction, and engagement as prospective teachers as well as to remind themselves to be more confident within the context of intercultural competence, which are discussed in the following part, as well.

5.1.2. Intercultural Competence of the Pre-service EFL Teachers Reflected in Written Reflections of Four Short Stories

The conjuncture of literature and language teaching in different paradigms has been realized for a long time in many research fields, especially in foreign language education/teaching and English language teaching/learning contexts as well as intercultural studies for a few decades. Within the context of the present study of which focus is on the short story as a literary genre, there are several studies in literature in different paradigms with related aspects of intercultural competence. Thus, four short stories which include interculturality and multiculturalism take a leading role in the present study within the scope of IC and designed-questions for the written reflections of the pre-service EFL teachers. In literature, these short stories are also found to be utilized with different methodological paradigms to our knowledge; namely the first short story titled *The Circuit (Cajas de Cartón)* by Francisco Jiménez (Armon,

Uhrmacher and Ortega, 2009; Athanases et al. 1995; Burwitz-Melzer, 2001; Niday, 2011; Laaber, 2015), the second short story titled *They Don't Mean It!* by Lensey Namioka (Laaber, 2015), the third short story titled *Shame* by Dick Gregory (Gómez-Rodríguez, 2014, 2015; Steinberg, 1996), and the fourth story title *So What Are You, Anyway?* by Lawrence Hill which has not found in any studies to our knowledge, yet appears to yield a good basis for its interculturality and related implications.

As aforementioned, after the statistical observation of the pre-service EFL teachers' cultural intelligence and intercultural sensitivity levels, which are moderate, and completing the initial phase of the present study with the objective of obtaining quantitative data about the participants, the revelation of IC of the pre-service EFL teachers throughout the written reflection papers of the four short stories was analyzed in terms of ten dimensions such as identification and recognition of elements (1), understanding fictional characters (2), their difficulties and ways to cope (2.1), family impact (2.2), expressing feelings (3), taking over perspective of protagonist: Empathy (4), based on true story: Effect (5), newly learned: Intercultural discovery (6), comparison of culturally determined opinions and attitudes: Relativizing (7), interaction with other cultures: Intercultural lessons learned (8), keywords writing (9), and reflections of pre-service EFL teachers upon intercultural learners (10). In creating these dimensions, four of the whole ten were adapted from the study of Burwitz-Melzer (2001) about the short story titled *The Circuit* use in intercultural competence and nine objectives set for observed behaviors of the learners. Furthermore, the other six dimensions of the whole ten were created by the researcher. Within the scope of intercultural competence of the pre-service EFL teachers throughout the use of short story, Figure 5 represents the model suggested by the researcher.

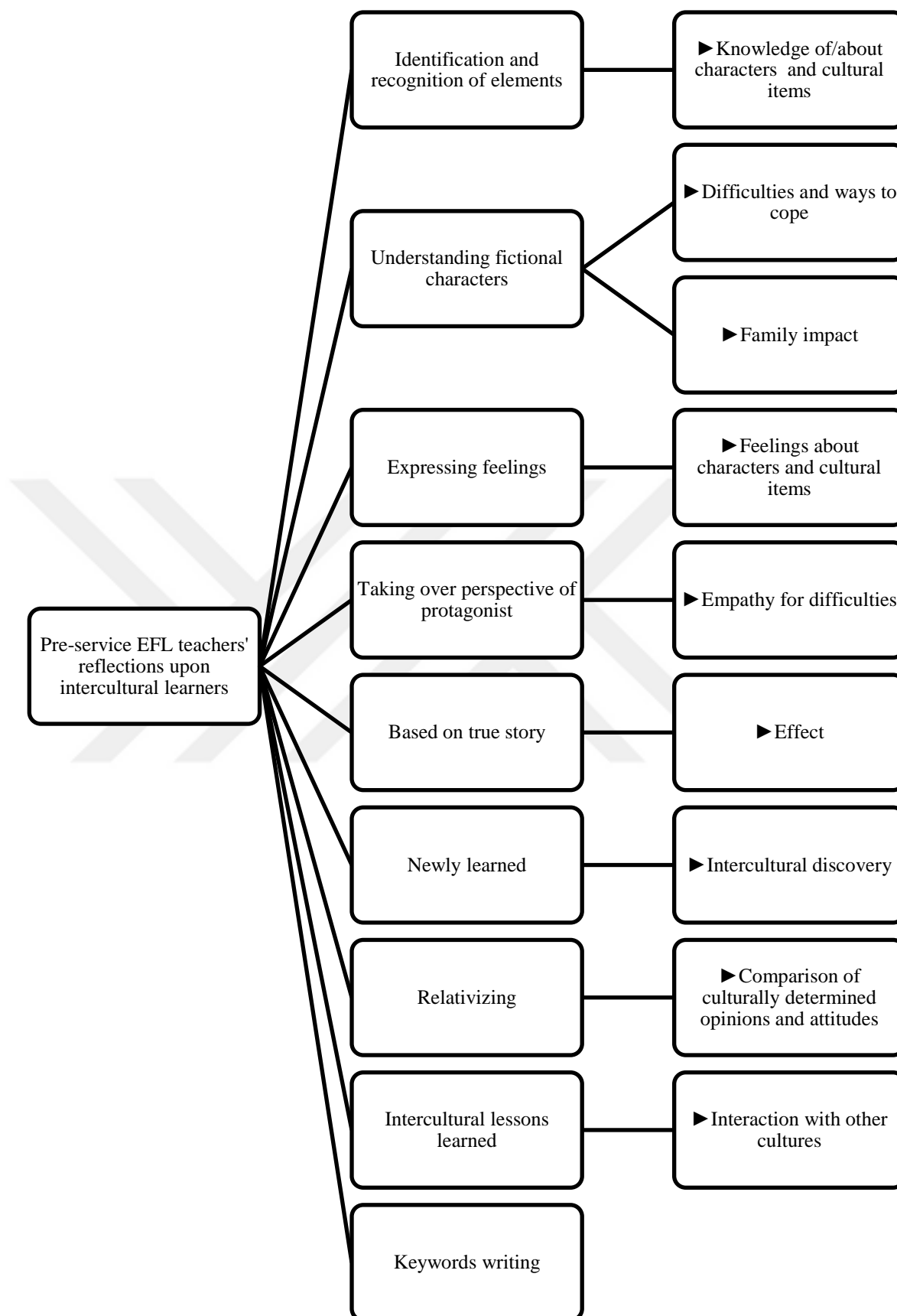


Figure 5. A Suggested Model for Intercultural Competence of Pre-service EFL Teachers

5.1.2.1. Identification and Recognition of Elements

Throughout the focal question of what the participants have learned about the characters and cultural items, they are observed to identify and recognize several aspects of the protagonists, namely Panchito, Mary, Richard, and Carole, their families, customs, food, daily life, as well as contact to white Americans related to Panchito; Kim and her family related to Mary; Helene Tucker, the teacher, the wino, and the owner of the restaurant related to Richard; the doll named Amy, Henry and Betty Norton, the stewardess, and racist/racial terms related to Carole.

In literature, Burwitz-Melzer (2001) sets such an objective as “naming these elements and relating them from foreign cultures in the literary to various cultures”, which is incorporated into the present study. Moreover, Gómez-Rodríguez (2014, 2015) finds that using multicultural literature enables learners of English to recognize diverse cultural traditions, differences, social issues, and orientations to life through the short stories. Laaber (2015) also finds that identification and recognition of elements of these short stories could be conducted via prepared worksheets or group work discussions.

Therefore, the participants are considered to have experienced the identification and recognition of marginalization in general with different aspects, and becoming informed about focal issues (Armon et al. 2009) such as immigration, child workers, adaptation issues, misunderstandings, miscommunication, racism and discrimination. However, some participants are explored to demonstrate a kind of stereotyping, ignorance, and ambiguous statements about some characters which does not match with the stories themselves while some participants are observed to reflect some positive characteristics of immigrant or discriminated children, self-reminders stemmed from the negative features of the ‘bad’ characters, empathy and relativization, many similarities among both characters and elements of the short stories, and some literary comments.

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze how they name, identify and recognize characters and elements related to different cultures and intercultural contexts; hence, it could represent the pre-service EFL teachers’ reflections within the scope of IC.

5.1.2.2. Understanding Fictional Characters: Difficulties, Family Impact and Ways to Cope

Throughout the focal questions of difficulties the characters live through, their ways to cope with those, and the impact of their families, they are observed to explore the fictional characters and their difficulties in the short stories such as immigrant life conditions, learning a new language and culture, adaptation problems, misunderstandings and miscommunication as a result of cultural differences, racism and discrimination as a result of skin of color and socio-economic status.

In literature, one of the objectives of IC in relation to use of short story is to enable the participants to demonstrate their comprehension towards “the fictional characters, their living conditions, their situation and their problems, taking into consideration their different cultural origin, if necessary” (Burwitz-Melzer, 2001). Several studies support the notion of exploitation of short stories, especially the ones with interculturalism/multiculturalism, in order to enable the participants to develop an understanding of otherness (Burwitz-Melzer, 2001) and to understand different cultures and related aspects along with ideologies different from their own time and space (Byram, 1997; Council of Europe, 2001; Gómez-Rodríguez, 2014; Sapargul et al. 2010). The present study is in a similar vein of some studies which have resulted in “fostering toward deeper understanding of difference” in order to create a mutual intercultural understanding (Athanasios et al. 1995; Laaber, 2015; Niday, 2011).

The difficulties from which people suffer within the intercultural contexts can be outlined as having to work hard and bad conditions because of socio-economic status such as poverty or immigration; lacking opportunity for education or learning a language; adjustment and adaptation problems; cultural habits, attitudes, and differences; humiliation, insult, discrimination and racism; communication problems; feeling negatively; and exposure to be pointed out and stereotyped according to the pre-service EFL teachers.

Concerning the family impact in understanding the characters, the participants are observed to regard this effect of having Mexican immigrant, Chinese migrant and American families, having a bi-racial family or lacking a father as instability; inbetweenness; interaction and communication problems; educational opportunities; self-perceptions and delusional effects; obligatory responsibilities to work as a child; sense of belonging, confusion, and trust issues; cultural background and heritage; bi-cultural and bi-racial situations; negative feelings and positive effects (i.e. confidence, determination, strength, ambition, etc.); and demonstrating as models.

