

A STUDY ON DEVELOPING TERTIARY LEVEL EFL LEARNERS'  
INTERCULTURAL SENSITIVITY

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INTERCULTURAL SENSITIVITY**

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## **ABSTRACT**

### **A STUDY ON DEVELOPING TER TIARY LEVEL EFL LEARNERS' INTERCULTURAL SENSITIVITY**

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In this era, cultural exchanges are an unavoidable part of communication and thus, intercultural sensitivity (IS) is a prerequisite to enhance communication among people from different cultures. Considering that IS is a requirement for the acquisition of necessary skills and competencies for successful intercultural communication, the current case study aims to investigate the place of IS in an English Language Program (ELP) of a state university revealing the views of the administrators, instructors and learners and to scrutinize how an eleven-week intercultural component added to the syllabus contribute to IS development of the language learners. In order to investigate the role of IS and an intercultural dimension in language teaching programs, interviews with the administrators and teachers as well as classroom observations were carried out. In addition, to reveal the contribution of the Intercultural Component for the English Language Program (ICforELP) which aimed to develop learners' IS, both qualitative and quantitative measures were used. The data from the Intercultural Sensitivity Scale (ISS) (Chen and Starosta, 2000a) the interviews with the learners carried out before and after ICforELP, learners' tasks from the intercultural portfolio, class and group discussions, a teacher journal and researcher field notes were examined. The results of the study revealed that IS and intercultural dimension were valued in the ELP; however, they were not targeted as specific objectives. The study also indicated that

ICforELP contributed to the learners IS development with an increase in all of the dimensions of IS, which was supported by both qualitative and quantitative data.

**Keywords:** English language teaching, intercultural sensitivity, intercultural communicative competence, intercultural dimension in language teaching

## ÖZ

### ÜNİVERSİTE EĞİTİMİNDE YABANCI DİL OLARAK İNGİLİZCE ÖĞRENENLERİN KÜLTÜRLER ARASI DUYARLILIĞININ GELİŞTİRİLMESİ ÜZERİNE BİR ÇALIŞMA

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Kültür alışverişi günümüzde iletişimin kaçınılmaz bir parçasıdır ve bu nedenle kültürler arası duyarlılık, farklı kültürlerden insanlar arasındaki iletişimin güçlendirilmesi için bir ön koşuldur. Dil ve kültür arasındaki ilişkiye dayanarak İngilizce öğretim programlarının öğrencilerin kültürler arası duyarlılığını (KD) geliştirmeyi amaçlaması gerektiği savunulmaktadır. Bu duyarlılığın başarılı bir kültürler arası iletişim için gerekli olan becerilerin ve yeterliklerin edinilmesinde bir şart olduğu düşünülerek, bu araştırma bir devlet üniversitesindeki yöneticilerin, öğretim görevlilerinin ve öğrencilerin görüşlerini ortaya çıkararak KD'nin İngilizce Eğitim Programındaki (İEP) yerini araştırmayı amaçlamaktadır. Aynı zamanda, programa eklenen 11 haftalık bir kültürler arası içeriğin, dil öğrencilerinin KD'sine katkısını irdelemeyi ve dil eğitiminde kültürler arası bir yaklaşım benimsemeyi amaç edinen öğretim görevlilerine yardımcı olmayı hedeflemiştir. KD'nin yerini ve dil eğitiminde kültürler arası yaklaşımı araştırmak için yöneticilerle ve öğretim görevlileriyle görüşmelerin yanı sıra sınıf gözlemleri yapılmıştır. Ayrıca, İEP'de öğrencilerin KD'sini geliştirmek için hazırlanan içeriğin katkısını ortaya koymak amacıyla hem nitel hem de nicel araştırma teknikleri kullanılmıştır. İçerik öncesi ve sonrası uygulanan Kültürler Arası Duyarlılık Ölçeğinden (Chen ve Starosta, 2000a), öğrenci görüşmelerinden, öğrencilerin oluşturduğu portfolyolardan, sınıf

ve grup tartiřmalarından, retmen gnlğnden ve arařtırmacının alan notlarından elde edilen veriler incelenmiřtir. alıřmanın sonuları İEP’de kltrler arası yaklařımın ve KD’nin deęer grdğn ancak belirgin bir ama olarak hedeflenmedięini gstermiřtir. Aynı zamanda retim grevlilerinin kltrler arası yaklařım ve KD’ye iliřkin grřlerinin sınıf iindeki uygulamalarına yansımadięi grlmřtir. Hazırlanan ierięin ğrencilerin KD geliřimine btn boyutlarıyla katkıda bulunduęu hem nitel hem de nicel verilerle desteklenmiřtir. Bu alıřmanın bulguları gz nne alınarak bazı pedagojik ıkarımlarda ve gelecekteki arařtırmalar iin nerilerde bulunulmuřtur.

**Anahtar Kelimeler:** İngiliz dili retimi, kltrler arası duyarlılık, kltrler arası iletiřim becerileri, dil retiminde kltrler arası yaklařım

*To my beloved husband and daughters*

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## **LIST OF ABBREVIATIONS**

CLT	Communicative Language Teaching
ICC	Intercultural Communicative Competence
IS	Intercultural Sensitivity
ISS	Intercultural Sensitivity Scale
ISS1	Intercultural Sensitivity Scale 1
ISS2	Intercultural Sensitivity Scale 2
INT1	Interview 1
INT2	Interview 2
ICforELP	Intercultural Component for the English Language Program
ICE	Intercultural Encounter
ICE1	Intercultural Encounter 1
ICE2	Intercultural Encounter 2
ICE3	Intercultural Encounter 3
ICA	Intercultural Apprehension

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.0 Overview of the Chapter**

In this chapter, the background to the study will be presented briefly and its significance and purpose will be explained. After the introduction of the research questions, assumptions in the study and definitions of the key concepts will be elucidated.

#### **1.1 Background to the study**

##### **1.1.2 Language and Culture**

Language and culture are complementary notions with strong bonds (Kramsch, 1993; Brown, 1994; Corbett, 2003; Bennett, Bennett and Allen, 2003; Mitchell and Miles, 2004; Ho, 2009; Baker, 2009a) and considered as two sides of the same coin (Crozet, 2007). Being fuelled by the mobilization of today's societies, issues related to intercultural communication has received great attention in education settings. Lately, intercultural communication training has started to be integrated in the course programs with the attempt to equip university learners with the necessary competence for intercultural communication, which are significant for their daily and academic life (Aksoy, 2016). Because of the commonly referred inexorable relationship between language and culture (Baker, 2009a), culture receives greater attention in language teaching settings (Atay, Kurt, Çamlıbel, Ersin and Kaslıoğlu, 2009). Therefore, acquiring Intercultural Communicative Competence (ICC), which aims to develop learners as 'intercultural speakers' or 'mediators' who can deal with complex situations and varying identities with an avoidance of stereotyping (Byram, Gribkova and Starkey, 2002) is considered to be one of the outcomes of language teaching that the teachers strive for and has become a core feature of some language teaching programs. However, in order to acquire this competency, learners, initially, need to be interculturally sensitive.

### **1.1.2 Intercultural Sensitivity (IS)**

Intercultural Sensitivity (IS) is an important ability in this century to be able to carry out effective intercultural communication and it is a prerequisite for developing intercultural competence (Hammer, Bennet and Wiseman, 2003). In order to be interculturally sensitive, a person needs to be aware of his/her own culture and also acknowledge the differences between cultures with respect to behaviours, attitudes, and beliefs. It also requires having non-judgemental attitudes towards beliefs, behaviours, clothing and language that are different from one's own culture. (Fahimi, 2002). According to Fahimi (2002), it "includes a desire to understand and learn from differences without judgment (p.131). Chen and Starosta (1997) define it as the "ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behaviour in intercultural communication" (p.5), thus, it is regarded as an affective component of intercultural competence. This definition implies that speakers with high IS will become more successful in intercultural encounters. There are six elements of IS which are self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and non-judgment (Chen and Starosta, 2000a). As a result, having these personal characteristics may lead to higher IS on the part of the speaker. These six elements of IS are reflected in five dimensions: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, interaction attentiveness in a scale of IS developed by Chen and Starosta (2000a).

IS is a preliminary condition to lead a meaningful and harmonious life in the multi-cultural world and it is an integral core to successful intercultural communication together with intercultural awareness and intercultural competence (Chen and Starosta, 1997). Therefore, it is significant for the language learners to have a high level IS by developing themselves in these five dimensions.

### **1.1.3 Defining Culture**

When the IS of the learners is an issue, it is initially essential to focus and elaborate on the concept of "culture" which may have different interpretations. There may be different assumptions when the place of culture in language teaching is discussed. It is reported that there is no systematic approach to deal with culture in the

classroom, and this may result in some effects on learning (Young, Sachdev, and Seedhouse, 2009); therefore, an intercultural dimension in language teaching should be planned cautiously adopting a systematic approach for its implementation. In an attempt to achieve this, Liddicoat, Papademetre, Scarino, and Kohler, (2003) proposed a framework as a starting point for an intercultural pedagogy. This framework consists of active construction, making connections, interaction, reflection and responsibility and the learners go through four processes: noticing, comparison, reflecting and interacting. The learners initially realize the similarities and differences between the cultures and then make comparisons not only between the cultures but also between the prior and current knowledge. These processes are followed by reflection for this learning experience both linguistically and culturally. Finally, the learners are able to engage with diversity and interact.

#### **1.1.4 Intercultural Dimension in Language Teaching**

In this study, it is argued that IS should have a place in language teaching. The reason is that language classroom endorses many aspects of being intercultural individuals (Altan, 2018) considering the teaching content, which is the language itself and teaching materials, and cultural differences among the learners. Therefore, this can be possible by adopting an intercultural dimension in English language programs. This allows the learners to be prepared for the intercultural exchanges that will possibly occur in the multicultural societies of this century. Moreover, it puts forward an attainable goal, which is to become an intercultural speaker rather than approximating the native speaker norm (Byram, 1997; Kramsch, 1993). By learning about cultures, comparing them and intercultural exploration, they can mediate between cultures and adopt a critical perspective towards them including their own culture (Crozet and Liddicoat, 1999). This will lead to an increase in the learners' IS, which is hoped to result in developing ICC eventually.

## **1.2 Significance of the Study**

In the globalized world, where non-native speakers outnumber the native speakers (Crystal, 2003), intercultural exchanges have increased drastically. Considering this as a fact, a different perspective on communicative competence (CC) is necessary. Adopting an intercultural dimension in language teaching, which aims to develop IS can provide this perspective. Since IS serves as a foundation to develop effective behaviours to interact with people of other cultures (Arévalo-Guerrero, 2009) and a prerequisite for the development of ICC, its development is essential for the learners' effective intercultural communication. In order to achieve this, a revision in the development of the English language curriculum is required.

On the other hand, since defining culture and intercultural teaching is a complex phenomenon (Baker, 2009a); they may be viewed differently by the teachers. Considering the assumption that teachers' classroom practices are shaped by their beliefs (Atay et al., 2009), finding out the place of IS in the English Language Program (ELP) and investigating the views and the actual classroom practices of the instructors might provide an insight for the development of IS.

In addition to afore mentioned arguments, the ELP offered by the school in which this study was carried out enrolls foreign learners and during teaching many communication problems among learners in the classroom are observed by the researcher. It is argued that the source of these problems is their different cultural backgrounds and their lack of IS. Since IS is defined as developing positive attitudes to cultural differences for appropriate and effective behaviour during intercultural communication, it is crucial to overcome such problems resulting from cultural differences for an effective intercultural encounter to take place.

As well as helping the learners to communicate better with interculturally distinct individuals during their studies in the program, helping them gain IS will contribute to their long run success in several ways. Learners in the ELP are quite willing to take part in a study abroad experience through some programs like Erasmus; therefore, with this interest in mind, they become more motivated (to the need) to communicate with other non-native English speakers in different parts of the world successfully. Besides, these students will probably go on with their academic

studies in the international arena, which will require them to develop their ICC and the initial step to achieve this is to increase their IS.

The significance of this study also lies in the idea that despite the large body of literature, which investigates IS development through intercultural training or language teaching with an intercultural dimension, a quantitative measure approach was carried out in these studies for data collection and analysis. The reason being that assessing the change in the learners' attitudes and tolerance to difference is very challenging (Byram et al, 2002). However, a qualitative dimension is necessary to find out and scrutinize the contribution of such a training or implementing intercultural teaching to the findings of studies that focus on IS. Going beyond the quantitative measures, and combining them with qualitative ones will contribute to the work to extend the research to empirical research exploring the developments in actual classroom practices resulting from such efforts (Young et al., 2009)

### **1.3 Purpose of the Study and Research Questions**

The study was initiated as an attempt to investigate the place of IS in a tertiary level ELP of a state university and present the current practices in terms of developing EFL learners' intercultural sensitivity (IS). It also investigates the impact of an intercultural component added to the syllabus to the learners' IS development. To this end, the study specifically aims to explore two main and five sub research questions:

1. What are the current practises applied by the language instructors in terms of developing EFL learners' intercultural sensitivity (IS) in a tertiary level English Language Program (ELP) offered by an English-medium state university?
2. How does an intercultural component added to the syllabus improve the learners' intercultural sensitivity (IS) in the ELP in terms of:
  - interaction engagement?
  - respect for cultural differences?
  - interaction confidence?

- interaction enjoyment?
- interaction attentiveness?

#### **1.4 Assumptions**

The main assumption for the purpose of this study is that learners in the study provide accurate information throughout the study. It is also assumed that the respondents can openly share their feelings and opinions as well as reflecting sincerely on their experiences.

#### **1.5 Definitions of Terms**

**Intercultural Communication:** It is used to define the communication that takes place between individuals of different cultures (Coulmas, 1997) with the elements of culture that most influence their interactions (Samovar and Porter, 2000) and the way the individuals deal with cultural differences (Bennett, 1998).

**Intercultural Communicative Competence (ICC):** It refers to the ability to develop an understanding towards people with different social identities and interact with them as individuals with multiple identities as well as their own individuality (Byram et al., 2002). ICC is used as a term to refer to intercultural competence in language teaching and learning settings in the rest of the study as there is a focus on language component of intercultural competence as well as the intercultural component (Sercu, 2006). However, in some studies, there is no reference to this distinction and because of this, the terms intercultural competence and ICC are used interchangeably. Thus, those studies using the term intercultural competence are reported as they are.

**Intercultural Sensitivity (IS):** It is defined as one's "ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behaviour in intercultural communication" (Chen and Starosta, 1997, p.5).

**Intercultural Dimension in Language Teaching:** It is a model that aims to assist language learners in becoming competent intercultural speakers. In order to achieve this, the learners need to go through the processes of noticing, comparison,

reflecting and interacting (Liddicoat et. al, 2003). In this study, because of the fact that the learners are not only going to interact with people from the target language culture, but also from diverse cultures in the world, a post-modernist view of culture is adopted to employ an intercultural dimension in language teaching. In this way, the learners will be able to gain a critical perspective, decentre themselves from their own culture and create a safe zone, a third place (Kramsch, 2009b) and purge their conscious and unconscious biases. Ultimately, they will develop their IS and pave the way for the development of ICC.

**Intercultural component for English Language Program (ICforELP):** ICforELP is a component designed as a part of ELP syllabus. It is devoted to develop learners' IS by adding an intercultural dimension in the program systematically with the inclusion of a variety of intercultural topics and tasks.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.0 Overview of the Chapter**

This chapter reviews the fundamental concepts in intercultural communication and their implementation in the field of language teaching. First, the definitions of culture and its relation to language are discussed and different views of culture and perspectives in teaching culture follow. Upon defining the concept of intercultural communication, discussions on communicative competence and emergence of intercultural competence and ICC are presented with different models and frameworks of ICC including IS are explained. Next, an intercultural dimension in language teaching is scrutinized and its necessity, benefits as well as the challenges to implement are discussed under the light of the related literature. After elaborating on intercultural learning in Turkey and opportunities for intercultural experience, related studies focusing on teachers' and the learners' ICC and IS are presented.

#### **2.1 Language and Culture**

Language and culture are two interrelated concepts and it is argued that they are acquired at the same time and one supports the other during the acquisition (Mitchell and Myles, 2004). For Baker (2009a) the bound between language and culture is unbreakable. For Bennett et al. (2003) “the person who learns language without learning culture risks becoming a fluent fool” (p. 237). This means that learning the culture makes the way we use the language more appropriate and meaningful. For Byram et al. (2002) culture is indispensable in language teaching and learning so teachers should have their own way of defining culture that will fit their teaching styles (Byram, 1997). Therefore, defining culture could be a good step to elaborate on the relationship between language and culture.

The related literature provides a huge body of knowledge regarding the definition of culture. Liddicoat et al. (2003) define it as “a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create” (p. 45). Kramersch (1998) defines culture as “membership in a discourse community that shares a common social space and history, and common imaginings” (p. 10). While in the former definition a group culture is emphasized, in the latter one, individual’s culture and identity is underlined. Baker (2009a) argues that although culture is a significant determiner of who we are and how we behave, it is hard to define it in a way that will be appropriate for every individual. The reason is that culture is multiple, dynamic and fluid (Baker, 2009a), and so is its definition. It is also well known that cultures are in constant interaction with each other thanks to mobility and technology in this century, thus they are affected by each other. Therefore, definition of culture changes from the perspective one has.

Many relevant literatures have viewed culture in different perspectives based on some concepts. For Kramersch (2009a), for instance, there exist two perspectives of culture: modernist and post-modernist. A modernist perspective views culture as a humanistic or sociolinguistic concept. Culture as a humanistic concept equals to knowledge of the literature, arts, history, and institutions of the target language which is considered as ‘big C’. Therefore, teaching culture means teaching about these issues. With the introduction of ‘communicative language teaching (CLT)’, humanistic concept is replaced by a more sociolinguistic concept focusing more on communication and interaction. This view of culture includes daily life of the target culture called as “small c”. This is a monolithic view of culture and native speaker use of the target language is imposed. Teaching culture in this concept means teaching typical behaviours, food, celebrations, customs and traditions of the target language which sometimes can be stereotypical. (Kramersch, 2009a). Viewing culture as an intercultural concept, on the other hand, puts less emphasis on approximating native speaker norms and “covers intra-as well as inter-lingual communication between people who don’t share the same history, values, and worldviews” (Kramersch, 2009a, p. 278). Therefore, with this definition, the view of

culture as an ‘intercultural concept’ can be included in postmodernist perspective. In this post-modernist view, culture is viewed as discourse focusing on the link between membership of an individual to a culture and social and political identity. It is also perceived as ‘identity’ and giving individuals agency and power. The individual is disassociated from the collective history of a group. Post-modernists have a critical point of view and they accept culture as a heterogeneous and dynamic entity (Baker, 2009a) disassociating it from national identity. According to Baker (2009b), associating English language with any specific culture is not applicable considering the lingua franca status of English in this globalized world and he argues that critical and post-modernist views “take a more dynamic and heterogeneous perspective on culture and reject as simplistic the equation of a language, culture, and national identity” (p. 570).

Not surprisingly, one’s view of culture has an effect on its teaching. According to Liddicoat and Scarino (2013), there are two orientations to the teaching of culture. The first one is a cultural orientation which views culture as an object to study on its own and culture is external to the learner. Therefore, learning the culture does not require the transformation of the learners’ current practices, attitudes, values, beliefs and identities but rather it is about acquiring the knowledge about a specific culture. According to Beacco (2000), this is the dominant view of teaching culture in most language teaching contexts and it is adopted by most language teaching materials (cited in Liddicoat and Scarino, 2013). Holliday (2005), on the other hand, warns that such simplistic view of culture may yield to stereotyping which may result in ignoring learners’ identity and limit their behaviours and right to speak. The second view is an intercultural orientation that regards culture as sites of interactive engagement for meaning making and it requires the learner’s transformational engagement in learning. In this orientation, learning a language is considered as discovering the ways language and culture relate to real life – not only of the learners’ but also of the target community. In addition, the learners decentre themselves from their current linguistic and cultural positioning and they develop a new identity as they engage with another culture: an intercultural one. (Liddicoat, 2011). In this way, they ‘take both an insider’s and an outsider’s view

on both their first culture (C1) and their second (C2)' (Kumaravadivelu, 2007, p.132).

## **2.2 Intercultural Communication**

Intercultural communication has been basically defined as the communication that takes place between individuals of different cultures (Coulmas, 1997). As a field of study, it has a more complex definition focusing on the effects of the cultural elements on communication. For instance, Samovar and Porter (2000) define it as a “unique field [that] entails the investigation of the elements of culture that most influence the interaction when members of two or more cultures come together in an interpersonal setting” (p.6). For Bennett (1998) intercultural communication is about dealing with difference. Understanding, appreciating and respecting differences are at the centre of successful intercultural communication. On the other hand, intercultural communication can be hindered by some barriers such as ethnocentrism, stereotyping, prejudices, cultural values, language, and non-verbal communication. Barna (1991), defines six barriers: anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes and prejudice, nonverbal communication, and language. For Griffin (2000), misunderstanding is the greatest of the barriers to intercultural communication. In order to remove those barriers, anxiety and uncertainty, which determine the effectiveness of intercultural communication should be reduced (Gudykunst, 2002) and this can be possible through developing intercultural competence which is defined in the next section is necessary.

## **2.3 Intercultural Competence and Intercultural Communicative Competence (ICC)**

Intercultural competence is defined as having the necessary abilities to act effectively and appropriately during interaction with people with diverse linguistic and cultural background (Fantini, 2009). To achieve this two perspectives are required: etic and emic. Being effective refers to the individual's etic view of his/her performance in the target language culture while being appropriate refers to the emic view of how that performance is perceived by the native speaker of that

culture. It should be noted that it is an ongoing process and requires self-reflection throughout the process (Deardorff, 2009).

The emergence of intercultural competence dates back to 80s when scholars started to question the validity of Canale and Swain's influential model of communicative competence (CC) which includes grammatical competence, sociolinguistic competence, discourse competence, and strategic competence (Canale and Swain, 1980, Canale, 1983) which ignores the international status of English language. Alptekin (2002) asserts that this view is utopian and unrealistic as it is based on native speaker norms; therefore, a new notion is required that embraces local and intercultural contexts and help speakers become intercultural individuals who are able to function well in both settings. Acar (2009, cited in Alptekin and Tatar, 2011) also argues that communicative competence as described by Canale (1983) is now inadequate and emphasises the necessity of intercultural competence together with the other competencies. With this concern, Bachman (1996) developed a more comprehensive model building on Canale and Swain's model, which takes language user characteristics into account and highlights the appropriate use of the language with a pragmatic aspect. In addition, criticizing the conventional notion of communicative competence, Byram (1997) asserts that "the significance of the social identities and cultural competence of the learner in any intercultural interaction" (p. 8) should be taken into consideration. Therefore, the appropriate use of language has become an indispensable element of communicative competence and the term "intercultural communicative competence" (ICC) is coined to highlight the intercultural dimension in communication.

It is argued that there is no reached consensus with regard to the definition of ICC by the scholars (Griffith, Wolfeld, Rios, and Liu, 2016). Byram et al. (2002) define it as "ability to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with multiple identities and their own individuality" (p. 5). Furthermore, they believe that not only grammatical competence but also knowing what is appropriate in the language should be emphasized as the role individuals have in a social group has an influence on how they act during social interaction and when they belong to a different national identity, this influence gets even higher. Hence, ICC is considered

as one of the aims of language teaching together with the linguistic competence, in order to prepare learners to communicate with people of different cultures, and to understand and acknowledge those people with their own beliefs and values (Byram et al., 2002). An intercultural competent speaker is ready to understand and willing to gain an inside view of the other person’s culture. In addition, with an insider point of view, s/he contributes to the other person’s understanding of his or her own culture as well (Byram and Zarate, 1997). In this way, misunderstandings are minimized and an effective and successful intercultural communication takes place.

## 2.4 Models of ICC

### 2.4.1 Bennet’s Developmental Model of Intercultural Sensitivity

Bennett (1986, 1993) conceptualized a Developmental Model of Intercultural sensitivity to identify how individuals react to cultural differences and how their reactions change over-time. For Bennett, becoming intercultural competent is a developmental process from ethnocentrism to ethnorelativism. First three stages, denial, defence and minimization are more ethnocentric whereas the next three stages, acceptance, adaptation and integration are more ethnorelist. The figure below illustrates the stages of development:

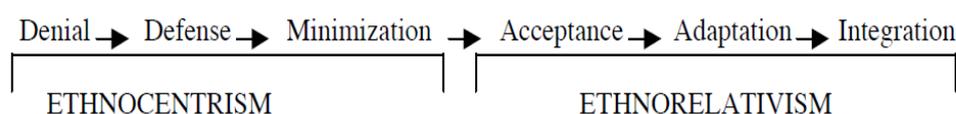


Figure 1. The stages of development (Bennett, 1993)

Bennett (2004) regards the more ethnocentric stages, denial, defence and minimization, “as the ways of avoiding cultural differences” (p. 63). *Denial* is the stage where one’s own culture is the only accepted one and the others are not even noticed. When *Denial* issues are resolved, the individuals move to the next state that is *Defense*. At this stage, one’s own culture is viewed as superior to the others and noble and cultural differences have started to be identified. Individuals at this stage have stereotypes but they have a more real experience of cultural differences compared to *Denial* stage. Once “the common humanity” is recognized, the

resolution of *Defense* starts and allows for the next state, *Minimization*. At this stage, the individual starts to minimize the cultural differences viewing them as universal and they start to neutralize differences and seek to find similarities. For the resolution of this state, recognition of one's of culture (i.e. cultural self-awareness) is necessary.

The more ethnorelative stages, acceptance, adaptation and integration, are regarded as experiencing one's own culture in the context of other cultures. *Acceptance* is the stage where cultural differences are accepted and acknowledged. It is viewed that there are many distinct worldviews experienced and one's own culture is just one of them. Although they discriminate the difference between cultures, they view individuals from different cultures as equally human. They are skilful at understanding the effect of cultural differences on intercultural interaction. According to Bennett (2004), "resolution of the issue of value relativity and commitment allows you to take the perspective of another culture without losing your own perspective" (p. 70), which is the critical point for moving on to the next state, *Adaptation*. Adaptation should not be interpreted as assimilation that causes you to give up your identity and culture and adopt a new one. Instead, it is about broadening your beliefs, perspective and your horizon, and at the same time keeping your original cultural identity. It can also be regarded as culturally appropriate behaviour which will contribute to the lives of people living in a distinct culture. The last state is *Integrity*, in which people start to view themselves as multicultural beings who can shift among difference cultures and choose the appropriate behaviour (Bennet, 2004).

Studying on Bennett's DMIS model, Hammer (1999) developed The Intercultural Development Inventory (IDI). This 50 item Likert scale instrument measures five orientations to cultural differences and it is used all around the world by professionals as a quantitative measure for the development of intercultural sensitivity.

#### **2.4.2 Deardorff's Model**

Deardorff (2004) developed a Pyramid Model of Intercultural Competence from the results of a study carried out to investigate identification and assessment of

intercultural competence as a student outcome of internalization (Figure 2). The bottom of the pyramid consists of requisite attitudes which are respect, openness, and curiosity and discovery. The next level consists of knowledge and comprehension as one category and skills, which are informed by each other. In order to acquire intercultural competence, an individual should have the awareness of his/her own culture, a deep understanding and knowledge of culture/s, culture specific information and sociolinguistic awareness. Being aware of one's own culture and other cultures, a person can develop necessary skills such as listening, observing, interpreting, analysing, evaluating and relating so that they can achieve intercultural competence. This model focuses on both internal and external outcomes. Thus, once an individual achieves the first two levels, an internal shift is observed in terms of adaptability, flexibility, ethnorelative view, and empathy, which will lead to the observable external outcome, which is effective and appropriate behaviour and communication. (Deardorff, 2006)

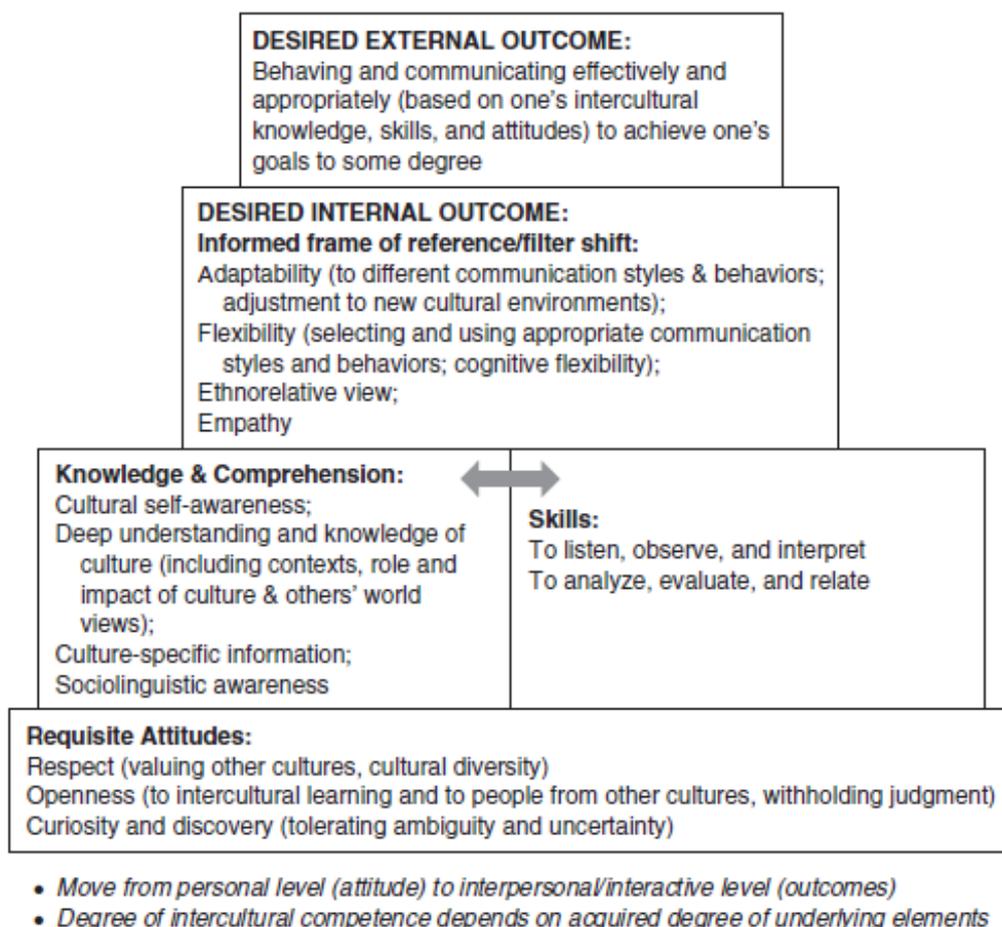


Figure 2. Pyramid Model of Intercultural Competence (Deardorff, 2004)

The same findings of Deardorff's study is also illustrated in a Process Model of Intercultural competence (Figure 3). Each component of intercultural competence is shown in a box and starting with the attitudes, the boxes are connected to each other.

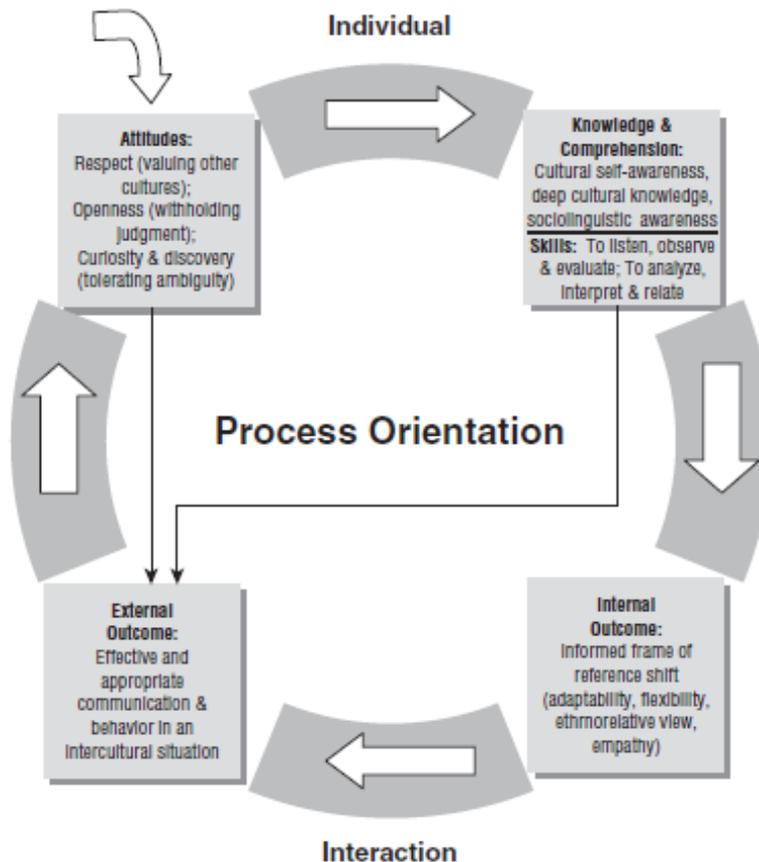


Figure 3. Process Model of Intercultural Competence (Deardorff, 2004)

### 2.4.3 Byram's Model

Byram (1997) developed a framework for teaching and assessing ICC in an attempt to assist teachers of foreign languages. The components of ICC are defined as attitudes, knowledge, skills of integrating and relating and skills of discovery and interaction and finally critical cultural awareness. (Byram, 1997). The framework aims to develop learners as 'intercultural speakers' or 'mediators' who can deal with complex situations and different identities with an avoidance of stereotyping (Byram et al. 2002).

The first component of ICC is Intercultural attitudes (*savoir être*) which refers to

“curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own” (Byram, 1997, p. 50). The second component is knowledge (*savoirs*) of social groups and their products and practices in one’s own and in their interlocutor’s country, and of the general processes of societal and individual interaction. Skills of interpreting and relating (*savoir comprendre*) is defined as a person’s ability to interpret a document or an event from another culture, to explain it and relate it to a document or an event from one’s own while skills of discovery and interaction (*savoir apprendre/faire*) is the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. Finally, critical cultural awareness (*savoir s’engager*) refers to an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one’s own culture and other cultures and countries. In addition to these components, Byram (1997) formulated some assessment objectives which will provide comprehensiveness, coherence, transparency and precision for teachers, learners, assessors, educational planners and policy makers.

#### **2.4.4 Baker’s Intercultural Awareness Model**

By building on Byram’s ICC model and revising it, Baker (2012) develops Intercultural Awareness model (ICA). Baker (2009a) argues that Byram’s main focus is European context and especially the communication taking place between L2 learners and the native speakers of the target language. However, Baker (2012) argues that intercultural encounters are experienced by people from diverse cultures and they cannot be expected to have the knowledge about all those cultures and what they need is intercultural awareness. He offers the following definition for ICA:

Intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication. (p. 66)

On the grounds of the common features of cultural awareness identified by Byram (1997) and Baker (2009a) presents 12 components of ICA in three levels of cultural awareness and each level builds on the other, from a more basic understanding of

language and culture to a more complex one (Figure 4). However, some learners may not go through levels of ICA in an exact order. Baker (2012) states that English learners in multicultural settings may already be aware of the elements of ICA in the second or third level consciously or unconsciously.

**Table 1**

*ICA Model (Baker, 2012)*

---

**Level 1 – basic cultural awareness**

**An awareness of:**

1. culture as a set of shared behaviours, beliefs, and values;
2. the role culture and context play in any interpretation of meaning;
3. our own culturally induced behaviour, values, and beliefs and the ability to articulate this;
4. others' culturally induced behaviour, values, and beliefs and the ability to compare this with our own culturally induced behaviour, values, and beliefs.

**Level 2 – advanced cultural awareness**

**An awareness of:**

5. the relative nature of cultural norms;
6. cultural understanding as provisional and open to revision;
7. multiple voices or perspectives within any cultural grouping;
8. individuals as members of many social groupings including cultural ones;
9. common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.

**Level 3 – intercultural awareness**

**An awareness of:**

10. culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;
  11. initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through:
  12. a capacity to negotiate and mediate between different emergent socio-culturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.
- 

In order to reach the third level, learners still need to learn some cultural knowledge which will enable them to have an in-depth understanding of culture although it is not the purpose of learning. As long as the aim is to develop skills and to gain

awareness in intercultural communication, relevant cultural content can be chosen for the development of those skills.

#### **2.4.5 Chen and Starosta's Intercultural Communication Competence Model**

Chen (1989) came up with four components of intercultural competence reviewing the works of the scholars in the field. The first component is personal attributes which includes self-disclosure, self-awareness, self-concept and social relaxation. The second component is communication skills which comprises of message skills, social skills, flexibility, and interaction management. The third one is psychological adaptation which is related to the ability of dealing with complexities such as frustration, stress, alienation, and ambiguity. The final component is cultural awareness, which can be defined as being aware of social values, social customs, social norms and cultural awareness. Building on Chen's (1989) intercultural competence components, Chen and Starosta (1997) suggested that ICC can be viewed from three perspectives: cognitive, affective and behavioural (Figure 4).

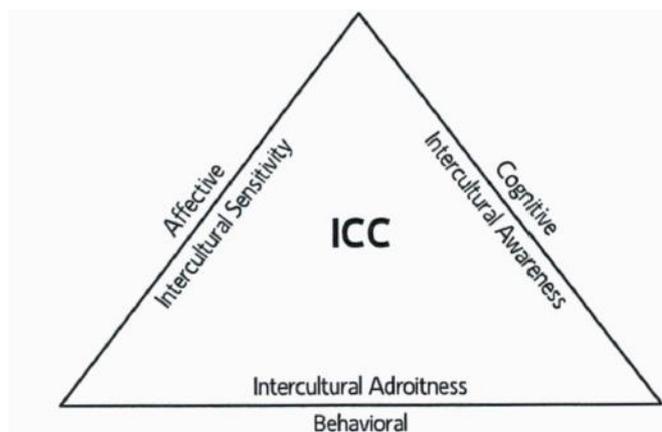


Figure 4. A model of Intercultural Communication Competence (Chen, 2010)

##### **2.4.5.1 Cognitive Dimension: Intercultural Awareness**

Intercultural awareness is the cognitive dimension of ICC and it is regarded as a necessary condition for the individuals to be interculturally competent in today's globalized world (Chen and Starosta, 1998-9). An individual should understand that our thoughts and behaviours are affected by distinct cultural features. Thus, being aware of cultural differences will minimize negative feelings such as discomfort,

confusion and anxiety during the adaptation to a new cultural setting (Chen and Young, 2012). Intercultural competence is viewed as the process of internalizing “insights about those common understandings held by groups that dictate the predominant values, attitudes, beliefs, and outlooks of the individual” (Adler, 1987, p. 31, cited in Chen and Starosta, 1998-9). There are three levels in this process: awareness of superficial cultural traits, which is based on stereotyping, awareness of significant and subtle cultural traits that contradict with ours through cultural conflicts or intellectual analysis, and awareness of how another culture feels from the insider’s perspective, which involves empathy. In order to assess this dimension of ICC, Chen (1995) developed a scale, Intercultural Awareness Instrument.

#### **2.4.5.2 Affective Dimension: Intercultural sensitivity (IS)**

Intercultural sensitivity is defined as an individual’s ‘active desire to motivate themselves to understand, appreciate and accept differences among cultures’ (Chen and Starosta 1998, p.231) and refers to an individual’s reaction to intercultural difference. IS, which represents the affective dimension of ICC, is a prerequisite for it (Straffon, 2003; Hammer, Bennet, and Wiseman, 2003) and development of ICC relies on enhancing IS which is fundamental for learners’ development as intercultural individuals. It can be concluded that there is a causal relationship between them (Moore-Jones, 2018). ICC is a behavioural aspect in communication and this is the result of cognitive and affective aspects, which are intercultural awareness and sensitivity (Chen and Starosta, 1997). For Chen and Starosta (1997), a person who is interculturally sensitive can receive and reflect positive emotional responses throughout an intercultural interaction. In other words, a person should have positive attitudes before, during and after the interaction in order to be defined as interculturally sensitive. To achieve this, self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and suspending judgment are the necessary elements.

It is argued that a person who has IS demonstrates higher levels of *self-esteem*. In this way, positive emotions towards differences during an intercultural interaction are enhanced which eventually contributes to the effectiveness of communication. *Self-monitoring* is another element of IS and it is the ability to adjust behaviour

when situational constraints occur and to show competent behaviour during conversation. It enables the speaker to sensitively monitor and look for the situational cues and develop appropriate behaviour during conversation. *Open-mindedness* refers to the ability of expressing opinions and accepting the opinions of others willingly (Chen and Starosta, 1997). Open-minded individuals are sensitive to different realities during communication and willing to accept them, which enhances their intercultural interaction. *Empathy* is a crucial element in developing IS. It is the ability to look at the world from the other person's point of view, to "think the same thoughts and feel the same emotions as the other person" (Adler and Towne, 1987, p.95, cited in Chen and Starosta, 1998-9). With empathy, we are able to put ourselves into other person's shoes, hence become more sensitive towards our interculturally distinct counterpart, feeling the same emotions. *Interaction involvement* is defined as the ability to understand the topic and the situation so individuals who have interaction involvement possess the necessary knowledge to maintain conversational procedure and carry out an effective interaction (Spitzberg and Cupach, 1984, cited in Chen and Starosta, 2000a). The final element, *suspending judgement* or *non-judgement*, is the ability to listen to others sincerely and avoiding jumping into conclusions without having enough knowledge. As a result, an individual can develop a feeling of enjoyment towards cultural differences (Chen and Starosta, 2000b). All of these six elements are a prerequisite for developing IS and to become interculturally sensitive individuals. Driving from these elements, Chen and Starosta (2000b) developed an instrument to assess IS, Intercultural Sensitivity Scale and five dimensions of IS emerged: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, interaction attentiveness. *Interaction engagement* is explained as the individual's willingness to communicate, open-mindedness, giving positive responses and showing understanding through verbal or non-verbal cues during an intercultural exchange. *Respect for cultural differences* is how participants orient to or tolerate their counterparts' culture and opinion and it is comprised of respecting the ways people from different cultures behave and their values, accepting their opinions, being able to express their feelings during an interaction, and not overvaluing their own culture. *Interaction confidence* how confident learners are in intercultural settings whereas *interaction enjoyment* is the

enjoyment they get from the communication with their intercultural counterpart. *Interaction attentiveness* refers to the effort spent by the learners to figure out what is going on during intercultural communication. In order to become interculturally attentive individuals need to be observant, try to obtain information, and be sensitive in the course of intercultural interaction.

Acquiring ICC requires life-long learning; hence, it is not realistic to expect learners to have all the knowledge (as defined by Byram) for each and every intercultural situation that they may encounter (Byram, Gribkova, & Starkey, 2002). Therefore, development of IS, which should be viewed as a foundation for developing ICC (Arévalo-Guerrero, 2009; Chen and Starosta, 2000; Hammer et al., 2003), has been chosen as a construct of this study as defined by Chen and Starosta (1998-9).

#### **2.4.5.3 Behavioural Dimension: Intercultural Adroitness**

Intercultural Adroitness is the behavioural dimension of ICC. When individuals have intercultural awareness and intercultural sensitivity, they become skilful at behaving appropriately and communicating effectively in intercultural settings. It is the exhibition of verbal and non-verbal communication skills during intercultural interaction. As initially suggested by Chen (1989), those skills include four elements. *Message skills* involve linguistic knowledge, not only the knowledge of the language but also using the language appropriately (Chomsky, 1965). In addition, it involves descriptiveness and supportiveness during interactions, which will enhance getting the message across. Oral message evaluation and basic speech communication skills are also a part of message skills contributing to effective communication. The second element is *social skills*, which consists of some notions such as empathy, identity maintenance, and human relation skills. Another element is *flexibility* comprised of behavioural flexibility and adaptability. Individuals need these skills to decide on the appropriate behaviour in a variety of situations. The last one is *interaction management*, which refers to the ability of turn-taking during communication. This element includes interaction involvement which requires an individual to be attentive, responsive and perceptive when they communicate in intercultural settings.

## 2.5 Intercultural Language Teaching

Although developing intercultural competence has become a focus in foreign language teaching and its importance has started to be acknowledged across the world (Tian, 2016), in many countries, language teaching and teacher education mostly focus on developing the learners' grammar and lexicon (Lázár, 2007). However, it should be considered that there is always an element of culture in any active teaching and learning of a language. For Valdes (1990, p.20), this starts at the very beginning of a lesson:

From the first day of the beginning class, culture is at the forefront. Whatever approach, method or technique is used, greetings are usually first on the agenda. How can any teacher fail to see the cultural nature of the way people greet each other in any place in any language? The differences made in formal greetings, casual greetings, in greetings of young to old and vice versa, of employee to employer, in who shakes hands, bows, or touches the forehead, who may be called by first names, etc. are certainly not universal and serve as an excellent introduction to the culture of the people who speak the language, as well as to the language itself.

This example of “greetings” is an indicator of the strong relationship between language and culture. They are two inseparable terms that complement each other (Brown, 1994; Corbett, 2003; Mitchell and Miles, 2004, Ho, 2009, Baker,2009a), and in this multicultural world where mobility is easier than ever, issues related to intercultural communication have received great attention in foreign language education. Since the number of the non-native English outnumbers the native speakers (Crystal, 2003), English serves as a global lingua franca among people from diverse cultures. Therefore, it involves not only learning the culture of the target language but also gaining awareness of the other cultures, beliefs and identities in the world. Intercultural learning is defined as “acquiring increased awareness of subjective cultural context that is world view, including one’s own, and developing greater ability to interact sensitively and competently across cultural contexts as both an immediate and long-term effect of Exchange” (Bennett, 2009, p. 2). It aims to prepare learners for a multicultural world where different identities interact and exchange information. The goal is not reaching native speaker-level competence in the target language but following the norms of an “intercultural speaker”, creating a “third space” which enables themselves to

decentre from their own culture (Byram, 1997; Kramersch, 1993). In this way, they acquire the “competences which enable them to mediate/interpret the values, beliefs and behaviours (the ‘cultures’) of themselves and of others and to ‘stand on the bridge’ or indeed ‘be the bridge’ between people of different languages and cultures” and thus become “intercultural speakers” (Byram, 2006, p. 12). These acquired competencies will secure their “third place” and enhance their communication in intercultural settings in return. For Byram et al. (2002), having an intercultural dimension in language learning aims to assist learners gain not only linguistic competence but also intercultural competence and to increase their readiness to interact with people with diverse cultures. Moreover, it develops understanding and acceptance towards interculturally distinct people who have different perspectives, values and behaviours as well as helping them to realise the value of intercultural interaction as “an enriching experience”. Therefore, an intercultural dimension in language learning becomes significant since it puts an emphasis on social functions of the language and allows the learners to become mediators between distinct social groups (Corbett, 2003).

Intercultural language teaching/learning is arguably considered to address two issues ignored in CLT that are language learned to be used and use of language which primarily is cultural (Crozet and Liddicoat, 1999). Three dimensions of intercultural language teaching are identified: learning about cultures, comparing cultures and intercultural exploration. Crozet and Liddicoat (1999) illustrate these three dimensions for a beginner foreign language classroom and elaborate how greetings can be taught. In this approach, it is not about teaching usual greetings such as ‘hello and goodbye’ but about teaching non-verbal codes such as kissing and bowing, use of other phrases and the order of what the learners say. Then the learners start to contrast their first and second cultures which will result in intercultural exploitation that may include the discussion of the appropriateness of kissing or bowing in their context and if they feel comfortable with it or not. Crozet and Liddicoat (1999) outline five principles for intercultural language teaching pedagogy (Table 2):

## **Table 2**

*The main points of Intercultural Language Teaching Pedagogy (Crozet and Liddicoat, 1999, p.120)*

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1. Culture is not acquired through osmosis. It must be taught explicitly.
  2. The bilingual / multilingual is the norm.
  3. Conceptual and experiential learning is required to acquire intercultural competence.
  4. Role of teachers and learners are redefined.
  5. New approaches to language testing are needed to assess intercultural competence.
- 

The first principle requires teachers to know what culture in use means and how they can find about it and help their learners to know “cultural factor” as well as its specific features such as world knowledge, spoken/written genres, pragmatic norms, norms of interaction, grammar/lexicon, kinesics/prosody, and pronunciation. The second principle is about the goal of an intercultural pedagogy which claims that the bilingual / multilingual is the norm not the native speaker norm as aimed by CLT. The next principle focuses on the teaching metaknowledge such as genres, registers and pragmatic norms and metalanguage such as nouns, verbs, tenses initially. Then it focuses on experiencing the target language culture with the guidance of teacher through creative tasks. The fourth principle redefines the roles in the classroom. This pedagogy suggests a learner-centred classroom and self-reflection at the core of teaching. As well as being taught by knowledgeable teachers about the ‘culture factor”, learners should be given space to explore the target culture. Corbett (2003) elaborates on the role of the teacher in the implementation of an intercultural approach in language teaching. Usually, it is argued that good teachers always have the ability or skills to make a connection between what they teach to learners and cultural content so much so that learners are able to comprehend with ease. However, this assumption takes the presence of ‘an informed teacher’ for granted and considers this teacher to be ready to clarify any cultural content for the learner at any time. Since this is not realistic in each and every language teaching setting, as well in an intercultural teaching setting, as the teacher’s role is to guide the learners to become active analysts and interpreters

of culture including their own (Corbet, 2003). The final principle is about assessment. Crozet and Liddicoat (1999) argue that language learning is not only about acquiring the skills adding that more product and process oriented approaches to be able to assess ICC are necessary. In line with this argument, Lussier (2007) highlights that assessment of ICC 'should be integrated within the teaching/learning process and supply accurate information on progress' (p.29).

