

Intercultural Communication and Cultural Identity in English Language Teaching

Dr. Süleyman Gün • Editor: Prof. Dr. Aysun Yavuz



ÖZGÜR
PRESS

Intercultural Communication and Cultural Identity in English Language Teaching

Dr. Süleyman Gün

Editor: Prof. Dr. Aysun Yavuz



Published by

Özgür Yayın-Dağıtım Co. Ltd.

Certificate Number: 45503

📍 15 Temmuz Mah. 148136. Sk. No: 9 Şehitkamil/Gaziantep

☎ +90.850 260 09 97

📞 +90.532 289 82 15

🌐 www.ozgurayinlari.com

✉ info@ozgurayinlari.com

Intercultural Communication and Cultural Identity in English Language Teaching

Intercultural communication and cultural identity in english language teaching

Dr. Süleyman Gün • Editor: Prof. Dr. Aysun Yavuz

Language: English

Publication Date: 2023

Cover design by Mehmet Çakır

Cover design and image licensed under CC BY-NC 4.0

Print and digital versions typeset by Çizgi Medya Co. Ltd.

ISBN (PDF): 978-975-447-707-8

DOI: <https://doi.org/10.58830/ozgur.pub263>



This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0). To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc/4.0/>
This license allows for copying any part of the work for personal use, not commercial use, providing author attribution is clearly stated.

Suggested citation:

Gün, S., & Yavuz, A. (ed.) (2023). *Intercultural Communication And Cultural Identity In English Language Teaching*. Özgür Publications. DOI: <https://doi.org/10.58830/ozgur.pub263>. License: CC-BY-NC 4.0

The full text of this book has been peer-reviewed to ensure high academic standards. For full review policies, see <https://www.ozgurayinlari.com/>



This book is derived from Dr. Süleyman GÜN's PhD dissertation entitled *“Intercultural Communication and Cultural Identity: The Perceptions and Experiences of Learners of English As an International Language”*, prepared under the supervision of Prof. Dr. Aysun YAVUZ.

To my dear wife, to my precious sons, and my big family;
My dearest supporters, who are always by my side...

Preface

Dear Readers,

It is a great excitement that this book entitled “Intercultural Communication and Cultural Identity in English Language Teaching” has been developed as a significant contribution to the field of English language teaching with a focus on intercultural communication. This book aims to shed light on intercultural communicative competence and cultural identity and provide essential perspectives for comprehending and teaching intercultural communication.

Intercultural communication refers to the interaction between people from different cultural backgrounds and the sharing of information, ideas, and emotions and puts great importance on the values, beliefs, actions, and identities of individuals that are fundamentally shaped by their own culture. In order to communicate effectively and establish good connections, every individual should be able to become culturally aware and understand intercultural communication in our globalized world. English, as the world’s lingua franca, plays a crucial role in understanding cultural differences and developing intercultural communicative competence.

The first chapter of the book introduces the topic of intercultural communication and emphasizes how intercultural communication influences language learning processes and reshapes forms of communication in a globalized world. In the second chapter, the author explores theoretical frameworks on culture, cultural identity, communicative competence and intercultural communicative competence together with the models of intercultural competence. The third chapter of the book focuses on methodological practices about research design in a systematic manner. The fourth chapter deals with the findings of the research and presents the data collected in qualitative and quantitative manners. The data collected on intercultural communication and cultural identity are analyzed and reported

in detail and meticulously in a mixed-methods research design using qualitative and quantitative analyses. The fifth chapter of the book consists of discussion and conclusion sections of the study. The results of the study showed that the participants' intercultural communicative competence levels increased as a result of the intercultural communicative competence training which was systematically developed within the scope of the study. On the other hand, the cultural identity level of the participants did not change in a significant way and stayed the same after the intercultural communicative competence training.

I would like to express my gratitude to Dr. Süleyman GÜN for his efforts and enthusiasm from the first day of the planning of this study to the literature review, the collection and analysis of the relevant data, the submission of the thesis, and the publication of this book. I would also like to thank the precious scholars and participants who contributed to the book study. I hope that this book will make a valuable contribution to the existing literature and provide you with a good reading experience.

Regards,
Prof. Dr. Aysun YAVUZ
Editor
August, 2023

Contents

Preface	v
1 Introduction	1
Introducing the Study	1
Aim of the Study	2
Significance of the Study	3
Assumptions	3
Limitations	4
Definitions	4
2 Literature Review	5
Culture	5
Cultural Identity	11
Communicative Competence	16
Intercultural Communicative Competence	26
3 Methodology	39
Research Design and Rationale of the Study	39
Setting and Participants	41
Instruments	44
Data Collection Procedure	48
Main Study	51
Data Collection Procedure	63
Data Analysis	64
4 Findings	67
Findings of Research Question 1	67
Findings of Research Question 2	69

Findings of Research Question 3	71
Findings of Research Question 4	94
5 Discussions, Conclusions and Implications	123
Discussion of the findings	123
Conclusion	137
Implications	140
Suggestions for further research	143
References	145
Appendices	161

Introduction

1.1. Introducing the Study

The notions of culture and language walk hand in hand and the relationship between the two notions has captured the attention of researchers and scholars in general. At the same time dynamics of today's world have been changing with astonishing speed. The great advances in communication systems, transportation facilities, and technology infrastructure affected societies and the daily lives of individuals widely. With all these developments of globalization, both domestic and cross-border interaction has increased and gone beyond the borders (Robertson, 1992). This period of change and development comes with the further integration of various cultures, languages and communication norms inevitably (Albrow & King, 1990). This change in reality has increased the popularity of intercultural communication in general and intercultural communication in the studies in the applied linguistics field, especially in the last 25 years. Like a snowball thrown from the top of a hill, the significance and the number of intercultural communication studies have been showing an increase day by day. In the meantime, different terms are used to describe English such as ELF (English as a Lingua Franca), WE (World Englishes), EICL (English as an Intercultural Language), and EIL (English as an International Language) as it is used by native and non-native speakers with different purposes. Additionally, the dominance of non-native speakers of English over native speakers all around the world and the use of English mainly for communication among individuals with different cultural backgrounds recently make it inevitable that native speaker proficiency in English has started to become disinterested since the 2000s (Alptekin, 2002) and intercultural competence has started to be referred frequently instead of

communicative competence in order to describe proficiency and purpose in language teaching and learning process (Byram, 1997). Accordingly, intercultural competence is regarded as an important topic in the English language teaching and learning process, especially for pre-service and in-service teachers of English. Although there are several graduate studies on ICC in the Turkish context (Ay, 2018; Başol, 2017; Çandırılı, 2018; Çetin Köroğlu, 2013; Demircioğlu, 2014; Demirel, 2016; Duisembekova, 2020; Eken, 2018; Erdem Mete, 2011; Ergün, 2016; Gözgenç, 2016; Güneş, 2018; Güven, 2015; Kaya, 2017; Kazykhankyzy, 2019; Kılıç, 2013; Koç, 2018; Özdemir, 2004; Özkan, 2018; Şahin Gönül, 2007; Şen, 2020; Toscu, 2018; Tütüncü, 2014; Yağcı, 2016; Yıldız, 2016; Yücel, 2016), there is still a need for examining the ICC levels of preparatory university students according to certain variables and developing an ICC treatment to increase their ICC levels. By studying ICC with preparatory-level university students, this research study aims to fill in the related gap in the existing literature.

This study will help to focus deeply on the intercultural communicative competence (ICC) and cultural identity (CI) levels of preparatory school English learners at a Turkish state university and give us information about their perspectives. It may give us some implications about any possible relationship between intercultural competence and cultural identity variations.

1.2. Aim of the Study

The starting point of the present research study is to scrutinize the concept of intercultural communicative competence (ICC) in relation to the English language learning experience of student participants within an English as an international language perspective. It is planned to examine the ICC levels of English language learners studying in the university setting and investigate the outcomes of ICC training. Moving beyond this point, the cultural identity (CI) dimension is included in the study in order to observe the state of CI during the ICC treatment and in this way by making a comparison between the state of ICC and CI levels of the participants. From this point of view, the present study aims at finding answers to the following research questions:

RQ 1- What are the intercultural communicative competence (ICC) and cultural identity (CI) scores of learners before and after the ICC training?

RQ 2- Are there any differences in ICC and CI scores of learners before and after the ICC training?

RQ 3 - Are there any differences between the scores of ICC and CI tests and the findings of the student profile investigation?

RQ 4- What are the reflections of learners toward intercultural communication and the ICC training process?

1.3. Significance of the Study

A significant change has been observed in the status and function of the English language over the last few decades owing to the immense effects of globalization, developments in technology and transportation facilities, increasing population and immigration worldwide. As one of the important outcomes of this alteration process, intercultural communicative competence (ICC) has been regarded as the aim of English language teaching and the expected proficiency level of English language learners. It is clear that extensive academic research studies, mostly empirical ones, that focus on ICC, are going to contribute to the English language teaching and learning process. Therefore, this dissertation examined ICC with empirical research methodology.

According to the existing studies, researchers mainly focused on the intercultural communicative competence of teachers or teacher candidates. Some of the studies are related to the implementation of a treatment in order to develop ICC while some of them prefer to examine the current situation with beliefs and practices toward ICC. However, there isn't any dissertation study that includes a training process and examines both ICC and cultural aspects of learners at the same time. Therefore, this study concentrates on both ICC and cultural identity (CI) at once. Also, ICC and CI levels of university students studying in the preparatory class are examined in this study.

1.4. Assumptions

During the data collection and analysis of the data, some points that are assumed to be acceptable related to the participants, research tools, research design, the duration of the study and the ethical issues. Participation in the study was voluntary and all participants were informed before the study. The students who accepted to participate were asked to sign the consent participation form, therefore, the responses and participation of the students were regarded as sincere. The quantitative and qualitative data collection tools were assumed to be suitable, reliable and valid for data collection and data analysis as they were reviewed by the experts. Additionally, the tools were confirmed by suitable statistical tests during the pilot study and the main study. As the research questions, data collection tools, and analysis of the findings were handled within both quantitative and qualitative manners, the study was organized in a mixed-methods research design and this research

design was assumed to be suitable for the research study. The duration of the ICC training was assumed to be adequate to develop ICC proficiency. Lastly, the ethical considerations that were followed throughout the research were assumed to be high-level.

1.5. Limitations

As the natural outcome of all scientific research studies, this study also has some limitations and the findings of the research should be considered together with these limitations. Firstly, the required data for this study was collected with both qualitative and quantitative research tools which were administrated during the study, and the data were limited to these research tools. Additionally, the participants of the study were English language learners studying at the preparatory class level at a Turkish university setting in the 2019-2020 academic year. Therefore, the findings are limited to the sincere responses and reflections of the participants. The results might be different with other English language learners with different cultural backgrounds and language proficiency.

1.6. Definitions

The key terms that serve the purpose of this study are listed as in the following:

Culture: “the increasing accumulation of knowledge, involvement, perspectives, values, senses, approaches, understanding, rankings, religion, characters, geographical relationships, notions of the world, and items and proprietary obtained by a group of individuals in the line of generations by way of individual and group attempt” (Hofstede, 1994; Storey, 2018).

Cultural identity: “in terms of one, shared culture, a sort of collective ‘one true self,’ hiding inside the many other, more superficial or artificially imposed ‘selves,’ which people with a shared history and ancestry hold in common” (Hall, 1990: 223).

Intercultural competence: “ability to interact in their own language with the people from another country and culture” (Byram, 1997).

Intercultural communicative competence: “ability to interact with people from another country and culture in a foreign language effectively and appropriately based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2009, p. 247). According to Byram (1997), ICC is composed of four components: “attitudes, knowledge, skills of interpreting and relating and critical-cultural awareness”.

Literature Review

2.1. Culture

The task of making an extended definition for the term ‘culture’ is something similar to disclosing the periodic table in chemistry as both of them consist of several elements. Culture is an umbrella term that is in a close relationship with the daily life and usual routines of minor or major human communities. Culture is also in an interdisciplinary interaction with many fields such as anthropology (Kottak, 2019), psychology (Açıkgenç, 1989), sociology (Williams, 1995), media (Kocadaş, 2005), music (Polat, 2020), art design (Tokgöz Gün & Özkartal, 2020), and many other fields. To make a brief definition of culture and examine its elements turns out to be a challenging task (LeVine, 2018). Within different viewpoints each of them focusing on a further aspect, various definitions are made for culture. Kramsch (1998: 10) briefly defines culture as “the membership in a discourse community that shares a common social space and history, and common imaginings.” Focusing basically on some traditions in society, Sowden (2007: 304-305) moderately delineates culture with this utterance; “a body of social, artistic, and intellectual traditions associated historically with a particular social, ethnic or national group”. Nieto (2002: 48) states that culture is the combination of “the ever-changing values, traditions, social and political relationships, and worldviews created, shared and transformed by groups of people” and underlines the variable and collective aspects of culture.

According to the etymologic origin, the term culture is preliminarily derived from the classical Latin ‘*cultura*’ and refers to taking care of the fauna and flora and also cultivating the land (Risager, 2012). However, culture has undergone a lot of semantic changes according to its use in various contexts

varying from sociology, anthropology, and communication to education. While referring to the cultivation of the land, culture later referred to the cultivation of mind and soul, and today it is used as a collective definition of the aspects of a community.

British anthropologist, Edward Burnett Tylor (1974: 1) for the first time makes a scientific definition for culture as “Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” According to Hofstede (1994: 5) culture is “the collective programming of the mind which distinguishes the members of one group or category of people from another.” In a similar definition Byram and Morgan (1994: vii) express that culture is “the knowledge and practices of people belonging to particular social groups, for example national groups.” Gebhard (1996: 113) explains culture with “the common values and beliefs of people and the behaviours that reflect them.” For Kramsch (1998: 127) culture corresponds to the “membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating and acting.” Kumaravadivelu (2003: 267) describes culture as “a wide variety of constructs such as the mental habits, personal prejudices, moral values, social customs, artistic achievements and aesthetic preferences of particular societies.” Within a perspective related to beliefs, values and norms, culture is defined as “a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member’s behaviour and his/her interpretations of the ‘meaning’ of other people’s behaviour” (Spencer-Oatey, 2008: 3). An anthropologist Cristina De Rossi (2015, para. 1) utters that “culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things.” Moving beyond the physical aspects of culture, Kramsch (2013: 24) states that “culture is more than the superficial triad – foods, fairs, and folklore ... it is also different narratives of history and collective ways of remembering the past.” Similarly, Alptekin (1993: 136) portrays culture as “socially acquired knowledge”, and with the help of our perception of reality, we make sense of the world through our filter of worldview. Therefore, Alptekin (1993) underlines the importance of teaching culture in the language teaching process.

Varner and Beamer (2011: 2) employ a computer analogy to explain culture. They regard culture as an operating environment (like Windows)

and individuals process information with the help of this operating system. Culture is the combination of mental windows, and individuals possess major significant and useful characteristic aspects despite minor differences. Originating from this computer analogy, Varner and Beamer (2011: 10) verbalize that “culture is the coherent, learned, shared view of a group of people about life’s concerns expressed in symbols and activities that rank what is important, furnishes attitudes about what things are appropriate, and dictates behavior.”

Going one step further, some scholars try to theorize and clarify culture instead of making a general definition. For example, Kumaravadivelu (2003) and Lee (2009: 78) prefer to examine culture under two main headings; big ‘C’ culture and little ‘c’ culture. Big ‘C’ culture is mainly related to the most overt forms and visible elements of culture. It is regarded as “the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society.” Art, literature, music, festivals, clothing, fashion, games, language, architecture, food and drink can be good examples of big ‘C’ culture. In contrast, little ‘c’ culture is mainly related to the most covert forms, and they include elements of culture that are not easily visible. Little ‘c’ culture is regarded as “the invisible and deeper sense of a target culture” (Lee, 2009: 78), and consists of elements such as attitudes, beliefs, norms, assumptions, values, gestures, body posture and use of space among the members of any cultural community.

In his book ‘Beyond Culture’ Anthropologist Edward T. Hall (1976) states that some aspects of culture are visible and implicit, while a larger portion is invisible and hidden beneath the surface. Weaver (1986) discovered that this classification shared similarities in design to the iceberg analogy of personality concept developed by famous neurologist and the founder of psychoanalysis, Sigmund Freud; therefore, Weaver adapted the iceberg analogy accordingly to Hall’s description of the culture. Similarly, Peterson (2004) used and elaborated on the same cultural iceberg analogy to categorize the elements of culture.

As is known to all, iceberg shape is composed of two main parts; tip-of-the-iceberg and bottom-of-the-iceberg as it can be seen in Figure 1. The first one, the tip-of-the-iceberg, is the external part above the water level and so visible. This part, including cultural elements such as art, literature, festivals, music, games, and cooking can be easily experienced with five senses. On the other hand, the second part, bottom-of-the-iceberg, refers to the internal part below the water level and so invisible. This part consists of cultural elements such as values, beliefs, emotion, justice, humor, modesty and aesthetics, and it cannot be seen or touched.

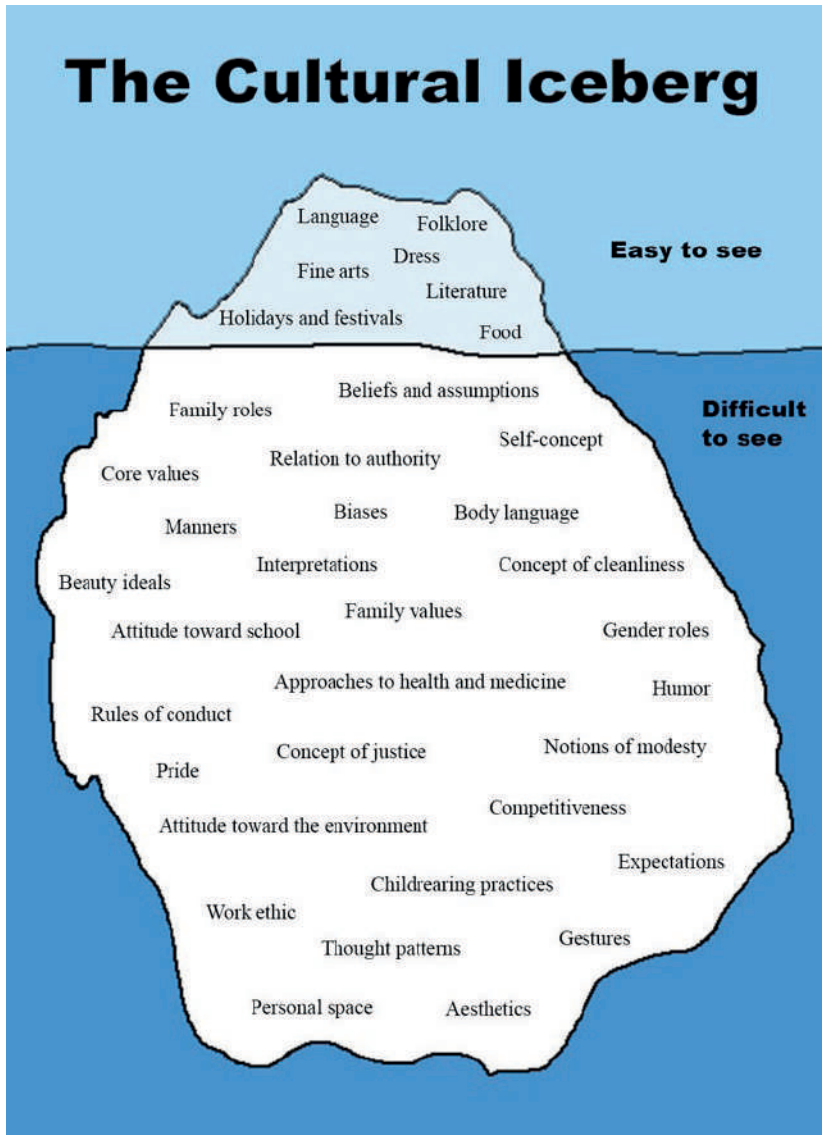


Figure 1: The cultural iceberg analogy (The Cultural Iceberg, 2014).

The cultural iceberg analogy is a significant illustration to visualize the elements of culture, their aspects, relationships and portions. Byram (2008) underlines that the notion of culture can be better understood with the use of a cultural iceberg metaphor. In a similar way to a real iceberg, only a small portion above the water can be seen in the shape. On the other part, the invisible portion below the water level of the iceberg is larger and

more important as it controls an individual's behaviors (Zelenková, 2012). As a consequence, the visible elements of culture, above the waterline, are essentially related to the individual's action, and the invisible elements, below the waterline, are essentially related to opinions and beliefs.

Moran (2001: 15-18) proposes a classification for characteristics of culture by examining culture identification under four basic titles; "knowing about, knowing how, knowing why and knowing oneself." The first category of 'knowing about' refers to making a relation between cultural information of the target culture and the individual's own culture. The second category 'knowing how' is about the cultural practices of the members of the target culture. The third category 'knowing why' is related to understanding the basic cultural attitudes, values, and beliefs. The last category 'knowing oneself' refers to the self-awareness of individuals. On the other hand, Lustig and Koester (2010: 25), state that culture is "a learned set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviors of a relatively large group of people." According to this definition of culture, they concentrate on five different characteristics of the culture. To begin with the first one, "culture is learned" in such a way that people do not have an inborn cultural capacity. People learn culture by socializing. Next, "culture is a set of shared interpretations." Namely, with the help of common symbolic interpretations, people can communicate in an efficient way. Then, "culture involves beliefs, values, norms and social practices." In a shared culture, members of the group possess common beliefs, norms, values and daily practices. Additionally, "culture affects behavior." It is argued that common beliefs, norms, values, and daily practices directly affect the behaviors and social reactions of its members. The last characteristic element suggested by Lustig and Koester is that "culture involves large groups of people." The common beliefs, norms, values, and daily practices should be accepted and followed by a large number of the members of this community. Otherwise, it cannot be tagged as the culture in general if it is accepted by a small number of the members of this community.

