REPUBLIC OF TÜRKİYE
YILDIZ TECHNICAL UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
DEPARTMENT OF FOREIGN LANGUAGES EDUCATION
ENGLISH LANGUAGE TEACHING PROGRAM

MASTER'S THESIS

EXPLORING THE INTELLECTUAL HUMILITY AND INTERCULTURAL SENSITIVITY OF PRE-SERVICE EFL TEACHERS

CEMRE ATEŞÇİ
20708014

THESIS ADVISOR
Asst. Prof. Dr. Semin KAZAZOĞLU

2024

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CEMRE ATŞEÇİ tarafından hazırlanan “Exploring the Intellectual Humility and Intercultural Sensitivity of EFL Pre-Service Teachers” başlıklı çalışma, **06/02/2024** tarihinde yapılan savunma sınavı sonucunda oybirliği ile başarılı bulunmuş ve jürimiz tarafından Yabancı Diller Eğitimi Ana Bilim Dalı İngiliz Dili Eğitimi Programında **YÜKSEK LİSANS** tezi olarak kabul edilmiştir.

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ÖZ

İNGİLİZCE ÖĞRETMENLİĞİ ÖĞRENCİLERİNİN ENTELEKTÜEL TEVAZU VE KÜLTÜRLERARASI DUYARLILIKLARININ İNCELENMESİ

Kültürlerarası farklılıklarla ilgilenebilme becerisi, giderek küreselleşen çevremizde yabancı dil olarak İngilizce (EFL) öğrenen öğrencilerle ilgilenen eğitimciler için çok önemlidir. İnsan mutluluğunu teşvik eden özelliklere ve niteliklere vurgu yapan pozitif psikolojinin ilkelerini kullanan bu çalışma, farklı bakış açılarına açıklık ve kişinin sınırlılıklarını kabul etmeye hazır olmasıyla tanımlanan entelektüel tevazu ile etkili İngilizce öğretimi için kritik bir yetkinlik olan kültürlerarası duyarlılık arasındaki bağlantıyı araştırmaktadır. Metodoloji için karma bir yöntem yaklaşımı benimsenmiştir. Nicel veriler için, çeşitli kökenlerden 247 İngilizce öğretmen adayı kasıtlı bir örneklem prosedürü kullanılarak seçilmiştir. Katılımcılar, entelektüel tevazu ve kültürlerarası duyarlılıklarını değerlendiren Kapsamlı Entelektüel Tevazu Ölçeği ve Kültürlerarası Duyarlılık Ölçeği'ne dayalı iki anket doldurmuştur. Olası değişkenleri hesaba katmak için demografik veriler toplanmıştır. Nitel veriler için 42 öğrenci ile görüşülmüş ve beş açık uçlu soruya yanıt vermişlerdir. Bulgular, İngilizce öğretmen adaylarının entelektüel tevazu ve kültürlerarası duyarlılık düzeylerinin betimsel istatistiklere göre değiştiğini göstermiştir. Korelasyon çalışmasına göre, kültürlerarası duyarlılık ve entelektüel tevazu güçlü bir pozitif ilişkiye sahiptir. Sonuçlar, pozitif psikoloji ilkelerini izleyerek, daha yüksek düzeyde entelektüel tevazu gösteren İngilizce öğretmen adaylarının daha yüksek düzeyde kültürlerarası duyarlılığa sahip olma olasılıklarının daha yüksek olduğunu göstermektedir. Bu durum, proaktif psikolojik stratejiler yoluyla entelektüel tevazünün teşvik edilmesinin, yabancı dil olarak İngilizce öğretimi bağlamında eğitimcilerin kültürlerarası yeterliliklerini geliştirebileceğini göstermektedir. Öğretmen hazırlık kursları ve öğretim stratejileri için teorik ve pratik yansımalar incelenmiştir. Pozitif psikolojiye dayanan bu çalışma, entelektüel alçakgönüllülüğün geleceğin İngilizce öğretmenlerinde kültürlerarası duyarlılığın geliştirilmesinde oynadığı önemli rolü vurgulayarak kültürlerarası yeterlilik ve eğitim üzerine artan araştırma külliyatına katkıda bulunmaktadır. Bu yapılar arasındaki bağlantıyı kabul etmenin pedagojik sonuçları, müfredat tasarımı ve öğretmen hazırlığı konularında daha fazla araştırma yapılmasını gerektirmektedir.

Anahtar Kelimeler: entelektüel tevazu, kültürlerarası duyarlılık, İngilizce öğretmenliği öğrencileri, pozitif psikoloji

ABSTRACT

EXPLORING THE INTELLECTUAL HUMILITY AND INTERCULTURAL SENSITIVITY OF PRE-SERVICE EFL TEACHERS

The ability to handle intercultural exchanges is essential for educators who engage with students who are studying English as a foreign language (EFL) in our increasingly globalized environment. Utilizing positive psychology's tenets, which place an emphasis on traits and qualities that promote human happiness, this study investigates the link between intellectual humility, which is defined by openness to diverse points of view and a readiness to accept one's limitations, and intercultural sensitivity, a critical competency for effective EFL teaching. For the methodology, it was decided to take a mixed method approach. For the quantitative data, 247 pre-service EFL teachers from various origins were chosen using a deliberate sample procedure. Participants completed two surveys based on the Comprehensive Intellectual Humility Scale and the Intercultural Sensitivity Scale that evaluated their intellectual humility and cross-cultural sensitivity. To account for possible confounding variables, demographic data were gathered. For the qualitative data, 42 students then interviewed and answered five open-ended questions. The findings showed that the pre-service EFL teachers' levels of intellectual humility and intercultural sensitivity varied, according to descriptive statistics. Intercultural sensitivity and intellectual humility have a strong positive association, according to a correlation study. The results show that pre-service EFL teachers who demonstrate higher degrees of intellectual humility are more likely to have higher levels of intercultural sensitivity, following the principles of positive psychology. This suggests that encouraging intellectual humility through proactive psychological strategies may improve educators' intercultural proficiency in the context of teaching English as a foreign language. Theoretical and practical repercussions for teacher preparation courses and instructional strategies are examined. This study, based on positive psychology, adds to the increasing corpus of research on intercultural competence and education by emphasizing the crucial role that intellectual humility plays in developing intercultural sensitivity in future EFL teachers. The pedagogical ramifications of acknowledging the connection between these constructs call for more research in curriculum design and teacher preparation.

Keywords: intellectual humility, intercultural sensitivity, pre-service teachers, positive psychology

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Cemre ATEŞÇİ

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ABBREVIATIONS

CIHS	: Comprehensive Intellectual Humility Scale
EFL	: English as a Foreign Language
ELT	: English Language Teaching
FLE	: Foreign Language Enjoyment
FLCA	: Foreign Language Classroom Anxiety
IH	: Intellectual Humility
ISS	: Intercultural Sensitivity Scale
PP	: Positive Psychology
SLA	: Second Language Acquisition

1. INTRODUCTION

Every single day the boundaries among countries are blurring due to the use of the Internet. As people from various backgrounds get closer to each other, new areas of research are inevitably emerging. Intercultural sensitivity is one of the core concepts to discuss these contemporary relations in the field of education. Especially for learning the lingua franca today, it is highly studied within different approaches and with different skills. It is regarded as a positive quality to adopt and reflect in English learning and teaching environments. Likewise, intellectual humility is a relatively recent notion to study from an educational perspective. It is a subdomain of general humility, yet it has a special place in diverse fields of research ranging from philosophy to psychology, religion, and spirituality.

1.1. Background of the Study

The ability to communicate effectively across cultural boundaries is of utmost importance in today's interconnected world, particularly in language learning environments. The importance of intercultural sensitivity in ELT departments is growing, given the fact that these departments play a pivotal role in language teaching. At the same time, intellectual humility as a concept has attracted considerable interest due to its possible impact on fostering comprehension and effective communication in many contexts. Intercultural sensitivity refers to the ability to understand and appreciate different cultural norms, values, and behaviors. Intellectual humility, defined as an openness to other ideas, acceptance of one's own intellectual limits, and a readiness to engage in meaningful conversation, has major significance in educational settings. There is growing momentum in the discourse on education for this feature, which is supposed to enhance learning opportunities, build positive relationships, and overcome cultural differences. For example, in a college classroom, students from different cultural backgrounds can engage in discussions about various topics, such as politics or literature. Intellectual humility allows them to listen to and respect each other's perspectives, leading to a deeper understanding of different

cultures and fostering a more inclusive environment. This can also lead to the development of critical thinking skills as students challenge their own beliefs and consider alternative viewpoints.

Intercultural sensitivity is the capacity to negotiate and comprehend cultural differences in order to build tolerance, understanding, and successful communication among people from various origins. When cultural diversity is not inescapable, it becomes imperative to foster intercultural sensitivity in students, not only for language learning but also for promoting global citizenship and friendly communication. By developing intercultural sensitivity, students are able to gain a deeper understanding of different perspectives and worldviews, which in turn enhances their ability to communicate effectively in a globalized society. This skill is particularly important in educational contexts, as it allows students to engage in meaningful cross-cultural exchanges and promotes a more inclusive and tolerant learning environment.

In ELT departments, it is crucial for language teachers to possess intercultural sensitivity as they interact with students from diverse cultural backgrounds. Intellectual humility, on the other hand, involves recognizing the limits of one's own knowledge and being open to learning from others. By incorporating intellectual humility into language teaching, educators can create an inclusive and respectful learning environment that promotes effective communication and understanding among students of different cultural backgrounds.

Although intellectual humility and intercultural sensitivity are both promising on their own in educational settings, there is a significant gap in research about how they are related to ELT students. Only a few numbers of empirical research have looked at the possible connection between intercultural sensitivity and intellectual humility in the context of language teaching departments. This gap calls for a specific inquiry to clarify the possible relationships and consequences of these concepts for developing an inclusive and productive learning environment.

Examining the potential correlation between intercultural sensitivity and intellectual humility in English Language Teaching departments, this research endeavors to fill the aforementioned gap in the subject matter. To better prepare ELT students for effective communication and involvement in an ever-more-connected world, the study seeks to

add to the growing discussion on beneficial pedagogical techniques by investigating this link.

1.2. Purpose of the Study

By carefully looking into the connection between intellectual humility and intercultural sensitivity among ELT students, this study hopes to contribute to research on these ideas and suggest possible consequences for educational practices and policy. The project aims to give significant insights for educators, policymakers, and academics who are working to improve cross-cultural understanding and communication within language teaching contexts. The findings of this study could provide valuable guidance on how to foster intellectual humility and intercultural sensitivity in ELT students, which can ultimately enhance their ability to navigate diverse cultural settings. Additionally, understanding the relationship between these two constructs can contribute to the development of more inclusive and culturally responsive teaching approaches in language education. For instance, a comprehensive educational approach that focuses on enhancing language proficiency and fostering cultural appreciation could involve incorporating authentic multicultural texts and materials into the curriculum. By exposing students to literature, films, and artworks from different cultures, they can gain a deeper understanding of diverse perspectives and develop empathy towards others. Furthermore, in English Language Teaching departments, instructors can incorporate activities that promote intercultural sensitivity and intellectual humility. For instance, class discussions could encourage students to respectfully engage with diverse viewpoints and challenge their own assumptions.

1.3. Research Questions

The study aims to find the level of intellectual humility and intercultural sensitivity of pre-service EFL students and look for a relationship between these two constructs. In this respect, the present study seeks answers to the following questions:

1. To what extent are pre-service EFL teachers intellectually humble?
2. To what extent are pre-service EFL teachers sensitive to different cultures?

3. Do the intellectual humility and intercultural sensitivity of the pre-service EFL teachers differ according to some independent variables (gender, age, academic level in college, proficiency level of English)?
4. To what extent does the intercultural humility of pre-service English teachers affect their intercultural sensitivity?
5. Can the development of intellectual humility be seen as a predictor of improved intercultural sensitivity in EFL pre-service teachers?
6. What are the perspectives of pre-service English teachers about integrating other cultures into their learning process as well as their self-realization?

It is hypothesized that intercultural sensitivity and intellectual humility have a strong positive association. Pre-service EFL teachers who demonstrate higher degrees of intellectual humility are more likely to have higher levels of intercultural sensitivity. This might suggest that encouraging intellectual humility through proactive psychological strategies may improve educators' intercultural proficiency in the context of teaching English as a foreign language. Since intellectual humility is a new concept to the field of language learning and teaching, there isn't a study scrutinizing intercultural sensitivity and intellectual humility together in the literature.

1.4. Definition of Terms

Humility: Humility is a personal quality characterized by a lack of arrogance or false pride and an accurate self-awareness that acknowledges one's limitations, imperfections, and gaps in knowledge. It involves recognizing the value and contributions of others and maintaining a learning mindset open to new experiences and perspectives.

Intellectual Humility: Intellectual humility is the recognition and acceptance that one's knowledge and beliefs might be limited or flawed. It involves being open to new ideas, seeking evidence, and being willing to revise one's viewpoints when faced with compelling logic or factual information. Intellectual humility is considered a virtue in the context of critical thinking and learning.

Intercultural Sensitivity: Intercultural sensitivity is the ability to be aware of, understand, and appreciate cultural differences and similarities within, among, and

between groups. It is often described as a continuum, ranging from ethnocentrism (seeing one's own culture as central) to ethnorelativism (seeing all cultures as relative and valuing them equally), and involves reacting appropriately in intercultural situations to promote effective communication and relationships.

Positive Psychology: Positive psychology is a branch of psychology that focuses on the study of positive human functioning and flourishing, with the aim of discovering and promoting factors that allow individuals and communities to thrive. It explores aspects such as well-being, happiness, fulfillment, and character strengths, as opposed to a traditional focus on mental illness or psychological problems.

Pre-service Teacher: A pre-service teacher is an individual who is undergoing formal education or training in a teacher preparation program but has not yet become a fully certified or licensed teacher. Pre-service teachers typically engage in coursework and practicum experiences that equip them with the knowledge, skills, and competencies required for successful teaching careers. They are usually closely supervised and often complete student teaching experiences as a part of their training.

2. LITERATURE REVIEW

This section aims to present the related literature on intellectual humility and intercultural sensitivity, first by giving detailed information about the conceptual framework. Following that, theoretical underpinnings are introduced, including the field of positive psychology. Lastly, the related studies that were previously conducted are demonstrated.

2.1. Intellectual Humility

Intellectual humility has been attracting attention from diverse fields of research, leading to many different definitions. It has been studied within the fields of psychology, theology, philosophy, and most recently, education. Porter et al. (2022) present a review of the definitions and measures of intellectual humility (IH), acknowledging its importance as 'a remedy for political polarization, a tool for advancing scientific credibility, and a disposition that promotes learning' (p. 573). There is a wide variety of understandings of IH in the literature as pointed out by Ballantyne (2023). In order to provide a more comprehensive understanding of IH, he discusses multiple definitions under these three headings: attitude management, realistic self-assessment, and low self-concern. Upon a detailed categorization, he offers the following definitions for the literature:

- 'IH consists in proper attentiveness to, and owning of, one's intellectual limitations,' where 'owning . . . consists in a dispositional profile that includes cognitive, behavioral, motivational, and affective responses to an awareness of one's limitations' (Whitcomb et al., 2017, pp. 520, 518).
- IH is 'a willingness to recognize the limits of one's knowledge and appreciate others' intellectual strengths' (Porter & Schumann, 2018, p. 140).
- 'IH is a non-threatening awareness of one's intellectual fallibility . . . Such a non-threatening awareness of one's intellectual fallibility offers a healthy independence between one's intellect and ego, meaning that a person will not feel threatened by intellectual disagreements, will not be overconfident about his or her knowledge, will respect the viewpoints of others, and will be open to revising his or her viewpoints when warranted' (Krumrei-Mancuso, 2017, p. 14).

Furthermore, according to Barrett's article (2017) there are three definitions of intellectual humility. One of them refers to owning one's own limitations and acknowledging them truly. Another definition places more emphasis on the interpersonal aspect of intellectual humility, saying that it entails not caring about how one's intellect or intellectual output affects one's position in society. Intellectual humility is viewed as a virtue that stands between intellectual arrogance and intellectual diffidence in the third definition, which was put forth by Ian Church and his associates. It implies that intellectual humility has a tendency to appropriately assess whether specific viewpoints should be regarded as knowledge, not being overconfident nor holding beliefs too loosely when they should be firmly held. (p.2)

From a psychological point of view, it is needed to mention that since the introduction of positive psychology in 1999, there has been an urge to study humility (Seligman, 1999). The concept of humility has been examined from three interconnected perspectives: (1) the constituent elements of humility; (2) the typical thoughts, emotions, and actions of an individual who embodies humility; and (3) the practical applications of humility in one's daily life.

From a psychological standpoint, the article "The Role of Intellectual Humility in Openness, Belief Certainty, and Interpersonal Relations: A Psychological Perspective" examines the relationship between intellectual humility and openness, belief certainty, and interpersonal connections (Leary et al., 2017). The study addresses the value of intellectual humility in improving people's perceptions of both themselves and other people, as well as how it affects interactions with others. Moreover, the paper places a strong emphasis on the necessity for people to be aware of their intellectual limits and to be receptive to new ideas and viewpoints (Leary et al., 2017). The article's main points emphasize the value of intellectual humility in promoting constructive relationships and the growth of more robust belief systems.

The study (Leary et al., 2017) is based on a technique that has been applied in studies on people's sensitivity to the strength of arguments that persuade. It made use of a paradigm that is frequently used to research Petty and Cacioppo's (Petty & Cacioppo, 1986) elaboration likelihood model (ELM). Participants were shown arguments supporting a given position, either strong or weak, and their responses were recorded.

The three-year OARS Project, which focused on science and religion education in England, was the framework in which the study was carried out. Data from a sample of 42 students who had not yet received formal argumentation training were chosen for the paper. A card sorting exercise was employed in the study to encourage students' discussion regarding creationism and evolution (Leary et al., 2017).

In terms of data analysis, the article (Leary et al., 2017) states that several rounds of questioning and interpretation were conducted using a thematic analysis framework developed by Braun and Clarke (2006). Interview recordings were also used to rectify auto-generated transcripts. Limiting biased judgments and coding each interview separately in the order it was recorded were the main objectives (Leary et al., 2017). It is noteworthy that these excerpts offer merely a limited synopsis of the approaches employed in the texts.

Intellectual humility and the pursuit of knowledge as well as the appreciation of challenging thought processes are positively correlated (Moore & Healy, 2008). Individuals with high epistemic curiosity—defined as having a strong need to learn new things and fill in knowledge gaps—are also likely to have higher intellectual humility scores. Their intense innate need to learn and their uneasiness in the absence of knowledge are the sources of their curiosity. Additionally, because they find difficult or contradicting information exciting rather than frightening, people who love thinking and exerting themselves in cognitive activities—as determined by the demand for cognition—tend to score higher in intellectual humility (Leary et al., 2017). These results imply that intellectual humility is fostered by a desire for knowledge and a love of challenging thought processes, which in turn encourages openness to diverse viewpoints and awareness of one's own knowledge limitations. Individuals who actively pursue knowledge and participate in cognitive activities are more inclined to accept the possibility that their opinions could be incorrect and to be driven to continuously pursue more thorough comprehension and accurate viewpoints (Leary et al., 2017).

There is a negative correlation between intellectual humility and intolerance of ambiguity. It might be difficult for those who detest ambiguity to suspend disbelief and acknowledge that their views can be false, which can impede the growth of intellectual humility. Conversely, those with high levels of intellectual humility are typically more accepting of uncertainty and ready to admit when their beliefs are

incomplete (Leary et al., 2017). This implies that intellectual humility—which acknowledges the fallibility of one's beliefs—may be irreconcilable with a need for certainty and an intolerance of ambiguity (Leary et al., 2017).