In an attempt to achieve this, Liddicoat et. al (2003) also propose a set of principles for intercultural teaching (Table 3) and learning stating that they do not constitute an intercultural pedagogy but a starting point for it:

**Table 3**

*Principles for Intercultural Learning (Liddicoat et al., 2003, p. 65)*

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1. *Active construction*: Learning is understood as involving purposeful, active engagement in interpreting and creating meaning in interaction with others, and continuously reflecting on one's self and others in communication and meaning-making in variable contexts.

Pedagogy,

- is task oriented, focussed on learners interpreting, noticing, recognising, analysing, comparing,
- is oriented towards highlighting particular linguistic and sociocultural considerations,
- includes interactive, referential questioning to support noticing and connecting.
- refers back to previous learning experiences and foreshadows future learning experiences,
- includes input enhancement, as required for individual learners,
- incorporates graphics and other visuals as images or conceptual maps to demonstrate relationships.

2. *Making connections*: Connections are made between existing conceptions and new understandings and between previous experiences and new experiences. Previous knowledge is challenged and this creates new insights through which students connect, re-organise, elaborate and extend their understanding.

Pedagogy,

- is designed in line with learners' longitudinal development,
- builds on previous knowledge,
- combines learning of language and culture with learning across the curriculum.
- builds connections across texts and contexts,
- encourages learners to explain, integrate and inquire.

3. *Interaction*: Learning and communication are social and interactive; interacting and communicating interculturally means continuously developing one's own understanding of the relationship between one's own framework of language and culture and that of others.

**Table 3 (continued)**

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Pedagogy,

- incorporates tasks to facilitate interaction (peer to peer(s) and learner(s) to teacher) which promote intercultural communication and new, productive connections between their own ideas and those of others,
- includes interactive talk as an essential part of all tasks, and integral to catering for individual learner differences,
- includes scaffolding to extend the intercultural connections individual learners are making, e.g. form – meaning relationships or language-culture mappings,
- draws on multiple examples from different contexts, exploring more than one culture, conceptual systems, sets of values, recognising mutual responsibilities,
- involves listening to learners and incorporating their responses into the conversation,
- invites contributions to discussion, rather than telling, to demonstrate co-construction,
- shows how to build bridges for comparison,
- includes making comparisons across a range of languages and cultures,
- builds accuracy, fluency, and complexity,
- focuses on the relationship between intrapersonal and interpersonal learning,
- encourages a gradual shift from the descriptive to the conceptual when making observations.

4. *Reflection*: Learning involves becoming aware of how individuals think, know and learn about language, culture, knowing, understanding and the relationship between these, as well as concepts such as diversity, identity, experiences and one's own intercultural thoughts and feelings.

Pedagogy,

- includes reflecting critically on one's own attitudes, beliefs, and values,
- involves conceptualising the interface of language and culture between all language-and-culture systems,
- creates multiple pathways for bridging linguistic with sociocultural learning,
- mediates the processes of developing one's own multiple perspective on language and culture in all societies and acting in non-judgmental ways,
- highlights comparing, analysing and synthesising aspects of language and culture from a universally human perspective.

5. *Responsibility*: Learning depends on learner's attitudes, dispositions and values, developed over time.

Pedagogy,

- involves setting personal goals,
  - fosters engagement with difference,
  - includes awareness of multiple perspectives,
  - includes self-monitoring,
  - incorporates a reflective stance,
  - involves developing awareness of the ethical uses of knowledge.
- 

This model requires four interrelated and interacting processes: noticing, comparison, reflecting and interacting. In order to gain an intercultural understanding, learners should initially notice the similarities and differences

between the cultures. When they notice the similarities and the differences, they are able to make comparisons not only between two cultures but also between what they already know and what is recently learned. This comparison allows room for reflection which involves ‘what one’s experience of linguistic and cultural diversity means for oneself: how one reacts to diversity, how one thinks about diversity, how one feels about diversity and how one will find ways of engaging constructively with diversity’ (Liddicoat, 2011, p. 842). Finally, the learner engages with this diversity and interacts to create meanings and communicate, explore and reshape them on the basis of his/her own experience. In this way, the learner creates his or her own space of interculturality as well and for Kramersch (2009b) this pedagogy assists the learners create a Third Place:

“by making connections between the L1/C1 and the L2/C2; communicating across linguistic and cultural boundaries and identifying and explaining those boundaries; critically reflecting on their own intercultural behaviours and their own identity; and taking responsibility for contributing to successful communication across languages and cultures” (p.244).

In an attempt to integrate an intercultural dimension in language teaching, Tran (2016) employs a framework to develop English language learners’ ICC in a Vietnamese context. The ICELT model has five stages: ‘Analyze – Design – Develop – Implement – Evaluate’ and three parts: ‘Language-Culture, the main training process (*Input – Notice – Practice – Output*), and the ICC, which are systematically integrated’ (p.7-8). This process is informed by language knowledge, language awareness, language practice and language in use and by intercultural knowledge, intercultural attitudes and awareness, intercultural skills and intercultural in use. Since this is an instructional design, Tran (2016) argues that the ICELT model has its assets. The model has been designed according to the needs of the English language learners in a specific context with a learner-centred approach. The model requires a long term process to develop learners’ ICC; therefore, it is suitable for learners with different language levels. In addition, the model can assist the learners in terms of having a positive perception of ICC as well as developing it.

Having an intercultural dimension in language teaching is an issue that should be taken into consideration in teacher education as well. It has been argued that making pedagogical decisions that are socioculturally informed and aiming to raise

sociocultural awareness should be a part language teacher education programs (Dogancay-Aktuna, 2005). In an attempt to achieve this, Dogancay-Aktuna (2005) proposes a discourse approach to developing ICC from Scollon and Scollon (1995, cited in Dogancay-Aktuna, 2005). This framework has four domains, which are ideology, socialization, forms of discourse, and face systems. Following these for domains, learners discuss their perceptions of different aspects of their intercultural interaction answering a set of questions. By doing this, they have a better understanding of the way culture shapes our interaction and they are able to evaluate the assumptions of language teaching methods used in their context. Once teachers realize the urgent need for this understanding and evaluation, they will acknowledge the necessity of integrating an intercultural dimension in language teaching, which is going to be discussed in the next section.

### **2.5.1 Necessity of an intercultural dimension in language teaching, benefits and challenges**

In this century, intercultural exchanges have increased which are mostly fuelled by the advancement of technology and increasing mobility. As a matter of fact, this is apparent in higher education settings where learners and professors from diverse cultures come together and interact. Learners encounter a variety of situations in which they need to figure out the relationship between different cultures, understand some cultural behaviours and attitudes, and act as a mediator (Byram, 1995) to manage the complexities among different cultural identities. If they do not have the necessary skills to deal with such complexities, they are not more than ‘a fluent fool’ (Bennett, 1997). To avoid this, they need to have a deeper understanding of culture in language learning. “Intercultural training” or “intercultural teaching and learning” may help both teachers and learners in that sense as it has positive effects on learners’ way of thinking, behaviour and interaction (Young, Sachdev and Seedhouse, 2009).

On the other hand, in an attempt to shift to a more learner-centred approach and to give the learners more initiative, teachers opt to adopt a problem-based or task-based approach, which challenges the learners both linguistically and communicatively (Sercu, 2002). However, such approaches do not lead learners to

reflect on the similarities and differences between their cultural identities, norms, values or body language and other peoples' from different cultures. Empathy is not necessarily emphasized and they do not have an insider point of view. Therefore, it is important for language teachers to integrate intercultural learning in second or foreign language programs, which will allow them to develop their learners' ICC (Griffith et al, 2016). In this way, learners increase their empathy and have a deep understanding of the cultures around them as well as their own. Clouet (2008) states that intercultural learning is a dynamic process so it requires the transformation of the learners as well as their communicative abilities and learning skills in and out of the classroom by observing and performing. This will contribute to their understanding of notions related to culture and intercultural communication and finally develop them as autonomous learners and they can take the responsibility of learning on their own. However, teachers frequently attempt to transmit knowledge about cultures (Tran and Dang, 2014) and fail to develop their ICC. Bandura and Sercu (2005) indicate that a large empirical study carried out in various countries reveals that teacher-centred approaches dominate culture teaching and activities that enhance learner initiative and autonomy are not very popular among teachers. However, Sercu (2002) emphasizes that intercultural dimension in language teaching goes beyond teaching CC and transmitting knowledge. It familiarizes the learners with diverse cultures, their own cultures and the relationships between them as well as allowing them to have the competence to learn cultures autonomously and eventually help them develop their IS. Teachers should have a balance between different cultures and learners' own culture (Kramsch, 2009b). With this balance, learners create a safe zone where they can purge all the biases they have. In this way, learners start to search for new identities free of prejudices with the support of their teachers (Fatalaki, 2015). Thus, language teachers should guide learners not only to acquire the necessary knowledge, skills and understanding of different cultures but also to reflect on their own culture (Atay et al., 2009).

Integrating culture is not usually the first aim of language teachers (Kramsch, 1993; Fantini, 1997; Paige et al., 2003; Nault, 2006; Young and Sachdev, 2011; Baker, 2015, Tian, 2016). It is usually an addendum to their lesson plans or a task to

increase the variety in the lesson and learners' motivation. They just touch the relevant aspects of culture when it is necessary or when they appear in the textbook (Gönen and Saglam, 2012). For Önalın (2005), this is problematic because textbooks are usually dominated by British and American culture and they may fail to appeal to learners' needs and interests and to focus on more global culture awareness. On the other hand, for Nault (2006), these attempts are not harmful but in this way, teachers fail to see the very essence of integrating culture into their lessons. For instance, Tian (2013) reports that Chinese English language teachers has a "language first, culture second" attitude and 80-90% of the lesson is allocated for explaining certain language points. Kahraman (2016) agrees saying that teachers focus on language teaching more than culture as they do not have relevant materials and they spend less time on culture although they seem quite willing to teach culture. This could be the result of the fact that their IS and ICC is not very high. Genç and Boynukara (2017) report that prospective English language teachers in their study have low IS and there is no significant effect of some variables such as age, gender, and online contact with foreign people on their IS levels. Similarly, Yurtseven and Altun (2015) indicate that the IS of the pre-service teachers in their study is not at the desired level as a result of lacking multicultural training. This is a significant finding as teachers' beliefs about intercultural teaching and learning are shaped by their IS level (Bennett, 2011). Therefore, teachers first themselves should develop their IS and believe the necessity of intercultural learning and discern related methodologies.

There are some challenges for teachers to adopt an intercultural approach to language teaching. With globalization, there are more diverse speech communities, more hybrid and changing identities so it is difficult to decide on what kind of culture, what aspects of culture and whose culture should be taught on the part of the teachers. Although there is a move from teaching target language culture to developing ICC, defining ICC is a challenge itself. Deardorff (2006b) reminds that "helping students acquire intercultural competence presumes that we know what the concept is" (p. 38); however, there are different views when intercultural competence is considered. How culture is viewed and defined has a significant effect on teaching culture. Modernist perspectives view culture as the general

knowledge of literature and the arts - 'big C' and knowledge about the daily life of that culture - 'small c' whereas late modernist perspectives prioritize culture as 'a dynamic process, constructed and reconstructed by individuals for symbolic meaning and for the control of identities, subjectivities and interpretations of history' (Kramersch, 2009c, p. 225). For instance, Önalın (2005) reports that participants in his study view culture as a sociological entity and it consists of everything that is observable (mostly "big C and small c") so they disregard the unobservable aspects of culture such as identity, beliefs and perceptions. Kahraman (2016) also states that both teachers and learners favour cultural topics that include "big C and small c". Therefore, it is important to investigate what perspectives teachers have when culture teaching is considered to help learners gain intercultural understanding and awareness as well as cultural knowledge, which will lead to effective communication of the learners in foreign language classroom. In addition to this, revealing students' attitudes and their needs with regard to intercultural awareness and intercultural understanding help teachers design their lessons accordingly. Finally, lessons which foster 'interculturality' will lead to a better language learning on the part of the language learners.

In addition, although there are certain disadvantages of CLT method because it focuses on native speaker norms, it is still favoured among language teachers and they focus on improving learners' CC (Sercu, 2006), which neglects the international status of English. This may be due to the fact that they do not have a better alternative and they are unaware of the pedagogies that focus on developing learners intercultural communicative competence. In this regard, Alptekin (2002) calls for a pedagogy that considers the international status of English, which "will help learners become successful bilingual and intercultural individuals who are able to function well in both local and international settings" (p. 63). Thus, intercultural language teaching can help them discard the previously mentioned disadvantages by replacing native speaker norm with multilingual speaker norm (Crozet and Liddicoat, 1999).

There is an extensive body of research that supports the positive impact of study abroad programs (Anderson, Lawton, Rexeisen, and Hubbard, 2006) and this results in the belief that in order to develop IS and acquire ICC, learners should go

abroad and experience the culture/s themselves and this is a challenge that devalues intercultural teaching. Although study abroad programs are a useful means to develop IS and ICC, it should be considered that it has diverse effects on learners (Fuller, 2007) and enhancement of IS and ICC should not be taken for granted because of some possible negative impacts of study abroad programs such as a high level of culture shock. Therefore, Byram et al. (2002) state that it is the teacher's responsibility to prepare the learners for a study abroad or an exchange program in order to help learners experience "culture shock" at a minimum degree through experiential learning and turn this process of "culture shock" to a positive and productive one.

However, fulfilling this responsibility is accompanied by some problems on the part of the teachers. Bennet, Bennet and Allen (2003) put forward a set of challenges that prevent teachers from implementing intercultural teaching. First challenge is time limitation. It is a demanding work for teachers when they have a loaded language curriculum and syllabus to implement. Therefore, they do not have time for cultural issues due to overloaded curriculum (Han, 2010; Gonen and Saglam, 2012). They have a course book that they need to stick to as well. Although they believe the importance of cultural knowledge, they feel the need to focus more on grammatical and lexical issues and skip the cultural ones (Yeşil and Demiröz, 2017). Tian (2013) argues that curriculum and instructional materials are necessary for teachers in order to implement culture related pedagogies. Therefore, the cultural content in the course books gains importance. For instance, Belaid and Almrtdi (2018) reports that because of the fact that most English language course books are produced in western societies, they fail to take EFL learners' Arabic Islamic culture into consideration. On the other hand, for Byram et al. (2002), themes in the course books and even the grammatical points can be manipulated for the development of an intercultural perspective through comparison of the theme "in a familiar situation with examples from an unfamiliar context" (p. 16). Hence, this can be achieved through their existing course materials and this way ICC can be integrated in teaching. In addition, Young and Sachdev (2011) report that experienced teachers in the USA, UK and France who are involved in their study state that ICC is not a part of the curriculum nor the public examinations explicitly

although it is a part of their employers' mission statements. Thus, it becomes a challenge for them to have an intercultural dimension in their teaching.

Another challenge is not being trained on the issues related to intercultural communication and not being introduced with a model that integrate language and intercultural learning. Teachers do not know how to integrate culture in their classroom practice as they are not trained to do so as well as not being informed about the ways to measure their learners' intercultural competence and their attitudes towards using culture in the classroom (Gönen and Saglam, 2012; Tran and Dang, 2014). Young and Sachdev (2011) agree that a lack of ICC uptake may result from a lack of training indicating that "Diploma in English Language Teaching for Adults (DELTA)", which is a widely accepted teaching qualification not only in UK but also across the world, does not make a reference to it.

The third one is paucity of intercultural experience in diverse cultures. Most teachers believe that having comprehensive knowledge of the target language culture is a necessity to adopt an intercultural approach to language teaching. Atay (2005) reports that teachers are afraid of touching cultural issues as they think they do not have enough information about English culture (which is the target language culture in that setting) and they do not have life experience in Britain. In this sense, Sercu (2006) indicates that teachers mostly tend to prefer activities that aim to enlarge learners' target language culture. The reason is that feeling close to the speakers of native language can be considered as a strong motivation for language learning (Valdes, 1990). Corbett (2003, p.26) explains the rationale behind this misconception as follows:

The integration of culture into the language classroom has a profound impact on the overall goals of the language curriculum, prompting us to reconsider why we are teaching learners to communicate in an L2 at all. For most of the history of ELT, there has been the largely unquestioned assumption that we are training learners to become as close to native speakers as possible, in the gloomy knowledge that few will reach that particular goal.

However, it should be highlighted that what is meant by this integration is not targeting at acquiring native speaker norms of the target language but developing learners' intercultural skills through which they can handle complexities during intercultural encounters when they interact with both native and non-native

speakers of the target language. Their status as bilingual speakers and multicompetent learners should be recognized (Cook, 1999) and their own culture should be included as well in addition to the target language culture. In addition, since teachers tend to associate culture with small-c, foods, festivals and facts about history and geography (Han, 2009), this integration results in knowledge transmission in the classroom. This constitutes a challenge for language teachers because they need to have an intercultural view of culture rather than a traditional one. It should be remembered that the number of the non-native speakers has already outnumbered the native speakers so including only the target language culture in language teaching will not be enough considering the number of the people who speak English as a second or foreign language. Therefore, there is “a move from target language culture to ICC” (Tuna and Razi, 2016). When English language learning is considered, teachers tend to view “intercultural” as target language culture and their own culture. However, ICC is beyond this (Crozet and Liddicoat, 1999). It is about creating a comfortable zone, a third place (Kramsch, 1993) between one’s own culture and the target culture and this cannot be taught through instruction and knowledge transmission but it can be learned through “intellectual effort” of the learners (Crozet and Liddicoat, 1999). Ho (2009) reports that if teachers shift from a traditional stance to an intercultural one, they will develop themselves professionally and improve their understanding of the relationship between language and cultures. Having a post-modernist view and interculturalist orientation, and acknowledging that culture is dynamic and heterogeneous, the role of the teacher as the source of knowledge disappears (Byram et al., 2002; Corbett, 2003) and it goes beyond transmitting knowledge. They become a mediator who need to create as many opportunities as they can to help their learners to understand and experience other cultures through a variety of resources (Coperías Aguilar, 2007) and prepare their learners for intercultural settings.

Lastly, it is hard for teachers to focus on some cultural topics which they never experienced or do not have background knowledge. However, as mentioned above, in intercultural teaching, a teacher’s task is not to provide knowledge but to create

opportunities for learners to mediate between their own culture and the other cultures and to develop their competencies in intercultural settings.

Despite the aforementioned challenges discussed above, an intercultural dimension in language teaching is a necessity in this globalized world where intercultural exchanges are more frequent than ever and it has tremendous benefits for both teachers and learners.

### **2.5.2 Intercultural Learning and Opportunities for Intercultural Experience in Turkey**

Language education in Turkey mostly focuses on the linguistic dimension of language and neglects its cultural dimension (Atay, 2005). The Turkish Higher Education Council declares that the aims of the foreign language teaching are: to teach learners the basic rules of the foreign language, to develop their vocabulary in a foreign language, to understand what they read and listen in a foreign language and to express themselves orally or in writing. (YÖK, 2016). As it is seen in this statement, language learning is perceived as perceiving four skills: reading, listening, writing and speaking and some subskills such as grammar and vocabulary and there is no reference to intercultural competence. On the other hand, although most of the English language programs at universities value Common European Framework Reference for Languages (CEFR) and apply it to their curriculum in terms of objectives for each level, the intercultural dimension of CEFR is neglected. This avoidance in Turkey should be critically questioned as many organizations all around the world (such as UN, EU, UNESCO) attempt to develop tolerance, respect for cultural differences, and intercultural understanding. Firstly, Turkey has a strategic and geopolitical status and this makes learning English (for intercultural communication and as a lingua franca of science, technology and business) important for Turkish citizens (Kirkgoz, 2007). Secondly, Turkey gives prior importance to attract international students not only for academic activities but also for a broader agenda of political economy (Vural Yılmaz, 2016) so the number of the foreign learners in higher education in Turkey is 108.076, which was 30.000 in 2011 (YÖK, 2018). International students from 240 countries come to Turkey for higher education and students from Syria are on the top of the list with a total of

15.042. Azerbaijani, Turkmen, Iranian, Afghan, Iraqi, German, Greek, Kirgiz, Bulgarian students follow them respectively (YÖK, 2018). Therefore, there is an intercultural environment in higher education settings in Turkey.

Another issue to be considered is opportunities for intercultural experience. Thanks to student exchange programs, student mobility in Turkey has increased. ERASMUS (European Action Scheme for the Mobility of University Students), for instance, is a student exchange program allowing learners to study abroad at a partner Higher Education institute or to do a traineeship abroad in an enterprise or a relevant workplace. According to the statistics, the number of the learners studying abroad was 12.358, and the number of the learners doing traineeship was 1997 in 2013-2014 whereas this number was 10263 for study abroad and 1510 for traineeship in 2012-2013. This dramatic change in one academic year reveals the increase in student mobility (Ministry of Development, 2015).

It has been revealed that ERASMUS program is a good opportunity for learners at university for intercultural exchange (Önder-Kasapoğlu and Balcı, 2010) and developing their intercultural sensitivity (Ersoy, 2013) giving them a chance to learn their own culture together with the new culture. Learners' intercultural exchanges during the ERASMUS program contribute to their tolerance and respect towards different cultures and they become less judgemental (Demir and Demir, 2009). For that reason, learners should be given the opportunity to be prepared for such experiences in which they will encounter and communicate with different identities from diverse cultures. To achieve this, improving the opportunities for learners to become more intercultural beings should be one of the aims of Higher Education in Turkey.

On the other hand, the findings of some studies carried out to investigate the learners' study abroad experience under ERASMUS program report some problems on the part of the learners. Aydin (2012) indicates that Turkish pre-service teachers of English who participated in Erasmus had problems related to adaptation. In addition to this, they reported culture-related problems such as culture shock, negative judgements of people about nationality and religion, different perceptions about living together with someone of opposite sex and alcohol consumption as

well as the difficulties because of the education system of the country they visited. Çepni, Aydın and Kılınç (2018) also indicate that culture is one of the dimensions of the problems encountered during the participants' stay. The prejudices towards Turkish identity creates a big problem for pre-service teachers in the study. Ersoy's (2013) findings yield the similar results reporting that the participants experience some communication problems resulting from cultural differences.

In the light of the studies presented above, preparing the learners for their future intercultural experiences and developing their IS and eventually ICC should be one of the items in the agenda of Higher Education in Turkey. In this respect, English preparation programs of the Schools of Foreign Languages of higher education institutions where the learners get an intensive English language education for one year before they start their departmental studies seem to be convenient for such a preparation.

## **2.6 Related Studies**

In the related literature, there is a variety in the studies that scrutinise intercultural competence in language teaching. A majority of these studies focus on pre-service and in-service teachers and investigate their perceptions and beliefs and their classroom practices, effects of studying abroad on their intercultural competence, and their ICC and IS, whereas others focus on developing and assessment of intercultural competence of the learners and revealing their perceptions. In the next section, relevant studies from both perspectives will be presented.

### **2.6.1 Studies Focusing on Teachers**

Foreign language teachers play a crucial role in the development of learners' IS. They help the learners open their minds to different cultures and prepare them for intercultural exchange (Çetin Koroğlu, 2016). Thus, how they view IS is central to their intercultural teaching as the research on teachers' beliefs and conceptions reveals that these have an effect on shaping their classrooms practices (Atay et al., 2009). Castro, Sercu and Méndez García (2004) report that teacher beliefs are pervasive and persevere, so they shape instructional behaviour. In addition, experiences of teachers as learners affect their belief systems and teachers may have

conflicting beliefs. Taking these into account, investigating teacher beliefs and perceptions is crucial while investigating the intercultural dimension in language teaching.

There is an extensive body of research considering teachers' beliefs, attitudes and perceptions on integrating culture (target language culture) into language teaching as well as the research investigating the intercultural dimension in classroom practices. Aleksandrowicz-Pedich, Draghicescu, Issaiass, and Sabec (2003) report that teachers in their study acknowledge that ICC should be a part of their teaching process. They value ICC as it helps the learners avoid misunderstandings and carry out effective communication. On the other hand, although the teachers perceive ICC positively, they do not teach it as systematically as they teach language skills. Tian (2016) investigates EFL teachers' views with regard to intercultural competence and how their classroom practices are shaped by their views in a Chinese setting. The results of the study show that although the teachers acknowledge the importance of intercultural competence, it is not a focus during their teaching systematically. Teachers have different approaches to teaching intercultural competence: the utilitarian approach, the traditional approach and the humanistic approach. Their teaching is dominated by language teaching focusing on vocabulary and grammar teaching and also translation. Although they believe in the value of developing their learners' intercultural awareness and attitudes, they have a tendency to transmit the surface knowledge about cultures. Similarly, Gu (2016) carries out a nation-wide survey study to reveal the opinions and attitudes of foreign language teachers with regard to assessing ICC and how these opinions and attitudes are reflected in their classroom practice using Byram's (1997) framework. The topics of investigation in the study are conceptualization of ICC, dimensions of ICC taught and assessed, how ICC is integrated in foreign language teaching, materials and methods during this process, and the effect of teachers' profile on their perceptions and practices in the classroom. The results indicate that teachers do not have a full conceptualization of ICC despite their willingness to assess it. Moreover, it is reported that some participants are not familiar with the concept of ICC. "Knowledge" aspect of ICC is highlighted more although the participants acknowledge "skills" as an equally important aspect. Mostly, the target language

culture is emphasized in the classroom and very few teachers refer to values and patterns of communication in non-English speaking countries. As for the assessment methods, oral presentations, role-plays and paper tests are the ones through which ICC is assessed, which shows that both qualitative and quantitative methods are utilized as suggested by Deardorff (2006a). Han (2009), on the other hand, scrutinizes teachers' perceptions on culture teaching in terms of language and culture teaching objectives, their understanding of culture, possible cultural topics to be covered in the classroom, culture teaching techniques, time allocated for teaching culture, and how they approach ICC carrying out a comprehensive survey. The results show that teachers are eager to involve in culture teaching but some problems related to exam-oriented atmosphere, and teachers' academic background and experience render the efforts to highlight ICC in the classroom. Teachers indicate that only *small c* cultural items are included in the language curriculum and state that ICC must be the ultimate goal. However, they do not find themselves comfortable with culture teaching as they may not totally grasp its meaning. Therefore, it is suggested that cultural elements should be highlighted specifically in the syllabus in order to avoid the confusions in defining what culture is and what aspects of it should be thought. For instance, Aydemir and Mede (2014) carry out a study to examine and compare the perceptions and classroom applications of teachers in language teaching programs of state universities and private universities in relation to integrating target language culture. In line with the previous research, they found that culture teaching is considered to be important by the both groups of teachers and it is thought that culture should be taught while teaching the learners four language skills as well as grammar and vocabulary. On the other hand, there is a difference in defining the target language culture between two groups, which affect their classroom applications. Teachers in the private universities consider British culture as the target culture whereas teachers in the state universities think target culture is the cultures of English speaking countries such as the US, Australia and England. This will absolutely have an effect on their classroom practices.

Teachers' beliefs and perceptions with regard to intercultural competence may depend on their intercultural competence level. Therefore, some studies aim to develop pre-service teachers' intercultural competence. For instance, Tangen,

Mercer, Spooner-Lane and Hepple (2011) investigate pre-service teachers' intercultural competence in an Australian context through a service learning pathway. Australian pre-service teachers and second year Malaysian students in Australia are involved in sharing sessions through reflective writing. The results of the study reveal that the process challenges pre-service teachers' identities and has an impact on their understanding of otherness. They believe that they can benefit from this transformational learning in the future as teachers.

Language teachers' academic background may have an impact on their perceptions on what aspects of culture should be taught. Gonen and Saglam (2012) investigate the effect of teachers' educational background on their perceptions on integrating culture to their lessons. The results indicate that there are differences among teachers from different educational backgrounds in terms of which aspect of culture should be given priority. Teachers who graduated from an ELT department consider assisting learners to deal with intercultural encounters as an important objective in integrating culture to language teaching while non-ELT graduates think that teaching a variety of cultural expressions are more important. Additionally, it is found that teachers' practices of integrating culture is determined by curricular considerations and limitations.

Teachers mostly believe in the importance of having an intercultural approach to language teaching; however, there is a reported mismatch between their beliefs and classroom practices. Tian (2013) investigates the beliefs and practises with regard to intercultural competence among Chinese teachers of English at a Chinese university. Although teacher participants mention many different aspects of IC, their most common way of integrating it to their lessons is transmitting a body of knowledge about facts, practices and perspectives in relation to different cultures. They acknowledge the necessity of developing intercultural competence but they do not have a predetermined focus on intercultural language teaching and learning. In a similar way, Young and Sachdev (2011) report that teachers in their study are aware of the success and appropriacy of having an intercultural approach to language teaching, but they are unable or unwilling to apply it into their classroom practices. Since they do not have a full grasp of ICC, they take the traditional path and they pass the information they have to their learners and fail to develop their

learners' ICC (Sercu, 2006; Gu, 2016; Cheewasukthaworn and Suwanarak, 2017). Likewise, Tomak (2012) investigates language instructors' use of culture in language classes in a state university in Turkey. The results show that teachers need to improve themselves in teaching culture and they have problems in using culture in their classrooms because of time restrictions and the intensity of the curriculum they have to cover. Baleghizadeh and Moghadam (2013) examine the tensions between the language teachers' perceptions and their classroom practices by focusing on three critical questions: why to teach culture, whose culture to teach, and how to teach culture in language classroom. The data gathered through observations and pre and post semi-structured interviews show that teachers in the study have divergent views of teaching culture and there are mismatches between their beliefs and teaching practices. For instance, although some teachers have stated pragmatic-communicative orientations to culture teaching, in practice, they teach culture just to raise awareness toward the socio pragmatics aspect of the language. Congruent with the previous findings, Yıldız (2016) reports that although English language teachers in tertiary level have positive perceptions on integrating ICC in their classroom applications and target cultures and foreign cultures are promoted, issues related to identity and native culture are neglected in the classroom practices. This shows that culture teaching is perceived as transmitting knowledge of foreign cultures and there is no full grasp of the definition of ICC.

In order to enhance intercultural education, professional development and material design, a deeper understanding of how English language teachers perceive ICC and how they use it in their classroom practices are necessary (Bickley, Rossiter and Abbott, 2014). Although teachers have an explicit role in order for an intercultural dimension to take a place in the classroom, teacher trainers, curriculum planners, assessors and administrators should also be prepared for an intercultural dimension in language teaching through comprehensive planning and goal setting.

### **2.6.2 Studies Focusing on Learners**

Although intercultural communication is one of the concerns of language teaching, research in this field mostly focuses on study abroad programs, immigrant classrooms and international business settings (Paunović, 2013). For instance,

Martinez, Gutiérrez, Llavador and Abad (2016) investigate the impact of an Erasmus Placement on learners' perceptions of their ICC, as defined by Byram (1997), in a British and Spanish university comparatively. The results of the study indicate that both group of learners complete their exchange program with an increase in awareness dimension; however, in attitude dimension, scores of the learners in the British university do not increase significantly, and scores of the learners in the Spanish university decrease. Studies focusing on the learners, which are not as abundant as the ones focusing on pre- and in-service teachers, mostly investigate learners' perceptions on a cultural dimension in language teaching, their current intercultural awareness, IS or ICC and the effects of inter/cultural training on their perceptions, IS or ICC. For instance, Baker (2009a) carries out a study to investigate the role that intercultural awareness plays in advanced learners' approach to learning English and in their management of intercultural encounters in a higher education context in Asia adopting a qualitative ethnographic approach. The findings suggest that participants have a fluid, diverse, hybrid and liminal frame of reference, practises and forms about English language use. They view English as a tool to connect with the outer world. In addition, Baker (2009a) tests his previously mentioned ICA model and concludes that twelve features of his model of ICA are apparent in the participants' sample recordings of intercultural communication although not all the participants demonstrate them. It is concluded that participants who demonstrated a full range of ICA features are more successful communicators.

The effect of intercultural training on learners' IS and ICC has been highlighted by scholars (Crozet and Liddicoat, 1999; Byram et al., 2002; Corbet, 2003; Young et al., 2009). In such studies, upon implementing an intercultural training integrated in language teaching, learners' development of IS and/or ICC has been investigated. For instance, Arévalo-Guerro (2009) assesses the development of learners' IS and ICC through an intercultural Spanish course. Using Hammer and Bennett's (2001) IDI before and after the implementation of the Intercultural Spanish Course, and Byram's (1997) ICC model for the analysis of the qualitative data from the coursework, questionnaires and journals, it has been concluded that 50% of the participants developed their IS towards an ethnorelative orientation while other

50% moved toward an ethnocentric orientation. They developed their ICC as well since they acquired wider knowledge of Spanish-speaking countries, developed critical thinking skills and skills of interpreting and showed positive attitudes for understanding different perspectives, became more interested in engaging in conversation and more willing to question their own culture, increased self-cultural awareness, and also progressed in terms of language proficiency. Similarly, Genc and Bada (2005) investigate the effects of a culture class carried out through a semester on preservice English Language teachers. The results yield that it influenced their speaking skills positively, raised an awareness of the target language cultures and their own culture, changed their attitudes towards target language cultures, and contributed their prospective teaching profession. They conclude that integrating culture in the curriculum of teacher education programs is significant in language teaching and learning. Likewise, Gülden (2003) reports that foreign language learners in the study acknowledged that language learning is culture learning and it is a part of language learning. It broadens the learners' horizon and develop them as human. Thanks to learning about culture, they also learn about their own culture, become aware of the fact that cultural differences may occur, and they welcome cultural variety. Finally, they think they develop intercultural competence, which helps them act appropriately in intercultural settings and deal with complexities resulting from cultural differences. Furthermore, Salem (2013) carries out an action research project to incorporate intercultural competence in English language teaching in a Lebanese university intensive English program. The purpose of the study is to develop the learners' intercultural competencies and help them avoid stereotyping and otherization. The intervention consisted of a supplementary course that draws on theoretical input and practical exercises through readings, movie segments etc. Following the intervention, in order to find evidence of realization of objectives, focus group discussions and semi-structured interviews are carried out and a diary is used. The results showed that an intercultural perspective can 'develop intercultural competence, promote language proficiency, and allow discussion of sensitive issues without triggering tension and conflicts in the classroom, and increase motivation and engagement' (p.2). In the same way, Ekmekçi (2017) reports the results of a project carried out to enhance intercultural concept learning performance. The

project is based on weekly student bulletins that give information about words, phrases and sentences that indicate intercultural concepts encountered in the lesson and that are related to festivals, holidays, idioms, proverbs, sayings, and historical figures. The results of the project show that such a process contributes to learning and the learners have positive opinions about the effectiveness of the project and mention its positive effect on their intercultural improvement. The participants indicate that thanks to this project, they improve their self-confidence, cultural interaction, world knowledge and empathy. Su (2011) investigated the effects of a cultural portfolio project on the learners' perceptions of the target culture and their own culture, their evaluation of stereotypes towards English speaking cultures, and their self-awareness and how they perceive the process of language learning and culture learning in a Taiwanese context. The results show that learners develop their knowledge of the target language culture from lifestyles to religion and superstitions. They become more aware of and sensitive to cultural differences in different contexts and they realize the possible misunderstandings, misconceptions and the stereotypical images. Finally, they develop positive attitudes towards culture learning, report positive experiences of intercultural understanding and discover dynamic nature of culture through self-discovery and active engagement in their own learning. Georgiou (2011) also scrutinizes intercultural competence in foreign language teaching and learning through an action research design in a tertiary institution. She developed an intervention in the form of an intercultural syllabus for an English writing course to facilitate new understandings and insights around cultural diversity and contribute to learners' responsible citizenship in a democratic society. The data collected through student interviews, student essays and researcher's reflective diary revealed that after the intervention students adopt more fluid positions and blur the distance between the self and the other. Therefore, they gained a deeper understanding of intercultural issues and increased their self-cultural awareness. Rahimi and Soltani (2011) investigate the effect of IS training on learners' IS levels through the use of course book which has been specifically written to develop IS. Throughout the course, intercultural topics such as time, money, silence and turn-taking, eating habits, non-verbal communication, religion, taboo questions, personal space, directness, complaining and criticizing, proverbs and sayings, gender identities, etc. are covered. Learners IS level is assessed before

and after the implementation using ISS and it is concluded that intercultural training has a positive impact on the learners IS. When the relationship between learners' IS level and language proficiency is explored, it is revealed that there is a positive correlation between them. This relationship has been investigated by others as well. In the aforementioned studies, it has been claimed that IS has a positive impact on learners' proficiency level (Arévalo-Guerro, 2009; Salem, 2012). Correspondingly, Bada (2000) examines the effect of a course that aims at developing learners' cultural awareness on their learners' language skills. The learners in the study state that they gained confidence in both reading and speaking, improved their vocabulary knowledge, and developed an interest for reading. In addition, the results indicate that learners develop their reading and speaking skills thanks to this course. On the other hand, Wang and Huang (2013) argue the opposite in their study investigating the correlation between intercultural sensitivity and English proficiency. The results indicate that English proficiency has a positive impact on intercultural sensitivity. In other words, more proficient participants have higher levels of intercultural sensitivity. It is argued that when people are able to communicate fluently, they are more eager to take part in intercultural encounters, they learn more during communication and the more they learn, the more respectful they become to cultural differences. Therefore, these studies show that IS and English proficiency is interdependent and they feed each other. Fantini (2009) argues that many models of intercultural competence ignore language proficiency as a component and asserts that it is a central component for developing intercultural competence and it enhances the other components of it.

As indicated by the above studies, intercultural training has tremendous effect on the learners in terms of their IS and ICC, their attitude to differences between cultures and to intercultural dimension in language classrooms, the way they perceive their own culture. Thanks to these interventions, they avoid stereotyping, improve their motivation, engagement, self-confidence, empathy and they become aware of misunderstandings. Finally, they improve their world knowledge and their language proficiency.

## **CHAPTER 3**

### **METHOD**

#### **3.1 Overview of the chapter**

This chapter begins with the description of the research design and research questions and explanation of the setting, participants and data collection instruments which are classroom observations, interviews with administrators, teachers and learners and intercultural sensitivity scale (ISS), as well as a teacher journal and field notes. The chapter then moves on to a detailed description of the ICforELP, which is one of the main sources of qualitative data. Upon summarizing the data collection instruments, data collection procedure and data analysis for both quantitative and qualitative data are introduced. The chapter ends with ethical considerations and risks, trustworthiness of the study and limitations.

#### **3.2 Research Design**

The current study is a qualitative case study with a quantitative component, which aims to investigate the real life experiences of the participants through the collection of in-depth data comprising observations, interviews, documents and reports (Creswell, 2013). As is the case in case study research design, this study tries to capture in-depth “instances of a phenomenon in its natural context and from the perspective of the participants involved in the phenomenon” (Gall, Gall and Borg, 2003, p. 436). It also incorporates various data collection and analysis approaches; therefore, it has a ‘comprehensive research strategy’ (Yin, 2009, p. 13). Since IS is seen as an affective concept which involves participants’ understanding, appreciating and accepting differences and their reactions to intercultural diversity, a more in-depth and richer description, explanation and exploration of the phenomenon is necessary; thus, a case study design is selected for the study. In this sense, the case in this context is a group of language learners in a tertiary level English Language Program (ELP) whose experiences of IS are explored through a

sixteen-week period. The Intercultural Component for ELP (ICforELP) was implemented for five hours a week through 11 weeks. Initially, for a deeper understanding of the case, current practices in the ELP with regard to IS were explored through classroom observations and interviews with the administrators and instructors. Later, the effect of ICforELP on learners' IS development was investigated through a Likert-scale questionnaire (ISS) and interviews carried out before and after the implementation of ICforELP. In addition, all the written and spoken performances of the learners, a teacher journal and field notes during ICforELP served as the sources of data. Although the study adopted a qualitative research design, a quantitative data collection tool was also used to allow room for triangulation of the data and to contribute to the trustworthiness of the study, which is going to be discussed in 3.9.

### **3.3 Research Questions**

The study aims to investigate two main research questions:

1. What are the current practices applied by the language instructors in terms of developing EFL learners' intercultural sensitivity (IS) in a tertiary level ELP offered by an English-medium state university?
2. How does an intercultural component added to the syllabus improve FL learners' intercultural sensitivity (IS) in terms of:
  - interaction engagement?
  - respect for cultural differences?
  - interaction confidence?
  - interaction enjoyment?
  - interaction attentiveness?

### **3.4 Research Setting and Participants**

#### **3.4.1 Research Setting**

This study was conducted in a tertiary level ELP of a state university in Turkey. The reason for choosing this site for the study is that the researcher has been working as an instructor there for seven years and has observed some problems in

and out of the classroom with regard to the IS and intercultural understanding of the learners. As a result, she aims contribute to the improvement of the teaching practices of IS within her own setting.

The setting is an English-medium university and it offers an intensive English language teaching program. The learners in the ELP are placed into their levels (A1, A2, B1, B2, C1) according to a proficiency test and placement test given at the beginning of the semester. There are four periods/levels in the ELP and the learners' progress through these levels is determined by their performance on two achievement tests given in the middle and at the end of the periods. Quizzes, portfolio tasks and online homework are also part of the evaluation process. There are about 1000 students enrolled in the ELP and currently 120 of them are international students. There is a standardized teaching and evaluation system in the ELP. There are main course instructors who cover two skill-based course books (reading-writing and listening-speaking) and support instructors who teach in contact with the main instructors; however, all the instructors have enough flexibility to use a variety of materials as they wish as long as they keep up with the syllabi. The weekly syllabi is indicated in a day-by-day program which instructors are required to follow. The school has an English only policy to expose the learners to English as much as possible and to meet the needs of the international students who are not proficient in Turkish language.

### **3.4.2 Participants**

#### **3.4.2.1 Administrators and Instructors**

Thinking that the language education given in the ELP is shaped by the instructors and administrators, their views may shed light on the current situation and the practices in the ELP. For this reason, two administrators from the ELP are interviewed in order to understand the institution's policies, vision and mission for developing IS as well as their own perceptions on intercultural communication, IS and an intercultural dimension in language teaching. In addition, instructors' perspectives on teaching culture, intercultural communication, IS and integrating an intercultural dimension into language teaching may elucidate the understanding of IS in the context of the current study. Equally important, scrutinizing the tensions

between teachers' perceptions and actual classroom practices may contribute to having a complete picture of the practices regarding IS in the ELP. In this respect, five instructors participated in the study. Demographic information for both administrators and instructors is given in Table 4 and Table 5 respectively with regard to their teaching experience (E), their teaching experience in the current institution (ECI), gender (G), academic background (AB) and nationality (N):

**Table 4**

*Demographic information about the administrators*

<i>Administrators</i>	<i>E</i>	<i>ECI</i>	<i>G</i>	<i>AB</i>	<i>N</i>
<i>Can</i>	20	7	Male	MA	<i>Turkish</i>
<i>Merve</i>	20	6	Female	MA, DELTA	<i>Turkish</i>

**Table 5**

*Demographic information about the instructors*

<i>Instructors</i>	<i>E</i>	<i>ECI</i>	<i>G</i>	<i>AB</i>	<i>N</i>
<i>Begüm</i>	10	4	Female	BA	<i>Turkish</i>
<i>Zeliha</i>	15	6	Female	MA, DELTA	<i>Turkish</i>
<i>Daisy</i>	17	5	Female	PhD	<i>Russian</i>
<i>Mehmet</i>	5	1	Male	BA, DELTA	<i>Turkish</i>
<i>Bekir</i>	20	6	Male	BA	<i>British- Turkish Bilingual</i>

### 3.4.2.2 Learners

The participants of the study are the learners who started the ELP in a B2 level classroom and passed to C1 in the ELP of a state university. They did not know each other before. There were 25 learners in the class. During the implementation, one of the learners could not pass B2 level and he left the class eight weeks after the academic year started. Three of the learners, Adam, Aaron, and Abraham were international students so their data was excluded from the study but they were present in the classroom throughout the implementation of ICforELP and referred to by the learners very often in the interviews and journal entries. Therefore, their pseudonyms were also formed and mentioned here. Eventually, the present study

involves 21 learners, 12 female, 9 male who started in B2 level and continued their study in C1. Table 6 illustrates the demographic information of the participants such as age, department and length of language learning (LLL), and their intercultural encounters (ICE).

**Table 6**

*Demographic Information of the learners*

	<i>Participant</i>	<i>Age</i>	<i>Department</i>	<i>LLL</i>	<i>ICE</i>
1	Şeyma	18	Medicine	8 years	Through online games
2	Esra	24	Psychology	10 years	A few encounters as a result of her job as a nurse
3	Ayla	19	Psychology	9 years	None
4	Derya	19	Medicine	9 years	Through social media
5	Gözdenur	19	Law	9 years	With some relatives
6	Tevfik	22	Law	10 years	None
7	Ali	18	Medicine	8 years	None
8	Şeyda	18	Law	8 years	Had a foreign speaking teacher
9	Kamil	19	Engineering	8 years	Online games
10	Gizem	18	Medicine	9 years	Friends, social media
11	Sevginur	18	Law	8 years	Had a foreign speaking teacher, social media
12	Figen	19	Law	8 years	Social Media
13	Funda	19	Law	7 years	Social Media
14	Ferit	20	International Sciences	10 years	Had a foreign speaking teacher
15	Demir	19	Engineering	9 years	Friends, social media, online games
16	Teoman	18	Law	8 years	None
17	Kumsal	18	Law	13 years	Friends
18	Burak	18	Engineering	8 years	Had a foreign speaking teacher
19	Talat	18	Medicine	9 years	Social Media
20	Betül	18	Medicine	8 years	None
21	Akın	19	Political Sciences	16 years	Friends, Social Media, through visiting different countries

Five learners had no ICE whereas most of them experienced ICE on social media or through online games; however, this was limited to written communication. On the other hand, some of the learners were very active in terms of ICE. Gözdenur, Gizem, Demir, Kumsal and Akın had foreign friends and they continuously

involved in ICEs, which may have an effect on the findings of the current study. Thus, this situation will be further discussed in Chapter 4.

### **3.5 Data Collection Instruments**

#### **3.5.1 Classroom Observations**

Dörnyei (2007) states that “observations allow the researchers to see directly what people do without having to rely on what they say they do” (p. 185). Therefore, the researcher can gain a better insight about what is happening during the classroom teaching. To this end, four lessons for each instructor were video-recorded which can enhance the researcher’s ability to see certain things in classroom. On the other hand, it could also create literal blind spots since it could only see what was pointed at (Dörnyei, 2007). In order to overcome this shortcoming, during the recording, the researcher was also present in the classroom in order to have a closer look at the teaching practices taking place. The observation session was piloted before the actual study in order to predict possible problems.

The researcher had an *observer as a participant* role; hence, she was present during the observations watching and taking notes without direct involvement in the activities (Creswell, 2013). On the other hand, it is argued that the presence of the observer can affect the participants’ behaviour (Dörnyei, 2007); however, close relationship between the researcher and the instructors kept this effect in minimum; thus, they did not feel any pressure and taught as they wish (Bartels, 2005). When the researcher has an *observer as a participant* role, the objectivity of the data gathered can be approached with suspicion. However, since the observation session was video-recorded, and the interpretation of the data was double-checked with a colleague, the objectivity of the data was hoped to be ensured.

Prior to the observations, instructors were informed by the researcher about the scope of the study so as not to affect their routine classroom practices but they were told that a more detailed description of the study would be provided after the observations.

As for the effects of the presence of the researcher on the learners in the observed classroom, a huge impact on the study was not expected since the instructor of the classroom acted as a gatekeeper and provided acceptance to the class. In addition, the focus was the practices of the teachers at this stage; therefore, a possible change in the student behaviour or attitude would not affect the results of the study.

For each observation, an observation note sheet was prepared and every phase of the lesson was recorded (Appendix B). Activities, instructions, explanations and instructor responses to learner questions were included in it. If there was any missing information, video-recordings were examined after the observations and missing parts were completed.

### **3.5.2 Interviews with the Instructors and the Administrators**

Interviews are one of the most powerful ways of understanding others and they provide access to people's perceptions, meaning and definitions of situations and constructions of reality (Punch, 2005). They also allow the researcher to infer attitudes on a particular topic. The interviews with administrators and instructors were conducted to address the first research question which aimed to reveal and explore the administrators' and instructors' views in terms of IS and the practices carried out in the ELP in relation to developing learners' IS and adopting an intercultural dimension in language teaching. Interviews were carried out in a semi-structured format through a set of pre-determined questions (Appendix C-D). Dörnyei (2007) states that semi-structured interviews are very popular in qualitative research since it "offers a compromise between the two extremes" (p. 136). In other words, despite having a set of pre-determined questions, there is a flexibility allowing the interviewer to encourage the interviewees to elaborate on the issues raised.

The interviewees were free to choose the language they preferred, either Turkish or English but in both cases they switched to the other language from time to time. During the interviews with the instructors, the data from the observation was used when necessary and the instructors were asked to elaborate on specific issues emerged during the observation. Comparison of the interview data and classroom observation and triangulation between them allowed for an intact picture of the

practices of IS in the ELP. All the interviews were audio-recorded and transcribed. Turkish parts in the transcripts were translated into English and checked and approved by the interviewees in order not to cause any mistranslation or misinterpretations.