2.1.1. Culture in Language Teaching and Learning

In order to indicate the essential relationship between language and culture, Nault (2006: 14) states that "language and culture, it could be said, represent two sides of the same coin." Also, Hennebry (2014: 135) specifies that "it has been argued that culture is the marginalized sister of language." With their extensive studies; Atay (2005), Alptekin (2002), Baker (2011), Brown (2000), Byram and Kramsch (2008), Damen, (1987), Liddicoat et al. (2003), Sardi (2002), and Sercu et al. (2004) underline

the relationship between language and culture. Byram (1988) claims that language is regarded as a tool of communication, and so it cannot be taught separate from culture and with the increasing body of research studies in the 20th and 21st centuries, the number of studies and scholars focusing on the relationship between language and culture increased in number. Damen (1987) names culture as “the fifth dimension in the language classroom” in order to lay emphasis on the relationship between language and culture. Also, Kramsch (1993: 1) elaborates on the fifth skill debate;

“Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them.”

Moving from this idea, socially acquired knowledge is not discrete from cultural patterns and it influences individuals’ sense of reality and worldview. Alptekin (1993: 141) articulates that “language has no function independently of the social contexts in which it is used.” Fantini (2000) believes that the language in use affects individuals’ perception, thoughts, interpretations and expression in life, so the language both affects and reflects individuals’ world view. Connotations and denotations in languages are two of the elements constructing culture and holding culture together, so it is required to teach culture while teaching language (Byram, 1989).

Baker (2003) proposes that culture recently comes into a position of a progressively integrated part of English language teaching, especially with the influence of communicative competence theory. According to the theory as mentioned above, comprehension of the social interaction norms in a socio-cultural community remains at the forefront, and it is directly associated with the notion of ‘cultural awareness’ in this way the concept of communicative competence connotes the recently popular concept of intercultural communicative competence which is at the center of this research study.

One of the well-known hypotheses focusing on the interconnection between language and culture was introduced by anthropologist and linguist Edward Sapir and his student Benjamin Lee Whorf with the name of *Sapir and Whorf Hypothesis* also called as *Linguistic Relativity Hypothesis*. The main idea behind the hypothesis is that language shapes the ways of thought and behavior aspects of the culture in which this language is spoken for this reason, any alteration in language will be transferred onto culture. It can be

inferred that the limits of our language are at the same time the limits of our thought processes and language formalizes our world reality; how we see, how we internalize and how we think (Kay & Kempton, 1984; Koerner, 1992). Besides the popularity of the linguistic relativity hypothesis, some objections are being taken to the hypothesis by different researchers who criticize the hypothesis as accommodating strong claims. Firstly, the main idea of the linguistic relativity hypothesis conflicts with Chomsky's viewpoint that highlights the different places of language and cognition abilities in the mind (Chomsky, 1965). Additionally, Pinker (2003) feels that examining thoughts within the limits of behaviors that are measurable and observable is an action belonging to behaviorist psychology but, accountable and extensive findings in the cognitive domain are required for this hypothesis. Also, Carroll regards the linguistic relativity hypothesis as a strong claim. In addition to arguing against the hypothesis, Carroll (1993) softens the hypothesis that language affects thought not shapes it.

In the same vein with the culture and language debate, the terms; linguaculture and languaculture are derived with the aim of explaining the interrelated concepts of language and culture. Although two terms can be used in place of each other, there are fundamental differences and scholars behind the ideas. The term linguaculture is coined by American linguistic anthropologist Paul Friedrich and includes not all parts of culture; instead, it solely deals with verbal aspects of culture. Linguaculture helps us better understand what aspects of culture are in relationship with language and at the same time, what aspects of language are in a relationship with culture. On the other hand, American linguistic anthropologist Michael Agar, starting with the term linguaculture, coined the term languaculture with a holistic viewpoint. The first part of the term is explained as “the langua part in “languaculture” is about discourse, not just about words and sentences and the second part as “the culture part in “languaculture” is about meanings that include, but go well beyond, what the dictionary and the grammar offer” (Risager, 2015: 596). Agar examined the interconnection between language and culture with the departure point of linguistic and anthropological basis and promoted the language and culture relationship debate started with the Sapir-Whorf hypothesis.

2.2. Cultural Identity

Identity is related to the personal and social aspects of individuals that they use to make sense of the world and to depict their location in this world (Dolby, 2001). Shortly, identity is the way that an individual defines himself or herself (Adams et al., 2012). Identity combines self-creation, individuality

and preferences with culture, history and social roles (Watson, 2008). Identity can be examined as the aspects and qualities belonging to a person (with a psychological perspective) and a group of people (with a sociological perspective) (Check, 1989; Covington, 2008). Within a psychological perspective, identity is regarded as a cognitive aspect that belongs to the individuals and internalized role patterns for social relationships (Stryker, 2007). Practically, identity is related to the process of finding an answer to the question of ‘Who am I?’ while feeling the need to be a member of a social group. Thinking on this question, Taylor (1989) explains in what ways people describe themselves and puts emphasis on self-understanding and self-definition. At this point, individual or personal identity can be explained in detail as self-understanding and expressing yourself. Taylor (1989) matches identity with the identifications and commitments that provide individuals with a frame and horizon that lets them decide what is good or not for them. Commenting on Taylor’s explanation, Fearon (1999: 21) states that “personal identity is a personal moral code or compass, a set of moral principles, ends, or goals that a person uses as a normative framework and a guide to action.” In relation to personal identity, the concept of idiosyncratic identity is described as a personal standard that is different from any social group. However, Shteynberg (2012) makes a distinction between idiosyncratic identity and individualistic values and beliefs by stating that individualistic values and beliefs can be attached to an intersubjective and social ideology (like religion) while the aspects of idiosyncratic identity cannot be attached to any intersubjective and social ideology. In this way, idiosyncratic identity is described as a personal standard whose content is different from the standards of any social group (Shteynberg, 2012). Additionally, within a sociological perspective, identity is constructed by learning of the social aspects and qualities through personal experiences and to what extent a person is related to the social context.

When the topic of identity is handled within a modernist and psychological perspective, another dimension of the debates on identity is whether the phenomenon of identity can have a stable or variable, single or multiple structure, and the following questions come to mind directly related to these possibilities; Do people have a single identity throughout their lives or do we have multiple identities? And, is it possible for the identities we have to change? In order to further deepen this discussion and contribute to its theoretical and conceptual foundations, at this point, it would be appropriate to talk about the social and collective identity theory put forward by Swiss psychiatrist and psychoanalyst Carl Gustav Jung (1875-1961). Developing his theory of analytical psychology on the basis of Freud’s psychoanalysis

theory, Jung (1947) acknowledges the existence of consciousness and defines the human soul in three groups as conscious (ego), personal unconscious, collective unconscious (Stevens, 1991), and conscious and unconscious phenomena can be included in the discussion about the identities that individuals have. As stated by Jung, it is possible to see individuals as a combination of conscious and unconscious personality aspects. Consciousness is the visible side of the individuals and it basically refers to being conscious literally and perceiving what is happening around them, recognizing themselves and realizing that they are in contact with their environment. According to Jung, consciousness is the part of the psyche that is directly known by individuals and starts from the early years of life. Consciousness is related to the immediate environment where the individuals feel, act, sense, interact and intuit. Consciousness comprises conscious activities that make a person individual. Together with the conscious mind, Jung introduces the “personal unconscious” which is defined as the unconscious mind by Freud. As the personal unconscious is described as below the level of the conscious mind, an iceberg analogy is used generally to present the conscious and unconscious mind. The above part of the iceberg is the visible part that refers to the conscious mind while the below part is the invisible dimension that refers to the personal unconscious. The personal unconscious is the place for feelings, thoughts, urges and all other information that are outside the conscious mind or difficult to take to the conscious mind. Additionally, as Jung states the personal unconscious is related to the interaction between the collective unconscious and the life-long development of the person. During our life every single day we make a lot of decisions from choosing a particular t-shirt and jeans to wear to deciding the right person to get married to. We choose these options or make decisions with our conscience but at the same time, there are unconscious factors coming from childhood experiences, relationships with parents, socially determined norms, culturally transferred values and more (Jung, 1959). Additionally, Jung (1928) rejects the idea that the human mind is blank as a tabula rasa at birth, instead, individuals are born with the collective unconscious. According to the theory of Jung, if the subject is taken from a more universal dimension, there exist certain elements that are available for all individuals and different from the aspects of other species. These unique universal heritable elements can be seen as a “blueprint” that is ready from birth and exists during the lifetime period. These inherited ideas or elements are described as modes of functioning or universal behavioral patterns across cultures. These inherited patterns cover, for example, situations such as a chick hatching from the egg and a bird building a nest for itself. These unique universal concepts

that are transferred from our ancestors can be signs, symbols, instincts, or patterns of thought and behavior and they are identified as archetypes by Jung. Although there can be a lot of archetypes, Jung focuses on four basic types; 'Persona', 'Anima/Animus', 'Shadow', and 'Self' (Neher, 1996). The persona refers to all social masks that individuals wear according to different social environments (Cherry, 2020). The anima and animus elements are related to the peculiarities and aspects of the opposite gender. The cultural values and the experiences of individuals, while they are growing up, shape some frames of the ideal man or woman. However, individuals have some characteristics of each gender. The anima refers to the femininity and female-specific aspects in a male's psyche while the animus refers to the masculinity and male-specific aspects in a female's psyche. The shadow is composed of weaknesses, desires, deficits, shortcomings and unusual feelings. The elements of the shadow conflict with the cultural norms and morals and at the same time with personal values so they take place as depressed ideas. The self refers to the unity in experience and includes the whole of the psyche together with its potential. Each individual aims to achieve an ultimate state of selfhood (Hopwood, 2017).

Moving forward from the discussion of identity issues, the expression of cultural identity can be discussed from a more specific point of view. Although cultural identity is popular with cultural, cross-cultural and indigenous psychological topics, there is no single definition of cultural identity because there is no generally accepted single definition for culture or identity terms individually as the explanation of both terms differs from discipline to discipline (Chakkarath, 2013). Moreover, as the concept of cultural identity is directly related to many concepts and phenomena that fall under the scope of human and social sciences, it takes place in various disciplines such as psychology, sociology, anthropology, philosophy, social psychology, history, political sciences, language, literature, history, communication and culture studies. It can be inferred that cultural identity is important in defining individuals and at the same time collective groups and Durkheim is one of the first scholars who talk about cultural identity in relation to individuals and collective groups (as cited in Ramos Sökmen, 2019).

Cultural identity can be defined as the fact that a person defines and expresses himself/herself within a certain social group by referring to different cultural categories such as nationality, ethnicity, race, gender and religion (Kim, 2007). Specifically, cultural identity (CI) is related to the shared history and background of a group of people in a society, and with these shared values the individuals have the feeling of belonging and develop a sense of 'we' and 'ones'. For this situation, Hall (2003: 234) defines CI as

“one, shared culture, ... which people with a shared history and common ancestry hold in common.”

Moving forward from the methods and frameworks, and examining the identity phenomenon within a post-modern viewpoint, it can be stated that in today's world, the way individuals develop their identity aspect has changed in many ways and it is not the same as the previous ways. As a postcolonial theorist, Homi Bhabha focuses on the cultural interaction in relation to the colonial and post-colonial context and uses hybridity, third space, in-betweenness, or mimicry terms to display the impossibility of pure cultural identity in the multicultural lifestyles of individuals (Baykara & Kaçmaz, 2021). With the vast effects of globalization, face-to-face communication started to lose its dominance, in addition, the limitations of time and space began to disappear and the dimensions of communication began to change. Bhabha (1994) questions the situation of a single fixed or pre-given identity and mentions a tension between this fixed pre-given identity and cultural interactions based on outcomes of a globalized lifestyle. This situation is clear, especially in immigration issues. The well-known novel *Robinson Crusoe* by Daniel Defoe is a good example related to the outcomes of colonization, intercultural encounters and cultural assimilation. As another example, when people leave their own countries and cultural environments and move to a different country for reasons such as getting an education or finding a job, this situation may lead to the formation of a hybrid structure by reshaping their cultural identities and balancing between their core cultures and target cultures, as Bhabha said. To give a simpler example, if people decide to live in the city center of the same city by moving from their rural area, they experience oscillations between the lifestyles in the countryside and the lifestyle in the city center and focus on similarities and differences, and in this context, it is seen that they reshape their own cultural identities. Yet, another example can be that most of the university students try to get rid of the cultural identity structures they had in their high school years and they strive to construct a new cultural identity during their university life.

As there is a direct and strong relationship between the cultural elements of the society and the cultural identity perspective of the individuals, it is suitable to examine CI in relation to the cultural aspects of the individuals. In her dissertation study, Pullen (2011) examined CI in the Turkish context with history/education, loyalty, language, media/music and food/traditions components. It was assumed that cultural identity is represented by bringing together all components. CI is examined in the present study in a similar way to Pullen (2011).

2.3. Communicative Competence

The term communicative competence has been popular in second/foreign language teaching since from 1960s consequent to the appearance of the Communicative Language Teaching (CLT) methodology also known as the “Communicative Approach” that is theorized as a reaction to the traditional language teaching approaches and emphasizes the interaction as both the means and the ultimate goal of the study and aiming to communicate real meaning for successful language learning (Nunan, 1991). Prior to the examination of CLT in detail, it is sensible to define what communication and competence means.

There exists a great deal of definitions for communication. As Lunenburg (2010) clarifies communication is a word originated from the Latin word *communis* which means common. Therefore, communication is understood as the expression and sharing of common ideas, opinions, information and needs. Giffin and Patten (1976) state that communication conveys the process of creating meaning, exchanging ideas and interaction among individuals. According to the Oxford Advanced Learner’s Dictionary of Current English (Hornby et al., 2004), communication refers to “the activity or process of expressing ideas and feelings or of giving people information.” Communication can be actualized in various situations or contexts. Focusing on this multi-factorial structure of communication, a structural linguist, Roman Jakobson proposed the interpersonal communication linguistic model (Waugh, 1980). In Jakobson’s model, six elements or factors of an appropriate communication are given as ‘context, addresser (sender), addressee (receiver), contact, common code and message.’ Together with these six factors, six functions of communication were introduced as referential, emotive, conative, phatic, metalingual and poetic functions. The referential function is related to the context which can be defined as the dominant function in a message and an example can be given as ‘water freezes at zero degree.’ The emotive function is related to the addresser like ‘yuck!’ The conative function is related to the addressee like ‘come here.’ The phatic function is related to situations of establishing, improving or discontinuing the communication, and an example can be given as ‘Hello?’ The metalingual function is related to establishing a mutual agreement on the code and this can be an example ‘Water is a non-count noun, right?’ The poetic function can be defined as the art of words and refers to choosing the right words and some examples can be ‘Smurf’, ‘But, soft! What light through yonder window breaks?’ (Jakobson, 1960: 356). Jakobson’s comprehensive model of communication presents a theoretical framework to explain the process and elements of communication.

Following the explanation of communication, the term competence was defined and made known by structural and generative linguist Noam Chomsky. Chomsky (1965) defined competence as basic linguistic knowledge in the language of a native speaker, and competence was used to understand the utterances and grammaticality of utterances. Also, Chomsky made a distinction between *competence* and *performance*, bringing to mind the definition of *langue* and *parole* by the 19th-century philosopher and linguist Ferdinand de Saussure (1959). In the simplest form, the competence domain was regarded as the knowledge of the language while the performance domain as the use of the language (Chomsky, 1957, 1964, 1965, 1968, 1975). Despite the increasing popularity of the Chomskyan taxonomy, the sociolinguist Dell Hymes (1972) questioned the mentioned taxonomy and regarded the Chomskyan definition as limited and inadequate. Hymes developed Chomskyan taxonomy by adding a sociolinguistic domain and therefore derived the term Communicative Competence for the first time. Having the knowledge and being good at grammar and grammar rules cannot be regarded as being adequate for using that language, instead of being able to use the language in an appropriate manner according to the social context in a communicative interaction is indispensable. Concisely, it is inevitable that the current linguistic theory of grammatical competence was extended with the inclusion of sociolinguistic competence and in this way, constructing communicative competence. A user of a language should have the knowledge of the grammatical rules in an utterance together with the required speech acts like what to talk about, with whom, where, when and how. In line with Hymes, Savignon (1976: 4) articulated a definition for communicative competence as “a way of describing what it is a native speaker knows which enables him to interact effectively with other native speakers.” Both Hymes and Savignon advocated that in order to be an efficient user of a language, speakers should go beyond the knowledge of linguistic code. However, they focused on the native speaker competence and did not explain the notion of foreign language teaching context. At this stage, Canale and Swain (1980) broadened the scope of the notion by suggesting a theoretical framework with four competencies under the main title of communicative competence; “Grammatical competence, sociolinguistic competence, discourse competence, and strategic competence.”

The first component of Canale and Swain’s (1980: 29) model is grammatical competence, and it comprises “knowledge of lexical items and of rules of morphology, syntax, sentence-grammar semantics, and phonology”. Grammatical competence is directly related to the linguistic code of a language. The second component sociolinguistic competence

deals with how utterances are produced and understood in a suitable manner according to the context of the communication and the effects of the contextual elements such as the aim of the interaction, the status of the participants, the norms and conventions of the interaction process (Canale, 1983). The third component discourse competence is related to the cohesion and coherence dimensions of the utterances (Canale & Swain, 1980) and the performance of connecting utterances in order to produce a meaningful flow is the crucial point here. The fourth component strategic competence is explained as ‘the verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or due to insufficient competence’ (Canale & Swain, 1980: 30). Strategic competence basically deals with imperfect knowledge, and it is applied by speakers to overcome imperfect knowledge and maintain ongoing communication (Brown, 2000). Moreover, with the help of strategic competence, speakers are able to compensate for imperfect knowledge (Savignon, 1997). Taken all together, the four components constitute communicative competence according to Canale and Swain’s model and are extensively applied for teaching and testing purposes.

In their communicative competence model, Canale and Swain underline the requirement of establishing communicative interaction with the native speakers and state that foreign language learners also should learn the culture of the target language with the aim of having socio-cultural background knowledge so that foreign language learners are able to obtain social meaning as well as the values of utterances. In an alternative way to the theory by Michael Canale and Merrill Swain in 1980, Van Ek developed a model in 1986 by adapting the communicative competence model to foreign language acquisition (Aguilar, 2008). The model consists of six dimensions; “linguistic competence, sociolinguistic competence, discourse competence, strategic competence, socio-cultural competence and social competence” (Byram, 1997: 9).

As elaborated extensively in Van Ek (1986: 35-65), linguistic competence refers to “the ability to produce and interpret meaningful and grammatically correct utterances.” Sociolinguistic competence deals with “the awareness of relations between linguistic signals and their contextual and situational meanings.” Discourse competence is the ability to apply proper strategies into communication. Strategic competence includes certain communication strategies, such as rephrasing, assigning for clarification, and when there occurs a problem in communication, speakers implement them to find out the intended meaning. Socio-cultural competence is based on the idea that languages are differently framed in social and cultural aspects so taking place

in a situation that is culturally and socially specific and trying to perform it out of context requires a particular reference frame. In social competence, there are both the skill and the will to interact with others; this competence includes skills such as attitude, motivation, empathy, self-confidence and ability to handle social situations. Van Ek reconsidered the communicative competence model in a way that includes the qualities and context of foreign language speakers. The main difference between Van Ek's (1986) model and Canale and Swain's model is the last two components; socio-cultural competence and social competence. By giving a particular place for these two components, Van Ek highlights the cultural and social aspects of communication.

Following Canale and Swain's (1980) model and Van Ek's (1986) model, Bachman (1990) suggested a comprehensive model of CC, and he entitled the model as 'Communicative Language Ability (CLA). The key point in CLA is the combination of language proficiency and CC, namely; the combination of knowledge and competence, to be more precise, both the knowledge of the language and the ability to use it in an appropriate way according to the context. CLA consists of three main components; language competence, strategic competence and psycho-physiological mechanisms as it can be seen in Figure 2.

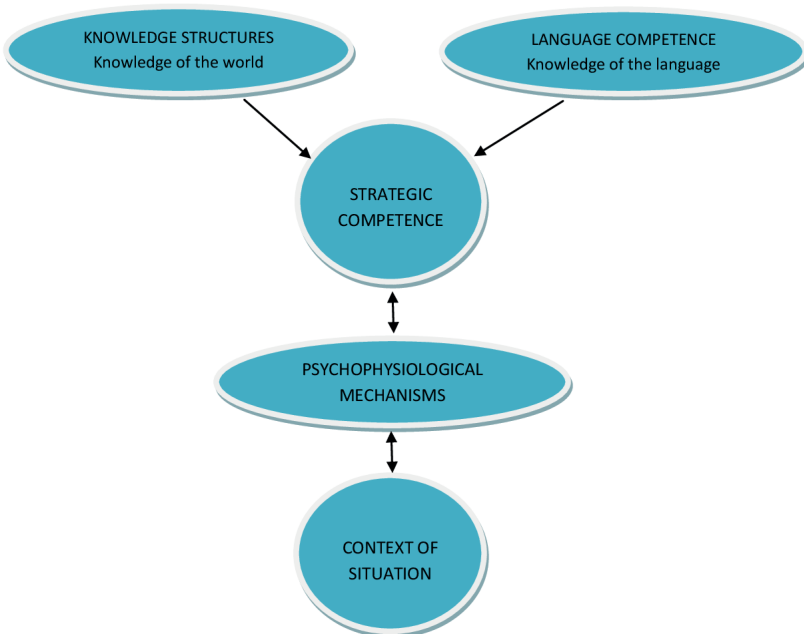


Figure 2: Components of communicative language ability (Bachman, 1990: 85)

The first component, language, is the combination of knowledge components used in communication. The second component, strategic competence can be defined as the mental capacity for applying the components of language competence in contextualized language use. The last component, psycho-physiological mechanisms is the actual neurological and psychological processes involved in language production.