Another article titled as “The Psychological Roots of Intellectual Humility: The Role of Intelligence and Cognitive Flexibility” examines the psychological origins of intellectual humility and delves into the cognitive processes that support it (Zmigrod et al., 2019). Amidst a time characterized by extreme divisions and the spread of false information, it is essential to grasp the concept of intellectual humility in order to foster the use of factual evidence in decision making and to facilitate constructive conversations regarding contentious matters. The research defines intellectual humility as the acknowledgment of one's shortcomings and prejudices and investigates its connections to other personality traits such as openness and pro-sociality (Zmigrod et al., 2019). The article also aims to gain insights into the psychological foundations of intellectual humility by analyzing the correlation between cognitive flexibility, cognitive ability, and intellectual humility. The results of this study can assist in developing strategies to encourage intellectual humility and protect against misinformation, thereby promoting more tolerant and productive conversations about controversial subjects.

The cognitive mechanisms of cognitive flexibility and intelligence are the psychological foundations of intellectual humility (De keersmaecker et al., 2017). Intellectual humility refers to the acknowledgement of one's limits and biases when making decisions based on information, and cognitive flexibility, the capacity to alter viewpoints and adjust to novel information, is essential in promoting intellectual humility (Zmigrod et al., 2019). It enables individuals to contemplate alternate concepts and be receptive to modifying their convictions in the light of fresh data. Intellect and cognitive capacity are additional factors that contribute to intellectual humility since those with greater cognitive capacities are more inclined to modify their views and be open to changing their attitudes.

Through comprehension of these cognitive characteristics, researchers can discern individuals who are more receptive to modifying their attitudes and beliefs regarding novel information. Individuals who possess greater cognitive flexibility are likely to be more amenable to interventions that prioritize adaptable thinking and a willingness to consider other ideas (Zmigrod et al., 2019). Moreover, those possessing greater

cognitive capacity are likely to demonstrate a greater propensity to modify their beliefs in response to empirical information.

By measuring these cognitive qualities, researchers are able to identify individuals who are more inclined to employ critical thinking and analytical processing while assessing material (Zmigrod et al., 2019). This knowledge can be utilized to guide the development of inoculation interventions, enabling the implementation of focused strategies that are customized for individuals with distinct cognitive profiles. Additional investigation is required to examine the correlation between cognitive flexibility, cognitive capacity, and intellectual humility in order to gain a deeper comprehension of the fundamental processes and enhance therapies. By integrating the interventionist and individual differences viewpoints, researchers might acquire valuable insights on how to efficiently foster intellectual humility and mitigate the impact of misinformation in a polarized society (Zmigrod et al., 2019).

There is a connection between political and social attitudes and some behaviors associated with intellectual humility, such as dogmatism and prejudice. Studies in the fields of social and political psychology have demonstrated that there is a negative correlation between intellectual humility and traits such as dogmatism, belief superiority, hostile attitudes towards religious out-groups, and a propensity to avoid encountering alternative political ideas (Zmigrod et al., 2019). The results indicate that those with lower levels of intellectual humility are more prone to maintaining inflexible, dogmatic, and biased convictions, whereas those with higher levels of intellectual humility tend to exhibit greater openness, tolerance, and willingness to entertain opposing perspectives.

2.1.1. Benefits of Intellectual Humility

Several scholars have made assumptions about the possible advantages of intellectual humility (IH) and general humility. Following two statements are a case in point: ‘IH presumably holds unique potential to promote human thriving through tolerance of [others’] ideas, collaboration, and civil discourse’ (Krumrei-Mancuso & Rouse, 2016, p. 209) and ‘one naturally expects that intellectually humble people would promote the epistemic flourishing of their collaborators (perhaps even at an epistemic cost to themselves) in problem-solving social contexts’ (Alfano et al., 2017, p. 25). They propose that intellectual humility may foster open-mindedness, cooperation, and

respectful dialogue, while also benefiting the overall knowledge and problem-solving abilities of a group. These potential advantages highlight the importance of further exploring and understanding the role of humility in promoting empathy and thriving in various social contexts.

In a similar vein, Ballantyne (2023) divides the possible benefits that researchers have found so far into three main groups: (1) better personal well-being, (2) greater prosociality, and (3) better inquiry and learning for both individuals and groups.

Furthermore, scholars have established a connection between general humility and personal well-being. Nadelhoffer et al. (2017), remark that general humility is associated with characteristics such as gentleness, empathy, and appreciation. This suggests that humility may be able to predict happiness or fulfillment. In their study, Davis et al. (2013), also found that individuals who exhibited a high level of the trait of humility reported having better interpersonal relationships, as well as higher levels of patience and empathy.

Davis et al. (2023), make a connection between the notion of intellectual humility and individual growth and learning. They assert that recognizing the limitations of one's own knowledge and remaining receptive to learning from others define intellectual humility. It is the acknowledgment that one's own beliefs and points of view might be defective or insufficient, and that it is worthwhile to seek out and contemplate alternative perspectives. Moreover, they highlight by being receptive to new ideas and perspectives, intellectual humility facilitates the expansion of one's knowledge and comprehension. Engaging in critical thinking and overcoming cognitive biases are beneficial processes that facilitate the development of profound insights and a more precise comprehension of the world. Intellectual humility promotes the cultivation of intellectual curiosity, a questioning of one's own presumptions, and the active pursuit of novel experiences and information as means for broadening one's knowledge. Given that, it could be put forward that there might be a possible connection between being intellectually humble and cross-culturally sensitive.

In the framework of science and religious education, Godfrey and Erduran (2023) address the connection between argumentation and intellectual humility. The article adopts the three components of Toulmin's reasoning framework (2023): a claim, supporting evidence, and a warrant. Godfrey and Erduran (2023) analyzes in the study

to what extent students debate, especially when it comes to contentious issues. Students had to provide justification for where they placed evidence cards in relation to various statements in a card placement exercise that was part of the study. Thematic analysis was used to analyze the data, and the results indicate that many students make claims based only on their own personal ideas or upbringing, without offering supporting evidence. The prospect of converting the findings into a more broadly applicable tool for more research is raised in the conclusion of the text.

The methodology of the article (Godfrey & Erduran, 2023) combines a theoretical synthesis of studies on religious education and argumentation. 42 students without any prior formal argumentation training make up the sample for the empirical investigation. The information comes from the spoken words of the students and their answers to a creationist/evolutionary card sorting exercise. The data is analyzed using a theme analysis framework developed by Braun and Clarke. This framework entails repeatedly questioning the conclusions that are obtained from the data in an iterative fashion (Braun & Clarke, 2006). Limiting biased judgments and establishing thematic links between interviews are the goals of the researchers. The purpose is to investigate the function of intellectual humility in the process of understanding how students interact with argumentation in relation to warrants of arguments.

For a number of reasons, it is critical for an intellectually modest person to precisely monitor the positive epistemic state of their beliefs and acknowledge their limitations. First of all, precisely monitoring positive epistemic state guarantees that beliefs are grounded on evidence rather than conjecture or prejudice (Godfrey & Erduran, 2023). Intellectually humble people can avoid overestimating or underestimating the epistemic support for their beliefs by continuously assessing the quality of their arguments and statements (Godfrey & Erduran, 2023). Their self-awareness aids in their avoidance of dogmatism and fosters a more sophisticated comprehension of the complexities of truth and knowledge.

Intellectual humility also requires the ability to acknowledge the limitations of one's convictions. Understanding that a claim may only be partially supported by the evidence or that it may only be true in some circumstances is necessary for this (Godfrey & Erduran, 2023). Intellectually modest people are willing to consider fresh information and viewpoints that can clarify or contradict their preconceived notions since they are aware of the limitations of their views (Godfrey & Erduran, 2023). They

are open to reassessing and changing their opinions in the light of new information, which fosters intellectual development.

A dialogic and collective approach to thinking is also promoted by measuring good epistemic state (Godfrey & Erduran, 2023). Intellectually humble people are able to find out different points of view and spot holes in their own logic by clearly stating their opinions and having discussions with others (Roberts & Wood, 2003). By acknowledging that knowledge is a collaborative effort, this encourages intellectual humility and a deeper comprehension of the subject matter.

Intellectual humility is especially crucial when discussing science and religion in the educational context. People can have a more sophisticated grasp of scientific knowledge when they are aware of both the strengths and limits of scientific ideas (Bender-Szymanski, 2013). Similar to this, monitoring positive epistemic status in religious education might assist people in engaging with religious ideas critically, assessing their epistemic support, and avoiding accepting them at face value (Godfrey & Erduran, 2023). Through fostering intellectual humility in these areas, students can acquire a more comprehensive and analytical mindset when it comes to comprehending intricate matters.

To ensure that their beliefs are in line with the evidence, to encourage openness to new information, to facilitate communication and mutual understanding, and to develop a critical and nuanced approach to knowledge and truth, an intellectually humble person should, in summary, accurately track the positive epistemic status of their beliefs and be aware of their limitations (Erduran & Kaya, 2019). Active interaction with opposing ideas and points of view helps to develop an understanding of intellectual humility that is other-oriented, acknowledges the diversity of solutions, and assesses assertions in accordance with the norms and procedures of a community or domain (Godfrey & Erduran, 2023).

Godfrey and Erduran (2023) discovered that, regardless of whether the assertion was justified or not, students' warrants were frequently repeats of their ideas and claims. Rather than offering proof and arguments for their opinions, students instead depended on their religious background or belief systems to defend them. This suggests a possible ignorance of the epistemological procedures involved in belief formation as well as the function of evidence in science instruction.

The majority of pupils were unaware that additional research or information was required to evaluate the truth or falsity of assertions. They made statements about their ideas without considering the need for greater information or appreciating the value of intellectual humility in the pursuit of better knowledge. This lack of awareness suggests that students may need to improve their comprehension of the situations in which assertions call for additional data and investigation (Godfrey & Erduran, 2023). Overall, the study discovered that students frequently use their beliefs and the repetition of statements to support their opinions rather than supporting data (Godfrey & Erduran, 2023). They also frequently fail to acknowledge the need for more data and the limitations of their assertions. These results point to the need for improved knowledge of intellectual humility and argumentation in science and religion education.

The study's (Godfrey & Erduran, 2023) empirical methodology and emphasis on the connection between argumentation and intellectual humility in the context of science and religion education are among its strong points. The article provides a thorough explanation of the methodology and data sources, which improves the research process's transparency and reproducibility.

In a similar vein, Li (2016), presents the cultural variations of humility in her article named *Humility in Learning: A Confucian Perspective.* She believes that humility in learning holds a great significance, and it is an essential virtue for moral self-cultivation and constant self-improvement. In other words, humility offers the understanding that there is always more to learn, and that self is an incomplete project to be constantly worked on. It is about more than just learning information or being open-minded; it is also about removing barriers to self-cultivation and personal development. She doesn’t propose any research in the article yet makes a comparison between the western perspective of humility and Confucian perspective of humility in learning.

Wong and Wong (2021) discuss that receptivity to input is positively impacted by intellectual humility. The article states that people who are intellectually modest are open to changing their minds in reaction to opposing information and are willing to be corrected (Wong & Wong, 2021). They typically view criticism as constructive, consider it objectively, and behave in a way that advances their performance in response to the criticism (Wong & Wong, 2021). Their metacognitive component,

which is necessary for attempts to build self-regulation, makes them more receptive to feedback. Moreover, intellectually modest people are teachable and use self-control behaviors like self-evaluation and goal setting for personal development. They actively respond to criticism and take positive action to better themselves in the light of the criticisms made. Their academic achievement is also influenced by their participation and openness to criticism. Briefly, intellectual humility fosters an open-minded and non-defensive mindset, metacognitive awareness, and active engagement with criticism, all of which increase a person's receptivity to feedback.

The study indicates that there is a relationship between academic success and intellectual humility that is related to self-regulation (Wong & Wong, 2021). According to the authors, learners who are intellectually modest can study on their own, are driven to seek out information, and desire knowledge for reasons other than receiving approval from others (Wong & Wong, 2021). This is consistent with the idea that academic success is influenced by self-regulated learning, which is made possible by intrinsic motivating variables. It is also suggested that intellectually modest learners can more easily and adaptably accept learning methodologies, which improves academic success. Thus, improving the relationship between intellectual humility and academic success requires self-regulation.

Academic performance benefits from motivation, particularly from self-efficacy. Internal drive for success is a strong predictor of higher grades, according to research, and this relationship applies to both Western and non-Western learners (Wong & Wong, 2021). Higher self-efficacy scores were associated with better subject grades in a Singaporean study, suggesting that motivation plays a role in academic accomplishment through efficient self-regulation (Liu et al., 2014). Furthermore, intrinsic motivation is favorably predicted by intellectual humility, which is connected to efficient regulation and self-regulated learning. Beyond the three months of the study, academic performance has been demonstrated to be positively correlated with intrinsic motivation, which is characterized by a deep approach to learning (Liu et al., 2014). It should be highlighted that the impact of motivational orientations on academic performance might be influenced by perceived task complexity, since intrinsic motivation only strongly predicts higher GPAs when the course materials are viewed as demanding (Liu et al., 2014). Overall, self-efficacy and intrinsic motivation are critical elements that influence academic achievement.

The research indicates that while there is no correlation between intellectual humility and performance objectives, there is a positive association between intellectual humility and mastery goals (Wong & Wong, 2021). Students who are intellectually modest are more likely to be motivated to learn for the sake of understanding and acquiring knowledge than to study merely for the purposes of getting a good mark or performing better than their peers (Davis et al., 2011). Deeper learning is encouraged by the increased intrinsic drive and reflective thinking exhibited by these students.

According to this research, an individual's capacity to manage their emotions and interact with feedback is impacted by intellectual humility in a number of ways. First of all, those who are intellectually modest are open to changing their minds in the light of opposing information and have a non-defensive attitude (Wong & Wong, 2021). Their perception of feedback as objective and constructive is shaped by their openness and lack of defensiveness. This indicates that those who possess intellectual humility are more open to criticism, processing it without feeling frightened and taking appropriate action. Furthermore, efficient emotional management is linked to intellectual humility. Intellectually modest people have a healthy sense of self-worth and are less prone to be intimidated by or contemptuous of criticism. When they get criticism, they respond to it more flexibly, embracing it and using it to their advantage. Emotional stability, which allows pupils to think, reflect, and analyze without being unduly emotionally aroused, is a hallmark of intellectual humility (Wong & Wong, 2021).

Intellectual humility improves one's ability to control their emotions by encouraging a non-defensive mindset and an open mind toward criticism, as well as by encouraging emotional stability and flexible reactions to constructive criticism (Jarvinen & Paulus, 2017). As a result, people are more equipped to interact with criticism and apply it to their own development.

Wong and Wong (2021) investigate the impact of intellectual humility on post-secondary students' academic performance, with a particular focus on the roles of learning motivation and feedback receptivity. Two time points were used to collect data for the study: in early March (Timepoint 1), participants completed a survey that gathered demographic data, cumulative GPA (cGPA), and responses on a variety of scales. Participants were sent a customized survey link to report their semester GPA in late June (Timepoint 2). In order to accommodate participants with different levels

of English ability, the study used a bilingual survey including both English and Chinese items. Although the original model did not fit the data, adjustment indices indicated relationships between conscientiousness and cGPA, receptivity to feedback, intellectual humility, and intrinsic motivation, as well as between cGPA and receptivity of feedback. The updated model contained these pathways, which made sense conceptually (Wong & Wong, 2021).

It is possible that the measures employed to gauge intrinsic motivation and feedback receptivity were not sensitive enough to identify certain situations in which intellectual humility affected academic achievement. According to the study, additional course-specific scales are necessary in order to measure these influences more accurately.

Future research on intellectual humility and its function in education in various cultural contexts is advised by the study, with a focus on contrasting the conceptions and expressions of intellectual humility in non-Western populations (Wong & Wong, 2021). In order to rule out general humility as a potential explanation for the effects of intellectual humility on learning, it also recommends incorporating an assessment tool for general humility.

2.1.2. Obstacles to the Cultivation of Intellectual Humility

The article, entitled "'Knowledge is Power': Barriers to Intellectual Humility in the Classroom," examines the influence of the Enlightenment concept that offers "Knowledge is power" within the framework of modern education (Watson, 2020). The author contends that this concept, which has acquired the status of an aphorism and a marketing technique in the 21st century, poses obstacles to the cultivation of intellectual humility among students (Watson, 2020). The ubiquitous nature of an education system that prioritizes producing accurate answers as a measure of success perpetuates the notion that possessing information equates to having power. The study also analyzes several facets of this education system that prioritizes providing answers, encompassing assessment techniques, instructional practices, and educational theory (Watson, 2020). It emphasizes the discrepancy between the main focus of assessments, which is evaluating students' question-answering skills, and the common practice of teachers asking questions in the classroom. The dominant education theory also highlights the utilization of questions as an educational instrument. Furthermore, the author proposes that adopting a question-oriented education system could eliminate

the obstacles to intellectual humility (Watson, 2020). This entails fostering pupils' inclination to generate their own inquiries and reducing the focus on rote memorization of accurate responses. The statement asserts that the concept from the Enlightenment period, which states that “Knowledge is power”, still influences modern culture and education. Moreover, it emphasizes the necessity for additional study on education that focuses on questioning and inquiry.

In an education system that prioritizes producing right answers and equates knowledge with power and success, intellectual humility often encounters obstacles. Students are predominantly evaluated based on their aptitude to respond to inquiries, and educators regularly pose questions in the classroom. This emphasis on providing answers perpetuates the notion that knowledge is synonymous with power and prevents pupils from posing their own inquiries (Watson, 2020). Implementing a question-oriented education system can effectively eliminate these obstacles and foster the development of intellectual humility. By prioritizing the promotion of student inquiry and self-awareness of their own limits, students are given the chance to cultivate and enhance their intellectual humility (Watson, 2020).

Intellectual humility is crucial as it fosters a mindset oriented towards personal development, a readiness to acquire knowledge, and receptiveness to a wide range of viewpoints. It enables individuals to acknowledge the boundaries of their knowledge and be open to novel ideas and information. Cultivating intellectual humility not only improves one's own intellectual traits but also makes a valuable contribution.

In addition, Mcelroy-Heltzel et al. (2022), touch upon an important point while discussing intellectual humility. They examine the concept of intellectual servility as opposed to intellectual humility. While intellectual humility is a virtue, intellectual servility is regarded as a vice just like intellectual arrogance. To make it more clear, intellectual humility relates to acquiring knowledge and recognizing one’s own strengths and weaknesses whereas intellectual servility entails underestimating one’s intellectual strengths and overestimating one’s intellectual limitations. In the article is acknowledged that in educational contexts fostering intellectual humility while abstaining intellectual servility is crucial to enhance learning outcomes. Through intellectual humility, students can accurately assess their strengths and weaknesses. It encourages them to avoid overestimating their abilities and helps them become more self-aware. This self-awareness enables students to identify areas where they excel and

recognize their own strengths. Additionally, intellectual humility is positively related to openness, conscientiousness, and adaptive perfectionism. These personality factors contribute to a more accurate self-assessment and enhance the ability to recognize one's strengths.

On the other hand, intellectual servility, which involves under-owning one's strengths and over-owning limitations, hinders students' ability to recognize their own strengths and weaknesses. Individuals with high degrees of intellectual servility tend to dismiss their strengths or attribute their successes to others, while excessively focusing on their limitations. This distorted view can make it challenging for them to accurately assess their abilities and recognize their strengths.