### **3.5.3 Interviews with the Learners**

Learners were interviewed by the researcher twice, before (INT1) and after (INT 2) the implementation of the ICforELP, in order to reveal its contribution to learners' IS development. Creswell (2013) draws attention to power imbalance while studying an educational setting and reminds that researchers should be sensitive about this throughout the process. In order to address this concern, the teacher-researcher waited for one week before starting the interviews prior to the implementation of ICforELP and gave the learners some time to help them adjust to their instructor and classroom.

Time-schedules were arranged by the teacher-researcher and put on the notice board in the classroom. The interviews with the learners were also carried out in a semi-structured format in order to be able to scrutinize their opinions and beliefs about cultures, intercultural communication and IS as well as an intercultural dimension in language teaching (Appendix E-F). Learners' language level was B2/C1 but all the learners preferred to use Turkish as they felt more comfortable. Each interview took 20-30 minutes and was audio-recorded for transcription. Upon transcription, the written text was translated into English and member checking was carried out before the analysis.

### **3.5.4 Intercultural Sensitivity Scale (ISS)**

ISS is a Likert-scale assessment tool developed by Chen and Starosta (2000a) to measure learners' ability to develop positive emotions towards understanding and appreciating differences among cultures. This 24-item scale is composed of five dimensions, which are *interaction engagement* (7 questions), *respect for cultural differences* (6 questions), *interaction confidence* (5 questions), *interaction enjoyment* (3 questions), *interaction attentiveness* (3 questions) (Appendix G). The reason for choosing this scale is that its validity and reliability were checked across

different contexts. For instance, Fritz, Möllenberg and Chen (2002) administered the tool to 541 business administration students in Germany and found that the tool is valid despite the need for some further refinement in future. Similar to results of the study carried out by Fritz et al. (2002), Demircioğlu and Çakır (2015) tested the reliability of the tool in an attempt to investigate intercultural competence of International Baccalaureate Diploma Programme (IBDP) students and non-IBDP students from Turkey, Mexico, the US and Spain. In addition, Rahimi and Soltani (2011) utilized the ISS to 50 college students in Iran to see the effect of an experimental training course on learners' IS. The Cronbach Alfa reliability was high; therefore, they concluded that ISS could be applied in Asian settings as well. In addition to studies carried out in different countries using this scale, its validity and reliability as a tool to assess IS is highlighted in Turkish settings as well. (Üstün, 2010; Bekiroğlu and Balcı 2014; Altan, 2018; Tuncel and Paker, 2018; Çiloğlan and Bardakçı, 2019). Therefore, in the current study ISS is utilized to examine the contribution of ICforELP to the learners' IS together with other qualitative data obtained through the interviews with the learners and ICforELP. ISS given prior to the implementation is referred to as ISS1 and the one given after the implementation as ISS2.

### **3.5.5 Intercultural Component for the English Language Program (ICforELP)**

Despite the previously mentioned belief that exposure to culture in its own context is the best way of learning about cultures and developing an intercultural understanding, Kramsch (1991) asserts that it does not yield a better knowledge of distinct cultures and understanding. The reason is that learning culture requires an 'intellectual effort' and it should be taught explicitly. (Crozet and Liddicoat, 1999). This process requires learners' active construction, making connections, interaction, reflection and responsibility (Liddicoat et al., 2003). Therefore, following the pedagogy and principles suggested by Liddicoat et al. (2003), ICforELP was designed aiming at adopting an intercultural dimension in the ELP and developing learners' IS towards distinct cultures.

ICforELP was a program added to the ELP B2/C1 level syllabi (Appendix G). It was implemented for five hours a week and lasted for 11 weeks. The reason for not

integrating it to whole week and allocating one separate day was the previously mentioned standardized system of the ELP. The main purpose of the component was to develop learners' IS as well as four language skills as indicated by B2/C1 syllabi through exposure to a variety of written and spoken texts, and visuals. Learners were involved in a number of in-class and out-of-class activities and finally created an intercultural portfolio where they could observe and reflect on their own IS development. Table 7 presents the weekly division of intercultural tasks and journal entries included in the intercultural portfolio and their codes:

**Table 7**

*Tasks and Task Codes in the Intercultural Portfolio*

<i>Weeks</i>	<i>Tasks</i>	<i>Task Codes</i>
WEEK 1	Journal Entry 1	JE 1
	ICE1 - Interview (with a foreigner on cultural misunderstandings) (Portfolio Task 1)	PT 1
	A Self-evaluation report on the Interview (Journal Entry 2)	JE 2
WEEK 2	Journal Entry 3	JE 3
	An opinion paragraph (on women in Adverts in your society) (Portfolio Task 2)	PT 2
WEEK 3	Journal Entry 4	JE 4
	Looking at the three proverbs (French, English and Swedish) given about love, describing how the concept of love is perceived in different cultures. (Portfolio Task 3)	PT 3
WEEK 4	Journal Entry 5	JE 5
	Writing a Response Paper to the movie: The Village (Portfolio Task 4)	PT 4
	Writing a letter as a character from the movie (Portfolio Task 5)	PT 5
WEEK 5	Journal Entry 6	JE 6
	A Compare Contrast Paragraph (A comparison of Turkish and American Culture with respect to Desperate Housewives and Umutsuz Ev Kadınları (Turkish version of Desperate Housewives) (Portfolio Task 6)	PT 6
	Reflective Writing (How two versions differ from each other in terms of the scenario and the reasons for the differences) (Journal Entry 7)	JE 7

**Table 7 (continued)**

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WEEK 6	Journal Entry 8	JE 8
	Writing an online-post about the Indian government’s attempts to contact Sentinelese (Portfolio Task 7)	PT 7
	Preparing a culture wallchart and Poster Presentation (choosing one of the topics - Eating habits, Weddings, Greetings and body language, Family relations, Gender roles – and searching across at least four cultures) (Portfolio Task 8)	PT 8
	Self-Evaluation for the presentation (Journal Entry 9)	JE 9
WEEK 7	Journal Entry 10	JE 10
	Writing on the self-portrait (Portfolio Task 9)	PT 9
	Writing a Response Paper to the video: Double, Not Half. Re-evaluating Cultural Identity by Nina Udagawa, TEDxYouth@Tokyo (Portfolio Task 10)	PT 10
WEEK 8	Journal Entry 11	JE 11
	Writing a Response Paper to the movie 3 Idiots (Portfolio Task 11)	PT 11
	Compare contrast paragraph on the similarities and differences between the education system defined in the movie and the one in your culture (Portfolio Task 12)	PT 12
WEEK 9	Journal Entry 12	JE 12
	ICE2 - Online communication with a foreigner about social media (Portfolio Task 13)	PT 13
	A self-evaluation report on online communication (Journal Entry 13)	JE 13
	Opinion Essay on Social Media (Portfolio Task 14)	PT 14
WEEK 10	Journal Entry 14	JE 14
	A debate on standard English and World Englishes (Portfolio Task 15)	PT 15
	Write a self-evaluation report on your debate performance (Journal 15)	JE 15
WEEK 11	Journal Entry 16	JE 16
	Writing an online-post for the blog “Woman on the Road”(Portfolio Task 16)	PT 16
	Write a scenario that include cultural etiquette and act it out and record it (Portfolio Task 17)	PT 17
	Write a letter to a friend as a character in the scenario (Portfolio Task 18)	PT 18
	Write a self-evaluation report on your performance (Journal 17)	JE 17
	ICE2 - Interview with a foreigner on etiquette (Portfolio Task 19)	PT 19
	A self-evaluation report on the interview (Journal Entry 18)	JE 18
Essay on Cultural Adaptation (Portfolio Task 20)	PT 20	

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The intercultural portfolio consisted of written and spoken components. In the written component of the portfolio, there were 18 journal entries which were composed of journal entries for each week of ICforELP, self-evaluation reports and reflective writing, and portfolio tasks including paragraph and essay writing, writing response papers, and free writing including writing letters, comparison of proverbs across cultures, writing online-posts, writing a scenario and one on-line ICE. The spoken component included two ICEs, a debate, a role-playing activity and a presentation. Table 8 shows written and spoken components of the Intercultural Portfolio:

**Table 8**

*Components of the Intercultural Portfolio*

<i>Components</i>	<i>Tasks</i>
Written Components	<p><i>Journal Entries (x18)</i></p> <ul style="list-style-type: none"> <li>• Journal entries for each day of ICforELP (x11)</li> <li>• Self-Evaluation Reports (x6)</li> <li>• Reflective Writing (x1)</li> </ul> <p><i>Paragraph and essay writing (x4)</i></p> <p><i>Response papers (x3)</i></p> <p><i>Free writing (x7)</i></p> <ul style="list-style-type: none"> <li>• Writing letters (x2)</li> <li>• Comparing proverbs in different cultures (x1)</li> <li>• Writing online-posts (x2)</li> <li>• Writing a scenario (x1)</li> </ul>
Spoken Components	<p><i>ICE (online communication) (x1)</i></p> <p><i>ICE (face-to-face communication) (x2)</i></p> <p><i>Role-playing (x1)</i></p> <p><i>Debate (x1)</i></p> <p><i>Culture wall-chart poster presentation (x1)</i></p>

Preparation of ICforELP took one semester, after a thorough study of the related literature and piloting sessions. ICforELP covered some intercultural concepts regarding cultural misunderstandings, cultural diversity, empathy and tolerance, openness, gender, prejudice, discrimination, stereotyping, cultural norms, cultural etiquette, body language, taboos, fear of unknown, values, relationships, identity, cultural identity, multiculturalism, educational policies, globalization, online communication and language and culture. Throughout the implementation, learners were exposed to a variety of cultural materials, contexts and concepts and they

noticed the similarities and differences between cultures in relation to the topic of interest that week and compared their already existing knowledge with what they learned. Afterwards, learners' continuous reflection was reinforced through journal entries in addition to whole class and group discussions carried out each week in line with the topic of the week. Hence, they became ready to engage with diversity and interact. This was hoped to be achieved with three ICEs in PT 1, PT 13 (online communication) and PT 19. ICEs played a crucial role as an indicator of learners' IS development. Chocce, Johnson and Yossatorn (2015) reported that having international friendships has a positive effect on IS development; therefore, such activities were included in ICforELP. The learners were asked to find a partner from a different culture for the ICE tasks in the intercultural portfolio at the very beginning of the implementation. Table 9 shows the foreign partners of the learners in B2 classroom.

**Table 9**

*Foreign partners of the learners*

<i>Learners</i>	<i>ICE1 (PT1) Partner</i>	<i>Country</i>	<i>ICE2 (PT13) Partner</i>	<i>Country</i>	<i>ICE3 (PT 19) Partner</i>	<i>Country</i>
Şeyma	Nate	Libya	Nate	Libya	-	-
Esra	Harry	Azerbaijan	Harry	Azerbaijan	Earl	Azerbaijan
Ayla	Mary	Egypt	Mary	Egypt	-	-
Derya	Janie	Bosnia	Janie	Bosnia	Janie	Bosnia
Gözdenur	Rita	Ukraine	Rita	Ukraine	Rita	Ukraine
Tevfik	Sammy	Syria	Sammy	Syria	-	-
Ali	Carl	Yemen	Carl	Yemen	Carl	Yemen
Şeyda	Sally	Somalia	Sally	Somalia	Sally	Somalia
Kamil	Anthony	Libya	Anthony	Libya	Anthony	Libya
Gizem	Gary	Morocco	Gary	Morocco	Gary	Morocco
Sevginur	Bob	Dubai	Bob	Dubai	Andy	Syria
Figen	Hope	Iraq	Hope	Iraq	Hope	Iraq
Funda	Rose	Iran	Rose	Iran	Rose	Iran
Ferit	-	-	-	-	-	-
Demir	Hanna	Azerbaijan	Hanna	Azerbaijan	Kevin	S. Arabia
Teoman	Avery	Georgia	Avery	Georgia	Avery	Georgia
Kumsal	Ivy	UK	Ivy	UK	Ivy	UK
Burak	Andy	Romania	Andy	Romania	Andy	Romania
Talat	Martin	Syria	Martin	Syria	Martin	Syria
Betül	Harper	Somalia	Harper	Somalia	Harper	Somalia
Akın	Isaac	Somalia	Isaac	Somalia	Carol	Yemen

As indicated in Table 9, Ferit did not complete his interview tasks at all. In addition, three learners, Şeyma, Ayla and Tevfik were not able to carry out their Interview 2. Esra, Sevginur, Demir, and Akın, on the other hand, had to change their interview partners in ICE3. Therefore, these points were considered when discussing the findings of the study.

Learners in the study attended ICforELP most of the time. Seven learners were present in all of the 11 weeks whereas nine of them missed only one class. Only five students missed two or more classes. In addition, most of them completed their portfolio tasks but they missed some journal entries. Two learners, Ferit and Tevfik completed less than half of the tasks. Considering these, it can be concluded that attendance and participation was high during ICforELP. Table 10 presents the number of the attendance to ICforELP and journal entries and portfolio tasks completed:

**Table 10**

*Number of Attendance, Journal entries and Portfolio Tasks*

	<i>Participant</i>	<i>Attendance</i>	<i>JE</i>	<i>PT</i>
1	Şeyma	11/10	18/13	18/15
2	Esra	11/7	18/10	18/16
3	Ayla	11/9	18/13	18/17
4	Derya	11/11	18/18	18/18
5	Gözdenur	11/10	18/16	18/17
6	Tevfik	11/11	18/11	18/5
7	Ali	11/9	18/15	18/18
8	Şeyda	11/11	18/17	18/18
9	Kamil	11/11	18/15	18/18
10	Gizem	11/10	18/14	18/16
11	Sevginur	11/8	18/15	18/18
12	Figen	11/10	18/16	18/17
13	Funda	11/10	18/16	18/16
14	Ferit	11/11	18/10	18/6
15	Demir	11/10	18/16	18/18
16	Teoman	11/9	18/10	18/15
17	Kumsal	11/11	18/16	18/18
18	Burak	11/10	18/13	18/15
19	Talat	11/11	18/17	18/17
20	Betül	11/10	18/15	18/18
21	Akın	11/10	18/16	18/18

### **3.5.6 Teacher Journal**

Keeping journals is a prevalent data collection instrument in case studies (Creswell, 2013), which provides in-depth data. Bartels (2005) also states that keeping journals is a common way of collecting data when teachers' perceptions are concerned. The purpose of employing a teacher journal as a data source was to allow the researcher to keep a track of the implementation, how learners reacted to it and to identify how this process contributed to teaching and learning in the classroom. In addition, by separating the roles of the teacher and the researcher, it was hoped to overcome researcher's biases. In the teacher journal, the teacher researcher recorded any instances that she considered worth mentioning during the implementation of ICforELP throughout an eleven-week period and gave specific examples for the issues raised. In this way, teacher's voice was apparent as well as the researcher's.

### **3.5.7 Field notes**

The last instrument for data collection is field notes. The researcher's position as an instructor in the setting allowed for an access to rich source of data in and out of the classroom. Although the researcher kept a journal for the process of implementation of ICforELP as the teacher, the field notes provided data for the research practices out of the classroom. These included exchanges with the teachers in the meetings, continuously observing the learners during breaks, and during data collection and analysis. Creswell (2011) informs that field notes can be both descriptive and reflective. In the former, events, people and activities in the study are described in detail while the latter focuses on 'personal thoughts that researchers have that relate to their insights, hunches, or broad ideas or themes that emerge during the observation' (Creswell, 2011, p. 217). In this study, the instances that were significant to the study were recorded in detail by the researcher and her feelings and reactions to those incidents were also noted in order to make sense of the case. Thus, both descriptive and reflective field notes were used as data source.

### **3.5.8 Summary of the Data Collection Instruments**

In the current study, the data sources are in three types: written, audio-recorded and video-recorded. First set of written data source comes from the learners. This

includes the written components of the Intercultural Portfolio, which is composed of journal entries, paragraph and essay writing, response papers, free writing and an online ICE. Second source of the written data is the teacher researcher's observation notes taken during the classroom observation of five instructors. Teacher researcher journal and field notes written throughout the implementation of ICforELP provide the final written data. Table 11 illustrates the summary of the data resources:

**Table 11**

*Summary of the Data Sources*

<i>Type of the Data</i>	<i>Data Source</i>	<i>Group(s) collected</i>
Written Data	Written components of Intercultural Portfolio	Learners
	<ul style="list-style-type: none"> <li>• <i>Journal Entries (18)</i> Journal entries for each day of ICforELP (x11) Self-Evaluation Reports (x6) Reflective Writing (x1)</li> <li>• <i>Paragraph and essay writing (x4)</i></li> <li>• <i>Response papers (x3)</i></li> <li>• <i>Free writing (x7)</i> Writing letters (x2) Comparing proverbs in different cultures (x1) Writing online-posts (x2) Writing a scenario (x1)</li> <li>• <i>ICE2 (online communication)</i></li> </ul>	
	Teacher observations notes	Teacher Researcher
	Teacher journal and field notes	Teacher Researcher
Audio-recorded Data	Interviews	Administrators and Instructors
	INT1 - INT2	Learners
	ICforELP Classes	Learners
Video-recorded Data	Spoken components of Intercultural Portfolio I	Learners
	<ul style="list-style-type: none"> <li>• <i>ICE1, ICE2 (face-to-face communication)</i></li> </ul>	Learners
	Classroom Observations	Instructors
	Spoken components of Intercultural portfolio II	Learners
	<ul style="list-style-type: none"> <li>• <i>Role-playing (x1)</i></li> <li>• <i>Debate (x1)</i></li> <li>• <i>Culture wall-chart poster presentation (x1)</i></li> </ul>	

Audio-recorded data was gathered from learners and instructors. Interviews with the administrators and the instructors constituted the first part of the audio-recorded data sources. Similarly, INT1, INT2, in-class group discussions, whole class discussions and two face-to-face ICEs were the second part of the audio-recorded data sources and they were gathered from the learners.

Lastly, video-recorded data sources involved the learners and instructors. Classroom observations of five instructors were video-recorded. In addition, some spoken components of the Intercultural Portfolio such as role-playing, debate and culture wallchart presentation were video-recorded.

### **3.6 Data Collection Procedure**

Data collection procedure started with the beginning of the academic year and lasted for 16 weeks. The teacher researcher waited for one week before she started to collect data from the learners and assisted them for their adaptation to the university, their classroom and instructor. During this period, they were informed about the study. Upon getting the consent of all the participants, interviews with the administrators were carried out. Following that, lessons of the instructors were observed and interviews with the instructors were completed. This allowed the researcher to understand the practices with regard to IS and an intercultural dimension in the ELP. In addition, the learners were given ISS1 and interviewed (INT1) to find out their current state of IS prior to the implementation of the ICforELP. During the implementation, learners' development of IS was observed through their performances during in-class activities of ICforELP (whole class discussions and group discussions), and Intercultural Portfolio. After the implementation, the learners were interviewed (INT2) and ISS2 was given to see the possible contribution of ICforELP to their IS development. Table 12 presents the data collection procedure:

**Table 12***Data Collection Procedure*

<i>Week</i>	<i>Activity</i>
Week 1	No data collection from the learners for their adaptation process Participants' consent Interviews with the administrators Classroom observations
Week 2-3	Interviews with the instructors ISS1 INT1 with the learners
Week 4-14	Implementation of the ICforELP
Week 15-16	ISS2 INT2 with the learners

**3.7 Data Analysis Procedure**

For the current study, both qualitative and quantitative data was analysed. In order to answer the first research question which aims to investigate the common practices in terms of IS development in the ELP, interviews with the administrators and instructors were scrutinized. Additionally, in order to seek a possible mismatch between the instructors' views and classroom practices, the analysis of classroom observations and observation notes was carried out. The second research question examines the contribution of ICforELP to developing learners' IS, thus, ISS1, ISS2, INT1, INT2, learners' Intercultural Portfolios, in-class activities during ICforELP, teacher journal and researcher's field notes were analysed. Table 13 shows the sources of data for analysis for each research question:

**Table 13***Sources of data for analysis for each research question*

<i>Research Question</i>	<i>Sources of the Data</i>
RQ1	<ul style="list-style-type: none"> <li>• Interviews with the administrators and instructors</li> <li>• Classroom observations</li> <li>• Observation notes</li> </ul>
RQ2	<ul style="list-style-type: none"> <li>• INT1 and INT2 with the learners</li> <li>• ISS1 and ISS2 results</li> <li>• <i>ICforELP</i> Intercultural Portfolio (written tasks - journal entries, paragraph and essay writing, response papers, free writing and online ICE and spoken tasks - a role-play, debate, presentation and face-to-face ICEs)</li> </ul>

**Table 13 (continued)**


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<ul style="list-style-type: none"> <li>• <i>ICforELP</i> In-class activities (whole class discussions and group discussions)</li> <li>• Teacher journal</li> <li>• Field notes</li> </ul>
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### 3.7.1 Quantitative Analysis

In order to identify the contribution of *ICforELP* to learners' IS, the results of ISS1 and ISS2 were analysed through SPSS. The Cronbach Alpha reliability coefficient of the scale was .86 and .88 as measured by the previous studies. While entering the data, items 2, 4, 7, 9, 12, 15, 18, 20, 22 in the scale were reverse coded. Mean scores of each dimension of IS as indicated by Chen and Starosta (2000a) were calculated for both ISS1 and ISS2. Since the group is limited to 21 students, a non-parametric analysis, *Wilcoxon Signed Rank Test*, was carried out to compare the means to see if there is a statistically significant difference between the learners' IS levels before and after the implementation of *ICforELP*.

### 3.7.2 Qualitative Analysis

Prior to the analysis of the qualitative data, all the audio and video-recorded data was transcribed. Table 14 summarizes the time spent for the data transcription and the total transcribed data.

**Table 14**

*Summary of the Transcribed Data Resources*

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Transcribed data sources	Number of the Sessions	Total Transcribed Data (Approx. hours)
INT1	21 Sessions	379 min (6.3 hours)
INT2	21 Sessions	482 min (8 hours)
Group Discussions	11 Sessions for 5-6 groups	1041 min (17.5 hours)
Whole Class Discussions	11 sessions	560 min. (9.3 hours)
ICEs (2 face-to-face interviews)	2 interviews for 19 learners	150 min. (2.5 hours)
Role-playing	6 sessions for 6 groups	25 min
Culture Wall-chart presentation	6 sessions for 6 groups	108 min (1.8 hours)
Debate	4 sessions for 4 groups	116 min (1.9 hours)
Teacher Interviews	5 sessions	144 min (2.3 hours)
Administrator Interviews	2 sessions	59 min (1 hour)

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Content analysis was performed to investigate the transcribed data. The textual data was read several times and coded into themes. These codes were labelled and categorised. Punch (2005) states that ‘coding is the concrete activity of labelling data, which gets the data analysis under way and which continues throughout the analysis’. Moreover, it lets us understand how to discuss our findings by means of categorization. Therefore, data from the administrators and instructors was analysed following this process.

The data from observation notes, on the other hand, was read several times and instances or activities that were associated with culture and IS were extracted to be used for elaboration during the interviews. The researcher went through the raw data from observation recordings and notes and the extracted data again when necessary to explain the instructors’ perceptions and beliefs to discuss the findings.

In an attempt to find evidence for the development of IS in the written and spoken tasks of the intercultural portfolio, in-class activities in ICforELP, and two interviews with the learners were analysed using two types of content analysis. The first analysis used a directed approach to content analysis, and the dimensions of ISS as defined by Chen and Starosta (2000a) were used as categories. As mentioned in Chapter 2, *interaction engagement* refers to the feelings about participating in intercultural communication while *Interaction enjoyment* involves positive and negative reactions towards communicating with people from different cultures. Although these are separate dimensions, in order to have *interaction engagement*, the learners need to have *interaction enjoyment*, as one of the items in the dimension of *interaction engagement* is “I enjoy interacting with people from different cultures” (Chen and Starosta, 2000a). Therefore, these two dimensions are so tightly interwoven in the learners’ responses in the written tasks and interviews that their analysis were combined and the dimension is revised as *interaction engagement and enjoyment* in the qualitative analysis. Instances of this merged dimension were indicated by such themes as open-mindedness, enjoyment, no prejudice, becoming friends, interacting more, learning more, taking risks, and ignoring mistakes. Since *Respect for cultural differences* refers to how participants orient to or tolerate their counterpart’s culture and opinions, instances that report respect for cultural differences, identity, beliefs and values were categorized under

this dimension. *Interaction confidence* shows how confident the participants are in intercultural settings; thus, any statement that implied confidence during communication like feeling confident and being sociable showed the instances of *interaction confidence*. Finally, *interaction attentiveness* points out the speaker's effort to understand what is going on in intercultural interaction; thus, themes like observing, obtaining information, being sensitive are the indicators of the dimension of interaction attentiveness. Each instance of each dimension was tabulated for each learner and a total number for the existing dimensions was introduced. Dimensions of *interaction engagement and enjoyment, respect for cultural differences, interaction confidence, and interaction attentiveness* were represented respectively as IE&EN, RES, ICON, IAT. Hence, themes were determined and categorized under each dimension. The example categorization of the evidence for IS dimensions of learners in the interviews and written tasks of intercultural portfolio is displayed in Table 15:

**Table 15**

*Instances of IS Dimensions*

<i>Dimensions</i>	<i>Evidence</i>
IE&EN	<p>When I started to talk Andrew, I found his accent a little bit different. I haven't experienced any problems except for this during our communication. I can't say it was a successful communication but I want to make foreign friends and I want to help them when they have a problem here. In this way, I can improve my communication. (Figen, JE 2)</p> <p>I believe that living in a country like the US, which is a melting pot would support our communication skills. Turkey is not a country like that but I realise that interacting with multi-cultural people makes you open-minded. (Talat, PT 10)</p> <p>Talking to someone from a different culture is a great opportunity to learn new things so it is really fun. Interviews are very good for this. We are friends now with my interview partner. We communicate very often. (Ayla, POST INT)</p>

**Table 15 (continued)**

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RES	<p>Maybe these people don't want to communicate with modern civilization because they know that people won't respect their choices, life styles etc. We don't respect the lives of people in the modern society so they may have a point. I think we should respect every one's culture, tradition and we shouldn't judge them for this. (Akin, PT 7)</p> <p>Sometimes people judge the other people with their only one characteristic like their appearance, religion or the country that they come from, etc. This affects the communication badly because we treat them like we don't like them and we don't respect them. (Betül, JE 10)</p>
ICON	<p>I feel better during interaction because I know that misunderstandings can happen. This is natural. Even if there are misunderstandings, I can carry out the conversation without being stuck. (Kumsal, JE 18)</p> <p>When I interviewed with Janna, I realised I could have the same problems she had if I lived in a different country such as getting a document or going out at night so I can understand her. I think my performance was good because I was calmer than the past. In addition, my speech was more fluent than the past so I feel more comfortable. When I listen to my first interview and compare it with the second, I can see the development in my speaking. In the first one, I was hesitant and it was difficult to hear my own voice. (Derya, JT 18)</p>
IAT	<p>Today was funny I think. I understood again that a person must be well behaved and have more tolerance. We should try to understand the reason behind our partner's behaviour during communication. The adverts we watched today are very good examples. I read before that these things really happen in multicultural company business. It is better to try to figure out their cultural behaviours. (Teoman, JE 16)</p> <p>Before you go to a foreign country, you should do some research about the culture of the people in that country. You can learn some idioms, proverbs, and the etiquette in that culture. You need to learn the cultural etiquette in order not to face any misunderstandings. (Burak, PT 20)</p>

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In some cases, the expressions covered two dimensions at the same time; hence, they were recorded under both of the dimensions. For instance, Gözdenur indicated that she was no longer afraid of talking to her brother's wife who is from Ukraine and she really liked chatting with her. Here, "not being afraid of talking" relates to *interaction confidence*, whereas "like chatting with her" relates to *interaction engagement and enjoyment*. Therefore, this statement was recorded under both dimensions". Another example is Figen's statement from INT2:

*We learned about etiquette and cultural differences. I was not aware of this before but now I know more and I'd like to learn more. This is fun and it also helps us to be more respectful.*

In Figen's statement, phrases like "want to learn more" and "fun" refer to *interaction engagement and enjoyment* while "be more respectful" refers to *respect for cultural differences* dimension. Thus, this statement was noted under both of these dimensions.

Learners' performances in the intercultural portfolio and in-class activities in ICforELP were analysed in terms of IS development by two instructors one of whom was the teacher researcher. The other instructor was a colleague of the teacher researcher who holds a PhD in Educational Psychology and experience in intercultural communication research. The data was double-checked to ensure that instances were grouped under the correct dimensions.

The second analysis was carried out using the guiding questions in the journal entries, portfolio tasks and interviews. Themes emerged from these were categorized to be discussed by the researcher through a comparison between the interviews carried out before and after the implementation of ICforELP and aimed to reveal a change in the learners' perceptions. The results from this analysis were reported under other findings in Chapter 4.

### **3.8 Ethical Considerations and Risks**

According to Creswell (2013) ethical issues occur in every stage of the process of research. In order to address those issues in this study, several steps were taken. Prior to the investigation, an approval from the ethics committee was obtained. The ELP administration was informed about the study and their permission was gained as well. It was also crucial to share the purpose of the study with the participants (Creswell, 2013); thus, at the beginning of the study, consent forms were signed by all the participants and they were informed that they were free to withdraw from the study whenever they wanted. It was indicated that the data to be collected would only be used for research purposes and their identities would be protected. Pseudonyms were used for this purpose. Turkish participants were given Turkish pseudonyms and foreign participants were given English pseudonyms. All the

participants were provided with a debriefing form which presented an overall description of the study. The consent forms of the learners were collected by another instructor other than the teacher researcher and the teacher researcher did not have access to them until the end of the study. In this way, learners who might refuse to participate in the study would not feel any pressure. In addition, prior to implementation of ISS, the consent of Chen and Starosta (2000a) was taken to use ISS. After the study was completed, the results were shared with all the instructors in the ELP using an appropriate language for the audience and a report was shared with the administration.

This study is a case study in which the researcher participated as an instructor. For Creswell (2013) studying one's 'backyard' brings out some concerns related to the power issues and risks for the researcher despite its advantages for data collection. However, the role of the researcher as an instructor in the context studied gave easy access to the site. Possible problems related to power imbalance were solved through good relations with the students and tolerance towards them since the researcher was their main instructor and spent 16-18 hours a week with them. In addition, there were no problems while arranging the observations and interviews with the instructors since they were informed about the purpose and the benefits of the study on teaching and learning in the ELP. They did not feel threatened as they were explained that their teaching practices would not be criticized by any other parties. Besides, the researcher's role as an instructor in the institution also contributed to relieving the instructors thanks to her already established relationship with them. Finally, the openness of the institution for research and eagerness to improve the opportunities for learning eliminated any risk for the implementation of the study for the researcher.

### **3.9 Trustworthiness**

Similar to quantitative research, qualitative research has its own ways of validating the research findings. To provide trustworthiness of a research study, Lincoln and Guba (1985) use the terms credibility, transferability, dependability and confirmability. *Credibility* equals to internal validity in positivist research paradigm and refers to the acceptability of the reconstructions arrived at through the study by

the participants. *Transferability*, on the other hand, refers to external validity in positivism. It shows whether the study is replicable and the findings have applicability in other contexts. *Dependability* relates to reliability in positivism and refers to consistency of the findings and interpretations. Lastly, *confirmability* relates to objectivity and signals the extent to which the findings are shaped by the participants, not by the researcher bias. That is, it assures that the results are the outcome of a dependable data collection and inquiry process.

Lincoln and Guba (2000) propose several techniques to ensure trustworthiness. Suggested techniques for establishing credibility are prolonged engagement in the research setting, persistent observation, triangulation of the sources, theories, methods and researchers, peer debriefing and member checking. For transferability, a thick description of the context is required. In this way, the readers can decide whether the findings of the study are applicable in their contexts. Dependability, on the other hand, can be achieved through a technique called an ‘audit’. This term refers to consistency check by a person who reviews all the research process including data, findings, researcher’s interpretations and recommendations. As for confirmability, an audit, triangulation and reflexive journal are the techniques to ensure it. Most of these techniques were employed in this research study to ensure trustworthiness (Table 16).

**Table 16**

*Procedures to ensure trustworthiness*

<i>Criteria for Trustworthiness</i>	<i>Procedures</i>
Credibility	Prolonged engagement, Triangulation, Member checking
Transferability	Thick and thorough description of the context
Dependability	Audit
Confirmability	Triangulation, Reflexivity, detailed methodological description, Audit

Prolonged engagement in the research field is one of the ways to enhance *credibility*. Spending 16 weeks with the learners in and out of the class and the close relationship established between them helped the learners get used to the researcher and behave naturally. Researcher’s previous experience in the institution also contributed to this aspect thanks to her acquaintance with the instructors

participated in the study; thus, they also behaved naturally during data collection process. In addition, member checking carried out after the interviews both with the learners and instructors aimed to ensure credibility. They were given the transcripts of their interviews and they reviewed them. Reports of the observations that involved the phases of their lessons, activities, and instructions were also shared with the instructors in order not cause any misinterpretation of the data.

Thick and thorough description of the context contributes to *transferability*. The information related to learners' background (see Table 6) and the thorough description of ICforELP (see 3.5.5) were included in an attempt to assist other researchers to decide what aspects of this study is transferrable to their own contexts. Moreover, transferability was boosted thanks to the detailed explanation of the research methodology.

In the current study, *dependability* was aimed to be achieved through an audit by another researcher who has a PhD in educational sciences and expertise in qualitative research in language teaching settings. She provided feedback in every phase of the study and reviewed the data in the process of both collection and analysis. She went through the random samples of data to assess the plausibility of the conclusions drawn.

Lastly, one way of dealing with *confirmability* is through reflexive writing which provides continuous reflection. This was ensured by keeping a teacher journal (3.6.7) and researcher field notes (see 3.5.6) which reflected the teacher and researcher voice. In other words, providing an emic and etic perspective, researcher's biases were minimized and this contributed to confirmability of the study. The other way is triangulation which refers to "the process of corroborating evidence from different individuals, types of data or methods of data collection to ensure that the study will be accurate because the information draws on multiple sources of information, individuals, or processes" (Creswell, 2011, p. 259). Triangulation does not only enhance confirmability but also the other notions of trustworthiness such as credibility, minimizing the vulnerability of the study to errors, which may emerge from employing single data sources. Therefore, employing multiple sources of data and involving a quantitative component

provided triangulation of the data in this study. As for the data collected from the instructors, interviews, classroom observations and field notes were triangulated. For the data from the learners, triangulation between their ISS results, their oral and written tasks throughout ICforELP, a teacher journal and field notes took place.

## CHAPTER 4

### FINDINGS AND DISCUSSION

#### 4.0 Overview

In this chapter, findings of the study will be presented and discussed within the light of the related literature. First, the administrators and the instructors' view of IS, and the learners' IS levels prior to the implementation of ICforELP will be reported and discussed. Then, the learners' IS with regard to the dimensions of IS: *interaction engagement and enjoyment, interaction attentiveness, respect for cultural differences, interaction confidence* and IS development of the learners in terms of intercultural activity will be scrutinized and discussed. Finally, other findings from the interviews with the learners will be examined in two aspects: change in the learners' views and their comments on ICforELP.

#### 4.1 IS in the ELP as Perceived by the Administrators

##### 4.1.1 Role of Culture in EFL Learning

In the attempt to understand the participants' views on IS in this study, it is clear that both administrators view culture and language as interconnected concepts and they think that, their interdependency is essential in teaching so much so that one could not be neglected while teaching the other. Merve, one of the administrators, stated that culture teaching enhances language teaching and so, it should be a part of the lesson plan and taught alongside. Both of the administrators thought that this was possible through the practical adaptation use of course books published by global publishing companies as they follow trends and incorporate culture in language teaching. This was also highlighted when they answered the question "which culture" the instructors in the ELP taught in their classroom. They stated that instructors are intuitively supposed to expose the learners to the culture introduced in the course books considering the local culture. In addition, they

pointed out that the question “which culture to teach” is subjected to the instructors’ citizenry preferences of being a citizen of his/her own culture or being a world citizen.

This shows that instructors in the ELP are free to adopt any perspective when teaching culture as long as they cover the course books. However, they may not view this freedom as an opportunity to integrate culture into their teaching as the related literature reveals that teachers do not feel comfortable integrating culture in their teaching because of exams, their academic background, experience and also because of the vague definition of culture (Gu, 2016; Han, 2009). Hence, this freedom may cause problems in the course of developing learners’ IS. For instance, Young and Sachdev (2011) argue that cultural content of published language teaching materials usually opts to focus more on surface culture and fail to highlight ICC, which is the eventual aim of developing IS. In addition, some instructors may fully cover the parts which integrate culture whereas others may disregard them (Arévalo-Guerrero, 2009) or cover them in a very limited way. Some may prioritize the target language culture whereas the others focus on exposing learners to their own culture and in either way, some learners may feel offended or alienated. Therefore, the ELP should prepare a framework, which explicitly describes what is expected from the instructors in terms of intercultural integration in language teaching so that a model for intercultural language teaching can be introduced.

#### **4.1.2 The Place of IS in the ELP**

The administrators highlighted that IS was crucial for intercultural communication; however, it was not integrated in the curriculum of ELP in a systematic way. They believed that an institutional planning was necessary for this as they argued that “becoming a multi-cultural school” was an issue included in their institutional strategic plan. They claimed that developing IS through an intercultural integration might contribute to learners’ motivation of learning a foreign language as well. Additionally, they stated that learning about different cultures would broaden their horizon adding new perspectives; thus, they would become more open-minded and respectful individuals towards cultural diversity and eventually they would develop their IS. Yet, it seems that the ELP does not have explicit curricular aims for IS

development and without explicit curricular aims (Sercu, 2006), the development of the learners' IS will be limited.

They also stressed that they had some efforts to enhance IS in the ELP. One of these was a "Core Values" project which was piloted with a group of learners and planned to be implemented in all classrooms in the following academic year. This project involved concepts such as effective communication, teamwork, values, respect, and how to negotiate and to take initiative with the very aim of developing a universal understanding to groom the learners to become better human beings in the ELP. It was observed that the time spent in gaining education in the ELP was the best time for this as the ELP was the place where the learners started their university life and started to interact with individuals from different cultures. Corbett (2003) also states that learners at university are at a certain level of maturity and they are able to reflect critically and express their thoughts. Therefore, the implementation of this project may serve as an effect on the learners' IS development while introducing the key concepts, such as empathy, tolerance and respect.

In addition, the ELP curriculum which was developed within the scope of CEFR that had a dimension for the development of ICC was considered as another effort for enhancing IS in the ELP. Moreover, using course books from global publishers that were designed according to the objectives of CEFR and the current trends in ELT was mentioned as an opportunity for the development of IS. These may count if the instructors in the ELP believe in the importance of intercultural integration and developing their learners' IS as their beliefs shape their classroom practices (Castro, Sercu and Méndez García, 2004). On the other hand, how they conceptualize IS and ICC also determines their practices as they may fail to highlight all the aspects equally (Gu, 2016). One more issue is the assessment dimension which may again affect the instructional behaviours of the instructors. Considering these, the ELP should investigate the instructors' beliefs of intercultural integration, increase their awareness of IS and ICC and eagerness to implement intercultural language teaching through training and include an intercultural dimension in their assessment system as well.

In addition to the curriculum and course book choice, portfolio tasks that the learners needed to complete were claimed to include activities that required ICEs and research on different cultures as well as watching movies, and adverts, which obviously involved cultural elements. The administrators indicated that most of the instructors in the ELP integrated cultural elements into their teaching by using videos, songs and excerpts from movies that belonged to various cultures. Thus, for them, it was evident that culture has a place in the ELP thanks to such efforts. Barret (2018) acknowledges that there is evidence for the effectiveness of such instructional activities as using films and ethnographic tasks, which require ICEs and they are claimed to promote ICC development and thus IS prior to that. However, these activities do not guarantee the learners' IS development. It is also indicated that teachers have a crucial part in the effective implementation of such activities (Barret, 2018). They need to be prepared, experienced and be ready to become agents of transformation rather than the transmitter of knowledge. This may require some training as teachers may not be familiar with their expected role. He also adds that more vigorous evaluative methods should be used to investigate the effectiveness of these tasks as the studies which argue that they are effective use small sample size, lack reliability checks and give limited information about the participants in the study. Therefore, the effectiveness of these activities and their contribution to learners' IS development should be investigated by the ELP administration.

Can and Merve indicated that the Independent Learning Center (ILC) in the ELP organized culture days in order to raise cultural awareness in learners and increase their motivation of language learning. The activities included Italian, Chinese and Russian culture days as well as Halloween parties. They pointed out that learners really enjoyed such activities and wanted to participate in them. Since the activities carried out in ILC seem to involve surface culture referred to as small c such as festivals, traditions and daily activities of a certain culture, they may not be enough for the development of IS. On the other hand, since they are carried out by the instructors in the ELP from diverse cultures, they serve as opportunities for ICEs. Thus, they may contribute to the learners' IS development indirectly as long as they are carried out systematically.

Finally, the administrators also stated that there were some efforts in the university for the adaptation of foreign learners and believe that these contributed to foreign learners' IS development. Foreign learners attended an orientation program at the beginning of the academic year and they were introduced with the new environment they were in through city tours, picnics, etc. Can stated that another effort was placing foreign learners in the classrooms equally in number and the reason for this is twofold. First, foreign learners could learn about Turkish culture and they would have a smoother adaptation process. Secondly, Turkish learners needed to use the target language to be able to interact with them and therefore could develop their IS as a result of the opportunities created for ICEs. This may assist the learners lower their anxiety sourcing from getting involved in intercultural communication (Griffin, 2000) and contribute to their IS development.

#### **4.1.3 IS and the Learners in the ELP**

The administrators emphasised that learners needed some skills that were necessary for communicating effectively in the international area. In addition to language proficiency which was highlighted as the most important skill and effective presentation skills, they indicated that using less cultural elements during interaction and using expressions which were more objective, concrete and observable were necessary for effective communication with the people from diverse cultures. Moreover, not using body language, gestures and mimics to prevent misunderstandings were among the other suggestions made by the administrators.

However, these issues postulated by the administrators are inseparable components of culture and may result in hiding identity and ignore the unobservable aspects of culture. Instead, the learners should be made aware of such differences among cultures and assisted to learn to respect, appreciate and accept those differences.

For the administrators, in order to understand the place of IS in the ELP, it was significant to find out about the learners' reaction to the integration of culture. Can believed that student reaction to intercultural integration depends on the topic. He contended that while some general topics such as friendship were welcomed by the

learners, some which might be considered as taboo topics such as marriage might offend them. He gave the following example:

*Here in Turkey monogamy is the norm whereas in Arabic cultures polygamy is accepted. Considering the presence of Arabic students in the ELP, when we cover the “marriage” topic in the classroom, Turkish female students may feel offended or learners who had traumas in their past related to this may develop different attitudes to the learners from that culture. The teacher may not plan this or may not know what s/he should say and react. Therefore, in such a situation I would recommend a change of topic.*

His concern here is the balance between the learners of different cultures and not offending either side. Therefore, he recommended a change of topic. This exact problem was experienced by the teacher researcher during a lesson when the course book introduces the topic “how to find a spouse” but not on the exact day of the implementation of ICforELP. The topic started a discussion about marriage and it was recorded in teacher journal as following:

*One of the Turkish students mentioned that his father has two wives. That was shocking to hear for the other learners in the class. Esra asked him if he would do the same thing. He said that he could not judge his father but he would not do it. Then Abraham from Mali talked about polygamy in his country and how the procedure works. I was scared that the discussion might get bigger and I did not want any of the students to feel offended. It was obvious that the others were not willing to talk about this issue so we moved onto the next topic. This is the second week and I don't think they are ready to discuss such taboo topics. They may offend each other (TJ 4).*

This anecdote reveals the anxiety a teacher experiences when a cultural conflict arises. On the other hand, although the discussion sourced from a subculture in Turkish culture, this was continued by a foreign learner who started to talk about a similarity from his own culture. This concern was not limited to the teacher researcher only. Since the same course book was used in the same level groups, this was an anticipated problem in other classrooms as well. The researcher's field notes also indicate a similar incident that took place in another classroom:

*In the level, meeting one of the instructors stated that Turkish learners and Arabic learners were about to fight because of the discussion related to marriage and polygamy. He was so tense*

*and stated that he did not know what to do to calm the students down. (FN 8)*

This tension is not a desired outcome for many teachers. Young and Sachdev (2011) report that teachers in three different locations in their study believe that it is very difficult to have both controversy and sensitivity in the classroom. It is difficult for them to create an unthreatening atmosphere in the classroom in which taboo subjects and controversial topics could be discussed because of the reactions of some culturally insensitive learners during discussions about some specific topics such as “the use of rare animals in Chinese traditional medicines, the social roles of women in Islamic societies, and bullfighting in Spain” (p. 10). Therefore, the importance of developing IS comes to the fore at this specific point. Learners should be infused with the elements of IS such as open-mindedness, empathy and tolerance, suspending judgement and respect for cultural diversity to cope with such situations.

Data from the administrators also revealed that although there is some kind of intercultural integration in the ELP, it cannot be argued that developing IS was targeted as an objective. Its importance is highlighted but it is all up to the instructors; therefore, there is no systematic implementation of it. What is expected from the teacher is following the course book and teaching the culture introduced in it; however, there is no guarantee that it will be presented effectively in the classroom. Equally important, it has been revealed that instructors are not prepared for cultural conflicts that may pop up during the lessons and feel uncomfortable when they encounter such situation. Therefore, following a syllabus which has an intercultural dimension may help both the instructors and the learners in terms of IS development.

## **4.2 IS in the ELP as perceived and applied by the instructors**

### **4.2.1 Role of Culture in EFL Learning**

All the instructors in the study acknowledged that culture was an integral part of language teaching and this result is in line with Tuna and Razi (2015) who conclude that culture should be integrated in language teaching. However, the instructors in this study had divergent views of culture. For most of the instructors, teaching

culture meant teaching the culture of the target language; thus, topics that could be covered were celebrations, festivals, traditions, foods, music, dance, cinema, history, literature etc. These topics are the components of small c, which is composed of the knowledge of daily life of the target language culture and big C, which involves general knowledge of literature and arts in the target language culture. This implies that instructors have a modernist perspective of culture. For instance, Zeliha, referred to the culture of the target language and focused on small c, the visible aspects of the target language culture such as holidays:

*Learning a language requires learning the culture too. For instance, they read a text about Halloween. They should know what it is. They don't need to celebrate it but they should know. Also, take Black Friday as an example. Recently, people do not like it considering that it is a threat to their own culture. But it's not. .... students go abroad for masters or PhD and if they don't know what Thanksgiving is, that means they didn't make the best of their language learning.*

For her, having knowledge about the celebrations in the target language culture was a necessity for the learners as she considered that they would need this information. Daisy, on the other hand, focused on big C, which refers to the knowledge of literature, arts, history, and institutions of the target language as well as small c:

*I'm sometimes disappointed that our students get so little information about English and history of English speaking countries. They don't know much about holidays. I think it should be taught more intensively... I like analysing the roots of the words in English, telling them about the words that come from Latin. It used to mean this, but now it means this...*

Her effort to focus on big C was apparent during her observed lessons. While teaching the word “mortal” she referred the root “mort” saying that it comes from Latin and means “dead”. It is observed that both the learners and the teachers favour topics that focus on big C and small c (Kahraman, 2016). Likewise, Önalın (2005) argues that unobservable aspects such as beliefs, perceptions and identity are ignored by the teachers. Therefore, instructors in the ELP should realise that culture is a whole with its observable and unobservable aspects and they should aid the learners grasp the full meaning of it.

It was also indicated that learners' own culture also had a place in EFL learning and Begüm talked about its negative effect on language learning. She stated that learners should learn the conventions of the target culture such as "how to ask a question politely, apologize or address people" because when they just translated their cultural conventions into English, it might be offensive for the listener giving the following example:

*I had a student and he called me "sister". I think this is the way they address women in general in their culture. At first, I couldn't understand what he meant and I was frustrated. Then I realised that he just translates what they say to woman in their culture. Also, writing becomes a problem because of foreign students' previous learning experience in their own language and culture. For instance, it's very difficult for Arab students because they have to learn a totally different writing system.*

Researcher field notes reported a similar incident experienced by the teacher researcher:

*In the break, while I was going to my office, I heard someone calling after me saying "sister". I hesitated but I turned back and saw that it was one of my foreign students. Then I kindly explained him it is not the right word to call the teacher in Turkey. Interestingly, he did not know how to call his teacher. Then I told him, he could ask his teachers how they preferred to be called. He thanked me and then asked his question about the lesson. This made me think of the misunderstandings that may arise because of the lack of such knowledge. (FN 3)*

Teacher researcher's concern seems to be particularly apposite since in the previous quote, Begüm indicated her frustration when she first heard the word "sister". This incident underscores the significance of informing the instructors in the ELP about their learners' cultural background and preparing them for such cultural conflicts. Thus, adopting an intercultural approach to language teaching may help both the instructors and the learners in the ELP to handle such conflicts.