The CLAModel was suggested by Bachman (1990) and refined by Bachman and Palmer (1996) who assert that language competence is influenced by various characteristics of language users. They claim that communicative language ability includes “language knowledge” and “strategic competence” and the effective use of these two items enables language users to both create and interpret the discourse. Language knowledge is prescribed as “a domain of information in memory that is available for use by meta-cognitive strategies in creating and interpreting discourse in language use” (Bachman & Palmer, 1996: 67). Language knowledge is regarded as the combination of organizational and pragmatic knowledge in particular. Organizational knowledge is associated with grammatical and textual knowledge while pragmatic knowledge with functional and sociolinguistic knowledge as it is illustrated in Figure 3. Grammatical knowledge deals with the organization of utterances, and it is composed of knowledge of vocabulary, knowledge of syntax and knowledge of phonology/graphology. The second subtitle, textual knowledge deals with the organization of utterances into oral or written texts, and it is composed of knowledge of cohesion and knowledge of the rhetorical and conversational organization. On the other hand, the second main title, pragmatic knowledge deals with the relationship between utterances and communicative goals and aspects of the context. Pragmatic knowledge includes two subgroups; functional knowledge and sociolinguistic knowledge. Functional knowledge includes knowledge of ideational functions, manipulative functions, heuristic functions and imaginative functions while sociolinguistic knowledge is the combination of knowledge of dialects/varieties, registers, natural or idiomatic expression, cultural references and figures of speech.

The second part of the Language Ability Model by Bachman and Palmer (1996) is entitled Strategic Competence, and it is described as a collection of certain metacognitive strategies that enable cognitive management for language users. Three types of metacognitive strategies are presented in the model; goal setting, assessment and planning. Goal setting metacognitive strategy is related to recognition of certain test tasks, selection of them and the decision of completion of them or not. Assessment metacognitive strategy is the process in which the language user makes a relation between

the knowledge of the topic and language and the setting and task of language use. Also, the affective reactions of the test-takers in the use of assessment strategies are included in the assessment dimension. Planning metacognitive strategy includes the decision-making process of applying both language and topical knowledge together with affective schemata with the aim of achieving the test task effectively.

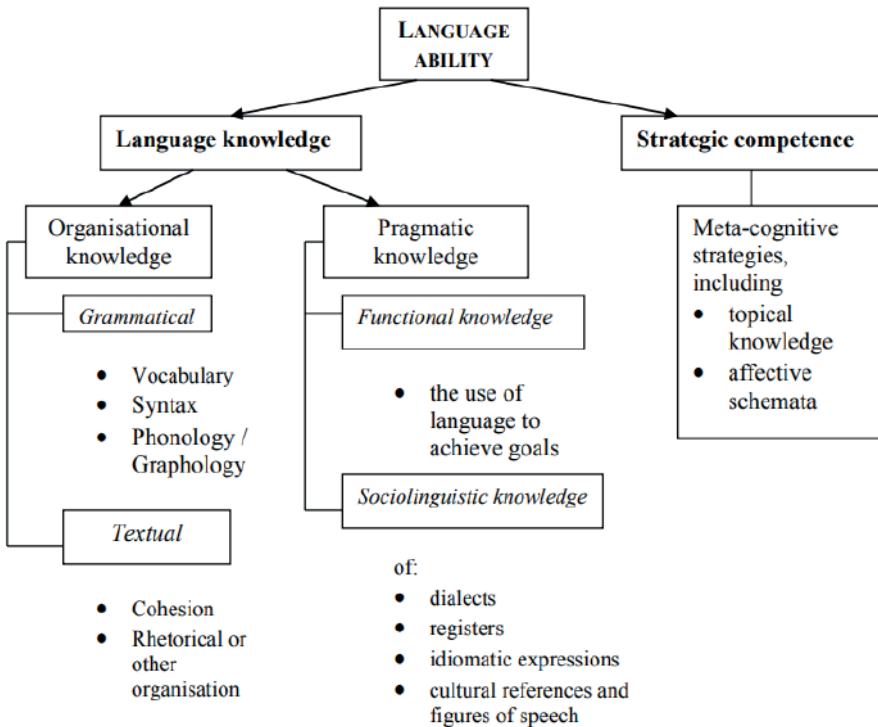


Figure 3: Language ability model by Bachman and Palmer (1996: 67)

In summary, the CLA model suggested by Bachman and Palmer (1996) presents a comprehensive model for CC. This model is designed as a multi-disciplinary model, and it is quite complex in nature. However, the CLA model tries to explain communicative competence on the basis of the language assessment domain rather than the instruction domain (Furko, 2016).

Another model of CC was suggested by Celce-Murcia, Dörnyei and Thurrell (1995) based specifically on second language context with an attempt to continue the model by Canale and Swain. Despite Canale and Swain's existing model, they tried to develop a new one, and they explained

this situation as follows; the previous models lack the pedagogical domain because the main aim of the previous models is the testing of the language proficiency of the language users rather than the aim of improvement of language instruction. Celce-Murcia, Dörnyei and Thurrell's pedagogical model includes five components; discourse competence, linguistic competence, actional competence, sociocultural competence and strategic competence as illustrated in Figure 4. According to the model, discourse competence includes the selection, sequencing and arrangement of discourse elements to achieve a unified written or spoken text. Linguistic competence is related to using basic elements of communication such as syntactic, morphological, lexical, phonological and orthographic systems. Actional competence is a pragmatic element and related to conveying and understanding communicative intent. Sociocultural competence corresponds to the ability of the language user to behave appropriately in various social and cultural contexts. Strategic competence is related to the ability of language users to employ convenient communication strategy in accordance with the context.

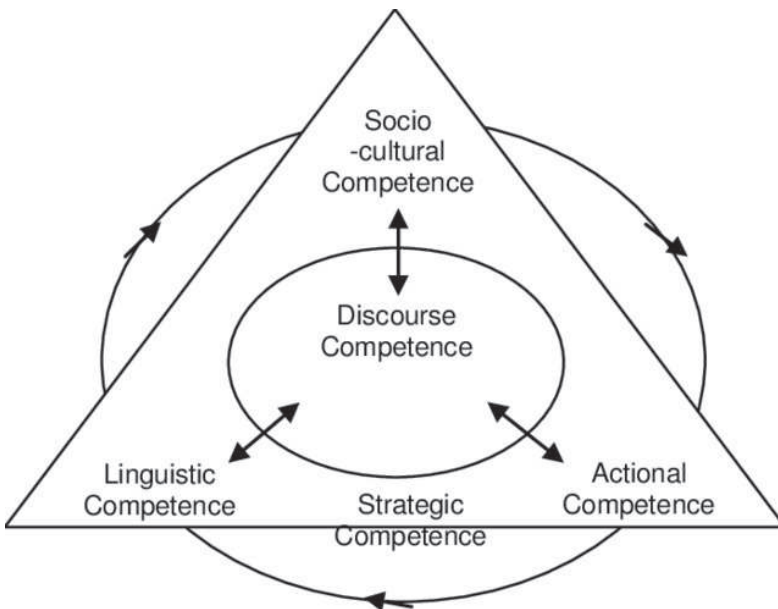


Figure 4: The model design of CC (Celce-Murcia et al., 1995: 10)

The Celce-Murcia, Dörnyei and Thurell's model makes a significant contribution to the relevant literature on CC, and another important feature of the model is that it presents the content specifications in detail.

Additionally, the term ‘cross-cultural awareness’ is explicitly mentioned for the first time in the sociocultural competence subtitle of the CC model (Judit, 2013).

One of the most recent CC model proposals is presented by the Council of Europe (2001) within the document of the ‘Common European Framework of Reference’ (CEFR) that underlines the significance of communicative language teaching. The whole official name of the publication is “Common European Framework of Reference for Languages: Learning, teaching, assessment” and it is designed with the aim of providing a common reference source for the explicit description of objectives, content and methods in the context of second/foreign language education process (Council of Europe, 2001). CEFR provides a detailed description of the proficiency levels of any language users under three main headings and six levels shown in Figure 5.

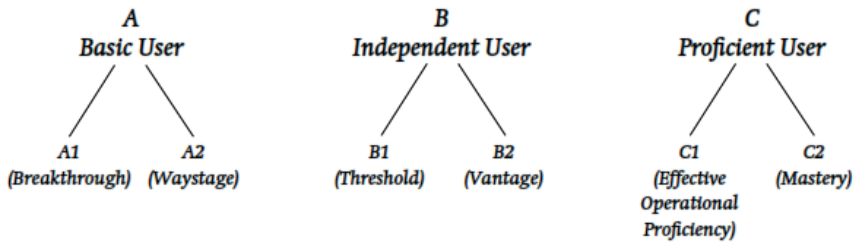


Figure 5: Common reference levels (Council of Europe, 2001).

The first group is named as A and consists of two levels; A1 (Breakthrough) and A2 (Waystage). These two levels refer to the skills and strategies expected from basic users of the language. The second group is named as B and consists of two levels; B1 (Threshold) and B2 (Vantage). These two levels refer to the skills and strategies expected from independent users of language whose proficiency levels are higher than basic users. The third group is named as C and consists of two levels; C1 (Effective Operational Proficiency) and C2 (Mastery). These two levels refer to the skills and strategies expected from proficient users of language whose proficiency levels are higher than basic and independent users. CEFR presents a common consensus about language proficiency levels all around the world for any language. With the precise formulation of what knowledge and skills a language user needs to use a language for communication, CEFR “provides a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc.” (Council of Europe, 2001: 1).

As suggested by the Council of Europe (2001: 118) in the CEFR document, the CEFR model of communicative competence is designed with three main competences; linguistic competence, sociolinguistic competence and pragmatic competence. These three competences refer to knowledge, aptitudes and skills in the language. Linguistic competence includes the knowledge and the ability of language users to take advantage of various resources with the aim of assembling and formulating well-formed and meaningful messages for effective communication. The knowledge and ability in this competence are related to lexis, grammar, semantics, phonology, orthography, orthoepy and similar features of the language. Linguistic competence comprises the knowledge and ability to use different resources by accepting sociolinguistic aspects and the pragmatic function of communication. Sociolinguistic competence comprises the knowledge and the ability of language users to deal with the social dimension of using a language. Sociolinguistic competence comprises matters such as “linguistic markers of social relations; politeness conventions; expressions of folk-wisdom; register differences; and dialect and accent”. Pragmatic competence refers to the skill of using linguistic resources by employing scenarios or scripts of interactional exchanges that are determined previously. Pragmatic competence is composed of three subdivisions; discourse competence (organized, structured and arranged messages), functional competence (messages used to perform communicative functions), and design competence (messages sequenced according to interactional and transactional schemata).

To sum up, the CEFR model of communicative competence is based on the knowledge and ability to use a language and is composed of only three components. Unlike the previous models, the CEFR model of communicative competence does not include strategic competence, discourse competence and functional competence as the main categories of competence.

According to Koester and Lustig (2015), the term competence should not be referred to as a behavior to acquire; it is an impression; not an action, but an inference; not a performance but an evaluation. Up to this point; eight different models that aim to explain the CC process in a better way have been explained, but it can be better to see the models all together.

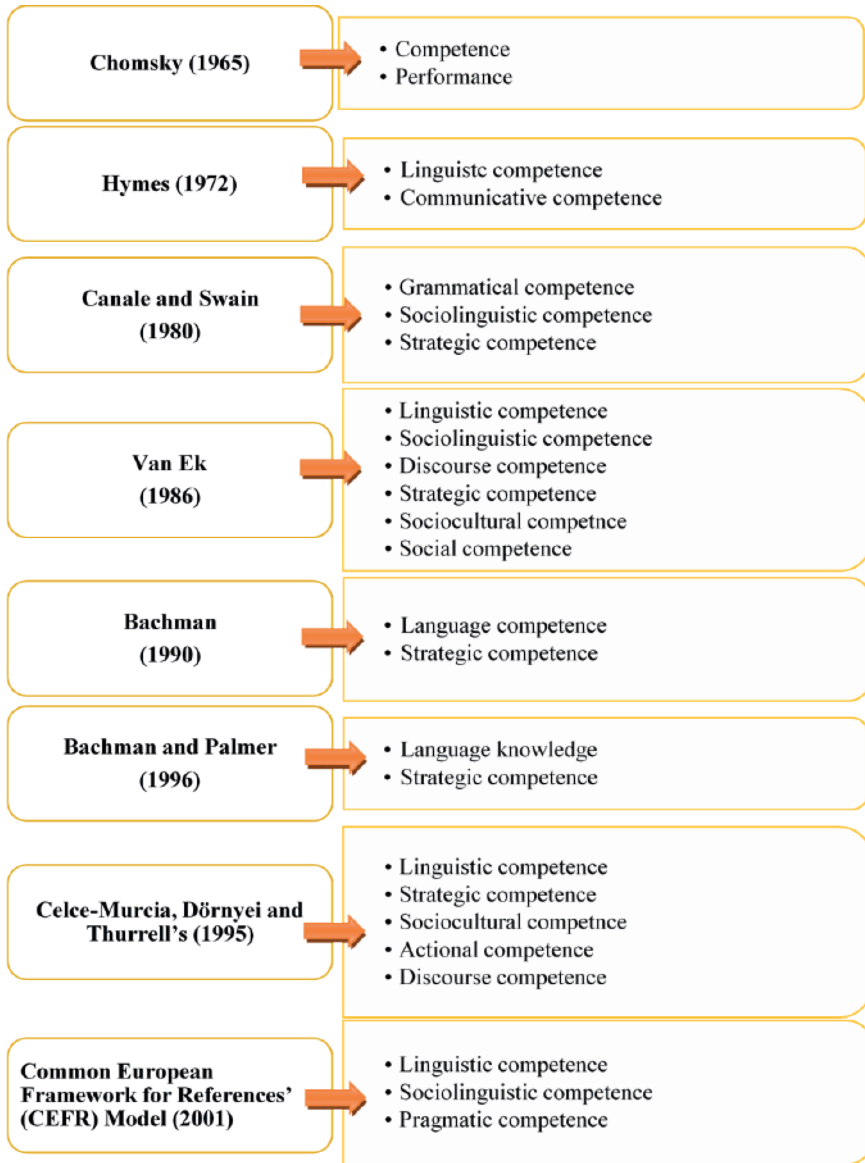


Figure 6: Communicative competence model proposals

Figure 6 allows examining the competences of CC models; Chomsky (1965), Hymes (1972), Canale and Swain (1980), Van Ek (1986), Bachman (1990), Bachman and Palmer (1996), Celce-Murcia, Dörnyei and Thurrell's (1995) and the most recent one Common European Framework for References (CEFR) Model (2001).

2.4. Intercultural Communicative Competence

Moving beyond communicative competence to fulfill the requirements of the current communication process, intercultural communication (IC) manifests itself. Intercultural communicative competence (ICC) appeared as a term that is regarded as an extension of communicative competence (CC) and intercultural competence (Sercu, 2006). However, there exist distinctive alterations between CC and ICC. CC promotes native-like proficiency and requires native speaker norms in language, and language is regarded as social behavior. On the other hand, IC advocates intercultural speaker norms in communication and aims to ensure communication by avoiding misunderstandings, disagreements and conflicts between language speakers from different cultural backgrounds. In CC, language speakers only learn about the culture of native speakers and fail to make a comparison between the target culture and self-culture; but in IC, developing cultural awareness is the key point, and language users are encouraged to make a comparison between the target culture and self-culture. Moving in the same way as Alptekin (2002) who states that traditional models of CC fail to explain learning and employing an international language in a cross-cultural setting, Hişmanoğlu (2011: 806) proposes that “at this juncture, we should go beyond the concept of CC and deal with the concept of ICC”. All in all, CC evolved into the IC by developing the aim and norms of communication. Similarly, some researchers regarded IC as a subdimension of CC (Dearsorff, 2006).

As some of the well-known outputs of globalization in the recent century, the developments in communication systems, transportation facilities and technology infrastructure bring with the increased domestic and cross-border interaction among people which has caused an integration in various cultures, languages and communication norms (Albrow & King, 1990; Featherstone, 1995). In the same manner, Grein (2007: 9) places great importance on this transformation by expressing that the existence of “dialogue across the boundaries of languages, countries, and cultures has become an unavoidable necessity of our life in the 21st century”.

For the first time, Byram (1997) described the ICC by making a distinction between the characteristics of “tourist and sojourner.” Although the relationships between different cultural and linguistic groups have been active for diplomatic concerns since the existence of civilized societies, the facilities of today’s world encourage all the members of the same society to make contact with the members of different cultural and linguistic groups. Considering this reality, Byram attaches people two different roles; the tourist

and the sojourner. The tourists will enrich their lives via interaction with others, but they will not initiate any significant change for either themselves or others. On the other hand, the sojourners, who can be described as someone who temporarily stay somewhere, have the potential to produce effects on society by impressing the beliefs, behaviors and meanings of its members and due to this reason, the experience of the sojourner is regarded as more valuable than the tourists' experience. Moreover, Sercu (2002) labels sojourners as interculturally competent individuals. Following this preliminary discussion, significant scholars provided several definitions for ICC with different addressing styles.

Fantini (2000) used "Intercultural Competence" or "Intercultural Communicative Competence" while Byram, Gribkova and Starkey (2002) used "Intercultural Dimension" as the name for the definition but still they have been used as interchangeably. With its wide use in language teaching in the last decades, ICC has been preferred rather than IC (López-Rocha & Arévalo-Guerrero, 2014). However, Byram (1997: 71) makes a distinction between the two terms; IC is individuals' "ability to interact in their own language with the people from another country and culture," but ICC is more related to language teaching and refers to "the ability to interact with people from another country and culture in a foreign language". According to Byram, if individuals develop ICC, they will be able to establish relationships with other individuals from different cultures in the foreign language and also to communicate effectively by following up their own and interlocutors' cultural norms.

ICC is defined as the ability to interact effectively and appropriately with others from different cultures (Byram, 2000; Byram, Gribkova & Starkey, 2002, Guilherme, 2000). Fantini (2007: 12) identifies ICC as "the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" in his exclusive study titled 'Exploring and Assessing Intercultural Competence'. And here in this definition "effective" refers to the individual's own view on the target culture and "appropriate" points to how an individual's performance is comprehended by the individual's host.

Chen and Starosta (1996: 358-359) describe ICC as "the ability to negotiate cultural meanings and to execute appropriately effective communication behaviors that recognize the interactants' multiple identities in a specific environment." According to the definition uttered by Bennett (2009: 122); ICC is "a set of cognitive, affective and behavioral skills and characteristics that support effective and appropriate interaction in a variety

of cultural contexts.” Similarly, Deardoff (2006: 247-248) reports that ICC is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes”. Wiseman (2002) underlines that ICC is not an innate mastery, on the contrary, there exist some components required to be developed in ICC such as knowledge, skill and motivation. These components are categorized and scrutinized extensively by many scholars and a lot of models of ICC have been developed with different points of view.

2.4.1. Models of Intercultural Competence

Based on the explanation of IC with different perspectives and focus on various aspects, many ICC models have been developed as contemporary models. In order to systematize and handle them directly, Spitzberg and Changnon (2009) categorized ICC models under five titles according to the topic-based aspects and similarities between the ICC models; compositional, co-orientational, developmental, adaptational and casual process models of ICC.

Compositional models are organized as lists of related traits, characteristics and skills, and they focus on the hypothesized components of IC, but disregard any possible relationship among the components. The titles of certain compositional models are stated as; “Intercultural Competence Components Model” by Howard Hamilton et al. (1998), “Facework-Based Model of Intercultural Competence” by Ting-Toomey and Kurogi (1998), “Deardorff Pyramid Model of Intercultural Competence” by Deardorff (2006) and “Global Competencies Model” by Hunter, White, and Godbey (2006).

Co-orientational models are related to intercultural understanding and its achievement in an interactional way. There can exist lots of similarities between co-orientational models and the others, but the main difference is related to communicative mutuality and shared meanings. The titles of certain co-orientational models are stated as; “Intercultural Interlocutor Competence Model” by Fantini (1995), “Worldviews Convergence Model” by Fantini (1995), “Intercultural Competence Model” by Byram (1997), “Intercultural Competence Model for Strategic Human Resource Management” Kupka (2008) and “Coherence-Cohesion Model of Intercultural Competence” by Rathje (2007).

Developmental models focus on the time factor of intercultural communication and express the stages of interaction clearly. These developmental models may contain some components of other models;

however, the main focus is still attached to the process of progress over time. The titles of certain developmental models are stated as; “Intercultural Maturity Model” by King and Baxter Magolda (2005), “Developmental Intercultural Competence Model” by Bennett (1986), and “U-Curve Model of Intercultural Adjustment” by Gullahorn and Gullahorn (1962).

Adaptational models possess two main aspects; showing multiple interactants and interdependence of these multiple interactants. Also, adaptation is regarded as the main characteristic aspect of competence because the adjustment process contains within itself several elements of actions, attitudes, and understandings in relation to the interaction with members of other cultures. The titles of certain adaptational models are stated as; “Intercultural Communicative Competence Model” by Kim (1988), “Intercultural Communicative Accommodation Model” by Gallois, Franklyn-Stokes, Giles, and Coupland (1988), “Attitude Acculturation Model” by Berry et al. (1989) and “Relative Acculturation Extended Model” by Navas et al. (2005).