2.1.3. Positive Influence of IH on Foreign Language Education

Moskowitz and Dewaele (2020) examines the impact of intellectual humility (IH) on the process of learning a foreign language (FL), particularly its potential connections to the enjoyment of learning a FL (FLE) and the anxiety experienced in the FL classroom (FLCA). A hybrid methodology was utilized, involving the distribution of a survey to 163 adult individuals who were native Spanish speakers and were enrolled in English as a Foreign Language (EFL) course during the period of research. Additionally, open-ended questions were employed to gather qualitative data. The results demonstrated a multifaceted and intricate association between intellectual humility (IH) and FLE/FLCA. Specifically, certain aspects of IH were found to have a negative impact on FLE, whereas IH had both positive and negative effects on FLCA. This study is a valuable contribution to the growing subject of positive psychology in foreign language learning. It emphasizes the significance of psychological elements in comprehending emotions in the classroom. The study provides a comprehensive analysis of IH, encompassing its diverse definitions and attributes, as well as an examination of FLE and FLCA, elucidating their intricate interconnection and the significance of the teacher-student dynamics. In summary, the article highlights the need of multidisciplinary collaboration and the integration of factors from related disciplines in research on foreign language learning.

The correlation between intellectual humility (IH), FLE and foreign language classroom anxiety (FLCA) is intricate and varied. Several categories of intellectual humility (IH) exhibit a negative correlation with FLE, suggesting that those who do

not display excessive confidence in their thoughts and talents may have a reduced level of satisfaction in the foreign language classroom. Conversely, intellectual humility (IH) has both positive and negative associations with Foreign Language Classroom Anxiety (FLCA), indicating that individuals with a particular amount of IH may experience both decreased and increased levels of anxiety in the FL classroom. The empirical evidence, both in terms of quantitative and qualitative data, indicates that possessing confidence, independence of intellect, and ego are crucial variables in managing FLCA (Foreign Language Classroom Anxiety) and enhancing FLE (Foreign Language Enjoyment).

The classroom can be greatly influenced by intellectual humility (IH) and its impact can be seen in both FLE and FLCA. However, this impact is complex and intricate. One potential positive impact of IH on FLE is the promotion of open-mindedness and the appreciation of humor and spontaneity in the classroom. Additionally, IH may also foster prosocial thinking and a sense of togetherness and social bonding (Moskowitz & Dewaele, 2020). Conversely, IH can have a detrimental impact on FLE by causing a decrease in intellectual overconfidence and a more accurate evaluation of one's own language skills. This may lead to acknowledging linguistic weaknesses and limitations (Moskowitz & Dewaele, 2020). In addition, it is possible that IH can serve as a reliable indicator of fear FLCA by amplifying worries about social standing and approval from peers. This relationship has been supported by earlier studies, which have identified social status and peer acceptance as influential factors in predicting FLCA. Nevertheless, IH can also alleviate FLCA by fostering autonomy of intellect and ego, diminishing susceptibility to external viewpoints, and reducing anxiety associated with using the foreign language (Moskowitz & Dewaele, 2020). In general, IH's impact on FLE and FLCA is sophisticated and subtle, encompassing both beneficial and unfavorable consequences on learner emotions.

Intellectual humility (IH) is associated with the qualities of being receptive to new ideas, accepting of different perspectives, understanding, and sharing the feelings of others, and selflessly helping others. Open-mindedness has been linked to it in different settings (Moskowitz & Dewaele, 2020). In addition, IH is linked to pro-social cognitive processes, such as tolerance. Empathy and benevolence have been associated with it, potentially enhancing a feeling of cohesion and social connection in the foreign language classroom (Moskowitz & Dewaele, 2020).

Given that, regarding the impact of these elements on Foreign Language Enjoyment (FLE) and Foreign Language Classroom Anxiety (FLCA) in the foreign language classroom, IH exhibits intricate connections with both emotional states (Moskowitz & Dewaele, 2020). Certain areas of IH have an adverse effect on FLE while IH can have both positive and negative associations with FLCA. For instance, intellectual humility could result in an increased tendency to value humor and spontaneity in the Foreign Language classroom, which could potentially enhance FLE (Moskowitz & Dewaele, 2020). Conversely, IH could also be associated with anxiety and the fear of being humiliated for people who view making mistakes as a danger to their self-identity (Moskowitz & Dewaele, 2020).

This study (Moskowitz & Dewaele, 2020) is significant for a number of reasons. Firstly, it examines the significance of intellectual humility (IH) in the process of acquiring foreign language (FL) skills. This is noteworthy because the study on IH is still in its early stages and growing, and its influence on foreign language learning has not been thoroughly examined. Furthermore, the research used a mixed methodology, integrating a survey and open-ended questions, to collect data that encompasses both quantitative and qualitative aspects. This method offers a more thorough and subtle comprehension of the correlation between IH, FLE and FLCA. This study also makes a valuable contribution to the developing subject of positive psychology in foreign language learning. The study emphasizes the significance of psychological aspects, specifically intrinsic motivation, in shaping emotions in the classroom. It underscores the relevance of these factors in comprehending foreign language acquisition processes. Moreover, the study highlights the need of interdisciplinary collaboration in research on foreign language learning. It implies that by including variables from related fields like psychology, we might enhance our comprehension of foreign language learning and get useful insights into the relationship between teachers and students. Overall, this article is important as it enhances the understanding of the impact of IH on FL learning, underscores the importance of psychological elements in classroom emotions, and promotes multidisciplinary cooperation in FL learning research.

2.1.4. Cultural Humility

In order to make a relation between intellectual humility and intercultural elements, there are not any articles to examine. Nevertheless, the following article discusses when humility is embraced, it affects to accept cultural differences and various worldviews of patients.

Alsharif (2012) discusses that a flexible and dynamic curriculum designed with inter-professional education in mind is crucial for the implementation of interprofessional education at the college and school level since it can offer shared experiences and highlight common competencies among various healthcare disciplines. Students enrolled in such a program are challenged with real-world scenarios that may involve turf issues both inside and outside of their field, and they are also exposed to the core educational outcomes of other healthcare professions (Onyoni & Ives, 2007). Students can have a better awareness of the responsibilities and contributions of different healthcare professionals by integrating inter-professional education into the curriculum. This promotes collaborative teamwork and dismantles professional silos (Alsharif, 2012).

A dynamic and adaptable curriculum also gives pupils the chance to grow in their awareness of and humility toward other cultures. To help students understand the requirements of varied patient populations as well as the distinctive cultures, values, roles, and responsibilities of other health professions, it may include a course on cultural competency (Tervalon & Murray-García, 1998). Students are more equipped to accept and optimize the care they deliver to patients from diverse backgrounds when they embrace individual differences and cultural diversity (Alsharif, 2012). Including cultural humility in the curriculum helps students become more self-aware and reflective. It also helps them recognize how their own beliefs and worldviews differ from those of their patients (Alsharif, 2012).

Briefly, a dynamic and adaptable curriculum created especially for inter-professional education is essential to the successful implementation of inter-professional education in colleges and schools. By fostering collaboration, highlighting common competencies, encouraging shared experiences, and promoting cultural competency, it helps healthcare professionals become better practitioners who can benefit from and contribute to the greater healthcare team (Alsharif, 2012).

By highlighting the significance of cultural humility and self-reflection, a curriculum course on cultural competency can help students become more aware of the needs of vulnerable patients and other members of the healthcare team (Alsharif, 2012). Future healthcare practitioners are encouraged to acquire self-awareness and reflection in order to understand their own prejudices and worldviews as compared to those of their patients. Cultural humility is defined as a lifetime practice of self-reflection and self-critique (Alsharif, 2012). Students can work to appreciate differences and provide the best possible care for patients through this process. Furthermore, by including cultural competency training into the curriculum, other health professions' distinct cultures, beliefs, roles, and responsibilities can also be introduced to students in addition to the core skills (Alsharif, 2012). Instead of adopting an arrogant or entitled mindset toward teamwork and collaboration, students should learn about the contributions made by other healthcare professionals (Alsharif, 2012).

Including a course on cultural competency in the curriculum gives students the means to develop empathy for the needs of patients who are vulnerable and other healthcare team members through self-reflection, cultural humility, exposure to the core competencies of other professions, and faculty member narratives (*Core Competencies for Interprofessional Collaborative Practice: 2016 Update*, 2016) Students who get this instruction are better able to collaborate with other members of the healthcare team and provide patients with treatment that is more kind and accountable (Alsharif, 2012).

There are a number of reasons why cultural humility has not received more attention in the education and training of healthcare professionals, such as pharmacists. Lack of emphasis on the value of inter-professional practice and acknowledgement of the contributions of other healthcare professionals could be one factor. The importance of cooperation and cross-disciplinary knowledge may be overshadowed by this autonomy-focused approach (Alsharif, 2012). Another factor could be the emphasis on cultural competence rather than cultural humility as a fundamental ability in healthcare education. While cultural humility stresses a lifetime process of self-reflection and self-awareness, cultural competence concentrates on learning about various cultures (Alsharif, 2012).

Overall, teaching cultural humility to healthcare professionals—including pharmacists—can be accomplished through the integration of cultural competency training, the inclusion of inter-professional education in the curriculum, and the

encouragement of self-reflection and self-awareness. Healthcare students can become better practitioners and add to the wider healthcare team by embarking on a lifelong journey of self-awareness and reflection (*Core Competencies for Interprofessional Collaborative Practice: 2016 Update*, 2016).

By adopting interprofessional education and exercising cultural humility, healthcare workers can build a bridge between the necessary autonomy of health sciences experts and the necessity to collaborate across disciplines in an interdependent manner. Developing shared experiences and curricula that expose students to the fundamental learning objectives of other healthcare professions is known as interprofessional education (Alsharif, 2012). Incorporating cultural competency training and being attentive to the needs of all patients, particularly the most vulnerable, are part of this (Alsharif, 2012). Furthermore, by cultivating self-awareness and reflection to recognize their own prejudices and worldviews in comparison to their patients, healthcare workers can foster cultural humility, which is a lifetime process of self-reflection and self-critique (Alsharif, 2012). The distinct cultures, beliefs, roles, and duties of different health professions must be acknowledged and respected in order to achieve this. By highlighting the values and behaviors of healthcare students and future providers, such as taking ownership of their actions, admitting faults and growing from them, seeking out new information, and appreciating the opinions of others, healthcare professionals can play a significant role in serving as role models for cultural humility (Alsharif, 2012). Healthcare practitioners can build a bridge between interdependent cross-disciplinary collaboration and autonomy by implementing these strategies into their education and practice.

The study's primary conclusions state that fostering cultural humility in students is crucial to preparing them for careers in healthcare (Alsharif, 2012). It entails cultivating and practicing self-awareness and reflection in connection to patients. It is a lifetime practice of self-reflection and self-critique. Healthcare practitioners will be better prepared to handle the difficulties of interprofessional practice by implementing cultural competency training and giving students the opportunity to reflect on their actions and interactions with other healthcare professionals. Besides, the research highlights the significance of incorporating cultural humility into the curriculum and providing learners with this role model to initiate a lifelong process of self-reflection and self-awareness.

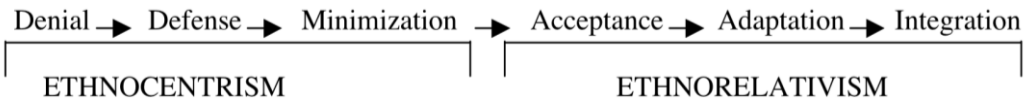
2.2. Intercultural Sensitivity

In today's interconnected world, the ability to communicate across cultures stands as a pivotal skill, and the learning of English as a foreign language (EFL) serves as a gateway to cross-cultural interactions. By learning English as a foreign language, individuals can not only expand their own cultural horizons but also engage with people from different backgrounds and experiences. This promotes understanding, empathy, and the exchange of ideas on a global scale. Additionally, the acquisition of EFL skills can offer opportunities for personal and professional growth, as it enhances one's ability to navigate international settings and collaborate with diverse teams. The field of English language education has come to recognize the importance of intercultural sensitivity, which can be defined as a profound awareness and appreciation of the various cultural perspectives that exist. Including intercultural sensitivity in EFL teaching not only improves language skills but also helps students understand cultural differences better. This creates global citizens who are able to interact with others in a way that is respectful and effective in a world that is becoming more and more diverse. According to Ya-Chen Su (2018), in order to thrive as communicators in a diverse society, people must learn to be interested in cultures other than their own, overcome ethnocentrism, and cultivate intercultural competence and sensitivity (p. 217).

Despite its significance in the field of intercultural studies, the definition of intercultural sensitivity has been subject to confusion and overlap with that of intercultural awareness and intercultural adroitness. This has resulted in challenges in its measurement due to the interdependence of these concepts (Chen and Starosta 1996, 2000). All three of these concepts—awareness, sensitivity, and adroitness/competency—are encapsulated in the idea of intercultural communication competence. Intercultural awareness (cognitive) refers to the understanding of cultural contentions that affect how we think and behave, the foundation of intercultural sensitivity (affective), which in turn leads to intercultural competence (behavior) (Chen and Starosta 1996). In contrast to the behavioral aspect of intercultural competence, which refers to the capability of accomplishing tasks and achieving communication objectives in intercultural interactions, intercultural sensitivity, which is the affective component of intercultural communication, is also defined as the assertive desire to self-motivate (Su, 2018, p. 218).

Failure to acknowledge the cultural aspect in language learning environments poses a risk since language courses may inadvertently foster unfavorable opinions rather than favorable attitudes towards different cultures. As individuals developed greater intercultural competence, there appeared to be a significant shift in the nature of their experience, which Bennet (2004), referred to as the transition from ethnocentrism to ethnorelativism. This transition signifies a move from viewing one's own culture as superior to recognizing and appreciating the value of diverse cultures. Ethnorelativism allows individuals to approach intercultural interactions with an open mind, embracing differences and seeking mutual understanding. He employed the term "ethnocentrism" to denote the perception of one's own culture as being "central to reality." By this, he is referring to the unchallenged nature of the opinions and conduct that individuals adopt during their first socialization. These beliefs and behaviors are perceived as the norm without any doubt or questioning. He introduced the word "ethnorelativism" as a concept that stands in contrast to ethnocentrism. Ethnorelativism pertains to the recognition that one's own thoughts and behaviors are simply one way of organizing reality among numerous viable alternatives (p. 62). In other words, ethnocentrism can lead to a limited worldview, as individuals may be less open to understanding and appreciating other cultures. Ethnorelativism, on the other hand, encourages individuals to adopt a more open-minded and tolerant perspective, recognizing the value and validity of different cultural perspectives. This concept promotes cultural diversity and fosters a greater sense of empathy and understanding among individuals from different backgrounds. To give a better insight into it, Bennett (1986, 1993, 2004, 2013), introduces the *Developmental Model of Intercultural Sensitivity (DMIS).*

Figure 1. Stages of Development



Resource: Bennet, 2004, p.62

For Yu-Chen Su (2018), ethnocentrism, in addition to the interests and attitudes of EFL learners, significantly influences the development or reduction of intercultural sensitivity, comprehension of intergroup relations, and intercultural communication.

As for the alternative definitions of ethnocentrism, Levine and Campbell (1972) defined it as people's tendencies to view their own group as the center of everything and judge other groups based on its standards, thus reflecting the effects of social and psychological factors operating concurrently. Neuliep and McCroskey (1997) argued that everyone is ethnocentric to some degree, and while it may be possible and preferable to have a lower degree of ethnocentrism, one cannot be entirely nonethnocentric.

In the article titled as "Assessing Taiwanese College Students' Intercultural Sensitivity, EFL interests, Attitudes Toward Native English Speakers, Ethnocentrism, and Their Interrelation", Ya-Chen Su (2018), discusses the importance of intercultural competence in a globalized world and the role of FL education in fostering intercultural competence and aims to examine the relationships between intercultural sensitivity and various variables such as ethnocentrism, EFL interests, and attitudes towards NES.

The study found that the majority of Taiwanese college students had high EFL interests and half of them had moderate to high positive attitudes towards native English speakers (NES). These two variables were not only correlated with each other, but also significantly positively correlated with intercultural sensitivity. The study identified EFL interests and attitudes towards NES as the most powerful factors contributing to the development of intercultural sensitivity. EFL interests were found to be a positive and significant predictor in each of the intercultural sensitivity subcomponents, while attitudes towards NES were positively significant predictors in the subcomponents of interaction engagement, respect for cultural differences, and interaction confidence. These findings suggest that learners with higher EFL interests and more positive attitudes towards NES are more likely to have higher levels of intercultural sensitivity (Su, 2018).

In the Türkiye context Aksin (2023), looks for the importance of intercultural communication skills for individuals living in diverse cultural environments, especially for teachers and pre-service teachers who encounter cultural diversity in schools. More specifically, he examines the relationships between five-factor personality traits and intercultural sensitivity of Turkish pre-service teachers, aiming to find out the most important personality predictors of intercultural sensitivity. These

are emotional stability, extraversion, openness to experience, agreeableness, and conscientiousness.

2.2.1. Intercultural Competence

The article titled as “Increasing Teachers’ Intercultural Competences in Teacher Preparation Programs and through Professional Development: A Review” asserts that by employing specific tactics, professional development initiatives can enhance teachers' intercultural competency more successfully (Romijn et al., 2021). Initially, enactment should be encouraged, and reflection guided by an embedded and contextual approach should be utilized (Romijn et al., 2021). This strategy acknowledges that professional development ought to be viewed as an ongoing, team-based process that is integrated into practice and involves a variety of training techniques as well as intense ongoing support. This means that isolated courses and seminars that are designed for everyone should be avoided. Furthermore, it is imperative to acknowledge the broader milieu within which professional development occurs. The state and school policy contexts have the power to either facilitate or obstruct professional development initiatives. As such, it is critical to tackle the obstacles presented by the policy framework and establish situations that are conducive to change (Romijn et al., 2021).

Professional development initiatives should also take into account the unique characteristics of each learner as well as the applicability of values and beliefs. Understanding the cultural, linguistic, and socioeconomic variety of their pupils and their families is just one aspect of the intercultural sensitivity and awareness that teachers should be trained in (Romijn et al., 2021). The unique needs of pre-service and in-service teachers working in a variety of classroom settings can be catered to through differentiated professional development (Manburg et al., 2017).

In general, teachers' intercultural skills can be effectively improved by using a holistic and contextually sensitive approach to professional development that emphasizes guided reflection, sustainable enactment, and addressing the larger context (Romijn et al., 2021). Professional development (PD) initiatives can be significantly impacted by external policies and resources. The paper emphasizes that a key factor in facilitating or impeding a shift in educators' behaviors is the policy environment of the school and the state (Romijn et al., 2021).

The study addresses how policies emphasizing monolingualism or quickly picking up the dominant language can counteract the benefits of PD interventions that support culturally sensitive practices in the setting of linguistic diversity (Romijn et al., 2021). It is emphasized that long-lasting impacts are more likely to be demonstrated by interventions that address these policies concurrently and involve influential people who have the power to change them. These findings show how much external policies and resources can support and align PD interventions in order for them to be successful (Romijn et al., 2021).

The study is significant because it concentrates on teacher professional development (PD) to enhance intercultural competency in handling students and families from varied cultural and language backgrounds (Romijn et al., 2021). It acknowledges the necessity of professional development that better assists in-service and pre-service educators in diverse classrooms. The research also examines the effects of professional development (PD) on the enhancement of intercultural competencies and delves into the fundamental mechanisms of change, including enactment and reflection. It presents a theoretical framework with the larger background, essential elements (who, what, and how), and underlying mechanisms. Besides, the authors emphasize how crucial an embedded and contextual strategy is for successful professional development (Romijn et al., 2021). How state and school policy contexts can either help or hinder progress is highlighted as well. Overall, the study (Romijn et al., 2021) significantly advances the field of education by providing suggestions for efficient professional development aimed at enhancing teachers' intercultural competency.