For the ways to cope with those difficulties experienced and different family impacts, the pre-service EFL teachers are explored to outline as determination; being hardworking; language development; not giving up but trying the best; changing to adapt and get used to; and defending oneself when encouraged by other people in any discrimination situations. Therefore, this study has contributed to spreading why and how pre-service EFL teachers should “take up and resist attention to diversity and equity in teaching” (Athanasos, 2006).

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze how they understand the fictional characters, their experiences along with differences and how they cope with the all in relation to different cultures and intercultural contexts; hence, it could represent the pre-service EFL teachers’ reflections within the scope of IC.

5.1.2.3. Expressing Feelings

Throughout the focal questions of what the participants have felt about the characters and cultural items, they are observed to reflect their feelings upon the protagonists, namely Panchito, Mary, Richard, and Carole, their families, customs, food, daily life, as well as contact to white Americans related to Panchito; Kim and her family related to Mary; Helene Tucker, the teacher, the wino, and the owner of the restaurant related to Richard; the doll named Amy, Henry and Betty Norton, the stewardess, and racist/racial terms related to Carole.

In literature, one of the dimensions of IC is to be able to communicate their feelings towards certain situations (Athanasas et al. 1995; Council of Europe, 2001; Laaber, 2015) and to be able to relate their feelings to other cultures, beliefs, and thoughts (Byram, 1997; Council of Europe, 2018c). Burwitz-Melzer (2001) also finds that the use of short stories in IC enables participants to “identify their own feelings towards the fictional characters in the text, reflect upon their own feelings towards these characters or their understanding or lack of understanding of the characters, their actions and decisions”, which is in a similar vein of the present study.

Expressing feelings could lead to explore very important and different aspects in IC of the pre-service EFL teachers, as well. For instance, they demonstrated stereotyping about families of the protagonists and ‘bad’ characters; even sometimes, some ambiguous statements about some elements occurred, which could give insights about the dimensional processes of understanding of the other.

In the present study, some participants are observed to relativize them with their own life, perspectives, and cultures, to show empathy for them about working hard, name change, celebrations, and feeling exactly the same difficulties, to compare and contrast them with their own cultural elements, to question some perspectives about helpfulness and need for racist terms, to reflect self-reminders stemmed from the negative features of the ‘bad’ characters, to learn humanity and showing respect, and to demonstrate many similarities among both characters and elements of the short stories and some literary comments.

Furthermore, some participants are found to get curious about different food, other cultures, and new cuisines while some others are observed to feel shocked by what they have learned or read about brand new cultural elements and racist terms. There are also some extreme points of feelings about the ‘bad’ characters such as killing or beating, which should be taken into consideration by teacher trainers, teachers, and researchers. Though, it could be commented that the short story as a literary genre may create infinite rooms without borders. With a reference to immensely changing world and technology, some participants are observed to utilize some digitalized symbols such as hash tags or emoticons in their reflections. Last, some pre-service EFL teachers are found to make some transformative reminders for all the people in the world with some motto-looking statements about unity, humanity, and love.

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze how they feel towards characters and elements related to different cultures and intercultural contexts; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.1.2.4. Taking over Perspective of Protagonist: Empathy

Throughout the focal questions of what the participants would do or feel if they were in the shoes of the protagonists who live through a lot of difficulties, climaxes, and critical incidents throughout the short stories, they are observed to wear those shoes of the protagonists, namely Panchito, Mary, Richard, and Carole.

In literature, Burwitz-Melzer (2001) finds that the utilization of short stories in IC enables participants to “reflect upon their own empathy with the fictional characters” in light of such an objective of “providing opportunities for learning through experience, which can either be real or imagined” through empathy within the scope of democratic citizenship (Council of Europe, 2018c). Also, Laaber (2015) finds that these short stories with interculturality “lead to an even deeper reflection on the impersonated characters' experiences, feelings or sorrows”.

Therefore, the participants are considered to have taken the perspectives of the protagonists in the four short stories by empathizing towards different aspects and critical incidents within the scope of IC by understanding cultures and ideologies from their own by cultivating empathy (Byram, 1997; Gómez-Rodríguez, 2014).

While most participants are observed to reflect upon their empathy with the protagonists' very young age by either agreeing with them or alternating other solutions and perspectives by providing underlying rationales, some others are found to reflect how surprised they are by those main characters' behaviors, attitudes, or opinions, which could be interpreted as the power of the short story as a genre to be able to get familiar with new points of view through culturally different perspectives.

Unfortunately, some participants are explored to reflect their withdrawals such as feeling too shy or afraid of new people or new cultures while even some others are found to show suicidal extremity in their empathy such as hating everyone, dying or killing themselves, which should be critically taken into consideration by teacher trainers, teachers, and researchers not only in the scope of IC but also in life journey. Similar to the discussion part about digitalized symbols above, there are some participants who utilize such symbols such as emoticons in their reflections, as well.

Therefore, the present study has contributed to the similar findings of some studies about building a framework in which empathy is fostered by sensitizing students to diversity and helping them create common grounds in classes (Achinstein et al. 2005; Athanases et al. 1995; Athanases, 2006).

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze how they reflect upon their own empathy protagonists or any other characters related to different cultures and intercultural contexts; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.1.2.5. Based on True Story: Effect

Throughout the focal questions about the effect of knowing that these short stories are based on true stories on them and how they read, they are observed to identify the effect, if any, of the fact that the whole four short stories, which were intentionally selected as, are based on personal stories or semi-biographical stories of the authors upon the participants and how they read.

The objective herein is to elicit their IC with the help of questioning if there is an effect of the utilization of true short stories; additionally, this dimension is created by the researcher by drawing on such objectives as to convert real-world phenomena and issues into an intercultural teaching/learning material in a holistic way by enabling them to reflect upon and be closely aligned to everyday, real-life issues, and by asking questions and posing problems in which they might be interested (Byram, 1997; Council of Europe, 2001; 2018c).

In literature, Laaber (2015) finds that exploitation of this kind of short stories enables participants to empathize more with realistic plotlines and characters by demonstrating different cultures in more realistic ways. Likewise, Athanases et al. (1995) supports the notion of the help of day-to-day realities which results in the themes being more engaging and more accessible to examination. Furthermore, Stewart et al. (2006) finds that using an autobiography within the context of IC leads to experiential learning by bringing together two language and culture communities.

In the present study, the researcher also provided the pre-service EFL teachers with PPTs or anecdotes about background information related to the authors and short stories either just pre- or post-sessions in order to ensure that objective. While most participants are observed to be affected in a much deeper way by what they have read as soon as they have found out that all these written in plotlines were actually experienced by some people and have still continued to be lived by most people, some participants are explored to pay more attention since knowing that these short stories have traces of authors' own lives and experiences, which makes them even more authentic and not something ordinary as reading a fiction. Also, some participants think the fact that these are real makes them help to empathize more and to admire the characters' success, determination and ambition regardless of the whole difficulties by presenting a model for them, which could be interpreted as one of the advantages of exploiting short stories based on true personal experiences within the context of IC. Likewise, Al-Siyabi (2017) finds that reading true short stories enables participants to attract their attention more, improve English language skills by creating meaningful contexts and making much easier to conduct classes.

On the other hand, there are a few participants who are found to not be affected at all by the whole idea of true short stories whereas only of them is explored to not be interested in these kinds of subjects referring to as racism and discrimination, on which could be commented that even though it seems like a personal interest and something to be respected all along, language learners and pre-service EFL teachers like that participant should be taken into consideration by teachers, teacher trainers, and researchers within the scope of IC and under the light of such a reality as a more globalizing world within interculturality, multiculturalism, and even transculturality.

Hence, Gómez-Rodríguez (2015) supports the notion of the ability of short stories with interculturality/multiculturality/transculturality about “addressing deep cultural issues of equality and social transformation in language learning.

Last, such an effect of true personal short stories as an increase in curiosity is explored to be the only shared commonality of the whole in terms of more curiosity about the authors themselves, the short stories themselves, the issues pointed out, and some ideas about possibilities of living in a different country or culture.

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze how they are affected by the fact that these short stories are based upon true personal stories and highly relevant to day-to-day and real-world issues related to different cultures and intercultural contexts; hence, it could represent the pre-service EFL teachers’ reflections within the scope of IC.

5.1.2.6. Newly Learned: Intercultural Discovery

Throughout the focal questions of whether they have known the pointed issues or not and what they have learned newly, they are observed to reflect both their previous knowledge and information of these issues by addressing to the sources or the absence of knowing but learning newly.

The objective herein is to reflect upon their awareness of the related issues and to clarify their intercultural discoveries with the assistance of these four short stories within the scope of IC; additionally, this dimension is created by the researcher. In literature, there are many studies about discovery and learning throughout such kind of processes in a very broad spectrum. For instance, Sapargul et al. (2010) finds that transcultural literature enables participants to discover new vocabulary items, idioms, and grammar use which stem from valuable and interesting cultural insights.

Council of Europe (2001, 2018c) reminds teachers and teacher trainers of encouraging language learners to “become actively involved in experience, discovery, challenge, analysis, comparison, reflection and cooperation”. The present study has contributed to the pre-service EFL teachers for “acquiring new knowledge of a culture and cultural practices” under *skills of discovery and interaction (savoir apprendre/faire)* (Byram, 1989, 1997; Byram, Nichols and Stevens, 2001).

While most participants are observed to have known the related issues about immigration, child workers, different types of celebrations related to different cultures, racism, and discrimination before by either reading from different sources, taking some courses about cultures during Erasmus experiences, or their personal experiences abroad by observing such issues and realization of the existence, only a few of them are found to have learned about these issues newly. At that point, the importance of extensive reading and visits abroad for either educational, leisure, or living purposes should be underscored within the context of IC as aforementioned studies in literature (Addleman et al. 2014; Çiftçi, 2016; Karaman, 2010; Saricoban et al. 2014).

Moreover, some participants are explored to have learned new word items, origins of some racist terms, new information and ideas about different cultures and cultural aspects in detail and in a meaningful way. Similarly, some participants are investigated to have learned how these pointed issues can impact lives of people from different cultures besides regarding discrimination that even educated people can be really racists, as well. Interestingly, some participants are observed to be surprised to discover intercultural knowledge and information, especially about culturally different celebrations, even though these are already imbedded in the English language teaching curricula of the Ministry of Education in Turkey (MEB, 2018), starting from the fifth grade in elementary school, which could be interpreted as something to be crucially taken into consideration by especially teacher trainers, researchers, and teachers within the scopes of pre-service EFL teacher education and IC. For cultivating a better understanding, short stories in IC encourage participants to discover global connectedness among cultures (Laaber, 2015).