Casual process models have the common characteristics of specified interrelationships among components. In these models, intercultural competence is regarded as a theoretical linear system, and this aspect makes it possible to administer empirical tests. Casual process models are described as the most easily adaptable models for using test instruments. The titles of certain casual process models are stated as; “Model of Intercultural Communication Competence” by Arasaratnam (2006), “Intercultural Communication Model of Relationship Quality” by Griffith and Harvey (2000), “Multilevel Process Change Model of Intercultural Competence” by Ting-Toomey (1999), “Anxiety/Uncertainty Management Model of Intercultural Competence” by Hammer et al. (1998), “Deardorff Process Model of Intercultural Competence” by Deardorff (2006) and “Relational Model of Intercultural Competence” by Imahori and Lanigan (1989), after Spitzberg and Cupach (1984).

According to the common characteristics of intercultural interactions and the role of the interactants, various ICC models have been developed within nearly half a century by scholars and researchers with the purpose of explaining the IC in a more unambiguous, systematized and theoretical approach. For each model, it can be hypothesized that this model is more comprehensive than the previous ones, but there is still not a common acceptance of any model as the best or commonly held model, yet because of the dynamic and ongoing structure of the domain. Therefore, one of the co-orientational models, the “Intercultural Competence Model” which was

developed by Byram (1997) is going to be applied as the accepted model during the present study because Byram's ICC model is developed with the aim of instruction and it is directly related to language education.

2.4.2. ICC model by Byram

Byram (1997) maintains a stance against the heavy dominance of the native speaker model in the foreign language learning process and regards it as an objective that is impossible to achieve as the native speakers of a language acquire the language while the non-natives learn it. Therefore, it turns out to become impossible for non-natives to actualize the native speaker model, and in the end, they fail to have the principle language skills inevitably. Another reason for Byram's opposition is that the learners of language who have their own social and cultural identity encounter a new social and cultural context in the language learning process and learners might separate from their own social and cultural identity and be included in a new social and cultural context which was called as *linguistic schizophrenia* by Byram and he explains this danger as;

“It would imply that a learner should be linguistically schizophrenic, abandoning one language in order to blend into another linguistic environment, becoming accepted as a native speaker by other native speakers. This linguistic schizophrenia also suggests separation from one's own culture and the acquisition of a native sociocultural competence, and a new sociocultural identity” (Byram, 1997: 11–12).

It can be inferred that social and cultural identity and environment possess great significance in the language learning process. Additionally, the status of English as a lingua franca and the dominance of non-native English language users all around the communicative competence model and its ultimate aim of native speaker proficiency have started to become disinterested since the 2000s as declared by Alptekin (2002).

Depending on the criticism against the efficiency of the communicative competence model and the recent dramatic increase in the population of non-native English learners, Byram (1997) suggested the term *intercultural speaker* and developed the *intercultural communicative competence* (ICC) model by revising communicative competence. However, this time the standpoint is that instead of imitating native speakers, learners should pay attention to the similarities and differences between self-culture and target culture. An interculturally competent speaker is described as a person who “has the knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts

for which they have not been prepared directly” (Byram & Fleming, 1998: 9). Byram’s (1997) ICC model includes four competences; linguistic, sociolinguistic, discourse and intercultural. The first three components are similar to the communicative competence model and adapted from Van Ek (1986); however, Byram explained these three competences and corroborated the ICC model by adding intercultural competence as illustrated in Figure 7.

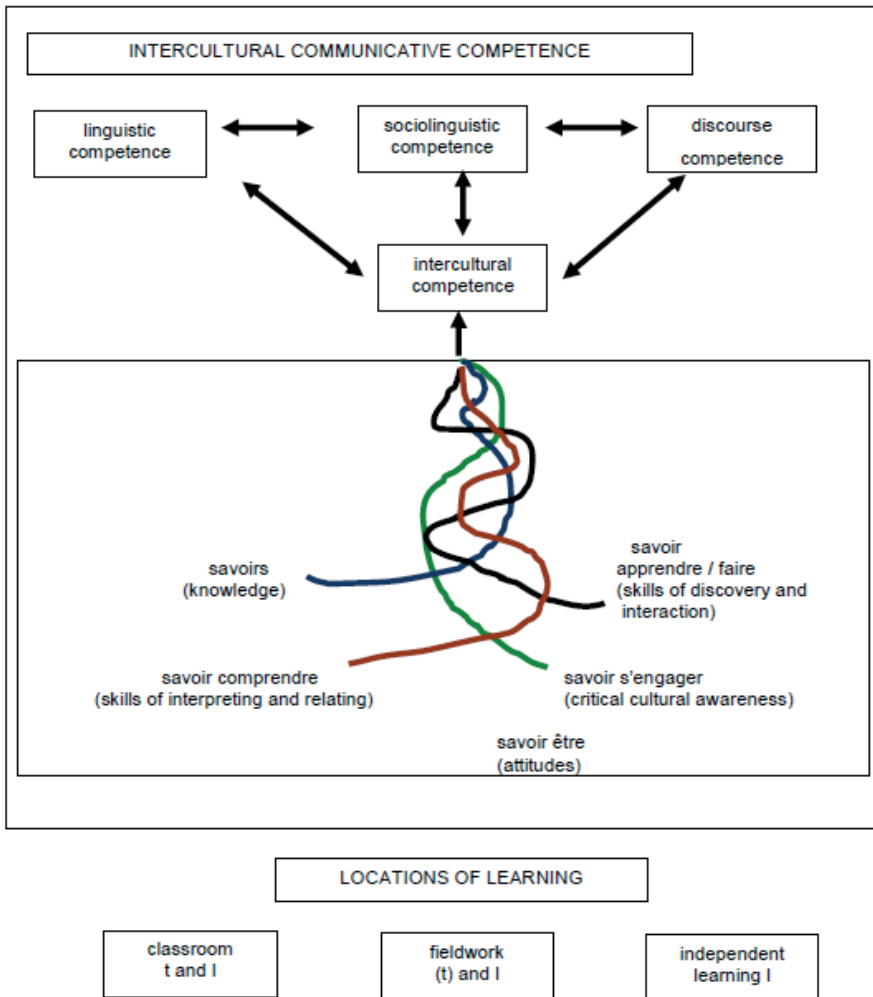


Figure 7: ICC model by Byram (1997)

In the ICC model, **linguistic competence** is expressed as “the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language”. Byram underlines the

appropriateness of linguistic competence for intercultural competence in the language teaching and learning process. **Sociolinguistic competence** is defined as “the ability to give to the language produced by an interlocutor – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit by the interlocutor”. **Discourse competence** in ICC model is clarified as “the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes” in ICC model by Byram (1997: 48).

Briefly, IC is defined as “the ability to interact effectively with people from cultures that we recognize as being different from our own” (Byram, 2000: 297). IC is composed of three main factors; knowledge, skills, and attitudes, however, Byram preferred to entitle these components as “savoirs” in the ICC model. Based on these factors, there are five savoirs or components; knowledge component (‘savoirs’), attitude component (‘savoir être’), skills of interpreting and relating (‘savoir comprendre’), skills of discovery and interaction (‘savoir apprendre/faire’) and critical cultural awareness component (‘savoir s’engager’) as they are illustrated in Figure 8 in detail (Byram et al. 2002: 11-13).

	Skills interpret and relate <i>(savoir comprendre)</i>	
Knowledge of self and other; of interaction: individual and societal <i>(savoirs)</i>	Education political education critical cultural awareness <i>(savoir s’engager)</i> .	Attitudes relativising self Valuing other <i>(savoir être)</i>
	Skills discovery and/or interaction <i>(savoir apprendre/faire)</i>	

Figure 8: Components in ICC (Byram, 1997: 34)

As it is illustrated in Figure 8, there is one knowledge component (‘savoirs’), and one attitude component (‘savoir être’); but there are two skills components; skills of interpreting and relating (‘savoir comprendre’) and skills of discovery and interaction (‘savoir apprendre/faire’). Additionally;

critical cultural awareness component ('savoir s'engager') takes place at the center of the model as the focal point of the ICC model.

Attitude

The component of attitude is related to the ability of both "relativizing self and valuing other" and covers the aspects such as "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (Byram, 1997: 91). In order to put a successful IC into practice, it is required to develop the attitude of curiosity, be open and ready to learn from individuals with a cultural background which is different from the individual's cultural background and avoid culturally biased perspective. Attitude component is closely associated with prejudices, stereotypes, manners and bias. The objectives of the attitude component are given in Figure 9.

- | |
|---|
| <ul style="list-style-type: none"> • willingness to seek out or take up opportunities to engage with otherness in a relationship of equality • interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices; • willingness to question the values and presuppositions in cultural practices and products in one's own environment; • readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence; • readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction. |
|---|

Figure 9: Objectives from attitude component in IC (Byram, 1997: 50)

Knowledge

Byram (1997) explains knowledge of one's self and others as the knowledge of rules which is related to both individuals and social interaction. This component comprises the knowledge of social groups and the practices of individuals in these social groups both in individuals' culture and interlocuters' culture. In a case of individuals who communicate with someone from a different culture, they make use of their knowledge. Byram also indicates that knowledge can be acquired in a formal or informal way through socialization or the education system at school. The objectives of the knowledge component are given in Figure 10.

- historical and contemporary relationships between one's own and one's interlocutor's countries
- the means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from and the institutions which facilitate contact or help resolve problems
- the types of cause and process of misunderstanding between interlocutors of different cultural origins
- the national memory of one's own country and how its events are related to and seen from the perspective of one's interlocutor's country
- the national memory of one's interlocutor's country and the perspective on it from one's own
- the national definitions of geographical space in one's own country and how these are perceived from the perspective of other countries
- the national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own.
- the processes and institutions of socialisation in one's own and one's interlocutor's country
- social distinctions and their principal markers, in one's own country and one's interlocutor's
- institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them
- the processes of social interaction in one's interlocutor's country.

Figure 10: Objectives from knowledge component in IC (Byram, 1997: 51)

Skills

The component of skills refers to the actual use of knowledge in various cultural contexts and environments. Individuals make use of both attitudes and knowledge in the application of the skills, as the integration of all facilitates successful intercultural communication. Briefly, the component of skills can be regarded as the ability of individuals to apply knowledge and customize it according to the requirements of intercultural communication. Byram (1997: 38) categorizes skills in two groups; skills of interpreting and relating, and skills of discovery and interaction. The skill of discovery and interaction is defined as “the ability to recognise significant phenomena in a foreign environment and to elicit their meanings and connotations, and their relationship to other phenomena”. If the individuals have no or limited

existing knowledge framework, the skill of discovery and interaction is utilized. On the other hand, the skill of interpreting and relating is delineated as “the skill of building up specific knowledge as well as an understanding of the beliefs, meanings, and behaviour which are inherent in particular phenomena, whether documents or interactions”. This skill does not require an actual interaction between the individuals and their interlocutors. It can be limited to paper works, and this is the main difference between the two skills. The objectives of the skills component are given in Figure 11.

<p>Skills of interpreting and relating:</p> <ul style="list-style-type: none"> • identify ethnocentric perspectives in a document or event and explain their origins; • identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present; • mediate between conflicting interpretations of phenomena <p>Skills of discovery and interaction:</p> <ul style="list-style-type: none"> • elicit from an interlocutor the concepts and values of documents or events and to develop an explanatory system susceptible of application to other phenomena; • identify significant references within and across cultures and elicit their significance and connotations; • identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances; • use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture, taking into consideration the degree of one’s existing familiarity with the country and culture and the extent of difference between one’s own and the other; • identify contemporary and past relationships between one’s own and the other culture and country; • identify and make use of public and private institutions which facilitate contact with other countries and cultures; • use in real-time knowledge, skills and attitudes for mediation between interlocutors of one’s own and a foreign culture.
--

Figure 11: Objectives from skills component in IC (Byram, 1997: 52-53)

Cultural Awareness

Critical cultural awareness is explained as “an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries” (Byram, 1997: 53). With cultural

awareness, individuals can make the evaluation of perspectives, practices and products in the cultural set of both self-culture and interlocutors' culture. The objectives of awareness component are given in Figure 12.

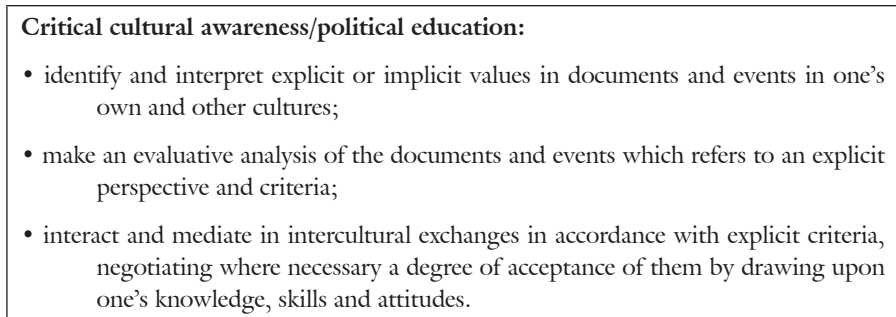


Figure 12: Objectives from cultural awareness component in IC (Byram, 1997: 53)

Nault (2006) argues that if individuals develop cultural awareness, they can overcome culture-related mistakes in intercultural and multicultural communication contexts. In order to underline the importance of cultural awareness, Byram (1997: 52) reflects that the main aim of English language teaching is critical cultural awareness, and in foreign language teaching it should be verbalized as one of the main objectives of the programme. Similarly, Fantini (2000) emphasizes the importance of awareness and together with attitudes, skills, and knowledge (A+ASK). Awareness has the potential to influence the other components, and at the same time, the development of the attitudes, skills, and knowledge components improves awareness component. The ICC model generated by Fantini is given in Figure 13.

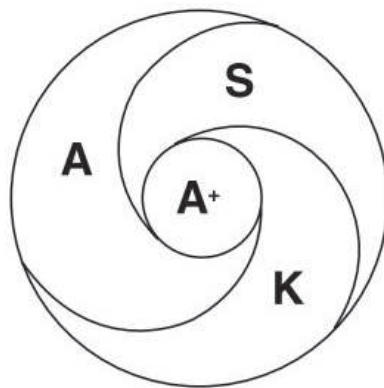


Figure 13: IC model by Fantini (2000)

Byram's ICC model is constructed when four competences; linguistic, sociolinguistic, discourse and intercultural competence, are brought together as a combination of communicative competence and intercultural competence. In a successful interaction, interactants should exchange information and be able to start and maintain a stable relationship in an effective way and this process requires the effective use of both communicative competence and intercultural competence. With his extensive studies on culture and communication, Byram is regarded as the first scholar to develop the ICC model which addresses the foreign language teaching process.

Byram's (1997) well-accepted ICC model was developed fundamentally for foreign language education. Basically, as Byram regards ICC as an ability to communicate and interact with others across cultural boundaries, he went beyond the borders of CC and concentrated on ICC mainly in relationship with language pedagogy (1997). The model by Byram has been appreciated and has become popular in applied linguistics.

As is summarized in this chapter, there exist lots of definitions with different viewpoints for ICC, and this notion is also called "global mindset", "global learning", "culture learning", "intercultural effectiveness", "cultural intelligence", "global intelligence", "global leadership competence", "intercultural communication competence" and lastly, of course, "intercultural competence" (as cited in Bennett, 2009).

In relation to ICC and ICC models, Zheng (2014: 76) indicates that ICC is not a static or permanent phenomenon instead, ICC has a dynamic procedure and developmental characteristic in nature, and it is regarded as 'a lifelong learning' process. Therefore, individuals develop their ICC skill during each period of their life as soon as they use languages and face cultural norms. Individuals can develop their ICC by developing their cultural knowledge, skills and attitudes (Alptekin, 2002; Baker, 2011). Ting-Toomey (1993: 73) states that "affective, cognitive, and behavioral components are the leading variables that connect interpersonal communication to intercultural contexts". Additionally, any possible improvement in language proficiency, specifically in linguistic competence, sociolinguistic competence and discourse competence, accompanies the improvement in ICC level (Fantini, 2007). It is clear that there is a strong relationship between the development of a foreign/second language and ICC.

Methodology

3.1. Research Design and Rationale of the Study

A mixed-methods research design is used as the research questions, instruments, and analysis of the findings are handled within both quantitative and qualitative manners. Mixed methods research design makes it possible to conduct an investigation with fruitful results with strong aspects of triangulation, complementarity, development, initiation and expansion of research climate (Greene, Caracelli & Graham, 1989; Giannakaki, 2005).

Mixed methods research design is described as “a procedure for collecting, analyzing, and ‘mixing’ both quantitative and qualitative methods in a single study or a series of studies to understand a research problem” by Creswell and Plano Clark (2007: 537). The key point here is that the application of both quantitative and qualitative methods in combination and integration provides a robust analysis of the research problems and an extensive comprehension of the findings of the study.

According to Creswell (2002), it is valuable to use both forms of data with the aim of designing the research problem and answering the research questions of the study in case of availability of both quantitative and qualitative data. Additionally, Creswell indicates that mixed methods research design has been regarded as a more popular research design with the extensive use of quantitative research methods together with the long-established qualitative research methods in an integrated manner in an educational research setting. Mixed methods research design is composed of six different designs, namely; convergent parallel design, explanatory sequential design, exploratory sequential design, embedded design, transformative design, and multiphase design.

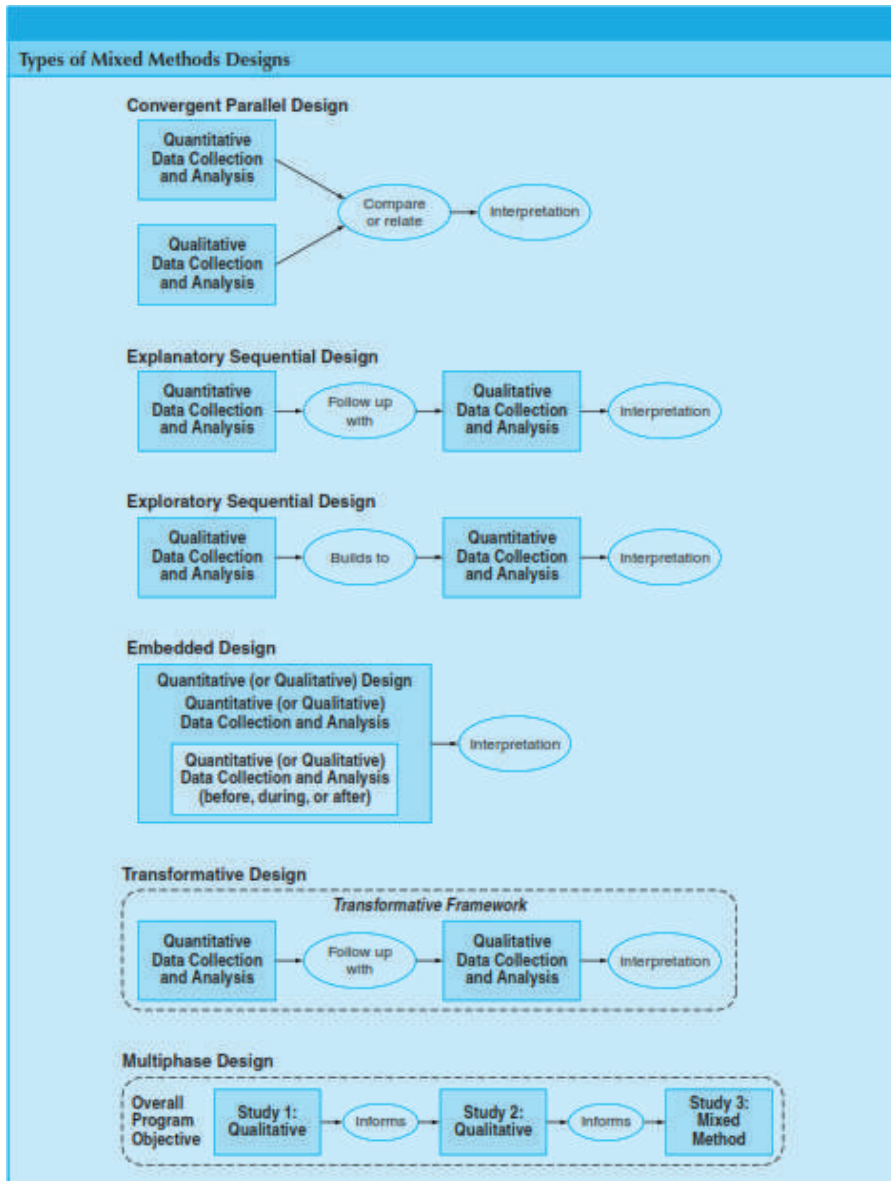


Figure 14: The types of mixed methods design (Creswell, 2002: 541)

As it is illustrated in Figure 14, each individual design type of mixed methods research design comprises of the application of both quantitative and qualitative methods either simultaneously or consecutively.

In this research, the embedded design as a subpart of mixed-methods research design is applied as the data collection procedure is planned to

include quantitative and qualitative data collection procedures simultaneously and the interpretation of both types of data. The rationale for collecting the secondary form of data is elaborating and supporting the findings of the primary form of data. In this study, quantitative data were collected with the questionnaire of intercultural competence, the questionnaire of cultural identity and the questionnaire of the learner profile (Appendix 1), and qualitative data were collected with student reflection reports and open-ended questions in interviews (Appendix 2).