The instructors also indicated that cultures all around the world had a place in EFL learning as the learners were going to interact not only with native speakers but also non-native speakers. Although they valued the integration of different cultures into EFL learning and improving learners' intercultural awareness, they stated that they did not have a systematic approach to do this. They are prone to make some cultural

comparisons or share their experience in different cultures when they think it is related to the topic. However, the observations revealed that even if the topics allowed, the teachers did not promote a discussion which could foster cultural comparison.

For instance, in Daisy's lesson, the topic was "marriage" and "typical family structure". This was a good chance to compare different cultures in terms of marriage customs and family structure. The existence of the foreign students and her being a foreign teacher would also add variety to this discussion. However, she stuck to the course book and did not elaborate more on this topic in terms of different cultures around the world. This might be a result of a concern related to the previously mentioned "taboo topics" but there was no reference to it in the interview carried out with her.

Similarly, Bekir believed that even if he had to follow a course book, any topic was suitable for intercultural integration and this would contribute to learners' IS development:

*If the topic is technology, your learners should know that there are tribes in the Amazon and they don't have technology. They live in the nature and they have no contact with technology. They should realize that they can live without technology. Or how do people use technology effectively in the countries which have advanced technology such as Japan. You can integrate technology and culture referring to those people's technology use in the subways, for example. In this way you can include many cultures.*

By exposing the learners to a variety of cultures, he aims to increase the learners' knowledge of different cultures. Although knowledge transmission is not the aim of intercultural language teaching, he tries to raise the curiosity of the learners which may contribute to their IS development in the end. Similar to what Bekir practices, Byram et al. (2002) suggest that teachers can have an intercultural perspective even if they have to follow a set program by starting with the themes in the course book and then encouraging the learners to ask questions and compare different cultures in terms of that theme. In this way, learners can develop an intercultural and critical perspective which will increase their IS.

On the other hand, the comparison of the interview data and observation notes from Bekir showed that his thoughts were not observable during his lesson which might suggest a mismatch between his perceptions and teaching practices. In his lesson, there were three themes which were communication, exam policy/non-exam policy and single sex schools/co-educational schools and there were no cultural reference in any of the themes. Despite the presence of foreign learners who could add some cultural variety in terms of communication and education, no cultural comparison was made. For the topic which required a discussion on single sex schools/co-educational schools, the foreign learner from Somalia indicated that former one is more advantageous. Most probably, his opinion was culturally shaped, but there was no reference to it neither by the instructor nor the learners during the lesson. Although Castro, Sercu and Méndez García (2004) highlight the effect of teacher beliefs on their instructional behaviour, Bekir's case contrasts with this finding. Although he believes that he can relate any of them to culture, his belief is not reflected in his classroom practice. This finding is in accordance with the findings of the study of Yıldız (2016) which concludes that although the teachers in the study have positive perceptions of ICC in the classroom, their classroom practices are not shaped by this. Concerns related to time and exam orientated teaching (Bennet et al, 2003; Han, 2010; Young and Sachdev, 2011; Gonen and Saglam, 2012) can be some of the sources of the mismatch between his belief and classroom teaching.

#### **4.2.2 The Effect of Intercultural Experiences on Teaching Practices**

In the view of the findings of this study, it can be concluded that instructors' way of teaching is affected by their intercultural experiences both positively and negatively. In Zeliha's case, her intercultural experiences had a negative impact on her teaching practice. She stated that she avoided controversial issues in the classroom and did not allow her students to elaborate on such issues. The reason was an unfortunate experience that she had in the US when she was a teacher assistant at a university. She was supposed to talk about her religion to an audience for a Project that tried to eliminate the prejudices towards different religions. However, there was much reaction from the audience that she could hardly complete her speech because of people's prejudice towards her religion.

The repercussions of this experience was apparent in her teaching as well. In the listening passage about animal intelligence, she drew one of the sentences from the listening text and wrote it on the board: “A lot of work is done on chimps and other apes because they are our closest relatives”. Underlining the phrase “our closest relatives”, she referred to *Darwin* and *Theory of Evolution*. In a way, she was trying to focus the speaker’s attitude and opinion on the subject. Then she asked students if they supported this theory or not and without waiting for the students’ answers and promoting a discussion, she moved on to the next topic. During the interview she referred to this instance and confessed that she did not want disagreement among her students as such topics might turn into religious and political discussions pointing out her above experience she had in the US. Since the issue of ‘creation vs evolution’ debate is a controversy among different cultural, religious and political groups, she wanted to avoid the topic so as not to cause disagreement among her students. Her previous experience seems to be the reason for her specific practice in the classroom.

On the other hand, Bekir believed that intercultural experiences were reflected positively into his teaching practice and he shared them with his students all the time in order to raise awareness of intercultural misunderstandings. For instance, he indicated that he was a touchy person and touching people was a way of showing his sincerity and empathy. However, when he was teaching in Taiwan, he touched the shoulder of a student and was shocked when the student screamed. Then he realised that this was not an appropriate behaviour for that context and he had to adapt himself accordingly. Giving such information on cultural differences and sharing his intercultural experiences, he aimed to create an intercultural awareness on the part of the learners; therefore, he believed his intercultural experience impacts his teaching in a positive way.

Although intercultural experience is not a necessity for having an intercultural dimension in language teaching as transmission of knowledge is not the aim (Byram et al. 2002), it may have a positive impact on teaching practices. A study carried out by Aleksandrowicz-Pedich et al. (2003) indicates that most of the teachers in the study believe that their previous experiences with people of different cultures contribute to their world views, tolerance and open-mindedness. In this way they

can tolerate difference among cultures and benefit from it. It can be inferred from this finding that when this is reflected into the way they teach, it might affect the learners' IS development positively. Göbel and Helmke (2010) also state that intercultural experience affects the quality of instruction and teachers who are highly interculturally experienced are more likely to integrate intercultural topics into their teaching focusing on cultural comparison, subjective cultural topics, and providing opportunities for sharing their opinions. Therefore, considering that most of the instructors in the ELP have some intercultural experience, they should be encouraged to include intercultural topics in their lessons. However, this should be done in a systematic way. For Zeliha and Bekir it was not the case as both of them acknowledged that they referred to their experiences when a related topic come up or had part in the course book. This attitude is relevant to Gonen and Saglam (2012) who also report that teachers in their study integrate culture when it is necessary or when it appears in the course book. Since an intercultural component is not added into the curriculum and the syllabus, teachers are not able to implement it in a systematic way and believe they cannot cover the other objectives in the syllabus in the required time. According to the research, this is one of the most reported challenges in integrating culture in EFL classrooms (Bennet, Bennet and Allen, 2003; Han, 2010; Gonen and Saglam, 2012). However, having an intercultural component in curriculum can help eradicating the challenges related to time concern and may offer the instructors in the ELP an efficient and organized way of focusing on intercultural issues.

#### **4.2.3 The Effect of Cultural Diversity in the Classroom on Teaching Practices**

In the light of the findings, it was revealed that the cultural diversity in the classroom had both positive and negative effects on teaching practices of the instructors in the study. Begüm focused mostly on the negative aspects of cultural diversity stating that grouping the students was a problem since she felt the cultural background of the learners might limit her. For instance, she claimed that her male students from Saudi Arabia did not want to sit next to girls as it was not allowed in their own culture. In addition, she paid attention not to group an Indonesian female student with male students since she thought she may be disturbed because of her cultural characteristics. Although this may show her respect to the identity of her

learners, putting some effort in improving the communication between learners could contribute to increase their respect and openness to cultural differences. For instance, an entry in the teacher journal revealed a foreign learner's reaction to celebrating the New Year, which is considered as a Christian tradition in Muslim cultures:

*This week, we had a raffle to celebrate New Year. Although I thought some of them wouldn't participate because of some religious concerns, surprisingly, all the students participated. Aaron, who is originally Syrian but lives in Saudi Arabia, joined the raffle, too and he bought a present for me. After giving my present, he told me that this is his first time involving in such an activity because it was strictly forbidden to celebrate the New Year in his country. He seemed so happy (TJ 11).*

Therefore, teachers should provide the learners with choices without threatening their identity. In the above incident, although it was voluntary, Aaron wanted to get involved in the raffle most probably because he wanted to experience it. Neither Aaron nor the other learners felt this as a threat to their beliefs. Instead of making a decision for the learners, it can be more appropriate for the teachers to listen to the "voice of their learners" (Krishnan and Hoon, 2002), provide choices and let them decide in such cultural conflicts.

Begüm's comments were confirmed by the data from the observation of her classroom. There was a Somalian female student in her class who sat separately from the other students. Begüm did not make an effort to help her get involved in the groups of other students. When she was asked if she tried to mix her with other learners both with males and females, she stated that she never attempted to help her get used to such situations (meaning pairing or grouping her with male students) saying that her primary mission was to teach English and not to help her adopt the culture as they were adults and these were sensitive issues considering her culture. Although this may be regarded as an indicator of her respect to the identity of the learner, what is thought to be cultural could be a personal characteristic such as being shy, which means that learner may need some reinforcement and encouragement. In addition, her statement "my primary mission is to teach English" reveals her thoughts related to the priority of teaching the language over teaching culture. This finding is similar to Tian's (2013) findings, which showed that

teachers in his study have “language first, culture second” attitude. He defines it as ‘seize-the-opportunity’ or ‘by-the-way’ approach (p. 95). One reason for this attitude can be the previously mentioned time concerns and another reason could be teachers’ feeling incompetent in intercultural teaching. Begüm pointed out that she did not feel confident enough for intercultural integration when such sensitive issues were concerned. Similarly, Zeliha highlighted that she avoided the discussions about taboo subjects in her lessons as students in her class had diverse cultural backgrounds, admitting that she might not be able to handle them. This finding overlaps with the ones mentioned by the administrators and the teacher researcher in the previous section with regard to including taboo topics in classroom practices. It is obvious that instructors in the ELP go through some difficulties when taboo topics and culturally sensitive issues are concerned. Therefore, a systematic integration which aims to develop learners’ IS is required for the teachers in this setting to overcome the problems resulting from cultural diversity in the classroom.

In multicultural classrooms, misunderstandings are very common and if it is a language learning setting, they occur even more often because of the language proficiency of the learners, which may be considered as another negative impact of cultural diversity in the classroom. Daisy noted an experience in which she skilfully solved a misunderstanding and helped the foreign student to feel better as follows:

*I had a class and I had a student from Iraq and once she was really upset because the students tried to teach her some Turkish and they told her something she didn't understand. Then everybody started laughing. She felt really insulted. She came to me and she thought they were laughing at her. I didn't tell the students her complaint but just asked what happened with her. It turned out that the students weren't laughing at her. Somebody said something and they laughed at his remark. As she didn't understand Turkish, she thought it like that. And then I talked to the Turkish students and told them to be more careful.*

In this instance, the source of the misunderstanding was the use of Turkish. The Iraqi learner who could not speak Turkish misunderstood the other learners and she felt offended. Although Daisy paid special attention for the interaction between foreign and Turkish learners as they did not speak Turkish, she inevitably experienced this misunderstanding. This incident shows that the instructors in the ELP need to be alert in such cases and try to help learners to overcome

misunderstandings by increasing the use of English in the classroom, as language proficiency in the local language is one of the biggest difficulties for the foreign learners (Pan, Wong, Joubert, & Chan, 2008; cited in Çetinkaya-Yıldız et. al, 2011). In addition, their care and close contact with learners from different cultural groups are necessary so that they can intervene just in time to help them solve the problems before they get bigger.

Another negative effect of culture diversity in the classroom was revealed by the observation data. It was found that there were some problems in terms of involving the culture of the foreign learners when cultural topics emerged. For instance, Mehmet wrote two dialogues on the board to teach a speaking skill, asking follow-up questions. First dialogue had no follow up questions but the second one had three. Upon saying that follow up questions were asked to show interest and clarify meaning, he stated that British culture was more like the second one and so as the Turkish culture. Although there were two foreign learners in the classroom, their culture was not included in the discussion which may lead the learners' feeling of isolation. Besides, the use of culture specific terms may have similar effects. Mehmet talked about his journey of becoming a teacher and how KPSS, which is an exam taken in Turkey to be assigned as a teacher in state schools, affected the lives of people. He did not explain what it was and the foreign learners did not pay much attention as they may have felt lost because they had no idea about that. Bekir also neglected involving the culture of the foreign learners in the classroom. For instance, he asked the learners about the most famous summer activity of Turkish people, instead of asking about the famous summer activities in different cultures. Considering the presence of foreign learners who might not be familiar with the daily activities of Turkish people, this topic seems to be culture specific and limited and may alienate foreign learners.

Learner's own culture is indispensable in intercultural language teaching. Learners make a connection between their culture and the target culture to create a safe zone where they can reflect on both cultures, their intercultural behaviours and their own identity (Kramsch, 2009b). Therefore, it is the teachers' responsibility to build a balance between different cultures and learners' own culture (Kramsch, 2009b). On the other hand, the above incidents reveal that the culture of the foreign learners is

ignored from time to time. Ignoring the culture of the foreign learners and emphasizing only the local culture and target language culture may cause some problems on the part of the foreign learners. Initially, they may feel isolated and discriminated and this may prevent them from participating in the lesson. It may also hinder their language learning and adaptation to the local culture which may affect their interaction with the Turkish learners. Because of this ignorance, foreign learners may also fail to make cultural comparisons and reflection, which are the important tenets of intercultural language teaching (Liddicoat et al., 2003).

As for the positive effects of having cultural diversity in the classroom, all of the instructors believed that it facilitated the use of English in the classroom, and raised learners' curiosity in terms of learning different cultures. They also thought that this improved their world knowledge. Bekir stated that he rarely used Turkish when there were foreign learners in the classroom. Zeliha, on the other hand, made a justification from the point of learners saying that Turkish students usually tended to speak Turkish among themselves during group work and in order to overcome this problem she tried to group foreign students with Turkish ones so that they could not speak Turkish. This finding is in line with the findings from the administrators who claimed that they tried to place the foreign learners in the classrooms equally in number in order to increase the use of the target language and to enhance IS in the ELP. In addition, for Mehmet, Bekir and Zeliha, having foreign students in the classroom fostered learning about cultures as Turkish students learned new things and sometimes they became curious about a specific cultural issue which resulted in an Internet search for it. Su (2011) also argues that the cultural curiosity of the learners might not only result in gaining new information but also promote re-evaluation of the learners' previous knowledge. Therefore, cultural diversity in the classroom can be considered as a positive effect on learners IS development.

Instructors' comments above show that cultural diversity may have both positive and negative effects in the classroom. Cultural characteristics of the learners, misunderstandings and ignoring the learners own culture are regarded as the negative effects. On the other hand, the presence of a cultural variety in the classroom leads to increased use of English and raises curiosity among Turkish students in this setting contributing to their world knowledge. Therefore, this may

contribute to their IS and ICC in the long term assisting them to become open-minded individuals.

#### **4.2.4 Perceptions on Intercultural Communication and IS**

The interview data from the instructors revealed that they used intercultural communication to define successful communication among people from different cultures. However, it was also apparent that they use some notions such as respect, tolerance, getting rid of prejudices and mutual understanding. For Begüm and Zeliha, intercultural communication meant communication between people from different cultures and getting the message across straight. On the other hand, Daisy, Bekir and Mehmet used phrases like respecting each other's values, accents, and personal characteristics, showing tolerance and overcoming prejudices. In this respect, definitions of the instructors are in line with Bennet (1998) who emphasizes that intercultural communication is about understanding, appreciating and respecting difference.

On the other hand, while defining IS, they made use of some other notions in addition to aforementioned ones, such as cultural differences (in terms of humour, body language, gestures), taboos, and accepting others' ideas. It seems that there is not a clear distinction between the two terms for the instructors and their relation to each other. As indicated by Chen and Starosta (1998), IS is an affective notion that focuses on the reaction of the learners to intercultural difference during intercultural communication. If the instructors have a full grasp of the definition of IS, their approach to an intercultural dimension in language teaching may be affected positively and they take the responsibility of developing their learners' IS trying to increase their understanding, appreciating and accepting differences among cultures.

In defining IS, instructors highlighted different dimensions of it. For Zeliha, IS meant to be sensitive to the values of different cultures, not feeling superior to people from different cultures and accepting them as they are, not trying to assimilate them; thus, she focused on the *respect for cultural differences* dimension of IS. Daisy explained IS emphasizing the dimension as well referring to taboo topics:

*Being aware of some topics that people do not like discussing with someone from a different culture and either avoiding discussions on those topics or being very sensitive about those issues. For example, I would not talk to an Armenian about history of relations between Armenia and Turkey because there are still misunderstandings.*

On the other hand, by using the phrase “being very sensitive” in her definition, she also highlighted *interaction attentiveness* dimension of IS, which indicates the speaker’s effort to understand what is going on during the ICE. Correspondingly, Bekir drew attention to jokes and using body language which could be interpreted differently and cause serious problems during communication and this may relate to “being observant” and indicate *interaction attentiveness* dimension. Begüm also mentioned getting rid of prejudices, which is an indicator of *interaction engagement* dimension. This was also the case in Mehmet’s definitions as he pointed out accepting the behaviours of a culturally distinct person even if they contradicted with the values of your own society and trying to understand him/her.

As is discussed above, the instructors mostly accentuated *respect for cultural differences*, *interaction attentiveness* and *interaction engagement* with regard to the dimensions of IS but neglected *interaction enjoyment* and *confidence* dimensions. The reason for not referring to the dimension of *interaction enjoyment* could be resulting from their inadequate time allocation for intercultural issues, topics and tasks during the lesson; thus, they may not be observing the learners during ICEs. In addition, as for the dimension of *interaction confidence*, they may be associating the term ‘confidence’ with the learners’ language proficiency; therefore, they may take it for granted for an ICE to take place. In other words, they may consider that as the learners feel more confident in using the language, they become more confident during ICEs as well. This supports the relationship between IS and language proficiency. Bada (2000), Arévalo-Guerro (2009), and Salem (2012) report the positive effects of IS on language proficiency while Wang and Huang (2013) argue the opposite and claim that the higher levels of language proficiency increases the learners IS level. Therefore, instructors in the study may not have highlighted interaction confidence as a dimension of IS as they may already be viewing it as a prerequisite for IS in line with the findings of Wang and Huang (2013). However, high language proficiency may not guarantee high intercultural

sensitivity as there may be other factors such as personality, upbringing and cultural background. Therefore, developing intercultural sensitivity with all its dimensions should be an aim no matter how high the learners' language level is.

#### **4.2.5 The Importance of IS**

For the instructors, IS was integral to a better understanding between the Turkish and foreign learners, getting rid of prejudices, becoming more open-minded and for future success. Daisy and Begüm stated that IS had a crucial part in having a better understanding of differences among cultures. Begüm gave an example of an incident she witnessed:

*A group of foreign students were talking to each other very noisily and obviously this was something cultural and Turkish students were staring at them because they were disturbed. Here, this tension may turn into an argument or a fight unless students become interculturally sensitive and understand each other.*

This incident above can be a source of misunderstanding between two groups of learners. Daisy highlighted the role of the teacher at this point indicating that teachers should assist learners to overcome their 'fear of difference' as being different did not mean 'wrong'. Therefore, it can be inferred that if developing IS is one of the objectives of language teaching, such problems may decrease in the context of ELP.

Getting rid of prejudices is another reason for the importance of IS as indicated by the instructors. They stated that learners have a variety of prejudices towards different cultures and increasing their IS level might result in a decrease in their prejudices. In addition, they believed that learners could become more open-minded thanks to IS; thus they found it significant.

For the instructors, one of the outcomes of IS was becoming open-minded; thus aiming at developing IS found to be essential in language learning settings. Bekir and Zeliha reported that learners' personalities could change when they developed their IS. They might become more flexible, open to change and easily adapt to different situations and ideas. Similarly, Fatalaki (2015) assures that when learners become sensitive to cultural differences, they become more open-minded in

intercultural settings. In this way, they can develop a better understanding of their culturally-distinct counterpart during intercultural interaction.

IS was also considered crucial by the instructors for the future success of the learners. For Mehmet, for instance, learners in the ELP would meet many individuals of different cultures during their university studies and work life and as a result of this, they might encounter situations that could be prone to misunderstandings. Therefore, IS development should be a part of their university education to overcome those misunderstandings. On the other hand, Begüm disagreed with this opinion and argued that learners would not have many ICEs; thus, instructors did not need to spend time integrating IS into their teaching. However, she suggested that learners could be introduced with some cultural differences to raise awareness. Considering the number of foreign students and instructors in the ELP and the university and the society in this century, ICEs are inevitable. The reason for her resistance for integrating IS into teaching may result from feeling insufficient in terms of intercultural language teaching as in the interview, she indicated that she does not feel competent for intercultural language teaching. Bennet, Bennet and Allen (2003) report that lack of training related to intercultural teaching and learning is one of the challenges to have an intercultural dimension in language teaching for teachers. Therefore, teachers may be unwilling for intercultural integration because of lacking such knowledge and experience (Gönen and Sağlam, 2012; Tran and Dang, 2014). Hence, by introducing the teachers with the pedagogies that offer intercultural language teaching may help them realize the importance of IS in the ELP.

#### **4.2.6 How to Foster IS in the Classroom**

Although it was not done in a systematic way, instructors seemed to put some effort into fostering IS during a teaching section in their classrooms. Some of the techniques that the instructors stated they used in the classroom to foster IS were sharing experience and knowledge, assisting foreign students in communicating with the Turkish students, involving foreign learners when a cultural topic comes up, and introducing topics such as cultural misunderstandings and avoiding stereotyping while talking about different cultures.

Sharing experience and knowledge were mentioned as the most frequent way to foster IS in the classroom. Daisy, Mehmet and Zeliha believed that this might help learners develop their IS. Zeliha, who lived in the US for seven years, loved to share her experience and knowledge of some cultural topics such as Halloween, Black Friday, Thanks Giving, food etc. and noted that this contributed the IS development of her learners. It can be inferred from the examples of Zeliha that when intercultural integration is concerned, her teaching is dominated by target language culture. Similarly, Mehmet mentioned how he talked about British culture and gave examples from the daily life of the British people and made them compare it with their own culture as an attempt to foster IS development of his learners. According to Sercu (2006), teachers opt for activities that intend to develop learners' target language culture as the learners are more motivated when they approximate the native speakers of the target language. However, these activities which are related to small c does not guarantee such development unless learners critically reflect on them. Reflection is an essential process of intercultural language teaching. Upon noticing the differences between cultures, learners are able to compare the new knowledge with the previously learned one and start to reflect. This process includes reflection on their reaction to diversity, what they think and feel about it and how to find ways of engaging with diversity (Liddicoat, 2011) which will obviously contribute to the learners' interaction engagement and enjoyment, and attentiveness, an eventually to respect for cultural differences and interaction confidence. Therefore, instructors in the ELP should encourage reflection when they share their cultural knowledge and experience and foster the learners' IS development.

Among the instructors who were interviewed, Bekir seemed to put much effort into fostering his learners' IS. He indicated that in the very first lesson, he asked the foreign learners to make a presentation about their culture and he informs the learners that people might have different choices in their life, different religions or different cultural characteristics and they should be respected for this. He also added that he preferred to choose intercultural topics for classroom projects and presentations.

Unlike other instructors who refrained from touching taboo or controversial issues in their classroom practice, Bekir complained that he could not talk about taboo topics while teaching as for the fear that learners might misunderstand him and they might reflect them differently to their parents which could cause him trouble in the end. Taboo topics obviously have a place in EFL teaching and Rahimi (2019) reports many benefits of involving such topics in EFL classrooms from enhancing learners' cultural knowledge to encouraging critical thinking. Although they can serve as a source of motivation for the learners and trigger their discussion skills (Thornbury, 2002, cited in Tekin, 2008), bringing them in EFL classroom may offend the learners and impede their language learning (Gobert, 2015). On the other hand, if learners' IS is increased, their readiness for such topics will be increased relatively and their approach to such topics may change as they become more tolerant, open-minded, and respectful.

The findings from the instructors show that the way they deal with IS in the classroom is mostly determined by their view of culture. For instance, Zeliha and Daisy seemed to have a modernist view of culture favouring big C and small c as is mentioned in the previous sections and they favoured sharing their knowledge and experience of the target language culture. On the other hand, Bekir who had an interculturalist view of culture focused on diverse cultures in the world and intercultural topics and the issues related to respect, tolerance, and taboo topics. Realising that these may have an effect on teaching can help the instructors deal with IS more effectively and foster it in the classroom setting.

#### **4.2.7 The Place of IS in the ELP**

It has been previously noted that administrators in the ELP believed IS had a place in the ELP though not being systematic. They claimed that a "Common Values Project" to be implemented in the next academic year, the curriculum developed within the scope of CEFR, and using a globally published course book are some of the efforts to develop the IS level of the learners in the ELP. In addition, portfolio tasks that required ICEs and research on different cultures as well as watching movies and placing the foreign learners in the classroom equally in number, which may decrease the misunderstandings that sources from uncertainty and anxiety

(Griffin, 2000) were considered by the administrators as factors to enhance IS development.

Nevertheless, the instructors did not agree with these efforts indicating that they were not urged to adopt an intercultural approach and develop the learners' IS publicly as there was no objective related to these in the weekly syllabus. They also stated that IS development was not touched on during the weekly meetings unless it was put forward by the instructors. This disagreement between the administrators and the instructors shows that the instructors need some guidance in terms of developing learners' IS. For instance, although the portfolio tasks mentioned by the administrators may contribute to the IS development, they are not considered as an effort to achieve it by the instructors as this was not indicated explicitly in the syllabus. Young and Sachdev (2011) note that experienced teachers in their study complain that ICC is not part of the curriculum though it is in the mission statements of the administrators and the results of this study yield that the same problem exists in the ELP. Although the administrators asserted that the ELP aimed to develop learners' IS, the instructors cast doubt on this saying that it was not specifically documented and emphasized. As a matter of fact, IS development seems to be taken for granted in the ELP since it is assumed that most of the instructors are knowledgeable and experienced for an intercultural integration. Yet, it seems that a needs analysis process for the instructors is required in terms of adopting an intercultural approach in language teaching and developing learners' IS.

In addition, ILC which was considered by the administrators as a valuable unit in the ELP for the development of the learners' IS, the instructors argued that culture day activities organized by the ILC were not very systematic, lasted for a limited period of time and were not sustained. The reason for this inconsistency between the views of the administrators and the instructors could be related to the number of foreign instructors which changes every year. Since foreign instructors carry out cultural activities, it can be a variable in organizing such activities. However, the administrators should work out the ways to organize cultural activities in the ILC even without foreign instructors, so that the instructors can lead their learners to some extracurricular activities that may enhance their IS development.

Equal distribution of the foreign learners in the ELP to the classrooms is another attempt indicated by the administrators. Cultural variability is considered as one of the determiners of successful intercultural encounters (Griffin, 2000). Even though this is not indicated by the instructors as an effort by the administration to develop IS, it seems that it is mostly considered as an advantage by the instructors in terms of increased use of English and the curiosity raised in Turkish learners for different cultures and their willingness to interact with the foreign learners, which may contribute to their IS development.

#### **4.2.8 IS and the Learners in the ELP**

Instructors in the study commented that since Turkish learners had limited ICEs and intercultural experiences, they were not very open-minded; therefore, they thought the learners' IS level is not very high. Some of them were very interested when a cultural topic was raised whereas some were indifferent and do not care and their reaction to cultural topics was determined by their IS level.

Daisy stressed that her learners were interested when she talked about the traditions of English speaking countries; however, she added that they had stereotypes and she tried to break them and they liked to talk about stereotypes. Similarly, Mehmet indicated that his learners were not open-minded as a result of the education they get until tertiary education as they had not been introduced with intercultural issues previously and they had very limited ICEs. For Bekir, only those who planned to study abroad through Work and Travel or Erasmus Program were interested when intercultural issues emerged during the lesson and he considered the rest as less open-minded learners. Finally, Begüm argued that there were two groups of learners: interested and indifferent. For her, those who were interested were mostly more open-minded individuals.

The above comments of the instructors show that learners in the ELP are not very responsive when intercultural topics arise; thus they are not very open-minded. Although this conclusion seems to be the easy way out, the instructors indeed may have a point. If the learners' level of *interaction engagement* which is an indicator of open-mindedness is low, they may have a low level of IS. Thus they may not be very attracted when intercultural topics arise. Nevertheless, there may be other

reasons for the reactions of the learners. The way intercultural content is introduced to the learners may have an impact on their reactions. For instance, if the teacher is transmitting the knowledge without letting them make a cultural comparison, reflect and interact, learners may be showing no interest. Another reason could be the question of “which culture”. If the instructors focus on the target language culture all the time and neglect the learners’ own culture and the other cultures around the world, this may cause the learners’ pay less attention. Hence, it is essential for language teachers “to facilitate and challenge the interaction between the target culture and the students’ own” (Garrido & Alvares, 2006, p.169). Finally, IS is not a part of the assessment system in the ELP. Arévalo-Guerrero (2009) states that if cultural content is not assessed, learners may think that it is not that essential, as a result, there is no need to learn that. Therefore, learners in the ELP, who are much focused to pass the proficiency exam to be able to start their studies in the department, may not be very interested in intercultural issues as they might believe that they will not need that information in the exam.

In order to solve the problems mentioned, the instructors in the ELP should be introduced with pedagogies for intercultural language teaching, which could foster learners’ curiosity in intercultural issues to develop their IS. In this way, they not only become familiar with intercultural concepts but also they learn the rationale behind the new skills and strategies related to culture learned by their learners (Garrido & Alvares, 2006). This can be achieved by the integration of an intercultural component in the ELP syllabus.

#### **4.3 Summary of the Findings for the Place of IS in the ELP**

The results of the current study indicate that although both the administrators and the instructors value IS development in the ELP, it is not officially targeted through the syllabus. Instructors in the ELP are not certain about what is expected from them in terms of intercultural integration and IS development. On the other hand, there are traces of some efforts for the development of IS in the ELP, such as “a common values project”, a curriculum developed within the scope of CEFR, using course books from global publishers, portfolio tasks that require ICEs and research, culture days organized by the ILC and placing the foreign learners in the classrooms

equally in number. Nevertheless, these efforts are not visible by the instructors and they complain that they are not encouraged to adopt an intercultural approach. Although the instructors in the ELP are thought by the administrators to be implementing an intercultural integration while teaching, they have a “culture second” attitude and they refer to it mostly when a related topic comes up. It has been also found that most of the instructors do not want to touch taboo topics or controversies as they do not feel confident in handling the tension that may emerge in the classroom.

It has also been revealed that culture related terms are not defined clearly in the ELP and instructors are free to adopt any perspective they prefer. Thus their approach to culture varies from a modernist view to an interculturalist one. The instructors’ classroom practices seem to be influenced by their understanding of culture in language teaching. Instructors mostly refer to British or the US culture when there is a cultural connection and focus on big C and small c. It has been also observed that the culture of the foreign learners is ignored from time to time. Intercultural integration is mostly perceived as knowledge transmission, and other processes such as comparison, reflection and interaction are neglected. In addition, there are some mismatches between the instructors’ beliefs and classroom practices in terms of intercultural integration. Although they highlight the importance of the relationship between language and culture, their views were not reflected during their teaching. They did not use the opportunities for cultural comparison which may contribute to learners’ IS development.

The presence of foreign learners seems to have a positive impact in the classroom as it increases the amount of English spoken and raises curiosity on the part of Turkish learners, which fosters the ICEs between the foreign and Turkish learners. On the other hand, misunderstandings may occur when there are foreign students in the classroom, which is most probably caused by the low IS level of the learners.

Instructors define intercultural communication as successful communication between people of different cultures and refer to some terms such as respect, tolerance, getting rid of prejudices and mutual understanding. While defining IS, they use the similar terms in addition to cultural differences, being careful with

taboo topics and accepting others' ideas, which show that they do not have a full grasp of the definition of IS. In addition, three dimensions of IS, *respect for cultural differences*, *interaction engagement*, *interaction attentiveness*, are emphasized by the instructors while interaction enjoyment and interaction confidence are neglected.

IS is valued by the instructors for a better understanding between the Turkish students and foreign students, getting rid of prejudices, becoming more open-minded and for future success. As a result, they try to foster IS development in the classroom through sharing their experience and knowledge, enhancing the communication between foreign and Turkish learners, adding cultural variety thanks to foreign learners in the classroom when a cultural topic comes up, introducing topics such as cultural misunderstandings and avoiding stereotyping while talking about different cultures. On the other hand, classroom observations show that thoughts of the instructors may not be put into practice while teaching, which signals a mismatch between their beliefs and actual classroom practices.

Finally, instructors believe that learners in the ELP are not very open-minded and their IS levels are not very high because of the limited ICEs they experienced so far. As a result, they are not very responsive when intercultural topics arise. On the other hand, there may be other reasons for their apathy such as the way intercultural content is presented to the learners, the culture which is highlighted by the instructors, and the assessment system that ignores intercultural content.

The findings above indicate a necessity for an intercultural dimension in the syllabus of ELP. With this integration, the instructors will have a guide which will help them adopt an intercultural approach in language teaching in a systematic way and they will have a clear idea about what is expected from them in terms of developing the learners IS. Equally important, they will cope with the complexities of teaching in a multicultural classroom and be able to contribute to the development of the learners' IS as well as their language skills.

## 4.4 IS and ICforELP

### 4.4.1 Learners' IS Prior to the Implementation of ICforELP

The analysis of the ISS1 revealed the intercultural sensitivity level of the learners prior to the implementation of ICforELP (Table 17). The dimension of *respect for cultural differences* had the highest mean (4,11), which indicated that learners thought they respected the values, behaviours of people from different cultures. *Respect for cultural differences* dimension was followed by *interaction enjoyment* (3,92), *interaction engagement* (3,71) and *interaction attentiveness* (3,63) respectively. On the other hand, *interaction confidence* had the lowest mean score (3,32). This showed that learners think they are not very confident during intercultural interaction.

**Table 17**

*Mean Scores for the Dimensions of IS*

<i>IS Dimensions</i>	<i>N</i>	<i>Minimum</i>	<i>Maximum</i>	<i>Mean</i>	<i>SD</i>
Interaction Engagement	21	3,00	4,43	3,7143	,38065
Respect for Cultural Differences	21	3,00	4,86	4,1156	,47513
Interaction Confidence	21	2,40	4,40	3,3238	,56737
Interaction Enjoyment	21	2,33	5,00	3,9206	,75942
Interaction Attentiveness	21	2,33	4,33	3,6349	,69045

The above table illustrates that the IS of the learners prior to ICforELP was above average. Nevertheless, considering the fact that most of the ICEs the learners in the study involved in were on social media through written communication or that they did not have any ICEs at all, (see Table 6 for the learners' intercultural activity), the interviews can provide a more detailed description of the learners' IS level. Thus each dimension will be discussed from the highest to the lowest with respect to INT1 carried out prior to the implementation of ICforELP.

#### 4.4.1.1 Respect for Cultural Differences

The items in *respect for cultural differences* dimension in ISS are about how learners orient to their partner's culture and opinion thus ISS1 demonstrated that learners had high levels of *respect for cultural differences*. The data from INT1 revealed that learners believed that the values, behaviours and opinions of people from different cultures should be accepted and respected. They seemed to rely on the idea that respect is integral during ICEs. Gizem stated that we should accept the differences among people of different cultures primarily so that we could understand them and learn something from them during communication. Figen also believed that the key to successful communication was respecting and listening to people during intercultural communication. Similarly, Kumsal was aware of the fact that people of different cultures have different opinions and beliefs and one could solve any problem during communication if they were respectful.

Learners mostly referred to respect and tolerance when they defined IS. For Şeyda, IS meant respecting people from different cultures regardless of their ethnic identity and race so that they could learn from each other. In addition, Talat thought that tolerance was an essential aspect of IS. This shows that being respectful and tolerant is the first thing that comes to the minds of the learners when IS is concerned. Considering the above comments of the learners in the study, there is a consistence between the results of ISS1 and interviews before the implementation of ICforELP in terms of this dimension.

On the other hand, *respect for cultural differences* dimension also touches upon "ethnocentrism" since one of the items of the ISS in this dimension is "I think my culture is better than other cultures". INT1 data revealed that some learners prioritized their own culture and considered that it was superior to other cultures. For example, Ayla thought that Turkish culture was warmer and more hospitable while other cultures were colder and less sincere. This shows the learners' ethnocentric view towards their own culture. Bennett (1998) defines the term *ethnocentric* as 'using one's own set of standards and customs to judge all people, often unconsciously' (p.15). Hence, although the learners state that they respect and accept cultural differences, they prioritize their own culture and cannot suspend

their judgements about different cultures. Chen and Starosta (1997) argue that IS is avoiding judgements without careful thought about the others and this will lead to a feeling of happiness and satisfaction for the counterpart as they are actively listened to. As a result, one of the aims of ICforELP is to overcome ethnocentrism, which is one of the barriers in intercultural communication (Barna, 1991) and help the learners not jump into conclusions without having sufficient information. In this way, learners will start to ‘enjoy interacting and establishing relationship with people with different cultural backgrounds’ (Chen and Starosta, 2000a, p. 5).

#### **4.4.1.2 Interaction Engagement and Enjoyment**

Interaction engagement and enjoyment is about the feelings of the learners while interacting with people from different cultures. This also includes their willingness to communicate, the enjoyment they get from the communication, their open-mindedness, giving positive responses and showing understanding through verbal or non-verbal cues during intercultural exchange. Although the ISS1 proposed that learners’ interaction engagement and enjoyment was above average, the data from INT1 suggested the opposite. Learners focused mostly on negative feelings they experienced during intercultural communication. This can be a result of their limited encounters with people from different cultures. Therefore, unlike the ISS1 results which demonstrated that learners have a certain level of *interaction engagement and enjoyment*, interviews revealed that the learners’ *interaction engagement and enjoyment* was low since they mostly mentioned feeling bad, nervous, anxious and shy.

Firstly, they were not willing to communicate as they mostly avoided the situations where they needed to communicate with someone from another culture in and out of the classroom. For instance, Kumsal, who joined the summer school English course of the university, mentioned that she tried not to be paired with foreigners during the course. Similarly, Sevginur reported that she would give very short answers when foreign people asked some questions about locations or which bus to take at the bus stop.

One reason for their unwillingness is feeling anxious and nervous during intercultural interaction. This feeling was also obvious when they commented on

their communication with their foreign classmate Adam who was from Libya. Burak considered his communication with his classmate as a failure because of being too nervous:

*When I talk to Adam, I feel very nervous. I wanted the words to get out of my mouth quickly to get rid of this conversation. And once, because of my rush to finish the conversation, we spoke at the same time and understood nothing and our communication got worse. (INT1)*

Anxiety is a common feeling experienced by people regardless of culture when communicating with people from different cultures or ethnic backgrounds (Neuliep, 2012). Anxiety during intercultural communication is associated with Intercultural Communication Apprehension (ICA) (Neuliep & McCroskey, 1997) and this may lead the learners to avoid situations in which they need to get involved in ICEs and also may affect the effectiveness of their intercultural communication. These were taken into consideration in the development of ICforELP by exposing the learners to different cultures making “the strange familiar and the familiar strange” as suggested by Byram et al. (2002, p. 14).

Similar to Burak’s case above, Gözdenur and Esra confessed that they preferred not to be in the same group with Adam as he spoke English very fast and it was difficult to understand him because of his Arabic accent. Hence, the other reason for their unwillingness is the accent which they are unfamiliar with. Seemingly, learners are not used to hear Arabic-accented English thus they are unwilling to communicate with him. Language attitude is integral in interaction and one of the determiners of it is accent. Cristia et al. (2012) argue that speakers who have heavy foreign accents can be perceived negatively by the speaker as it is difficult for the listener to process. Considering the number of the learners with Arabic-accented speech in the ELP, this may cause problems in the learners’ communication with them. Therefore, ICforELP aims to assist the learners to be exposed and adopt to different accents and to become more willing to involve in intercultural interactions with individuals with different accents.

Their avoidance and unwillingness may also stem from the fear of making mistakes and not being able to understand their partners. For instance, Kamil stated that he

gave very short answers while playing video games with people from a different culture because he believed that they might isolate him if he made any language mistakes. According to Sevginur, she did not want to speak with a foreigner because she thought that people from different cultures speak English very fast and she will not understand them. Gözdenur had the same fear as well since she could not talk to her brother's wife who is from Ukraine thinking that she would not be able to understand her so she just said "welcome" and didn't speak a word to her when she visited her house.

Roach and Olaniran (2001) argue that fear is one of the reasons for not being willing to communicate and as seen in the examples above, concerns related to language competency may be a source of this fear for the learners in the study. For Kamil, the fear sources from making grammar mistakes whereas for Sevginur and Gözdenur, from comprehension problems. For Barna (1991) language is one of the barriers to intercultural communication. Fantini (2009) also highlights language proficiency as a vital component of IC; therefore, since the learners in the current study may not be feeling competent in the language, they reflect negative feeling towards intercultural experiences. However, learners in this study are B2 level language learners and their speaking skill is at a certain level. This was noted by the teacher researcher in the teacher journal:

*"This is the first time I teach English to a B2 level class at the beginning of the academic year. I taught B2 level learners before but they were usually the ones who started as A1 and became B2 at the end of the academic year but they usually became false B2. I am impressed by the English level of this group. They can communicate effectively and express themselves. It seems that they can get involved in any discussion. This will be fun." (TJ 2)*

In addition, most of the learners in the study did not express such fears when they were speaking English with people whose L1 was Turkish. This indicates that they have those negative feelings when they interact with people with different L1s and different cultures. ICforELP is hoped to change those negative feelings to positive ones and increase the learners' engagement and enjoyment during ICEs by increasing their IS.

On the other hand, there were also some learners who reported some positive reactions towards communicating with people from different cultures despite their limited ICEs. They thought it was a new experience that was fascinating, exciting and enjoyable and they tried to be tolerant during the interaction. For instance, Sevginur talked about her previous interaction with a Japanese friend. She noted that when they were interacting she was using google translate because she wanted to look more proficient. She was feeling so happy in spite of the language problems she had and she was telling everyone that she had a friend from Japan. However, considering this interaction was a written one, it is quite different from spoken interaction thus it can be misleading to conclude that she has high level of *interaction engagement and enjoyment*. Similarly, Şeyda talked about her experience with an airhostess in INT1:

*...she asked me what is chicken in Turkish and I misunderstood her and thought she was asking me what the word chicken means. I tried to tell in English but she didn't understand me. Then I flapped and cackled and then I realised that she asked me the Turkish word for chicken. Everybody laughed not only the airhostess. I didn't feel sorry because of this. It was so funny. Then we started to talk. She asked me questions about me. That was really fun. (INT1)*

Despite the misunderstanding and other people's reaction to it, her willingness to interact was not hindered and she kept her conversation with the airhostess. Having language problems in her case did not deter her from getting involved in intercultural communication.

#### **4.4.1.3 Interaction Attentiveness**

*Interaction attentiveness* indicates the effort spent by the learners to figure out what is going on during intercultural communication. Thus the items of this dimension in the ISS are related to being observant, trying to obtain information, and being sensitive in the course of intercultural interaction. In ISS1, the means score of *Interaction attentiveness* was above average despite the limited intercultural experience the learners had. However, the data from INT1 revealed that there were a few instances identified for this dimension.

When learners defined IS and successful intercultural communication, they focused on observing one's culturally distinct counterpart and trying to gather information about them, which may indicate *interaction attentiveness*. Among these instances, Sevginur's comment was notable. She noted that IS was about being careful about the culture of your partner and you should first observe and then communicate not to hurt the feelings of them. Likewise, Figen highlighted the importance of waiting before responding to your partner until you understood clearly what the other party meant. Betül also believed that they needed to know about the cultures of people they interact and to observe them in the course of communication so that they would not hurt their feelings or humiliate them.

For Chen and Starosta (1997), interculturally sensitive individuals should be interculturally attentive, responsive and perceptive in order to get and understand the message better, take turns and carry out their intercultural interaction in a fluent and appropriate way. Although the result from ISS1 reveals that learners are interculturally attentive more than average, in INT1, the instances of this dimension are limited to a few learners. As a result, the data from INT1 does not support the ISS1 result. This may be because of the fact that most of the learners have limited ICEs, and those who have intercultural experience gained it usually on social media, through written communication. Their intercultural communication on social media is usually superficial, consisting of short comments; thus, during INT1, they may not have regarded them as real intercultural interactions and may not have referred to those experiences. Still, ICforELP aims to enhance learners' attentiveness by providing them opportunities for face to face ICEs.

#### **4.4.1.4 Interaction Confidence**

*Interaction confidence* refers to how confident the learners are in intercultural settings. Despite the mean score above the average in the ISS1, *interaction confidence* of the learners in the study was the lowest when compared to the other dimensions. One reason for this could be the shy personality of the learners. In INT1 and self-evaluation reports for the first ICE task in the first week of ICforELP, eight of the learners (Kumsal, Kamil, Burak, Betül, Şeyda, Sevginur, Gözdenur and Talat) stated that they did not feel confident during interaction because they felt shy

when they interacted with people they did not know or with culturally-distinct people. For example, Kumsal reported that she was shy when she was paired with people from a different culture and when she was shy she could not express herself and then she gave up. Likewise, Sevginur reported that she was shy when she was talking to Adam or Aaron in the classroom. In his self-evaluation report, Talat also emphasized that he could not start the conversation in the ICE1 task because of feeling shy.

Another reason for not feeling confident is their anxiety during interaction, which was previously discussed as a reason for their unwillingness to communicate. Interviews and learners' self-evaluation reports for ICE1 task in the first week of ICforELP revealed that they were overwhelmed with the anxiety of interacting with someone they were not acquainted with for the first time. Referring to an ICE he experienced prior to ICforELP, Ali stated that he had difficulty in asking questions to a person from a different cultural background and his conversation was short because he got stuck and he could not carry on. Similarly, Ayla reported the following for ICE1 task she completed for her intercultural portfolio:

*It was very difficult to speak at first. I mean...you ask for a favour from a stranger from a different culture. I had difficulty in starting the conversation and I felt anxious. (JE2)*

Demir also indicated feeling anxious and nervous during ICEs because he wondered if he could express himself correctly or if he said something wrong. Learners' emotions are pivotal in language learning. Gregersen, MacIntyre and Meza (2014, p. 574) define language learning as:

*...an emotionally and psychologically dynamic process that is influenced by a myriad of ever-changing variables and emotional "vibes" that produce moment-by-moment fluctuations in learners' adaptation.*

Focusing on this process, they highlight how language learning could be affected by the learners' emotions. The above findings are significant since these learners will have to interact with learners and instructors from different cultures throughout their studies in the ELP and the university; hence, the negative emotions and feelings may cause problems and they need to overcome such feelings. It is hoped

that once the learners increase their IS levels and are provided with opportunities for ICEs during ICforELP, their negative feelings will change and eventually their interaction confidence will increase accordingly.

#### 4.4.2 Learners' IS After the Implementation of ICforELP

In order to find out the contribution of ICforELP to the learners' IS, the results of the ISS1 and ISS2 were compared through SPSS. Since the group was limited to 21 learners, a non-parametric analysis was carried out. The result of the *Wilcoxon Signed Rank Test* revealed that ISS2 ranks were statistically significantly higher than ISS1 ranks ( $p= ,000$ ). As the Table 18 below illustrates, an increase in the learners' IS was observed after the implementation of ICforELP.

**Table 18**

*Comparison of ISS1 and ISS2*

<i>ISS</i>	<i>N=21</i>		<i>Mean Rank</i>	<i>Sum of Ranks</i>	<i>Wilcoxon Z-Score</i>	<i>Sig.</i>
ISS1	Negative Ranks	1	1,00	1,00	-3,985	,000
ISS2	Positive Ranks	20	11,50	230		
	Ties	0				

As depicted in Table 18, IS level of 20 learners increased after the implementation of ICforELP and in only one learner, there seems to be a decrease in terms of IS level.

Table 19 below shows the comparison of each dimension of IS. Considering the mean rank and sum of ranks, it can be concluded that ISS1 and ISS2 scores are in favour of positive ranks scores. This finding reveals that ICforELP contributed to the learners' IS development in different dimensions.

**Table 19***Comparison of the dimensions in ISS1 and ISS2*

<i>Dimension</i>	<i>Ranks</i>		<i>Mean Rank</i>	<i>Sum of Ranks</i>	<i>Wilcoxon Z-Score</i>	<i>Sig.</i>
Interaction Engagement	Negative Ranks	1	4,00	4,00	-3,692	,000
	Positive Ranks	18	10,33	186,00		
	Ties	2				
Respect for Cultural Differences	Negative Ranks	6	3,50	21,00	-3,287	,001
	Positive Ranks	15	14	210,00		
	Ties	0				
Interaction confidence	Negative Ranks	5	3,80	19,00	-3,073	,002
	Positive Ranks	14	12,21	171,00		
	Ties	2				
Interaction Enjoyment	Negative Ranks	6	6,83	41,00	-1,407	,159
	Positive Ranks	10	9,50	95,00		
	Ties	5				
Interaction Attentiveness	Negative Ranks	4	7,63	30,50	-2,613	,009
	Positive Ranks	15	10,63	159,50		
	Ties	2				

It is observed that the highest increase was in the dimension of *interaction engagement* ( $p = ,000$ ) (Table 19). 18 students had higher *interaction engagement*, whereas one student had a lower one after the implementation of ICforELP. There was no change in two learners in terms of this dimension. *Interaction attentiveness* and *respect for cultural differences* were the other dimensions which yielded significant results when the learners' scores were compared before and after the implementation of the program ( $p = ,009$ ,  $p = ,001$  respectively). *Interaction confidence*, in which the learners scored the lowest in ISS1, increased as well after the implementation of ICforELP ( $p = ,002$ ). Finally, *interaction enjoyment*, which is discussed together with interaction engagement also increased as the positive ranks were higher than the negative ranks; however, this result was not statistically significant.