2.3. Positive Psychology

The inherent interdependence of languages and human beings suggests that they inevitably influence one another. The psychology of human beings, be they language learners or teachers, is at the heart of second language acquisition. Hence, by incorporating positive psychology into language education, instructors can focus on the well-being and personal growth of their students. This approach acknowledges the importance of addressing individuals' emotional needs and creating a supportive learning environment. It also recognizes that language learning is not just about acquiring grammar and vocabulary, but also about fostering personal development and enhancing overall life satisfaction. Understanding the psychology of language learners

allows instructors to tailor their teaching methods to individual needs and learning styles. By recognizing the unique challenges and motivations of each student, educators can create a more effective and engaging learning experience. Additionally, considering the psychological aspects of language acquisition can help teachers foster a positive classroom atmosphere that promotes confidence, motivation, and a sense of belonging among students. The field of SLA has long included psychological principles, with extensive study exploring several dimensions like motivation, beliefs, identity, emotion, autonomy, and many others. Nevertheless, recent development in the field is the incorporation of other unexplored concepts through the perspective of positive psychology (PP). Positive psychology offers a fresh approach to understanding language acquisition by focusing on strengths, well-being, and flourishing. By incorporating PP principles into SLA research and classroom practices, educators can create a more holistic and empowering learning environment. This integration can lead to enhanced student engagement, resilience, and overall satisfaction with the language learning process.

Involving fundamental psychological processes like motivation, communication, self-awareness, and identity, language acquisition is a lengthy and diverse process that happens in many different settings. In this respect, language teachers' roles have evolved beyond focusing on linguistic skills, incorporating communicative and sociocultural competences. They also address identity issues and promote learner psychology, such as motivation, interest, and enjoyment, to facilitate learning. Integrating nonlinguistic aspects into teaching is not new; however, teachers must choose whether to do it mindfully or without any concern. PP offers new dimensions to consider in education, ensuring individuals learn languages to their best abilities, have a positive experience, and develop skills to support them in various aspects of their lives (Gregersen, Macintyre & Mercer, 2019, p. 266).

The concept of positive psychology was initially presented in the influential publication by Seligman and Csikszentmihalyi (2000). Its purpose was to propose a paradigm shift in the field of psychology away from correcting the negative and problematic elements in life (Gao et al., 2020) and toward fostering positive attributes (MacIntyre, 2021). In 2006, Peterson provided a definition for positive psychology as "the scientific study of what goes right in life, from birth to death and at all stops in between" (p.4). It can be stated that positive psychology emphasizes the importance

of studying and understanding positive emotions, strengths, and virtues in order to enhance overall well-being and life satisfaction. It recognizes the significance of cultivating positive experiences and personal growth, which can contribute to individuals' resilience, happiness, and success in various domains such as relationships, work, and education. Positive institutions, positive personality traits, and positive experiences, including emotions, are the cornerstones of positive psychology, according to Seligman and Csikszentmihalyi (2014). Positive institutions have received the least attention among these three, as research in the field of psychology has mostly focused on positive emotions and characteristics (MacIntyre, 2016).

Seligman et al. (2009), conducted an 18-month Positive Psychology (PP) intervention by randomly allocating 347 students in the 9th grade to Language Arts classes. The experimental group received a curriculum focused on PP, whereas the control group did not. The PP exercises consisted of two main activities: firstly, students were instructed to record three positive events that occurred each day for a week. Secondly, students were guided in recognizing their own and others' character strengths, using these strengths to overcome obstacles, and applying them in novel ways (p. 301). The group that received the PP intervention had more happiness as well as engagement in school, as observed by both the participants themselves and their moms and instructors. More specifically, they displayed enhanced social skills such as empathy, collaboration, assertiveness, and self-control. The researchers subsequently provided training to 100 school staff members in Australia on the ideas and practices of positive psychology (PP) in order to enhance the overall well-being of all pupils. According to their study, the initiative was highly effective (p. 304).

Seligman (2018), proposed that PERMA (*positive emotion (P), engagement with activities that use one's character strengths (E), developing positive interpersonal relationships (R), finding meaning by serving a cause beyond oneself (M), and recognizing areas of accomplishment and achievement (A)*) serves as the fundamental components of well-being, forming the foundation for a state of flourishing. Individuals in such a condition have optimal well-being, exhibit high energy levels, and achieve success both personally and collectively.

On the other hand, certain concerns raised previously continue to be pertinent in the present day. One such concern is the risk of oversimplifying intricate interacting processes in foreign language (FL) learning such as assuring unprepared learners that

positive emotions are "the only path to increased proficiency" (Komorowska, 2016, p. 39).

Positive psychology is based on the broaden-and-build theory of positive emotions, which emphasizes that feelings like love, interest, joy, and happiness expand one's “momentary thought action repertoire” (Fredrickson, 2004, p. 1367). In this respect, MacIntyre (2016), gives a partial list of topics in positive psychology based on the study of Snyder and Lopez (2009). (Table 1)

Table 1. A Partial List of Topics in Positive Psychology (based on Snyder & Lopez, 2009)

1. Attachment security	2. Benefit-finding	3. Character strengths
4. Compassion	5. Courage	6. Curiosity and interest
7. Emotional creativity	8. Emotional intelligence	9. Flow
10. Forgiveness	11. Gratitude	12. Happiness
13. Hope	14. Humility	15. Life longings
16. Love	17. Meaning in life	18. Mindfulness
19. Optimism	20. Optimistic explanatory style	21. Personal control
22. Positive emotions	23. Positive ethics	24. Positive growth
25. Reality negotiation	26. Relationship connections	27. Resilience
28. Self-determination	29. Self-efficacy	30. Self-esteem
31. Self-verification	32. Social support	33. Subjective well-being
34. Sustainable happiness	35. Toughness	36. Wisdom

Additionally, it is also probable that intellectual humility and prosocial values coexist, and that they impact one another in a way similar to Fredrickson's (2001) broaden-and-build theory. That is, these good qualities and values may affect one another in a positive cycle, with more intellectual humility leading to more prosocial ideals, and vice versa. As one promotes a rise in the other, the effects build and compound, resulting in advantages that exceed the sum of their parts (Krumrei-Mancuso, 2016, p. 14).

Krumrei-Mancuso (2016) explores the relationship between intellectual humility and prosocial values as well as the importance of intellectual humility within the field of positive psychology in her article. She used a self-report methodology to fulfill this aim concluding that intellectual humility is positively associated with the higher levels of empathy, gratitude, altruism, benevolence and universalism and lower levels of

power seeking. IH is good for the society, and it is what should be looked for, so this importance can be carried to the field of EFL as learners are also an individual of a society. Further, it can be asserted that all these characteristics can be useful to be a good language learner.

3. METHODOLOGY

This chapter provides a detailed explanation of the methodology employed for the study. The research questions and the hypotheses based on them are also presented. The sample's characteristics, the instruments employed for data collection, and the methodology are thoroughly described, including both quantitative and qualitative techniques.

3.1. Research Design

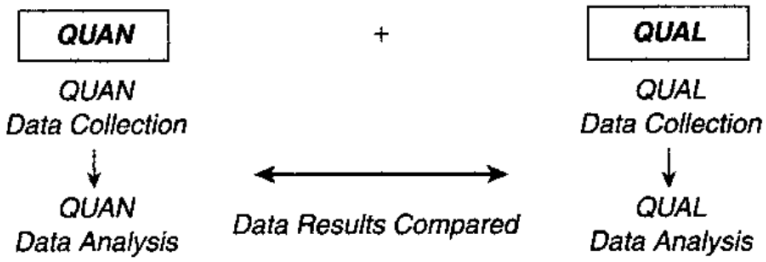
The current study aims to examine the levels of intellectual humility and intercultural sensitivity of pre-service English teachers as well as whether there is a relationship between these two constructs. The factors like gender, age, academic level, and level of English were analyzed for the participants to draw a conclusion related to their level of intellectual humility and cross-cultural sensitivity. In order to reach an explanation, a mixed-method research design was adopted.

Since the 1980s, mixed-methods discussions have been present, but their use in social science research has grown more widespread in recent years. Examples of this may be found in specialized literature, such as the works of Creswell (2015) and Tashakkori & Teddlie (2010). The most basic description of a mixed-methods study is one that incorporates qualitative and quantitative data (Bergman, 2008). True mixed-methods research, according to Hashemi and Babaii (2013), is characterized by the inclusion of qualitative and quantitative data throughout all phases of a project, including collecting data, analysis, and interpretation. According to Tashakkori and Creswell (2007, p. 4), the term "research" is defined as "an investigation in which the investigator uses qualitative as well as quantitative approaches to gather and analyze data, draw conclusions from the findings, and integrate them into a single study or program of inquiry."

Concurrent triangulation approach is arguably the most well-known of the six primary mixed methods models. A concurrent triangulation approach involves the researcher collecting both quantitative and qualitative data at the same time and then comparing

the two databases to see if there is convergence, difference, or any mix of the two. This strategy often employs different quantitative and qualitative methodologies to compensate for the shortcomings of one method with the strengths of the other. The mixing in this strategy, which is typically seen in an interpretation or discussion part, involves merging the data or integrating or comparing the outcomes of two databases side by side in a debate (Crosswell, 2009, p. 213).

Figure 2. Concurrent Triangulation Design



Resource: Crosswell, 2009, p. 210

According to Creswell (2009), quantitative research is employed to examine the correlation between factors. For statistical analysis, instruments provide numerical data that measure the variables (Borrego et al., 2009). Hence, the quantitative method in this study was depended on an online questionnaire including 8 demographic questions and 2 different 5-likert scale. It was sent to the participants via email. The first scale consists of 24 items questioning the attitudes of the participants towards Intercultural sensitivity and the second scale has 22 items aiming to examine the level of intellectual humility. In total, the quantitative tools included 54 items.

For the qualitative research, semi-structured interview questions were used for volunteer participants. There were five open-ended questions in the interview which was sent online to a smaller group of participants.

3.2. Participants

The participants were selected using the convenience sampling strategy, a non-probability sampling method. In this approach, individuals are selected based on their convenience, accessibility, and their ability to represent a certain characteristic that is being investigated (Creswell, 2012). This study involved willing participants who provided their agreement to be examined. In the convenience sampling approach, the researcher lacks the ability to make a confident assertion that the individuals in the

current study are a true reflection of the whole community. However, the sample might still provide valuable data for addressing inquiries and hypotheses (Creswell, 2012).

The participants in this study were EFL pre-service language teachers from several Turkish universities. For the quantitative research 247 students took part in the online surveys and 42 students attended the qualitative part of the study. The descriptive information of the participants can be seen in Table 2 below.

Table 2. Demographic Characteristics of Participants in the Research

Variables	**n**	**%**
Gender		
Male	61	24,7
Female	186	75,3
Sum	**247**	**100**
Academic Level		
Freshman	87	35,2
Sophomore	30	12,1
Junior	88	35,6
Senior	42	17,0
Sum	**247**	**100**
Age		
18-22 age	204	82,6
23-30 age	34	13,8
31-38 age	9	3,6
Sum	**247**	**100**
Level of English		
B1	14	5,7
B2	62	25,1

C1	111	44,9
C1+	60	24,3
Sum	**247**	**100**

When the descriptive statistics of the participants are analyzed, it can be seen that 61 (24.7%) of the participants were male and 186 (75.3%) were female; 87 (35.2%) of the participants were freshman, 30 (12.1%) were sophomore, 88 (35.6%) were junior and 42 (17.0%) were senior students. As for the age group, it can be seen that 204 (82.6%) of the participants were in the 18-22 age group, 34 (13.8%) were in the 23-30 age group and only 9 of them (3.6%) were in the 31-38 age group. Finally, when the participants were asked about their perceived level of English, it can be concluded that 14 (5.7%) of the participants were B1, 62 (25.1%) were B2, 111 (44.9%) were C1 and 60 (24.3%) were C1+.

3.3. Data Collection Instruments

This study used a mixed method approach by combining quantitative and qualitative research methodologies. Two 5-Likert scale questionnaire were used in the first part as part of quantitative research and 5 open-ended interview questions were given to the participants as part of qualitative research. To be able to reach the students from several universities Google Forms was benefitted since sending it online is an easy way to reach the participants. The Google Forms links were sent to several teachers lecturing in ELT departments in different universities via e-mail with the ethical board permission. The teachers either had their students do the surveys in the class or assigned them as homework.

3.3.1. Intercultural Sensitivity Scale (ISS)

The research data was obtained using the 24-item Intercultural Sensitivity Scale, a 5 Likert-type scale established by Chen and Starosta (2000). The five points on the scale are as follows: "Strongly disagree=1; Disagree=2; Partly agree=3; Agree=4", and Strongly agree= 5. The measure is divided into five sub-factors: "intercultural engagement" (7 items), "respect for cultural differences" (6 items), "interaction confidence" (5 items), "interaction enjoyment" (3 items), and "interaction attentiveness" (3 items). Items 2, 4, 7, 9, 12, 15, 18, 20, and 22 on the scale were

assessed using reverse coding. Means on a 5-point Likert type scale were as follows: 4.21-5.00 "Strongly agree"; 3.41-4.20 "Agree"; 2.61-3.4 "Partly agree"; 1.81-2.60 "Disagree"; and 1.00-1.80 "Strongly disagree." The scale's Cronbach alpha reliability coefficient was completely =.848. The analysis showed that Cronbach's Alpha (α= .848) value was reasonably reliable since it was greater than (α = .70) as recommended by Büyüköztürk (2016). As a result, the total of the scale showed an adequate level of reliability.

3.3.2. Comprehensive Intellectual Humility Scale (CIHS)

The quantitative research data was also obtained using the Comprehensive Intellectual Humility Scale (CIHS) developed by Krumrei-Mancuso & Rouse (2016). The CIHS is a self-report construct which consists of 22 items measuring intellectual humility. Responses were measured on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Negatively worded items were reverse coded. Reliability was good with Cronbach's Alpha (α = 0.748) value. The CIHS is divided into four subscales as follows:

- Independence of Intellect and Ego (5 items)
- Openness to Revising One's Viewpoint (5 items)
- Respect for Others' Viewpoints (6 items)
- Lack of Intellectual Overconfidence (6 items)

The reliability of both scales is high as the table 3 shows;

Table 3. Reliability Analysis of CIHS and ISS

Scales	Cronbach's Alpha	Number of Items
CIH	0,822	22
IS	0,848	24

3.3.3. Semi-Structured Interview Questions

The second part of the study collects data qualitatively with 5 open-ended questions which were formed by the researcher with an aim to investigate the different perspectives of pre-service English teachers towards integrating other cultures into their learning process and their way of handling misunderstandings or challenges

related to other cultures as well as their approach to open-mindedness, making mistakes and asking for help. The number of the questions may not seem many, the reason for this is it is difficult to find participants and have them answer many questions by keeping their attention and engagement. To make up for this the number of participants was aimed to be high. Therefore, 42 participants attended this research and answered the questions. The questions are as follows;

1. In an intercultural language setting, you are likely to interact with people from diverse backgrounds. How do you incorporate the perspectives and experiences of others into your language learning journey? If you have an experience, please share it. If not, please answer it from your perspective.
2. Are you comfortable seeking help or clarification when you don't understand something in the language learning process? How do you go about it?
3. How do you incorporate cultural aspects into your language learning? Can you share an experience where cultural understanding influenced your language learning process?
4. Describe a situation where you had to navigate a misunderstanding or miscommunication due to cultural differences. How did you handle it, and what did you learn from the experience?
5. Do you prefer to be with people having the same culture as you or with people having a different background from you in an English classroom? Why? Can you provide an example?

3.4. Data Analysis

The data were analyzed using the SPSS 22.0 software package program. The representation of continuous data was done using the mean and standard deviation. The normality of the data was assessed using the skewness-kurtosis coefficient. The means were compared using T test and ANOVA, while the connection between variables was analyzed using the Pearson Correlation test. Regression analysis was employed to investigate the relationship between the dependent and independent variables. The value that counts for statistical significance was established at 0.05.

3.5. Ethical Considerations

Prior to the study's execution, the Social and Humanities Sciences Ethics Committee of Yıldız Technical University approved the project ethically. A permission form prepared for the study was also provided in Google Forms before the participants began the questionnaire, and the primary objective of the study was described. The prepared consent form also included the principle of voluntary participation, the fact that participants could withdraw from the study at any time, a commitment to the confidentiality of personal data, and the researcher's contact information for any questions or additional information about the study.

4. RESULTS AND FINDINGS

This chapter presents the findings and the results of both the quantitative and qualitative research based on the research questions. First of all, the intellectual humility and intercultural sensitivity levels of pre-service English language teachers were analyzed including the subscales based on the first and second research questions. Secondly, some independent variables such as gender, academic level, age, and level of English were analyzed in relation to intellectual humility and intercultural sensitivity levels of participants answering the third research question. In the third place, the correlation between intellectual humility and intercultural sensitivity of students were examined as an answer to the fourth research question. Then, the effect of intellectual humility on intercultural sensitivity was investigated depending on the fifth question with regression analysis. As a final step, qualitative data was analyzed to explore the views of pre-service English teachers on responding different situations related to other cultures and humility characteristics. The research questions are as follows;

1. To what extent are pre-service EFL teachers intellectually humble?
2. To what extent are pre-service EFL teachers sensitive to different cultures?
3. Do the intellectual humility and intercultural sensitivity of the pre-service EFL teachers differ according to some independent variables (gender, age, academic year, years of learning English, number of languages spoken)?
4. To what extent does the intercultural humility of pre-service English teachers affect their intercultural sensitivity?
5. Can the development of intellectual humility be seen as a predictor of improved intercultural sensitivity in EFL pre-service teachers?
6. What are the perspectives of pre-service English teachers about integrating other cultures into their learning process as well as their self-realization?

Table 4. Results of Normality Tests for the Distribution of Data

Variables	n	Min	Max	Mean	Std. Deviation	Skewness	Std. Error of Skewness	Kurtosis	Std. Error of Kurtosis
Engagement	247	2,00	5,00	3,96	0,53	-0,69	0,15	0,68	0,31
RFCD	247	2,00	5,00	4,19	0,59	-0,77	0,15	0,35	0,31
IC	247	1,00	5,00	3,61	0,80	-0,40	0,15	-0,08	0,31
IE	247	1,00	5,00	4,30	0,68	-1,20	0,15	0,98	0,31
IA	247	1,33	5,00	3,71	0,67	-0,22	0,15	-0,18	0,31
IS	247	2,58	4,92	3,96	0,44	-0,51	0,15	0,00	0,31
IOIE	247	1,00	5,00	3,41	0,95	-0,33	0,15	-0,42	0,31
OTRO	247	1,20	5,00	3,78	0,67	-0,38	0,15	0,27	0,31
RFO	247	1,83	5,00	4,03	0,70	-0,73	0,15	0,31	0,31
LOIO	247	1,50	5,00	3,25	0,62	-0,01	0,15	-0,25	0,31
CIH	247	2,36	5,00	3,62	0,48	-0,09	0,15	-0,07	0,31

Prior to conducting the studies to evaluate the hypotheses, some assumptions were examined within the scope of research. Initially, an analysis was conducted to analyze the distribution of scores obtained from the IS and CIH scales. The skewness and kurtosis coefficients of the mean scores acquired from the measuring instruments were determined as a result. Skewness and kurtosis values within the range of ±2 imply that the mean scores conform to a normal distribution (George & Mallery, 2010). The table displays the skewness and kurtosis coefficients computed for the scores derived from the measuring instruments. The results indicated that the data had a normal distribution. The mean score with the greatest value was 4.30 for interaction enjoyment (IE), while the mean score with the lowest value was 3.25 for lack of intellectual overconfidence (LOIO).

Table 5. Evaluation Criteria for the Participants' Average Scores on the CIHS and ISS

X / k	Reasonable Degrees
1.00 – 1.80	Very low
1.81 – 2.60	Low
2.61 – 3.40	Moderate
3.41 – 4.20	High
4. 21 – 5. 00	Very high

4.1. Research Question 1: The Intellectual Humility Levels of Pre-service English Language Teachers

The first question was formed to investigate how much intellectually humble the pre-service teachers are. The analysis involved determining the mean and standard deviation of the scale, and its subscales using descriptive statistics.