3.2. Setting and Participants

Adjustment of the setting or context of the research is regarded as one of the preliminary and significant steps in the research conducting process (Hesse-Biber & Johnson, 2015). Determination of all the elements in a clear way makes research robust and ensures the data collection and analysis process. Similar to the role of setting, sampling is another significant element of the research design process. Elaborating on the view of Miles and Huberman (1994) about sampling, Curtis et al. (2000) underline the importance of the sample and state that the sample should be convenient to provide rich and insightful information for the aims of the research. Miles and Huberman (1994) also indicate that the researcher's manner and skill are important for the feasibility of the research.

Taking into consideration both the prescriptions and restrictions existing in the literature about setting and participants, the most common type of nonprobability sampling in educational research, convenience sampling was administered in this study. In convenience sampling, participants' availability, proximity and accessibility provide a great convenience (McCormack & Hill, 1997). Also, convenience sampling offers a great deal of benefits related to timing, cost and effort (Muijs, 2004). As the researcher of this study was teaching English as an instructor at the School of Foreign Languages where the required data were collected, convenience sampling was administered in the study because of practicality, cost-effectiveness and accessibility concerns. The researcher was familiar with the instruction process as well as there existed a long-term teacher-student relationship between the researcher and the participants over the whole academic year. All these existing statuses were regarded as the variables enriching the data collection process and increasing validity.

The setting of the study was composed of the compulsory preparatory classes at the School of Foreign Languages at a state university in Turkey in the 2019-2020 academic year. The participants of the study were

compulsory preparatory class students studying at the English-medium academic programs of English Language Teaching and English Language and Literature. The students were expected to achieve language proficiency in the English language before starting to attend the courses from the first level of their programs. For this reason, the participants attended preparatory instruction in the Fall and Spring semesters in the same academic year. The compulsory English preparatory program follows the curriculum of the school and offers 24 hours of English instruction per week, including Main Course (5 lesson hours), Practical English (5 lesson hours) Reading & Speaking (6 lesson hours), Writing (4 lesson hours), Listening & Speaking (4 lesson hours). Also, an academic year consists of 15 weeks in the Fall semester and 15 weeks in the Spring semester. Preparatory school students are required to participate in four quizzes for each course, four midterm exams during the academic year and one proficiency exam at the end of the academic year. Additionally, preparatory school students have their weighted last scores upon calculation of all the exam results throughout the academic year. According to these last scores of the students, if their scores are equal to 70 or over, their English language proficiency is regarded as adequate. They achieve the right to complete successfully the preparatory instruction and continue their first level education at the faculty.

The mission of the School of Foreign Languages is reported as “to provide all students with the foreign language they would need in their academic, social and business lives” and the School aims to train self-confident and responsible students during their language instruction process. Also, the vision of the School of Foreign Languages is declared as “to present a modern and dynamic understanding of language teaching in accordance with the aims and goals of the university and to become a qualified and self-improving institution” (School of Foreign Languages, n.d.).

The present study was carried out in the Listening & Speaking course given as a part of the compulsory English preparatory program at the School of Foreign Languages throughout the academic year by the participation of the researcher as the assigned teacher of the aforementioned course. Also, during the planning session of the study, before starting the treatment and data collection, the directorship of the school of Foreign Languages was applied with a petition explaining the study with the aim and details of the study and asking for permission to conduct the research. The application was approved by the directorship of the school of Foreign Languages and the approval document was submitted on November 11, 2019.

The research population of the study covered all compulsory English preparatory program students at the School of Foreign Languages at a university in Turkey in the 2019-2020 academic year. The sample was compulsory English preparatory program students ($N = 63$) at the School of Foreign Languages at Burdur Mehmet Akif Ersoy University (a state university in the Mediterranean district of Turkey). The participants were undergraduate students who were enrolled in English Language Teaching and English Language and Literature programs.

Table 1: Demographic data of the participants

Variable		N	%
Gender	Male	17	27
	Female	46	73
Age	18-20	55	87
	21-25	6	10
	26-35	2	3
High School Department	Language	54	86
	Other	9	14
Hometown	City	45	71.43
	Town	14	22.22
	Village	4	6.35

In Table 1, demographic information about the gender, age, high school department, and hometown of the participants was given together with the number and percentage of each variable. As can be seen in Table 1, the number of female participants ($N = 46$) is higher than the number of male participants ($N = 17$). However, this is a normal situation for language departments at universities and high schools in Turkey to have more female students than male students. Also, when the age variable is examined, it is reported that most of the participants are between 18-20. This is an expected situation as this year was their first year at the university. Additionally, most of the students stated that they studied language at the high school. Moreover, most of the participants reported that they had lived in the city center. Following the demographic data, the personal aspects of the participants were tabulated according to their experience and future plans.

Table 2: Personal aspects of the participants

Variable		N	%
Abroad experience	yes	11	17,5
	no	52	82,5
Foreign friend	yes	42	66,7
	no	21	33,3
English survival	yes	61	96,8
	no	2	3,2
Abroad purpose	to visit	32	50.8
	to live	31	49.2
Abroad duration	short term	22	34.9
	long term	41	65.1
Describe yourself	native citizen	30	47.6
	global citizen	33	52.4

In Table 2, information about abroad experience, having foreign friends, using English outside of school, their plan to go abroad, the duration of abroad plan and describing self-citizenship was supplied with the number of participants and percentage. For abroad experience, some participants ($N = 11$) expressed that they had abroad experience while most students ($N = 52$) expressed they had no abroad experience. Also, most of the participants ($N = 42$) stated that they had foreign friends while some of them ($N = 21$) had no foreign friends. Almost all of the participants ($N = 61$) expressed that they used English outside the school for a real-life issue while only a very small group of participants ($N = 2$) expressed they had no experience of using English in real life. For their future plans, all students said that they planned to go abroad. More specifically, nearly half of the participants ($N = 32$) planned to go abroad to visit abroad countries while the rest of them ($N = 31$) planned to go abroad with the aim of residing and living abroad. For the duration of their abroad experience, some participants planned a short-time abroad experience while most of the participants ($N = 41$) planned a long-term abroad visit. Lastly, nearly half of the participants ($N = 30$) described themselves as native citizens who belongs to their national culture while the rest of the participants ($N = 33$) described themselves as global citizens who felt themselves as a citizen of the world.

3.3. Instruments

Defining the instruments for collecting the required data is a crucial part of the research design process. Instruments should serve for the purpose of the research and supply ample data for analysis and interpretation. Griffiee

(2012) shows the importance of data as “data is the lifeblood of research” and indicates that data should be regarded as a bridge connecting the theory with the practice. Therefore, the ways and means of collecting data should be well-organized and applied in a systematic course of action. With the use of data, the research can be labeled as empiric research. However, Creswell (2002: 169) reminds two important criteria to acquire sound and robust data “the use of standard procedures and ethical practices.” Therefore, these two criteria were taken into consideration during the selection and administration of the research tools.

In relation to the design of the study, the research instruments were collected in two groups; quantitative data instruments and qualitative data instruments. In order to evaluate the participants’ Intercultural Competence, the questionnaire adapted from the Intercultural Communicative Competence Questionnaire (ICCQ) by Kazykhankyzy (2019) and to evaluate the participants’ cultural identity, the questionnaire adapted from the Cultural Identity Questionnaire by Pullen (2011) were used for the quantitative part of the study. “Sound questionnaire construction is a highly developed art form within the structure of scientific inquiry” (Rea & Parker, 1992).

ICCQ is a five-point Likert-type scale developed by Kazykhankyzy (2019) based on the intercultural communicative competence model of Byram (1997) which is related to instruction and language education. In the same way as Byram’s model, the ICC questionnaire is composed of four main factors; knowledge, attitude, skills and awareness which are covered with 52 items in total. Out of 52 items, 21 items are used to measure skill competence, 13 items for attitude competence, 12 items for awareness competence and 6 items for knowledge competence. The participants were asked to read all the items in relation to their experience and perspective and choose a response varying as 5 = totally agree; 4 = agree; 3 = partially agree; 2 = disagree; 1 = totally disagree. For the ICCQ, face validity and content validity were examined by Kazykhankyzy. The content validity index (CVI) for the ICC scale was reported as acceptable (CVI = 0.7) in Kazykhankyzy (2019: 65). Cronbach’s alpha reliability coefficient scores were found as .958 for the survey in total; .946 for Component 1 (Skills); .906 for Component 2 (Attitude); .880 for Component 3 (Awareness); .806 for Component 4 (Knowledge) which referred to good and excellent internal consistency as well as consistently reliable questionnaire (Kazykhankyzy, 2019: 75).

The second survey, the Cultural Identity (CI) questionnaire was developed by Pullen (2011, 51-54) based mainly on the elements of Turkish

identity in the Turkish context. The questionnaire is composed of sixteen questions which are organized in five factors of History/Education, Loyalty, Language, Media/Music and Food/Traditions. All items are used to represent cultural identity while items belonging to politics and national loyalty factors can be used as a subscale to represent national identity. CI questionnaire was used in five-point Likert type and responses were accepted on a scale from one to five as follows; 5 = totally agree; 4 = agree; 3 = partially agree; 2 = disagree; 1 = totally disagree. The scale was adapted to suit the research purpose and ensure consistency although it was used differently in the original questionnaire. For the reliability analysis, Cronbach's alpha reliability coefficient scores were reported as .815. for the survey in general. Higher scores on both questionnaires are regarded as indicators of higher ICC levels and CI levels.

At the beginning of the treatment process, a demographic information survey prepared by the researcher was implemented to have detailed information about the characteristics, experiences and preferences of the participants and be able to use these aspects as the variables of the research findings (Appendix 1). The demographic information survey was composed of two parts. The first part was designed in the form of an informative letter addressing the participants of the study. In the addressing part, the aim of the study was introduced and it was guaranteed that all responses were going to be kept confidential and used only for research purposes. Then, participants were asked to fill in the form by responding to questions about gender, age, department, nationality, mother tongue foreign language, their high school and the department at the high school. Afterward, the rest of the questions focused more on the background of the participants and their relationship with the English language and communication aspects. One of the questions about the background was designed to ask the age and grade of beginning to learn English. The next two questions were about the place where they were born and where they grew up. Participants were required to report whether these places were city, town and village and also how many years they spent there. The next question was about their parent's level of education. Another question was about participants' experience of abroad. Also, in one question, they needed to indicate whether they had friends from different nationalities. In the next question, it was asked whether they used English in daily life outside the classroom. The next two questions focused on the future projection of the participants; whether they aspire to visit or live abroad in the future and whether they intend to participate in international exchange programs during university training. Also, at the beginning and end of the treatment, ICCQ and the Cultural Identity Questionnaire were

administered to examine the ICC and CI levels of the participants before and after the treatment process.

In order to collect qualitative data, participants were asked to write a reflection paper after each lesson during the treatment process and a standardized, open-ended interview in the form of an online survey was administered after the treatment session as a post-stage data collection method. Reflection papers were organized to learn about participants' ideas about the topic and activities of the lesson. Participants filled in the reflection papers to answer questions such as; "What have you learned about today?", "What do you think about the topic?", "How do you feel about the activities in today's lesson?", "Did you learn anything new today?" and "Is there any interesting thing for you in the lesson? " There was no word or time limitation to fill in the reflection paper and the participants were free to ask for clarification.

Apart from the reflection papers, the qualitative data were collected in the form of interviews to obtain in-dept data from the participants and to support the quantitative findings. Instead of designing a focus group interview session with a limited number of participants, more than half of the students in the study participated in the interview sessions and answered the open-ended questions in the interview form. Therefore, it became possible to collect more comprehensive qualitative data with the participation of all students. Maxwell (1992) outlines that interviews provide data that may not be discovered by the researchers at first sight. Maxwell also shows the importance of using multiple sources and various data collection methods in mixed methods design studies. In this way, the results obtained from one source with one data collection method support the results from the same source with another data collection method.

The questions in the interview form were developed by the researcher with the aim of learning about the participants' understanding of IC and culture concepts as well as the participants' individual experiences and reflections on the treatment process and the ICC instruction program. The initial interview questions were prepared with care to ensure they were clear, to the point, not guiding and not biased. Upon the review of the two experts who major in English Language Teaching and Educational Science fields and the examination of similar interviews, the interview questions were revised under four titles as background questions, transition questions, key questions and closing questions. The background questions were asked to assess knowledge about the culture and communication terms in general. The transition questions were organized to learn about the participants'

perception toward the use of English, the custody of English and English as a lesson to be taught and learned. The key questions focused on the definition of intercultural communicative competence by the participants, the development of their skills in **attitude, knowledge, skills, and awareness** dimensions of ICC, the relationship between language proficiency, culture, world view and the treatment process. Lastly, the closing question asked for any additional ideas (Appendix 2).

3.4. Data Collection Procedure

3.4.1. Pilot Study

The questionnaires used to collect data and the instruction program were piloted to specify whether to use the questionnaires or not and to determine the pros and cons of the instruction program. The examination of the questionnaires was accomplished according to the statistical results of the participant responses and having expert view to analyze both the reliability and validity dimensions of the questionnaires. Additionally, the implementation of the instruction program as a pilot study made it possible to detect the problems and contradictory points in the program and gave a chance to revise it before the main study. Also, the pilot study increased the researchers' experience in implementing the program and collecting data as the researcher was the instructor of the program at the same time.

3.4.2. Piloting data collection instruments

According to Griffiee (2012), all data collection instruments including questionnaires should be piloted before the main study. Because the intention of the developers may be different from the interpretation of the respondents. Also, depending on the context of data collection, timing, respondents' demographic and educational statuses, a questionnaire may be suitable for use or not; or it may need some adaptation.

In order to learn about the participants' Intercultural Competence and cultural identity levels, the questionnaire developed and named as Intercultural Communicative Competence Questionnaire (ICCCQ) by Mirzaei and Forouzandeh (2013) and the questionnaire adapted from the Cultural Identity Questionnaire (CIQ) by Pullen (2011) were used for quantitative part of the study. Before the administration of both questionnaires, required written permission was taken by the researcher from the developers of the questionnaires. The rationale for choosing these questionnaires was that they were reported as statistically reliable and valid research tools and they were administrated in the Turkish context with students studying English beforehand.

ICCQ scale was structured by Mirzaei and Forouzandeh (2013) based on Deardorff's (2006) ICC framework. The questionnaire is composed of 22 items in total with 12 items for the knowledge domain, 5 items for the skills domain and 5 items for the attitude domain. The questionnaire is in the form of a five-point Likert scale and the respondents need to give answers ranging from strongly disagree (1) to strongly agree (5). Obtaining higher scores on the questionnaire points to higher levels of ICC (Min = 22 and Max = 110). ICCQ is reported to possess an acceptable reliability Cronbach's alpha score ($\alpha = .71$). ICCQ scale by Mirzaei and Forouzandeh (2013) has been administered as a research tool in the Turkish context by various researchers recently (Kanat-Mutluoğlu, 2016; Öz, 2015; Sevime-Sahin, 2020; Sarıçoban, & Öz, 2014; Şen, 2020).

CIQ scale was developed by Pullen (2011) as the first part of the Cultural Identity and Language Background Questionnaire. CIQ consists of sixteen questions based on aspects of Turkish identity. Cultural identity is examined within five factors history/education, loyalty, language, media/music, food/traditions. With Cronbach's alpha score of .815. for the survey in general and .803 for the national identity subscale, CIQ was reported as reliable (Pullen, 2011). CIQ scale was administered to the same participants of the pilot study at the same time as ICCQ.

3.4.3. Participants and setting in the pilot study

All in all, the required permission was taken to implement the pilot study in the English preparatory program at the School of Foreign Languages of Burdur Mehmet Akif Ersoy University (a state university in the Mediterranean district of Turkey) in the 2018-2019 academic year. In order to administrate the piloting process with a different participant group, the pilot study was conducted one academic year before the main study but within the same context of the preparatory program of the same university. The sample was compulsory English preparatory program students ($N = 79$) at the School of Foreign Languages. Upon the examination of the literature, the questionnaires which were regarded as suitable for the research design and available in the Turkish context were administrated to collect qualitative data.

3.4.4. Procedure and analysis in the pilot study

Required permission was taken to implement the pilot study from the administration of the School of Foreign Languages. The participants of the pilot study were informed about the data collection and treatment process.

They were asked to fill in a consent form at the beginning of the study to ensure volunteer participation in the research study.

Before the implementation of the ICC training, ICC and CI questionnaires were administrated as the pre-test data collection tools. Next, the ICC training program was implemented by the researcher throughout the term. At the end of the ICC training, the same questionnaires of ICC and CI were administrated again as the post-test data collection tool. ICCQ scale by Mirzaei and Forouzandeh (2013) was reported to have an acceptable reliability Cronbach's alpha score ($\alpha = .71$) in the original study. Cronbach's alpha coefficient score was found $\alpha = .707$ in the pilot study.

3.4.5. Conclusion and implications for the main study

During the piloting process, observational findings were recorded by the researcher and feedbacks were collected from the participants. Taking the findings and feedbacks into consideration, it was decided that a revision in data collection tools and the ICC teaching program was required to implement the main study. Unclear topics and questions from the participants were recorded by the researcher and some problems were defined related to the ICC questionnaire (Mirzaei & Forouzandeh, 2013). Firstly, the participants stated that some items in the questionnaire were not suitable for their situation or they had difficulty to give responses to these items. For example; for one item asking for participants' preference of watching national news than international news on TV, some students complained that they didn't watch any TV programs, and; therefore, they failed to answer this item. In another item of the questionnaire starting with "When I meet foreign adolescents", most of the participants expressed that they didn't meet foreign adolescents in daily life.

Upon examination of the participants' feedbacks on the ICC questionnaire and having expert view, it was revealed that most of the participants disregarded the assumption at the beginning of the questionnaire although it was clearly stated and read before responding to the items. In the assumption statement, participants were asked to imagine that they were living or working in the United States and discussing with their native classmates about the different concepts in different cultures. As they failed to regard this assumption, they had difficulty to fill in the questionnaire. It was noticed that this problem changed the ICC scores of the participants and might affect the findings of the study in an undesirable manner. This situation can cause a reliability issue in the main study.

Another ambiguous point was that the ICC scores of the participants were not inclined to be increased with the treatment process because the items were case-specific and not so varied in number for each dimension. Participants completed the questionnaire with almost the same responses which was a sign of their stability towards the assessment tool.

Regarding the problems in the piloting study, all observation notes, feedbacks from the participants, and findings from the data collection tools were collected together and a revision was conducted with expert opinion. Firstly, the ICC questionnaire (Mirzaei & Forouzandeh, 2013) was replaced with the ICC questionnaire (Kazykhankyzy, 2019) mainly because the second questionnaire was based on the intercultural communicative competence model of Byram (1997) which is related to instruction and language education as it was explained in detail in the instruments section. Therefore, it is possible to ensure a good match between the content of this study and the research tool. Additionally, the second questionnaire has more items and components (52 items and five components in total). Secondly, the ICC training program was revised before the main study. Five lessons were devoted to five components of ICC (attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and critical cultural awareness). Two lessons were devoted to intercultural activities which were planned to give chance to the participants to use their ICC skills in a real-life context. Also, a reflection part was added to the end of each instructional lesson in the syllabus.

3.5. Main Study

The main study part of this research was started with ethical considerations. First, the required permission was taken from the directorship of the School of Foreign Languages where the study was planned to be implemented. Then, the study and the details of the procedure were introduced to the participants and they were asked to participate in the study in a willingness way. All the students accepted to participate and completed the consent form.

3.5.1. Setting and participants of the study

The main study was conducted with the participation of the compulsory English preparatory program students (N= 63) at the School of Foreign Languages at Burdur Mehmet Akif Ersoy University (a state university in the Mediterranean district of Turkey) in the 2019-2020 academic year as expressed in detail in the setting and participants part of methodology section. The participants were undergraduate students who were enrolled in English

Language Teaching and English Language and Literature programs but they studied in a preparatory program for one year before their first year of education at the university. The participants were collected in one intact group.

3.5.2. Syllabus and teaching materials

ICC training program was designed and piloted by the researcher and following the revision according to the implication of the pilot study, it was implemented in the Listening & Speaking course offered as a part of a compulsory English preparatory program throughout the academic year. The researcher administrated the lesson as the instructor of the course. This course was offered both in the Fall and Spring terms however, the training program was implemented in the Spring term because it was the second term of the academic year and the participants had more experience at preparatory school. It could be assumed that they got accustomed to the lessons, the instructor and the idea of being a university student. Moreover, their English proficiency level increased in the second academic term. It was regarded as a kind of action to increase the reliability of the results. The duration of each module in the training program was defined as 50 minutes plus 50 minutes of two lessons. The training program was conducted in ten lessons and also one lesson before the training was allocated to the introduction part as well as one lesson after the training was assigned to the wrap-up part. Totally the treatment session was completed in twelve lessons.

As the preliminary lesson of the treatment process, participants were informed about the research study by the researcher. The aims, content and duration of the study were explained in a clear and simple way. The queries of the students were received and answered accordingly. At the same time, the consent form was distributed and the participants were asked to read all the statements on it. The consent form starts with a statement showing the aim and conductors of the study. Also, it was assured that the required permission was taken to implement the study and the potential participation was voluntary. It was indicated that refusal to participate or deciding to withdraw would not cause any unintended consequences. However, it was clarified that this research was a part of scientific study and their active participation was required and appreciated. It was also informed that the identity of the participants would be anonymous and kept secret. Additionally, the data collected from the study would be only used for scientific reasons. If they require more information about the study, they could contact the researcher. At the bottom of the consent form the information about the researcher was supplied and a part was allocated for the name surname, signature of the participants and the date.