In order to triangulate the data gathered from the quantitative analysis, learners' INT1 and INT2 were analysed and instances of each dimension were identified, calculated and tabulated. Table 20 presents the total number of instances and percentages of the instances found in the interviews.

**Table 20***Instances and percentages of dimensions of IS in the INT1 and INT2*

<i>Instances of ...</i>	<i>INT1</i>	<i>%</i>	<i>INT2</i>	<i>%</i>
Interaction Engagement and Enjoyment	11	25,1%	54	28,5%
Respect for Cultural Differences	15	34,1%	62	32,6%
Interaction Confidence	8	18,1%	41	21,5%
Interaction Attentiveness	10	22,7%	33	17,3%
Total	44		190	

A total of 44 instances of dimensions of Chen and Starosta's (2000a) IS were found in INT1 and 190 in INT2. The dimension of *interaction engagement and enjoyment* increased from 11 (25,1) instances to 54 (28,5%). In INT1, the lowest number of instances was found in *interaction confidence dimension*, which was 8 (18,1%) whereas in INT2 it was in *interaction attentiveness dimension*, which was 33 (23,5 %). There was a slight difference in the number of the instances in the dimension of *respect for cultural differences*. It was 15 (34,1%) in INT1 but 62 (32,6%) in INT2. Although the instances for *interaction confidence* and *interaction attentiveness* had the least frequent instances in INT2, there was an increase in the instances of each dimension when compared to INT1.

Based on the results of ISS1-2 and INT1-2, it can be argued that ICforELP developed the learners' IS to an important degree. This finding is in accordance with the studies that investigated the effects of intercultural training (Genc and Bada, 2005; Sıkı, 2014; Kural, 2015; Yücel, 2016; Ekmekçi, 2017; Tuncel and Paker, 2018) and intercultural language teaching (Arévalo-Guerrero, 2009; Rahimi and Soltani, 2011) on learners IS development. In order to scrutinize the above findings, data from interviews, intercultural portfolio and in-class group discussions were analysed and evidence from the participants will be presented for each dimension in the next sections.

#### **4.4.2.1 Interaction Engagement and Enjoyment**

After the implementation of the ICforELP, an increase was observed in the learners' *interaction engagement and enjoyment*. This change was categorized under the

themes of becoming more open-minded, willingness to communicate, and getting rid of prejudices.

#### **4.4.2.1.1 Becoming more open-minded**

The learners stated that thanks to ICforELP, they became more open-minded to people from different cultures because of their experiences and the topics covered during the implementation. They reported that they had never thought about intercultural issues before ICforELP. This was mostly mentioned in their reflections upon watching the video about a Japanese girl who was born in the US and criticized the term “half American, half Japanese” and defined herself as “Double not Half”. Demir expressed that his point of view changed when culture is concerned:

*When I watched the video “Double not Half”, I realized that I had never thought about this before. People who belong to two cultures are more advantageous than I am. They know more. This changed my view to look at this issue. I gained a different perspective. (PT 10)*

Gözdenur reflected similar ideas in Week 11 when cultural differences and etiquette were covered. Knowing about the similarities and differences between cultures made her more open-minded. She also believed that she developed herself as an individual in addition to improving her English, which led to becoming an open-minded person. She reported that she started to look at things not as a Turkish citizen but as a world citizen so she thought that she had become more open-minded to communication with different cultures referring to writing a scenario and role-playing task in Week 11 of the intercultural portfolio:

*I never thought that the issues you mentioned in the first lesson would be related to culture. Now, I learned that they are all included in it and I enjoy realizing the differences between cultures. In the scenario assignment, I was a Chinese girl and it was fun to see all those differences at play. (INT2)*

Thus, the above quotes indicate that ICforELP assisted the learners to become more open-minded individuals. Tuncel and Paker (2018, p. 206) report that intercultural ‘topics and activities through sharing experiences, film analysis and readings such as verbal and non-verbal communication, greeting types, home styles, food, small

talk, culture shock' teaches a lot to learners. By talking about similarities and differences between cultures, they raise their awareness towards different cultures and their own. Hence, this awareness changes them into more open-minded individuals. Gülden (2003) also points out that learning about cultures develop learners as a human and broaden their horizon. Learners in this study have started to look into cultural issues with a different perspective thanks to the topics covered and as a result, they may have become more open-minded thinking about the intercultural issues thoroughly during ICforELP.

#### **4.4.2.1.2 Willingness to communicate**

After ICforELP, the learners seemed to be more willing to communicate with someone from a different culture. This increase was obvious in their interaction with their foreign classmates and they mostly stated that their interaction with Adam increased. Esra, who previously believed she could not understand Adam because of his accent, declared that she wanted to communicate a lot with him because he was from a different culture. While the learners used to think that having different cultures is a barrier to their communication prior to ICforELP, now they view it as an opportunity to improve their communication. Just like Esra, Gözdenur reported that she tried to start a conversation with Adam whenever she met him and asked questions to him. Gizem, on the other hand, stated that she became friends with her ICE partner and she enjoyed chatting with him. Therefore, it can be concluded that ICforELP increased their enjoyment and willingness to communicate with people from different cultures.

One important factor for the increase in the learners' willingness may be having emotional bounds with their counterparts and becoming friends as in Gizem's case. Similarly, Burak who explained his unsuccessful communication with Adam in INT1 changed his negative feelings towards his intercultural exchanges with him because he got to know him better:

*Now we have nice chats with Adam. I learned to listen to him and wait for him to speak. The more I get used to him, the better we speak together. It was not like this before. (INT2)*

Since the learners were required to do some ICE assignments for the intercultural portfolio in ICforELP, most of them have become friends with their intercultural counterparts. In this way, they overcame being anxious and nervous as in Burak's experience with Adam. This seems to have contributed to their willingness to communicate. Gizem indicated that she enjoyed the interaction with her foreign partner and they were friends now and they had nice chats whenever they came together. Şeyda also mentioned her relationship with Sara, her ICE partner:

*I really like interacting with people from a different culture. I met a girl "Sara" for my assignments. We are very close friends now. I even invited her to my house for dinner and I introduced her to my parents. They also liked her a lot.*  
(INT2)

The examples from the learners' experiences with their partners reveal that the more the learners get used to their partners, the more *interaction engagement and enjoyment* increases. Becoming friends provide them with plenty of interaction opportunities (Chen and Isa, 2003) and these interactions results in more engagement and enjoyment, which contributes a lot to their *interaction engagement and enjoyment* dimension of IS.

ICforELP has had an impact on the learners' willingness to communicate as it helped them get rid of their fears of making mistakes and not being able to understand their counterparts as well. Their fears turned into the feeling of enjoyment in participating in intercultural communication as they may become more aware of the fact that misunderstandings are normal when speakers belong to different cultures. Figen indicated that she was not afraid of this situation and she wanted to contact more people and learn more about different cultures. Likewise, Gözdenur did not mind making grammar mistakes as long as she was understood and she explained that she just went on speaking and did not feel discouraged when she made a mistake. She also reported that she was no longer afraid of communicating with her brother's wife who was from Ukraine (who she used to avoid having a conversation with).

Not being understood during the ICEs was another source of fear for the learners. Funda considered her ICE3 more successful when compared to her ICE1 despite

her grammatical errors and misunderstandings. Similarly, Sevginur explained the effects of making mistakes on her communication as in the following:

*I don't think about the result of the communication we have...whether I will be successful or not. This doesn't stop me because I really want to interact with people from different cultures. Mistakes are not a problem. We can solve them. (INT2)*

Sevginur's quote above reveals that after ICforELP, learners have started to focus more on the interaction itself, not their fears, which increases their engagement and enjoyment. Likewise, Şeyda thought that what matters is being able to communicate and highlighted the knowledge she gained during ICforELP:

*It doesn't matter now to ask a person to repeat something. The important thing is communication and it's fun. I learned how to do it and this motivates me. (INT2)*

The incidents above indicate that after the implementation of ICforELP, learners have learned not to be discouraged by their mistakes and not being understood by their partners. They used to get stuck and stop the conversation but now most of them state that they enjoy the intercultural interaction and know how to keep going although they make mistakes. Since ICforELP focuses a lot on communication skills and improving speaking skills, the strategies the participants gained such as asking for clarification and repetition has led to get over their fears of not being able to understand their intercultural counterpart. This also reveals the importance of “language proficiency” in intercultural communication (Barna, 1991; Bada, 2000; Fantini, 2009). As previously mentioned, this group of learners are B2 level and they have a good command of English. However, thanks to ICforELP, they gained intercultural experience through practice and extended their knowledge of different cultures through comparison with their own culture. In this way, they have started to put their language knowledge into practice and to realise that they can actually communicate with people of different cultures and understand them.

Since willingness to communicate is an indicator of low Intercultural Communication Apprehension (ICA) (Chen, 2010b) which is defined as “the fear or anxiety associated with either real or anticipated interaction with people from different groups, especially different cultural or ethnic groups” (Neuliep and

McCroskey, 1997, p. 147), this change may also be explained by a decrease in the learners ICA. Learners who have high ICA are less willing to get involved in intercultural interaction (Gudykunst & Nishida, 2001; Neuliep & Ryan, 1998; Tominaga, Gudykunst, & Ota, 2003, cited in Chen 2010b). Thus, the learners in this study may have overcome their fears and anxiety throughout ICforELP and as a result, their ICA may have decreased. Chen (2010b) also found a negative relationship between IS and ICA. Hence, the increase in IS of the learners supports this conclusion.

#### **4.4.2.1.3 Getting rid of prejudices**

In order to develop their *interaction engagement and enjoyment*, learners need to wait before forming an impression of their culturally distinct partners (Chen and Starosta, 2011). This requires suspending their judgement and getting rid of their prejudices. Creating a culture wallchart (Tomalin & Stempleski, 1993) as a part of intercultural portfolio in ICforELP seems to assist the learners to achieve this and have an impact on their realising cultural differences and revealing their prejudices, which they previously claimed that they did not have any. In this portfolio work, as a group, the learners chose a cultural topic such as eating habits, weddings, greeting and body language, family relations, and gender roles, and searched it across different cultures and presented them on a poster. Afterwards, they were required to write a self-evaluation report. Gözdenur not only realised her prejudices but also was able to see cultural differences and accept them:

*....our presentation topic was related to different eating habits.....I talked about French cuisine. I know wine is important for French people but I learned that they drink wine with every meal and I find it interesting. My friends talked about Mexican, Thai and Japanese cuisine. Actually, I have some prejudices about Japanese cuisine. I never tried their meal before and I don't know if I can try as they have really different eating habits. However, preparing this poster was enjoyable for me. We searched many different cultures and also we learned different information and I really liked this. I think this information will be beneficial for me one day because if I come across with someone from those cultures, I won't be surprised and communicate them with respect. (PT 8)*

The data from INT2 indicated the increasing awareness in terms of prejudices and almost all the learners talked about the importance of overcoming their biases and predispositions. Gözdenur, for instance, stated that she used to think that some cultures were cold, but she was more emphatic for the time being as she knew it was their culture and she accepted them as they were and tried not to let such thoughts interfere during her interaction with people from those cultures. For Figen, tasks in intercultural portfolio contributed to this a lot:

*We can break the prejudices in our minds. The scenario assignment helped me a lot. I was a Chinese girl and Gizem was European and we could reflect the impact of our prejudices which led to misunderstandings. Now, I don't question the actions but the positive reasons behind them.*  
(INT2)

Since ICforELP fosters intercultural encounters, it provides contact with different cultures and helps the learners overcome their prejudices. Mak, Brown and Wadey (2014) suggest that positive contact with diverse cultures will lead to positive attitudes towards those cultures; thus prejudices will decrease. They also remind that programs that promote contact and intercultural friendship between the local and foreign learners should consider the barriers to intercultural communication and negative feelings that source from them. Being aware of these, ICforELP seems to manage to turn the negative feelings of the learners into positive one, makes them aware of and decrease their prejudices and increase their willingness to communicate.

#### **4.4.2.2 Interaction Attentiveness**

The contribution of ICforELP to the learners' interaction attentiveness, which refers to participants' effort to understand what is going on in intercultural interaction (Chen & Starosta, 2000a) was revealed through the analysis of the learners' portfolio tasks, journal entries and in-class discussions throughout the ICforELP in addition to INT2. The data revealed that learners developed their interaction attentiveness in terms of self-monitoring and being observant, being attentive and responsive, obtaining information and being sensitive to their counterparts.

#### 4.4.2.2.1 Self-monitoring and being observant

Self-monitoring and being observant are the concepts that are related to being perceptive during intercultural interaction to increase *interaction attentiveness*. The analysis of ICE1 shows that learners mostly lack the ability to self-monitor. One of them is Talat who interview with Martin from Syria for his ICE1:

*Talat: Hello Martin!*

*Martin: Hello, how are you?*

*Talat: Thanks. I want to ask you some questions about cultural misunderstandings.*

*Martin: OK, OK*

*Talat: How long have you been in this country?*

*Martin: I came three years ago.*

*Talat: Have ever experienced a cultural misunderstanding.*

*Martin: Do you want me to repeat the one I told you before?*

*Talat: Have you ever experienced a cultural misunderstanding?*

*Martin: No, not in Turkey. My Turkish is good so there was no problem?*

*Talat: Ok. Then, what was the problem?*

*Martin: (Silence)*

*Talat: What was the problem? The misunderstanding.*

*Martin: I tell you. There is no such a situation. But my friend had a situation like that.*

His first question is “Have you ever experienced a cultural misunderstanding?” and the second question is “What was the problem?” Here, he was so much focused on the questions he prepared beforehand that he failed to listen to the answers of his counterpart. He failed to monitor the conversation here and supposing that his counterpart gave an acceptable answer, he went on asking for the details, which caused a communication breakdown.

In his journal entry in which he evaluated his performance after ICE1, he reflected that this was an amazing experience for him because he thought that this was a great way of learning new information about new friends and cultures. Although he did not realise aforementioned problem and the communication breakdown in the course of the conversation, he realised it when he listened to his recorded interview:

*In general, our communication was great but at the beginning, we had a problem. Actually, I had a problem. I was a bit anxious and trying to ask my questions in an appropriate way so I missed him saying “I didn’t have an experience of*

*cultural misunderstanding in Turkey". Also, I couldn't understand his pronunciation for some words and when I think about them, I missed what he is talking about but this didn't affect our communication like the one we had at the beginning. (JE 2)*

This showed that they started to realise their weaknesses in terms of this dimension in ICE1 thanks to ICforELP. Despite the fact that the problem was realised after the conversation not during, this helped him understand his weakness. When Talat's ICE3 was analysed, it was found that their conversation was quite smooth. When Martin did not have an answer, Talat waited and tried to calm him down and changed the topic to give him more time to think:

*Talat: What is the most interesting ritual or tradition in Turkish culture for you?*

*Martin: himmmm (Silence for 5 seconds)*

*Talat: That's fine, you can think about it. What about your Turkish course? How is it going?*

The comparison of the two interviews revealed that Talat used expressions such as "Oh, really?, Ahaa, Can you repeat that please etc." which enhanced the communication as he was self-monitoring and responding when necessary in the second one. He was also aware of this in his reflection that compared the two dialogues:

*Culture day contributed a lot to my listening and speaking skills. I can realize that situation when I compare the first interview and the second one. In the first interview, there were times our communication stopped and I didn't know what to say. Also, sometimes I failed to understand his speech, because I think about what I was going to say next. But, in the second interview, I felt more comfortable and I could easily respond to my foreign friend. In a way, "I" was leading the communication. This was quite satisfying. (JE 18)*

Self-monitoring is defined as the ability to adjust behaviour within the constraints of a situation and present a competent behaviour during conversation (Chen and Starosta, 1997). It is also proposed that self-monitoring individuals are more attentive during social interaction. The difference between Talat's two ICEs can be explained by the development of his *interaction attentiveness* dimension thanks to ICforELP.

Being observant is another requirement for *interaction attentiveness* during intercultural interaction and it is a result of self-monitoring. When learners self-monitor, they become more observant, which may enhance their interaction by contributing to their *interaction attentiveness*. Although few participants mentioned this in INT1, almost all of them highlighted it in INT2 from different perspectives, one of which was the body language. For Ayla, she had a successful interaction with Mary, from Egypt saying that she had a chance to see many things she learned in practice and she was careful with her own body language and observed her partner's body language during communication. This was also her focus in the journal entry upon the lesson that covered cultural misunderstandings in Week 1:

*Today, I learned about cultural misunderstandings and why they can be a problem for communication and how we can solve this problem. For example, some signs have different meanings in other countries. Maybe you think a sign is normal for you but it may have a negative meaning in another country or culture so we should be careful about our body language. We should first observe and then act. (JE 1)*

Although cultural misunderstandings were covered in the first week of the component, it was revisited very often throughout the ICforELP. Learners paid attention to this not only in ICE1 which took place as a follow up assignment for cultural misunderstandings but also in the rest of the component referring to it in the ICE3, which was carried out in the last week of ICforELP. This may provide evidence for the learners' internalizing the issue of the significance of being observant during communication and contribution of ICforELP in the long term.

In a group discussion, upon learning about a hostile tribe which had no human contact, Talat and Adam discussed the importance of being observant while contacting with people from different cultures. They suggested that trying to understand them and to learn about their culture may enhance communication with those people:

*W6-DQ6 - What clues does this text give you considering your contact with the people that belong to other cultures?  
Talat: I think we should always keep calm and try to understand. We must observe them for a while and try to learn their tradition, habits and daily routine.*

*Adam: We must respect them and behave as the way they like.  
We shouldn't rush into their culture. Slowly adapt to them.  
(Week 6, GROUP DIS)*

Sevginur, on the other hand, focused specifically on observing the feelings of her counterpart during intercultural communication and noted that in her ICE3 she tried to understand her partner's feelings and observed her a lot and tried to match her reactions with what she has learned. Similarly, Betül reported that she tried to observe the feelings of her partner during interaction and said that in order not to hurt people's feelings or humiliate them unconsciously, we needed to observe them and know about them. Kumsal mentioned similar thoughts in INT2:

*I try to figure out what the other party is thinking about looking at her face. When there is a change, I think about my speech. I question myself if I have done or said something wrong. (INT2)*

Self-monitoring and being observant are related to being perceptive, which may help the learners understand the subtle meanings during a conversation. This may be achieved through monitoring one's self and counterpart paying attention to their body language, feelings and reactions. Samples from Talat, Ayla, Sevginur, Betül and Kumsal may indicate a development in terms of this dimension.

#### **4.4.2.2.2 Being attentive, and responsive**

The data from the intercultural portfolio and interviews suggested that learners became more attentive and responsive after ICforELP. For instance, in her ICE1, Betül asked questions and her partner Hannah answered them. There were no responses from Betül in terms of showing interest. She viewed it as a duty and there was no involvement:

*When I listened to our conversation, it seemed so unnatural. It was like watching a tennis match. I asked the question and she answered it. I asked the question and she answered it again. I was so nervous, and very excited. I don't think that this was a successful communication. It would be the same if I gave her the questions on paper and she answered them on paper. (JE 2)*

In her ICE3, on the other hand, she was more relaxed and took turns when necessary. She herself realized this improvement when she compared the two ICEs.

*This time, I was better, I think. I was more comfortable and I didn't hesitate to interrupt when I had a comment or when I didn't understand something. Of course, I did this respectfully. I think our communication was a success this time. (JE 18)*

This quote signalled her attentiveness during her interaction. She was quite involved in the conversation, interrupted when necessary and encouraged her partner when a communication problem arose. Comparison of Kumsal's ICE1 and ICE3 yielded a similar result. While her conversation with Ivy was like Q&A in ICE1, she was quite attentive and responsive in ICE3 and used markers such as "himm..., oh really, hay-hay" showing her interest and that she was listening to her.

Attentiveness, responsiveness and perceptiveness are associated with interaction involvement, which is a necessity for *interaction attentiveness* and they are central to developing IS (Chen and Starosta, 1997). Although these were observed to a limited extent in INT1 and ICE1, most of the learners seem to be more attentive, responsive, perceptive after the implementation of ICforELP. Hence, considering the above incidents of the learners, it can be concluded that learners developed their *interaction attentiveness*, thus their IS after the implementation of ICforELP.

#### **4.4.2.2.3 Obtaining information**

Obtaining information is considered as one of the components of developing *interaction attentiveness*. ICforELP is hoped to lead the learners to realise the importance of obtaining information when they need to interact with people from different cultures, which will make them more attentive during intercultural interaction. This contribution was apparent in the lesson where cultural etiquette was covered in Week 11. At the beginning of the lesson learners were provided with some examples of misunderstandings caused by cultural differences. As a follow-up activity, they were expected to role-play a scenario written by them about cultural misunderstandings and video-record it. Afterwards, they needed to write a letter to a friend on behalf of their character in the scenario. Betül's letter was given in the following as a sample:

*My Dear Friend,  
I'm writing to tell you about an interesting and sad  
experience. Me and my friend were in a café in the USA. We*

*ate some desserts and drank coffee. Then we saw the bill. We thought that the price was too much for what we ate. Then we got angry and asked the waitress if there was a problem with this. She said no and we got even angrier. We wanted her to explain this situation. She said that in the US, 20% of the bill is the tip and it shows the total price directly. Then we felt very sorry for getting angry with the waitress. (PT 18)*

In this sample, she explained their scenario in which a misunderstanding took place and led to frustration because of lacking knowledge about tipping habits of a culture. Such cross-cultural role-play activities that include cultural dilemmas may develop learners' awareness and sensitivity to differences between cultures (Ho, 2009). They also highlight cultural misunderstandings during intercultural communication and lead learners to identify the cultural factors at play (Tomalin and Stempleski, 1994). Moreover, in order to organize the role-play, the learners need to search for etiquette for different cultural aspects, which requires them to broaden their knowledge of different cultures. Afterwards, when the learners completed the assignment, they were asked to write a reflection for it and Betül wrote:

*I learned from this assignment that different cultures have different etiquettes. It may seem weird and sometimes wrong for your own etiquette. However, we shouldn't judge them before we know about them. Another thing I learned from this experience is we should do some research about their etiquette before we communicate with people from different cultures. Thus, we won't have any problems like this or won't insult anybody. (JE 17)*

Thanks to this task, Betül realised the importance of obtaining information. This kind of learning is referred to as experiential learning, which helps the learners recall their prior knowledge about other cultures and also makes them more observant as a result of self-awareness gained by obtaining information (Byram et al., 2002).

Just like Betül, most of the participants mentioned the importance of doing research about the culture of the person they are going to communicate throughout the implementation of ICforELP, which highlights the importance of obtaining information while communicating with people from different cultures. Another example is from Week 11 again when the learners were expected to write an online-

post for the blog “Woman on the go” in which intercultural experiences were shared. Learners mostly indicated the significance of gathering some information about the culture of the people they were going to interact. For instance, for Burak, this was a necessary process, which would contribute to his communication and him as an individual:

*Firstly, I want to say that your post is excellent and very beneficial. In addition, thank you very much for sharing your experiences. In my opinion, etiquette is not a big problem. In contrast, it is a richness because as people get to know new people from different cultures, they can add something to themselves, like knowledge and life experience. I haven't been abroad and I haven't met many people from different cultures but if you ask me I would research the culture I'm going to interact in every aspect. I can't learn everything but I can learn some beneficial things for myself... (PT 16)*

In his INT2, Burak revisited this view saying that it might be a good idea to do some research and obtain knowledge before we communicated with somebody from a different culture and this might help us behave more carefully and prevent misunderstandings. For Byram et al. (2002), knowledge is one of the *savoirs*, together with attitudes, skills and values. They define it as knowledge not about a specific culture but about how groups and identities in society function or knowledge about the world of the person they are going to interact if they can anticipate who they are going to interact with. Through the activities and assignments above, ICforELP assists the learners to gain that knowledge.

Though the participants believed that obtaining information was important, they were also aware of the fact that the information they obtain might not be reliable and they needed to be critical about it in order not to cause stereotyping. In the lesson where cultural etiquette was discussed, the learners were asked to search online about the etiquette and manners in their own culture and to comment on the reliability of the information they found in their groups. Derya, Figen and Şeyda discussed:

*Derya: (reading the information) “Turkish people generally have a small personal space and may stand closer than most foreigners are used to”. I don't think so. This changes from person to person. Also, if we are talking to strangers, we don't use a small area but we keep the distance.*

*Figen: But if we're talking to a friend, we stand closer.*  
*Derya: For example, it shows that we are close.*  
*Şeyda: I think this is something personal. Not about culture.*  
*Figen: I think, we should be careful when we search a culture.*  
*That does not mean it is necessarily true for everyone in that culture. (Week 2, GROUP DIS)*

The purpose of this task was to make the learners realise the stereotypical information they might encounter when they search online about a specific culture. It also aimed to help the learners be critical about and question the knowledge they gained from the internet and it seems that the purpose was achieved. Learners in this group discussion concluded that they should be cautious with stereotypes when they gathered information about a culture. In an intercultural approach to language teaching, inclusion of stereotypes may be necessary to be able to address them appropriately as long as they are challenged (Byram et al., 2002). Hence, thanks to such activities, the views of the learners about different cultures were challenged and they were assisted in being aware of and avoid stereotyping.

On the other hand, it may not be possible to obtain information prior to an ICE as it is not planned all the time. At this point, during ICforELP, learners were encouraged to do this in the course of the interaction from the subtle meanings and reactions of their partners.

#### **4.4.2.2.4 Being sensitive**

Another component of interaction attentiveness is being sensitive to people from different cultures during the ICEs. In INT2, most of the learners pointed out that they needed to be sensitive to their partner from a different culture. Funda stated that she learned to be sensitive to the person she communicates with and tried to understand what they thought and what would make them upset. Teoman also stated:

*When I talk to a foreigner, I think about their country, the situation of it, how I should behave and talk and be careful about their sensitive spots. I try to be as sensitive as I can.*  
*(INT2)*

Teoman always sympathized with the immigrants in Turkey who had to leave their countries because of war and expressed this in every occasion during ICforELP.

Therefore, this quote also verified his sensitivity. The learners' attempt to be sensitive was also apparent in their ICE3. Figen carried out her interview with Hope, who was from Iraq and had to leave her country because of the war:

*Figen: How did you decide to study in a foreign country.*

*Hope: Because of the war in my country I couldn't complete my study so I chose to study here, finish university.*

*Figen: What are the differences between these two countries?*

*Hope: First, language. Cultures are similar though.*

*Figen: What are the advantages and disadvantages of living and studying in a different country?*

*Hope: In my case, advantages are having new friends, learning a new language, seeing new places but the disadvantage is ...maybe... leaving your home without your will, and also... missing your friends in Iraq...your life...your life.*

*Figen: What do you think about Turkish people? (PT 19)*

It was understood from the quote above that although Hope talked about being obliged to leave her country because of the war twice during the conversation, Figen did not give any reaction and showed no sympathy. It may seem that she was not sensitive to her partner's problem; however, in her reflection, she stated that she found this experience too emotional and she felt so sorry for her, and she did not want to upset her by showing pity and by giving some reactions which might remind her the problems she suffered. Therefore, she moved on the next topic she wanted to talk about, which might indicate her sensitivity to her partner.

Being sensitive to the feelings of a culturally distinct partner was also highlighted by Burak and Figen in a group discussion in which social media was discussed in Week 9:

*W9-DQ7: Is social media erasing the borders between cultures?*

*Burak: I think, yes because we can easily interact with other cultures. I can find friends from other cultures and I can talk to them and share something with them.*

*Figen: Yes, we can write messages to them. But I don't want to hurt their feelings so before I send a message I try to pay attention to special features of their culture.*

*Burak: Yes, good idea. (Week 9, GROUP DIS)*

In their conversation above, it was emphasized that they should be careful with the feelings of their intercultural counterpart when they got in touch with them.

On the other hand, this awareness of being sensitive puts some pressure on the learners and may hinder their communication. For instance, in her ICE3 self-evaluation, Ayla revealed that she felt a little bit nervous because she did not want to do anything wrong during her interaction; thus, she just smiled and did not use her body language very often and avoided nodding her head. The reason was that in the lesson, she learned that nodding head may mean yes or no in different cultures. She thought that she could be misunderstood. Although such an attitude seems not appropriate for a natural ICE, her efforts to show her sensitivity and not to be misunderstood is indeed commendable.

For Gözdenur, becoming more sensitive in communication with people from different cultures was directly linked to getting rid of prejudices. She believed that they learned to see the things from a wider perspective and approach people without prejudices. She added that they became more sensitive to their foreign friends in class and they tried not to hurt their feelings. At this point Gözdenur established a relationship between interaction engagement and interaction attentiveness. That is, if the learners increase their interaction engagement, they get rid of their prejudices and they become more sensitive. In this way they become more attentive during interaction.

#### **4.4.2.3 Respect for Cultural Differences**

*Respect for cultural differences* refers to how participants orient to or tolerate their counterparts' culture and opinion. This dimension includes respecting the ways people from different cultures behave, their values, accepting their opinions, being able to express their feelings during interaction, and not overvaluing their own culture, which can be associated with a low level of ethnocentrism. The analysis of the data showed that ICforELP might have an impact on the IS of the learners in terms of the dimension of *respect for cultural differences*.

The participants' remarks from INT2 indicated a development in their sense of respect for cultural differences. For instance, Akın referred to one of his prior experiences and reflected on it referring to culture wallchart task in Week 6:

*I used to find it strange when I saw people eating by their hands. For example, last year we had some guests from*

*Bangladesh for dinner and I found it weird. But now I know that this is something cultural and I don't judge them. I respect this. I understand this is normal in their culture when I have some knowledge about this (INT2).*

Preparing a culture wallchart (Tomalin & Stempleski, 1993) which was previously thought to help learners get rid of their prejudices also seemed to contribute to their understanding of the similarities and differences between cultures and accept them. This task not only had an impact on the learners' *interaction engagement and enjoyment* but also on their *respect for cultural differences*. Therefore, it can be concluded that getting rid of their prejudices may enhance the respect of the learners for cultural differences.

Teoman very skilfully summarized what he thought about respect after ICforELP.

*We have realized that differences between cultures, discrimination we cause unintentionally, the stereotypes and prejudices have an effect on our communication. And respect is the key to overcome the problems caused by these. (INT2)*

The comments of Teoman and Akin highlighted the contribution of ICforELP to this dimension in general. The analysis of the data demonstrated that the learners are able to become aware of similarities and differences between cultures and accept them and also to respect the identities and behaviours of culturally distinct people. It was also revealed that learners viewed respect central to better intercultural communication. Finally, after ICforELP, most of the learners gained a different perspective to look at their own culture as well.

#### **4.4.2.3.1 Being aware of similarities and differences**

Initially, in order to have respect for cultural differences, individuals need to realise similarities and differences between cultures; therefore, ICforELP aimed to help the learners become aware of them through a variety of tasks in the first place and then develop a sense of respect. It was interpreted for the learners' works in the intercultural portfolio that they were able to detect the differences among cultures and accept them with respect. One of them was Talat, who compared the notion of love in different cultures in terms of love related proverbs as a part of his portfolio work in Week 3:

*.....A common proverb in our society says that if someone is away from the eye, she or he is also away from heart. We share almost the same proverb in this situation with English people. They say “out of sight out of mind” like us. However, there is an attitude in English society that indicates the opposite by saying “absence sharpens love, presence strengthens it”. When you are apart from someone you love, you think about them a lot and that "sharpens" your love. When you are with them you find more things to do together, which strengthens your love. This is another perspective. It can be understood from these examples that proverbs are directly related to cultures, not only to cultures, but also to family and how people are brought up. These differences sometimes reveal sharp distinctions. Even a Swedish proverb says that “love has produced some heroes but even more idiots”. In this proverb love is related mostly to foolishness. Proverbs were created by people and emerged from different events which were experienced by different people. Due to this situation, proverbs may include differences and similarities in approaching to situations with regard to society we are living in. (PT 3)*

Putting together the proverbs about love from Turkish, British and Swedish, he concluded that people had different ways to look at some issues such as marriage and love. He successfully detected the similarities and differences between his own culture and the other cultures in terms of love related proverbs. Gözpinar (2014) recommends that proverbs should be included in language teaching curriculum as it provides the learners with better understanding of culture and ICC. Therefore, inclusion of proverbs and giving the learners the opportunity to see the similarities and differences among cultures in different countries about the same topic was thought to add learners’ IS in terms of respect.

In addition, as a follow up assignment for Week 5 when learners watched the Turkish and English versions of the TV series “Desperate Housewives, they wrote a paragraph to compare the two versions in terms of Turkish and American cultures. The reason for choosing this TV series was that although the same scenario was used, some parts were changed to be fitted into Turkish culture and learners were expected to realise them with the contribution of ICforELP. The analysis of their tasks indicated that they mostly successfully depicted the differences in terms of family relations, funerals, gender roles in the society, daily activities, cultural figures and more. The following are some examples of the differences identified by the learners.

*The most interesting difference is communication between parents and children. For example, in the American version, Susan's daughter asked her mother "When did you have sex last time?" easily. In Turkish version there is no scene like this. Also, in Turkish version, an ex-husband can get angry easily because his ex-wife speaks on the street with her male neighbour. This relates to violence to woman in our society. (Gizem, PT 6)*

*There are similarities in terms of funerals. Both cultures bring food to the home of the deceased person and his/her clothes are given away. However, since the religions are different, funerals are staged differently. (Şeyma, PT 6)*

*In the American version, Susan cheats on her husband but in Turkish version her husband cheats. I think in Turkish culture, it is thought that cheating is for man not for woman, that's why they changed the scenario. (Ayla, PT 6)*

*....since in the US, children really love and believe in Santa Clause, the mother threatens her children that they can't get any present from Santa Clause if they are naughty. On the other hand, this part is replaced with hamburger tickets in the Turkish version because Santa Clause doesn't belong to Turkish culture. Finally, tea is indispensable for Turkish culture and this element is used to decorate the series and an additional tea seen added in the Turkish version. We can't see that one in the American version. (Burak, PT 6)*

As seen in the excerpts, the participants were successful at identifying the similarities and differences between the two cultures. Although the cultural topics given for this task seem to be more related to surface culture which is more obvious to detect, the learners were also able to reflect on some parts of deep culture such as gender roles.

#### **4.4.2.3.2 Respecting identities**

Although the learners mentioned the notion of respect for different cultures, their view was too broad and they fail to detail it in INT1 carried out prior to the implementation. However, after ICforELP, learners were able to specify it and talked about respect for identity as well. Upon watching the previously mentioned video called "Double, not Half" (see 4.4.2.1.1) as another portfolio task, they completed a portfolio task in which they reflected on being a multicultural person. For Sevginur, multicultural people deserved more respect as they were more knowledgeable than the others:

*Personally, I agree with the all opinions of the speaker. The definition of cultural identity, in its most basic form, is a sense of belonging, but if they are biracial, they get confused. Biracial people may be forced to adopt to one culture. In my opinion, this is a very difficult situation. For example, people may find your appearance or culture strange or disrespect you. But I believe, they deserve a lot of respect because they speak two mother languages and they know more than a person who speaks only one language. We should respect their identities. (Sevginur, PT 10)*

Sevginur also referred to this task in her INT2 and stated that she was so moved and impressed by the story of the Japanese girl in the video. Indicating that she had never taken time to think of the feelings of multicultural people before, she concluded that not only the culture of a person but also their identities should be respected. Figen's journal entry upon the lesson that focused on this issue also revealed a sense of respect for identity:

*This lesson we talked about identity, cultural identity. Some people are afraid of showing their identity, personal ideas and features. Therefore, they wear abstract masks to cover their identities. This subject has always been a problem in every century. Schools and teachers should teach tolerance and respect. We shouldn't judge people with their clothes, hair etc. We watched a video in the lesson. It was about a social experiment. There was a little girl wearing dirty clothes first and then clean and neat clothes. She went to a café and we watched people's reactions and judgement. This lesson reminded me that I shouldn't judge people for their ethnic identity, gender or clothes and respect every part of them. We should give up discriminating people. (JE 10)*

In the quote above, Figen emphasised that she already respected differences but this lesson conduced to realising it again highlighting the contribution of ICforELP. From her comments, it can be understood that getting rid of prejudices and discrimination will accentuate respect for identity. Having an understanding of human rights and respect for others are essential concerns of an intercultural approach to language teaching (Byram et al., 2002) and ICforELP seems to achieve this by making the learners realise the importance of it.

#### **4.4.2.3.3 Respect for the behaviours of culturally distinct people**

ICforELP seemed to contribute to the learners' sense of respect for the behaviours of people from different cultures as well as their identities. The learners in the study

were able to find the possible reasons for their negative experiences of ICE. This was apparent in Sevginur's case and it helped her to explain the rationale behind a negative experience of ICE she carried out for her intercultural portfolio. She felt very frustrated about being stalled by the people from different cultures with whom she tried to arrange an appointment in order to carry out her ICE1:

*Before I talked to Bob, I tried to talk three or four girls. At first they said "OK. I can do it" but I had to wait for a long time. Then they told me, "I have homework, I am busy now or I am ill". It was so annoying. I was nervous because I couldn't complete my task. Thanks God I met Bob later. (Sevginur, JE 2)*

On the other hand, in Week 11, when cultural etiquette was discussed in groups in the classroom, Sevginur referred to this as an example for cultural differences saying that these girls' unwillingness to talk to her might result from the fact that she wanted to video-record them. She criticized herself for not being respectful to their choices:

*Sevginur: Every culture has different values. For example, in the first weeks of the school, I tried to interview three girls but they didn't want it and they made some excuses..... I was so angry then, but I now realize I told them I would video-record our conversation. May be this was related to their cultural values.*

*Şeyda: Do you remember where they are from?*

*Sevginur: No, but somewhere in the Middle East. I think they are not used to do it. I should have respected their choice. I wish they told me this openly... that.....they don't want to be recorded...There would be no misunderstanding then. (Week 11 GROUP DIS)*

Similarly, Esra made a reference to her negative experience during ICE1 and highlighted the issue of cultural differences as in the following after ICforELP:

*My interview partner gave short responses to me most of the time and did not look at me in the eye. First I took this personal but now I think this might be cultural. He was from Afghanistan. He was a male and I'm a female, you know... I don't find this offensive anymore. I respect that...but still I would prefer him to look at me in the eye while he is talking to me. (INT2)*

Non-verbal communication (i.e. body language, gestures and eye contact) was one of the topics revisited in different weeks (1-6-11) in ICforELP and it seems that the learners gained an insight in terms of misunderstandings caused by them. Barna (1991) considers that non-verbal communication is one of the barriers to intercultural communication; therefore, being aware of the possible differences with regard to it may contribute to the learners IS development. In the excerpt above, Esra was able to detect the effect of such a difference on her experience and accepted and respected it.

#### **4.4.2.3.4 Respect for better communication**

Respect was also viewed by the learners as a component for having a better communication with people of different cultures. In the task which required the participants to write a list order essay on cultural adaptation, most of them discussed the importance of respect for cultural differences to have good communication. The following is a part of Figen's essay:

*Firstly, you should show your respect. Do's and Don'ts of a culture are very important to show your respect. When you learn them and act accordingly, you will get respect, too. Mutual respect is very important for making new friends and having good communication with the people of a certain culture. (PT 20)*

For Figen, learning about the etiquette enhances respect for cultural differences. Kamil also agreed that respect was the key for getting on well with foreign people, stating that if people respected each other's culture and behaviours, they would be respected. Hence, the above comments of the learners show the importance of mutual respect as a requirement for effective intercultural communication.

#### **4.4.2.3.5 Respect and ethnocentrism**

In the dimension of *respect for cultural differences* in ISS, the item "I think my culture is better than other culture" signals a relationship between ethnocentrism and this dimension. The reason is that in order to respect cultural differences, one should stop overvaluing their own culture and to do this, a critical perspective should be adopted. This point of view was dominant in the learners' responses after the implementation of ICforELP. Gizem thought that every culture had positive and

negative aspects and we could criticize them including our own culture as long as we respected the differences. For Funda, comparison of the cultures showed them there was no best culture and she still loved her culture a lot but there were some parts that she did not like referring to gender related issues. Burak also stated that he started to be critical and he could understand every culture had its own values. In other words, none of them was superior to the others and he respected them all. Betül agreed giving a reference to Black Friday:

*Each culture has positive and negative aspects including Turkish culture. We should be critical. Many people in Turkey including my parents criticize Black Friday. Our culture could be different but this doesn't mean we cannot adopt something from another culture if it is fun. (INT2)*

A certain level of ethnocentrism is necessary for a culture to protect its existence (Chen, 2010b); however, high levels of it is an obstacle for developing IS and effective intercultural communication (Barna, 1991; Neuliep, 2012) as it affects our perceptions about other people (Neuliep and McCroskey, 1997). Adopting an intercultural approach to language teaching may help learners have less ethnocentric views and contribute to their IS development (Arévalo-Guero, 2009). Thus, ICforELP aims to help learners adopt a critical perspective when cultures are concerned and above quotes of the learners may indicate a change in their level of ethnocentrism and thus respect for cultural differences.

Thanks to the tasks in the intercultural portfolio and activities in the ICforELP, learners were able to identify the shared meanings of the values between cultures which helped them decentralize themselves from their own cultural positioning. In this way, their level of ethnocentrism decreased and their respect and empathy increased (Ho, 2009). For the learners, decentralising themselves from their own cultures was a way of showing respect for the cultural differences of their counterparts. In this way, they believed that they could avoid misunderstandings. For instance, Kamil states:

*I shouldn't try to impose my own culture or put it into the centre during communication. I should respect the other person's culture. In this way, I can overcome misunderstandings. (INT2)*

People who have high levels of ethnocentrism may misinterpret the behaviours of their intercultural counterparts (Chen, 2010b), which may lead to misunderstandings. Being aware of this, Kamil highlighted the importance of decentralizing himself from his own culture as a sign of respect for cultural differences. One of the tenets of intercultural language teaching is to assist learners in having a “third place” which provides them with a safe zone where they can decentre themselves from their own culture (Byram, 1997; Kramersch, 1993). Learners’ critical perspective can be indicator for the contribution of ICforELP to the learners in terms of ethnocentrism.

For Figen, on the other hand, decentralizing herself from her cultural values was an indication of her sensitivity and respect to her counterpart. She thought that when she met someone, she should respect their values and she should not put her cultural values to the front as this might disturb her partner. Talat reported similar views:

*When you're talking about something or discussing something just like you do with your Turkish friends, if you are not respectful, you can hurt the feelings of that person or make him upset or angry and this affects your communication.*  
(INT2)

Chen (2010b) claims that ethnocentrism was best predicted by *interaction engagement* dimension in the ISS. However, in the remarks of Figen and Talat, a relationship between the dimensions of *respect for cultural differences* and *interaction attentiveness* is established. For them, lacking a sense of respect as result of prioritizing your own culture leads to hurting the feelings of the intercultural counterpart and thus, affects their IS and effectiveness of their intercultural communication eventually. This may be the contribution of ICforELP as “empathy” was a highlighted notion throughout the implementation. Therefore, feelings of their partners have become central to developing IS for the learners.

ICforELP seems to contribute to all the learners in terms of respect for cultural differences. However, there were still some learners who overvalued their own culture. Gözdenur thought that Turkish people were more passionate and sincere than other cultures. Ayla also stated that ICforELP increased the value of Turkish

culture for her but she started to adopt a critical perspective for her own culture as well:

*Actually, the value of my culture has increased a little bit. While searching about eating habits...they are so different. Our food culture is more...flexible. We searched about greetings and I saw that Turkish people are warmer. The other cultures are a bit cold and distant when they meet someone for the first time compared to our culture. I feel closer to my culture. However, there are some issues in my culture and I can't approve them. The place of woman in the society for example.... (INT2)*

Similarly, the contribution of ICforELP seems to be limited for Talat in terms of overvaluing his own culture. Although he thought that he respected every culture, he had some kind of anger when western cultures were concerned. As he defined himself as a religious person, he prioritized his cultural values and this was apparent in his intercultural portfolio tasks and the interviews. In INT2, he argued that he could not approve some aspects of western cultures and found them “wrong” associating them with corruption. In addition, in Week 5 where “American Dream” was discussed, he refused to do one of the tasks which required him to watch the English and Turkish versions of the TV series “Desperate Housewives”. He explained the reason for this in his journal entry:

*Firstly, when I watched a small part of the episode I got angry and felt bad because they always show corrupted family relations and relationship between two sexes. On the other hand, all of these films and series take place for a plan to destroy our and others' culture. While we were discussing in class, yes..I realised new perspectives and views. Even though this episode can give some information about their rituals and way of life, the most interesting part was American Dream. I want to learn lots of things about this topic because lots of young people admire American life style. Yes, we have to pay attention to their hard work and technology but not their lifestyle. I want to learn more, illuminate others, and develop my country. In this way, I can break America's hegemony and decrease the attraction it gets. (JE 6)*

His negative attitude was also palpable in his journal entry upon the lesson in Week 9 when the relationship between culture and social media was discussed:

*...In my opinion, social media is the most important way to attack, and damage a country, generations and of course*

*cultures. So in my view, western countries and wrong people use this gun effectively to erase and get rid of our culture because if we lose our culture, our morality and justice, we will disappear. (JE 12)*

When his negative attitude was brought up in INT2, he highlighted the importance of his own values and the effect of not sharing the same moral values with his counterparts on his communication:

*I have moral values. There may be cultural differences but morality is only one. I may not want to communicate with someone from a culture whose values I find immoral and of course this affects my communication negatively. (INT2)*

The above quotes indicate a high level of ethnocentrism for Talat. The effect of ethnocentrism as a barrier to intercultural communication (Barna, 1991; Neuliep, 2012; Neuliep and McCroskey, 1997) is obvious in his case. The length of ICforELP may have not been sufficient for him because of his ethnocentrism. On the other hand, he was aware of this problem. Although he claimed that he did not have any prejudices, his INT2 revealed the opposite:

*I don't know if we can call this prejudice but there are many things I find "wrong" in western cultures but this is my fault. I can't soften myself for the ideas which I find "wrong". I believe in my own truths and I don't want to change my views unless there is a strong proof. This is a problem for me most of the time...with my family. This affects my communication, I can break a heart. I'm trying to change myself but it's not easy....The things we did on Wednesdays reminded this to me so often because there are many different opinions in the class and outside the class...I'm trying to change myself, especial in terms of bad-temper, anger management. (INT2)*

It can be understood from his reflection that in a way, ICforELP helped him to question his feelings and soften his strong thoughts in order to have a successful communication with others, not only with intercultural counterparts but also with people close to him. This may lead him to seek a change in his personality for better communication with others. The next step for such learners could be developing a sense of respect for the way people from different cultures behave and their cultural values as well as not letting their negative attitudes to hinder their communication with people of diverse cultures.

#### **4.4.2.4 Interaction Confidence**

Interaction confidence refers to how confident learners are in intercultural settings. Learners with high intercultural confidence are sociable, confident and sure of themselves and they talk easily and know what to say during interaction (Chen and Starosta, 2000a). The quantitative analysis of ISS2 indicated an increase in the learners' interaction confidence; however, it would be very assertive to claim ICforELP is the only source for this improvement, as there can be many different variables that may have an effect on their confidence. On the other hand, the qualitative analysis of the data revealed that the participants feel more confident with their culturally distinct partners during their interaction upon the implementation of ICforELP. For the learners, the most common reason for this was the topics covered and activities carried out during ICforELP. Knowing about culture related issues such as cultural etiquette, manners, and cultural misunderstandings assisted them to become more confident. Getting rid of their fears and anxiety and changing their perceptions were the other commonly stated reasons by the learners. The findings of the data analysis also postulated that ICforELP contributed to the *interaction confidence* and IS development of the shy learners in the study.

##### **4.4.2.4.1 Topics covered and activities carried out during ICforELP**

ICforELP covered a range of intercultural topics during 11 weeks and the learners highlighted the contribution of them. For Akin, learning about cultural etiquette made him more confident during interaction whereas for Kumsal realising that cultural misunderstandings were common and learning that they could be solved throughout communication increased her confidence.

Topics included in the ICforELP allowed room for comparison across cultures. By making comparison, learners were able to increase their cultural knowledge, understanding and accepting other cultures (Ho, 2009). Therefore, they may have become more self-confident.

In addition to the intercultural topics covered, group discussions were a crucial part of ICforELP as at the end of each lesson, the learners were given a set of questions

related to the intercultural topic of that week. Although the learners were not grouped with foreign learners in the classroom all the time, they emphasized these activities as a reason for increasing their confidence during intercultural interaction. Kamil, for instance, felt more confident because he learned how to stop someone, how to argue, how to refute and how to interrupt during communication thanks to the group discussions carried out. Demir also reflected that during group discussions, he practised how to interact, interrupt and discuss an issue and this made him more comfortable during his interaction with people from different cultures.