Table 6. The Intellectual Humility of Pre-Service Teachers

Variables	Mean	Std. Deviation
Independence of intellect and ego	3,41	0,95
Openness to revising one's viewpoints	3,78	0,67
Respect for others' viewpoints	4,03	0,70
Lack of intellectual overconfidence	3,25	0,62
Comprehensive intellectual scale	3,62	0,48

Given the statistical results, it can be stated that the level of intellectual humility of pre-service English teachers in general is high with the score of 3.62 according to the table 6. The highest score is respecting for others' viewpoints among pre-service

English teachers (M=4.03). The lowest one is the lack of intellectual overconfidence (M=3.25). Independence of Intellect and Ego has also a high score (M=3.41) and Openness to Revising One's Viewpoints has a mean score of 3.78.

4.2. Research Question 2: The Intercultural Sensitivity Levels of Pre-service English Language Teachers

The second question was formed to investigate how much culturally sensitive the pre-service teachers are. The analysis involved determining the mean and standard deviation of the scale, and its subscales using descriptive statistics.

Table 7. The intercultural Sensitivity of Pre-Service Teachers

Variables	Mean	Std. Deviation
Interaction engagement	3,96	0,53
Respect for cultural differences	4,19	0,59
Interaction confidence	3,61	0,80
Interaction enjoyment	4,30	0,68
Interaction attentiveness	3,71	0,67
Intercultural sensitivity	3,96	0,44

According to Table 7, the level of intercultural sensitivity of pre-service English teachers can be regarded as high. All the sub-factors can be considered high with a score more than 3.41 each including the highest sub-factor, the interaction enjoyment.

4.3. Research question 3: Intellectual Humility and Intercultural Sensitivity of Pre-service EFL Teachers Based on Certain Independent Variables

This research question aimed to examine certain independent variables having an effect on the levels of intellectual humility and intercultural sensitivity of students. These variables include gender, age, academic year in college and the level of English of the participants. It is important to note that the English level of the students wasn't measured, thus they answered in the survey what they thought their level was. Also, because the participants study at the English language teaching departments, their levels are expected not to be lower than B1. Below, the results are given separately for each scale.

4.3.1. Gender

To interpret this data, t-test was applied.

Table 8. Gender Differences in the Levels of IH of Pre-Service English Teachers

Variables	Gender	n	Mean	Std. Deviation	t	sig
IOIE	Male	61	3,51	0,88	1,039	0,300
	Female	186	3,37	0,96		
OTRO	Male	61	3,91	0,76	1,722	0,086
	Female	186	3,74	0,63		
RFO	Male	61	3,90	0,66	-1,588	0,114
	Female	186	4,07	0,72		
LOIO	Male	61	3,22	0,63	-0,468	0,640
	Female	186	3,26	0,62		
CIH	Male	152	3,42	0,83	0,209	0,835
	Female	149	3,58	0,82		

These results demonstrate that neither subscales nor the overall scale bares a statistically significant difference between males and female participants ($p<0,05$). In other words, intellectual humility levels do not change in terms of gender. However, it can be seen that intellectual humility of female students is higher than male students. When the subscales are analyzed, while 'independence of intellect and ego' and 'openness to revising one's viewpoints' are higher in male students, 'respect for others' viewpoints' and 'lack of intellectual overconfidence' are higher in female students.

Table 9. Gender Differences in the Levels of Intercultural Sensitivity of Pre-Service English Teachers

Variables	Gender	n	Mean	Std. Deviation	t	sig
Engagement	Male	61	3,81	0,62	-2,258	0,027
	Female	186	4,01	0,48		
RFCD	Male	61	4,01	0,62	-2,735	0,007
	Female	186	4,25	0,57		
IC	Male	61	3,71	0,86	1,144	0,254
	Female	186	3,58	0,78		
IE	Male	61	4,31	0,74	0,120	0,905
	Female	186	4,29	0,67		
IA	Male	61	3,54	0,80	-2,126	0,036
	Female	186	3,77	0,61		
IS	Male	61	3,87	0,46	-1,953	0,052
	Female	186	3,99	0,44		

Table 9 indicates that compared to the male students, females show more interaction engagement (M=4.01, S=0.027), have more respect for cultural differences (M=4.25, S=0.007) and they are more attentive while interacting other cultures (M=3.77, S= 0.036). In these three subscales of intercultural sensitivity, there is statistically significant difference between two genders. For the overall scale, despite the absence of statistically significant difference, females are slightly more sensitive to other cultures (M=3.99) and both genders exhibit a high degree of sensitivity. On the other hand, interaction enjoyment and interaction confidence are high in males and more than females (M=3.71, M=4.31). Moreover, interaction enjoyment manifests itself as very high when the results are analyzed.

4.3.2. Academic Level in College

Table 10. Anova Test Results for the IH Level of Participants Based on Their Academic Level

Variables	Academic Level	n	Mean	Std. Deviation	F	sig	Difference
IOIE	Freshman	87	3,35	0,91	2,548	0,057	
	Sophomore	30	3,42	0,88			
	Junior	88	3,29	1,02			
	Senior	42	3,76	0,84			
OTRO	Freshman	87	3,75	0,60	0,756	0,520	
	Sophomore	30	3,89	0,62			
	Junior	88	3,73	0,73			
	Senior	42	3,88	0,71			
RFO	Freshman	87	4,09	0,57	3,395	0,019	2>3
	Sophomore	30	4,23	0,61			
	Junior	88	3,85	0,84			
	Senior	42	4,13	0,64			
LOIO	Freshman	87	3,24	0,57	0,500	0,683	
	Sophomore	30	3,24	0,71			

	Junior	88	3,22	0,62			
	Senior	42	3,36	0,69			
CIH	Freshman	87	3,61	0,39	3,058	0,029	4>3
	Sophomore	30	3,70	0,36			
	Junior	88	3,52	0,56			
	Senior	42	3,78	0,51			

Here it can be seen that only in the 'respect for others' subscale there is a statistically significant difference with a p-value of S=0.019 and this difference is between juniors and sophomores. Sophomores show far more respect for others (M=4.23). In addition, the intellectual humility reflects itself more in senior students when compared to other levels (M=3.78) and it is a statistically significant difference (S=0.029). For the other subscales, i. e. independence of intellect and ego, openness to revising one's viewpoints, and lack of intellectual overconfidence ELT students have similar scores in all academic levels.

Table 11. Anova Test Results for the Intercultural Sensitivity Level of Participants Based on Their Academic Level

Variables	**Academic Level**	**n**	**Mean**	**Std. Deviation**	**F**	**sig**	**Difference**
Engagement	Freshman	87	3,89	0,50	1,223	0,302	
	Sophomore	30	4,10	0,41			
	Junior	88	3,96	0,60			
	Senior	42	3,99	0,49			
RFCD	Freshman	87	4,18	0,53	1,364	0,255	
	Sophomore	30	4,27	0,51			
	Junior	88	4,11	0,69			
	Senior	42	4,31	0,50			
IC	Freshman	87	3,49	0,77	2,109	0,100	

	Sophomore	30	3,52	0,77		
	Junior	88	3,64	0,87		
	Senior	42	3,85	0,69		
IE	Freshman	87	4,25	0,64	2,411	0,068
	Sophomore	30	4,37	0,63		
	Junior	88	4,21	0,80		
	Senior	42	4,53	0,47		
IA	Freshman	87	3,67	0,64	0,212	0,888
	Sophomore	30	3,77	0,56		
	Junior	88	3,73	0,74		
	Senior	42	3,74	0,66		
IS	Freshman	87	3,91	0,42	1,665	0,175
	Sophomore	30	4,02	0,39		
	Junior	88	3,94	0,49		
	Senior	42	4,08	0,40		

In terms of intercultural sensitivity, when the Table 11 is examined, it can be stated that there is not statistically difference among ELT students based on their academic level. However, their mean scores ranged between 3.90 – 4.10, which implies that they show a higher level of sensitivity towards other cultures. The highest score belongs to senior students (M=4.08). Additionally, whereas sophomores hold the highest score for engagement and attentiveness, senior students have the highest mean score for enjoyment, confidence, and respect for cultural differences.

4.3.3. Age

Table 12. Anova Test Results for the IH Level of Participants Based on Their Age

Variables	Age	n	Mean	Std. Deviation	F	sig	Difference
IOIE	18-22 age	204	3,29	0,93	8,958	0,000	2,3>1
	23-30 age	34	3,88	0,86			
	31-38 age	9	4,13	0,81			
OTRO	18-22 age	204	3,79	0,67	1,181	0,309	
	23-30 age	34	3,67	0,66			
	31-38 age	9	4,04	0,68			
RFO	18-22 age	204	4,02	0,69	0,157	0,855	
	23-30 age	34	4,07	0,75			
	31-38 age	9	4,11	0,85			
LOIO	18-22 age	204	3,26	0,61	0,343	0,710	
	23-30 age	34	3,18	0,71			
	31-38 age	9	3,35	0,49			
CIH	18-22 age	204	3,59	0,46	2,189	0,114	
	23-30 age	34	3,70	0,60			
	31-38 age	9	3,89	0,41			

Table 12 shows the results if intellectual humility differs according to the age despite having no statistical difference. In other words, intellectual humility increases when students grow up. There is statistically significant difference in only one subscale: 'Independence of Intellect and Ego' (S=0.00). This subscale has reverse coded items. It is about feeling being attacked, threatened or insignificant when someone disagree with their ideas. For this respect, it can be stated that students aged more than 30 feel more secure when they are challenged with disagreement while younger students feel negatively when their ideas are contradicted.

Table 13. Anova Test Results for the Intercultural Sensitivity Level of Participants Based on Their Age

Variables	Age	n	Mean	Std. Deviation	F	sig	Difference
Engagement	18-22 age	204	3,95	0,52	0,448	0,640	
	23-30 age	34	4,03	0,59			
	31-38 age	9	3,87	0,59			
RFCD	18-22 age	204	4,17	0,59	1,295	0,276	
	23-30 age	34	4,23	0,64			
	31-38 age	9	4,48	0,37			
IC	18-22 age	204	3,56	0,83	1,867	0,157	
	23-30 age	34	3,83	0,59			
	31-38 age	9	3,80	0,73			
IE	18-22 age	204	4,25	0,70	3,797	0,054	

	23-30 age	34	4,46	0,56		
	31-38 age	9	4,78	0,44		
IA	18-22 age	204	3,73	0,66	2,557	0,080
	23-30 age	34	3,74	0,67		
	31-38 age	9	3,22	0,82		
IS	18-22 age	204	3,94	0,45	1,144	0,320
	23-30 age	34	4,05	0,46		
	31-38 age	9	4,07	0,33		

When table 13 is analyzed, there is no statistically significant difference in any scale. However, it can be understood that intercultural sensitivity is increases as students get older.

4.3.4. Proficiency Level of English

It is important to state here that students were not put in a placement exam to determine their proficiency levels for this study. They were only asked about their perception of their proficiency levels. And the analyses were done depending on these answers.

Table 14. Anova Test Results for The Intellectual Humility Level of Participants Based on Their English Level

Variables	Level	n	Mean	Std. Deviation	F	sig	Difference
IOIE	B1	14	2,86	1,02	3,609	0,014	4>1
	B2	62	3,26	0,96			
	C1	111	3,42	0,91			

	C1+	60	3,66	0,91		
OTRO	B1	14	3,70	0,61	0,130	0,942
	B2	62	3,76	0,55		
	C1	111	3,79	0,68		
	C1+	60	3,81	0,79		
RFO	B1	14	4,00	0,75	1,050	0,371
	B2	62	4,09	0,59		
	C1	111	3,95	0,76		
	C1+	60	4,13	0,70		
LOIO	B1	14	3,33	0,62	0,267	0,849
	B2	62	3,20	0,51		
	C1	111	3,26	0,65		
	C1+	60	3,27	0,69		
CIH	B1	14	3,49	0,49	1,298	0,276
	B2	62	3,58	0,35		
	C1	111	3,60	0,51		
	C1+	60	3,72	0,52		

These results demonstrate that there is a significant difference between C1+ level and B1 level for ‘Independence of Intellect and Ego’. As mentioned before, this subscale has reversed items. So, even though the score is higher it in fact means that participants have lower levels of this construct. There are items like ‘I tend to feel threatened when others with me on topics that are close to my heart.’ (item 18) and ‘When someone disagrees with ideas that are important to me, it makes me feel insignificant.’ (item 21). Given that, it can be stated C1+ level students don’t feel unconfident or doubtful when there is a challenge to their different ideas. On the other hand, B1 level students feel more uncertain and timid when they encounter different opinions. Furthermore, in terms of intellectual humility the highest mean score belongs to C1+ level students (M=3,72).

Table 15. Anova Test Results for The Intercultural Sensitivity Level of Participants Based on Their English Level

Variables	Level	n	Mean	Std. Deviation	F	sig	difference
Engagement	B1	14	3,88	0,63	0,822	0,483	
	B2	62	3,94	0,49			
	C1	111	3,93	0,54			
	C1+	60	4,05	0,52			
RFCD	B1	14	4,36	0,66	0,396	0,756	
	B2	62	4,18	0,53			
	C1	111	4,18	0,56			
	C1+	60	4,18	0,69			
IC	B1	14	3,73	0,72	3,347	0,020	4>2
	B2	62	3,41	0,84			
	C1	111	3,58	0,75			
	C1+	60	3,85	0,82			
IE	B1	14	4,21	0,69	2,455	0,064	
	B2	62	4,20	0,72			
	C1	111	4,25	0,65			
	C1+	60	4,50	0,68			
IA	B1	14	3,69	0,48	1,518	0,210	
	B2	62	3,68	0,62			
	C1	111	3,65	0,71			
	C1+	60	3,87	0,66			
IS	B1	14	3,99	0,49	1,744	0,159	
	B2	62	3,90	0,43			
	C1	111	3,93	0,46			
	C1+	60	4,07	0,42			

Based on this table 15, it can be stated that for the subscale interaction confidence C1+ level students show a higher level of confidence than B2 level students with a significant difference ($p<0,05$). Also, for the whole sensitivity scale, C1+ students has the highest mean score ($M=4.07$).

4.4. Research Question 4: The Correlation Between IH and IS of Pre-Service English Teachers

Pearson correlation analysis was conducted to determine whether there was a relationship between intellectual humility and intercultural sensitivity of pre-service English teachers.

Table 16. Pearson Correlation Results

Variables	1	2	3	4	5	6	7	8	9	10	11
Engagement	———										
RFCD	,445**	———									
IC	,361**	,183**	———								
IE	,245**	,428**	,534**	———							
IA	,476**	,210**	,565**	,331**	———						
IS	,762**	,689**	,713**	,666**	,649**	———					
IOIE	0,112	,203**	,161*	,312**	0,123	,246**	———				
OTRO	,390**	,305**	0,095	0,114	,133*	,338**	0,093	———			
RFO	,512**	,428**	,205**	,282**	,278**	,510**	,276**	,479**	———		
LOIO	0,048	,370**	-,131*	0,049	-0,05	0,109	,217**	,214**	,182**	———	
CIH	,395**	,489**	,138*	,306**	,189**	,460**	,663**	,626**	,740**	,591**	———

**. Correlation is significant at the 0.01 level (2 tailed). *. Correlation is significant at the 0.05 level (2-tailed).

Codebook: RFCD: Respect for Cultural Differences IC: Interaction Confidence IE: Interaction Enjoyment IA: Interaction Attentiveness IS: Intercultural Sensitivity

IOIE: Independence of Intellect and Ego OTRO: Openness to Revising One's Viewpoints RFO: Respect for Others' Viewpoints LOIO: Lack of Intellectual Overconfidence CIH: Comprehensive Intellectual Humility

When this table is analyzed, the following results and correlations can be found among these constructs. There is a moderate correlation in the positive direction between Engagement and OTRO (r=0,390; p<0,01), RFO (r=0,512; p<0,01) and lastly CIH (r=0,395; p<0,01). Also, RFCD is positively correlated to IOIE (r=0,203; p<0,01), OTRO (r=0,305; p<0,01), RFO (r=0,428; p<0,01), LOIO (r=0,370; p<0,01) and CIH (r=0,489; p<0,01) in low and moderate levels. That is, respect for cultural differences has a positive correlation between the scores of all subscales and the overall intellectual humility. Following this, it can be seen that IC is positively correlated to IOIE (r=0,161; p<0,05), RFO (r=0,205; p<0,01), and CIH (r=0,138; p<0,05), yet it is negatively correlated to LOIO (r=-0,131; p<0,05), which consists of reverse items, so the results are as expected. The correlations are in low and moderate levels. As for IE, there is positive correlation between IE and IOIE (r=0,312; p<0,01), RFO (r=0,282; p<0,01) and CIH (r=0,306; p<0,01) in low and moderate levels. The next item is IA, and it is positively correlated to OTRO (r=0,133; p<0,05), RFO (r=0,278; p<0,01) and CIH (r=0,189; p<0,01) in low levels. Last but not least, when the total scales are compared, it is observed that there is a positive correlation between IS and IOIE (r=0,246; p<0,01), OTRO (r=0,338; p<0,01), RFO (r=0,510; p<0,01) and CIH (r=0,460; p<0,01) in low and moderate levels. This result suggests that there is a positive correlation between intellectual humility and intercultural sensitivity in medium level (r=0.460), which means when intellectual humility increases in students, their intercultural sensitivity is also on the rise as this study hypothesizes.

4.5. Research Question 5: The Effect of IH on the IS of Pre-Service English Teachers

Table 17. Regression Analysis Results

	IS		
Independent Variable	β	t	p
Constant	2,421	12,624	0,000
CIH	0,426	8,103	0,000
F	65,656		
Model (p)	0,000		
R^2	0,211		

The t-statistic was used to assess the regression coefficients, and it was discovered that intellectual humility was statistically significant in the regression equation predicting intercultural sensitivity ($p<0.05$). An increase of one unit in the intellectual humility score results in a 0.426-fold increase in intercultural sensitivity. Students who possess intellectual humility have a measurable impact on their ability to be sensitive to different cultures.

The value R^2, also known as the coefficient of determination, quantifies the percentage of variability in the dependent variable (intercultural sensitivity) that can be accounted for by the independent variable(s) used in the regression model (such as intellectual humility).

At this point an R^2 value of 0.211 indicates that around 21.1% of the variation in intercultural sensitivity may be accounted for by intellectual humility (or other predictor factors including in the model). Although there is a statistically significant correlation between intellectual humility and intercultural sensitivity, it is not the only factor that influences intercultural sensitivity. While it contributes to the variability in intercultural sensitivity ratings, it does not encompass all the elements that impact this feature.

4.6. Research Question 6: What are the Perspectives of Pre-Service English Teachers About Integrating Other Cultures into Their Learning Process As Well As Their Self-Realization?

In order to find answer for this question, the qualitative data was analyzed by using the MAXQDA program. Based on the answers of the participants certain codes were formed and later turned into themes using thematic analysis. The frequency of codes were computed and then gathered under related categories and themes.

5 semi-structured interview questions were asked to 42 participants. The first question is 'In an intercultural language setting, you are likely to interact with people from diverse backgrounds. How do you incorporate the perspectives and experiences of others into your language learning journey? If you have an experience, please share it. If not, please answer it from your perspective.'. The aim of this question was to find out how ELT students react in diverse cultural language environments and whether they are open to learn new perspectives. The second question is 'Are you comfortable seeking help or clarification when you don't understand something in the language learning process? How do you go about it?' with an aim to reveal how ELT students approach making mistakes and the idea of seeking help from others. This question carries great importance insofar as revising one's viewpoints and openness to seek help is one of the pillars of intellectual humility. The next question is 'How do you incorporate cultural aspects into your language learning? Can you share an experience where cultural understanding influenced your language learning process?'. Its purpose was to see to what extent culture affects language learning process of ELT students and whether they are willing to include cultural and intercultural aspects into language learning. The fourth question is 'Describe a situation where you had to navigate a misunderstanding or miscommunication due to cultural differences. How did you handle it, and what did you learn from the experience?'. It aimed to explore how much the students are aware of cultural differences, and if they are flexible enough to be adaptable and solve problems by interacting with people from different backgrounds. Also, it seeks to find out whether they are open to learning from experiences. Lastly, the fifth question is 'Do you prefer to be with people having the same culture as you or with people having a different background from you in an English classroom? Why? Can you provide an example?'. This question tries to reveal how ELT students

approach different cultures while learning English. With this in mind, following 322 codes were formed based on the answers of students.