The second form was the demographic data form which was prepared to acquire detailed information about the personal aspects and perspectives of the participants (Appendix 1). The demographic data form started with an opening letter addressing the participants and giving information about the research study. The participants were informed about the confidentiality of the study and instructions for how to complete the form were supplied in the opening letter. In the demographic data form there were questions about gender, age, department, languages, high school language education, beginning to learn English, where they were from and grown up, parents' educational background, whether they had abroad experience, friends from different nationalities, whether they used English in daily life about their past experiences. Additionally, for their future expectation, there were some questions such as whether they planned to visit abroad in the future and participate in any exchange program. The last question was about their description of themselves as a person connected more with national values or international values.

Together with the consent form and demographic data form, questionnaires of cultural identity and intercultural communicative competence were administered and therefore pre-stage of the data collection process was completed and the treatment process was started with the first module in the syllabus of the ICC training. The treatment process is reported in the form of the syllabus of the ICC training in Table 3.

During the development of the ICC training syllabus and lesson plans, the ADDIE approach was used primarily. The ADDIE approach is a well-known instructional design that covers the analyze, design, develop, implement, and evaluate (ADDIE) processes. ADDIE instructional design is suitable for the performance-based learning process. ADDIE model is based on learner-centeredness and fosters innovation and originality in training (Branch, 2009). Moreover, Kaminski (2007) describes the ADDIE model as the most common, even the most popular model and advises the ADDIE model for every teacher who designs online courses.

Table 3: The syllabus of the ICC training

Module	Content
	Introduction to the Training
1	Culture and components of culture
2	Communication and Communicative Competence Model
3	Intercultural Communicative Competence and ICC Model
4	Component 1: Attitudes
5	Component 2. Knowledge
6	Component 3. Skills of interpreting and relating
7	Component 4. Skills of discovery and interaction
8	Component 5. Critical cultural awareness/political education
9	Intercultural Activity 1
10	Intercultural Activity 2
11	Oral Presentation of ICC Model
12	Wrap-up and Reflections

As illustrated in Table 3, the first three lessons at the beginning of the instruction program focused on the terms of culture, communication and intercultural communicative competence respectively. In this way, teaching practice followed a way from simple to complex and from general to specific. Learners' attention was taken from the general term culture and transferred to the main point; intercultural communicative competence. Moreover, bearing the basic information about the terms culture and communication together with their essential components was regarded as a presupposition of studying the term intercultural communicative competence in this research study. Therefore, teaching about culture and communication right before intercultural communicative competence fulfilled this presupposition and provided the opportunity for a modular and gradual transition between the topics. Then for the following five lessons, the topics of attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and lastly critical cultural awareness/political education were the content of each lesson. These are the five components borrowed from the ICC model by Byram (1997) which is the theoretical ICC model in this study.

After studying the components of ICC, the following two lessons were allocated to intercultural activities which were designed with the aim of giving participants the chance to experience intercultural communicative competence in real life with different foreign people all around the world who had different cultural backgrounds from participants' culture. In this

way, participants were able to find the opportunity to practice what they had studied during the previous eight modules. All in all, the first eight modules in the instruction program included a blend of both theoretical and practical instruction as well as the following two modules were composed of practice totally. Also, the last module in the program was for oral presentations. The participants were asked to perform a five-minute oral presentation about the ICC model and its five components. They recorded their presentation as a video and submitted it to the researcher. This presentation activity was designed as the last step of the instruction program reviewing the ICC model and components. This activity also gave participants the chance to learn by teaching. This is the same way of saying “If you want to master something, teach it. A great way to learn is to teach.” by famous scientist Richard Feynman (Feynman, 2018). The content, activities, materials and flow of the ICC instruction program are given below;

Lesson plans of the instruction program

Module 1

The aim of the first module was the comprehension of culture, types of culture, the relation between language and culture. This module included activities such as the explanation of the terms culture, subculture and counterculture, identifying the elements affecting culture, producing participants’ own definition of culture, giving examples for the components of culture and the classification of some characteristics of culture as visible or invisible. Module one started with a 5-minute warm-up activity. During the warm-up activity, the participants were asked some introductory questions to activate their background knowledge and prepare them for the topic of the day such as “What is culture?”, “What comes into your mind related to culture?”, “What are the elements of culture?”. Participants’ answers were elicited and a mind map was drawn on the board. Then, a handout with different definitions for culture was distributed and the participants were asked to write their own definition of culture. Then in the pre-activity part, some questions were asked about the types of culture, and a handout related to the components of culture was distributed and participants were asked to complete the missing parts. Therefore, they were introduced to the basic types of culture. Just after starting the main activity part. In this part, basic terms of culture, types of culture, elements of culture, language, and culture were explained in detail with examples by the instructor. A video about cultures, subcultures, counter cultures, low culture, and high culture was watched all together. A small talk was made about the content of the video. Following the talk, a handout about cultural iceberg was distributed and

cultural terms were placed on the iceberg. Answers were checked with the instructor. In the post-activity part, an exercise was done about the culture onion activity which required to place the cultural norms and practices according to the participants' preferences. Next, in the wrap-up section, a discussion was organized with the participants about the topic of the day and it was regarded as a review of the related module. The last section of the module was allocated to the reflection part. All participants were asked to write a reflection paper reporting their ideas about the topic and activities of the day.

Module 2

The aim of the second module was the comprehension of terms; communication and communicative competence. This module is composed of activities such as an explanation of the terms; communication, communicative competence, a comparison of human communication system and animal communication systems, summarizing the types of communication and communicative competence and an analysis of a video about communication problems. Module two was started with the warm-up activity which included a discussion with the participation of the students about provoking questions such as “What is communication?, When do humans start communication?, and What are the types of communication?”. Then, the pre-activity section included a picture talk activity about the visuals related to animal and human communication systems. In the main activity part, the instructor presented the topics about communication, communicative competence and communication model with the use of a powerpoint presentation tool. Afterward, in the post-activity part, the participants accomplished an activity about a positive communication topic with the use of printed handouts. Next, in the wrap-up section, a general review of the module was made with questions such as “What did you learn today?, What was new for you?, Who can make a review?”. As usual in the modules, the last section was devoted to the reflection part.

Module 3

The aim of the third module was comprehension of intercultural communication. This module comprised of activities such as the explanation of the terms World Englishes, English as a Lingua Franca, English as an International Language, the explanation of the intercultural communicative competence (ICC) model, recalling five components of the ICC model, defending some behaviors as acceptable or not in intercultural communication, identifying the most important behaviors in intercultural communication. Module three started with the warm-up section which included the direction

of initiator questions such as “Why do we learn English?, Why English is the international language?, Why not Turkish or German?, Are there any other types of English?”. Then, in the pre-activity section, the participants’ background knowledge toward the terms World Englishes, English as a lingua franca and English as an international language was checked and basic information was given via powerpoint presentation. In the main activity section, the instructor presented the topics of intercultural communication and intercultural communicative competence with examples. Just after, in the post-activity part, an activity was done about ‘Dos and don’ts in intercultural communication’ with the use of printed handouts and small talk was promoted after each item in the handouts. Next, the wrap-up section was allocated to the general review of the third module and the feedbacks from the participants was elicited in a supportive manner. The last section was for the reflection part and participants were asked to reflect their opinions about the topic and activities of the third module.

Module 4

The aim of the fourth module was the comprehension of the attitudes component as a part of the ICC model. This module included activities such as questioning the terms culture and attitude, analysis of a video about culture and personality, explanation of the attitude component in relation to intercultural communication and evaluation of some attitudes according to the participants’ knowledge. Module four started with the warm-up section which included questions about cultural differences and attitudes. Then, the pre-activity section consisted of picture-talk and talking about the video activities. There were three pictures about cultural information and the participants were encouraged to talk about them as much as possible. In the video activity, the participants watched a video about ‘How culture affects your personality?’ and discussed the video and the intended message in the video to create awareness toward different attitudes. In the main activity, the instructor taught about the attitude component and its objectives via a powerpoint presentation. Afterwards, in post activity section, a document about the stages of intercultural sensitivity was introduced and the participants were asked to complete an activity about the evaluation of the given attitudes according to their world knowledge. Next, in the wrap-up section, the participants were encouraged to make a general review of the module. As usual in the reflection section, the self-reflection of the participants about module four was accepted in the given time.

Module 5

The aim of the fifth module was the comprehension of the knowledge component as a part of the ICC model. This module comprised of activities such as making comments about the visuals of cultural variations, answering some questions related to a video about understanding one's culture, explaining the knowledge component in relation to intercultural communication and choosing the most useful and the least useful items in a cultural information list. Module five started with the warm-up activity which included a picture-talk activity with prompt pictures about cultural variations. Then, the pre-activity section consisted of a discussion activity about a video related to understanding one's culture. In the main activity section, the knowledge component was introduced with its objectives via a powerpoint presentation by the instructor. Afterward, in the post-activity section, an activity about 'cultural briefing' was accomplished which was about choosing the six things participants thought the most useful and the six things the least useful according to the given cultural situations. Next, in the wrap-up section, a general review of the module about the knowledge component of the ICC model was made and the participants were supported to participate in the review. In the last section of the module, the reflections of the participants were accepted in the form of a reflection paper.

Module 6

The aim of the sixth module was the comprehension of skills of interpreting and relating components of the ICC model. This module was composed of activities such as making comments about the visuals of international or intercultural opportunities, talking about the pictures of culture and interaction, analyzing a video for cultural differences, explaining the knowledge component in relation to intercultural communication and choosing the best advice for cultural incidents. Module six started with a warm-up activity. In this activity, some guiding questions were asked about international or intercultural opportunities such as "Do you have a friend from a different nationality?, If yes, have you ever experienced something culturally interesting?, If no, would you like to have new friends from different cultures?". Then, the pre-activity section included a picture-talk activity. The participants were asked to talk about three visuals related to culture and interaction. A video prepared to show the cultural differences was watched together. Cultural differences and their effects were discussed with the participants. The response of each participant who was eager to talk was received in a class discussion activity. Both picture-talk activity

and video discussion activity were done with the purpose of increasing participants' awareness toward cultural differences. In the main activity section, the instructor presented the topic; skills of interpreting and relating via powerpoint presentation. These skills and their objectives were introduced adequately. Afterward, in the post-activity part, four different cultural incidents were given to the participants and they were asked to choose one best response for each of them. Next, in the wrap-up section, a general review of the sixth module was done as a classroom discussion activity. In the last section reflections of the participants were accepted with reflection papers.

Module 7

The aim of the seventh module was the comprehension of skills of discovery and interaction component. This module included activities such as making comments about the visuals of cultural variations, analyzing a video for cultural differences all over the world, explaining the skills of discovery and interaction component in relation to intercultural communication and choosing one country according to the examples of nonverbal communication and specific cultural differences. Module seven started with a warm-up activity in which three visuals about cultural variations were used as prompts. A classroom discussion activity was organized mainly about learning new cultures and interacting with people from different cultures. The participants were encouraged to participate in the discussion and build awareness toward new cultures. Then, in the pre-activity section, a video titled 'Cultural differences - From all over the world' was watched and some questions were asked about the content of the video. The participants were expected to find and talk about the cultural differences in the video and their effects on daily life. In the main activity part, the instructor presented the component skills of discovery and interaction with its objectives via a powerpoint document file. Afterward, in the post-activity part, a video was played about the body language distinctions in different cultures. The participants were asked to define similarities and differences in body language aspects of people with different cultural backgrounds. Another activity was related to the examples of nonverbal communication and cultural variations. The participants were asked to choose one country according to the given situations and define cultural patterns in nonverbal communication examples. Next, the wrap-up section covered a general review of skills of discovery and interaction component. Reflection was the last section of the module and the participants were requested to write a short reflection paper about the topic of the module and all activities.

Module 8

The aim of the eighth module was the comprehension of the critical cultural awareness component. This module comprised of activities such as making comments about the visuals of cultural awareness and critical viewpoint, answering some questions according to the video titled ‘Cultures Around the World’, explaining the critical cultural awareness component in relation to intercultural communication and writing their reflection on major characteristics of the culture. Module eight started with a warm-up activity and three pictures about cultural awareness were shown to the participants. Some questions were asked to have participants talk about the pictures such as; “What do you see in the pictures?, Have you ever used English outside of the school?; Do we need English to research any topic?” and answers were elicited. Then, in the pre-activity section, a video was played about different cultures around the world. In the main activity part, the instructor presented the topic of the critical cultural awareness component via a powerpoint presentation. Afterward, in the post-activity part, the participants were introduced to the document titled seven major characteristics of culture that are essential for life and they were asked to choose one answer that reflected their viewpoint about the topic and explain why. Next, in the wrap-up section, a general review of the module, critical cultural awareness, was made by the participants. The last section of the module was the reflection part in which the participants were asked to write a short paper and reflect their opinions about the topic and activities of the module.

Practice Stage

Upon completing the eight modules about the instruction of intercultural communicative competence, the next two modules were allocated to intercultural communicative experience. The participants were expected to organize a conversation activity with a person who has a different cultural background and learn about certain aspects of different cultures and at the same time give information about their own culture. The intercultural practice section was designed as an online conversation activity, and in this way, the participants possessed the opportunity to meet foreigners from all around the world.

Intercultural Activity 1

This module included an online intercultural exchange about a certain element of culture; food and drink. The participants were asked to organize an online meeting with a volunteer person who had a different nationality and culture from any part of the world. Another criterion was that the

interlocutor had basic communicative skills and proficiency in English. The interlocutors were informed about the aim and content of the task and they were asked if they accepted to participate. The participants had the option to prepare a presentation for their part and some questions about the topic.

For the first intercultural activity, as the theme was food and drink, some subthemes were given as examples such as; food and drink symbolizing your culture, eating and drinking habits of your nation, acceptable / non-acceptable food and drink in your culture, time and place of having food and drink and famous traditional foods and drinks. The participants were free to choose any of these subthemes and add new ones. Before the online meeting event, the participants were required to prepare the content of the speech and make a logical order. Also, it was advised that they would perform better if they made some demos or rehearsals before the real event. They were asked to record all parts of the online intercultural exchange event. After the event came the part of reporting. The participants were required to draw a chart showing the similarities and differences in food and drink between two cultures (the participants' culture and their interlocutor's culture). The design of the chart was decided by the participants and they were free to use their preferred charts according to the content of online video meetings. Also, some sample charts were given by the researcher. The third task of the first intercultural activity was for reflection part. The participants were asked to write a reflection paper about online intercultural exchange experiences and the similarities and differences they visualized in the chart in task two. Reflection papers had to be in essay format with the thesis statement, introduction, body and conclusion parts. Additionally, the essays had to include information about the expectations and prejudice before the online intercultural activity experience, the participants' feelings during the online intercultural activity as well as positive and negative ideas after the activity. The participants submitted their assignments in a week time.

Intercultural Activity 2

Following the first intercultural activity, the participants were asked to organize one more online intercultural exchange activity about a different element of culture; festivals and important days in their culture in the same way with the previous activity. The participants were required to find a volunteer person with a different nationality and cultural background. The participants planned their conversation content and prepared subthemes and questions about the theme of festivals and important days in the culture. Some subthemes were given as examples; the names of the significant festivals or celebrations, the types of festivals or celebrations; national,

religious, family celebrations etc., the time period and place of festivals or celebrations, actions and activities in these festivals or celebrations, participation in these festivals or celebrations, special dresses, food, drink, or activity in these festivals or celebrations, viewpoints toward that festivals or celebrations can define a culture. The participants were free to use any of them and add more subthemes according to their content. Because before the online meeting, they needed to prepare an action plan and form their content. At the same time, they informed the interlocutors about the aim and flow of the conversation. Also, the interlocutors could prepare a presentation and list some questions before the conversation. It was reminded that they had to record all the online intercultural exchange events with the permission of both sides. After completing the event, they prepared a chart showing the similarities and differences in festivals and important days themes. There were no limitations about the style of the chart. They had the option to use any charts given as examples or to create their own chart design. Also, as the third task of the second intercultural activity, the participants wrote a reflection paper giving information about their insights before, during and after the event. They were requested to mention the similarities and differences they tabulated in the chart, their expectations and prejudice before the event, their feelings during the event and positive and negative ideas after the event. Reflection papers were prepared in the form of essay format. The participants submitted their assignments in a week after the event.

Oral Presentation

Following the two intercultural activities, the next module was devoted to oral presentations of the intercultural communicative competence model and its five components. The oral presentation activity was designed with the aim of giving place to reviewing the terms of intercultural communication and the intercultural communicative competence model before completing all the modules. The oral presentation activity was the last module of the instruction program and was planned for the participants as a chance to learn by teaching. The participants were required to organize their content and present their topic for at least five minutes. They needed to record the presentation and submit the record file before the deadline.

Wrap-up

After completing the first three modules about culture, communication and intercultural communication topics, five modules for components in the ICC model and three modules for intercultural activities and oral presentations, the last lesson of the treatment program was called as the

wrap-up section. In this lesson, a general review of the program was made and the participants were asked to share their reflections. Finally, post-test data collection tools were introduced and filled in by the participants under the supervision of the researcher. Intercultural communicative competence questionnaire (Kazykhankyzy, 2019) and cultural identity questionnaire (Pullen, 2011) were administered to collect information about the scores of the participants at the end of the ICC program and make a comparison with their scores in pre-tests.

3.6. Data Collection Procedure

Since the aims of this research contained both statistical and verbal queries and there were multiple variables in the research design process, the data collection part was both qualitative and quantitative in nature. In order to collect both forms of data, a mixed-methods research design was applied to obtain comprehensive data with multiple data collection tools. Creswell (2012) emphasizes that mixed methods research design comprises the stages of collecting and analyzing both quantitative and qualitative data at the same time in a single research study that mixes both types. The main reason for this mixing effort is to gain a better understanding of the research problems. The data in the present research were collected both in quantitative and qualitative forms. Statistical data were obtained mostly with quantitative data instruments; demographic information surveys and questionnaires while textual data was with qualitative data instruments; reflection papers and interview forms.

3.6.1. Collection of Quantitative Data

Quantitative research mainly focuses on quantifiable data from behaviors, opinions and other variables of the participants and includes the process of collection and analysis of numeric data. Quantitative data can be collected with questionnaires, experiments, surveys, performance tests, personality measures, controlled observations and longitudinal studies (Creswell, 2003; Dörnyei, 2007; Mackey & Gass, 2005). In order to collect quantitative data, two questionnaires were administered; the Intercultural Communicative Competence Questionnaire (ICCQ) by Kazykhankyzy (2019) to evaluate the participants' intercultural competence and the Cultural Identity Questionnaire by Pullen (2011) to evaluate the participants' cultural background. Both questionnaires were administered at the beginning of the data collection process as pre-test as well as at the end of the process as post-test data collection tools.

3.6.2. Collection of Quantitative Data

Qualitative research focuses mainly on non-numeric, observable and recordable data. Qualitative data make it possible to better understand the nature of the phenomena under investigation. Collected data can be used for predicting the research topic, probabilistic statements and generalizations of the findings. The most common qualitative data collection methods are interviews, focus group discussions, observations, document study and content analysis (Creswell, 2003; Dörnyei, 2007; Duff, 2008; Mackey & Gass, 2005). In order to collect qualitative data, reflection papers and open-ended interviews in the form of an online survey were administered both during and after the treatment session.

3.7. Data Analysis

As the current study holds a mixed-methods research design and the required data were collected in quantitative and qualitative manners, it is sensible to analyze the collected data with both quantitative and qualitative data analysis techniques. According to Creswell (2012), one of the challenging tasks in mixed-methods research design is how to analyze data collected in quantitative and qualitative ways. However, Creswell introduces six different types of mixed methods design models to interpret quantitative and qualitative data in harmony; convergent parallel design, explanatory sequential design, exploratory sequential design, embedded design, transformative design and multiphase design. In this study, embedded design was employed to collect and analyze quantitative and qualitative data simultaneously.

3.7.1. Analysis of Quantitative Data

The analysis of the data in the quantitative form is regarded to be a more straightforward procedure when compared with qualitative analysis and there are universally accepted and well-defined procedures to follow together with assumptions to be fulfilled (Dörnyei, 2007). Especially in detailed mathematical work for quantitative data analysis, computer technology and statistical software programs were accepted as the most confidential and accountable option. Similarly, data collected with the use of the Intercultural Communicative Competence Questionnaire (ICCQ) by Kazykhankyzy (2019) and the Cultural Identity (CI) Questionnaire by Pullen (2011) in this study were analyzed on the Statistical Program for Social Sciences (SPSS) for Windows version 25.0.

Before the analysis, questionnaires were organized accordingly and the questionnaires of the participants who failed to complete the pre-tests,

post-tests and tasks during the treatment were omitted. The responses in questionnaires of the participants who fulfilled this criterion were coded on the SPSS software as raw data. Then, typed data were controlled to prevent any mistyping with minimum and maximum values and reversed items were transformed. Following the cross-check, certain statistical assumptions were assessed prior to the main analysis such as normality, linearity and equality of variance.

The normality of the data was tested with Kolmogorov-Smirnov, Skewness and Kurtosis, Shapiro-Wilk, Histogram, Normal Q-Q Plots and Box Plot, and Stem-and-Leaf Plot analysis. The results of normality tests indicated a normal distribution of the data and signed to descriptive analysis, examination of mean differences and prediction analysis. As a consequence of fulfilling the assumptions, firstly, descriptive statistics results were reported with mean, standard deviation, skewness, and kurtosis values for each factor of ICC and CI questionnaires which were administrated as pre-test and post-test. After descriptive tests, a paired sampled t-test was conducted to learn about the relationship between the mean scores of pre-tests and post-tests. Another analysis was conducted to test any relationship between the scores of each factor in the questionnaires and variables separately: gender, hometown, friends' nationality, abroad purpose, and abroad duration.