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze whether they have known real-world issues in terms of awareness and what they have learned newly as intercultural discoveries related to different cultures and intercultural contexts; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.1.2.7. *Relativizing: Comparison of Culturally Determined Opinions and Attitudes*

Throughout the focal question of imagining that these short stories are set in somewhere else (i.e. Turkey) and how it would be different, the pre-service EFL teachers are observed to “compare their own culturally determined opinions and attitudes towards the text and its fictional characters” (Burwitz-Melzer, 2001) with those of the places imagined, namely Turkish contexts.

As Council of Europe (2001) suggests helping people become “willing to relativize their own cultural viewpoints and cultural value-system”, this study has a purpose of contextualizing their cultural aspects and settings imagined by offering their own perspectives and rationales through the experience of others, namely fictional characters in the short story as a literary genre, and other cultures in the texts within the scope of IC. In literature, Byram (1997) and Byram et al. (2001) supports the notion of enabling participants to relativize their own values, beliefs and behaviors and “not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has a different set of values, beliefs, and behaviors” under *intercultural attitudes (savoir être)*.

While some participants are observed to imagine these settings similarly or differently by giving some rationales with the conjunction *because* or providing some additional imaginary situations regarding differences with *but* conjunction, almost all of them are discovered to state cultural differences in every case through both positively and negatively imagined situations.

Furthermore, some participants are explored to show their awareness of both country/culture-specific knowledge about such issues as immigrant farm workers and ignorance in Turkey, as well and world knowledge about such issues as discrimination and racism as one of the most common problem of the world. Moreover, some participants are explored to relativize their religious-based and culturally determined opinions and attitudes such as not eating ham of Muslim people in Turkey and keeping charity issues or goodness secretly. Also, one participant is found to reflect that there is no discrimination against people in Turkey.

As Karaman et al. (2010) find, reflections and relativization in foreign communities play a significant role in “shaping the access to different worldviews, criticizing local practices, and contrasting everyday living”.

Last and mostly, some participants are discovered to demonstrate kinds of national stereotyping and culturally-based overgeneralizations in relativization process by the Turks' hospitality, sensitivity, helpfulness, aggressiveness, complementing, and gossiping, which were analyzed in detail in Chapter IV and which should be also taken into consideration by teachers, teacher trainers, and researchers within the context of IC.

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze how they relativize their own culturally determined opinions and attitudes by contextualizing their perspectives with those in the short stories which are culturally different than theirs; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.1.2.8. Intercultural Lessons Learned: Interaction with Other Cultures

Throughout the focal question of teachings of the short stories about learning to interact with other cultures, the pre-service EFL teachers are observed to reflect upon what they have learned about interacting with other cultures with the assistance of the short stories within the scope of IC.

This dimension is created by the researcher in order to identify the core teaching of each story of which related themes change in several aspects yet share the interculturality within. In literature, Byram and Morgan (1994) find that language teachers and teacher trainers should make participants to realize that learning occurs "in the interdependence of cultural awareness and language. Delanoy (2005) invites language learners to "become actively involved in the exploration" which is in the similar vein of the present study which takes the pre-service EFL teachers' interests and reflections seriously. About intercultural lessons learned, Hibbs (2016) also supports the notion of "learning about how people of other cultures live, think and feel, and develop more empathy and understanding towards these cultures"; likewise, Athanases et al. (1995) find that interculturality-based approaches enable participants to "learn about difference, recognize and embrace essential points of connection".

While most participants are observed to learn intercultural attitudes (*savoir être*) (Byram, 1997) in interaction with other cultures in this study such as open-mindedness, not being prejudiced, helpfulness, thoughtfulness, honesty, kindness, and respect, some participants are explored to learn how to behave, not behave 'badly' like some characters, and different behavioral patterns related to different cultures.

Furthermore, some participants are found out to address the importance of intercultural knowledge about different cultural information such as knowledge about offensive words or certain behaviors not to lead misunderstandings, miscommunication, and an improper interaction with people from different cultures. Çiftçi (2016) also finds that technology-based intercultural exchanges result in increased knowledge toward both own and target cultures.

Regarding diversity and uniqueness of each culture, some participants are discovered to highlight all the stories' focusing on a theme that every culture teaches different ideas and people, which could be interpreted that these short stories may create such an imaginary intercultural platform where a lot of intercultural lessons to be learned and realized without an obligation of literal interaction with people from other cultures in a real world. Ghosn (2002) finds that "literature can also act as a powerful change agent by developing pupils' intercultural awareness while at the same time nurturing empathy, a tolerance for diversity, and even emotional intelligence". Similarly, intercultural learning and teaching could be a road to "transformational learning" (Deardorff, 2011) and "an active learning of democratic citizenship" (Council of Europe, 2018c).

Moreover, some participants are observed to point out the significance of time spent in a target language for interaction to occur along with the key role of a language in a target culture while some participants are explored to increase their awareness of some real-world issues as a result of reading, exploring, and analyzing several difficulties experienced by the characters. Last but not least, some participants are found out to underscore the need for teaching and learning empathy, equity without any discrimination, and the ability of empathizing with people from different cultures after such processes of the present study as identification and recognition, understanding, expression, empathy, discovery, and relativization. In conclusion, usage of the short story as a literary genre could enable teacher trainers and researchers to analyze what they learn as intercultural lessons about interaction with other cultures.

5.1.2.9. Keywords Writing

Throughout the focal question of asking for at least three keywords, the pre-service EFL teachers are observed to reflect upon what they have concluded from the whole short stories with at least three keywords within the scope of IC. The objective herein is to summarize the core themes or topics of each story through at least three keywords; additionally, this dimension is created by the researcher by drawing on such objectives as to associate limited amount of words (Morgan, 2001) with the short stories within the scope of IC and to enable them to express their own realizations of the related themes and topics of the short stories at a really basic level as compared to writing their own titles, prose texts, adaptations or new endings (Burwitz-Melzer, 2001) after such processes of the present study as identification and recognition, understanding, expression, empathy, discovery, relativization, intercultural lessons learned and reflections upon intercultural learners, which is discussed in the following part.

Since keywords writing for the four short stories are the concluding dimension of IC for pre-service EFL teachers, it could be interpreted that cultures, cultural differences, different cultures, differences, color of skin, black color, poverty, discrimination, and racism are the keywords which share the commonality by the majority of the participants across the whole short stories along with immigrants, immigration, life education, no school education, determination, ambition, perseverance, dreams, circuit, acid-stained skin, adaptation, changes, adjusting, traditions, local, manners, customs, behaviors, celebrations such as Chinese (Lunar) New Year, Noel, and Christmas, cross-cultural misunderstandings, shame, nappy hair, ignorance, insult, social class status, Negro payday, mackinaw, mulatto, Negro, milk chocolate, and offensive.

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze what keywords they give as summarizing related themes and topics of the short stories; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.1.2.10. Pre-service EFL Teachers' Reflections upon Intercultural Learners

Throughout the focal question of asking them to reflect upon the possibilities of having such culturally and racially different students as Panchito, Mary and her siblings, Kim,

Richard, Carole and upon what they would do and how they would behave, the pre-service EFL teachers are observed to reflect upon intercultural learners in many different terms within the scope of IC.

In literature, Byram (1997) suggests the notion of equipping with “knowledge, attitudes and skills for relating to whatever experience they might have during a period of residence in another country or in interaction with someone from another country in their own society” in order for them to become intercultural speakers of the world. Furthermore, Byram (1989, 1997), Byram et al. (2001) and Sercu (2005) invite people to acquire knowledge, skills of interpreting and relating, and skills of discovery and interaction related to different cultures by “embedding learning and teaching process within a broader educational philosophy”; hence, this study has contributed to the literature in relation with IC and pre-service EFL teachers by drawing attention to the one of the fundamental goals of FLT as “enabling learners to communicate and act effectively with people coming from diverse cultural backgrounds” (Gómez-Rodríguez, 2014, 2015). The present study provides a sort of “whole-school” approach within the framework of competences for democratic culture used in teacher education (Council of Europe, 2018a, 2018c). Moreover, it has subtly directed the pre-service EFL teachers to realize ten macrostrategies within the framework of post-method condition (Kumaravadivelu, 1994) by making a step forward for underscoring a change in perspective of preparing teacher candidates as “transformative intellectuals” (Tezgidencakcak, 2015).

Therefore, this paramount dimension among the whole of the suggested model for intercultural competence of pre-service EFL teachers in relation with the short stories yields a significant position by drawing on both theoretical foundations and empirical research results of both the present study and several studies in literature. Within the context of this study and the pre-service EFL teachers in Turkey, two emerging themes drawn from the whole four short stories and their written reflections regarding prospective intercultural learners are found out as *equal behavior* to all students and *intercultural teaching and learning*. Achinstein et al. (2005) also support the need for “preparing to meet the needs of culturally and linguistically diverse students” by working toward equity within the scope of IC and making them be “interested in diversifying literature curricula, in promoting social justice, and in creating a safe space for all students” (Athanasas et al. 1995; Athanasas, 2006).

The majority of the participants are observed to reflect upon behaving equally and not discriminating anyone by accepting who they are while most of them are explored to suggest more practical implications for teaching and learning cultures within the scope of interculturality. For instance, making presentations, preparing different activities, finding similar concepts for relativization and organizing school lunches to teach the target culture for intercultural students and learn about new cultures through these students are some recommendations advanced by the pre-service EFL teachers in order to adapt them to a new culture and country. Moreover, the participants are explored to be willing to learn their cultural aspects in order to behave accordingly, initiate the whole class to both target and home culture by making these students get familiar with and participate in a culture different than theirs in a created warm and nice classroom environment. Additionally, some participants are discovered to point out providing intercultural students with interaction with other students by encouraging them to express themselves more, which could be interpreted that intercultural teaching and learning necessitates such a very important element as interaction and the underlying rationales for that interaction within the scope of IC are explored to become more solid in the pre-service EFL teachers' written reflections with the assistance of the procedural sessions for the four short stories. Similarly, some participants are observed to highlight the very significance of communication and language learning/teaching by suggesting simplified teaching in order to cross language barriers.