Table 18. Code Frequencies and Percentages

CODES	f	%
1. Open to seek help	25	59,52
2. Perspective	15	35,71
3. Culture and language	15	35,71
4. Improvement	12	28,57
5. Cross-cultural miscommunication	11	26,19
6. Interacting with natives	10	23,81
7. Openness to learning from others	10	23,81
8. Openness to Other Cultures	10	23,81
9. Others' learning experience	10	23,81
10. Cultural diversity	9	21,43
11. Feeling of shame	9	21,43
12. Cross-cultural understanding	9	21,43
13. Fun	8	19,05
14. Misunderstanding	7	16,67
15. Cultural exchange	7	16,67
16. Friends	7	16,67
17. Misconceptions	6	14,29
18. Attentiveness	6	14,29
19. Cultural interaction	6	14,29

20. Cultural differences	6	14,29
21. Humor and jokes	5	11,90
22. Engagement	5	11,90
23. Benefit	5	11,90
24. Respect	5	11,90
25. Self-help	5	11,90
26. Mistake recognition	4	9,52
27. Interesting	4	9,52
28. Same culture advantage	4	9,52
29. Speaking skill	4	9,52
30. Improve vocabulary knowledge	4	9,52
31. Pronunciation	4	9,52
32. Accent	4	9,52
33. Common language	3	7,14
34. Politeness	3	7,14
35. Morals	3	7,14
36. Awareness	3	7,14
37. Internet	3	7,14
38. Series	3	7,14
39. Cultural disregard	2	4,76
40. Cultural stereotypes	2	4,76
41. Empathy	2	4,76

42. Discord and Chat	2	4,76
43. Same culture disadvantage	2	4,76
44. Daily life	2	4,76
45. Judgment	2	4,76
46. Enjoyment	2	4,76
47. Curiosity	2	4,76
48. Method	2	4,76
49. Easy-going	1	2,38
50. Discomfort	1	2,38
51. Confidence	1	2,38
52. Interacting with non-natives	1	2,38
53. Ignorance	1	2,38
54. Intonation	1	2,38
55. Stories	1	2,38
56. Reading to learn cultures	1	2,38
57. Gestures	1	2,38
TOTAL NUMBER OF CODES	322	100,00
CODED DOCUMENTS	42	100,00

Hence, it can be stated that among the 57 codes, ‘Open to seek help, Perspective, Culture and language, Improvement and Cross-cultural miscommunication’ were the five most frequent and recurring concepts in the answers of the students. And these

codes are gathered into 8 themes, which are channels of learning, feelings, social life, language related factors, openness to revising oneself, personal growth, cultural challenges, cultural factors and learning orientation (Table 19).

Table 19. Analysis of the Interviews

THEMES	CODES
Channels of Learning	*Series*
	Discord and Chat
	Stories
	Reading to learn cultures
	Gestures
	Internet
Feelings	*Fun*
	Interesting
	Engagement
	Enjoyment
	Attentiveness
	Curiosity
	Easy-going
	Discomfort
	Confidence
	Empathy
	Politeness
	Feeling of shame
Social Life	*Judgment*
	Morals
	Friends
	Daily Life
Language Related Factors	*Common language*
	Improve vocabulary knowledge
	Pronunciation
	Accent
	Speaking skill
	Intonation
	Humor and jokes
Openness to Revising Oneself	*Open to seek help*

	Self-help
	Ignorance
Personal Growth	*Openness to Other Cultures*
	Benefit
	Respect
	Awareness
	Perspective
	Improvement
	Mistake recognition
Cultural Challenges	*Cross-cultural miscommunication*
	Cultural disregard
	Cultural differences
	Misconceptions
	Misunderstanding
	Cultural stereotypes
Cultural Factors	*Same culture disadvantage*
	Same culture advantage
	Interacting with non-natives
	Interacting with natives
	Cultural diversity
	Culture and language
	Cultural interaction
	Cross-cultural understanding
	Cultural exchange
Learning Orientation	*Others' learning experience*
	Method
	Openness to learning from others

When the themes and codes are examined, it can be interpreted that some of them overlap i.e. the codes under the themes about culture. It is difficult to draw a clear line between these codes, nevertheless, during the qualitative data analysis process, I relied heavily on the provided lexicon and terminology to guide my coding decisions and ensure conceptual accuracy. Throughout the qualitative data analysis, I found it essential to depend on the given words and terminology in the lexicon, because they served as a crucial foundation for my coding process. By adhering to the specified language and definitions, I aimed to maintain a high level of conceptual accuracy and

consistency in my analysis. This reliance on the provided lexicon not only facilitated a coherent interpretation of the qualitative data but also ensured that the findings were grounded in the context and intent of the original research.

The first theme is ‘Channels for learning’ which covers Series, Discord and Chat, Stories, Reading to learn cultures, Gestures, Internet. Here, what kind of ways help facilitate ELT students’ language learning when they are in an international cultural setting can be discussed under this theme. For instance, some participants gave answers as follows;

> *“For example, you can talk to strangers in various virtual worlds such as Discord.” (Int 24)*
>
> *“This is so basic even when you are watching a series from another country you can experience the small differences. From a series I learned that Spanish people are chill and they like to be comfortable and enjoy their day so they have words like siesta which is a verb of chilling.” (Int 35)*
>
> *"So, in a chat, I gave a thumbs-up to show I agreed, but turns out, in some places, it's not cool. The other person looked kinda weirded out. I said sorry, explained I meant it in a good way, and now I know, gestures can be tricky in different cultures." (Int 27)*
>
> *"That's why I read a lot of literature and books related to the history and culture of different countries." (Int 30)*
>
> *"When I went abroad for language learning I didn't understand a saying in that place, so they told me an old story and after that the saying made sense to me. So, learning about their culture, old stories in this case, taught me new things in that language." (Int 31)*

All these answers indicate that the students are willing to engage in a genuine dialogue and when they come to a realization of their limits of knowledge, they are open to new perspectives and learning from others humbly.

Another theme is ‘Feelings’ with a range of different emotions expressed by the participants. ‘Feeling of shame’ and ‘Fun’ is the most frequent ones touched upon by the students. Especially for the last question, ‘Do you prefer to be with people having the same culture as you or with people having a different background from you in an

English classroom? Why?', 9 participants responded that it would be fun to learn about the culture of people from different backgrounds, and to be surrounded with them in an educational setting.

> *"Explaining and sharing your culture is probably the most fun and common topic in diverse environments" (Int 6)*
>
> *"People with different cultures and backgrounds always make a room festive. It's always fun to try to challenge yourself to a conversation with someone where you both have to rely on the language you both are foreign to." (Int 32)*
>
> *"However, I'm a kind of person who likes learning about different languages, cultures, their traditional foods etc. That's why being with people from different cultures would be fun." (Int 40)*

As can be seen, these students clearly prefer to experience interaction enjoyment in a multicultural language learning environment. They also find it interesting and arousing curiosity to be people from diverse backgrounds. Nevertheless, one student expressed feeling confident when being with people from the same culture as follows;

> *"Also, people having the same culture with me can make me confident." (Int 13)*

For the feeling of shame, many students stated that there shouldn't be any shame in learning and asking questions to learn something. It is one of the basic pillars of intellectual humility to know one's limitations and to be open to learn new ideas;

> *"Yes, at the initial stage of learning a new language, there is nothing shameful in asking for help. on the contrary, it shows your interest in improving the language you are learning." (Int 30)*
>
> *"Even when the question is kind of dumb, I remind myself that the humiliation is a part of learning." (Int 32)*
>
> *"I'm completely comfortable seeking assist or clarification since it isn't a thing that we would be ashamed of." (Int 20)*

However, there were times for the students to be embarrassed because of a misunderstanding or miscommunication in an intercultural setting;

"I unknowingly asked depressing question to my classmate. She was on USA and arrived to Türkiye. When I learned that she is half American and Turkish, I asked her ever she ate pork or not. I wouldn't ask such questions if I knew it was false and disrespectful to people. I always feel embarassed and unsettled when I remember this memory." (Int 2)

Still, this answer shows that the student had an awareness of how to be respectful for other cultures after an experience of embarrassment, which is a key point both for intellectual humility and intercultural sensitivity.

The third theme is about the aspects of social life which encompasses the codes of Judging, Morals, Friends and Daily Life. The most recurrent code is *Friends.* Here, students' answers can be taken into consideration separately for humility and sensitivity. For example, two students stated that when learning a language, it also means learning about a different culture along with the beliefs, values and morals while one participant highlighted the carrying of our own values into the process of learning. As for the judgment code, even though only two students mentioned it directly, one of whom focused on the judgement of their mistakes by their social environment, which can be connected to intellectual humility and respecting other people's opinions. The other student made a connection of judgement with culture stating; *"Imposing your culture and judging people from your culture's perspective is wrong."* (Int 6).

Friends have an important place in the lives of the students as they all mention that they learn from their friends when they make a mistake or when there is a cultural misunderstanding or a language related issue, which shows their renunciation of ego and how much they are open to learn about another culture.

"I like to ask my close friends about it so they know I trust their knowledge and also help me through my problem." (Int 18)

"While talking to my Latin American friend because of the cultural differences we sometimes misunderstood the thing we were explaining to each other. After realizing this we both explained the culture to that thing in our own country." (Int 14)

"I have foreign student in my university and we always talk about cultures and we learn from each other and he teaches me new words" (Int 33)

"Some of my Spanish friends even said that they have dinner at home around 11 pm. Later, I easily adapted to this situation and adjusted myself according to these hours. " (Int 38)

As can be seen from their answers, friends hold a crucial role for adjusting the participants to new situations, differences and for leading them to being self-less in learning.

The next theme is related to linguistic aspects with almost a balanced distribution among its codes except for intonation. So, four of students touched upon the lingua franca phenomenon;

"Having different cultures mean we will have to use a common language which is English." (Int 6)

"I was in Sevilla - Spain in September 2023. I was staying in a hostel where we were staying like 8 people in one room 4 of whom were Ausies 1 American 1 Moroccon 1 Serbian and 1 Turk (me). In every part of my journey, as you can imagine I had to speak English otherwise they wouldn't understand me" (Int 41).

Four of the participants talked about how they could improve their vocabulary knowledge when interacting with people from different cultures like;

"When you interact with those people you are most likely to learn new sayings. To examplify instead of saying "I'll go and come back" you say "I'll be right back" and such." (Int 36)

"So, while talking to people from different cultures, their experiences would effect my language learning. I would hear a word that they say and I would code that word in my head and associate it with them so that the word that I learn would be memorable." (Int 40)

Additionally, some students wanted to emphasize the pronunciation, accent, intonation and speaking skill when interacting with other cultures while learning English. For pronunciation, they asserted that it is important since it may cause misunderstandings. Further, they also demonstrated their willingness to learn about various accents of English except for one student who states being proud of their culture and rejects to imitate a British or American accent;

"I cannot give any example of how my cultural understanding influenced my language learning process because I never thought of it nor I can observe myself but I can say that I am proud of my culture and I would never imitate a Brit or an American I would purposely use a Turkish accent." (Int 41)

"If I were in a setting like this, I would pay attention to their languages, accents and cultural backgrounds." (Int 28)

"I would also ask them to explain how they learned their accent" (Int 12)

For humor and jokes are an important part of the language and culture, five students mentioned their importance in relation to language learning;

"As I exposed to English language, I started to understand the culture of native people of the language such as humor style of the language." (Int 28)

"I failed to understand the jokes or other things because of cultural differences. But it really helped me after i learned the culture that I'm trying to learn its language" (Int 29)

Another theme is Openness to Revising Oneself which is an important characteristic for intellectual humility, certainly having an effect on cross-cultural sensitivity. Although there are three codes under this theme (Openness to seek help, Self-help and Ignorance), the most frequent code is in this category; Openness to seek help (f=25). Some of the students related asking for clarification to the emotion of shyness, which was aforementioned in the Feeling theme. So, these 25 students expressed they were comfortable with asking questions or seeking for help when needed;

"I think I am comfortable with seeking for help because I think it is natural part of learning language." (Int 37)

"I am pretty comfortable because not knowing isn't wrong, not learning is the fault." (Int 36)

"Yes, at the initial stage of learning a new language, there is nothing shameful in asking for help." (Int 30)

"I don't hesitate to ask if I don't get it because it is vital to understand the language thoroughly." (Int 28)

When their answers are examined, it is obvious that they are learning oriented and do not care about self-ego, they are open to learn from others all the time, which clearly shows their intellectual humility to a certain extent.

On the other hand, six students expressed they prefer to search for information alone and online and don't want to ask others. This may be due to their introverted personality but not because of their opposition to others' help.

The codes of openness to other cultures, benefit, respect, awareness, perspective, improvement and mistake recognition are grouped under the theme of Personal Growth. This theme has some of the most frequent codes, i. e. perspective (f=15), improvement (f=12) and openness to other cultures (f=10). This shows how much ELT students are open to improve themselves when it comes to recognizing their mistakes, awareness of different cultures and opinions, showing respect to others, and benefit from other people's perspectives. For instance, one student states; *"I worked with Mexicans and Ukrainians so spending time with them made me realize that there are whole different worlds out there" (Int 6).* Another student emphasized different approaches to English Teaching; *"which made me realize different countries and cultures have different approaches to English teaching." (Int 32).* Many of them always emphasized the importance of gaining different perspectives in interacting with different cultures;

> *"Culture influenced the way you looked the world and life and if you know someone who has different culture you can learn their perspective and their beliefs, values etc. For example, in my high school class there is a girl who came Russia, and she was very happy and positive nearly every situation." (Int 5)*
>
> *"Engaging with people from varied cultures enriches the learning experience by offering diverse perspectives, and cultural insights." (Int 15)*
>
> *"You begin to see the different perspectives. with time these perspectives make you learn or become a new perspective to you." (Int 14)*

And some of them focused more on the individual rather than a different culture.

> *"Everyone is a different person, all of their learning experience gonna be different. So, by looking from all perspectives, we can find the most used, valuable way to learn new language" (Int 29)*

"Because maybe they don't see the world as I do and maybe I can learn from them" (Int 9)

One of the participants expressed his/her ideas including ELT as follows;

"As a department of applied linguistics or ELT, I think we are superior to the rest of the teachers not because we know a second language but because we have an open-minded worldview. What would be better than having people from different backgrounds in the classroom? I have a classmate who is from Kazakhstan and she taught me lots of things about the culture there." (Int 41)

Another theme is Cultural Challenges with the codes of cross-cultural miscommunication, cultural disregard, cultural differences, misconceptions, misunderstandings, cultural stereotypes. The most frequent one is cross-cultural miscommunication (f=11). This theme encompasses somewhat negative experiences while interacting with other cultures both about the source and the target culture. Although two students only mentioned that they don't care cultural aspects (cultural disregard), some students touched upon the misconceptions, stereotypes, misunderstandings, and miscommunication experiences of their own.

"In a situation where cultural differences led to a misunderstanding, I was discussing a project with an international colleague. They seemed doubtful and less responsive than usual. However, I realized that cultural communication standards might be impacting their answer. I learned that cultural communication types vary remarkably." (Int 16)

"While talking to my Latin American friend because of the cultural differences we sometimes misunderstood the thing we were explaining to each other. After realizing this we both explained the culture to that thing in our own country." (Int 15)

Sometimes the participants give solutions to how to solve the miscommunication problems, or they shared their openness to solutions and differences;

"In a cross-cultural project, people can encountered a miscommunication stemming from different cultural styles. It can be solved by open dialogue, acknowledge the differences and listening to each other." (Int 14)

"Among countries and even some areas of in Turkey, some words' meanings or the way we pronounce them can change although they are alike. That is why misunderstandings often occurs. When the conditions like that happening I try to make clear the topic to the person from different culture." (Int 22)

"On the evening of my first Erasmus day, I went down to the dormitory cafeteria to have dinner. But I didn't know much about mealtimes. Later, I learned that dinner is generally eaten around 9-10 pm. It seemed a little late to me since it is usually eaten around 6 - 8 pm in Türkiye. Some of my Spanish friends even said that they have dinner at home around 11 pm. Later, I easily adapted to this situation and adjusted myself according to these hours. " (Int 39)

"One time my friend from a different country told me that she had a hard time understanding the meaning of the word "üşenmek" in Turkish. She didn't know the meaning of it. Since in her country, they don't have an equivalent word to "üşenmek", she told me that she was confused. I think it's normal to experience misunderstandings due to cultural differences. And these misunderstandings should be welcomed by the people from different cultures." (Int 41)

One other theme is cultural factors encompassing the issue of natives, language, diversity, interaction, and understanding. When students are asked about their preference for being with people from the same culture or from different cultures, they both mentioned the advantages and disadvantages of learning with the same culture;

"I enjoy both, but if I have to choose one, I prefer to be with people from my own culture. There are less differences in language and culture and it is much easier to get along." (Int 20)

"I prefer to be with people from the same culture. Because I am not very interested in meeting people from different cultures, but it is easier to be with people from the same culture." (Int 43)

"Be with same culture people because you can understand each other better than a foreign." (Int 27)

As can be seen, those participants generally focused on the easiness of communication with the same culture. On the other hand, there is a considerable amount of emphasis on interacting with native speakers (f= 10);

"practicing with natives can affect our capability of language learning or skill more efficient." (Int 4)

"If I try to learn a new culture and a new language I try to contact with the native people so that way I can understand better after lifestyle" (Int 10)

"If I don't have a close friend I can ask I usually try to go on forums with natives of the language I am trying to learn and get information from them." (Int 19)

"Absolutely. I ask questions, seek clarification from native speakers or language resources," (Int 28)

Based on the participants' answers, it can be seen that in some cases students would like to find answers and seek help from the native speakers. In contrast, there is a group of participants who highlights the importance of cultural diversity in a language classroom;

"i would prefer diversity because English is a worldwide language and when there is no other language to communicate mutually, you start using English more this helps to improve you a lot." (Int 15)

"I would choose to be with people from different cultures because they can provide me more knowledge about their countries and their lifestyles." (Int 25)

"I like having a mix of classmates with different backgrounds in my English class—it really broadens my language learning. When we dive into topics and chat about them, it's super cool to hear insights from classmates with diverse cultures." (Int 28)

Some students mentioned the importance of cultural interaction and cultural exchange in a language classroom;

"People have different learning styles. Someone else might know a method that I don't know. That's why interacting with different cultures helps people learn languages." (Int 12)

"Also listen them well, and share your own cultures and stories with them too because that way you can have an understanding of each other and you will be more encouraged to learn their perspectives." (Int 19)

"Each cultures has mostly its own characteristics. That's why when we interact with people from different cultures, there's high possibility that we would learn from them. When we spend some time from them, we can maybe even adapt and adopt some things from their cultures. The way they speak, the way they use the language could effect the way we use the language as well." (Int 41)

The last theme is Learning Orientation, which covers three codes; Others' Learning Experience, Method, and Openness to Learn from Others. Here, students emphasized the significance of being able to learn from others and different cultures, which is a key component of intellectual humility;

"We can always learn something from people have a different culture" (Int 1)

"i believe that we can always learn from other people and their languages or learning process" (Int 11)

"For speak better in foreign language I always want to interact with the person who learn English later and ask them how can they manage." (Int 27)

"Everyone is a different person, all of their learning experience gonna be different. So by looking from all perspectives we can find the most used, valuable way to learn new language" (Int 30)

To conclude, the qualitative data has provided deep insights into how ELT students regard different cultures in a language learning environment and to what extent they can embrace the difficulties, whether they are open to revising their perspectives and seeking help when needed, and if they approach others intellectually humble and approach different cultures culturally sensitive. Therefore, fostering a mindset of openness and curiosity towards different cultures can greatly enhance language learning experiences and promote intercultural understanding. By encouraging students to be intellectually humble and culturally sensitive, educators can help cultivate a more inclusive language learning environment.