The learners viewed group discussions as a rehearsal for their real intercultural interactions. ICforELP aimed to develop learners' language skills as well. By providing learners with tasks that would promote spoken production and a critical perspective, it seems to have an effect on the development of learners' interaction confidence. For Ali, on the other hand, group discussions helped them uncover the thoughts which they are not aware of:

*We had lots of discussions during the culture days. I feel more self-confident. With the discussion we explored our own ideas which we have never thought about before.*

Intercultural language teaching aims to make learners' invisible culturally-shaped knowledge, which is invisible, visible and this allows them to explore their own culture (Ho, 2009). In this way, they can uncover their beliefs and prejudices they are unaware of. Since group discussions required them to take a critical perspective and exchange ideas, this may have affected the *interaction confidence* of the learners.

Group discussions fosters the participants' interaction confidence also because they allow the learners to talk about things in common. This promotes the interaction and gives an aim to the learners to interact so they focus on the interaction itself rather than their negative feelings. For instance, Sevginur stated:

*I used to feel shy when I was talking to Adam or Aaron but yesterday during the group discussion, we had a very nice conversation with Aaron. We had a common point. We both like and watch Japanese animes. I love them and always watch them. We found out that we watch the same ones so we*

*had a lot to talk. I forgot about being shy and I was quite confident because we had a common thing to talk. (INT2)*

As observed in the above comment, talking about shared knowledge may have a positive impact on the learners' anxiety which results from uncertainty. By means of the common topics emerged during group discussions, learners started to feel less anxious as they were aware of the direction of their conversation, which might lead to increased *interaction confidence*.

#### **4.4.2.4.2 Getting rid of fears**

Contribution of getting rid of the fear of making mistakes to the learners' *interaction engagement and enjoyment* was mentioned in the previous sections. The data also revealed that it fostered interaction confidence of the learners'. Since they got rid of their fears, they started to get more enjoyment from the interaction, and engage more, resulting in an increase in their confidence. Kumsal reported that she could express herself better during interaction since she got rid of the pressure of making mistakes. This was applicable to Gizem's case as well. Since she did not care about making mistakes any more, she started to feel more confident and trust herself. This case was observable in the ICE tasks the learners carried out. Demir pointed it out in his self-evaluation report in which he compared his ICE1 and ICE3:

*In my first interview, I prepared notes and wrote down the questions I might ask so I read the questions a lot because I wanted to make sure that I won't make any mistakes. However, in the second one, everything was so natural, because I was comfortable. I spoke as I am. Yes, I made mistakes but I don't mind. Kevin got what I meant. That's enough for me. (JE 18)*

When Demir's ICE1 and ICE3 were analysed, it can be concluded that in his ICE3 he was not deterred by his mistakes and continued with his speech despite the mistakes. He asked extra questions that popped up during conversation and sounded quite natural unlike his ICE1. As a result, this may indicate that thanks to ICforELP, learners have started to focus more on the interaction itself, not their performance and mistakes which may increase their *interaction engagement and enjoyment* and allow them to feel more confident during intercultural communication.

In contrast, Funda noted that despite feeling more confident compared to the beginning of the course, she still had some worries about understanding her culturally distinct counterpart:

*I'm afraid of asking my partner to repeat what s/he has just said. I believe they are uncomfortable with this. In addition, I also have a fear of being stuck while speaking and making my partner wait and taking his/her time. (INT2)*

Funda's comment showed that the duration of ICforELP or the amount of ICEs may not be enough for some learners. Therefore, increasing the number of the tasks or the length of the program may yield better results in IS development in terms of *interaction confidence* dimension of IS for some learners.

#### **4.4.2.4.3 Changing perceptions**

In the light of the data, it can be argued that ICforELP developed the participants' interaction confidence by changing their perceptions of communicating with a person from a different culture. Sevginur and Teoman started to believe that this was not something as difficult as they used to believe so they became more confident and they claimed that this was thanks to ICforELP. Teoman referred to one of his previous experiences of intercultural communication:

*We had neighbours from Syria. I felt too nervous when I had to talk to them so I tried not to. This was not just about my English level. We belonged to different cultures, countries. But now, in such a case, I would never hesitate and go and talk to them and try to help them. The reason is I'm more confident now. I know I can communicate with them. (INT2)*

In Teoman's case, his avoidance of interaction with Syrian people long ago was not only because of his language level but also because they were from a different culture. He believed that it was not possible for him to communicate with them and related this to his lack of confidence. His perception changed with the implementation of ICforELP and he concluded that he became more confident during intercultural interactions.

#### 4.4.2.4.4 Interaction confidence of the shy learners

Personality traits and dispositions have an impact on intercultural interaction (Neuliep, 2012). This impact was obvious in the comments of the shy learners in this study in the analysis INT1. The participants who indicated in INT1 that they were shy (Betül, Burak, Gözdenur, Kamil, Kumsal, Sevginur, Şeyda and Talat), and as a result, did not feel confident during intercultural communication seemed to be more confident when their INT2s were analysed. This may show that ICforELP has had an impact on IS of shy learners by developing their *interaction confidence*. In INT1, Kumsal had negative comments about intercultural interaction because of her shy personality:

*I feel shy when I'm paired with someone from a different culture. I usually get stuck during communication and I stop when I have difficulty in expressing myself. (INT1)*

Her negative comments were replaced by the positive ones upon the implementation of ICforELP. She started to feel more confident and did not hesitate to interact.

*I used to give up when I had a small difficulty when I was speaking. Now I got the idea that this is OK. My partner can understand me somehow. I feel more confident. (INT2)*

Learners who stated that they had a shy personality asserted that they were more confident since ICforELP created many opportunities for them in terms of communicating with people from different cultures. In addition, the aspect of ICforELP which focused a lot on communication skills and improving speaking skills, was claimed to promote learners' confidence. For instance, Burak explained this by making a comparison with his first experience of ICE:

*I practiced how to start a conversation, how to ask for a favour, how to ask for help. That stuff...these made me more confident but when I remember my first experience, these were too hard. (INT2)*

Getting to know the person they communicated with also helped the shy learners to become more confident. They mostly mentioned this for their communication with Adam, Aaron and Abraham who were the foreign learners in the classroom. While

they stated that they felt shy when they communicated with them at the beginning of the course, in the end, they claimed that they started to feel more confident as they knew them better and they became friends with them. Betül stated that she could have a better communication with Adam at the end of ICforELP because they got to know each other and she felt more confident and better at communication with them. Şeyda stated that she was very comfortable while talking to Sally, a Somalian student and did not hesitate to speak to Sally or her friends on the bus or at the cafeteria. She argued that the more she communicated, the more confident she became. According to Gudykunst (2002) when people work through a shared goal, which is communication itself in this context, their anxiety decreases and they are to predict the behaviour of the person they communicate. This seems to be the case in this study. Since the learners spend time with their foreign mates, they got used to their behaviours and the way they communicated thanks to the tasks required by the intercultural portfolio in ICforELP.

ICforELP increased the *interaction confidence* of the shy learners by helping them overcome their self-judgements as well. When they were asked if they had prejudices during their ICEs, they initially mentioned that they had some judgements about themselves for not being able to express themselves clearly because of being shy and this creates fear on the part of the learners such as Burak:

*...I had prejudices for myself actually, like "I may be misunderstood" or "I may cause misunderstandings". "If I say something wrong, I will be embarrassed....I will feel ashamed"... these kind of things. I used to have such fears. Now I think I can talk about these to the person I communicate and I can solve the problem by saying "I said such a thing but please don't misunderstand me". So I don't have such fears now. (INT2)*

Indeed, this was the case not only for the shy learners but also the others. Most of the learners did not believe in themselves and thought that their language level was not enough for communication with people from different cultures, which may not be a precise interpretation. Language is an important component of intercultural communication and may impede it (Barna, 1991; Bada, 2000; Fantini, 2009) and learners may have developed their language level during ICforELP, which may have contributed to their interaction confidence. However, learners also understood

that they had pre-judgements about their performances during intercultural communication and they were able to overcome them thanks to activities carried out during ICforELP.

On the other hand, despite the contribution of ICforELP to shy learners, there were also some learners who could not stop their shy personality from interfering with their intercultural communication as Kamil pointed out in his interview:

*But still in online games I try not to communicate at all. This is not because of English or my lack of intercultural skills. That's my preference. In general, I'm not talkative, I'm kind of reserved. (INT2)*

Kamil, who previously indicated that he did not want to communicate during online games because of his fear of making mistakes, was still unwilling to communicate and he related this to his personality not to the intercultural skills he lacked.

The impact of ICforELP on shy learners' interaction confidence was significant because personality traits is an issue that may affect language learning. Shyness is defined as a social anxiety which may influence the learners' both willingness to communicate and language learning motivation (Mohammadian, 2013), which may relate to *interaction engagement and enjoyment*. For the shy learners in the study, on the other hand, it was a personality trait that affected their *interaction confidence*. Therefore, except for Kamil, ICforELP seemed to help the learners manage their shy personality during intercultural communication which may have resulted in an increase in their *interaction engagement and enjoyment, interaction confidence* and thus in their IS eventually. As learners indicated, this was achieved through topics related to intercultural issues, group discussion carried out regularly, and ICE tasks in the intercultural portfolio.

#### **4.4.2.5 IS Development of Learners in terms of Intercultural Activity**

As one may consider, ICforELP may not be the only exposure the learners had in terms of intercultural encounters. For instance, learners who indicated that they had foreign friends and a social life with foreigners were expected to be more comfortable, relaxed and more open to intercultural exchanges compared to the ones who did not have. Therefore, scrutinizing learners' IS development within this

perspective would better explain the contribution of ICforELP to their IS development. The following table presents the learners' intercultural activity throughout the implementation of ICforELP.

**Table 21**

*Intercultural Activity of the learners during ICforELP*

<i>Group</i>	<i>Intercultural Activity</i>	<i>Learners</i>	<i>ISS Mean</i>	<i>ISS2 Mean</i>
Group 1	Very Active through friends and relatives + ICforELP	Gözdenur	3,83	4,13
		Gizem	3,63	3,88
		Demir	4,04	4,58
		Kumsal	3,54	4,13
		Akın	4	4,42
Group 2	Active through social media and online games + ICforELP	Şeyma	3,83	3,96
		Derya	3,04	3,75
		Kamil	3,83	4,13
		Sevginur	3,88	4,17
		Figen	4,04	4
		Funda	3,92	4,04
Group 3	Active through ICforELP	Talat	3,75	4,04
		Esra	4,04	4,21
		Şeyda	3,29	4,38
		Ferit	3,58	4,29
		Burak	4,04	4,21
		Ayla	3,75	4,04
		Tevfik	3,38	3,88
		Ali	4,04	4,46
		Teoman	3,79	4,29
Betül	3,96	4,08		

Table 21 illustrates three groups of learners in terms of intercultural activity and mean scores of ISS1 and ISS2. The first group of learners had foreign friends who they met regularly and some foreign relatives with whom they had close relationships and their communication with them continued during ICforELP. There was an increase in the mean scores of this group of learners as expected.

The second group of learners, on the other hand, were interculturally active through social media and online games. However, their intercultural activities were limited as they mostly consisted of online encounters, not face to face. In this group, there was an increase in the learners' IS mean scores as well except for Figen. Her mean score seemed to decrease slightly according to the results of ISS1 and ISS2.

Therefore, her qualitative data was scrutinized in order to shed light on this decrease.

Although Figen's ISS2 result showed a decrease in her IS, qualitative data challenged this conclusion. The decrease in her case can be explained by her increased awareness and sensitivity with respect to cultural issues. The reason is that, in her INT2, she admitted that she would never think some of the topics discussed during ICforELP were related to culture:

*I learned that many things are related to culture. My point of view has improved in this sense. I believe that these things will help me a lot in the future.*

In addition, she stated that she felt more comfortable during her interactions with people from different cultures. In addition, her previously mentioned comments indicate a development in terms of respect for cultural differences and identity, listening to her partner, overcoming prejudices, increased motivation for intercultural encounters and sympathy. Thus, her IS development can be observed examining these aspects of IS.

In contrast with Figen's case, Şeyma seemed to develop her IS however, this development was not supported by the qualitative data. In her INT1, Şeyma stated that she was not very open-minded when communicating with people from different cultures and she had prejudices and viewed herself as a nationalist. In addition, during ICforELP, she was not very eager to talk about cultural issues and indicated that she learned English for her academic studies, not for communicating with people of different cultures. In addition, in Week 7, when identity was discussed as a component of ICforELP, she wrote in her response paper:

*Multicultural people cannot serve to their country because they do not have one country. We know that countries have diverse benefits and their benefits may contradict so people have the right not to trust these people about the decisions they take for that country. They may have identity confusion.*

This quote indicated her sharp view of people from diverse cultures. In addition, when she was asked to elaborate more on this quote in INT2, she confirmed her thoughts reflecting similar ideas. Likewise, in Week 11, in which the learners need

to write an online-post for the blog “Woman on the go”, she stated that she disagreed with the idea of trying to adapt to the cultural etiquette of a country you visited highlighting the significance of protecting one’s own etiquette. As seen in the previous sections, her name was not mentioned very often as she did not complete her ICE3 in the intercultural portfolio, which precludes the possibility of discussing her IS development. However, her comments above imply a limited contribution of ICforELP for Şeyma despite the increase in her ISS mean score.

The third group of learners were active only thanks to ICforELP. They had no intercultural encounters other than the tasks included in the ICforELP. When their mean scores of ISS1 and ISS2 were analysed, there was an increase in all the learners’ IS. Although exposure to intercultural activity may seem as a limitation to the findings of the study, Table 21 shows that not only the learners who are interculturally active through the means of exposure other than ICforELP, but also the learners who are interculturally active only thanks to ICforELP increased their IS levels. This verifies the contribution of ICforELP to the learners’ IS development.

#### **4.4.3 Summary of the Findings for IS and ICforELP**

The analysis of ISS1, which was carried out prior to the implementation of ICforELP, indicated that learners’ IS level was above average. The highest means score for the dimensions of IS was in *respect for cultural differences* (4,11). This was followed by *interaction enjoyment* (3,92), *interaction engagement* (3,71), *interaction attentiveness* (3,63), and *interaction confidence* (3,32) respectively. On the other hand, qualitative data revealed that although the learners did respect cultural difference, they still prioritized their own culture which might lead to ethnocentrism which is a barrier to intercultural communication (Barna, 1991). In addition, the INT1 data provided rare instances of *interaction attentiveness*, which may be a result of limited face to face exposure to ICEs. Although the learners’ *interaction engagement and enjoyment* was again over average in ISS1, learners mostly reported negative feelings for intercultural interactions. Their willingness was low which may have resulted from their anxiety and nervousness, fear of making mistakes and not being able to understand their culturally distinct

counterpart and language proficiency level. However, there were some learners who had positive feelings for ICEs as well. Finally, the data from INT1 and self-evaluation reports upon ICE1 revealed that learners' interaction confidence, which had the lowest mean score, was not very high. It was found that reasons for their lack of confidence were having a shy personality, anxiety, and nervousness.

After the implementation of ICforELP, ISS2 was given the learners. The comparison of ISS1 and ISS2 through the *Wilcoxon Signed Rank Test* showed that there was a significant increase in the learners' IS levels ( $p = ,000$ ). The highest increase was observed in *interaction engagement* dimension ( $p = ,000$ ), which was followed by *Interaction attentiveness* ( $p = ,009$ ) and *respect for cultural differences* ( $p = ,001$ ) and *interaction confidence* ( $p = ,002$ ), respectively. There was also an increase in the dimension of *interaction enjoyment*; however, this result was not statistically significant. In addition to ISS1 and ISS2, instances of the dimensions in INT1 and INT2 were also compared and reported that there were more instances of the IS in each dimension in INT2, which indicated that ICforELP contributed to the learners' IS.

The results yielded that learners' *interaction engagement and enjoyment* increased as they became more open-minded and willing to communicate thanks to getting rid of their fears related to interacting with people of different cultures and their language proficiency. They also got rid of their prejudices with increased awareness about them.

Data from the learners' portfolio tasks, journal entries and in-class discussions throughout the program in addition to INT2 suggested that ICforELP contributed the learners' *interaction attentiveness* through self-monitoring and being perceptive. They also became more attentive and responsive and tried to obtain more information when they needed to interact with culturally distinct people as well as becoming more sensitive to them.

ICforELP also contributed the learners' *respect for cultural differences*. They started to realise the similarities and differences among cultures with a critical view, develop respect for identities and behaviours of culturally distinct people and recognize the significance of respect for better communication. In addition, they

gained a critical perspective which may have resulted in a decrease in the learners' level of ethnocentrism.

The qualitative data also revealed that learners developed their *interaction confidence*. For the learners, topics covered and activities carried out during ICforELP such as group discussions may have had an effect on this development. Moreover, getting rid of their fears and negative feelings and changing their perceptions of communicating with a person from a different culture also had a contribution to their level of *interaction confidence*. Some learners also indicated that having a shy personality affected their *interaction confidence* negatively. Since personality traits has an impact on intercultural interaction, development of shy learners' IS in terms of *interaction confidence* was scrutinized. The results indicated that they were more confident after ICforELP as they had many opportunities for intercultural interaction, got to know the person they interacted during the program and overcame their self-judgements.

Finally, in order to investigate the effect of exposure to intercultural activity other than ICforELP on the learners' IS, they were grouped according to their intercultural activities and three groups emerged. The first group was interculturally active through friends and relatives in addition to ICforELP and their IS level increased as expected. The intercultural activity of the second group was through social media and online games and an increase in their IS level was observed looking at their ISS1 and ISS2 results except for one learner. The decrease in that learner's IS was not supported by the qualitative data and was explained with her increased awareness with regard to intercultural issues. The intercultural activity of the last group was limited to ICforELP. The comparisons of their ISS results revealed IS development for all the learners. As a result, it was concluded that not only the learners who were interculturally active through exposure in their social and virtual life, but also the learners who were active only thanks to ICforELP developed their IS levels.

#### **4.4.4 Other Findings in the Interviews**

In this section, firstly, findings from INT1 and INT2 will be compared in order to find the contribution of ICforELP in terms of the change in the learners' view of

culture, defining ICC and IS, prejudices, language proficiency in intercultural communication, problems encountered during intercultural communication, how to improve their performance in intercultural communication, and inclusion of an intercultural component in language programs. Secondly, the learners' comments on the materials and activities included in the ICforELP and the contribution of ICforELP to their communication with interculturally distinct people and their language learning will be scrutinized.

#### **4.4.4.1 Change in the Learners' Views**

##### **4.4.4.1.1 Defining culture, ICC and IS**

In INT1, learners defined culture as values connecting people with traditions passed from past to present, which should be protected. They added that it is general and accumulating knowledge. It was also characterized as a set of rules that organize our daily lives. From the definitions of the learners, it can be concluded that they viewed culture as a fixed set of rules that were shared within a community. After ICforELP, they described it as changing and evolving values some of which were observable and some of which were hidden. They referred to cultural etiquette, body language, cultural symbols such as colours and flowers, issues of identity, prejudices, stereotyping, discrimination, gender roles, idioms and proverbs, which were the topics covered all through ICforELP.

The learners also commented on the effect of culture on their communication with people from different cultures. Initially, although a few participants thought culture fosters communication through raising curiosity and enriching communication by adding variety and fostering cultural exchange, most of them believed having different cultures had a negative effect on communication, which might impede communication. The most common reason stated for this was language problems. Different accents and pronunciation, idioms and proverbs, interference of their L1 caused problems during intercultural communication. Another very common reason as stated by the learners was having different values as a result of being raised in different cultures and having different world views. Finally, having prejudices and prejudgements about an unfamiliar culture was considered as a barrier. However, after the implementation of ICforELP, the learners viewed

culture as a notion enriching communication. They highlighted some intercultural issues such as misunderstandings, body language, stereotypes, prejudices, identity, and using proverbs saying that these might cause some problems. However, they also added that being aware of these issues could help them overcome the problems that they might encounter during intercultural communication.

These findings above indicate that the learners moved from a modernist view to a post-modernist one (Kramsch, 2009a) and started to view culture as heterogeneous and dynamic (Baker, 2009b). Tekin (2015) reports that intercultural practices had an effect on his participants' perceptions of culture viewing it more complex, liquid and dynamic. Baker (2012) argues that today, ICEs does not take place between people of two specific cultures but among people of diverse cultural backgrounds. This means that having an intercultural perspective will lead to more effective intercultural communication, which requires to have a dynamic view of culture. Therefore, ICforELP had such an effect as the learners gained a broader perspective of culture, going beyond the modernist view.

When defining IS, the learners highlighted tolerance, respect and being sensitive to the culture of the person they were talking to prior to the implementation of ICforELP. However, after the implementation, they added issues such as openness, respecting identities, beliefs and values, overcoming prejudices, stereotypes and discrimination and not prioritizing their own culture.

In INT1, learners were also asked to define ICC which is the next step after developing IS. They defined it as being proficient in the language, understanding clearly what the other party said and knowing about cultures. Three learners referred to issues such as empathy, tolerance, avoiding prejudices, openness to different ideas and communication and respect. On the other hand, after the implementation of ICforELP, in addition to being competent in the language, they mostly raised the issues such as respect, tolerance, openness, prejudices, identity, cultural etiquette, body language, stereotyping which were some of the topics covered throughout implementation. Gözdenur defined it as:

*Language competence is obviously there. And empathy. You need to understand what the person you are communicating*

*with is experiencing. You need to put yourself in his or her shoes. You need to think like him or her. There shouldn't be any prejudice. It is bad for all human beings. If you approach the person with doubt, you can't get anything from that communication. You need to break prejudices and taboos. You should try to understand something from their body language and facial expressions. (INT2)*

Byram (1997) defines ICC as a combination of attitudes, knowledge, skills of integrating and relating and skills of discovery, and interaction and finally critical cultural awareness. The learners' definitions of ICC prior to the implementation of ICforELP focused mostly on knowledge and skills partially whereas attitudes and critical cultural awareness was neglected. However, after the implementation some traces of neglected components were observed related to prejudices, stereotyping and identity. Although, ICforELP did not explicitly aim to develop ICC, it seems that by developing the learners' IS, it helped the learners get a grasp of it though not fully.

One of the most striking difference between INT1 and INT2 was that the learners mostly focused on their language abilities related to different accents and pronunciation, idioms and proverbs, and interference of their L1 in INT1 but they moved their focus to the quality of their communication in INT2. This was thanks to ICforELP by exposing the learners to a variety of accents during listening activities, promoting ICEs that require them to communicate with people who have different accents, allocating one topic of ICforELP to idioms and proverbs and focusing on them through the implementation to raise their awareness of them. In this way, the learners started to appreciate diversity, which resulted in developing ability to think critically before accepting the information related to a specific culture (Su, 2011).

#### **4.4.4.1.2 Prejudices**

Prejudice is one of the most cited issues by the learners in terms of their IS development. The previous findings in this study revealed that getting rid of prejudices contributed to the learners IS development yielding an increase in the dimensions of *interaction engagement and enjoyment* and *respect for cultural differences*. ICforELP seemed to assist the learners to get rid of their prejudices

which increased their willingness to communicate. Moreover, this also boosted respect for identity.

Although the learners initially asserted that they did not have any prejudices, analysis of INT1 showed the opposite. For instance, although Gözdenur thought that she did not have prejudices, in another part of the interview, she stated that French people were cold. Another participant, Şeyda, also thought that she did not have prejudices towards different cultures but when she was talking about her experience in Medina, Saudi Arabia, where she visited for “Umra”, a religious trip for Muslims, she had negative remarks for Iranian people. It was also obvious that some of the learners had prejudices for native accents such as American and British, whereas some others for foreign accents such as African, Arabic, and Indian.

Since ICforELP aimed to assist the participants to get rid of their prejudices, they were exposed to a variety of information from different cultures and different accents of English. If not overcoming the prejudice, it aimed to raise awareness in terms of prejudices that they may have had unconsciously. INT2 data revealed that they became more aware in terms of prejudices and were willing to get rid of them. For instance, Gizem stated that she had internalized this issue sharing an anecdote:

*I really think about this a lot. For example, yesterday I was talking to a friend from high school. She said that she was so mad at a friend at her dorm because the others told bad things about her ethnic identity. She said that she had an argument with them because of this. At that moment, unconsciously, I said “this is all prejudice and stereotyping”. She looked at me very strangely. I really like this. (INT2)*

Also, exposure to intercultural issues and researching different cultures helped the learners overcome their prejudices. Derya expressed that ICforELP had a positive effect on her prejudices giving an example:

*For instance, there is “Dog Festival” in China. I used to feel angry to any Chinese person because this festival hurts dogs. But I learned that this is an old tradition and today many people object to it and demand that it should be banned. Now I learned that new generations also do not want this. Like this one, while I was searching, I learned new things and realised I have prejudices I was not aware of before. (INT2)*

This awareness and change in the learners' view may show that ICforELP aided becoming aware of prejudices and getting rid of them. Prejudices are considered as a barrier to intercultural communication (Barna, 1991) and getting rid of them is crucial for the learners to develop their IS and create their own comfort zone, a third place (Kramsch, 1993) in which they can decentre themselves from their own culture and become intercultural speakers (Byram, 2006). In this vein, ICforELP seems to give the learners such an opportunity.

#### **4.4.4.1.3 Competency in intercultural communication and problems encountered**

Before the implementation of the ICforELP, learners mostly reported that they felt incompetent in intercultural communication and the most obvious reason stated was their incompetency in English. Learners argued that their lack of knowledge in vocabulary, grammar, pronunciation and intonation led to this incompetence. Likewise, lack of language proficiency was also considered as the most possible problem they might encounter during intercultural communication as indicated by the learners. Not being able to express themselves because of their lack of language proficiency was highlighted as the main problem. Although the learners' level was upper intermediate level learners, they felt incompetent most probably because of their lack of experience in ICEs and some psychological factors such as anxiety. Some others were aware of this fact so they commented that anxiety, lack of self-confidence; fear and trust were the sources of their incompetency.

Upon the implementation of ICforELP, more than half of the learners pointed out that they felt more competent thanks to improving their self-confidence, learning about cultural issues, having some cultural knowledge, and overcoming prejudices, which might show that language proficiency took a secondary place to be successful at intercultural communication. On the other hand, there were also some learners who thought that they became more competent because their language proficiency developed thanks to the improvement in their listening and speaking skills, and becoming more fluent. As for the problems encountered during intercultural communication, which was mostly the language competency initially, asking for a favour from someone who belonged to a different culture for their ICE1 was

reported as the biggest problem. However, as they got to know their culturally distinct counterparts, they overcame this problem thanks to friendship they developed with them.

The findings above presume that although language proficiency was at the heart of intercultural communication prior to ICforELP for the learners, its influence on their communication decreased and they started not to view it as the most important determiner of successful intercultural communication as long as they can express themselves. Although the learners were in an ongoing process of language learning, feeling more proficient may have had an effect on feeling more competent and confident. On the other hand, ICforELP which contributed to the learners' self-confidence exposing the learners to ICEs and a variety of activities that fostered intercultural communication is also one of the causes of this change according to the learners' views.

#### **4.4.4.1.4 How to improve in intercultural communication**

During INT1, the learners mostly thought that they could improve their intercultural communication performance by learning about different cultures through research and improving their language skills such as listening, speaking, vocabulary and grammar. Some of them also mentioned some specific issues like learning about food culture, and education system of a culture. Thus, their comments mostly focused on knowledge and language proficiency for a successful intercultural communication. Only Sevginur and Şeyda pointed respect and tolerance as preliminary notions to develop their performance. However, after the implementation, most of the learners emphasized the significance of being more tolerant, getting rid of prejudices, having prior knowledge about the culture of the person they were going to communicate, and being respectful. They also referred to some intercultural topics that were covered in ICforELP such as etiquette in different cultures, identity, stereotypes, prejudices and discrimination, which may indicate the contribution of the implementation of ICforELP. For instance, Ayla stated that after she improved her performance in intercultural communication, she wanted to help others achieve the same in a very interesting way:

*I also talked about this in the lesson, in our group discussion. There is something called 'Human Library'. It is only in a few Scandinavian countries. I want to open one of them in Turkey. As the aim is to bring different people from different cultures and to help them communicate with each other, I want to do this. I mean starting something like this, bringing them together and breaking their prejudices.... (INT2)*

This shows the direct effect of learners' increased IS level. By developing their IS, learners realised that knowing about superficial cultural traits which might result in stereotyping (Adler, 1987, p. 31, cited in Chen and Starosta, 1998-9) was not sufficient to be successful in intercultural communication. In addition, they recognized that the significance of being interculturally sensitive and knowing about hidden aspects of culture such as prejudices, stereotypes, identity and discrimination which were highlighted during ICforELP might let them become interculturally competent speakers.

#### **4.4.4.1.5 Inclusion of an intercultural component in language programs**

Before the learners were introduced with ICforELP, they had limited knowledge about what it was precisely and its content; thus, they mostly thought that it was not necessary to include such a component in language programs since their priority was learning the language itself. They also believed that it was not something that could be taught because cultural issues were complicated and they could develop their intercultural communication out of the classroom if they wished. The learners might be right in that they cannot learn culture through osmosis (Crozet and Liddicoat, 1999). On the other hand, teachers' role is crucial as they help learners for transformation become analysts and interpreters of cultures including their own (Corbet, 2003). Therefore, this could be achieved more successfully in their learning environment when it is combined with their language learning.

After the implementation of ICforELP, the learners indicated the importance of integrating an intercultural component to the language learning programs saying that such a component would prepare them for real life interactions. They believed that since there were many international students and foreign professors in the university they were studying in, they needed to be prepared. In addition, they reported that this knowledge would help them in their academic studies before and

after their graduation. They also thought that a program like this would help them be more open-minded, responsible and sensitive to problems in and out of their country and have fewer prejudices not only for people of other cultures but everyone around them. In this way, they believed, they would become better human beings.

The change in the learners' view in terms of including an intercultural component in language teaching programs is in accordance with the previous studies. By integrating such a component, learners realise that learning a language goes hand in hand with learning the culture and develops learners as human broadening their horizon (Gülden, 2003). Su (2011) reports that including a cultural project affected the learners' attitude towards culture learning and concludes that it results in positive experience of intercultural understanding. Therefore, the changing attitude to learning about intercultural issues, which was revealed by the findings above may indicate the positive effect of ICforELP.

As confirmed by the above findings, ICforELP triggered a change in terms of defining culture and its effect on communication, defining ICC and IS, prejudices, competency in intercultural communication, problems encountered during intercultural communication, how to improve their performance in intercultural communication and integrating an intercultural component to language programs. Table 22 summarizes the changes in the learners' views with regard to these issues.

**Table 22**

*Change in the learners' views after ICforELP*

<i>Themes</i>	<i>INT1</i>	<i>INT2</i>
Defining Culture	<ul style="list-style-type: none"> <li>• Values and traditions that should be protected, general knowledge, set of rules</li> <li>• Impedes communication</li> <li>• Causes problems during intercultural communication</li> </ul>	<ul style="list-style-type: none"> <li>• Values changing and evolving, hidden and observable, a broader perspective</li> <li>• Enriches intercultural communication.</li> <li>• Problems can be overcome through awareness</li> </ul>

**Table 22 (continued)**

Defining ICC	<ul style="list-style-type: none"> <li>• Language competency, knowing about cultures</li> </ul>	<ul style="list-style-type: none"> <li>• Respect, tolerance, openness, prejudices, identity, cultural etiquette, body language, stereotyping in addition to language competency</li> </ul>
Defining IS	<ul style="list-style-type: none"> <li>• Tolerance, respect and being sensitive</li> </ul>	<ul style="list-style-type: none"> <li>• Openness, respecting identities, beliefs and values, overcoming prejudices, stereotypes and discrimination and not prioritizing their own culture</li> </ul>
Prejudices	<ul style="list-style-type: none"> <li>• No prejudice</li> </ul>	<ul style="list-style-type: none"> <li>• Realising the prejudices they have and overcoming them</li> </ul>
Competency in Intercultural Communication	<ul style="list-style-type: none"> <li>• Incompetent because of the lack of language skills, anxiety, lack of self-confidence, fear and trust issues</li> </ul>	<ul style="list-style-type: none"> <li>• More competent through becoming more self-confident, , learning about cultural issues, having some cultural knowledge, and overcoming prejudices, developing language skills</li> </ul>
Problems encountered	<ul style="list-style-type: none"> <li>• Language competency</li> </ul>	<ul style="list-style-type: none"> <li>• Getting in touch with someone they do not know for the first time</li> </ul>
Improving their performance in intercultural communication	<ul style="list-style-type: none"> <li>• Through researching other cultures, improving language skills and developing respect and tolerance (2 learners only)</li> </ul>	<ul style="list-style-type: none"> <li>• Through becoming more tolerant, getting rid of prejudices, having prior knowledge, being respectful and becoming aware of etiquette in different cultures, identity, stereotypes, prejudices and discrimination</li> </ul>
Inclusion of an intercultural component	<ul style="list-style-type: none"> <li>• Not necessary, not their aim, cannot be taught</li> </ul>	<ul style="list-style-type: none"> <li>• Necessary for their academic and social lives.</li> </ul>

#### 4.4.4.2 Learners' Comments on ICforELP

##### 4.4.4.2.1 Materials and activities

Learners stated that they liked the materials overall. Although both the listening texts and reading texts were authentic materials, they did not report any problems in terms of difficulty level. For the listening texts, they enjoyed hearing different accents but sometimes they had to listen twice or three times as the speakers were too fluent. They believed that use of TED talks, movies, and short videos increased their motivation for language production, and curiosity for learning new cultures and communication with people from different cultures.

As for the activities, the learners stated that they found reflective writing challenging at first as they were not experienced in expressing their feelings, but as they got used to it, they became more confident in reflecting on the issues covered throughout ICforELP. Reflection is one of the components of Liddicoat et. al (2003)'s five principles of intercultural teaching; thus it is a crucial element for ICforELP. Learners construct meaning, make connections, interact and then reflect on their learning. In intercultural teaching, learners need to reflect on their own belief systems critically, conceptualize the relationship between language and culture, find a way to make a connection between linguistic and sociocultural learning, develop their own perspectives and act without judgement and finally, compare, analyse and synthesize features of language and culture objectively (Liddicoat et. al, 2003). Since the learners were not accustomed to reflecting on their learning, it is not surprising that they found it challenging. However, with continuous reflection, feedback and follow-up questions, learners were able to reflect on their intercultural learning during ICforELP.

In addition, they considered ICE1 as a demanding activity as it was hard for them to find someone to communicate and to talk to someone they did not know. Scenario and role-play assignment was thought to be most challenging tasks as it required group work out of the classroom; therefore, technical problems were unavoidable because they needed to video record their performance. Besides, they had to carry out a detailed research in order to write their scenario. Despite its difficulty, learners considered this task as one of the most beneficial activities out of class. Gözdenur talked about her experience:

*Scenario and Role play task was the most beneficial one. Actually, we didn't write a full script. We just researched and put them on the things we learned in the classroom and we improvised. I felt so happy as I could see what I can do on my own. To be able to speak about those issues without looking at a paper was awesome. (INT2)*

Role-play is an activity frequently used in communicative classrooms (Corbett, 2003). In intercultural learning, on the other hand, cross-cultural role-plays may increase the learners' awareness of the misunderstandings they may encounter during communication between culturally distinct people (Tomalin & Stempleski,

1993). In addition, role-play and simulation activities are a way of assessing IC accompanied by self-evaluation, reflection and feedback (Fantini, 2009) in intercultural learning. As in Gözdenur's case, learners can see what they learned during ICforELP in action and evaluate their performance watching the recording of their role-play task. As they carried out this task in groups, the learners had the chance to discuss, exchange opinions and reflect to refine their observations (Corbett, 2003).

Ali is also one of those who thought that scenario and role-play homework was quite beneficial and fun at the same time. He explained the process of preparing this assignment:

*As out of class activity, Scenario and Role-play task was quite beneficial. We thought about misunderstandings with Akin and Kamil and wrote a scenario. We had three people from different cultures: Turkish, Chinese, and Arabic and we focused on eating habits. We thought what kind of misunderstandings may occur if they eat together. We also thought about the solutions, how we should react with respect and tolerance. And then we acted and video-recorded. We tried to act as much as we could and also we tried to imitate the accents of those people. It could be even better but the environment was not very convenient. I really liked it because we found both the problems and the solutions ourselves. (INT2)*

Such problem solving activities help the learners mediate between cultures and solve the cultural conflicts increasing their awareness and sensitivity to differences among cultures (Ho, 2009). In this way, they can decentre themselves from their own culture, have a non-judgemental stance and an intercultural perspective. Although they are just simulations, these activities prepare the learners for real life intercultural encounters.

In addition, the learners found the ICE tasks valuable. In order to do this assignment, they needed to find a person from a different culture and communicate with them three times during the ICforELP. Upon carrying out their ICEs, they wrote a self-evaluation report to reflect on their intercultural communication experience. Since most of the learners had very limited ICEs previously, ICforELP aimed to give the learners opportunities to interact with people from different

cultures and improve their IS. This task allowed the learners to practice what they had learned, and to see some intercultural issues in action. Teoman stated:

*ICE tasks were very beneficial and helpful because communicating with someone from a different culture, not in the classroom, somewhere else, talking to him, asking for a favour, and asking a variety of questions about different topics were valuable. At the same time, it was difficult in terms of arranging time and place, finding someone but it was a great experience. We could have more tasks like these. (INT2)*

Liu (2016) defines such activities that enhance intercultural friendship and increase learners' intercultural awareness as well as the benefits of intercultural competence as experiential learning. He argues that intercultural contact out of the classroom fosters intercultural communication. Similarly, for Byram et al. (2002) practice and reflection on experience improve intercultural skills. Since experiential learning is one of the principles of intercultural language teaching pedagogy (Crozet and Liddicoat, 1999), ICforELP aimed to help the learners benefit from their ICE experiences to increase their skills to communicate with people of other cultures. The above comments of the learners acknowledge that this aim was fulfilled despite the challenges.

For most of the learners, the most effective in-class activity in ICforELP was group discussions. The reason was that they improved their speaking skills because they could not switch to Turkish during their interactions with their group members as they audio-record their conversations. Also, they thought that they had a chance to learn the opinions of other learners in the classroom and they found this intriguing. They stated that they had never had the chance to discuss the topics covered in ICforELP in their daily lives; thus, thanks to these activities, they had the opportunity to improve their world views and became more open-minded. Finally, they believed group discussion activities enhanced their interaction with the foreign learners in the classroom who were Adam, Aaron, and Abraham. Kumsal explained the benefits of group discussions as in the following excerpt:

*..Group discussions...We can express our feelings to our friends. We learn to express ourselves in English and at the same time we learn different opinions and point of views. Especially, when I'm in the same group with one of our*

*foreign friends, I see their totally different opinions and this contributes a lot. (INT2)*

Group discussions in ICforELP were based on the topics covered each week and the learners were given a set of questions to discuss critically. In this way, they needed to discuss and criticize each topic with an objective perspective, exchanging information and expressing their own opinions. They compared and analysed different sources (Byram et al., 2002) either provided by the instructor or researched, aiming to gain an intercultural perspective. Therefore, they become more open-minded individuals which may have enhanced their IS levels.

#### **4.4.4.2.2 Contribution of ICforELP on language learning**

The learners participating in the study indicated that this intercultural component contributed a lot to their language learning process. Since the component focused a lot on spoken production through group discussions, presentations, interviews, and role-plays, they thought that they felt more confident and less stressful during communication and also more eager to communicate with people of different cultures. They also reported that they developed their argumentation skills like agreeing, disagreeing, interrupting, asking for clarification and repetition. In addition, for them, exposure to a variety of listening texts and videos improved their listening skills and provided them with different accents of English other than British and American.

Relevant literature indicates that there is a positive correlation between intercultural training and language proficiency. However, the relationship between them is inconclusive. While some scholars argue that language proficiency has a positive effect on developing intercultural competence and IS (Fantini, Wang & Huang, 2013), others argue that developing IS enhances language proficiency (Bada, 2000; Genc & Bada, 2005; Arévalo-Guerro, 2009; Rahimi & Soltani, 2011; Salem, 2013, Ekmekçi, 2017). Genc and Bada (2005) specifically highlight the positive influence of a culture class on the learners' speaking skills. The learners in this study mostly focused on their improvement in speaking and listening skills and enjoyed it. Therefore, it can be concluded that ICforELP has a contribution to the learners'

language learning process specifically listening and speaking skills through exposure to a variety of materials and activities.

#### **4.4.4.2.3 The Contribution of ICforELP to intercultural communication**

According to the data from INT2, ICforELP contributed to the learners' intercultural communication in two ways. Firstly, they stated that they became more confident during communication and thanks to this increase in their self-confidence, they were more eager to take part in ICEs and willing to communicate with people from different cultures. In addition, they became aware of the importance of the issues such as respect, tolerance, overcoming prejudices and sensitivity to their culturally distinct counterpart's cultural beliefs and values even if they were different from their own belief system and developed a positive attitude. This finding is relevant to the results of the previous studies (Bada, 2000; Sercu, 2002; Atay, 2005; Sariçoban, and Çalışkan; 2011).

As a result, as well as contributing to the learners' language learning process, it was found that ICforELP contributed to learners' attitudes to language learning and this finding is also supported by Tsou (2005). The learners started to feel more motivated and willing to learn English as their anxiety level decreased and they became more positive towards expressing themselves. They also stated that they could take more risks when speaking as they started to feel more confident. It is reported that there is a negative correlation between ICA, anxiety of interacting with people of different groups or cultures (Neuliep & McCroskey, 1997) and IS (Chen 2010b). By decreasing the ICA of the learners during intercultural communication, learners' willingness to communicate increased during ICforELP. In addition, an intercultural perspective in language teaching increases motivation and engagement (Salem, 2013). The reason is that when the learners get involved in intercultural contact their motivation increases and they develop positive language learning attitudes (Dörnyei and Csizér, 2005). Thus, by providing the learners with the opportunities for interacting with people from different cultures, ICforELP lowers the learners' anxiety, increases their self-confidence and enhances their motivation for language learning.

## **CHAPTER 5**

### **CONCLUSION**

#### **5.0 Overview of the Chapter**

This chapter will present a brief summary of the design and findings of the study. Following this, pedagogical implications and recommendations for further studies will be elucidated. This section ends with the limitations of the study.

#### **5.1 Summary**

The current study investigated the place of IS in the ELP of a state university and the contribution of adding an intercultural component to the ELP syllabus to the learners' IS development. The research design followed a qualitative approach with the inclusion of a quantitative component, which adopted a variety of data collection tools.

In the study, two research questions were investigated. The first research question aimed at finding out the place of IS in the ELP. To this end, semi-structured interviews with two administrators were carried out. In addition, classroom observations and interviews with five instructors in the ELP were employed and their beliefs and actual classroom practices were explored as well as their views with regard to learners' IS development and an intercultural dimension in language teaching. In order to answer this research question, a content analysis procedure was followed for the interview data. Notes from the classroom observations were used to identify if there was a mismatch between the instructors' beliefs and practices in the classroom.

The first research question in the current study revealed that IS was valued in the ELP; however, it was not targeted specifically and systematically. Expectations from the instructors in terms of learners' IS development were not clearly stated

even though some efforts to develop learners' IS were identified. However, these efforts were not noticeable by the instructors. Intercultural integration was taken for granted through course books written by global publishers and the curriculum developed within the scope of CEFR; yet, it was found that instructors had a "language first, culture second" attitude which may jeopardize the development of learners' IS.

In addition, there were a variety of perspectives in terms of approaching culture. Some instructors had a modernist view, highlighting the big C or small c of the target language culture whereas the others had an interculturalist view. It was also observed that having an intercultural dimension was mostly viewed as knowledge transmission and other aspects such as comparison, reflection and interaction were ignored during the instructors' observed lessons, which signals a mismatch between their beliefs and practices. The reason for this could be lack of experience and training in teaching language through an intercultural dimension.

Intercultural experiences of the instructors had both positive and negative effects on their classroom practices. Those who were affected positively included them in their teaching practices; however, this was not done systematically. This could be due to the loaded syllabus and lack of time. It was proposed in this study that such problems might be overcome by adding an intercultural component in the syllabus.

Having cultural diversity in the classroom due to the presence of foreign learners was viewed as a positive aspect of ELP in terms of the learners' IS development as it led to increased use of English and curiosity despite the possibilities of misunderstandings. However, it was also found that foreign learners' home culture was ignored and they were mostly exposed to target language culture and the culture of the host country; namely, English and Turkish. This may result in alienation on the part of the foreign learners.

Another finding in the study was that the instructors did not have a full grasp of IS, as they highlighted the dimensions of *respect for cultural differences*, *interaction engagement*, *interaction attentiveness* but neglected *interaction enjoyment and interaction confidence*. Not highlighting *interaction enjoyment* could be due to not allocating enough time for ICEs and not observing them during these encounters.

For *interaction confidence*, it was argued that they might view it as a prerequisite for IS and did not need to mention it.

Instructors in the ELP viewed IS as a great asset for intercultural communication as it was significant for establishing better understanding between the Turkish and foreign learners. It was thought to assist the learners in getting rid of their prejudices and becoming more open-minded. It was also indicated that gaining IS was crucial for their future success. For this reason, some efforts to foster IS were reported by the instructors, however, these efforts were not observable during their classroom teaching.

Finally, it was argued that the learners did not respond to intercultural issues as enthusiastically as desired by the instructors. This was justified by their low IS levels and not being open-minded individuals. On the other hand, it was argued that there might be other variables to consider such as the way intercultural content was presented to the learners, the culture which was highlighted, and the assessment system that ignored intercultural content in the course books.

For the second research question that investigated the contribution of an intercultural component added to the ELP syllabus to the learners' IS development, ICforELP was developed initially. ICforELP was an 11-week-program, which aimed at developing the learners' IS through a variety of intercultural tasks and topics. A B2 level classroom with 21 learners was chosen for the implementation of the component. In the scope of the ICforELP, learners were required to complete an intercultural portfolio which comprised of written and spoken components. For the written component, the learners were expected to write journal entries which provided continuous reflection for each day of ICforELP, self-evaluation reports, and reflective writing. They also completed the written tasks related to paragraph and essay writing, response papers and free writing as well as an online ICE. For the spoken component in the intercultural portfolio, the learners got involved in face to face ICEs and role-play activities as well as a debate and presentation carried out in the classroom.

Prior to the implementation of ICforELP, the learners' IS was identified through ISS developed by Chen and Starosta (2000a) and semi-structured interviews were

carried out. Upon completing ICforELP, ISS was given to the learners to find out their IS development and they were interviewed again.

The data analysis for the second research question followed two procedures: qualitative and quantitative. For the quantitative data analysis, a non-parametric analysis, *Wilcoxon Signed Rank Test*, was carried out on SPSS. Mean scores from ISS1 and ISS2 were compared. Differences in the mean scores in each dimension of IS were scrutinized using the qualitative data from the intercultural portfolio, learner interviews, class and group discussions, teacher journal and field notes. For the analysis of the qualitative data, content analysis was carried out twice. In the first analysis, the dimensions of IS as identified by Chen and Starosta (2000b) were used as categories to detect the instances for each dimension in the qualitative data. In the second one, using the guiding questions in the journal entries, portfolio tasks and interviews, a change in the learners' perceptions with respect to intercultural issues were sought.

After the first phase of the analysis, the results of the study indicated that although the learners had IS above average in the ISS1 results, the interview data and their ICE1 showed the opposite except for the *respect for cultural differences* dimension. As for *interaction attentiveness*, there were limited instances of it in INT1 and ICE1 and it was thought to be a result of the limited ICEs learners experienced. It was also found that learners' *interaction engagement and enjoyment* was not as high as it was indicated in the ISS1 results. They were not willing to communicate because of anxiety and nervousness. It was claimed that this might source from fear of making mistakes and not being able to understand their partners. Similarly, results for *interaction confidence* in ISS1 were not supported by the qualitative data. The learners' shy personality and feeling of anxiety and nervousness were indicated as the possible reasons for low *interaction confidence*, which was identified by the limited instances of this dimension in INT1 and ICE1.

An increase in the learners' IS development was observed after the implementation of ICforELP. The comparison of the mean scores of ISS1 and ISS2 yielded significant results except for *interaction enjoyment*. Although there was an increase in this dimension, it was not statistically significant. The highest increase was in

*interaction engagement* and it was followed by *interaction attentiveness*, *respect for cultural differences* and *interaction confidence* respectively. The calculation and tabulation of the instances of each dimension in INT1 and INT2 also indicated an increase in the learners' IS dimensions.

It was pointed out that the learners developed their *interaction engagement and enjoyment* as they became more open-minded and willing to communicate thanks to developing emotional bounds with their ICE partners, getting rid of their fears of making mistakes and not being understood by their culturally distinct counterparts. It was proposed that this might source from ICforELP which may have assisted the learners in lowering their ICA level. In addition, getting rid of prejudices through ICforELP contributed to the increase in this dimension.

The development in the dimension of *interaction attentiveness* was thought to be achieved by self-monitoring, being more observant, attentive and responsive, obtaining information and being more sensitive. The learners seemed to acknowledge the value of these issues for becoming interculturally sensitive individuals upon the implementation of ICforELP.

Although it was noted that the learners' *respect for cultural differences* was already high prior to ICforELP, after the implementation, they became more aware of the aspects of respect. They started to realise similarities and differences among cultures which was considered as a prerequisite for respect. They also recognized the importance of respect for identities and behaviours of culturally distinct individuals. They accepted culture as a crucial element for better communication. Finally, it was revealed that the learners except a few started to have a critical view towards cultures, including their own, which might assist them in lowering their level of ethnocentrism.