What is worth mentioning herein is that the participants who underscore the importance of language are the participants who lived abroad, namely the UK and Austria for at least ten years, and relativized their personal experiences in their childhoods as Turkish immigrants, upon which could be commented to be taken into consideration by language learners, teachers, teacher trainers, and researchers within the scope of IC.

Regarding intercultural attitudes, some participants are explored to address to helpfulness, understanding, and friendliness, thoughtfulness, not being prejudiced against differences, compassion, and care. On the other hand, a few participants are found to wish to be more patient, humanistic, and tolerant, which could be interpreted that these participants could mean showing some efforts to have more patience, humanism, and tolerance within the context of IC and it could be something to be taken into consideration in terms of developing IC of the pre-service EFL teachers. Also, one participant is observed to demonstrate a sort of anxiety by feeling stressed over not

reaching intercultural students, which could be concluded that building IC for the pre-service EFL teachers can eliminate the whole related negative feelings, as well.

From another point of equality, some participants are examined to refer to as the avoidance of pressure on that all the students are the same and on giving too much attention, which could be interpreted that the participants do not favor discrimination in either negative or positive terms and they seem to avoid from hurting these intercultural students with a thought that giving too much attention could make them assume unwanted ideas. Last, in relation with the samples of teachers of both Panchito and Richard in the short stories, some participants are seen to relate themselves to either Mr. Lema, the teacher of Panchito, in a positive direction or the teacher of Richard in the opposite, which could be stated how the short story as a literary genre could demonstrate both positive and negative samples for being a teacher within the context of interculturality for the pre-service EFL teachers.

In conclusion, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze how they reflect upon the possibility of intercultural learners and what they would do or feel about it as prospective EFL teachers; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.1.3. Effects and Roles of Short Stories in IC of the Pre-service EFL Teachers Reflected in Individual Semi-structured Interviews

After completing the initial phase of two scales about the levels of the pre-service EFL teachers' CQ and IS and the second phase of written reflections upon the four short stories revealing IC of the pre-service EFL teachers in ten dimensions, the last phase of the present study as the individual semi-structured interviews through e-mails is conducted on a voluntary participation basis and aims to draw on both the contents of two scales and aforementioned objectives of IC as well as the participants' self-perceptions of the effects and roles of the short stories within the scope of IC.

5.1.3.1. *Effects of the Short Stories*

In the first part of these interviews with an amount of five questions, what kind of effect (*if any*) reading, analyzing, and reflecting on the short stories had on the participants' motivational, cognitive, metacognitive, behavioral, and interactional aspects besides their attitudes, skills of interpretation, relativizing, and discovery along with their respect for cultural differences was analyzed.

Regarding motivational aspects, the majority of the participants reflect a sort of increase in their motivation, especially in terms of intrinsic motivation as a contribution of the short stories, which could be interpreted as in the same vein with literature as motivation can be an absolute threshold to establish each *saviors* of IC (Byram, 1997); likewise, “awareness of one’s own emotions, feelings and motivations, especially in the contexts involving communications and co-operation with other people” is one of the most important aspects of knowledge and critical understanding of the self (Council of Europe, 2016, 2018a) and the motivation is one of the underlying foundations of competences for democratic culture as being able to develop openness and collaboration as well as accepting change of teachers in an empowering process (Council of Europe, 2018c).

In literature, Madjarova, Botsmanova and Stamatova (2001) find that meaningful contexts for language learning can enhance motivation while Ghosn (2002) finds that authentic stories provides “a motivating medium for language learning while fostering the development of thinking skills”.

Furthermore, the majority of the participants reflect a sort of increase in their curiosity about other cultures, people coming from different cultures and people’s reactions, which could be pointed out that it is one of the exact objectives of IC under the dimensions of *attitudes (savoir être)* as curiosity and openness, “readiness to suspend disbelief about other cultures and belief about one’s own” (Byram, 1989, 1997), as well as one of the objectives of attitudes conceptualized as “expressing curiosity about other beliefs and interpretations and other cultural orientations and affiliations” (Council of Europe, 2016, 2018a, 2018b) and there also similar findings in literature about curiosity increase along with openness and readiness within the context of IC (Gómez-Rodríguez, 2014, 2015), about encouraging them to continue reading these short stories and related issues to satisfy curiosity (Al-Siyabi, 2017), as well as promoting curiosity about the

target culture and raising awareness of their own culture with the inclusion of interculturality into language classes (Madjarova et al. 2001). On the other hand, some participants state that these short stories contribute to their restructuring their perspectives of language and language teacher and changing attitudes towards teaching as a result of establishing bonds with the characters in these short stories, which could be interpreted as a sort of transformational change within the scope of IC of the pre-service EFL teachers.

Furthermore, it is found out that these short stories help the participants express differences of cultural aspects and positive perspectives, of which expression aspect is rather important in IC. A few of them are found to consider the role of literature in language teaching, which is still a valuable insight for teachers, teacher trainers, and researchers within the context of IC while one of them finds these short stories effective in spreading awareness and understanding, all of which is already analyzed in detail in Chapter IV.

Regarding cognitive and metacognitive aspects as well as skills of interpretation, relativizing and discovery, the participants mainly demonstrate some levels of reflections upon understanding different cultural contexts and knowledge about/of societal and individual matters as well as planning, awareness, and checking. One of the most pointed effects of these short stories in the pre-service EFL teachers is their contribution to understand and recognize the attitudes, backgrounds, behaviors, lifestyles, different points of view of different cultures not only at a macro level such as real-world issues but also at a micro level such as life journeys of a refugee or minority, which is in a similar vein of literature (Byram, 1989, 1997; Council of Europe, 2001, 2016, 2018a, 2018b, 2018c). Furthermore, some participants find these short stories effective in suggesting the audience to be careful in communicating with people from other cultures and to show respect for cultural differences (Athanasēs et al. 1995; Athanasēs, 2006). Additionally, as this study does not aim to explore the sub-dimensions of both scales, some aspects may not be underscored within qualitative data analysis, results, and discussion chapters.

Concerning the effects in their interpretation, relativizing, and discovery skills, some participants think that these skills and their awareness have increased with the assistance of metaphors, poetic expressions, different word items provided with pictures and footnotes at the margins of the short stories, as well as the whole contents of the

short stories of which core foundation is the interculturality. Last, these short stories are found to help the pre-service EFL teachers discover new countries, cultures, and different cultural contexts other than their own and unknown before, which could be interpreted that the short story as a literary genre could enable the pre-service EFL teachers to improve their skills of interpretation, relativizing, and discovery within the scope of IC (Byram et al., 2001; Gómez-Rodríguez, 2014, 2015; Porto, 2014).

Regarding behavioral aspects, some participants are observed to pay more attention to their behaviors in terms of both verbal behaviors such as not using offensive words and non-verbal behaviors by taking what they have gained from these short stories into consideration not only in their personal lives but also in their professional life as pre-service EFL teachers. Even though behavioral studies require a process of observance of these behaviors' compliance with the aspects of competence (Council of Europe, 2018c) and the overall external outcome of IC stems from “*effective and appropriate behavior and communication in intercultural situations*” (Deardorff, 2006, 2011; Council of Europe, 2016), many scholars and studies address to the place of behavioral aspects in IC by regarding learners as having “the ability to see and manage the relationships between themselves and their own cultural beliefs, behaviors and meanings” (Byram, 1997), as well as by emphasizing that aspect as one of the skills of listening and observing, namely “paying close attention to the behavior of other people”, within flexibility and adaptability; linguistic, communicative and plurilingual skills; co-operation skills; and knowledge and critical understanding of the world (including politics, law, human rights, culture, religions, history, media, economies, the environment, and sustainability) as “adapting to different communication styles and behaviors, and switching to appropriate communications styles and behaviors to avoid violating the cultural norms of others and to communicate with them through means which they are able to understand” (Council of Europe, 2016, 2018a, 2018b, 2018c).

Similar to other aspects above, some participants find expressing themselves more comfortably and openly by analyzing the short stories and answering those designed-questions in detail, which could be interpreted that this kind of expression in writing could reflect itself in behavioral aspects, as well. On the other hand, some participants think that these short stories have no effect on their behavioral aspects since they still act the same, which could be considered as something that might happen but needs to be explored in more detail in a longer term. Furthermore, one participant is observed to

increase curiosity about alienation and adaptation issues since these short stories are reported to contribute to that participant's perceiving human relations from a different standpoint, which is one of the core objectives of the present study.

Regarding interactional aspects, some participants find these short stories effective in gaining more confidence through a lot of knowledge and experience even if it seems like something difficult to do at first, on which could be commented that it can also be reflected in interactional confidence, as well within IC. As Polat (2009) finds, there is an urgent need for prospective teachers to be trained in interculturalism/multiculturalism. Similarly, some participants are observed to start thinking of not keeping their opinions to themselves about these issues and of spreading the word of the negativity of discrimination, which could be interpreted as an improved and transformational move forward to IC from a point of view of a pre-service EFL teacher. Furthermore, some participants are found to express that they will try to be more polite, to behave more kindly and understandingly towards people from different cultures. A little digressed from the interaction enjoyment but still related, some participants are explored to enjoy reading these short stories regardless of some difficulties in understanding new word items and increase their curiosity, which could also be interpreted as another point of interaction enjoyment between the students and the original text as one of the guidelines of Burwitz-Melzer's task typology (2003) for fostering intercultural learning via the use of literature (as cited in Risager, 2012) and also creating a meaningful context via interaction with real-world issues in these short stories (Al-Siyabi, 2017).

Concerning the relativity of perceptions, some participants find these short stories effective in reminding that some perceptions and concepts can change across the cultures, from which could be concluded that this sort of awareness can be reflected in interactional aspects of the participants within the scope of IC. Moreover, it should be noted that the participants were asked to sign for their voluntary participation through informed consent forms provided for every phase of the present study, namely two scales, written reflections for the four short stories for each week, and individual semi-structured interviews by e-mail. At this point, some participants are examined to show their willingness explicitly and freedom of expression thanks to be informed about being reserved of their rights within the framework of ethical considerations and academic research studies. Therefore, most of the findings demonstrate similarities with

several studies in literature; for instance, analyzing culturally different texts similar in structure or genre via the exploitation of literature could result in an obvious interaction (Sapargul et al. 2010; Burwitz-Melzer, 2001); development of intercultural communicative competence as *skills of discovery and interaction (savoir apprendre/faire)*, namely “the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge attitudes and skills under the constraints of real-time communication and interaction” (Byram et al. 2001; Byram, 1989, 1997; Byram et al. 1994; Deardorff, 2011; Gómez-Rodríguez, 2014); leading to realization of their competences in interaction with others in democratic cultures (Gómez-Rodríguez, 2015; Council of Europe, 2018c) by adjusting their styles to “interact more effectively with other people, when required” (Council of Europe, 2018b).