5. DISCUSSION

The primary aim of this study was to explore the intellectual humility and intercultural sensitivity levels of pre-service English language teaching students and to search for a link between these two constructs and suggest possible useful insights for the English teachers to foster intellectual humility and intercultural sensitivity in their classrooms.

In order to reach this aim, both quantitative and qualitative research methods were employed, and the data were gathered accordingly. For the quantitative data, two 5-likert scales were used; one of which is the Comprehensive Intellectual Humility Scale (CIHS) and the other of which is the Intercultural Sensitivity Scale (ISS). The data were gathered from 247 university students who are still studying in the English language teaching departments of several universities in Türkiye. For the qualitative data, 5 semi-structured open-ended questions were asked to students from the same sample. 42 students were interviewed for the qualitative data. This section presents the discussion of the findings in relation to the current literature.

5.1. Regarding The First Research Question

Based on the statistical results of CIHS, ELT students exhibit a high level of intellectual humility, which implies that they acknowledge their limitations in knowledge and are open to learning and growth to a great extent. For example, in a classroom setting, an ELT student with high intellectual humility may actively seek feedback from their teacher and peers, recognizing that there is always room for improvement in their language skills. They are also likely to admit when they do not know the answer to a question and are eager to engage in further research or discussion to expand their understanding. Also, it can be said that the students have a strong tendency to show respect for different perspectives by being open to diverse viewpoints. They are also receptive to revising their opinions, which suggests a willingness to adapt to new perspectives among ELT students. On the other hand, the 'Independence of Intellect and Ego' subscale shows that there is a balance between their humility and confidence when interacting with people in different situations. In

a similar vein, by looking at the mean score of ‘Lack of Intellectual Overconfidence’ (M=3.25), it can be asserted that whereas students show humility in their interactions, there might still be a need for the improvement in avoiding overconfidence. This suggests that although students demonstrate humility when interacting with people in different situations, they still need to work on avoiding overconfidence. For example, a student may display humility by openly listening to their classmates' opinions and considering different perspectives during group discussions. However, they may still need improvement in avoiding overconfidence by not assuming that their own ideas are always correct or dismissing others' viewpoints without careful consideration. This balance between humility and confidence is important for fostering productive and respectful interactions among students. A detailed counterexample to this scenario could be a student who lacks humility and consistently dominates group discussions with their own ideas, completely dismissing others' perspectives. This student may exhibit overconfidence by assuming that their ideas are always correct and failing to consider alternative viewpoints. This lack of balance between humility and confidence can create a nonproductive and disrespectful environment among students, hindering meaningful interactions. In such an environment, other students may feel discouraged or intimidated to contribute their thoughts, leading to a lack of diverse ideas and perspectives. This can further limit the potential for creativity and collaboration within the group. Moreover, the overconfident student may come across as arrogant and dismissive, causing others to feel disrespected and undervalued. Therefore, finding the right balance between confidence and humility is crucial for creating a positive and inclusive learning environment.

5.2. Regarding The Second Research Question

The results indicate that ELT students have a high degree of intercultural sensitivity (M = 3.96). This suggests that ELT students have an awareness of and respect for many cultures, which may help create a more welcoming and peaceful learning environment. After examining each subscale and the total score, it can be concluded that while ELT students have a solid grasp of many cultures, there are areas of competency and areas that require additional development because of the variations in ratings on certain subscales. Through emphasizing enjoyment and addressing issues with self-assurance,

ELT students can develop a more extensive range of cross-cultural skills. This will help them succeed in their upcoming roles as teachers in a variety of cultural contexts.

Furthermore, the constructs of intercultural sensitivity and its pertinence to English Language Teaching (ELT) professionals cannot be understated, particularly given the multicultural nature of today's globalized classrooms. The present study sought to ascertain the level of intercultural sensitivity among ELT students and reached the results indicating a high mean score of 3.96 on the Intercultural Sensitivity Scale.

Such a finding is encouraging as it suggests that ELT students possess a considerable degree of awareness and respect for different cultures, traits which are essential for fostering a supportive and inclusive learning environment. This is of particular importance for ELT students, who are expected to interact with students from varied cultural backgrounds and linguistic proficiencies. A high level of intercultural sensitivity is indicative of potential to facilitate understanding and mitigate cultural misunderstandings within the classroom.

However, upon closer examination of the individual subscales, disparities have come to light that necessitate further discussion. Although there is notable enjoyment derived from intercultural interactions, as evidenced by the scores, there exists a discernible variance in confidence levels when engaging in such interactions. This disparity calls for a tailored approach to enhancing ELT students' intercultural competencies.

To address these nuances, teacher training programs could explore ways to reinforce interaction confidence amongst ELT students. For instance, practical simulations of cross-cultural situations and reflective practice could be incorporated into curricula, enabling students to build confidence through experiential learning and self-assessment. Furthermore, creating opportunities for international collaboration with peers from diverse backgrounds can help students overcome apprehension and gain practical insights into handling intercultural dynamics.

Additionally, fostering an atmosphere where intellectual humility is encouraged can facilitate a deeper understanding and acceptance of cultural nuances. The high levels of enjoyment ELT students currently exhibit when engaging in intercultural interactions is a promising foundation upon which programs can build. Encouraging students to maintain an open-minded approach and a willingness to understand others'

perspectives can also enhance their intercultural sensitivity, enabling them to navigate the complexities of global classrooms more effectively.

In summary, while the overall high level of intercultural sensitivity among ELT students is promising, it is crucial to recognize and bridge the gaps in confidence to interact across cultures. By refining these aspects through targeted educational practices, ELT students can achieve a more comprehensive set of skills necessary for effective intercultural communication, consequently preparing them to be more competent educators in diverse educational settings. Future studies could explore the longitudinal effects of such interventions and their impact on both intercultural sensitivity and teaching efficacy.

5.3. Regarding The Third Research Question

5.3.1. Gender

The exploration of gender differences in intellectual humility among participants in this study has yielded intriguing insights that contribute to a broader understanding of how intellectual humility manifests across different demographic groups. Notably, the results indicate that the overall levels of intellectual humility, as well as the individual subscale scores, do not exhibit statistically significant differences between male and female participants, as determined by the p-value being lower than the conventional threshold for significance ($p<0.05$).

This finding suggests that, from a statistical standpoint, gender is not a determining factor in the level of intellectual humility among participants in this cohort. This challenges any preconceived notions that may exist about one gender inherently possessing higher levels of intellectual humility than the other and underscores the importance of viewing intellectual humility as a personal trait that transcends gender boundaries. Furthermore, this supports the idea that intellectual humility is not exclusive to one gender and can be cultivated and developed by individuals regardless of their sex. It also emphasizes the need for further studies to delve deeper into the factors that contribute to intellectual humility and explore if there are any other demographic or psychological variables that may affect its development. Ultimately, this research highlights the significance of recognizing and developing intellectual humility as a universal trait rather than attributing it to specific genders.

Despite the lack of significant differences, the data indicate a tendency for female students to rate themselves slightly higher in intellectual humility compared to their male counterparts. While these differences are not statistically significant, they still provide a basis for qualitative reflection on how intellectual humility is perceived among genders within social and cultural contexts. For example, societal expectations and gender role socialization may influence the ways in which individuals express and evaluate aspects of their intellectual demeanor.

Further dissection of the subscale scores reveals nuanced tendencies where male students score higher in dimensions related to 'independence of intellect and ego' and 'openness to revising one's viewpoints,' whereas female students score higher in 'respect for others' viewpoints' and 'lack of intellectual overconfidence.' These nuanced differences could be indicative of varying socialization patterns where, for example, male students might be encouraged to be more assertive and independent thinkers, while female students might be nurtured towards valuing harmony and considering others' opinions more carefully.

These results could have important consequences for how we teach and the kinds of programs we create to help students from all backgrounds develop intellectual humility. In order to help students develop a balanced sense of intellectual humility, educational interventions should take into account these subtle variances.

The results of table 9 indicate that there are gender-based differences in certain aspects of intercultural sensitivity. Female students demonstrate higher levels of interaction engagement, respect for cultural differences, and attentive behavior during interactions with other cultures. The presence of statistically significant differences in these three subscales suggests that these are not random findings but instead reveal a clear pattern where female students may be more attuned to the nuances of intercultural interactions.

Despite this, the overall scale of intercultural sensitivity does not show a statistically significant difference between genders. However, female students still score slightly higher, with an overall mean of 3.99, indicating that as a group they may possess greater sensitivity towards other cultures. This points to a trend rather than a definitive gap and highlights that both genders display a relatively high degree of sensitivity, which is beneficial for intercultural exchanges.

Conversely, male students rate higher in subscales measuring interaction enjoyment and interaction confidence. The mean scores suggest that male students find more pleasure in intercultural interactions and exhibit greater confidence during these exchanges. The notably high mean score for interaction enjoyment among male students emphasizes this point and could suggest a more extroverted approach to intercultural engagement, where enjoyment and confidence play key roles.

Overall, these results show that while both male and female students are generally sensitive to other cultures, there are specific areas within intercultural sensitivity where they differ. Female students excel in engagement, respect, and attentiveness—components that could be crucial for deep intercultural understanding and successful communication. Male students, on the other hand, demonstrate higher levels of enjoyment and confidence, which may facilitate more open and frequent intercultural interactions.

These gender-based differences could have implications for intercultural education, suggesting that teaching approaches might need to be tailored to enhance specific areas of intercultural sensitivity for each gender. Additionally, understanding these differences can help in developing interventions to balance the intercultural competencies of all students, ensuring both genders are equally prepared for positive intercultural encounters.

5.3.2. Academic Year in College

The presented results reveal significant findings regarding the development of intercultural sensitivity and intellectual humility among different academic years of ELT students. The statistically significant difference in the 'respect for others' subscale, indicated by a p-value of S=0.019, highlights that sophomores exhibit a greater degree of respect for others (M=4.23) compared to juniors. This might suggest that respect for others is more pronounced at this earlier stage in their academic career.

Additionally, intellectual humility appears to increase with academic progression, as it is more prominently reflected among senior students with a mean value of M=3.78 and a significant standard deviation value of S=0.029. This could imply that as students advance through their education, they may gain a deeper understanding and appreciation of intellectual humility, an attribute that allows them to recognize the

limits of their knowledge and remain open to learning from a diverse range of perspectives.

Despite these differences in specific areas, the ELT students show consistent scores across all academic levels when it comes to other aspects of intercultural sensitivity such as 'independence of intellect and ego,' 'openness to revising one's viewpoints,' and 'lack of intellectual overconfidence.' The uniformity in these subscale scores may point to a stable development of these elements throughout their academic journey or to the possibility that they are addressed equally across different academic years in the ELT curriculum.

Further investigation is required to examine the mechanisms that contribute to increased intellectual humility among senior students, as well as to see if this pattern remains consistent across other academic settings or cultural backgrounds.

The analysis of Table 11's data on intercultural sensitivity among ELT students across different academic levels indicates that there aren't statistically significant differences; however, the high mean scores ranging from 3.90 to 4.10 suggest that ELT students of all academic levels possess a high degree of sensitivity towards other cultures. Senior students exhibit the highest mean score (M=4.08), which may imply that as students' progress in their academic careers, their intercultural sensitivity is further refined or enhanced.

The fact that sophomores score highest in engagement and attentiveness could reflect initial enthusiasm and a keen interest in learning about cultures, which might be particularly pronounced at the beginning of their university experience. On the other hand, senior students score highest in enjoyment, confidence, and respect for cultural differences, possibly due to their accumulated knowledge, experiences, and maturity gained over their academic journey.

The absence of statistical differences suggests that ELT programs consistently instill a foundational level of intercultural sensitivity regardless of academic standing. Yet, certain aspects, such as those observed in sophomores and seniors, appear to evolve due to various educational and developmental factors. Future research could explore targeted interventional strategies to support the development of intercultural sensitivity throughout the educational trajectory, ensuring that students are adequately prepared for the intercultural demands of teaching in a globalized world.

5.3.3. Age

Table 12's examination reveals that while there may be no statistically significant differences in overall intellectual humility due to age, a trend is nonetheless discernible where intellectual humility appears to increase with age. Notably, a statistically significant difference exists in the 'Independence of Intellect and Ego' subscale, which has reverse-coded items indicating a sense of threat or feeling attacked when one's ideas are contradicted. In this context, the data suggest that students older than 30 are less likely to feel negatively impacted by disagreements, indicating a greater sense of security in their intellectual position.

It seems reasonable to conclude that the age-related increase in intellectual humility may be due to the emotional and cognitive maturation that occurs with life experiences. As individuals age, they encounter a variety of opposing perspectives and challenges, which can help them develop a more secure and balanced approach to intellectual conflict. Therefore, older students may demonstrate less distress when their beliefs are challenged because they have developed the skills or wisdom to navigate such situations effectively.

Future studies may focus on longitudinal analyses of intellectual humility across the lifespan, considering factors such as life experiences, wisdom, and emotion regulation. Such research could further elucidate the relationships between age and the various components of intellectual humility, with implications for both educational practice and personal development.

When assessing the results from Table 13, which indicates no statistically significant differences in any scale of intercultural sensitivity among different age groups, we approach the data with a few key considerations in mind.

First, the absence of statistically significant differences implies that across various age groups, there are no clear distinctions in levels of intercultural sensitivity that surpass the threshold for statistical relevance. This might suggest that the development of intercultural sensitivity is not strongly age-dependent, or at least not in a linear or uniform way that is easily detectable through this study's methodology.

However, the observation that intercultural sensitivity increases as students get older—even without statistical backing—could be suggestive of an age-related trend. Research in developmental psychology has long indicated that as individuals age, they

often gain increased exposure to diverse perspectives and experiences, which can enhance cognitive complexity and empathy towards others. Such experiences might enrich their intercultural understanding and sensitivity.

Additionally, older students may have had more opportunities for direct intercultural encounters, such as studying abroad, traveling, or professional experiences, which can contribute to a deeper appreciation for and understanding of cultural diversity.

In summary, the culmination of experiences and continuous learning throughout an individual's life could inform the observed trend that intercultural sensitivity increases with age. While this study's data do not capture these differences in a statistically significant way, the possibility of a positive correlation between age and intercultural sensitivity remains consistent with broader psychological and educational research. Future research with larger sample sizes or longitudinal designs may yield more definitive results regarding the relationship between age and the development of intercultural sensitivity.

5.3.4. Proficiency Level

The presented findings suggest that there is a discernible relationship between students' English language proficiency levels and their scores on the 'Independence of Intellect and Ego' subscale of an intellectual humility measurement tool.

Based on the results, it can be asserted that there is a connection between cognition and CEFR. This connection highlights the importance of cognitive flexibility and cultural awareness in language learning. It suggests that a deeper understanding of different cultures can lead to more successful language acquisition and communication. The relationship between cognition and the CEFR is multifaceted, as put forward by the work of scholars such as Michael Long, David Little, Oxford, Bachman, and Palmer. The CEFR acknowledges the significance of cognitive abilities in language learning, incorporating them into its proficiency levels and assessment practices. By recognizing the role of cognition in language learning, the CEFR has contributed to a more comprehensive understanding of the complex relationship between cognition and second language acquisition.

The Common European Framework of Reference for Languages (CEFR) has been a cornerstone in the field of language education since its inception in 2001. It provides a comprehensive framework to describe and compare the proficiency levels of learners

across various languages. The CEFR's six levels (A1 to C2) encompass both linguistic and non-linguistic abilities, including cognitive aspects.

The relationship between cognition and language learning has been extensively studied by several scholars. One such influential figure is Michael Long (1996), who emphasized the importance of cognitive processes in second language acquisition (SLA). Long argued that learners' cognitive abilities, such as attention, memory, and problem-solving, play a significant role in their language learning progress.

The CEFR acknowledges the importance of cognition in language learning by incorporating cognitive aspects into its proficiency levels. David Little (2007) highlights the CEFR's emphasis on both linguistic and non-linguistic abilities, suggesting that cognitive skills are integral to language proficiency. According to Little, the CEFR recognizes that learners at higher levels possess not only advanced linguistic skills but also higher-order cognitive abilities, such as critical thinking and problem-solving. So, the statistical results in this study suggest that language proficiency is closely linked to cognitive abilities, and students with higher levels of English have relatively more intellectual humility and cross-cultural sensitivity. This indicates that language learning goes beyond just mastering grammar and vocabulary; it also involves developing cognitive skills. In other words, language proficiency is not just about communication skills but also about developing a broader set of intellectual abilities. In conclusion, language proficiency is a complex and multifaceted skill that encompasses a wide range of cognitive abilities.

Students at the C1+ proficiency level, which is indicative of an advanced understanding and usage of the English language, exhibit significantly lower levels of threatened intellectual ego—in other words, they are more resilient when their ideas are contested. The higher scores on the reversed items for C1+ level students reflect a lower occurrence of feelings like being threatened or feeling insignificant when faced with opposition. This suggests that C1+ level students possess greater intellectual humility in this dimension; they are more comfortable with intellectual discourse and are less likely to take disagreement as a personal affront or as a challenge to their self-worth.

Conversely, B1 level students, who possess an intermediate level of English proficiency, seem to experience feelings of uncertainty and timidity when their

viewpoints are challenged. A lower score on the reversed items for B1 level students could indicate that disagreement leads to a higher incidence of feeling threatened or insignificant, suggesting a stronger attachment between their intellect and ego.

Additionally, the fact that C1+ level students have the highest mean score for intellectual humility (M=3.72) overall could be related to their more profound language abilities affording them access to a wider variety of perspectives and nuanced discussions. This broader exposure may foster a deeper sense of intellectual humility by providing more opportunities to recognize the limits of their knowledge and practice grace under the pressure of differing opinions.

These findings align with the positive correlation between language proficiency and intercultural competence suggested in scholarly literature. Language proficiency is often associated with a better understanding of cultural nuances and a greater ability to navigate complex social situations, which can lead to enhanced intellectual humility.

In summary, the level of English language proficiency appears related to students' intellectual humility, particularly in their ability to maintain confidence and openness when confronted with differing viewpoints. Higher language proficiency might encourage broader exposure to diverse ideas and cultural values, supporting the development of intellectual humility.

The data from Table 15 indicate that there is a significant difference in the 'interaction confidence' subscale of intercultural sensitivity between students with C1+ and B2 English language proficiency levels, with C1+ students exhibiting a higher degree of confidence in intercultural interactions. This suggests that students with a more advanced command of the English language feel more assured when engaging with individuals from different cultural backgrounds.

The higher level of interaction confidence among C1+ level students is notable because interaction confidence is often linked to language proficiency. Effective communication is a crucial component of successful intercultural interaction, and a higher proficiency level may empower students with the linguistic tools to express themselves more clearly and understand others more accurately. As a result, these students may feel more self-assured and comfortable navigating the complexities of intercultural communication.

Additionally, the overall sensitivity scale showing that C1+ level students have the highest mean score (M=4.07) further supports the notion that advanced language skills are associated with a heightened sensitivity to cultural nuances. This could be attributed to increased opportunities for meaningful intercultural exchanges, more extensive educational experiences, and a deeper understanding of cultural dynamics, all of which are facilitated by advanced language proficiency.

These findings align with the body of research suggesting a correlation between language proficiency and intercultural competence. Scholars such as Byram (1997), in "Teaching and Assessing Intercultural Communicative Competence" have emphasized the role of language skills in developing intercultural communicative competence, which includes aspects like knowledge, attitudes, skills, and critical cultural awareness.