3.7.2. Analysis of Qualitative Data

Qualitative research mainly depends on data gathered with observation, interviews, participant reflection, video and audio recordings obtained in natural settings, images, text documents, and artifacts and at the same time focuses on the interpretation of words, descriptions or ideas (Creswell, 2003). With the help of qualitative research, it is possible to develop concepts to understand social phenomena in a natural context specifically “the meanings, experiences and views of the participants” (Pope & Mays, 1995: 43). Qualitative research deals with how people “actually go about defining, counting and analyzing” in daily life (Silverman, 2000: 5). In the same vein, for the data analysis in qualitative research, Maykut and Morehouse (1994: 121) state that it is “fundamentally a nonmathematical analytical procedure that involves examining the meaning of people’s words and actions.” For data analysis and representation, Wertz (2011) describes five ways of doing qualitative analysis; phenomenological psychology, grounded theory, discourse analysis, narrative research, and intuitive inquiry. Miles and Huberman (1994) offer three basic stages of qualitative data analysis; data reduction, data display and conclusion.

For the qualitative data analysis in this study firstly records from interview forms were organized according to the research questions and irrelevant and repetitive parts were eliminated one by one. Secondly, keywords from each item were recorded to find the codes, categories and themes and they were displayed systematically. The steps of data organization were initial reading through the text, dividing the text into segments of information, labeling the segments of information with codes, reducing overlap and redundancy and collapsing codes into themes. Thirdly, the analysis was brought to a conclusion with the display.

Findings

4.1. Findings of Research Question 1:

RQ 1- What are the intercultural communicative competence (ICC) and cultural identity (CI) scores of learners before and after the ICC training?

In order to define the intercultural communicative competence and cultural identity scores of the participants at the beginning of the data collection before the treatment process, descriptive statistical tests were conducted such as mean and standard deviation and they were tabulated along with minimum and maximum scores for ICC and CI questionnaires.

The scores obtained from the questionnaires were statistically categorized into five groups; “interval between 1.00-1.80 (Totally insufficient) very weak level of self-sufficiency; 1.81 – 2.60 (Insufficient) weak level of self-sufficiency; 2.61 – 3.40 (Partially sufficient) medium level of self-sufficiency; 3.41 – 4.20 (Sufficient) high level of self-sufficiency; and 4.21 – 5.00 (Totally sufficient) very high level of self-sufficiency” (Kazykhankyzy, 2019: 86). Although the categorization intervals were developed for ICC questionnaire, the same intervals were used for CI results to ensure the consistency in analysis of both questionnaires.

Table 4: Descriptive Results of CI and ICC Pre-tests

Dependent Variables	N	<i>M</i>	<i>SD</i>	<i>Min</i>	<i>Max</i>
Pre-CI	63	3.58	.41	2.50	4.31
Pre-ICC	63	3.80	.36	3.15	4.63
Pre-Skill	63	3.66	.35	2.95	4.43
Pre-Attitude	63	4.21	.40	3.46	4.92
Pre-Awareness	63	3.56	.68	2.17	4.83
Pre-Knowledge	63	3.91	.52	2.67	5.00

Table 4 displays the overall descriptive statistical mean scores of the participants from the CI questionnaire and ICC questionnaire administered as the pre-test in total, together with skill, attitude, awareness and knowledge factors of the ICC questionnaire. The participants had a high level of CI ($M = 3.58$, $SD = .41$) and a high level of ICC ($M = 3.80$, $SD = .36$). It was found that the mean score of ICC was higher than the mean score of CI. The mean score of ICC referred to a high level of self-sufficiency in ICC for the participants. Besides the total ICC questionnaire mean score, the four factors in the ICC questionnaire indicated a high level of self-sufficiency for skill, awareness, knowledge factors and a very high level of self-sufficiency for attitude factor with the following mean scores; ICC skill ($M = 3.66$, $SD = .35$), ICC awareness ($M = 3.56$, $SD = .68$), ICC knowledge ($M = 3.91$, $SD = .52$) and ICC attitude ($M = 4.21$, $SD = .40$). Among the mean scores of pre-ICC test factors, attitude factor had the highest mean score while awareness factor had the lowest mean score.

In the same way with the descriptive analysis of pre-test scores, descriptive statistical tests were conducted to the ICC and CI scores of the participants after the ICC training process at the end of the data collection process, and they were tabulated along with minimum and maximum scores for ICC and CI questionnaires in Table 5.

Table 5: Descriptive Results of CI and ICC Post-tests

Dependent Variables	N	<i>M</i>	<i>SD</i>	<i>Min</i>	<i>Max</i>
Post-CI	63	3.56	.40	2.56	4.38
Post-ICC	63	4.07	.44	3.31	4.87
Post-Skill	63	3.97	.49	2.90	4.81
Post-Attitude	63	4.32	.51	3.08	5
Post-Awareness	63	3.92	.54	2.58	4.92
Post-Knowledge	63	4.20	.51	3	5

Overall descriptive statistical mean scores of the participants from CI and ICC questionnaires administered as post-tests were illustrated in Table 5 together with the scores of skill, attitude, awareness and knowledge factors of the ICC questionnaire. The participants of the study had a high level of CI ($M = 3.56, SD = .40$) and a high level of ICC ($M = 4.07, SD = .44$). It was seen that the mean score of ICC was higher than the mean score of CI. Additionally, the four factors in the ICC questionnaire indicated a high level of self-sufficiency for skill, awareness, knowledge factors and a very high level of self-sufficiency for attitude factor with the following mean scores; ICC skill ($M = 3.97, SD = .49$), ICC awareness ($M = 3.92, SD = .54$), ICC attitude ($M = 4.32, SD = .51$) and ICC knowledge ($M = 4.20, SD = .51$). Among the mean scores of post-ICC test factors, attitude factor had the highest mean score while awareness factor had the lowest mean score which was the same order in pre-ICC test factors.

4.2. Findings of Research Question 2:

RQ 2 - Are there any differences in ICC and CI scores of learners before and after the ICC training?

In order to test whether there existed any statistical difference between pre-test scores and post-test scores of participants, a paired sample t-test was conducted to total questionnaire scores and each factor of the ICC questionnaire. This analysis was organized to see the possible effect of the ICC training process.

Table 6: Paired Sample t-Test Results for CI and ICC questionnaires

Pairs	Mean Difference	Std.	<i>t</i>	<i>df</i>	<i>p</i>
		Error Mean			
Pair 1 Pre-CI – Post-CI	.013	0.049	0.26	62	0.792
Pair 2 Pre-ICC – Post-ICC	-.271	0.050	-5.418	62	.000
Pair 3 Pre-Skill – Post-Skill	-.313	0.064	-4.926	62	.000
Pair 4 Pre-Attitude – Post-Attitude	-.109	0.060	-1.816	62	.074
Pair 5 Pre-Awareness – Post-Awareness	-.366	0.075	-4.877	62	.000
Pair 6 Pre-Knowledge – Post-Knowledge	-.286	0.070	-4.053	62	.000

As shown in Table 6, there is no statistically significant difference between the pre-test score ($M = 3.58, SE = .41$) and post-test score ($M = 3.56, SD = .40$) on the CI questionnaire $t(62) = .27, p > .05$. There existed a slight insignificant decrease in post-test score of CI after the treatment.

The test results failed to reject the null hypothesis that there is no statistically significant mean score difference between pre-test and post-test scores on the CI questionnaire.

For total ICC questionnaire results, it was inferred that there existed a statistically significant difference between the pre-test score ($M = 3.80$, $SD = .36$) and post-test score ($M = 4.07$, $SD = .44$) on ICC questionnaire $t(62) = -5.418$, $p < .05$. The test result rejected the null hypothesis that there is no statistically significant mean score difference between pre-test and post-test scores on ICC questionnaire.

For the skill dimension in the ICC questionnaire, it was reported that there existed a statistically significant difference between the pre-test score ($M = 3.66$, $SD = .35$) and post-test score ($M = 3.97$, $SD = .49$) on skill factor in ICC questionnaire $t(62) = -4.926$, $p = .000$. The test result rejected the null hypothesis that there is no statistically significant mean score difference between pre-test and post-test scores on skill factor in ICC questionnaire.

For attitude dimension in the ICC questionnaire, it was found that there existed no statistically significant difference between the pre-test score ($M = 4.21$, $SD = .40$) and post-test score ($M = 4.32$, $SD = .51$) on skill factor in ICC questionnaire $t(62) = -1.816$, $p > .05$. The test result failed to reject the null hypothesis that there is no statistically significant mean score difference between pre-test and post-test scores on attitude factor in ICC questionnaire. Although the post-test score was higher than the pre-test score, this difference was not statistically significant.

For the awareness dimension in the ICC questionnaire, it was estimated that there existed a statistically significant difference between the pre-test score ($M = 3.56$, $SD = .68$) and post-test score ($M = 3.92$, $SD = .54$) on awareness factor in ICC questionnaire $t(62) = -4.877$, $p = .000$. The test result rejected the null hypothesis that there is no statistically significant mean score difference between pre-test and post-test scores on awareness factor in ICC questionnaire.

Lastly, for the knowledge dimension in ICC questionnaire, it was reported that there existed a statistically significant difference between pre-test score ($M = 3.91$, $SD = .52$) and post-test score ($M = 4.20$, $SD = .51$) on knowledge factor in ICC questionnaire $t(62) = -4.053$, $p = .000$. The test result rejected the null hypothesis that there is no statistically significant mean score difference between pre-test and post-test scores on knowledge factor in ICC questionnaire.

4.3. Findings of Research Question 3

RQ 3 - Are there any differences between the scores of ICC and CI tests and the findings of student profile investigation?

One of the main aims of this study was to examine the scores of ICC and CI questionnaires in relation to the variables obtained from the student profile survey (Appendix 1). In the survey, some questions in the form of multiple choice and short answer types were asked in order to collect detailed information about the participants and learn about their demographic data and personal preferences. The questions were about gender, age, department, spoken languages, abroad experience, foreign friends, using English in daily life, abroad plan, intention to participate in exchange programs and reflection about perceived citizenship. According to the outputs of the statistical analysis which was conducted to learn about the mean scores obtained from the questionnaires and to investigate whether there was any statistically significant difference in scores of participants in relation to certain variables. The following part supplies detailed information about the findings regarding certain variables for CI, ICC and components of ICC scores.

Table 7: Independent samples t-test results of CI score regarding gender variable

Factors	Gender	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Pre-CI	Male	17	3.52	.493	-0.642	.524
	Female	46	3.59	.374		
Post-CI	Male	17	3.57	.422	.032	.577
	Female	46	3.56	.397		

Table 7 indicates the number of male and female participants together with the mean scores of the CI questionnaire and the comparison result of the mean scores. For the CI questionnaire scores before the treatment process, the mean score of male participants (male $M = 3.52$, $SD = .49$) was close to the mean score of the female participants (female $M = 3.59$, $SD = .37$), therefore there was no significant difference between the mean CI scores of male and female participants before the treatment ($t(62) = .642$; $p = .524$). However, the mean pre-CI score of female participants was slightly higher than the mean pre-CI score of male participants. For the CI questionnaire scores after the treatment process, the mean scores of male participants (male $M = 3.57$, $SD = .42$) and female participants (female $M = 3.56$, $SD = .40$) were nearly the same and so no significant

difference was found after the treatment process ($t(62) = .032; p = .577$). As a result, there is no difference in CI mean scores of male and female participants before and after the treatment process. The scores of male and female participants in ICC questionnaires were analyzed and reported in detail as shown in Table 8.

Table 8: Independent samples t-test results of ICC scores regarding gender variable

Factors	Gender	N	M	SD	t	p
Pre-ICC	Male	17	3.93	.401	1.715	.091
	Female	46	3.75	.338		
Post-ICC	Male	17	4.14	.413	.749	.457
	Female	46	4.05	.446		

As indicated in Table 8, the numbers of male and female participants were given together with the mean scores of the ICC questionnaire and the comparison results of mean scores. For the ICC questionnaire scores before the treatment process, the mean score of male participants (male $M = 3.93$, $SD = .40$) was higher than the mean score of female participants (female $M = 3.75$, $SD = .34$). However, there was no significant difference between the mean ICC scores of male and female participants before the treatment ($t(62) = 1.715; p = .091$). For the ICC questionnaire scores after the treatment process, the mean score of male participants (male $M = 4.14$, $SD = .41$) was higher than the mean score of female participants (female $M = 4.05$, $SD = .45$) but no significant difference was found between male and female post-ICC scores ($t(63) = .749; p = .457$). All in all, no significant difference was found between the mean scores of male and female participants in pre-ICC and post-ICC questionnaires. Together with the analysis of total ICC mean scores for both genders, the same analysis was conducted with the mean scores of all components of the ICC questionnaire.

Table 9: Independent samples t-test results of ICC components regarding gender variable

Factors	Gender	N	M	SD	t	p
Pre-Skills	Male	17	3.73	.460	.976	.333
	Female	46	3.63	.306		
Post-Skills	Male	17	4.01	.505	.405	.687
	Female	46	3.95	.489		
Pre-Attitude	Male	17	4.25	.433	.525	.687
	Female	46	4.19	.386		
Post-Attitude	Male	17	4.29	.516	-.275	.785
	Female	46	4.33	.509		
Pre-Awareness	Male	17	3.89	.662	2.436	.018
	Female	46	3.43	.655		
Post-Awareness	Male	17	4.09	.520	1.508	.137
	Female	46	3.86	.536		
Pre-Knowledge	Male	17	4	.482	.808	.422
	Female	46	3.88	.535		
Post-Knowledge	Male	17	4.37	.423	1.655	.103
	Female	46	4.13	.535		

For the skill component of the ICC questionnaire before the treatment process, the mean score of males (male $M = 3.73$, $SD = .46$) was slightly higher than the mean score of females (female $M = 3.63$, $SD = .31$) but no significant difference was found in skill component scores before the treatment process ($t(63) = .976$; $p = .333$) as the mean scores were close to each other. For the skill component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for male and female participants. When the mean score of male participants was compared with the mean score of female participants, it was found that the mean score of males (male $M = 4.01$, $SD = .51$) was higher than the mean score of females (female $M = 3.95$, $SD = .49$) with no significant difference in skill component scores after the treatment process ($t(63) = .405$; $p = .687$).

For the attitude component of ICC questionnaire before the treatment process, the mean score of male participants (male $M = 4.25$, $SD = .43$) was slightly higher than the mean score of female participants (female $M = 4.19$, $SD = .39$). As the mean scores were close to each other, no significant

difference was found in attitude component of ICC questionnaire before the treatment process ($t(63) = .525; p = .687$). For the attitude component of the ICC questionnaire after the treatment process, the mean score of male participants (male $M = 4.29, SD = .52$) was slightly higher than the mean score of female participants (female $M = 4.33, SD = .51$) with no significant difference in attitude component scores after the treatment process ($t(63) = -.275; p = .785$).

For the awareness component of the ICC questionnaire before the treatment process, the mean score of male participants (male $M = 3.89, SD = .66$) was higher than the mean score of female participants (female $M = 3.43, SD = .66$) and the difference was found to be significant in awareness component scores before the treatment process ($t(63) = 2.436; p = .018$). On the other hand, for the awareness component of the ICC questionnaire after the treatment process, the mean scores before the treatment process both for male and female participants. When the mean score of male participants was compared with the mean score of female participants, it was found that the mean score of male participants (male $M = 4.09, SD = .52$) was higher than the mean score of female participants (female $M = 3.86, SD = .54$) with no significant difference in awareness component scores after the treatment process ($t(63) = 1.508; p = .137$).

For the knowledge component of the ICC questionnaire before the treatment process, the mean score of male participants (male $M = 4, SD = .48$) was higher than the mean score of female participants (female $M = 3.88, SD = .54$) but no significant difference was found in knowledge component scores before the treatment process ($t(63) = .808; p = .422$) as the mean scores were close to each other. For the knowledge component of the ICC questionnaire after the treatment process, the mean scores were found higher than the mean scores before the treatment process for both male and female participants. When the mean score of male participants was compared with the mean score of female participants, it was reported that the mean score of male participants (male $M = 4.37, SD = .42$) was higher than the mean score of female participants (female $M = 4.13, SD = .54$) with no significant difference in knowledge component scores after the treatment process ($t(63) = 1.655; p = .103$).

After analyzing the total CI and ICC mean scores for both genders together with the mean scores of each component of the ICC questionnaire, another similar analysis was conducted according to the variable of the experience of being abroad. Some of the participants ($N = 11$) stated that they had abroad experience while most of the participants ($N = 52$) expressed that they had never been abroad as shown in Table 10 below.

Table 10: Independent samples t-test results of CI scores regarding abroad experience variable

Factors	Experience	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Pre-CI	Yes	11	3.36	.320	-2.008	.049
	No	52	3.62	.410		
Post-CI	Yes	11	3.44	.430	-1.153	.253
	No	52	3.59	.392		

Table 10 shows the number of participants with and without abroad experiences together with the mean scores of the cultural identity (CI) questionnaire and the comparison results of mean scores. For the CI questionnaire scores before the treatment process, the mean score of participants with abroad experience ($M = 3.36$, $SD = .32$) was lower than the mean score of participants without abroad experience ($M = 3.62$, $SD = .41$) and the difference was found to be significant between the mean CI scores of participants with and without abroad experience before the treatment process ($t(62) = -2.008$; $p < .05$). For the CI questionnaire scores after the treatment process, the mean score of participants with abroad experience ($M = 3.44$, $SD = .430$) was lower than the mean score of participants without abroad experience ($M = 3.59$, $SD = .39$) and the difference was estimated to be insignificant between the mean CI scores of participants with and without abroad experience after the treatment process ($t(62) = -1.153$; $p > .05$).

All in all, there existed a significant difference between the mean CI scores of participants with and without abroad experience before the treatment process while there was no significant CI score difference after the treatment. Just after the analysis of CI scores according to the abroad experience, total ICC scores were analyzed and reported as shown in Table 11.

Table 11: Independent samples t-test results of ICC scores regarding abroad experience variable

Factors	Experience	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Pre-ICC	Yes	11	3.88	.428	.770	.445
	No	52	3.79	.348		
Post-ICC	Yes	11	4.26	.384	1.594	.116
	No	52	4.03	.440		

As illustrated in Table 11, for the total ICC questionnaire scores before the treatment process, the mean score of participants with abroad experience ($M = 3.88$, $SD = .43$) was higher than the mean score of participants without abroad experience ($M = 3.79$, $SD = .35$) and no significant difference was found between the mean ICC scores of participants with and without abroad experience before the treatment process ($t(62) = .770$; $p > .05$). For the total ICC questionnaire scores after the treatment process, the mean score of participants with abroad experience ($M = 4.26$, $SD = .38$) was higher than the mean score of participants without abroad experience ($M = 4.03$, $SD = .44$) and no significant difference was found between the mean ICC scores of participants with and without abroad experience after the treatment process ($t(62) = 1.594$; $p > .05$). As a result, no significant difference was found between the mean scores of participants with and without abroad experience in pre-ICC and post-ICC questionnaires. After examining the results of total ICC scores for participants with and without abroad experience, the same analysis was conducted with the mean scores of all components of the ICC questionnaire.

Table 12: Independent samples t-test results of ICC components regarding abroad experience variable

Factors	Experience	N	M	SD	t	p																																																																										
Pre-Skills	Yes	11	3.81	.436	1.551	.126																																																																										
	No	52	3.63	.330			Post-Skills	Yes	11	4.17	.406	1.497	.139	No	52	3.93	.499	Pre-Attitude	Yes	11	4.16	.293	-.450	.655	No	52	4.22	.417	Post-Attitude	Yes	11	4.52	.439	1.443	.154	No	52	4.28	.514	Pre-Awareness	Yes	11	3.75	.869	1.041	.302	No	52	3.51	.639	Post-Awareness	Yes	11	4.14	.440	1.470	.147	No	52	3.88	.549	Pre-Knowledge	Yes	11	3.77	.367	-.982	.330	No	52	3.94	.545	Post-Knowledge	Yes	11	4.27	.417	.524	.602	No
Post-Skills	Yes	11	4.17	.406	1.497	.139																																																																										
	No	52	3.93	.499			Pre-Attitude	Yes	11	4.16	.293	-.450	.655	No	52	4.22	.417	Post-Attitude	Yes	11	4.52	.439	1.443	.154	No	52	4.28	.514	Pre-Awareness	Yes	11	3.75	.869	1.041	.302	No	52	3.51	.639	Post-Awareness	Yes	11	4.14	.440	1.470	.147	No	52	3.88	.549	Pre-Knowledge	Yes	11	3.77	.367	-.982	.330	No	52	3.94	.545	Post-Knowledge	Yes	11	4.27	.417	.524	.602	No	52	4.18	.536								
Pre-Attitude	Yes	11	4.16	.293	-.450	.655																																																																										
	No	52	4.22	.417			Post-Attitude	Yes	11	4.52	.439	1.443	.154	No	52	4.28	.514	Pre-Awareness	Yes	11	3.75	.869	1.041	.302	No	52	3.51	.639	Post-Awareness	Yes	11	4.14	.440	1.470	.147	No	52	3.88	.549	Pre-Knowledge	Yes	11	3.77	.367	-.982	.330	No	52	3.94	.545	Post-Knowledge	Yes	11	4.27	.417	.524	.602	No	52	4.18	.536																			
Post-Attitude	Yes	11	4.52	.439	1.443	.154																																																																										
	No	52	4.28	.514			Pre-Awareness	Yes	11	3.75	.869	1.041	.302	No	52	3.51	.639	Post-Awareness	Yes	11	4.14	.440	1.470	.147	No	52	3.88	.549	Pre-Knowledge	Yes	11	3.77	.367	-.982	.330	No	52	3.94	.545	Post-Knowledge	Yes	11	4.27	.417	.524	.602	No	52	4.18	.536																														
Pre-Awareness	Yes	11	3.75	.869	1.041	.302																																																																										
	No	52	3.51	.639			Post-Awareness	Yes	11	4.14	.440	1.470	.147	No	52	3.88	.549	Pre-Knowledge	Yes	11	3.77	.367	-.982	.330	No	52	3.94	.545	Post-Knowledge	Yes	11	4.27	.417	.524	.602	No	52	4.18	.536																																									
Post-Awareness	Yes	11	4.14	.440	1.470	.147																																																																										
	No	52	3.88	.549			Pre-Knowledge	Yes	11	3.77	.367	-.982	.330	No	52	3.94	.545	Post-Knowledge	Yes	11	4.27	.417	.524	.602	No	52	4.18	.536																																																				
Pre-Knowledge	Yes	11	3.77	.367	-.982	.330																																																																										
	No	52	3.94	.545			Post-Knowledge	Yes	11	4.27	.417	.524	.602	No	52	4.18	.536																																																															
Post-Knowledge	Yes	11	4.27	.417	.524	.602																																																																										
	No	52	4.18	.536																																																																												

For the skill component of the ICC questionnaire before the treatment process, the mean score of participants with abroad experience ($M = 3.81$, $SD = .44$) was higher than the mean score of participants without abroad experience ($M = 3.63$, $SD = .33$) but no significant difference was found in skill component scores before the treatment process ($t(63) = 1.551$; $p > .05$) as the mean scores were close to each other. For the skill component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants with and without abroad experience. When the mean scores of participants with and without abroad experience were compared, it was found that the mean score of participants with abroad experience ($M = 4.17$, $SD = .41$) was higher than the mean score of participants without abroad experience ($M = 3.93$, $SD = .50$) with no significant difference in skill component scores after the treatment process ($t(63) = 1.497$; $p > .05$).