Regarding respect for cultural differences as one of the primary requirement in all the languages which could be taught in cultural understanding in order to acknowledge “respect for human dignity and equality of human rights as the democratic basis for social interaction” (Byram, 1989, 1997; Byram et al. 2001; Aktor and Risager, 2001; Council of Europe, 2001), there are many studies in literature within the context of IC. Even though attitudes such as openness, curiosity and – particularly respect – are manifested variously in cultures (Deardorff, 2011), it is beyond universal that every individual has the same human rights and has a “responsibility to respect the rights of others, irrespective of their national origins, ethnicity, race, religion, language, age, sex, gender, political opinions, birth, social origin, property, disability, sexual orientations or other status” (Byram, 1989; Council of Europe, 2016), which is also noted in the *attitudes* dimension in the model of competences for democratic culture (Council of Europe, 2016, 2018a, 2018b, 2018c). Similar to what Council of Europe (2018c) suggests for developing respect by “providing opportunities for learning through either real or imagined experience” with “for example, games, activities, traditional media and social media, face-to-face interaction with others or through correspondence”, some studies conducted within the context of IC predominantly find out that raising cultural awareness and developing tolerance may lead to understanding and respecting cultural differences and culture-specific phenomena (Aktor et al. 2001; Madjarova et al. 2001) and that multicultural literature is a fruitful means to “promote respect for characters experiencing tensions related to” these phenomena in the texts (Athanasios, 2006) and to “promote equality, justice, respect for differences and similarities by enabling learners

to become critical intercultural beings in this more and more inclusive contemporary world (Gómez-Rodríguez, 2014).

For the present study, even though some participants are observed to state that they have already been respectful for other cultures and cultural differences, a very few of them find the short stories, related issues and characters effective in increasing their respect. However, these short stories are observed to affect the participants to increase awareness of what may be regarded as insult or offense, that some interactions require patience, and to empathize more with different perspectives stemmed from cultural differences. At this point about the participants who are already respectful for cultural differences, most of them are explored to address to their experiences of visits abroad such as Erasmus and to have had the opportunity to attune themselves to different societies and experience different cultures as similar to the findings of Bektaş-Çetinkaya (2014), Çiftçi (2006), and Smolcic et al. (2017).

As aforementioned, the methodological design of the present study is not modeled in a way of pre/post-test method; nonetheless, what is aimed to draw on through these interviews are such dimensions of the E-CQS as motivational CQ, cognitive CQ, in other words knowledge of/about societal and individual matters (*savoirs*), metacognitive CQ, and behavioral CQ besides dimensions of the ISS as interactional aspects in general, in other words skills of interaction (*savoir apprendre/faire*) and respect for cultural differences, along with such some IC objectives as attitudes (curiosity and openness) (*savoir être*) and skills of interpretation, relativizing (*savoir comprendre*), discovery (*savoir apprendre/faire*).

All in all, in the light of the present study, its data analysis, findings, and discussions, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze their motivational, cognitive, metacognitive, behavioral, and interactional aspects along with their intercultural attitudes, skills of interpretation, relativizing and discovery, and respect for cultural differences; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.1.3.2. Roles of the Short Stories

In the second part of these interviews with an amount of five questions, what the pre-service EFL teachers think about the role of the short stories in bridging the gap between their own and the target culture of ELF and EFL, in intercultural communication/competence according to them, in their critical cultural awareness as both language learners and prospective English teachers, in their own definitions of IC and their perceptions of English teachers' role, along with the whole process of this study was analyzed.

Regarding the role of the short stories about bridging the gap between their own culture and the target culture of English as a Foreign Language/Lingua Franca, these short stories are discovered to play great roles in teaching attitudes, behaviors, perspectives, and, differences, similarities, and related aspects of other cultures different than the participants' own; in relativizing what they have learned with what has been already known; in interpreting these related aspects and real-world issues by analyzing, comparing, and evaluating; in teaching new vocabulary items within different cultural contexts where the target language is used; in contributing to communicate and interact with people from different cultures; in suggesting to be open-minded about not only their own culture but also cultures different than their own; in underscoring the ultimate importance of the language in bridging the gap and in considering these short stories to be utilized as a fruitful course material as pre-service EFL teachers.

Aktor et al. (2001) also find that these kind of teaching materials improve cultural understanding in not only in English, but also German and French in Denmark via an intercultural curricular project work. Similarly, Madjarova et al. (2001) find that encouraging students to develop their awareness of cultural similarities and differences via school practices and values education result in an increase in tolerance of intercultural phenomena in target cultures. Analyzing real-world issues harmonized in literary texts such as a short story is found to be of utmost importance in a globalized world and within the context of IC according to some findings of Al-Siyabi (2017), Armon et al. (2009), Athanases et al. (1995), Athanases (2006), and Gómez-Rodríguez, (2014, 2015).

Regarding the role of the short stories about intercultural communication/competence, these short stories are discovered to play great roles in creating a platform for language

learners by giving such opportunities as travelling, learning, recognizing culture-related issues and difficulties of real-world issues in an inevitably changing world, which is in a similar vein of several findings in the literature (Burwitz-Melzer, 2001; Risager, 2012). They are also very effective in realizing misunderstandings and miscommunications stemmed from lack of respect and tolerance with the assistance of imagined worlds and experiences; in teaching attitudes, behaviors, perspectives, and, differences, similarities, and related aspects of other cultures different than the participants' own, which results in more mutual understanding and intercultural competence; in providing sociologically authentic contexts such as countries and cities; and in raising awareness of using appropriate communicative acts and behaviors. The present study has contributed to many studies not only in terms of theoretical framework (Byram, 1989, 1997; Council of Europe, 2001, 2016, 2018a, 2018b, 2018c) but also empirical findings (Athanasēs et al. 1995; Burwitz-Melzer, 2001; Gómez-Rodríguez, 2014, 2015; Porto, 2014).

Regarding the role of the short stories about their critical cultural awareness as both language learners and prospective English teachers, these short stories are discovered to play great roles in comprehending the role of an EFL teacher better; in becoming more aware of understanding and respecting other cultures, and being open-minded by creating such an awareness of different reflections of discrimination phenomenon; in restructuring their future teacher ideas under the light of these short stories and their culturally different characters; in addressing to the inseparability of language and culture; in drawing not only English language teachers or foreign language teachers' attention but also teachers of all the other branches within the context of democratic culture; in considering these short stories to be utilized as a fruitful course material as pre-service EFL teachers as well as helping discriminated, alienated or otherized students by creating a nice and warm classroom atmosphere; in inspiring how to take a stand against the issues violating underlying foundations of peace values, human rights, equity grounds, and democratic culture; in teaching to wait for communication to be fermented and how to behave if they go abroad in future; in suggesting the idea of uniqueness of every child and reintegrating each into society and life; and in advancing a curricular suggestion about inclusion of such courses based on managing to overcome cultural differences during pedagogical education.

Regarding the pre-service EFL teachers' own definitions of IC, almost all of them are observed to come up with an idea about IC even though they were asked the same

question in the demographic knowledge part before completing the surveys and a very few of them answered in a one-sided or incomprehensive manners. Nonetheless, these short stories are discovered to play great roles in mainly defining IC with their own words and perspectives after a long process of the present study. As a result, they are observed to define IC as to be able to provide intercultural interaction and communication; to communicate with cultures by empathizing; to develop one's interaction with people from different cultures; to have cognitive and affective knowledge and information about different cultures; to understand, analyze and respect the target culture, the ways of thinking, others, other cultures, behaviors, and lifestyles; to relativize and interpret among cultures; to adapt oneself to a country or culture where one has been or gone, the worlds of people from other cultures; and to be able to educate oneself to gain that competence.

Regarding the pre-service EFL teachers' perspectives of an English teacher's role within the scope of IC, these short stories and the whole process of the present study are explored to contribute to the participants about the issue. Hence, they support the notion of the inseparability of language and culture and assume a great responsibility for language teachers as transferring the characteristics of different cultures even if their students are mono-racial/cultural. Furthermore, the pre-service EFL teachers think they should play such roles in teaching without any discrimination, within the framework of love, respect, sensitivity and kindness; in providing broader perspectives within the context of IC by referring to as the bigger role of English teachers than others; in relating English language culture with those of their students by relativizing and bridging the gap; in raising awareness of other cultures, cross-cultural interactions, and related issues by familiarization, tolerance and respect; in making learning much easier and more interesting thanks to IC; and along with having IC, in raising their own students as being interculturally competent, which could be considered as an ultimate summarization of an English teacher's role within the scope of IC.

Regarding the pre-service EFL teachers' reflections upon benefits/advantages/contributions and/or disadvantages/negative effects of the present study, the whole process and experience, almost all of them are explored to address to a lot of pros of the participation in this study in many terms while a very few of them refers to cons as having to answer a long amount of questions, which is boring at some points and which could be interpreted that a kind of revision and edition in the

designed-questions may have been made by at least eliminating many story-specific questions out of the framework of the short story sessions. Since it is aimed to recapitulate the whole journey with the help of this last question of the individual semi-structured interviews, it could be concluded that these short stories and the process of the present study are explored to contribute to consider the study as highly fruitful, attracting more attention with real stories, beneficial, making them happy and engaging while they are observed to contribute to consider the researcher as a provider of such an opportunity to take part in the present study by enabling to explore and analyze different angles and viewpoints via reading; as motivating for the process through attitudes and helping them reach the short stories and materials; and as inspiring them with being successful and a good model, on which could be commented that discovering one's own research study has seemingly led to such valuable insights and contributions on the participants, namely pre-service EFL teachers is one the greatest motivational dispositions for the present study and researcher during the process of writing a thesis. Furthermore, they think that the present study contributes to understand the importance of culture in language, understanding, tolerating, acting towards the cultural difference; to learn many cultural aspects, experiences, new knowledge, information, vocabulary items; to increase awareness of other cultures and the existence of such a competence; to take lessons from each story; to develop the skills of self-criticism and self-evaluation; and to shine light on difficulties of others in the world.