In summary, C1+ level students' higher scores on interaction confidence and the overall intercultural sensitivity scale reflect the importance of language proficiency in cultivating intercultural competence. As language proficiency increases, so does the ability to engage confidently and sensitively with diverse cultures, suggesting that language education plays a critical role in preparing students for the globalized world. These results underscore the value of integrating intercultural training into language learning curricula to equip students with the requisite skills for effective intercultural communication.

5.4. Regarding The Fourth Research Question

The data analysis shows that there are a number of correlations between different aspects of intellectual humility (IOIE, OTRO, RFO, LOIO, and CIH) and different aspects of intercultural sensitivity (RFCD, IC, IE, IA, and IS). These correlations suggest that individuals who engage with intellectual challenges thoughtfully and respectfully are also likely to have higher levels of intercultural sensitivity.

The moderately positive correlations between Engagement and constructs of Openness to Revising One’s Viewpoints (OTRO), Respect for Others’ Viewpoints (RFO), and the Comprehensive Intellectual Humility (CIH) scale suggest that pre-service English teachers who are willing to reconsider their beliefs and who respect other viewpoints also tend to engage more readily with different cultures. This engagement is an

indicator of practical intercultural sensitivity. Furthermore, the correlation between Engagement and the CIH scale suggests that pre-service English teachers who exhibit intellectual humility are more likely to approach intercultural interactions with an open mind and a willingness to learn from others. This not only enhances their intercultural sensitivity but also fosters meaningful cross-cultural exchanges. Respect for Cultural Differences (RFCD) also has a positive correlation with all the intellectual humility subscales and the overall CIH score. This means that understanding and respecting cultural diversity is linked to intellectual humility.

Interaction Confidence (IC) is linked to Independence of Intellect and Ego (IOIE) and Respect for Others' Viewpoints (RFO), but it's linked negatively to Lack of Intellectual Overconfidence (LOIO). Since LOIO is made up of negative items, this negative correlation actually shows a positive relationship; confident people are less likely to be intellectually overconfident.

Interaction Enjoyment (IE) and Interaction Attentiveness (IA) show positive correlations with several intellectual humility subscales, supporting the idea that enjoying and being attentive in intercultural interactions go hand in hand with elements of intellectual humility. This suggests that individuals who are more engaged and attentive in intercultural interactions are also more likely to possess traits of intellectual humility. Additionally, the positive correlations between Interaction Enjoyment (IE) and Respect for Others' Viewpoints (RFO) further emphasize the importance of open-mindedness and valuing diverse perspectives in fostering intellectual humility during intercultural exchanges.

Most importantly, the total scales of Intercultural Sensitivity (IS) and Comprehensive Intellectual Humility (CIH) display a medium-level positive correlation ($r=0.460$, $p<0.01$). This significant correlation suggests that as pre-service English teachers demonstrate higher levels of intellectual humility, there is a corresponding increase in their intercultural sensitivity. This relationship supports the idea that cultivating intellectual humility can positively influence intercultural sensitivity among pre-service English teachers.

It is possible to respond to the research question, "To what extent does the intercultural humility of pre-service English teachers affect their intercultural sensitivity?" by saying that intellectual humility appears to be a key factor positively influencing

intercultural sensitivity among pre-service teachers. As future educators, their capacity for open-mindedness, respect for diverse viewpoints, and self-awareness regarding their own intellectual limits is not only intrinsically linked but also indicative of their ability to navigate cultural differences sensitively and competently.

Therefore, the intercultural education of pre-service teachers could benefit from explicitly focusing on cultivating intellectual humility. This could include self-reflection, critical thinking, and a variety of cross-cultural experiences, both in the classroom and possibly through study abroad programs or international partnerships. These experiences should encourage intellectual humility, which is the basis for sensitive cross-cultural engagement. In doing so, the preparation of pre-service teachers for engaging with diverse classrooms and educational contexts is enriched, increasing their effectiveness as interculturally sensitive educators.

5.5. Regarding The Fifth Research Question

The results from the regression analysis show that intellectual humility is a significant predictor of intercultural sensitivity in students. The finding that intellectual humility is statistically significant ($p<0.05$) in the regression equation indicates that there is a reliable relationship between students' levels of intellectual humility and their degree of intercultural sensitivity.

Specifically, an increase by one unit in the intellectual humility score is associated with a 0.426-fold increase in intercultural sensitivity. This result supports the notion that intellectual humility is an important attribute for students in terms of effectively understanding and relating to different cultures. The observed relationship is measurable and quantifiable, affirming the hypothesis that greater intellectual humility — an individual's understanding of the limitations of their knowledge and openness to new ideas and perspectives — enhances the capacity for intercultural understanding and sensitivity.

However, the R^2 value of 0.211 suggests that while intellectual humility does play a role in explaining the variance in intercultural sensitivity, it accounts for approximately 21.1% of the observed variability. This indicates that there are other factors not captured in this regression model that also influence intercultural sensitivity. These other factors could include a variety of elements such as previous intercultural

experiences, personality traits, education, socio-cultural background, language proficiency, and exposure to diversity.

The coefficient of determination (R^2) provides insight into the explanatory power of the model, and in this case, intellectual humility is a significant but not exhaustive contributor to intercultural sensitivity outcomes. It would be beneficial for further research to explore additional variables that could combine with intellectual humility to explain a larger proportion of the variability in intercultural sensitivity.

In conclusion, the significant relationship between intellectual humility and intercultural sensitivity underscores the importance of fostering intellectual humility in educational and intercultural training programs. By focusing on this trait among students, educators can enhance students' readiness to interact in a culturally diverse world, though they should also be aware that other factors will influence this readiness as well.

5.6. Regarding The Sixth Research Question

In today's interconnected world, English Language Teaching (ELT) students are increasingly recognizing the importance of integrating other cultures into their learning process. This chapter aims to explore the perspectives of ELT students regarding the incorporation of different cultures in their language learning journey. The constructs of intellectual humility and intercultural sensitivity will serve as analytical frameworks, allowing us to examine the themes identified through semi-structured interviews. These themes encompass different learning approaches, emotional aspects, social interactions, linguistic factors, personal growth, cultural challenges, and learning orientation.

Furthermore, ELT students recognize the value of experiencing diverse learning methods when integrating other cultures. Some students find it beneficial to engage in experiential activities, such as role plays, visiting museums, or participating in cultural festivals, which make the learning process more enjoyable and effective. Others prefer group discussions or collaborative projects, where they can interact with peers from different cultural backgrounds, fostering a deeper understanding of varied perspectives. These activities not only enhance language proficiency but also promote cross-cultural communication skills.

Additionally, curiosity, fun, and enjoyment are prominent emotions that students associate with integrating other cultures. The opportunity to explore new customs, traditions, and languages ignites their curiosity, leading to a sense of excitement and adventure. Students express that the inclusion of cultural elements in language learning also adds an element of fun and enables them to establish a more personal connection with the language they are acquiring.

Engaging in multicultural environments also exposes students to different communication styles and social norms, broadening their understanding of human interactions. The integration of other cultures provides ELT students with the chance to enhance their social lives by building relationships with classmates from different cultural backgrounds.

Exposure to diverse cultural perspectives helps ELT students recognize language nuances, idiomatic expressions, and cultural references embedded in the target language. Students feel more motivated to learn when they realize that language proficiency extends beyond grammar and vocabulary, enabling them to communicate effectively across cultural boundaries.

Similarly, ELT students highlight that integrating other cultures fosters self-awareness, promotes respect for cultural diversity, and expands their perspectives. They recognize that exposure to different people and customs creates a deeper understanding of the world, challenging their pre-existing beliefs and stereotypes.

Further, misunderstandings, stereotypes, and cultural differences emerge as challenges when integrating other cultures. ELT students acknowledge that expressing themselves accurately and understanding others in different cultural contexts can be demanding. Stereotypes and biases may hinder cross-cultural understanding and create potential barriers to effective communication.

However, they also emphasize the importance of proactive communication and embracing cultural diversity to overcome these challenges.

The opportunity to engage with exchange students or interact with native speakers plays a significant role in the integration of other cultures into the ELT learning process. Students value direct interactions with individuals who can provide authentic cultural insights.

In addition, exposure to different cultural practices and perspectives enables students to appreciate the richness and diversity of the global community.

The inclusion of other cultures in the learning environment transforms the orientation of ELT students from mere language acquisition to broader cultural understanding. They emphasize the importance of contextualizing language learning, appreciating cultural differences, and actively engaging in cultural exchanges. This shift in orientation ensures a more comprehensive and meaningful language learning experience.

6. CONCLUSION

This thesis has explored the intricacies of intellectual humility and intercultural sensitivity among English Language Teaching (ELT) students through quantitative and qualitative research. The integration of quantitative and qualitative research methodologies has provided a robust analysis, revealing a compelling link between students' intellectual humility and their propensity for cultural sensitivity.

The rigorous statistical analysis of the quantitative data confirmed a positive relationship between intellectual humility and intercultural sensitivity. This suggests that as ELT students become more open to new ideas and aware of their own limitations, they also gain a deeper appreciation and understanding of cultural differences. The qualitative findings breathed life into these numbers, offering insightful narratives that showcased how intellectual humility can manifest in students' willingness to reconsider cultural assumptions and to engage more profoundly with diverse perspectives. The following points are the emerging ideas to consider offered by this thesis;

1. The value of cultural sensitivity and understanding in the context of English language teaching (ELT).

2. How cultural competency will affect ELT students' future teaching roles.

3. Examining the particular intercultural competency areas in which ELT students shine and those that still need improvement.

4. Methods to improve confidence and enjoyment in ELT classes in order to foster all-encompassing intercultural competencies.

5. How ELT students may thrive in a variety of cultural settings throughout their teaching careers by placing a high priority on the development of intercultural competencies.

Furthermore, within the positive psychology dimension, the findings of this study provide empirical support for the notion that intellectual humility and intercultural sensitivity are not just desirable traits but are also indicative of a flourishing individual

in a multicultural learning environment. This intersects with positive psychology's focus on nurturing strengths that contribute to a life rich in purpose, connection, and well-being.

The study's outcomes have significant implications for ELT educational practices. They imply that fostering intellectual humility should be a deliberate and integral part of language education curricula, as it is likely to enhance students' ability to navigate cross-cultural interactions effectively and empathetically. Moreover, these findings offer a hopeful perspective: that by actively developing intellectual humility, ELT students can be guided to become not only more culturally sensitive individuals but also ambassadors for positive intercultural relations, contributing to a more understanding and cohesive global community.

In conclusion, this thesis not only adds to the nascent body of literature connecting intellectual humility with intercultural sensitivity but also provides a practical impetus for ELT professionals to consider these constructs in designing educational experiences. By advancing this knowledge, ELT educators can better foster environments that cultivate these interrelated attributes, thus equipping students with the necessary intellectual and emotional tools to thrive in an increasingly interconnected world. It stands as a testament to the transformative power of embracing intellectual humility and the cascading impact this stance can have on fostering a culture of intercultural sensitivity and global citizenship within the realm of English language education.

Future research could build upon the findings of this study, exploring how interventions designed to enhance intellectual humility could further influence intercultural sensitivity and other outcomes related to positive psychology. Through continued exploration, we can deepen our understanding and expand our capacity to nurture the traits that are essential for thriving in today's dynamically diverse and complex sociolinguistic landscapes. This will ultimately lead to a more inclusive and harmonious society.

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APPENDICES

Appendix 1. Comprehensive Intellectual Humility Scale

Comprehensive Intellectual Humility Scale

The items are rated on a 5-point Likert scale with 1 = strongly disagree, 2= disagree, 3 = neither agree nor disagree, 4 = agree, and 5 = strongly agree.

Instructions: Carefully read each statement and indicate the degree to which you agree each statement is true for you.

1. My ideas are usually better than other people's ideas.*
2. For the most part, others have more to learn from me than I have to learn from them.*
3. When I am really confident in a belief, there is very little chance that belief is wrong.*
4. I'd rather rely on my own knowledge about most topics than turn to others for expertise.*
5. On important topics, I am not likely to be swayed by the viewpoints of others.*
6. I have at times changed opinions that were important to me, when someone showed me I was wrong.
7. I am willing to change my position on an important issue in the face of good reasons.
8. I am open to revising my important beliefs in the face of new information.
9. I am willing to change my opinions on the basis of compelling reason.
10. I'm willing to change my mind once it's made up about an important topic.
11. I respect that there are ways of making important decisions that are different from the way I make decisions.
12. Listening to perspectives of others seldom changes my important opinions.*
13. I welcome different ways of thinking about important topics.
14. I can have great respect for someone, even when we don't see eye-to-eye on important topics.
15. Even when I disagree with others, I can recognize that they have sound points.
16. When someone disagrees with ideas that are important to me, it feels as though I'm being attacked.*
17. When someone contradicts my most important beliefs, it feels like a personal attack.*
18. I tend to feel threatened when others disagree with me on topics that are close to my heart.*
19. I can respect others, even if I disagree with them in important ways.
20. I am willing to hear others out, even if I disagree with them.
21. When someone disagrees with ideas that are important to me, it makes me feel insignificant.*
22. I feel small when others disagree with me on topics that are close to my heart.*

Appendix 2. Intercultural Sensitivity Scale

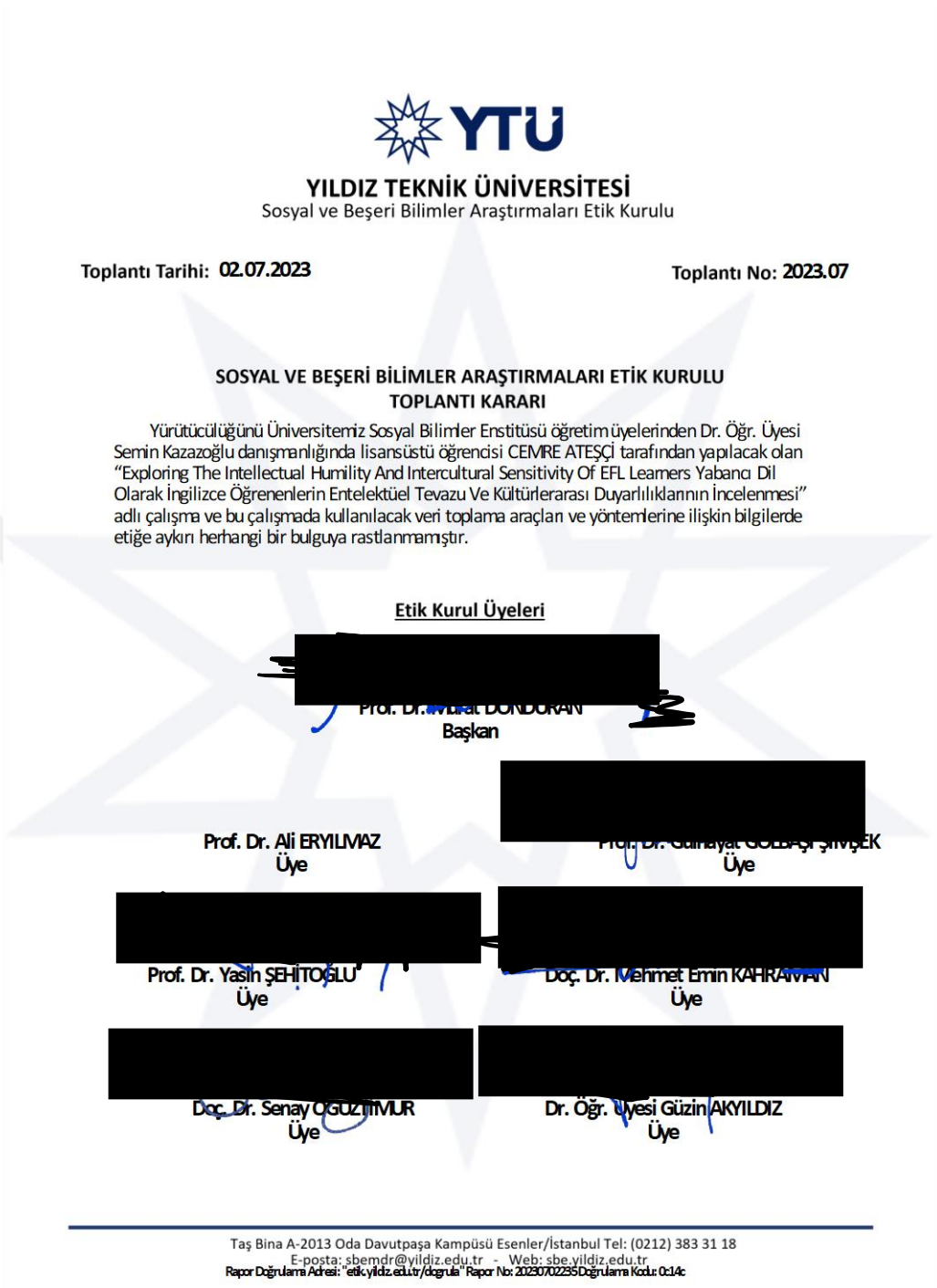
Below is a series of statements concerning intercultural communication. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation.

5 = strongly agree 4 = agree 3 = uncertain 2 = disagree 1 = strongly disagree	Please put the number corresponding to your answer in the blank before the statement

____ 1. I enjoy interacting with people from different cultures.
____ 2. I think people from other cultures are narrow-minded.
____ 3. I am pretty sure of myself in interacting with people from different cultures.
____ 4. I find it very hard to talk in front of people from different cultures.
____ 5. I always know what to say when interacting with people from different cultures.
____ 6. I can be as sociable as I want to be when interacting with people from different cultures.
____ 7. I don't like to be with people from different cultures.
____ 8. I respect the values of people from different cultures.
____ 9. I get upset easily when interacting with people from different cultures.
____10. I feel confident when interacting with people from different cultures.
____11. I tend to wait before forming an impression of culturally-distinct counterparts.
____12. I often get discouraged when I am with people from different cultures.
____13. I am open-minded to people from different cultures.
____14. I am very observant when interacting with people from different cultures.
____15. I often feel useless when interacting with people from different cultures.
____16. I respect the ways people from different cultures behave.
____17. I try to obtain as much information as I can when interacting with people from different cultures.
____18. I would not accept the opinions of people from different cultures.
____19. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.
____20. I think my culture is better than other cultures.
____21. I often give positive responses to my culturally different counterpart during our interaction.
____22. I avoid those situations where I will have to deal with culturally-distinct persons.
____23. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.
____24. I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.

Note. Items 2, 4, 7, 9, 12, 15, 18, 20, and 22 are reverse-coded before summing the 24 items. Interaction Engagement items are 1, 11, 13, 21, 22, 23, and 24, Respect for Cultural Differences items are 2, 7, 8, 16, 18, and 20, Interaction Confidence items are 3, 4, 5, 6, and 10, Interaction Enjoyment items are 9, 12, and 15, and Interaction Attentiveness items are 14, 17, and 19.

Appendix 3. Etik Kurul İzni



YILDIZ TEKNİK ÜNİVERSİTESİ
Sosyal ve Beşeri Bilimler Araştırmaları Etik Kurulu

Toplantı Tarihi: 02.07.2023 Toplantı No: 2023.07

SOSYAL VE BEŞERİ BİLİMLER ARAŞTIRMALARI ETİK KURULU
TOPLANTI KARARI

Yürütücülüğünü Üniversitemiz Sosyal Bilimler Enstitüsü öğretim üyelerinden Dr. Öğr. Üyesi Semin Kazazoğlu danışmanlığında lisansüstü öğrencisi CEMRE ATEŞÇİ tarafından yapılacak olan "Exploring The Intellectual Humility And Intercultural Sensitivity Of EFL Learners Yabancı Dil Olarak İngilizce Öğrenenlerin Entelektüel Tevazu Ve Kültürlerarası Duyarlılıklarının İncelenmesi" adlı çalışma ve bu çalışmada kullanılacak veri toplama araçları ve yöntemlerine ilişkin bilgilerde etiğe aykırı herhangi bir bulguya rastlanmamıştır.

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