An increase in *interaction confidence* of the learners was also observed. This was achieved through topics and activities in the ICforELP, getting rid of their fears and changing perceptions. It was previously argued that a low level of *interaction confidence* could be explained by the shy personality of some learners. Scrutinizing the data from the shy learners in the study, it was claimed that their *interaction confidence* increased as well. Their negative comments for ICEs turned into

positive ones thanks to ICforELP which also targeted developing the learners speaking and listening skills. It was also argued that getting to know the person they interact, that is developing emotional bounds with them, and over-coming their self-judgments contributed to this improvement.

In the study, the learners' intercultural activity other than ICforELP could be considered as a factor that might affect the results with regard to IS development. Therefore, IS of the learners was also elaborated by grouping the learners according to their intercultural activity. It was confirmed that not only the group of learners who were interculturally very active in their social life, but also those who had limited or no intercultural activity developed their IS with few exceptions.

The second phase of the analysis demonstrated that ICforELP led to a change in the learners' perspectives in terms of defining culture, ICC and IS. They defined culture as a variable that contributed to the communication with people of different cultures and had a dynamic view of culture whereas previously, they viewed it as a barrier to their communication with people of different cultures. They highlighted some other aspects of IS such openness, respect for identities, prejudices and stereotyping and not prioritizing their own culture, which they did not mention before the implementation of ICforELP. They realised their prejudices and tried to overcome them. They also believed that they became more competent in intercultural communication thanks to ICforELP. The learners previously thought that language competency was the greatest problem that they might encounter during intercultural communication; however, their view changed and language performance took a secondary place. As for their views for improving their performance in intercultural communication, they pointed out different aspects of IS for effective communication with people of other cultures whereas initially they thought learning about cultures and developing language proficiency were the ways to improve it. Finally, they emphasized that having an intercultural component in language teaching, which was thought to be unnecessary before ICforELP, was a necessity for their academic and social lives.

It was also reported that materials and activities in ICforELP contributed a lot to the learners' IS development. Some activities such as reflective writing, ICE1,

scenario and role-playing were valuable for them although they thought they were challenging. In addition, they indicated that group work activities and ICE were great opportunities for the enhancement of their IS.

The learners recognized the significance of ICforELP for their language learning as well. They contended that they developed their language skills and became more proficient. It was also indicated by the learners that by becoming more confident, willing to communicate, and aware of intercultural issues thanks to ICforELP, they improved themselves in intercultural communication.

## **5.2 Pedagogical Implications**

In this century, intercultural encounters are everywhere and for an effective intercultural communication to take place, having IS is a good asset language learners must have. Hence, it should be an indispensable part of language teaching process. To achieve this, teachers need to acknowledge the significance of developing their learners IS. This requires some changes in the culturalist view in language teaching perspective, which emphasizes target language culture and native speaker competency. Teachers should not only focus on target language culture, but embrace the cultures and identities of their learners and involve these in their teaching processes. They should create opportunities for noticing cultural differences, comparing them, reflecting on their learning and interaction. The perception of teaching culture should go beyond knowledge transmission and they should guide the learners in their process of becoming intercultural speakers. This requires some efforts on the part language teacher education programs. Intercultural dimension in language teaching should be presented to pre-service language teachers from the very beginning and the curriculum of the programs should aim to develop language teachers as interculturally sensitive individuals. In addition, professional development units in tertiary level institutions should assist teachers in changing their fixed beliefs and perceptions in terms of intercultural integration and adjust themselves for the learners' needs to become interculturally sensitive.

On the other hand, it would be the easy way out to put all this responsibility on teachers' shoulders despite their role is the most significant one achieving this target as it requires careful planning in the curriculum and in teacher development.

Interculturally sensitive teachers who have knowledge and experience about intercultural language teaching and implementing a syllabus with an intercultural dimension is the key to this end. As a result, administrators, curriculum planners, and professional development units in English language programs should equally take the responsibility of attaining this goal. If they act upon this shared goal, they can support the development of intercultural competence (Crozet and Liddicoat, 1999), which is the ultimate goal of developing IS.

In addition, during ICforELP, it was observed that the learners start their English education with a lack of self-confidence and this is viewed as the greatest obstacle for their development of IS. By having an intercultural dimension in language teaching, their self-confidence will be promoted and they will become more willing to take part in ICEs. In the light of the results of this study, raising curiosity and promoting intercultural friendship could help the learners develop their self-confidence in intercultural communication and their interaction confidence will increase as well. It should also be remembered that learners' prejudices also have an impact on their IS development and an intercultural dimension in language teaching will help them become aware of their prejudices and get rid of them. Once these are accomplished, their engagement, enjoyment, respect, confidence and attentiveness during intercultural communication will be affected positively and they will become interculturally sensitive individuals, which is the first step in becoming interculturally competent speakers. On the other hand, becoming an interculturally sensitive person is a long process and it does not end with the completion of ICforELP. This study puts the seeds in the learners' mind and heart and the outcomes of this implementation is hoped to flourish in the rest of their lives.

### **5.3 Recommendations for Further Studies**

In the light of the findings of this study, the following recommendations can be voiced:

1. The results of this study indicated that some learners may not have benefited from ICforELP at a desired level. Implementing ICforELP in a longer period

of time or increasing the class hours allocated for the implementation might provide better insights for the development of the learners' IS.

2. Since IS is an affective aspect of ICC (Chen and Starosta, 1997), it is highly related with emotions of the learners. Therefore, future research can investigate the effect of ICforELP on ICA levels of the learners together with their IS development.
3. The present study argued that ICforELP led to a decrease in the learners' ethnocentrism level by improving their *respect for cultural differences*. On the other hand, Chen (2010b) claims that this dimension is best predicted by *interaction attentiveness*. This discrepancy between the findings of two studies can be investigated by further research.
4. In order to elaborate more on teachers' views on developing the learners IS, teachers' IS levels can be explored. In this way, a more comprehensive comparison can be made between their beliefs and classroom practices.
5. One of the greatest challenges faced in this study was the effect of the learners' previous learning experiences which did not allow them to make reflections and have a critical stance when talking about their world views. This should be taken into consideration by the researchers who aim to investigate an intercultural dimension in language teaching and extra attention should be paid to assist the learners in achieving this.

#### **5.4 Limitations of the Study**

The most apparent limitation of the study is about sample size in terms of learner participants, which may affect the generalizability of the findings to other contexts. In addition, small number of the learners did not allow the researcher to carry out further statistical computations other than the comparison of the learners' ISS1 and ISS2 results.

Another limitation of the study is that only one B2-level class in the ELP was under investigation. Including a control group that did not follow ICforELP but followed the regular syllabus would allow for a comparison between two groups and better

judgement in terms of the contribution of an intercultural dimension in ELT to their IS development. However, the high number of the foreign learners in the other B2-level classroom was an obstacle to a control group implementation.

The challenges of adopting an intercultural approach does not lie beyond the scope of this study. The ELP had a standardized system of language teaching: therefore, the ICforELP was not able to be integrated into the whole program because of the considerations related to weekly quizzes, exams, and materials to be covered. As a result it was implemented for five hours a week. The time limit is among the other limitations. The study lasted for one academic semester. Covering the full academic year adopting an intercultural approach to language teaching would provide better insights in terms of the learners' IS development since it is the affective aspect of ICC.

The researcher's role as the instructor of the learners can be considered as another limitation of the study because of the possible biased approach that could be brought to the interpretation of the data. However, this threat was hoped to be dealt with caution through a systematic approach to the research design which was explained thoroughly in Chapter 3 under ethical considerations.

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## APPENDICES

### A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



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15 ARALIK 2017

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Doç.Dr. Nurdan GÜRBÜZ ;

Danışmanlığını yaptığımız doktora öğrencisi Ayşe TAŞKIN'ın "Yabancı Dil Olarak İngilizce Öğrenenlerin Kültürlerarası İletişim Yetkinliğinin Geliştirilmesi" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2017-EGT-191 protokol numarası ile 15.12.2017-30.07.2018 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ş. Halil TURAN

Başkan V

Prof. Dr. Ayhan SOL

Üye

Prof. Dr. Ayhan Gürbüz DEMİR

Üye

Doç. Dr. Yaşar KONDAKÇI

Üye

Doç. Dr. Zana ÇITAK

Üye

Yrd. Doç. Dr. Pınar KAYGAN

Üye

Yrd. Doç. Dr. Emre SELÇUK

Üye

## B. OBSERVATION NOTE SHEET

Instructor Name:

Date:

Materials Used:

Foreign Learners in the classroom:

Time	Activity	Comments

### **C. INTERVIEW QUESTIONS FOR ADMINISTRATORS**

1. How long have you been teaching in this school?
2. What is your academic background?
3. What is the place of culture in language teaching?
4. What is the role of culture in English Language Teaching in Turkey from your own perspective?
5. Does the school support integration of culture into FL teaching? How? Materials? Equipment, etc.?
6. Does the school aim to develop learners' intercultural sensitivity?
7. How do you encourage your colleagues to improve their students' IS?
8. What are the necessary skills for the learners to communicate effectively in international arena?
9. How do you perceive IS?
10. What is the importance of assisting the learners to gain intercultural awareness and sensitivity? Do you highlight this in your meetings with the teachers?
11. Which culture do the teachers refer to while they are teaching English?
12. How do teachers teach culture in their classrooms?
13. How do the students react to their teaching practices?
14. Do you offer any intercultural training to your teachers?
15. Do you offer any intercultural training to your students?
16. Do you think it is necessary to make your learners in your program interculturally sensitive?
17. Do you think your learners are ready for intercultural encounters when they complete the ELP in AYBU SFL? Why? Why not?

## **D. INTERVIEW QUESTIONS FOR TEACHERS**

1. How long have you been teaching in this school?
2. What is your academic background?
3. Did you get any training related to cultural issues?
4. Do you interact with people from different cultural backgrounds? Please describe your experiences.
5. Have you come across any failures when interacting with people from different cultures? How did you cope with these?
6. Have you ever lived in another culture? What was it like?
7. Do you think your intercultural experiences affect your teaching in the classroom? Can you give specific examples?
8. What is the role of culture in English Language Teaching in Turkey from your own perspective?
9. To what extent do you think it is important to integrate culture into EFL learning?
10. Are there any benefits of this integration? What are they?
11. What is the place of culture in your teaching? Can you give specific examples? If you do not teach culture, what are the reasons for your pedagogical decisions?
12. How do you teach culture? Can you give specific examples? Do you have methods for teaching or guiding culture learning? Can you describe them?
13. Whose culture should be taught? What aspects of culture should be taught?
14. Do you find yourself competent enough to teach culture?
15. Does the school support integration of culture into FL teaching? How? Materials? Equipment, etc.?
16. What is the reaction of your students when you teach culture?
17. How do you perceive intercultural communication? Can you define it?
18. How do you perceive intercultural sensitivity (IS)? Can you define it?
19. What is the importance of assisting the learners to gain intercultural awareness and IS? Do you think it is necessary?
20. How do you deal with IS in the classroom?
21. Do you think your learners are ready for intercultural encounters when they complete the ELP in AYBU SFL? Why? Why not?

## **E. INT1 QUESTIONS FOR THE LEARNERS**

- 1.** Why do you learn English?
- 2.** What is culture? Please explain.
- 3.** What kind of an effect does culture have on communication? Please explain.
- 4.** Have you ever interacted with someone from a different culture? Please explain when, where, for what purpose?
- 5.** How did you feel when you communicate with people from different cultures? Was it difficult? Why? Please explain.
- 6.** What kind of problems did you encounter when you communicated with people from different cultures? Please give examples.
- 7.** Did you have any misunderstandings when you communicated with people from different cultures? What was the source of the misunderstanding? Please explain.
- 8.** Do you have prejudices when you communicate with people from different cultures? Please explain.
- 9.** Do you believe you are competent at communicating with people from different cultures? Please give examples.
- 10.** People of which culture are easier for you to communicate? Why? Please explain.
- 11.** Is there a difference between the communication who have with native speakers of English and non-native speakers of English? Why? Please explain.
- 12.** What is intercultural sensitivity? Please explain.
- 13.** What is intercultural communicative competence? Please explain.
- 14.** How can you develop your performance in intercultural communication? Please explain.
- 15.** Do you think an intercultural component should be integrated into the language teaching program? Please explain.

## F. INT2 QUESTIONS FOR THE LEARNERS

1. After this lesson, how do you define culture? Please explain.
2. After you completed this lesson, did your ideas about the effect of culture on communication change? How? Please explain.
3. After this lesson, how do you define intercultural sensitivity and intercultural communicative competence? Please explain.
4. How did this lesson contribute to you? What did you learn? Please explain.
5. In this lesson, what kind of skills did you gain? Please explain.
6. In this lesson, what was the most beneficial/meaningful aspect? Please explain.
7. In this lesson, were there any topics/activities you did not like? Please explain.
8. How did this lesson affect your attitudes to language learning? Please explain.
9. How did this lesson affect your language proficiency? Please explain.
10. In this lesson, people of which cultures did you communicate? Was it a successful communication? Please explain.
11. In this lesson, how did you feel when you communicate with people from different cultures? Was it difficult? Why? Please explain.
12. Did this lesson affect your communication with people from different cultures? How? Please explain.
13. In this lesson, did you have any misunderstandings when you communicated with people from different cultures? What was the source of the misunderstanding? Please explain.
14. Did this lesson affect your prejudices towards different cultures (if any)? How? Please explain.
15. In this lesson, was there anything missing in terms of intercultural communication? Please explain.
16. In this lesson, what were the most beneficial in-class activities? Please explain.
17. In this lesson, what were the most beneficial out-of-class activities? Please explain.
18. In this lesson what were the most challenging activities? Why? Please explain.

- 19.** After this lesson, do you feel more competent at communicating with people from different cultures? Please explain.
- 20.** After this lesson, do you feel more confident in communicating with people from different cultures? Please explain.
- 21.** Do you think such an intercultural component should be added to the language teaching programs? Please explain.
- 22.** After you completed this lesson, what are you planning to do to improve your performance in intercultural communication? Please explain.

## **G. INTERCULTURAL SENSITIVITY SCALE (ISS)**

### **Intercultural Sensitivity Scale (Chen & Starosta, 2000)**

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.

Please put the number corresponding to your answer in the blank before the statement.

5 = strongly agree

4 = agree

3 = uncertain

2 = disagree

1 = strongly disagree

- \_\_\_\_\_ 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.

## H. INTERCULTURAL COMPONENT FOR THE ENGLISH LANGUAGE PROGRAM

	Materials	IC Concepts	Activities	Assignments
<b>Week 1</b>	<ul style="list-style-type: none"> <li>• Audio Text: Language and Culture</li> <li>• Reading text: Cultural Behaviours</li> <li>• Reading Text: Instances of Cultural misunderstandings</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural Misunderstandings</li> <li>• Cultural diversity</li> <li>• Empathy and tolerance</li> </ul>	<ul style="list-style-type: none"> <li>• Group discussion</li> <li>• Role-playing</li> <li>• Reflective Writing (<b>Journal Entry 1</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• Interview (with a foreigner on cultural misunderstandings) (<b>Portfolio Task 1</b>)</li> <li>• A Self-evaluation report on the Interview (<b>Journal Entry 2</b>)</li> </ul>
<b>Week 2</b>	<ul style="list-style-type: none"> <li>• Video: Like a Girl</li> <li>• Women in Adverts</li> </ul>	<ul style="list-style-type: none"> <li>• Gender</li> <li>• Stereotypes</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• Reflective Writing (<b>Journal Entry 3</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• An opinion paragraph (on women in Adverts in your society) (<b>Portfolio Task 2</b>)</li> </ul>
<b>Week 3</b>	<ul style="list-style-type: none"> <li>• Reading Text: Proverbs from around the world</li> <li>• Proverb charts</li> </ul>	<ul style="list-style-type: none"> <li>• Proverbs</li> <li>• Stereotypes</li> <li>• Cultural misunderstandings</li> <li>• Cultural norms</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• Kahoot Quiz: Proverbs</li> <li>• Reflective Writing (<b>Journal Entry 4</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• Looking at the three proverbs (French, English and Swedish) given about love, describing how the concept of love is perceived in different cultures. (<b>Portfolio Task 3</b>)</li> </ul>
<b>Week 4</b>	<ul style="list-style-type: none"> <li>• Movie: The Village</li> <li>• Reading Text: Themes and Motives in Shamalayan's "The Village"</li> </ul>	<ul style="list-style-type: none"> <li>• Fear of unknown</li> <li>• Taboos</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• Kahoot Quiz: The Village</li> </ul>	<ul style="list-style-type: none"> <li>• Writing a Response Paper to the movie: The Village (<b>Portfolio Task 4</b>)</li> <li>• Writing a letter as a character from the movie (<b>Portfolio Task 5</b>)</li> </ul>

				<ul style="list-style-type: none"> <li>• Reflective Writing (<b>Journal Entry 5</b>)</li> </ul>	
<b>Week 5</b>	<ul style="list-style-type: none"> <li>• TV Series: Desperate Housewives S01E01</li> <li>• Reading Text: American Dream</li> <li>• Reading Text: Online Posts on Desperate Housewives</li> <li>• TV Series: Umutuz Ev Kadınları S01E01</li> </ul>	<ul style="list-style-type: none"> <li>• Values</li> <li>• Relationships</li> <li>• Gender</li> <li>• Openness</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• Reflective Writing (<b>Journal Entry 6</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• A Compare Contrast Paragraph (A comparison of Turkish and American Culture with respect to Desperate Housewives and Umutuz Ev Kadınları (Turkish version of Desperate Housewives)) (<b>Portfolio Task 6</b>)</li> <li>• Reflective Writing (How two versions differ from each other in terms of the scenario and the reasons for the differences) (<b>Journal Entry 7</b>)</li> </ul>	
<b>Week 6</b>	<ul style="list-style-type: none"> <li>• Video: The Sentinelese</li> <li>• Reading Text: The Sentinelese People</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural norms (meeting, greeting, eating, body language)</li> <li>• Empathy and openness</li> <li>• Cultural diversity</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• Role playing</li> <li>• Reflective Writing (<b>Journal Entry 8</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• Writing an online-post about the Indian government's attempts to contact Sentinelese (<b>Portfolio Task 7</b>)</li> <li>• Preparing a culture wall chart and Poster Presentation (choosing one of the topics - Eating habits, Weddings, Greetings and body language, Family relations, Gender roles – and searching across at least four cultures) (<b>Portfolio Task 8</b>)</li> <li>• Self-Evaluation for the presentation (<b>Journal Entry 9</b>)</li> </ul>	
<b>Week 7</b>	<ul style="list-style-type: none"> <li>• Short Film: Identity</li> <li>• Reading Text: Cultural Identity</li> </ul>	<ul style="list-style-type: none"> <li>• Identity</li> <li>• Cultural identity</li> <li>• Multiculturalism</li> </ul>	<ul style="list-style-type: none"> <li>• Filling in identity bubbles</li> <li>• Group Discussion</li> </ul>	<ul style="list-style-type: none"> <li>• Writing on the self-portrait (<b>Portfolio Task 9</b>)</li> <li>• Writing a Response Paper to the video: Double, Not Half. Re-evaluating Cultural Identity by Nina</li> </ul>	

	<ul style="list-style-type: none"> <li>• Reading Text: Disappearing Cultures</li> </ul>	<ul style="list-style-type: none"> <li>• Empathy and tolerance</li> <li>• Prejudice, Discrimination, Stereotyping (PDS)</li> </ul>	<ul style="list-style-type: none"> <li>• Drawing a self portrait</li> <li>• Drawing an alien on the board and describing PDS</li> <li>• Reflective Writing (<b>Journal Entry 10</b>)</li> </ul>	Udagawa, TEDxYouth@Tokyo ( <b>Portfolio Task 10</b> )
<b>Week 8</b>	<ul style="list-style-type: none"> <li>• Movie: 3 Idiots</li> <li>• Reading Text: Education around the world</li> <li>• Reading Text: Effects of English Hegemony on English</li> </ul>	<ul style="list-style-type: none"> <li>• Critical cultural awareness</li> <li>• Cultural identity</li> <li>• Educational policies</li> <li>• Linguistic Hegemony</li> <li>• Cultural diversity</li> </ul>	<ul style="list-style-type: none"> <li>• Group discussion</li> <li>• Reflective Writing (<b>Journal 11</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• Writing a Response Paper to the movie 3 Idiots (<b>Portfolio Task 11</b>)</li> <li>• Compare contrast paragraphs on the similarities and differences between the education system defined in the movie and the one in your culture (<b>Portfolio Task 12</b>)</li> </ul>
<b>Week 9</b>	<ul style="list-style-type: none"> <li>• Reading Text: Meghan Markle: I'm More than An 'other'.</li> <li>• Reading Text: Media and Intercultural communication</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural identity</li> <li>• Empathy and tolerance</li> <li>• Globalisation</li> <li>• Online communication</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• Comparison of the news reported by different perspectives (News headlines for Meghan Markle, the new princes)</li> </ul>	<ul style="list-style-type: none"> <li>• Online communication with a foreigner about social media (<b>Portfolio Task 13</b>)</li> <li>• A self-evaluation report on online communication (<b>Journal Entry 13</b>)</li> </ul>

			<ul style="list-style-type: none"> <li>• Reflective Writing (Journal 12)</li> </ul>	
<b>Week 10</b>	<ul style="list-style-type: none"> <li>• Video: We're sinking</li> <li>• Video: Different English accents</li> <li>• Reading Text: World Englishes – Hinglish and Singlish</li> </ul>	<ul style="list-style-type: none"> <li>• English varieties</li> <li>• Language and culture</li> <li>• Globalisation</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• World Englishes Quiz</li> <li>• Reflective Writing (Journal 14)</li> </ul>	<ul style="list-style-type: none"> <li>• A debate on standard English and World Englishes (Portfolio Task 14)</li> <li>• Write a self-evaluation report on your debate performance (Journal 15)</li> </ul>
<b>Week 11</b>	<ul style="list-style-type: none"> <li>• Video: Adverts on cultural Differences</li> <li>• Reading Text: Etiquette Across Cultures</li> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural norms</li> <li>• Cultural Etiquette</li> <li>• Body Language</li> <li>• Stereotyping</li> <li>• Openness</li> <li>• Cultural diversity</li> </ul>	<ul style="list-style-type: none"> <li>• Group Discussion</li> <li>• Listing do's and don'ts</li> <li>• Kahoot Quiz</li> <li>• Reflective Writing (Journal 16)</li> </ul>	<ul style="list-style-type: none"> <li>• Writing an online-post for the blog "Woman on the Road" (Portfolio Task 15)</li> <li>• Think of a scenario that include cultural etiquette and act it out and record it (Portfolio Task 16)</li> <li>• Write a letter to a friend as a character in the scenario (Portfolio Task 17)</li> <li>• Write a self-evaluation report on your performance (Journal 17)</li> <li>• Interview with a foreigner on etiquette (Portfolio Task 18)</li> <li>• A self-evaluation report on the interview (Journal Entry 18)</li> </ul>

## I. CURRICULUM VITAE

### PERSONAL INFORMATION

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### EDUCATION

Degree	Institution	Year of Graduation
MS	METU English Language Teaching, Ankara	2011
BS	METU Foreign Languages Education, Ankara	2003
High School	Anatolian Teacher Training High School, Burdur	1999

### WORK EXPERIENCE

Year	Place	Position
2014- Present	AYBU	Instructor
2011-2014	AYBU	Testing Coordinator
2004-2011	Atilim University, English Preparatory School	Instructor
2003-2004	SDU, School of Foreign Languages	Instructor

### FOREIGN LANGUAGES

English, Advanced; German, Elementary

## CERTIFICATES AND TRAINING

- 2019 Certificate of Appreciation, FLE Joint Conference: Unity in Diversity, Ankara Turkey
- 2017 Certificate of Attendance, AYBU SigFair, Ankara, Turkey
- 2016 Certificate of Attendance, AYBU PittFest, Ankara, Turkey
- 2012 US Embassy, ELT Summer Institute, Teacher Training, İzmir Turkey
- 2009 Columbia University Teachers College Summer Institute, Teacher Training, Ankara, Turkey
- 2008 Certificate of Appreciation, INGED, Eskişehir, Turkey
- 2008 Certificate of Attendance, 2<sup>nd</sup> ELT Conference, Atılım University, Ankara, Turkey
- 2005 Teacher Development Course II, Teacher Training, British Council, Ankara, Turkey
- 2004 Certificate of Appreciation, Süleyman Demirel University, Isparta, Turkey

## PRESENTATIONS

- Taşkın, A. Language teacher knowledge: How is it perceived? *FLE Joint Conference: Unity in Diversity*. 21-22 June, 2019. Ankara Turkey.
- Taşkın, A. Becoming conscious: Learning about the styles. *The 7th International ELT Research Conference*, Çanakkale, Turkey. 27-28 April, 2012.
- Taşkın, A. Speaking test methods and learner performance. *8th International METU Postgraduate conference in Linguistics and Language Teaching*, Ankara, Turkey. November 24-25, 2011.
- Taşkın, A. Teachers' perceptions with regard to in-service training. *7th International METU Postgraduate conference in Linguistics and Language Teaching*, Ankara, Turkey. December 03-04, 2009.
- Taşkın, A. Lookin' for communication? How about information gap? *12<sup>th</sup> International INGED ELT Conference*, Eskişehir, Turkey. October 23-25, 2008.

## J. TURKISH SUMMARY / TÜRKÇE ÖZET

Dil ve kültür, bir birini tamamlayıcı kavramlardır (Kramersch, 1993; Brown, 1994; Corbett, 2003; Bennett, Bennett ve Allen, 2003; Mitchell ve Miles, 2004; Ho, 2009; Baker, 2009a). Günümüz toplumlarının hareketliliğinin artmasıyla kültürler arası iletişimle ilgili konular, eğitimde büyük ilgi görmeye başlamıştır. Kültürler arası iletişim üniversite öğrencilerinin günlük ve akademik yaşamları için önemli bir hâle gelmektedir. Bu yüzden, son zamanlarda öğrencileri kültürler arası iletişim için gerekli yetkinliklerle donatmak amacıyla, kültürler arası iletişim, eğitim programlarına dâhil edilmeye başlanmıştır (Aksoy, 2016). Dil ve kültür arasında yaygın olarak bulunduğu belirtilen yakın ilişki nedeniyle (Baker, 2009a) kültür konusu, dil öğretim ortamlarında daha fazla ilgi görmektedir (Atay, Kurt, Çamlıbel, Ersin ve Kaslıoğlu, 2009). Bu nedenle, öğrencileri basmakalıp düşüncelerden kaçınarak karmaşık durumlarla ve farklı kimliklerle başa çıkabilen 'kültürler arası konuşmacılar' veya 'arabulucular' olarak geliştirmeyi amaçlayan kültürler arası iletişim yeterliliğini edinmenin (Byram, Gribkova ve Starkey, 2002) dil öğreniminin kazanımlarından birisi olduğu düşünülmektedir. Bu yüzden kültürler arası iletişim yeterliliğini geliştirmek bazı dil öğretim programlarının temel bir amacı hâline gelmiştir. Ancak, bu yeterliliği elde etmek için öğrencilerin başlangıçta kültürler arası duyarlılığa (KD) sahip olmaları gerekmektedir.

İngilizceyi anadili olarak konuşmayanların sayısının anadili olarak konuşanlardan daha fazla olduğu küreselleşen dünyada (Crystal, 2003), kültürler arası alışverişler büyük ölçüde artmıştır. Bunu bir gerçek olarak düşünürsek, iletişimsel yeterliliğe farklı bir bakış açısı gereklidir. Dil öğretiminde KD'yi geliştirmeyi amaçlayan kültürler arası bir boyut benimsemek bu bakış açısını sağlayabilir. KD, diğer kültürlerden insanlarla etkileşime girmek ve etkili davranışlar geliştirmek için bir temel görevi gördüğünden (Arévalo-Guerrero, 2009) ve kültürler arası iletişim yeterliliğinin geliştirilmesi için bir ön koşul olduğundan, KD gelişimi öğrencilerin etkili bir kültürler arası iletişim kurmaları için gereklidir. Bunu başarmak için, İngilizce müfredatının geliştirilmesinde bir değişiklik gerektirmektedir. Öte

yandan, kültürü ve kültürler arası öğretimi tanımlamak karmaşık bir olgu olduğu için (Baker, 2009a); bu kavramlar öğretmenler tarafından farklı şekilde algılanabilir. Öğretmenlerin sınıf uygulamalarının, inançlarına göre şekillendiği varsayımını dikkate alarak (Atay vd., 2009), KD'ye verilen önemi saptamak ve öğretmenlerin görüşlerini ve gerçek sınıf uygulamalarını araştırmak, öğrencilerin KD gelişimi açısından bir fikir verebilmektedir. Ayrıca çalışmanın yapıldığı ortamda yabancı öğrenci sayıları gittikçe artmakta ve Türk ve yabancı öğrenciler arasında kültürel farklılıklardan kaynaklanan bazı problemler gözlenmektedir. Buna sebep olarak öğrencilerin KD seviyesinin düşük olması görülmektedir. Öğrencilerin KD'sini artırmak farklı kültürlerden olan bireylerle iletişimlerini geliştirmenin yanı sıra, gelecekteki akademik başarılarına da katkıda bulunacaktır. Bütün bunlara ek olarak, kültürler arası eğitim veya kültürler arası bir boyutun olduğu dil öğretimi yoluyla KD gelişimini inceleyen geniş literatüre rağmen, bu çalışmalarda veri toplama ve analizi için nicel bir ölçüm yaklaşımı uygulanmıştır. Ancak, böyle bir eğitimin veya kültürler arası öğretimin uygulanmasının KD'ye katkısını bulmak ve incelemek için nitel bir boyut da gereklidir. Nicel ölçümlerin ötesine geçmek ve bunları nitel olanlarla birleştirmek, bu alanda yapılan araştırmalara katkıda bulunacaktır (Young vd., 2009)

Bu amaçlarla, bu araştırma, bir devlet üniversitesindeki İngilizce eğitim programında (İEP) KD'nin yerini ve müfredata eklenen kültürler arası bir içeriğin, öğrencilerin KD gelişimine etkisini araştırmaktadır. Araştırma tasarımında, çeşitli veri toplama araçlarının benimsendiği ve içerisinde nicel bir bileşenin de bulunduğu nitel bir yaklaşım izlenmiştir.

Bu çalışma aşağıda verilen iki araştırma sorusunu cevaplamayı amaçlamaktadır.

1. Üniversite seviyesindeki İngilizce Eğitim Programındaki (İEP), İngilizceyi yabancı dil olarak öğrenen öğrencilerin kültürler arası duyarlılığını geliştirmeye ilgili öğretim görevlilerinin mevcut uygulamaları nelerdir?
2. Müfredata eklenen kültürler arası bir içerik öğrencilerin kültürler arası duyarlılığını (KD), *iletişimde sorumluluk, kültürel farklılıklara saygı, iletişimde kendine güven, iletişimden hoşlanma* ve *iletişimde dikkat* boyutları açısından nasıl geliştirir?

İlgili literatür, kültürün tanımına ilişkin büyük bir bilgi birikimi sağlar. Liddicoat ve diğerleri (2003) bunu “kültürel bir grubu oluşturan insanların ürettikleri eserler ve oluşturdukları kurumların yanı sıra karmaşık bir kavramlar, tutumlar, değerler, inançlar, gelenekler, davranışlar, uygulamalar, ritüeller ve yaşam tarzları sistemi olarak tanımlamaktadır.” (s. 45). Kramersch (1998), kültürü, “ortak bir sosyal alan, tarih ve hayalleri paylaşan bir topluluğa üyelik” (s. 10) olarak tanımlar. İlk tanımında bir grup kültürü vurgulanırken, ikincisinde bireyin kültürü ve kimliğinin altı çizilmiştir. Baker (2009a), kültürün kim olduğumuzun ve nasıl davrandığımızın önemli bir belirleyicisi olmasına rağmen, onu her birey için uygun olacak şekilde tanımlamanın zor olduğunu savunur. Bunun nedeni, kültürün çoklu, dinamik ve akışkan olmasıdır (Baker, 2009a).

İlgili birçok çalışma, kültürü, bazı kavramlara dayalı olarak farklı perspektiflerde görmüştür. Örneğin Kramersch (2009a) için iki kültür perspektifi vardır: modernist ve postmodernist. Modernist bir bakış açısı, kültürü insancıl veya sosyodilbilimsel bir kavram olarak görür. Hümanist bir kavram olarak kültür, 'büyük C' olarak kabul edilen hedef dilin edebiyat, sanat, tarih ve kurumları bilgisine eşittir. Bu nedenle kültür öğretmek, bu konuları öğretmek demektir. "İletişimsel dil öğretimi"nin tanıtılmasıyla, insancıl kavramın yerini daha çok iletişim ve etkileşime odaklanan daha sosyodilbilimsel bir kavram almıştır. Bu kültür görüşü, “küçük c” olarak adlandırılan hedef kültürün günlük yaşamını içerir. Bu yekpare bir kültür görüşüdür ve hedef dilin anadili tarafından kullanılması dayatılır. Bu kavram çerçevesinde kültürü öğretmek, hedef dilin bazen basmakalıp olabilen tipik davranışlarını, yemeklerini, kutlamalarını, gelenek ve göreneklerini öğretmek anlamına gelir. (Kramersch, 2009a). Öte yandan, kültürü kültürler arası bir kavram olarak görmek, dili anadili olarak konuşanların normlarına yaklaşmaya daha az vurgu yapar ve "aynı tarihi, değerleri ve dünya görüşlerini paylaşmayan insanlar arasındaki dil içi ve diller arası iletişimi kapsar" (Kramersch, 2009a, s.278). Dolayısıyla bu tanımla birlikte, kültürün bir 'kültürler arası kavram' olarak görülmesi postmodernist perspektife dâhil edilebilir. Bu postmodernist görüşe göre kültür, bir bireyin bir kültüre üyeliği ile sosyal ve politik kimlik arasındaki bağlantıya odaklanan bir söylem olarak görülmektedir. Baker'a (2009b) göre, İngiliz dilini herhangi bir belirli kültürle ilişkilendirmek, bu küreselleşen dünyada İngilizcenin 'lingua

franca' statüsü göz önüne alındığında uygulanabilir değildir. Eleştirel ve postmodernist görüşlerin "kültür üzerine daha dinamik ve heterojen bir perspektife sahip olduğunu ve basit bir dil, kültür ve ulusal kimlik denklemini reddettiğini" savunmaktadır (s. 570).

Şaşırtıcı olmayan bir şekilde, kişinin kültür görüşünün, eğitimi üzerinde etkisi vardır. Liddicoat ve Scarino'ya (2013) göre kültür öğretiminin iki yönü vardır. İlki, kültürü tek başına çalışılan bir konu olarak gören kültürel bir yönelimdir ve kültürü öğrenen kişinin dışındadır. Bu nedenle, kültürü öğrenmek, öğrencilerin mevcut uygulamalarının, tutumlarının, değerlerinin, inançlarının ve kimliklerinin dönüştürülmesini gerektirmez, daha çok belirli bir kültür hakkında bilgi edinmektir. Beacco'ya (2000) göre bu, çoğu dil öğretimi bağlamında kültürün öğretilmesine ilişkin baskın görüştür ve çoğu dil öğretim materyali tarafından benimsenmiştir (aktaran Liddicoat ve Scarino, 2013). İkinci görüş, kültürü anlam oluşturmak için etkileşimli katılım alanları olarak gören ve öğrencinin öğrenmeye dönüşümsel katılımını gerektiren kültürler arası bir yönelimdir. Bu yönelimde, bir dil öğrenmek, dil ve kültürün gerçek hayatla - sadece öğrencilerin değil, aynı zamanda hedef toplulukla - ilişki kurma yollarını keşfetmek olarak kabul edilir. Buna ek olarak, öğrenciler mevcut dilbilimsel ve kültürel konumlarından kendilerini ayırırlar ve başka bir kültürle ilişki kurarken yeni bir kimlik geliştirirler: kültürler arası bir kültür. (Liddicoat, 2011). Bu şekilde, "hem içeriden birinin hem de dışarıdan birinin hem ilk kültürlerine (K1) hem de ikinci kültürlerine (K2) bakışını alırlar" (Kumaravadivelu, 2007, s.132).

Kültürler arası yeterlilik kavramının ortaya çıkışı, dilbilgisi yeterliliği, sosyodilbilimsel yeterlilik, söylem yeterliliği ve stratejik yeterliliği içeren iletişim yeterlilik modelinin (Canale and Swain, 1980, Canale, 1983) geçerliliğinin sorgulanmaya başladığı 80li yıllara dayanmaktadır. Bu model İngiliz dilinin uluslararası durumunu göz ardı etmektedir. Alptekin (2002), bu görüşün ütopyik ve gerçek dışı olduğunu, çünkü ana dili İngilizce olanların normlarına dayandığını; bu nedenle, yerel ve kültürler arası bağlamları kucaklayan ve konuşmacıların her iki ortamda da iyi işlev görebilen kültürler arası bireyler olmalarına yardımcı olan yeni bir kavramın gerekli olduğunu savunmaktadır. Byram (1997) "herhangi bir kültürler arası etkileşimde öğrenenin sosyal kimliklerinin ve kültürel yeterliliğinin

öneminin” (s. 8) dikkate alınması gerektiğini ileri sürer. Bu nedenle, dilin uygun kullanımı, iletişimsel yeterliliğin vazgeçilmez bir unsuru hâline gelmiştir ve “kültürler arası iletişimsel yeterlilik” terimi, iletişimde kültürler arası boyutu vurgulamak için kullanılmaya başlamıştır.

Bu çerçevede, farklı modeller geliştirilmiştir. Bennett (1986, 1993), bireylerin kültürel farklılıklara nasıl tepki verdiklerini ve tepkilerinin zaman içinde nasıl değiştiğini belirlemek için Kültürler Arası Duyarlılığın Gelişimsel Modeli’ni kavramsallaştırmıştır. Bennett için kültürler arası olarak yetkin hâle gelmek, etnosentrizmden etnorelativizme kadar gelişimsel bir süreçtir. İlk üç aşama, inkâr, savunma ve minimizasyon daha etnosentrikken, sonraki üç aşama, kabul, uyum ve bütünleşme daha etnorelativisttir. Deardorff (2004), öğrencilerin içselleştirmesinin bir sonucu olarak kültürler arası yeterliliğin belirlenmesi ve değerlendirilmesini araştırmak için yürütülen bir çalışmanın sonuçlarından bir Kültürler Arası Yeterlilik Piramit Modeli geliştirmiştir. Bireyler saygı, açıklık, merak ve keşif gibi zorunlu tutumlardan başlayarak birbiriyle etkileşim hâlinde olan bilgi ve kavrama seviyesine çıkar. Bu model hem iç hem de dış sonuçlara odaklanır. Böylelikle, bir bireyde ilk iki seviyeye ulaştığında, uyarlanabilirlik, esneklik, etnorelativ bakış açısı ve empati açısından içsel bir değişim gözlemlenir ve bu, etkili ve uygun davranış ve iletişim olan gözlemlenebilir dış sonuca yol açar. Byram (1997), yabancı dil öğretmenlerine yardımcı olmak amacıyla kültürler arası iletişimsel yeterliliği öğretmek ve değerlendirmek için bir çerçeve geliştirmiştir. Kültürler arası iletişimsel yeterlilik bileşenleri, tutumlar, bilgi, bütünleştirme ve ilişkilendirme becerileri, keşif ve etkileşim becerileri ve son olarak eleştirel kültürel farkındalık olarak tanımlanır. Baker (2012) Byram’ın modelini temel alarak ve revize ederek Kültürler Arası Farkındalık modeli geliştirmiştir. Baker (2009a), Byram’ın ana odağının Avrupa bağlamı ve dili öğrenenler ile hedef dilin anadilini konuşan kişiler arasında gerçekleşen iletişim olduğunu savunur. Ancak Baker (2012), kültürler arası karşılaşmaların farklı kültürlerden insanlar tarafından deneyimlendiğini ve tüm bu kültürler hakkında bilgi sahibi olmalarının beklenemeyeceğini ve ihtiyaç duydukları şeyin kültürler arası farkındalık olduğunu savunmaktadır.

Chen ve Starosta (1997), kültürler arası iletişimsel yeterliliğin bilişsel, duyuşsal ve davranışsal olmak üzere üç açıdan görülebileceğini öne sürmüşlerdir. Kültürler Arası Farkındalık, kültürler arası iletişimsel yeterliliğin bilişsel boyutudur ve günümüzün küreselleşen dünyasında bireylerin kültürler arası olarak yetkin olabilmeleri için gerekli bir koşul olarak kabul edilmektedir (Chen ve Starosta, 1998-9). Kültürler Arası Yetenek, kültürler arası iletişimsel yeterliliğin davranışsal boyutudur. Bireyler kültürler arası farkındalığa ve kültürler arası duyarlılığa sahip olduklarında, kültürler arası ortamlarda uygun şekilde davranma ve etkili iletişim kurma konusunda becerikli hâle gelirler. Kültürler arası etkileşim sırasında sözlü ve sözsüz iletişim becerilerinin sergilerler.

Kültürler Arası Duyarlılık (KD) ise duyuşsal boyuttur ve bir bireyin 'kültürler arasındaki farklılıkları anlamak, takdir etmek ve kabul etmek için kendilerini motive etme arzusu' olarak tanımlanır (Chen ve Starosta 1998, s. 231). Chen ve Starosta'ya (1997) göre, KD'ye sahip bir kişi, kültürler arası etkileşim boyunca olumlu duygusal tepkiler alabilir ve bunları yansıtabilir. Diğer bir deyişle, bir kişinin kültürler arası olarak duyarlı olarak tanımlanabilmesi için etkileşim öncesinde, sırasında ve sonrasında olumlu tutumlara sahip olması gerekir. Bunu başarmak için öz saygı, kendini izleme, açık fikirlilik, empati, etkileşime dâhil olma ve yargılamayı askıya alma gerekli unsurlardır. Bu unsurlardan hareketle Chen ve Starosta (2000b), KD'yi, değerlendirmek için Kültürler Arası Duyarlılık Ölçeğini (KDÖ) geliştirmiştir ve KD'nin beş boyutu ortaya çıkmıştır. *İletişimde sorumluluk*, bireyin iletişim kurma isteği, açık fikirlilik, olumlu tepkiler verme ve kültürler arası bir alışveriş sırasında sözlü veya sözlü olmayan ipuçları yoluyla anlayış gösterme olarak açıklanır. *Kültürel farklılıklara saygı*, katılımcıların iletişim kurdukları farklı kültürlerden bireylerin kültürlerine ve fikirlerine nasıl yöneldikleri veya hoşgörülü olduklarıdır ve farklı kültürlerden insanların davranış biçimlerine ve değerlerine saygı duymaktan, fikirlerini kabul etmekten, bir etkileşim sırasında duygularını ifade edebilmekten ve kendi kültürlerine gereğinden fazla değer vermemekten oluşur. *Etkileşimde kendine güven*, öğrencilerin kültürler arası ortamlarda kendilerine ne kadar güvendikleri anlamına gelirken *etkileşimden hoşlanma*, farklı kültürlerden bireylerle kurdukları iletişimden aldıkları zevktir. *Etkileşimde dikkat* ise, kültürler arası iletişim sırasında neler olup bittiğini anlamak için öğrencilerin

harcadıkları çabayı ifade eder. Kùltürler arası açıdan özenli bireyler olabilmek için gözlemci olmalı, bilgi edinmeye çalışmalı ve kùltürler arası etkileşim sırasında duyarlı olunmalıdır.

Kùltürler arası iletişimsel yeterliliği edinmek yaşam boyu öğrenmeyi gerektirir; bu nedenle, öğrencilerin karşılaşılabilecekleri her bir kùltürler arası durum için tüm bilgilere (Byram tarafından tanımlandığı şekilde) sahip olmalarını beklemek gerçekçi değildir (Byram, Gribkova ve Starkey, 2002). Bu nedenle, kùltürler arası iletişimsel yeterliliği geliştirmek için bir temel olarak görülmesi gereken KD'nin (Chen ve Starosta (1998-9)'nın tanımladığı şekilde) geliştirilmesi (Arévalo-Guerrero, 2009; Chen ve Starosta, 2000; Hammer vd., 2003), bu çalışmanın bir amacı olarak seçilmiştir.

Kùltürler arası yeterliliğin geliştirilmesi, yabancı dil öğretiminde bir odak hâline gelmektedir ve önemi dünya çapında kabul edilmeye başlamaktadır (Tian, 2016). Bu, bir dilin öğretim ve öğreniminde, her zaman bir kùltür unsuru olmasından kaynaklanmaktadır. Anadili İngilizce olmayanların sayısı anadili İngilizce olanlardan fazla olduğundan (Crystal, 2003), İngilizce, farklı kùltürlerden insanlar arasında küresel bir ortak dil olarak hizmet eder. Bu nedenle, sadece hedef dilin kùltürünü öğrenmeyi değil, aynı zamanda dünyadaki diğer kùltürler, inançlar ve kimlikler hakkında farkındalık kazanmayı da içerir. Kùltürler arası öğrenme, "kişinin kendisi de dâhil olmak üzere dünya görüşü olan öznel kültürel bağlam hakkında farkındalık kazanma ve kùltürler arası iletişimin hem anlık hem de uzun vadeli etkisi olarak kültürel bağlamlar arasında duyarlı ve yetkin bir şekilde etkileşimde bulunma konusunda daha fazla yetenek geliştirme" olarak tanımlanmaktadır (Bennett, 2009, s. 2). Öğrencileri, farklı kimliklerin etkileşime girdiği ve bilgi alışverişinde bulunduğu çok kültürlü bir dünyaya hazırlamayı amaçlamaktadır. Amaç, hedef dilde anadili düzeyinde yeterliliğe ulaşmak değil, bir "kùltürler arası konuşmacı"nın normlarını takip ederek, kendi kùltürlerinden uzaklaşmalarını sağlayan "üçüncü bir alan" yaratmaktır (Byram, 1997; Kramersch, 1993).

Crozet ve Liddicoat (1999), kùltürler arası iletişimsel yeterliliği değerlendirebilmek için daha fazla ürün ve süreç odaklı yaklaşımın gerekli olduğunu ekleyerek, dil

öğreniminin sadece becerileri edinmeyle ilgili olmadığını ileri sürerler. Bunu başarmak için Liddicoat ve diğerleri (2003) kültürler arası öğretim için bir dizi ilke önermiştir. Bu model birbiriyle ilişkili ve birbiriyle etkileşim hâlinde olan dört süreç gerektirir: farketme, karşılaştırma, yansıtma ve etkileşim. Kültürler arası bir anlayış kazanmak için, öğrenciler başlangıçta kültürler arasındaki benzerlikleri ve farklılıkları fark etmelidir. Bunu fark ettiklerinde, sadece iki kültür arasında değil, aynı zamanda zaten bildikleriyle yeni öğrenilenler arasında da karşılaştırma yapabilirler. Bu karşılaştırma, 'kişinin dilsel ve kültürel çeşitlilik deneyiminin kendisi için ne anlama geldiğini, çeşitliliğe nasıl tepki verdiğini, çeşitlilik hakkında nasıl düşündüğünü, çeşitlilik hakkında nasıl hissettiğini ve çeşitlilikle yapıcı bir şekilde etkileşime girmenin yollarını nasıl bulacağını' içeren derinlemesine düşünme alanı sağlar. (Liddicoat, 2011, s. 842). Son olarak, öğrenci bu çeşitlilikle ilgilenir ve kendi deneyimleri temelinde anlamlar yaratmak ve iletişim kurmak, keşfetmek ve yeniden şekillendirmek için etkileşime girer. Bu şekilde, öğrenci kendi kültürler arası alanını da yaratır ve Kramsch'a (2009b) göre bu pedagoji, öğrencilerin bir "üçüncü bir alan" oluşturmalarına yardımcı olur.

Kültürü dil öğretimine dâhil etmek genellikle dil öğretmenlerinin ilk amacı değildir (Kramsch, 1993; Fantini, 1997; Paige vd., 2003; Nault, 2006; Young ve Sachdev, 2011; Baker, 2015, Tian, 2016). Kültür, çoğunlukla ders planlarına bir ek olarak veya ders çeşitliliğini ve öğrencilerin motivasyonunu artırmak için kullanılır. Öğretmenler, gerektiğinde veya ders kitabında karşılımlarına çıktığında sadece kültürün o dersle ilgili yönlerine dokunurlar (Gönen ve Sağlam, 2012). Bunun çeşitli sebepleri ortaya konmaktadır. Bennet, Bennet ve Allen (2003) öğretmenlerin kültürler arası öğretimi uygulamalarını engelleyen bir dizi zorluktan bahsetmektedir. İlk zorluk, zaman sınırlamasıdır. Programların aşırı yüklenmesi nedeniyle kültürel konular için öğretmenlerin zamanları yoktur (Han, 2010; Gönen ve Sağlam, 2012). Diğer bir zorluk, kültürler arası iletişimle ilgili konularda eğitim görmemiş ve dil ile kültürler arası öğrenmeyi birleştiren bir modelle tanışmamış olmaktır. Öğretmenler, bunun için eğitilmedikleri için kültürü sınıf uygulamalarına nasıl dâhil edeceklerini bilmemektedir ve öğrencilerin kültürler arası yeterliklerini ölçme yöntemlerinden haberdar değildirler (Gönen ve Sağlam, 2012; Tran ve Dang, 2014). Üçüncü zorluk, farklı kültürlerde kültürler arası deneyimin azlığıdır. Çoğu

öğretmen, hedef dil kültürü hakkında kapsamlı bilgiye sahip olmanın, dil öğretiminde kültürler arası bir yaklaşım benimsemek için bir gereklilik olduğuna inanmaktadır. Son olarak, öğretmenlerin hiç deneyimlemedikleri veya geçmiş bilgisine sahip olmadıkları bazı kültürel konulara odaklanması zordur. Bununla birlikte, daha önce belirtildiği gibi, kültürler arası öğretimde bir öğretmenin görevi bilgi sağlamak değil, öğrencilere kendi kültürleri ile diğer kültürler arasında arabuluculuk yapma fırsatları yaratmak ve kültürler arası ortamlarda yeterliliklerini geliştirmektir.