In addition to what is aimed to draw on the first part of the individual semi-structured interviews and the objectives of IC, the roles of the short stories are aimed to traced in terms of bridging the gap between their own culture and the target culture of English as EFL/ELF, of intercultural communication/competence, of their critical cultural awareness (*savoir s'engager*) as both language learner and prospective EFL teacher, of their own definition of IC, of their perceptions of the roles of an English language teacher, and of the present study as a whole.

In conclusion, in the light of the present study, its data analysis, findings, and discussions, utilization of the short story as a literary genre for the pre-service EFL teachers could enable teacher trainers and researchers to analyze their perceptions of the roles of short stories in bridging the gap, intercultural communication/competence, and critical cultural awareness, as well as defining IC in their own words, roles of an

English teacher, and pros and cons of the present study within the scope of IC; hence, it could represent the pre-service EFL teachers' reflections within the scope of IC.

5.2. Conclusion and Implications

The following sections present the summary of the present study along with some implications for pre-service EFL teachers, language teachers, teacher trainers, researchers and stakeholders of teacher education programs. Furthermore, the limitations of this study are presented along with some recommendations for further study.

5.2.1. Summary and Conclusion of the Study

The study aims trace the role of short stories in IC of the pre-service EFL teachers at a state university in Turkey in methodologically designed three phases. The initial phase of the study is to find out the levels of cultural intelligence and intercultural sensitivity of the pre-service EFL teachers by the administration of the Expanded Cultural Intelligence Scale (E-CQS) developed by Van Dyne et al. (2012) and the Intercultural Sensitivity Scale (ISS) developed by Chen et al. (2000) to 27 participants.

The second phase of the study is to explore how IC of the pre-service EFL teachers is reflected in written documents with designed questions for four short stories by drawing on both the five objectives of IC (Byram, 1997) and the model of competences of democratic culture (Council of Europe, 2018c) for four weeks.

The last phase of the study is to investigate the IC in more detail with individual semi-structured interviews by e-mails. After reaching all the participants and highlighting the volunteerism, nine pre-service EFL teachers completed the questions prepared to draw on the dimensions of two scales, some intercultural objectives, their perceptions of the roles and effects of short stories, of an English language teacher and of the present study.

The conclusions drawn from the present study are presented at the following statements;

The pre-service EFL teachers' CQ and IS levels are at a moderate level; additionally, there is a significant relationship between their IS levels and their visits abroad in a positive direction.

Analyzing what the pre-service EFL teachers reflected upon the four short stories and designed questions, namely ten focal/shared questions, of the written documents resulted in suggesting a model for IC of pre-service EFL teachers, especially within the framework of exploitation of the short story as a literary genre. This model includes ten dimensions outlined as following:

1. Identification and recognition of elements
2. Understanding fictional characters
 - 2.1. Their difficulties and ways to cope
 - 2.2. Family impact
3. Expressing feelings
4. Taking over perspective of protagonist: Empathy
5. Based on true story: Effect
6. Newly learned: Intercultural discovery
7. Relativizing: Comparison of culturally determined opinions and attitudes
8. Intercultural lessons learned: Interaction with other cultures
9. Keywords writing
10. Pre-service EFL teachers' reflections upon intercultural learners

Within the framework of this model above, the pre-service EFL teachers could identify and recognize not only characters and related elements but also a lot of diverse cultural traditions, social/focal/real-world issues such as immigration, child workers, adaptation issues, misunderstandings, miscommunication, racism and discrimination and orientations to life while some of them also showed a sort of national stereotyping and culturally-based overgeneralizations.

The pre-service EFL teachers could explore the fictional characters and their difficulties within a wide range of immigrant life conditions as learning a new language and

culture, adaptation problems, misunderstandings and miscommunication as a result of cultural differences, racism and discrimination due to skin of color and socio-economic status, humiliation, insult, feeling negatively, and exposure to be pointed out and stereotyped while they could discover the family impacts of culturally different protagonists in terms of story-specific knowledge and information discussed abovementioned. Also, the pre-service EFL teachers could outline the ways to cope with the difficulties experienced as determination, being hardworking, developing language, not giving up but trying the best, changing to adapt and get used to and defending themselves when encouraged by the society in any discriminating situations.

The pre-service EFL teachers could express their feelings about characters, related elements, some cultural traditions, real-world issues and orientations to life through relativizing, empathizing, comparing, questioning, showing respect, getting curious about other cultures, benefiting from the created rooms without borders of the literature platform, and making transformational reminders for the whole people.

The pre-service EFL teachers could take the perspectives of the protagonists and their difficulties in critical incidents through empathizing what they would do or how they would feel through imagined experiences. While they could reflect upon empathy with the fictional main characters by either agreeing or alternating solutions via providing underlying rationale, they could also demonstrate withdrawals and fears about other cultures or even an extent of extremity such as hatred, death, and suicide.

The pre-service EFL teachers could explain the effect of the short stories being based on true stories, personal experiences and semi-biographical states of the authors. As a result, the participants were affected more deeply, paid more attention, empathized more, admired the real success, determination and ambition, and became more curious about not only the short stories and authors but also the issues pointed out and different ideas, which was the only shared effect of true short stories.

The pre-service EFL teachers could clarify their intercultural discoveries by addressing their awareness of the real-world issues or different cultural aspects by addressing their external reading activities, taking cultural courses and visits abroad experiences. About newly learned concepts, they could be outlined as new vocabulary items, origins of racist terms, ideas about different cultures and cultural aspects in detail. However, some participants showed a sort of surprise to learn some cultural aspects, which were already

embedded in the English language teaching curricula of the Ministry of Education in Turkey.

The pre-service EFL teachers could compare their own culturally determined opinions and attitudes towards the short stories by relativizing with those of the places imagined namely Turkish contexts by offering their own perspectives and rationales, providing similarities and differences for both positively and negatively imagined scenes, showing their awareness of both country/culture-specific knowledge and general culture/world knowledge about these pointed issues while some participants showed a sort of national stereotyping and culturally-based overgeneralizations such as the Turks' hospitality, sensitivity, helpfulness, aggressiveness, complementing or gossiping.

The pre-service EFL teachers could reflect their intercultural lessons about the interaction with other cultures by learning such intercultural attitudes as open-mindedness, not being prejudiced, helpfulness, thoughtfulness, honesty, kindness or respect, learning how to behave as well as how not to behave, addressing the importance of intercultural knowledge, pointing out the significance of time spent in a target language and culture, highlighting the diversity and uniqueness of each culture, the need for teaching and learning empathy, equity with any discrimination, and highly raised awareness.

The pre-service EFL teachers could recapitulate what they read and analyzed by providing at least three keywords for each short story and by summarizing the core themes with associated word items such as cultures, cultural differences, different cultures, differences, color of skin, black color, poverty, discrimination, and racism as shared commonalities of the four.

The pre-service EFL teachers could reflect upon the possibility of having such culturally or racially different students, or students 'different' in many terms, namely intercultural learners, in their future classes with a common ground for equal behavior to all students and intercultural teaching and learning, drawn from the whole four short stories.

Therefore, the pre-service EFL teachers could behave equally without any discrimination; suggest some practical implications to enable intercultural students to adapt to new culture/country by making presentations, preparing different activities, finding similar concepts and to initiate the whole class into both target culture and newly met cultures. They could also learn cultural aspects and behave accordingly; encourage intercultural learners to express themselves more and enable interaction and communication by helping them cross the language barriers; for instance, by simplifying teaching. Moreover, they could address to such intercultural attitudes as helpfulness, understanding, friendliness, thoughtfulness, not being prejudiced against differences, compassion, and care; overcome such negative feelings as anxiety or fear by developing IC; and avoid from giving too much attention not to favor discrimination in either positive or negative terms by not violating equity and balance of teaching and learning environment.

In conclusion, the short stories played such roles as teaching intercultural attitudes such as open-mindedness, behaviors, perspectives, and related aspects of interculturality as well as new vocabulary items and different cultural contexts; improving interpreting, relativizing, and discovery skills; promoting intercultural communication and interaction; realizing the role of language in culture and culture in language; and considering the use of these short stories as a fruitful course materials. Furthermore, these short stories played such roles as creating a literary platform to reflect upon and discover freely; providing sociologically authentic contexts; and raising awareness of appropriate communicative acts, behaviors, understanding, and respecting other cultures.

Also, these short stories played such roles as comprehending the role of an EFL teacher better by restructuring future teacher conceptions under the light of these short stories; addressing not only to language teachers but also to teachers from all the branches; helping all the discriminated, alienated or otherized students; inspiring how to take a stand against the issues violating underlying foundations of peace values, human rights, equity grounds, and democratic culture; and advancing curricular suggestions for inclusion of related courses in pedagogical education.

Moreover, the pre-service EFL teachers could define IC in their own words after a long process of the present study as mainly intercultural interaction and communication, empathizing, knowledge about/of different culture, understanding and respect, relativizing and interpretation, adaptation and educating oneself to gain that competence.

In addition, the pre-service EFL teachers could assume such roles and responsibilities of an English teacher as supporting inseparability of language and culture, transferring different cultures; teaching without any discrimination within the framework of love and respect; providing broader perspectives; raising awareness of other cultures and related aspects; making learning more interesting, easier and meaningful; and ultimately raising their own students as being interculturally competent.

Last, the pre-service EFL teachers could recapitulate the cons of the present study as having to answer a long amount of questions and causing to be bored at times while they could reflect upon such pros as taking part in such a fruitful and engaging study by considering it as an opportunity; motivating and inspiring trigger of the researcher; shining light on real-world issues and many related important phenomena; and contributing on their IC in general.

5.2.2. Implications of the Study

As the results of this study and related literature suggest, the pre-service EFL teachers, similar to every individual within the framework of democratic culture across the world, should be interculturally competent as both prospective English teachers and foreign language learners. Teacher education programs tend to regard any culture-related studies as a sub-dimension of either literature courses or second foreign language courses in terms of only culture teaching through literary texts or a second target language or of elective courses in much broader senses; however, there are not any objectives to develop IC or to integrate interculturality into teacher education programs, especially in the undergraduate level, in Turkey (Council of Higher Education, n.d.). Within the context of the present study it is revealed that intercultural education is highly necessary as Council of Europe (2018c, p. 39) states:

Language and literature teachers may opt to select texts that deal with societal issues such as discrimination, race, gender and violence, looking at the ways writers and poets approach social and political issues and thus set in motion social and moral inquiry. Reading comprehension exercises can be based on texts that support the examination of issues from multiple perspectives. Other texts may help learners gain awareness of psychological phenomena that they may be enacting unknowingly, for example, helping them reflect on their relationship to (and blind observance of?) authority, group or mob behavior, or peer pressure. Written assignments and debates can also focus on social issues.

Most pre-service EFL teachers presented a moderate level of CQ and IS at the initial phase of the study, which can imply to explore sub-dimensions of CQ and IS. In addition, a significant relationship between IS and visits abroad could imply stakeholders of teacher education programs to encourage pre-service EFL teachers more for intercultural opportunities.

Most pre-service EFL teachers reflected upon their IC throughout the written reflections and designed questions by the exploitation of the four short stories and an in-depth analysis via a suggested ten-dimension-model. That suggested model for intercultural competence of pre-service EFL teachers could be utilized in either written or oral formats with a focus of short stories.

Many pre-service EFL teachers obtained a lot of knowledge of societal and individual matters, and of diverse aspects of other cultures together with their difficulties in broader senses and ways to cope with those all, which resulted in improving intercultural attitudes, behaviors, skills of interpretation, relativizing, and discovery, critical cultural awareness, empathy, respect, and understanding and benefiting from created rooms without borders of imagined experiences.

Therefore, these four short stories could be utilized by teacher trainers and researchers not only because of their perceived effects of true short stories but also due to enabling the pre-service EFL teachers to improve and reflect upon their IC, to consider to use these short stories as fruitful course materials and to draw attention to the acute need for teaching and learning empathy, equity with any discrimination, and highly raised awareness. However, some pre-service EFL teachers showed an extent of national stereotyping, culturally-based overgeneralizations, extremity of withdrawal and fear along with surprise to learn what is already embedded in the English language teaching curricula of Ministry of Education in Turkey (MEB, 2018).

Hence, these short stories could be a promoting means to identify these kinds of patterns violating the framework of IC and to design educational objectives with the purpose of finding common grounds and improving IC of the pre-service EFL teachers by teacher trainers, researchers, and stakeholders of teacher education programs.

Furthermore, the pre-service EFL teachers reflected upon what they have gained from taking culture-related classes during Erasmus experiences, observing other cultures during visits abroad and extensive reading experiences, which resulted in raising awareness and related aspects. Thus, these short stories could be utilized especially for whom may not find such opportunities to go abroad by maximizing the power of imagined experiences through the short story as a literary genre.

All in all, almost all of the pre-service EFL teachers reflected upon the possibility of having culturally/racially different students, or students 'different' in all terms, referred to as intercultural learners, with a shared commonality of equal behavior and intercultural teaching and learning.

In addition, most pre-service EFL teachers suggested such practical implications in order to enable intercultural students to adapt to new culture in a warmly-created atmosphere, preparing several activities for intercultural interactions, making presentations, or finding similar concepts among cultures of students. Apart from the reflective effect of these short stories upon prospective intercultural learners and pedagogic approaches of prospective EFL teachers, the present study implied that IC should be improved not only in literature/cultural-related elective courses but also in teaching methodology and education courses by demonstrating many other options for practical implications for pre-service EFL teachers. Furthermore, most pre-service EFL teachers were willing to learn their prospective intercultural learners' cultures and act accordingly along with to encourage them to express themselves more, which could stem from what these short stories implied about 'bad' teachers and interaction models. Similar to other dimensions analyzed and discussed, almost all of the pre-service EFL teachers addressed to the importance of intercultural attitudes and skills.

As what individual semi-structured interviews implied, most pre-service EFL teachers regarded these short stories as having a lot of effects and roles in their motivation, curiosity, intercultural attitudes, cognitive and metacognitive aspects, enrichment in culture-specific and general knowledge, skills of interpretation, relativizing and discovery, communicative acts and behaviors, interactional aspects, and respect for cultural differences. Also they perceived such roles of short stories as bridging the gap between home culture and target culture of EFL/ELF, critical cultural awareness, defining IC in their own words, restructuring perceptions of the roles of English teachers, and the present study within the scope of IC.

Therefore, this study with both its methodological design and its valuable findings supported by literature could wisely manifest why and how the pre-service EFL teachers must be interculturally competent and raise interculturally competent language learners within the framework of democratic culture, peace values, and the entire humanitarian ideologies in a more and more transforming world.

5.2.3. Limitations of the Study and Recommendations for Further Research

Even though the present study employs a multi-layered approach in the research methodology with both its instrumentation and analyses and it stands out as one of the distinctive studies in Turkey since no studies have been noticed to our knowledge as tracing the role of short stories in IC according to the Thesis Center of CoHE until the present date, exploring such a multi-method and multi-perspective necessitating construct as IC (Deardorff, 2009) may fall short in some stances.

This study is limited to the third year students with a small sample size in a Department of ELT at a Faculty of Education at a state university in Turkey, which could pose some difficulties in transferability and generalizability of the findings. Hence, more research studies should be conducted in order to explore IC of pre-service EFL teachers through either drawing on or being inspired by the present study or similar studies in literature in different university contexts, especially at the undergrad level, in Turkey within the scope of IC.

One of the focal aspects of the present study is on the pre-service EFL teachers, namely third year ELT students as abovementioned; nevertheless, more research studies should

emphasize not only pre-service EFL teachers but also in-service EFL teachers for their professional identity development in a massively changing world.

Other focal aspect of this study is on the exploitation of the short stories, which are based on true personal or semi-biographical stories of the authors, namely real-world/societal issues, and include both interculturality and multiculturalism within each four of them; nonetheless, there are more short stories to be explored within the context of IC as well as the variety of means for IC as literature suggests. Therefore, future studies should be multiplied and diversified within the scope of IC along with manifesting uniqueness of each study.

Even if there is a growing attention and interest to the construct IC in literature, especially in European contexts, by the scholars and researchers, there is still a huge gap in Turkey and related issue in terms of both the amount of quantitative studies to reach large samples to be able to generalize and qualitative studies for in-depth explorations and analyses to be able to conceptualize IC.

As the world has been transforming much faster than the previous centuries and making several cultures more intertwined day by day, more research studies should be manifested in order to promote not only to democratic citizenship but also to the embodiment of the whole preliminary philosophical presupposition of 'the whole-person'. Last, the researcher would like to conclude the final statements of the present study with these wise quotational remarks of Byram and Wagner (2018, pp. 148-149).

Our vision requires change. Language educators need to critically examine their own professional identity and views of language and culture. They also need to reexamine their view of language education and its goals. This is likely to entail stepping out of their comfort zone, such as by exploring unfamiliar content with students or collaborating with somebody in a subject area that seems *foreign* to them. It is not hard to see that this process itself may require skills that have similarities with those found in intercultural competence. Ultimately, this can lead to a reconceptualization of language education as an important contributor to a number of educational missions. By teaching languages through a more holistic approach, and through content that is relevant to the students' lives and to society, we make sure that we foster critical thinking skills while also teaching important knowledge about the world....

Language teaching for intercultural communication is front and center in the educational mission of facilitating our students' participation in intercultural citizenship, which is a *sine qua non* in today's world.

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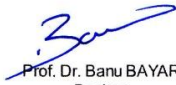
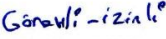





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APPENDICES

Appendix 1. Etik Kurul Onay Formu

MUĞLA SITKI KOÇMAN ÜNİVERSİTESİ İNSAN ARAŞTIRMALARI ETİK KURUL KARARI	
Protokol No : 180078	Karar No : 58
Araştırma Yürütücüsü	Yüksek Lisans Öğrencisi BÜŞRA ÇANDIRLI
Kurumu / Birimi	MUĞLA SITKI KOÇMAN ÜNİVERSİTESİ / İNGİLİZ DİLİ EĞİTİMİ
Araştırmanın Başlığı	Tracing The Role Of Short Stories In Intercultural Competence Of Pre-Service Efl Teachers (İngilizce Öğretmen Adaylarının Kültürlerarası Yetisi Açısından Kısa Öykülerin Rolünün Araştırılması)
Başvuru Formunun Etik Kurula Geldiği Tarih	05.04.2018
Başvuru Formunun Etik Kurulda İncelendiği Tarih	10.04.2018
Karar Tarihi	19.04.2018
KARAR : UYGUNDUR	
AÇIKLAMA :Araştırmanın uygulanabilirliği konusunda bilimsel araştırmalar etiği açısından bir sakınca yoktur.	
 Prof. Dr. Banu BAYAR Başkan	
 Prof. Dr. Ali AKAR Üye	 Prof. Dr. Özcan SAYGIN Üye
 Prof. Dr. Umut AVCI Üye	 Prof. Dr. Harun UĞUR Üye
 Prof. Dr. Nevide DELLAL Üye	 Prof. Dr. Nurcan CENGİZ Üye

Appendix 2. Official Grant of the E-CQS

Keyla Waslawski <keyla.waslawski@culturalq.com>	6 Mart 2018 16:29
Alıcı: Şevki KÖMÜR <coal@mu.edu.tr>	
Cc: büşra çandırılı <bcandirli@gmail.com>, Linn Van Dyne <vandyne@culturalq.com>	
Dear Dr. Şevki KÖMÜR	
Thank you for sending an email on behalf of your student.	
You have our permission to use our copyrighted E-CQS survey in your research aimed at publication in scholarly journals.	
There are two easy ways you can do this.	
1) We offer on-line assessments that provide personal feedback reports to participants. This provides them with an incentive to participate in your research because the reports allow people to compare their CQ scores with the world-wide norms. The feedback reports also include questions to guide interpretation of results and creation of personal development plans. We offer highly discounted prices to academic researchers and students can pay by credit card before doing the assessment or we can invoice you for assessments after they are completed. We can also provide you with an xls file with individual participant responses to the CQ items that you can use in your research. I can give you more information (pricing, set up, etc.) on these programs if you are interested. Please let me know.	
2) You can create your own survey using the 37 items in the E-CQS (see the attached file). If you do this, be sure to include the following copyright information on all electronic and paper copies of the survey:	
© Cultural Intelligence Center 2014. Used by permission of Cultural Intelligence Center.	
Note. Use of this scale granted to academic researchers for research purposes only.	
For information on using the scale for purposes other than academic research (e.g., consultants and non-academic organizations), please send an email to info@culturalq.com	

Please remember this is a copyrighted scale and I am making it available to you ONLY for scholarly research aimed at publication in academic journals. Should you decide you want to use the scale for consulting or program evaluation in the future, please contact me to make the necessary arrangements.