Yabancı dil öğretmenleri, öğrencilerin KD gelişiminde çok önemli bir rol oynamaktadır. Öğrencilerin zihinlerini farklı kültürlere açmalarına yardımcı olurlar ve onları kültürler arası değişime hazırlarlar (Çetin Köroğlu, 2016). Bu nedenle, öğretmenlerin inançları ve kavramları üzerine yapılan araştırmalar, bu inanç ve kavramların sınıf uygulamalarını şekillendirmede bir etkiye sahip olduğunu ortaya çıkardığından, öğretmenlerin KD'yi nasıl gördükleri kültürler arası öğretimin merkezinde yer alır (Atay vd., 2009). Araştırmalar göstermektedir ki, öğretmenler kültürü dil eğitiminin önemli bir parçası olarak görmelerine rağmen, ikinci plana koymaktadırlar (Aydemir ve Mede, 2014; Tian, 2016). Buna ek olarak kültürün görünen öğelerine daha çok yoğunlaşarak, gözlemlenemeyen öğelerini göz ardı etmektedirler (Han, 2009; Tian, 2016). Kültürler arası boyutu daha çok kültürler hakkındaki bilgileri aktarmak olarak algılamaktadırlar. Aynı zamanda kültürler arası iletişimsel yeterliliği tam olarak anlayamadıkları görülmektedir (Han, 2009; Gu, 2016). Çalışmalar aynı zaman öğretmenlerin inançları ve sınıf uygulamaları arasında uyumsuzluklar olduğunu ortaya koymaktadır (Young ve Sachdev, 2011; Tomak, 2012; Tian, 2013; Baleghizadeh ve Moghadam, 2013; Yıldız, 2016).

Öğretmenlerle yapılan çalışmalar kadar yaygın olmamakla birlikte, öğrencilerle yapılan çalışmalar çoğunlukla öğrencilerin dil öğretiminde kültürel bir boyut hakkındaki algılarını, mevcut kültürler arası farkındalıklarını, KD'lerini veya kültürler arası iletişimsel yeterliliklerini ve algılarını, ve verilen kültürler arası eğitimin bunların üzerine etkilerini araştırmaktadır. Kültürler arası eğitimin, öğrencilerin KD'leri veya kültürler arası iletişimsel yeterlilikleri üzerindeki olumlu etkisi, araştırmacılar tarafından vurgulanmıştır (Crozet ve Liddicoat, 1999; Byram vd., 2002; Corbet, 2003; Young vd., 2009). Öğrencilere verilen kültürler arası

eđitim kltrler arası iletiřimsel yeterliliklerini (Salem, 2013), KD'lerini (Arvalo-Guerro, 2009; Su, 2011; Rahimi ve Soltani, 2011)), kltrle ve kltrel eřitlilikle ilgili tutumlarını (Glden, 2003; Genc ve Bada, 2005, Su, 2011) ve dil đrenme motivasyonlarını (Salem, 2013) olumlu bir Őekilde etkilemektedir. Aynı zamanda, kltrler arası eđitimin đrencilerin dil geliřimine de katkıda bulunduđu ortaya konmaktadır (Bada, 2000; Arvalo-Guerro, 2009; Salem, 2012).

Bu arařtırma, bir devlet niversitesinin İEP'sinde iki ynetici, beř đretim grevlisi ve 21 B2/C1 seviyesinde đrencinin katılımı ile gerekleřmiřtir. İlk arařtırma sorusu KD'nin programdaki yerini anlamayı amalamaktadır. Bu amala, İEP'daki beř đretim grevlisi ile sınıf gzlemleri ve grřmeler yapılmıř ve onların inanları ve gerek sınıf uygulamaları ile đrencilerin KD geliřimi ve dil đretiminde kltrler arası bir boyut ile ilgili grřleri arařtırılmıřtır. Drnyei (2007), "gzlemlerin, arařtırmacıların, yaptıklarını sylediklerine gvenmek zorunda kalmadan, insanların ne yaptıklarını dođrudan grmelerine izin verdiđini" belirtir (s. 185). Bu nedenle, arařtırmacı sınıf ii đretim sırasında neler olduđu hakkında daha iyi bir fikir edinebilir. Bu amala, her đretim grevlisi iin drt ders gzlemlenmiřtir ve aynı zamanda video kaydı yapılmıřtır. Bu da arařtırmacının sınıfta belirli Őeyleri grme imknını artırmıřtır. Olası sorunları tahmin etmek iin asıl alıřmadan nce pilot olarak sınıf gzlemi uygulanmıřtır. Gzlemlerden nce, đretim grevlileri rutin sınıf uygulamalarını etkilemeyecek Őekilde arařtırmanın kapsamı hakkında arařtırmacı tarafından bilgilendirilmiř, gzlemler sonrasında alıřmanın daha detaylı bir aıklamasının verileceđi sylenmiřtir. Her gzlem iin bir gzlem not kđı hazırlanmıř ve dersin her ařaması kaydedilmiřtir (Ek A). Aktiviteler, ynergeler, đrencilerin sorularına đretim grevlilerinin cevapları ve aıklamalar buna dhil edilmiřtir. Eksik bilgi varsa, gzlemler tamamlandıktan sonra video kayıtları incelenmiř ve eksik kısımlar tamamlanmıřtır. Buna ek olarak, iki ynetici ve beř đretim grevlisi ile yarı yapılandırılmıř grřmeler yapılmıřtır. Grřmeler, insanları anlamamanın en etkili yollarından biridir ve insanların algılarına, olayları anlamlandırmalarına, durumlara ve gereklik yapılarına iliřkin tanımlara eriřim sađlar (Punch, 2005). Ayrıca, arařtırmacının belirli bir konudaki tutumları anlamasına da izin verir. Grřmeler, nceden belirlenmiř bir dizi soru (Ek B-C) aracılıđıyla yarı yapılandırılmıř bir formatta gerekleřtirilmiřtir. Drnyei

(2007) yarı yapılandırılmış görüşmelerin “iki uç nokta arasında bir uzlaşma sağladığı için” nitel araştırmalarda çok yaygın olduğunu belirtmektedir (s. 136). Diğer bir deyişle, önceden belirlenmiş bir dizi soruya sahip olmasına rağmen, araştırmacının görüşülen kişileri ortaya konulan konuları detaylandırmaya teşvik etmesine izin veren bir esnekliği vardır. Öğretim görevlileriyle yapılan görüşmelerde, gerektiğinde gözlemden elde edilen veriler kullanılmış ve öğretim görevlilerinin gözlem sırasında ortaya çıkan belirli konuları detaylandırmaları istenmiştir. Görüşme verilerinin karşılaştırılması ve sınıf gözlemi ve aralarındaki üçgenleme, İEP'deki KD uygulamalarının bütün bir resminin oluşturulmasına olanak sağlamıştır. Tüm görüşmeler kaydedilerek yazıya dökülmüştür.

İEP müfredatına eklenen kültürler arası bir içeriğin öğrencilerin KD gelişimine katkısını araştıran ikinci araştırma sorusu için öğrencilerle görüşmeler yapılmıştır. İEP-Kİ'nin öğrencilerin KD gelişimine katkısını ortaya çıkarmak için, içeriğin uygulamasından önce (G1) ve sonra (G2) öğrencilerle iki kez görüşülmüştür. Creswell (2013), bir eğitim ortamında çalışırken güç dengesizliğine dikkat çekmekte ve süreç boyunca araştırmacıların bu konuda duyarlı olmaları gerektiğini hatırlatmaktadır. Bu endişeyi gidermek için, öğretmen-araştırmacı, İEP-KD uygulamasından önce görüşmelere başlamadan önce bir hafta beklemiştir ve öğrencilere, öğretim görevlisine ve sınıfa uyum sağlamalarına yardımcı olmaları için biraz zaman vermiştir. Dil öğretiminde kültürler arası bir boyutun yanı sıra kültürler, kültürler arası iletişim ve KD ile ilgili görüş ve inançlarını inceleyebilmek için öğrencilerle yapılan görüşmeler de yarı yapılandırılmış bir formatta gerçekleştirilmiştir (Ek D). Öğrencilerin dil seviyesi B2 / C1 olmasına rağmen tüm öğrenciler daha rahat hissettikleri için Türkçeyi kullanmayı tercih etmişlerdir. Her görüşme 20-30 dakika sürmüştür ve ses kaydı yapılmıştır.

Öğrencilerin KD seviyesini ölçmek için Kültürler Arası Duyarlılık Ölçeği (KDÖ) kullanılmıştır. KDÖ, Chen ve Starosta (2000a) tarafından öğrencilerin kültürler arasındaki farklılıkları anlama ve takdir etme yönünde olumlu duygular geliştirme yeteneğini ölçmek için geliştirilen Likert ölçekli bir değerlendirme aracıdır. Bu 24 maddelik ölçek, *iletişimde sorumluluk* (7 soru), *kültürel farklılıklara saygı* (6 soru), *iletişimde kendine güven* (5 soru), *iletişimden hoşlanma* (3 soru), *iletişimde dikkat* (3 soru) olmak üzere beş boyuttan oluşmaktadır (Ek E). Bu ölçeğin seçilmesinin

nedeni, geçerliliğinin ve güvenilirliğinin farklı bağlamlarda kontrol edilmiş olmasıdır. Örneğin, Fritz, Möllenberg ve Chen (2002), bu ölçeği Almanya'daki 541 işletme öğrencisine uygulamışlar ve ölçeğin gelecekte daha fazla iyileştirme ihtiyacına rağmen geçerli olduğunu bulmuşlardır. Fritz ve diğerleri (2002) tarafından yapılan araştırmanın sonuçlarına benzer bir şekilde, Demircioğlu ve Çakır (2015), Türkiye, Meksika, ABD ve İspanya'daki uluslararası Bakalorya Diploma Programı (IBDP) öğrencilerinin ve IBDP olmayan öğrencilerin kültürler arası yeterliliğini araştırmak amacıyla ölçeğin güvenilirliğini test etmiştir. Ek olarak Rahimi ve Soltani (2011), deneysel bir eğitimin öğrencilerin KD'si üzerindeki etkisini görmek için İran'daki 50 üniversite öğrencisine KDÖ'yü uygulamıştır. Ölçeğin Cronbach Alfa güvenilirliği yüksek çıkmıştır; bu nedenle KDÖ'nün Asya ortamlarında da uygulanabileceği sonucuna varmışlardır. Bu ölçeğin kullanıldığı farklı ülkelerde yapılan çalışmaların yanı sıra, KDÖ'nün KD'yi değerlendirme aracı olarak geçerliliği ve güvenilirliği Türkiye ortamlarında da vurgulanmaktadır. (Üstün, 2010; Bekiroğlu ve Balcı 2014; Altan, 2018; Tuncel ve Paker, 2018; Çiloğlu ve Bardakçı, 2019). Bu nedenle, mevcut çalışmada KDÖ, öğrencilerle yapılan görüşmelerle ve İEP-Kİ'den elde edilen diğer nitel verilerle birlikte, İEP-Kİ'nin öğrencilerin KD'sine katkısını incelemek için kullanılmıştır. Uygulama öncesinde verilen KDÖ, KDÖ1 ve uygulamadan sonra verilen de KDÖ2 olarak adlandırılmıştır.

Aynı zamanda, İngilizce Eğitim Programı için Kültürler Arası İçerik (İEP-Kİ) (Ek F) geliştirilmiştir. Kültürü öğrenme bir 'entelektüel çaba' gerektirir ve kültür açıkça öğretilmelidir (Crozet ve Liddicoat, 1999). Bu süreç, öğrencilerin aktif yapılandırmayı, bağlantılar kurmayı, etkileşimi, derinlemesine düşünmeyi ve sorumluluk almayı gerektirir (Liddicoat vd., 2003). Bu nedenle, Liddicoat ve diğerleri (2003) tarafından önerilen pedagoji ve ilkeler takip edilerek, İEP'de kültürler arası bir boyut benimsemeyi ve öğrencilerin farklı kültürlerle karşı KD'sini geliştirmeyi amaçlayarak İEP-Kİ tasarlanmıştır. İEP-Kİ, çeşitli kültürler arası görevler ve konular aracılığıyla öğrencilerin KD'sini geliştirmeyi amaçlayan 11 haftalık bir programdır. İçeriğin temel amacı, çeşitli yazılı ve sözlü metinlere ve görsellere maruz kalarak B2 / C1 müfredatının belirttiği gibi dört dil becerisinin yanı sıra öğrencilerin KD'sini geliştirmektir. İçeriğin uygulanması için 21

öğrenciye sahip B2 düzeyinde bir sınıf seçilmiştir. İEP-Kİ kapsamında, öğrencilerin yazılı ve sözlü kısımlardan oluşan bir kültürler arası portfolyoyu tamamlamaları gerekmiştir. Portfolyonun yazılı kısmı için, öğrencilerin İEP-Kİ'nin her haftası için sürekli derinlemesine düşünme sağlayan günlük yazma, öz değerlendirme raporları ve yansıtıcı yazı yazmaları beklenmiştir. Ayrıca, paragraf ve kompozisyon yazma, izledikleri video ya da filmlerle ilgili düşüncelerini yazma ve serbest yazma görevlerini ve çevrimiçi bir kültürler arası karşılaşmayı (KK) tamamlamışlardır. Kültürler arası portfolyodaki sözlü kısım için, öğrenciler yüz yüze KK'ler ve rol yapma etkinliklerinin yanı sıra sınıf içerisinde bir münazara ve sunum da yapmışlardır.

İEP-Kİ'nin hazırlanması, ilgili literatürün kapsamlı bir şekilde incelenmesi ve pilot uygulama yapılmasının ardından bir ders dönemi sürmüştür. İEP-Kİ, kültürel yanlış anlamalar, kültürel çeşitlilik, empati ve hoşgörü, açıklık, cinsiyet, önyargı, ayrımcılık, basmakalıp düşünceler, kültürel normlar, kültürel görgü kuralları, beden dili, tabular, bilinmeyen korkusu, değerler, ilişkiler, kimlik, kültürel kimlik, çok kültürlülük, eğitim politikaları, küreselleşme, çevrimiçi iletişim ve dil ve kültür ile ilgili bazı kültürler arası kavramları kapsamaktadır. Uygulama boyunca, öğrenciler çeşitli kültürel materyallere, bağlamlara ve kavramlara maruz kalmışlardır ve o haftanın konusuyla ilgili olarak kültürler arasındaki benzerlik ve farklılıkları fark etmişler ve zaten var olan bilgilerini öğrendikleriyle karşılaştırmışlardır.

Daha sonra, her hafta, o haftanın konusuna göre yapılan tüm sınıf ve grup tartışmalarının yanı sıra günlük yazılarıyla da öğrencilerin sürekli düşünmeleri güçlendirilmiştir. Böylece çeşitlilikle ilgilenmeye ve etkileşime girmeye hazır hâle gelmişlerdir. Bunun, portfolyodaki üç KK ile başarılması umulmuştur. KKler, öğrencilerin KD gelişiminin bir göstergesi olarak önemli bir rol oynamıştır. Choce, Johnson ve Yossatorn (2015) uluslararası arkadaşlıklara sahip olmanın KD'nin gelişimi üzerinde olumlu bir etkiye sahip olduğunu bildirmişlerdir; bu nedenle, bu tür etkinlikler İEP-Kİ'ye dâhil edilmiştir. Uygulamanın en başında, öğrencilerden kültürler arası portfolyodaki KK görevleri için farklı bir kültürden bir arkadaş edinmeleri istenmiştir.

Araştırmada ayrıca öğretmen günlüğü ve araştırmacı saha notları kullanılmıştır. Günlük tutma, derinlemesine veri sağlayan vaka çalışmalarında (Creswell, 2013) yaygın bir veri toplama aracıdır. Bartels (2005) ayrıca öğretmenlerin algıları söz konusu olduğunda günlük tutmanın veri toplamanın yaygın bir yolu olduğunu belirtir. Bir öğretmen günlüğünü veri kaynağı olarak kullanmanın amacı, araştırmacının uygulamayı, öğrencilerin buna nasıl tepki verdiğini takip etmesine ve bu sürecin sınıfta öğretme ve öğrenmeye nasıl katkıda bulunduğunu belirlemesine izin vermektir. Ek olarak, öğretmen ve araştırmacının rollerini ayırarak, araştırmacının önyargılarının üstesinden geleceği umulmuştur. Öğretmen günlüğünde, öğretmen-araştırmacı, on bir haftalık bir süre boyunca İEP-Kİ'nin uygulanması sırasında bahsetmeye değer olduğunu düşündüğü tüm örnekleri kaydetmiştir ve ortaya çıkan konulara özel örnekler vermiştir. Böylelikle hem öğretmenin hem de araştırmacının sesi belirgin hâle gelmiştir. Araştırmacı, öğretmen olarak, İEP-Kİ'yi uygulama süreci için bir günlük tutmasına rağmen, alan notları araştırma uygulamaları için sınıf dışında veri sağlamıştır. Bunlar, toplantılarda öğretmenlerle yapılan görüşmeler, molalarda ve veri toplama ve analiz sırasında sürekli olarak öğrencileri gözlemlemeyi içermektedir. Creswell (2011), saha notlarının hem tanımlayıcı hem de yansıtıcı olabileceğini bildirmiştir. Birincisinde, çalışmadaki olaylar, kişiler ve faaliyetler ayrıntılı olarak açıklanırken, ikincisi 'araştırmacıların gözlem sırasında ortaya çıkan iç görülerine, önsezilerine veya geniş fikirlerine ya da temalarına ilişkin kişisel düşüncelerine' odaklanır (Creswell, 2011, s. 217). Bu çalışmada, araştırmada önemli olan durumlar araştırmacı tarafından detaylı olarak kaydedilmiş ve olayı anlamlandırmak için bu olaylara karşı araştırmacının duygu ve tepkileri de not edilmiştir. Bu nedenle, veri kaynağı olarak hem tanımlayıcı hem de yansıtıcı alan notları kullanılmıştır.

Veri toplama süreci akademik yılın başından itibaren başlamış ve 16 hafta sürmüştür. Öğretmen-araştırmacı, öğrencilerden veri toplamaya başlamadan önce bir hafta beklemiştir ve üniversiteye, sınıflarına ve öğretim görevlisine uyum sağlamalarına yardımcı olmuştur. Bu süre zarfında kendilerine çalışma hakkında bilgi verilmiştir. Tüm katılımcıların onayı alınarak yöneticilerle görüşmeler yapılmıştır. Ardından öğretim görevlilerinin dersleri gözlemlenmiştir ve öğretim görevlileri ile görüşmeler tamamlanmıştır. Bu, araştırmacının, KD ile ilgili

uygulamaları ve İEP'de kültürler arası bir boyutun var olup olmadığını anlamasını sağlamıştır. Ek olarak, öğrencilere KDÖ1 verilmiştir ve İEP-Kİ'nin uygulanmasından önce mevcut KD durumlarını öğrenmek için görüşmeler (G1) yapılmıştır. Uygulama sırasında, öğrencilerin KD gelişimi, İEP-Kİ'nin sınıf içi etkinlikleri (tüm sınıf tartışmaları ve grup tartışmaları) ve kültürler arası portfolyoyu hazırlama sırasındaki performansları aracılığıyla gözlemlenmiştir. Uygulamadan sonra, öğrencilerle tekrar görüşmeler yapılmış (G2) ve İEP-Kİ'nin KD gelişimlerine olası katkısını görmek için KDÖ2 verilmiştir.

Bu araştırmada veriler hem nitel hem de nicel olarak analiz edilmiştir. İEP-Kİ'nin öğrencilerin KD'sine katkısını belirlemek için, KDÖ1 ve KDÖ2'nin sonuçları SPSS aracılığıyla analiz edilmiştir. Ölçeğin Cronbach Alpha güvenirlik katsayısı önceki çalışmalarda ölçüldüğü üzere .86 ve .88'dir. Veriler girilirken ölçekteki 2, 4, 7, 9, 12, 15, 18, 20, 22. maddeler ters kodlanmıştır. Chen ve Starosta (2000a) tarafından belirtildiği gibi KD'nin her boyutunun ortalama puanları hem KDÖ1 hem de KDÖ2 için hesaplanmıştır. Grup, 21 öğrenci ile sınırlı olduğundan, İEP-Kİ uygulamasından önce ve sonra öğrencilerin KD seviyeleri arasında istatistiksel olarak anlamlı bir fark olup olmadığını görmek için ortalamaları karşılaştırmak amacıyla parametrik olmayan bir analiz olan Wilcoxon İşaretli Sıra Testi gerçekleştirilmiştir. Nitel verilerin analizi öncesinde tüm ses ve video olarak kaydedilmiş veriler yazıya dökülmüştür. Yazıya dökülen verileri incelemek için içerik analizi yapılmıştır. Metinsel veriler birkaç kez okunmuş ve temalara göre kodlanmıştır. Bu kodlar etiketlenmiş ve kategorize edilmiştir. Punch (2005) 'kodlamanın, veri analizini başlatan ve analiz boyunca devam eden veri etiketleme aktivitesi' olduğunu belirtmektedir. Dahası, bulguların kategorilere ayırma yoluyla nasıl tartışılacağını anlamamızı sağlamaktadır. Bu nedenle yönetici ve öğretim görevlilerinden gelen veriler bu süreçten sonra analiz edilmiştir.

Öte yandan, gözlem notlarından elde edilen veriler birkaç kez okunmuş ve kültür ve KD ile ilişkili örnekler veya etkinlikler görüşmeler sırasında detaylandırılmak üzere çıkarılmıştır. Araştırmacı, bulguları tartışmak amacıyla öğretim görevlilerinin algılarını ve inançlarını açıklamak için gerektiğinde gözlem kayıtları ve notlarından elde edilen ham verileri ve çıkarılan verileri tekrar gözden geçirmiştir.

Kültürler arası portfolyonun yazılı ve sözlü görevlerinde öğrencilerin KD gelişimine kanıt bulmak amacıyla, İEP-Kİ'deki sınıf içi etkinlikler ve öğrencilerle yapılan iki görüşme, iki tür içerik analizi kullanılarak analiz edilmiştir. İlk analizde, içerik analizine doğrudan bir yaklaşım kullanılmıştır ve KD'nin Chen ve Starosta (2000a) tarafından tanımlanan boyutları kategoriler olarak kullanılmıştır. KD boyutlarından *iletişimde sorumluluk* ve *iletişimden hoşlanma* boyutları, öğrencilerin yazılı görevler ve görüşmelerdeki yanıtlarında çok sıkı bir şekilde iç içe geçmiş durumda olduğu için bu boyutlar, nitel analizde *iletişimde sorumluluk* ve *iletişimden hoşlanma* olarak birleştirilerek revize edilmiştir.

Nitel araştırmaya benzer şekilde, nitel araştırmanın da araştırma bulgularını doğrulama yolları vardır. Bir araştırma çalışmasının güvenilirliğini sağlamak için Lincoln ve Guba (1985) inandırıcılık, aktarılabildik, güvenilirlik ve doğrulanabilirlik terimlerini kullanır. Araştırmanın inandırıcılığına katkıda bulunmak için çeşitli yöntemler kullanılmıştır. Araştırmacının kurumdaki yedi yıllık deneyimi ile uzun süreli etkileşim, farklı veri toplama araçları kullanarak üçgenleme, ve toplanan verilerin paylaşılarak katılımcı teyidi alınması çalışmanın inandırıcılığına katkıda bulunmuştur. Aktarılabildiği sağlamak için araştırma bağlamı ve yöntemleri detaylı bir şekilde açıklanmıştır. Araştırmanın güvenilirliği uzman incelemesi yoluyla sağlanmıştır. Son olarak çalışmaya doğrulanabilirlik açısından katkıda bulunmak için üçgenleme ve araştırmacının günlük ve alan notları yoluyla sürekli duygu ve düşüncelerini yansıtması yöntemleri kullanılmıştır.

Mevcut çalışmadaki ilk araştırma sorusu, KD'nin İEP'de değer gördüğünü ancak, özel ve sistematik olarak hedeflenmediğini ortaya koymaktadır. Öğrencilerin KD gelişimine yönelik bazı çabalar tespit edilmiş olmasına rağmen, öğretim görevlilerinden bu konuya yönelik beklentiler açıkça ifade edilmemektedir. Yönetim tarafından gösterilen çabalar öğretim görevlileri tarafından fark edilmemektedir. Küresel yayıncılar tarafından yazılan ders kitapları ve CEFR kapsamında geliştirilen müfredat ile kültürler arası entegrasyonun sağlandığı düşünülmüştür. Ancak Young ve Sachdev (2011), yayınlanan dil öğretim materyallerinin kültürel içeriğinin genellikle yüzeysel kültüre daha fazla odaklanmayı tercih ettiğini ve KD'yi geliştirmenin nihai amacı olan kültürler arası iletişimsel yeterliliği vurgulamada başarısız olduğunu iddia etmektedir. İEP'deki

öğretim görevlileri, ders kitaplarını takip ettikleri sürece, kültürü öğretirken herhangi bir bakış açısını benimsemekte özgürdür. Ancak, bu özgürlüğü kültürü öğretimlerine dâhil etmek için bir fırsat olarak görmeyebilirler çünkü ilgili literatür, öğretmenlerin sınavlar, akademik geçmiş, deneyim ve kültürün net bir şekilde tanımlanamaması nedeniyle kültürü öğretimlerine dâhil etme konusunda rahat hissetmediklerini ortaya koymaktadır (Gu, 2016; Han, 2009). Öğretim görevlilerinin "önce dil, sonra kültür" tutumuna sahip oldukları bulunmuştur (Tian's, 2013). Bu tutumun öğrencilerin KD gelişimini tehlikeye atabileceği düşünülmektedir.

Ek olarak, kültüre farklı bakış açılarından yaklaşmaktadır. Öğretim görevlilerinin dördü hedef dil kültürünün büyük K veya küçük k'sini vurgulayan modernist bir yaklaşıma sahipken (Önalın, 2005; Kahraman, 2016), birisi kültürler arası bir yaklaşıma sahiptir. Ayrıca dil eğitiminde kültürler arası bir boyuta sahip olmanın daha çok bilgi aktarımı olarak görüldüğü ve öğretim görevlilerinin gözlemlendikleri derslerde karşılaştırma, yansıtma ve etkileşim gibi kültürler arası dil öğretiminin diğer yönlerini göz ardı ettiği gözlemlenmiştir. Bu da öğretim görevlilerinin inançları ve uygulamaları arasında bir uyumsuzluğa işaret etmektedir (Yıldız, 2016). Bunun nedeninin kültürler arası dil öğretiminde deneyim ve eğitim eksikliği ya da zaman ve sınav kaygısı olabileceği düşünülmektedir (Bennet vd., 2003; Han, 2010; Young ve Sachdev, 2011; Gonen ve Sağlam, 2012).

Öğretim görevlilerinin kültürler arası deneyimlerinin sınıf içi uygulamaları üzerinde hem olumlu hem de olumsuz etkileri olmaktadır. Olumlu etkilenenler deneyimlerini sınıf uygulamalarına dâhil etmektedirler (Aleksandrowicz-Pedich vd., 2003); ama bu, sistemli bir şekilde yapılmamaktadır. Bu durum, yüklü müfredat ve zaman eksikliğinden kaynaklanıyor olabilir. Bu çalışmada, müfredata kültürler arası bir bileşen eklenerek bu tür sorunların aşılabileceği önerilmiştir. Göbel ve Helmke (2010) de kültürler arası deneyimin öğretimin kalitesini etkilediğini ve kültürler arası deneyimi yüksek öğretmenlerin kültürler arası konuları, kültürel karşılaştırmaya, öznel kültürel konulara odaklanarak ve öğrencilerin fikirlerini paylaşmalarına fırsat tanıyarak öğretimlerine dâhil etmelerinin daha olası olduğunu belirtmektedir. Bu nedenle, İEP'deki öğretim

görevlilerinin bir miktar kültürler arası deneyime sahip olduğu düşünüldüğünde, derslerine kültürler arası konuları dâhil etmeleri teşvik edilmelidir.

Sınıfta yabancı öğrencilerin bulunması sayesinde kültürel çeşitliliğe sahip olmak, yanlış anlama olasılıklarına rağmen İngilizce kullanımının ve merakın artmasına yol açtığı için öğrencilerin KD gelişimi açısından İEP'nin olumlu bir yönü olarak görülmektedir. Bununla birlikte, yabancı öğrencilerin kendi kültürlerinin göz ardı edildiği ve çoğunlukla hedef dil kültürüne ve ev sahibi ülkenin kültürüne maruz kaldıkları görülmektedir. Yabancı öğrencilerin kendi kültürlerinin göz ardı edilmesi, kültürler arası dil öğretiminin önemli ilkelerinden olan kültürel karşılaştırmalar ve yansımalar yapmada da başarısız olmalarına sebep olabilir (Liddicoat vd., 2003). Bu durum aynı zamanda, bu öğrencilerin yabancılaşmasına neden olabilir.

Araştırmadaki bir diğer bulgu, öğretim görevlilerinin KD kavramını tam olarak anlamadıklarını göstermektedir. *Kültürel farklılıklara saygı, iletişimde sorumluluk ve iletişimde dikkat* boyutlarından bahsederken, *iletişimden hoşlanma* ve *iletişimde kendine güvenme* boyutlarından bahsetmemişlerdir. *İletişimden hoşlanma* boyutunu vurgulamamanın nedeni, KKler için yeterince zaman ayırmamak ve bu karşılaşmalar sırasında öğrencileri yakından gözlemlememek olabilir. *İletişimde kendine güvenme* boyutundan bahsetmemelerinin sebebi de, bunu dil yeterliliği ile bir tutmaları ve KD için zaten bir ön koşul olarak görmeleri olabilir. Bu bulgu, KD ile dil yeterliliği arasındaki ilişkiyi desteklemektedir. Bada (2000), Arévalo-Guerro (2009) ve Salem (2012), KD'nin dil yeterliliği üzerindeki olumlu etkilerini bildirirken, Wang ve Huang (2013) bunun tersini savunmakta ve daha yüksek dil yeterlilik seviyelerinin öğrencilerin KD seviyesini artırdığını iddia etmektedir. Ancak, kişilik, yetiştirilme tarzı ve kültürel geçmiş gibi başka faktörler de olabileceğinden, dil yeterliliği KD'yi garanti etmeyebilir. Bu nedenle, tüm boyutları ile kültürler arası duyarlılığı geliştirmek, öğrencilerin dil seviyesi ne kadar yüksek olursa olsun bir amaç olmalıdır.

İEP'deki öğretim görevlileri KD'yi, Türk ve yabancı öğrenciler arasında daha iyi bir anlayış oluşturmadaki etkisinden dolayı kültürler arası iletişimin gelişmesi için önemli görmektedirler. KD'yi geliştirmenin öğrencilerin ön yargılarından

kurtulmalarına ve daha açık fikirli olmalarına yardımcı olduğunu düşünmektedirler. Fatalaki (2015) de, öğrencilerin kültürel farklılıklara duyarlı hâle geldiklerinde, kültürler arası ortamlarda daha açık fikirli olduklarını iddia eder. Bu şekilde, kültürler arası etkileşim sırasında kendilerinden farklı bir kültüre sahip bireyleri daha iyi anlayabilirler. Aynı zamanda KD'yi edinmenin öğrencilerin gelecekteki başarıları için çok önemli olduğunu da belirtmektedirler. Bu nedenle, öğretim görevlileri KD'yi geliştirmek için çaba gösterdiklerini bildirmektedirler ama bu çabalar sınıftaki uygulamalarında gözlemlenmemektedir.

Son olarak, öğrencilerin kültürler arası konulara öğretim görevlilerinin istediği kadar hevesli bir şekilde yanıt vermedikleri iddia edilmektedir. Bu, düşük KD seviyeleri ve açık fikirli bireyler olmamaları ile açıklanabilir. Öte yandan, kültürler arası içeriğin öğrencilere sunulma şekli, vurgulanan kültür ve ders kitaplarında kültürler arası içeriği göz ardı eden değerlendirme sistemi gibi dikkate alınması gereken başka değişkenler de mevcuttur.

Bu çalışmadaki ikinci araştırma sorusunun amacı İEP için hazırlanan kültürler arası bir içeriğin öğrencilerin KK gelişimine nasıl katkıda bulunduğunu incelemektedir. Araştırmanın sonuçları, öğrencilerin KDÖ1 sonuçlarında ortalamanın üzerinde bir KD'ye sahip olduklarını göstermektedir. Ancak G1 ve KK1 verileri *kültürel farklılıklara saygı* boyutu dışında bunun tersini göstermektedir. *İletişimde dikkat* boyutuna bakıldığında G1 ve KK1'de bunun sınırlı örnekleri bulunmuştur ve bu, öğrencilerin deneyimlediği sınırlı KK'lerin bir sonucu olarak görülmektedir. Ayrıca, öğrencilerin *iletişimde sorumluluk ve iletişimden hoşlanma* seviyelerinin KK1 sonuçlarında belirtildiği kadar yüksek olmadığı anlaşılmaktadır. Birincisi, sınıf içinde ve dışında başka bir kültürden biriyle iletişim kurmaları gereken durumlardan çoğunlukla kaçındıkları için iletişim kurmaya istekli değildirler. Bunun hata yapma ve yabancı arkadaşlarını anlayamama korkusundan kaynaklanabileceği iddia edilmektedir. İsteksizliklerinin bir nedeni de, kültürler arası etkileşim sırasında kaygılı ve gergin hissetmeleridir. Kaygı, insanların farklı kültürlerden veya etnik kökenlerden insanlarla iletişim kurarken yaşadıkları ortak bir duygudur (Neuliep, 2012). Kültürler arası iletişim sırasında kaygı, Kültürler Arası İletişim Kaygısı (KİK) (Neuliep ve McCroskey, 1997) ile ilişkilidir ve bu, öğrencilerin KK'lere dâhil olmaları gereken durumlardan kaçınmalarına yol

açabilir, ayrıca kültürler arası iletişimdeki performanslarını etkileyebilmektedir. Bu hususlar, öğrencileri farklı kültürlerle maruz bırakarak ve Byram ve diğerlerinin (2002) önerdiği gibi "yabancı olanı tanıdık ve tanıdık olanı yabancı" (s.14) hale getirerek İEP-Kİ'nin geliştirilmesi sürecinde dikkate alınmıştır. Benzer şekilde, KK1'deki *iletişimde kendine güvenme* boyutundaki sonuçlar nitel veriler tarafından desteklenmemiştir. G1 ve KK1'de bu boyutun sınırlı örnekleriyle karşılaşılmıştır ki bu da öğrencilerin bu boyuttaki eksikliklerinin göstermektedir. Bunun olası nedenleri olarak öğrencilerin utangaç kişiliği, kaygı ve gerginlik hissi gösterilmiştir. Öğrencilerin duyguları, dil öğreniminde çok önemli bir yere sahiptir (Gregersen, MacIntyre ve Meza, 2014). Olumsuz duygular öğrenmede sorunlara neden olabilir ve öğrencilerin bu tür duyguların üstesinden gelmeleri gerekmektedir. Öğrencilere İEP-Kİ sırasında KK'ler için fırsatlar sağlandığında ve KD seviyelerini yükselttiklerinde, olumsuz duygularının değişeceği ve sonunda *iletişimde kendine güven* boyutunda gelişim sağlayacağı düşünülmektedir.

İEP-Kİ'nin uygulanmasından sonra öğrencilerin KD gelişiminde bir artış gözlemlenmiştir. KDÖ1 ve KDÖ2 puan ortalamalarının karşılaştırılması *iletişimden hoşlanma* boyutu dışında anlamlı sonuçlar vermiştir. Bu boyutta bir artış olmasına rağmen, bu artış istatistiksel olarak anlamlı değildir. En yüksek artış *iletişimde sorumluluk* boyutunda olurken, bunu sırasıyla *iletişimde dikkat*, *kültürel farklılıklara saygı* ve *iletişimde kendine güven* boyutları izlemektedir. Öğrencilerin KD boyutlarındaki ortalama artışı, G1 ve G2'de belirlenen her boyutun hesaplanması ve tablo hâline getirilmesi ile de desteklenmektedir.

Öğrencilerin, *iletişimde sorumluluk* ve *iletişimden hoşlanma* boyutlarında artış olduğu belirtilmiştir. Bunun sebebi, KK arkadaşlarıyla geliştirdikleri duygusal bağlar sayesinde, daha açık fikirli ve iletişim kurmaya istekli hâle gelmiş olmalarıdır. Gülден (2003) de kültürleri öğrenmenin öğrencileri bir birey olarak geliştirdiğini ve ufkunu genişlettiğini belirtmektedir. Aynı zamanda hata yapma ve farklı kültürden olan bireyler tarafından anlaşılama korkularından kurtulmaları da bunun sebebi olarak belirtilmektedir. Bunun, öğrencilerin KİK seviyelerini düşürmelerine yardımcı olabilecek İEP-Kİ'den kaynaklanabileceği öne sürülmektedir. Çünkü yüksek KİK'ye sahip öğrenciler, kültürler arası etkileşime katılmaya daha az isteklidir (Gudykunst ve Nishida, 2001; Neuliep ve Ryan, 1998;

Tominaga, Gudykunst ve Ota, 2003, akt: Chen 2010b). Ayrıca İEP-Kİ sayesinde önyargılardan kurtulmak da bu boyuttaki artışa katkı sağlamıştır.

*İletişimde dikkat* boyutundaki gelişmenin, daha fazla kendini izleme, daha gözlemci, daha dikkatli ve hevesli olma, bilgi edinme ve daha duyarlı olma ile gerçekleşeceği düşünülmüştür. Öğrenciler, İEP-Kİ'nin uygulanmasından sonra kültürler arası olarak duyarlı bireyler hâline gelmek için bu konuların önemini kabullenmiş görünmektedirler.

Öğrencilerin kültürel farklılıklara olan saygısının İEP-Kİ'den önce zaten yüksek olduğu belirtilmesine rağmen, uygulamadan sonra, saygı kavramının çeşitli yönlerinin daha fazla farkına varmışlar ve saygının ön koşulu olarak görülen kültürler arası benzerlik ve farklılıkları fark etmeye başlamışlardır. Kültürel açıdan farklı bireylerin kimliklerine ve davranışlarına saygı duymanın önemini anlamışlar ve kültürü daha iyi iletişim için çok önemli bir unsur olarak kabul etmişlerdir. İnsan haklarını anlamak ve başkalarına saygı duymak, dil öğretiminde kültürler arası bir yaklaşımın temel amaçlarından (Byram vd., 2002) ve İEP-Kİ'nin, öğrencilere bunun önemini fark ettirerek bunu başardığı düşünülmektedir. Son olarak, öğrencilerin çoğunluğunun, kendi kültürleri de dâhil olmak üzere, kültürlere yönelik eleştirel bir bakış açısına sahip oldukları görülmüştür ve bunun onların etnosentrizm seviyelerini düşürmelerine yardımcı olabileceği öne sürülmüştür.

Öğrencilerde *iletişimde kendine güven* boyutunda da bir artış gözlemlenmiştir. Bu, İEP-Kİ'deki konular ve etkinliklerle, korkularından kurtularak ve öğrencilerin olumsuz algılarını değiştirerek başarılmıştır. Kültürler arasında karşılaştırma yaparak, öğrenciler kültürel bilgilerini artırmışlar ve diğer kültürleri anlayıp kabul etmeye başlamışlardır (Ho, 2009). Daha önce, düşük düzeyde bir kendine güvenin, bazı öğrencilerin utangaç kişilikleriyle açıklanabileceği tartışılmıştır. Utangaçlık, öğrencilerin hem iletişim kurma istekliliğini hem de dil öğrenme motivasyonunu etkileyebilecek sosyal bir kaygı olarak tanımlanmaktadır (Mohammadian, 2013). Araştırmada utangaç öğrencilerin verileri ayrıca incelendiğinde, onların da *iletişimde kendine güven* boyutunda ilerledikleri iddia edilmiştir. Öğrencilerin KK'lerle ilgili olumsuz yorumları, öğrencilerin konuşma ve dinleme becerilerini geliştirmeyi de hedefleyen İEP-Kİ sayesinde olumluya dönüşmüştür. Ayrıca

etkileşimde buldukları kişiyi tanımanın, yani onlarla duygusal bağlar geliştirmenin ve kendi yargılarının üstesinden gelmenin bu gelişmeye katkıda bulunduğu iddia edilmiştir.

Çalışmada, öğrencilerin İEP-Kİ dışındaki kültürler arası faaliyetleri, KD gelişimi ile ilgili sonuçları etkileyebilecek bir faktör olarak düşünülebilir. Bu nedenle, öğrencilerin KD'leri de kültürler arası etkinliklerine göre gruplanarak detaylandırılmıştır. Yalnızca sosyal yaşamlarında kültürler arası olarak çok aktif olan öğrenci grubunun değil, aynı zamanda kültürler arası etkinliği sınırlı olan veya hiç olmayanların da (birkaç istisna dışında) KD'lerini geliştirdiği doğrulanmıştır.

Analizin ikinci aşaması, İEP-Kİ'nin, kültür, kültürler arası iletişimsel yeterlilik ve KD'nin tanımlanması açısından öğrencilerin bakış açılarında bir değişikliğe yol açtığını göstermiştir. Daha önce kültürü farklı kültürlerden insanlarla iletişimin önünde bir engel olarak görürken, artık, farklı kültürlerden insanlarla iletişime katkıda bulunan bir değişken olarak tanımlamışlar ve dinamik bir kültür görüşüne sahip olmuşlardır. KD'nin, İEP-Kİ uygulamasından önce bahsetmedikleri, açıklık, kimliklere saygı, önyargı, basmakalıp görüşler ve kendi kültürlerine öncelik vermeme gibi diğer farklı yönlerini vurgulamışlardır. Bu bulgu daha önceki çalışmaların sonuçlarını desteklemektedir (Bada, 2000; Sercu, 2002; Atay, 2005; Sarıçoban ve Çalışkan; 2011). Önyargılarının farkına varmışlar ve üstesinden gelmeye çalışmışlardır. Ayrıca, İEP-Kİ sayesinde kültürler arası iletişimde daha yetkin hâle geldiklerini belirtmişlerdir. Öğrenciler daha önce dil yeterliliğinin kültürler arası iletişim sırasında karşılaşılabilecekleri en büyük sorun olduğunu düşünüyorken, görüşleri değişmiş ve dil performansı ikinci planda kalmıştır. Kültürler arası iletişimde performanslarını iyileştirmeye yönelik görüşlerine gelince, başlangıçta kültürleri öğrenmenin ve dil yeterliliğini geliştirmenin KD'yi geliştirmenin en yaygın yolları olduğunu düşünürken, İEP-Kİ sonrasında diğer kültürlerden insanlarla etkili iletişim için KD'nin farklı yönlerine işaret etmişlerdir. Son olarak İEP-Kİ öncesinde gereksiz olduğu düşünülen dil öğretiminde kültürler arası bir bileşene sahip olmanın akademik ve sosyal yaşamları için bir gereklilik olduğunu vurgulamışlardır.

İEP-Kİ'deki materyallerin ve etkinliklerin öğrencilerin KD gelişimine çok büyük katkıda bulunduğu da bildirilmiştir. Öğrenciler, yansıtıcı yazma, KK1, senaryo ve rol yapma gibi bazı etkinliklerin zorlayıcı olduklarını düşünmelerine rağmen bunların KD gelişimleri için çok önemli olduğunu belirtmişlerdir. Ek olarak, grup çalışması etkinliklerinin ve KK'lerin KD'lerini geliştirmek için harika fırsatlar olduğunu belirtmişlerdir.

Son olarak, öğrenciler, İEP-Kİ'nin dil öğrenimindeki önemini de kabul etmişler, dil becerilerini geliştirdiklerini ve daha yetkin hâle geldiklerini ifade etmişlerdir. İEP-Kİ sayesinde daha çok kendilerine güvenerek, iletişim kurmaya istekli olarak ve kültürler arası konuların farkına vararak, kültürler arası iletişimde kendilerini geliştirdiklerini vurgulamışlardır. Bunun sebebi dil öğretiminde kültürler arası bir bakış açısının öğrencilerin motivasyonu ve katılımını artırmasıdır (Salem, 2013). Öğrenciler kültürler arası iletişime dâhil olduklarında motivasyonlarını artırmakta ve olumlu dil öğrenme tutumları geliştirmektedirler (Dörnyei ve Csizér, 2005).

Günümüzde, kültürler arası karşılaşmalar her yerdedir ve etkili bir kültürler arası iletişimin gerçekleşmesi için, KD'ye sahip olmak, dil öğrenen bireylerin sahip olması gereken önemli bir özelliktir. Dolayısıyla dil öğretim sürecinin vazgeçilmez bir parçası olmalıdır. Bunu başarmak için, öğretmenlerin, öğrencilerin KD'sini geliştirmenin önemini kabul etmeleri gerekir. Bu, hedef dil kültürünü öğrenmeyi ve dili ana dil olarak konuşanların yeterliliğini yakalamayı amaçlayan dil öğretimi perspektifini benimseyen kültürcü yaklaşımdan uzaklaşmayı gerektirir. Öğretmenler yalnızca hedef dil kültürüne odaklanmamalı, aynı zamanda öğrencilerinin kültürlerini ve kimliklerini benimsemeli ve bunları öğretim süreçlerine dâhil etmelidir. Öğrencilerin kültürel farklılıkları fark etmeleri, karşılaştırmaları ve öğrenmeleri ve etkileşimleri üzerine düşünmeleri için fırsatlar yaratmalıdırlar. Kültürü öğretme algısı, bilgi aktarımının ötesine geçmeli ve öğretmenler kültürler arası konuşmacı olma süreçlerinde öğrencilere rehberlik etmelidirler. Bu, yabancı dil öğretmeni eğitim programları üzerinde de bazı çalışmalar yapılmasını gerektirir. Dil öğretiminde kültürler arası boyut en başından itibaren yabancı dil öğretmen adaylarına sunulmalı ve programların müfredatı, dil öğretmenlerini kültürler arası duyarlı bireyler olarak geliştirmeyi hedeflemelidir. Buna ek olarak, yükseköğretim kurumlarındaki mesleki gelişim birimleri,

öğretmenlere kültürler arası entegrasyon açısından sabit inançlarını ve algılarını değiştirmelerinde ve öğrencilerin kültürler arası duyarlılığa sahip olma ihtiyaçlarına uyum sağlamalarında yardımcı olmalıdır.

Bu hedefe ulaşmadaki önemli rollerine rağmen tüm bu sorumluluğu öğretmenlerin omuzlarına yüklemek yanlıştır. Dil öğretiminde kültürler arası bir boyut, müfredatta ve öğretmen gelişiminde dikkatli planlama gerektirir. Kültürler arası dil öğretimi ve kültürler arası boyuta sahip bir müfredatı uygulama konusunda bilgi ve deneyime sahip olan kültürler arası duyarlı öğretmenler bu amaca ulaşmanın yoludur. Sonuç olarak, İngilizce dil programlarındaki yöneticiler, müfredat planlayıcıları ve mesleki gelişim birimleri, bu amaca ulaşma sorumluluğunu eşit şekilde üstlenmelidir. Bu ortak hedefe göre hareket ederlerse, KD'yi geliştirmenin nihai hedefi olan kültürler arası yeterliliğin gelişimini destekleyebilirler (Crozet ve Liddicoat, 1999).

Ayrıca İEP-Kİ sırasında öğrencilerin İngilizce eğitimlerine kendilerine güven eksikliği ile başladıkları ve bu durumun KD gelişimlerinin önündeki en büyük engel olduğu görülmüştür. Dil öğretiminde kültürler arası bir boyuta sahip olarak, özgüvenleri artırılacak ve KK'lere katılmaya daha istekli hâle geleceklerdir..

Öğrencilerin önyargılarının da KD gelişimleri üzerinde bir etkisi olduğu ve dil öğretiminde kültürler arası bir boyutun, önyargılarının farkına varmalarına ve onlardan kurtulmalarına yardımcı olacağı da unutulmamalıdır. Bunlar gerçekleştirildiğinde, kültürler arası iletişim sırasında sorumlulukları, hoşlanmaları, saygıları, güvenleri ve dikkatleri olumlu yönde etkilenecek ve kültürler arası olarak yetkin konuşmacılar olmanın ilk adımı olan kültürler arası duyarlı bireyler hâline geleceklerdir.

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