In addition, please remember that you should only use the 1-7 Likert scales responses in research and research papers/presentations because the world-wide norms and the 1-100 scores are proprietary.

For the scoring, you should average the items for each sub-dimension and then average the sub-dimensions to create average scores for the four factors. You can then use the four score or the scores for the subdimensions in your statistical analysis.

We wish you the best with your research. Please share your results with us so that we can learn from you

Sincerely,

Keyla

Keyla Waslawski

Manager, Operations

+1-616-855-1762

CULTURAL INTELLIGENCE CENTER

678 Front Ave NW, Suite 340

Grand Rapids, MI 49504

+1-616-855-1737 (Main Office)

[Get Certified in Cultural Intelligence!](#)

Appendix 3. Official Grant of the ISS

Guo-Ming Chen <gmchen@uri.edu>
Alıcı: büşra çandırılı <bcandirli@gmail.com>

24 Şubat 2018 18:33

Dear Büşra, thanks for the request. Yes, you have our permission to use the IS Scale for non-profit research purpose.

Attached is a summary chapter on ICC for your possible interest.

Best,

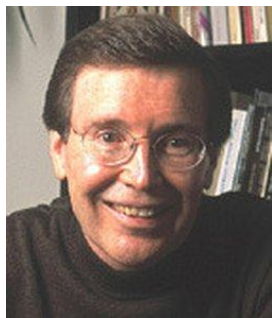
guo-ming



Appendix 4. Individual Semi-structured Interview Questions

Dear participants,

Before starting to answer the open-ended questions below, please try to remember what we had covered for four weeks and around 12-15 hours long: Four ‘good’ short stories based on those four authors’ real life experiences and/or personal lives.



Francisco Jiménez



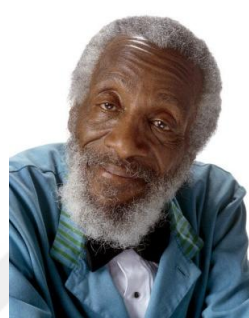
The Circuit



Lensey Namioka



They Don't Mean It!



**Richard Claxton
"Dick" Gregory**



Shame So What Are You, Anyway?



Lawrence Hill



Also remember that those writers are respectively Mexican-American, Chinese-American, African-American and Canadian but Canadian-American by parents. If you have trouble with remembering the content, topics, and themes of those short stories above, please do not hesitate to inform me and I will send you both the stories and designed questions which you had already answered.

(contact me: bcandirli@gmail.com)

In the following, you will see the interview questions based on the objectives of the study, both in Turkish and English. Hence, you have the option to answer in whichever language you prefer to be comfortable with. Please, read both English and Turkish versions before you start. No need to say but, you can write for any length since there is not any allocated space for each question. Also, it is of great importance of giving attention to word phrases written in **bold** and *italics* when you answer.

Thank you very much for your presence in the short story sessions, the whole cooperation and assistance with the present study ☺ It means a lot to us and the literature.

SEMI-STRUCTURED INTERVIEW QUESTIONS

PART I

Please give attention to word phrases written in **bold** and *italics* when you answer. Thank you.

1. What kind of effect (*if any*) did reading, analyzing and reflecting on abovementioned short stories have on your **motivation** (*intrinsic, extrinsic, self-efficacy to adjust*) and **attitudes** (*being curious or open*) related to the issue?

2. What kind of effect (*if any*) did reading, analyzing and reflecting on abovementioned short stories have on your **cognitive** (*understanding different cultural contexts and knowledge about/of societal and individual matters*) and **metacognitive** (*planning, awareness, and checking*) aspects and your skills of **interpretation, relativizing** and **discovery**?

3. What kind of effect (*if any*) did reading, analyzing and reflecting on abovementioned short stories have on your **behavioral** (*verbal and non-verbal behaviors*) aspects?

4. What kind of effect (*if any*) did reading, analyzing and reflecting on abovementioned short stories have on your **interactional** aspects (*specifically engagement, confidence, enjoyment, and attentiveness*)?

5. What kind of effect (*if any*) did reading, analyzing and reflecting on abovementioned short stories have on your **respect for cultural differences**?

PART II

Please give attention to word phrases written in **bold** and *italics* when you answer. Thank you.

1. What do you think about the role/s of abovementioned short stories in **bridging the gap** between your own culture and the target culture of English as a Foreign Language/Lingua Franca?

2. What is/are the **role/s** of abovementioned short stories in intercultural communication/competence according to you?

3. What do you think about the role/s of abovementioned short stories in **critical cultural awareness** of you as both a language learner and prospective English teachers?

4. Can you define **intercultural competence** in your own words? Also, what do you think about the **role/s** in that issue of an English language teacher?

5. What are the benefits/advantages/contributions and/or disadvantages/negative effects of this study, process and experience for you? Please explain.

YARI YAPILANDIRMIŞ GÖRÜŞME FORMU

BÖLÜM I

Lütfen cevaplarken **kalın** ve *italik* ile yazılı kelimelere dikkat ediniz. Teşekkürler.

1. Yukarıda bahsi geçen ve sizin okuyup, analiz edip, düşüncelerinizi yansıttığınız kısa öykülerin, bu hususa bağlı olarak **motivasyonunuzda** (iç güdümlü, dış güdümlü ve uyum için öz-yeterlik motivasyonları) ve **tutumlarınızda** (meraklı ya da açık görüşlü olmak gibi) ne tür bir etkisi (*olduysa*) oldu?

2. Yukarıda bahsi geçen ve sizin okuyup, analiz edip, düşüncelerinizi yansıttığınız kısa öykülerin, **bilişsel/kavramsal** (*farklı kültürel bağlamları anlamak ve toplumsal ve bireysel konularda bilgi gibi*), **üst bilişsel/bilişsel ötesi** (*planlama, farkındalık ve kontrol etme gibi*) yönlerinize ve **yorumlama, bağlantı/bağıntı kurma** ve **keşfetme** becerilerinize ne tür bir etkisi (*olduysa*) oldu?

3. Yukarıda bahsi geçen ve sizin okuyup, analiz edip, düşüncelerinizi yansıttığınız kısa öykülerin, **davranışsal** (*sözlü ve sözlü olmayan davranışlar gibi*) yönlerinize ne tür bir etkisi (*olduysa*) oldu?

4. Yukarıda bahsi geçen ve sizin okuyup, analiz edip, düşüncelerinizi yansıttığınız kısa öykülerin, **etkileşimsel** yönlerinize (*özellikle katılım, güven, haz ve nezaket gibi*) ne tür bir etkisi (*olduysa*) oldu?

5. Yukarıda bahsi geçen ve sizin okuyup, analiz edip, düşüncelerinizi yansıttığınız kısa öykülerin, **kültürel farklılıklara saygı** yönünüzde ne tür bir etkisi (*olduysa*) oldu?

BÖLÜM II

1. Yukarıda bahsi geçen kısa öykülerin, kendi kültürünüz ve Yabancı Dil/Ortak Dil olarak İngilizcenin hedef kültürü arasındaki **köprüyü oluşturma** hususundaki rolü/rolleri hakkında ne düşünüyorsunuz?

2. Yukarıda bahsi geçen kısa öykülerin, kültürler arası iletişim/yeti hususunda size göre **rolü/rolleri** sizce nedir/nelerdir?

3. Sizin hem dil öğrencisi hem de İngilizce öğretmeni adayı olarak **eleştirel kültürel farkındalık** bağlamındaki yukarıda bahsi geçen kısa öykülerin rolü/rolleri hakkında ne düşünüyorsunuz?

4. **Kültürler arası yeti** kavramını kendi sözcüklerinizle tanımlayabilir misiniz? Ayrıca bu konuda bir İngilizce öğretmenin **rolü/rolleri** hakkında ne düşünüyorsunuz?

5. Sizin için bu çalışmanın, sürecin ve deneyimin yararları/avantajları/katkıları ve/veya dezavantajları/negatif etkileri nelerdir? Lütfen açıklayınız.

CV

Personal Details

Name & Surname: Büşra ÇANDIRLI

E-mail: bcandirli@gmail.com

Educational Background

Degree	Institution	Year
Bachelor's	Middle East Technical University (METU) Faculty of Education Foreign Languages Education English Language Teaching	2015

Work Experience

Employment	Institution	Year
English Translator under Oath	Muğla Courthouse	2016 – still

Abroad Experience

Country	Objective	Year
Germany	Comenius Project	2007
Spain	Erasmus Program	2014
France	Leisure	2014
The Netherlands	Leisure	2014
Serbia	Conference	2018

Languages

Language	Level
German	B1 (CEFR)
Spanish	A2 (CEFR)

Publications

Conference Papers

1-) Çandırılı, B., & Üstünel, E. (2017). *An Exploration of “Bookworms” at a Preparatory School in Turkey: Perceptions of Efficient Reading, Self-efficacy and General Achievement*. 2nd International Contemporary Education Research Congress. Muğla Sıtkı Koçman University, Faculty of Education, 28 Sep-01 Oct 2017.

<http://www.cead2017.org>

2-) Çandırılı, B. & Üstünel, E. (2017). *Exploring Encouraging and Discouraging Factors of Participation in English Speaking Classes at a Preparatory School in Turkey*. 2nd International Contemporary Education Research Congress (28 Sep-01 Oct 2017), Conference Proceedings (Full Text) (25 Dec 2017) 405-414, Ankara, Turkey: Anı Yayıncılık.

<http://ceadder.org/site/wp-content/uploads/2018/01/2.->

[CEAD Tam Metin Bildiri Kitabı.pdf](#)

3-) Kömür, Ş., & Çandırılı, B. (2018). *Exploring the Relationship between the Use of Metacognitive Strategies and Successful Reflective Writing: Actual Practices of Pre-service English Teachers*. GlobELT 2018 Conference. Belgrade, Serbia, 10-13 May 2018. <http://www.globeltconference.com/index.html>

Taking Part in International Academic Events

- 2nd International Contemporary Education Research Congress, Muğla, Turkey (2017)