For the attitude component of the ICC questionnaire before the treatment process, the mean score of participants with abroad experience ($M = 4.16$, $SD = .29$) was lower than the mean score of participants without abroad experience ($M = 4.22$, $SD = .42$) but no significant difference was found in attitude component scores before the treatment process ($t(63) = -.450$; $p > .05$) as the mean scores were close to each other. For the attitude component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants with and without abroad experience. When the mean scores of participants with and without abroad experience were compared, it was found that the mean score of participants with abroad experience ($M = 4.52$, $SD = .44$) was higher than the mean score of participants without abroad experience ($M = 4.28$, $SD = .51$) with no significant difference in attitude component scores after the treatment process ($t(63) = 1.443$; $p > .05$).

For the awareness component of the ICC questionnaire before the treatment process, the mean score of participants with abroad experience ($M = 3.75$, $SD = .87$) was higher than the mean score of participants without abroad experience ($M = 3.51$, $SD = .64$) but no significant difference was found in awareness component scores before the treatment process ($t(63) = 1.041$; $p > .05$) as the mean scores were close to each other. For the awareness component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants with and without abroad experience. When the mean scores of participants with and without abroad experience were compared, it was found that the mean score of participants with abroad experience ($M =$

4.14, $SD = .44$) was higher than the mean score of participants without abroad experience ($M = 3.88$, $SD = .55$) with no significant difference in awareness component scores after the treatment process ($t(63) = 1.470$; $p > .05$).

For the knowledge component of the ICC questionnaire before the treatment process, the mean score of participants with abroad experience ($M = 3.77$, $SD = .37$) was lower than the mean score of participants without abroad experience ($M = 3.94$, $SD = .55$) but no significant difference was found in knowledge component scores before the treatment process ($t(63) = -.982$; $p > .05$) as the mean scores were close to each other. For the knowledge component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants with and without abroad experience. When the mean scores of participants with and without abroad experience were compared, it was found that the mean score of participants with abroad experience ($M = 4.27$, $SD = .42$) was higher than the mean score of participants without abroad experience ($M = 4.18$, $SD = .54$) with no significant difference in knowledge component scores after the treatment process ($t(63) = .524$; $p > .05$).

After analyzing the total CI and ICC mean scores for the participants with and without abroad experience together with the mean scores of each component of the ICC questionnaire, the scores of participants were analyzed according to the variable of having foreign friends. Most of the participants ($N = 42$) expressed that they had foreign friends and interacted with them while the rest of the participants ($N = 21$) said that they had no foreign friends as shown in Table 13 given below.

Table 13: Independent samples t-test results of CI scores regarding foreign friend variable

Factors	Foreign Friend	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Pre-CI	Yes	42	3.62	.400	1.181	.242
	No	21	3.49	.416		
Post-CI	Yes	42	3.57	.391	.138	.891
	No	21	3.55	.427		

Table 13 shows the number of participants with and without foreign friends together with the mean scores of the cultural identity (CI) questionnaire and the comparison results of mean scores. For the CI questionnaire scores

before the treatment process, the mean score of participants with foreign friends ($M = 3.62$, $SD = .40$) was higher than the mean score of participants without foreign friends ($M = 3.49$, $SD = .42$) and no significant difference was found between the mean CI scores of participants with and without foreign friends before the treatment process ($t(62) = -1.181$; $p > .05$). For the CI questionnaire scores after the treatment process, the mean score of participants with foreign friends ($M = 3.57$, $SD = .39$) was slightly higher than the mean score of participants without foreign friends ($M = 3.55$, $SD = .43$) and the difference was estimated to be insignificant between the mean CI scores of participants with and without foreign friends after the treatment process ($t(62) = .138$; $p > .05$).

When the CI scores were examined in relation to the variable of having foreign friends, it was found that there existed no significant difference between the mean CI scores of participants with and without foreign friends both before and after the treatment process. Following the analysis of CI scores according to the variable of having foreign friends, total ICC scores and ICC component scores were analyzed and reported as shown in Table 14.

Table 14: Independent samples t-test results of ICC regarding foreign friend variable

Factors	Foreign Friend	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Pre-ICC	Yes	42	3.80	.343	-.184	.855
	No	21	3.81	.403		
Post-ICC	Yes	42	4.02	.430	-1.487	.142
	No	21	4.19	.436		

As indicated in Table 14, for the total ICC questionnaire scores before the treatment process, the mean score of participants with foreign friends ($M = 3.80$, $SD = .34$) was nearly the same with the mean score of participants without foreign friends ($M = 3.81$, $SD = .40$) and no significant difference was found between the mean ICC scores of participants with and without foreign friends before the treatment process ($t(62) = -.184$; $p > .05$). For the total ICC questionnaire scores after the treatment process, the mean score of participants with foreign friends ($M = 4.02$, $SD = .43$) was higher than the mean score of participants without foreign friends ($M = 4.19$, $SD = .44$) and no significant difference was found between the mean ICC scores of participants with and without foreign friends after the treatment process ($t(62) = -1.487$; $p > .05$). As a result, no significant difference was found between the mean scores of participants with and without foreign

friends in pre-ICC and post-ICC questionnaires. After examining the results of total ICC scores for the participants with and without foreign friends, the same analysis was conducted with the mean scores of all components of the ICC questionnaire.

Table 15: Independent samples t-test results of ICC components regarding foreign friend variable

Factors	Foreign Friend	N	M	SD	t	p
Pre-Skills	Yes	42	3.63	.373	-.802	.425
	No	21	3.71	.311		
Post-Skills	Yes	42	3.91	.468	-1.422	.160
	No	21	4.09	.522		
Pre-Attitude	Yes	42	4.25	.375	1.002	.320
	No	21	4.14	.438		
Post-Attitude	Yes	42	4.29	.525	-.686	.495
	No	21	4.38	.475		
Pre-Awareness	Yes	42	3.55	.669	-.032	.974
	No	21	3.56	.725		
Post-Awareness	Yes	42	3.82	.514	-2.160	.035
	No	21	4.12	.539		
Pre-Knowledge	Yes	42	3.88	.479	-.768	.445
	No	21	3.98	.601		
Post-Knowledge	Yes	42	4.19	.456	-.258	.798
	No	21	4.22	.629		

For the skill component of the ICC questionnaire before the treatment process, the mean score of participants with foreign friends ($M = 3.63$, $SD = .37$) was lower than the mean score of participants without foreign friends ($M = 3.71$, $SD = .31$) but no significant difference was found in skill component scores before the treatment process ($t(63) = -.802$; $p > .05$) as the mean scores were close to each other. For the skill component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants with and without foreign friends. When the mean scores of participants with and without foreign friends were compared, it was found that the mean score of participants with foreign friends ($M = 3.91$, $SD = .47$) was higher than the mean score of participants without foreign friends ($M = 4.09$, $SD = .52$)

with no significant difference in skill component scores after the treatment process ($t(63) = -1.422; p > .05$).

For the attitude component of the ICC questionnaire before the treatment process, the mean score of participants with foreign friends ($M = 4.25, SD = .38$) was higher than the mean score of participants without foreign friends ($M = 4.14, SD = .44$) but no significant difference was found in attitude component scores before the treatment process ($t(63) = 1.002; p > .05$) as the mean scores were close to each other. For the attitude component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants with and without abroad experience. When the mean scores of participants with and without foreign friends were compared after the treatment, it was found that the mean score of participants with foreign friends ($M = 4.29, SD = .53$) was lower than the mean score of participants without foreign friends ($M = 4.38, SD = .48$) with no significant difference in attitude component scores after the treatment process ($t(63) = -.686 p > .05$).

For the awareness component of the ICC questionnaire before the treatment process, the mean score of participants with foreign friends ($M = 3.55, SD = .67$) was almost the same with the mean score of participants without foreign friends ($M = 3.56, SD = .73$) and because of the similarity in scores of both groups no significant difference was found in awareness component scores before the treatment process ($t(63) = -.032; p > .05$). For the awareness component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants with and without foreign friends. When the mean scores of participants with and without foreign friends were compared, it was found that the mean score of participants with foreign friends ($M = 3.82, SD = .51$) was lower than the mean score of participants without foreign friends ($M = 4.12, SD = .54$) with a significant difference in awareness component scores after the treatment process ($t(63) = -2.160; p < .05$).

For the knowledge component of the ICC questionnaire before the treatment process, the mean score of participants with foreign friends ($M = 3.88, SD = .48$) was lower than the mean score of participants without foreign friends ($M = 3.98, SD = .60$) but no significant difference was found in knowledge component scores before the treatment process ($t(63) = -.768; p > .05$) as the mean scores were close to each other. For the knowledge component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both

for participants with and without foreign friends. When the mean scores of participants with and without foreign friends were compared, it was found that the mean score of participants with foreign friends ($M = 4.19$, $SD = .46$) was lower than the mean score of participants without foreign friends ($M = 4.22$, $SD = .63$) with no significant difference in knowledge component scores after the treatment process ($t(63) = .258$; $p > .05$).

After analyzing the total CI and ICC mean scores for participants with and without foreign friends together with the mean scores of each component of the ICC questionnaire, the same analysis was conducted according to the variable of using English outside the school. Nearly all of the participants said that they used English outside the school in daily life for a real purpose ($N = 61$) while only a small group of the participants ($N = 2$) stated that they never used it outside the school. The scores obtained from the CI and ICC questionnaires were tabulated in detail according to the variable of using English outside the school.

Table 16: Independent samples t-test results of CI scores regarding English use outside the school variable

Factors	Outside	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Pre-CI	Yes	61	3.57	.413	-.170	.865
	No	2	3.63	.088		
Post-CI	Yes	61	3.55	.392	-1.948	.056
	No	2	4.09	.309		

As illustrated in Table 16, the number of participants who used and never used English outside the school together with the mean scores of the cultural identity (CI) questionnaire and the comparison results of mean scores. For the CI questionnaire scores before the treatment process, the mean score of participants who used English outside the school ($M = 3.57$, $SD = .41$) was lower than the mean score of participants who never used English outside the school ($M = 3.63$, $SD = .09$) and no significant difference was found between the mean CI scores of participants who used and never used English outside the school before the treatment process ($t(62) = -.170$; $p > .05$). For the CI questionnaire scores after the treatment process, the mean score of participants who used English outside the school ($M = 3.55$, $SD = .39$) was lower than the mean score of participants who never used English outside the school ($M = 4.09$, $SD = .31$) and the difference was estimated to be insignificant between the mean CI scores of participants who used and never used English outside the school after the treatment process ($t(62) = -1.948$; $p > .05$).

When the CI scores were examined in relation to the variable of using English outside the school, it was found that there existed no significant difference between the mean CI scores of participants who used and never used English outside the school both before and after the treatment process. Following the analysis of CI scores according to the variable of using English outside the school, total ICC scores were analyzed and reported as shown in Table 17.

Table 17: Independent samples t-test results of ICC scores regarding English use outside the school variable

Factors	Outside	N	M	SD	t	p
Pre-ICC	Yes	61	3.80	.343	-.368	.715
	No	2	3.89	.993		
Post-ICC	Yes	61	4.08	.432	.966	.338
	No	2	3.78	.639		

As formulated in Table 17, for the total ICC questionnaire scores before the treatment process, the mean score of participants who used English outside the school ($M = 3.80$, $SD = .34$) was lower than the mean score of participants who never used English outside the school ($M = 3.89$, $SD = .99$) and no significant difference was found between the mean ICC scores of participants who used and never used English outside the school before the treatment process ($t(62) = -.368$; $p > .05$). For the total ICC questionnaire scores after the treatment process, the mean score of participants who used English outside the school ($M = 4.08$, $SD = .43$) was higher than the mean score of participants who never used English outside the school ($M = 3.78$, $SD = .64$) and no significant difference was found between the mean ICC scores of participants who used and never used English outside the school after the treatment process ($t(62) = .966$; $p > .05$). As a result, no significant difference was found between the mean scores of participants who used and never used English outside the school in pre-ICC and post-ICC questionnaires. After examining the results of total ICC scores for the participants who used and never used English outside the school, the same analysis was conducted with the mean scores of all components of the ICC questionnaire.

Table 18: Independent samples t-test results of ICC components regarding English use outside the school variable

Factors	Outside	N	M	SD	t	p																																																																										
Pre-Skills	Yes	61	3.66	.338	-.040	.968																																																																										
	No	2	3.67	.943			Post-Skills	Yes	61	3.98	.492	.676	.501	No	2	3.72	.505	Pre-Attitude	Yes	61	4.21	.391	-.351	.726	No	2	4.31	.762	Post-Attitude	Yes	61	4.33	.500	.902	.371	No	2	4	.870	Pre-Awareness	Yes	61	3.55	.664	-.407	.686	No	2	3.75	1.532	Post-Awareness	Yes	61	3.93	.540	.457	.649	No	2	3.75	.589	Pre-Knowledge	Yes	61	3.91	.522	-.469	.641	No	2	4.08	.589	Post-Knowledge	Yes	61	4.22	.499	1.996	.050	No
Post-Skills	Yes	61	3.98	.492	.676	.501																																																																										
	No	2	3.72	.505			Pre-Attitude	Yes	61	4.21	.391	-.351	.726	No	2	4.31	.762	Post-Attitude	Yes	61	4.33	.500	.902	.371	No	2	4	.870	Pre-Awareness	Yes	61	3.55	.664	-.407	.686	No	2	3.75	1.532	Post-Awareness	Yes	61	3.93	.540	.457	.649	No	2	3.75	.589	Pre-Knowledge	Yes	61	3.91	.522	-.469	.641	No	2	4.08	.589	Post-Knowledge	Yes	61	4.22	.499	1.996	.050	No	2	3.50	.707								
Pre-Attitude	Yes	61	4.21	.391	-.351	.726																																																																										
	No	2	4.31	.762			Post-Attitude	Yes	61	4.33	.500	.902	.371	No	2	4	.870	Pre-Awareness	Yes	61	3.55	.664	-.407	.686	No	2	3.75	1.532	Post-Awareness	Yes	61	3.93	.540	.457	.649	No	2	3.75	.589	Pre-Knowledge	Yes	61	3.91	.522	-.469	.641	No	2	4.08	.589	Post-Knowledge	Yes	61	4.22	.499	1.996	.050	No	2	3.50	.707																			
Post-Attitude	Yes	61	4.33	.500	.902	.371																																																																										
	No	2	4	.870			Pre-Awareness	Yes	61	3.55	.664	-.407	.686	No	2	3.75	1.532	Post-Awareness	Yes	61	3.93	.540	.457	.649	No	2	3.75	.589	Pre-Knowledge	Yes	61	3.91	.522	-.469	.641	No	2	4.08	.589	Post-Knowledge	Yes	61	4.22	.499	1.996	.050	No	2	3.50	.707																														
Pre-Awareness	Yes	61	3.55	.664	-.407	.686																																																																										
	No	2	3.75	1.532			Post-Awareness	Yes	61	3.93	.540	.457	.649	No	2	3.75	.589	Pre-Knowledge	Yes	61	3.91	.522	-.469	.641	No	2	4.08	.589	Post-Knowledge	Yes	61	4.22	.499	1.996	.050	No	2	3.50	.707																																									
Post-Awareness	Yes	61	3.93	.540	.457	.649																																																																										
	No	2	3.75	.589			Pre-Knowledge	Yes	61	3.91	.522	-.469	.641	No	2	4.08	.589	Post-Knowledge	Yes	61	4.22	.499	1.996	.050	No	2	3.50	.707																																																				
Pre-Knowledge	Yes	61	3.91	.522	-.469	.641																																																																										
	No	2	4.08	.589			Post-Knowledge	Yes	61	4.22	.499	1.996	.050	No	2	3.50	.707																																																															
Post-Knowledge	Yes	61	4.22	.499	1.996	.050																																																																										
	No	2	3.50	.707																																																																												

For the skill component of ICC questionnaire before the treatment process, the mean score of participants who used English outside the school ($M = 3.66$, $SD = .34$) was nearly the same with the mean score of participants who never used English outside the school ($M = 3.67$, $SD = .94$) and therefore no significant difference was found in skill component scores before the treatment process ($t(63) = -.040$; $p > .05$) as the mean scores were close to each other. For the skill component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants who used and never used English outside the school. When the mean scores of participants who used English outside the school were compared, it was found that the mean score of participants who used English outside the school ($M = 3.72$, $SD = .51$) was lower than the mean score of participants who never used English outside the school ($M = 4.21$, $SD = .39$) with no significant difference in skill component scores after the treatment process ($t(63) = .676$; $p > .05$).

For the attitude component of ICC questionnaire before the treatment process the mean score of participants who used English outside the school

($M = 4.21$, $SD = .39$) was lower than the mean score of participants who never used English outside the school ($M = 4.31$, $SD = .76$) but no significant difference was found in attitude component scores before the treatment process ($t(63) = -.351$; $p > .05$) as the mean scores were close to each other. For the attitude component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for participants who used English outside the school; however, the mean scores after the treatment were lower than the mean scores before the treatment process for the participants who never used English outside the school. When the mean scores of participants who used and never used English outside the school were compared after the treatment, it was found that the mean score of participants who used English outside the school ($M = 4.33$, $SD = .50$) was higher than the mean score of participants who never used English outside the school ($M = 4$, $SD = .87$) with no significant difference in attitude component scores after the treatment process ($t(63) = .902$ $p > .05$).

For the awareness component of the ICC questionnaire before the treatment process, the mean score of participants who used English outside the school ($M = 3.55$, $SD = .66$) was lower than the mean score of participants who never used English outside the school ($M = 3.75$, $SD = 1.53$) but no significant difference was found in awareness component scores before the treatment process ($t(63) = -.407$; $p > .05$). For the awareness component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for participants who used English outside the school but the same for participants who never used English outside the school. When the mean scores of participants with and without abroad experience were compared after the treatment, it was found that the mean score of participants who used English outside the school ($M = 3.93$, $SD = .54$) was higher than the mean score of participants who never used English outside the school ($M = 3.75$, $SD = .59$) with no significant difference in awareness component scores after the treatment process ($t(63) = .457$; $p > .05$).

For the knowledge component of ICC questionnaire before the treatment process the mean score of participants who used English outside the school ($M = 3.91$, $SD = .52$) was lower than the mean score of participants who never used English outside the school ($M = 4.08$, $SD = .59$) but no significant difference was found in knowledge component scores before the treatment process ($t(63) = -.469$; $p > .64$) as the mean scores were close to each other. For the knowledge component of the ICC questionnaire after the treatment process, the mean scores were higher than the mean scores

before the treatment process for participants who used English outside the school but it was lower for participants who never used English outside the school. When the mean scores of participants who used and never used English outside the school were compared after the treatment process, it was found that the mean score of participants who used English outside the school ($M = 4.22$, $SD = .50$) was higher than the mean score of participants who never used English outside the school ($M = 3.50$, $SD = .71$) with a significant difference in knowledge component scores after the treatment process ($t(63) = 1.996$; $p = .05$).

After analyzing the total CI and ICC mean scores for the participants who used and never used English outside the school together with the mean scores of each component of the ICC questionnaire, the same analysis was conducted again this time according to the variable of abroad purpose. All participants stated that they planned to go abroad in the future. When they were asked about their abroad plan, almost half of the participants ($N = 32$) expressed that they preferred to visit abroad for a short time period while the rest of the participants ($N = 31$) verbalized that they desired to live abroad in the future for a long time period. The scores obtained from the CI and ICC questionnaires were given in tables according to the variable of abroad purpose.

Table 19: Independent samples t-test results of CI results regarding abroad purpose variable

Factors	Purpose	N	M	SD	t	p
Pre-CI	To visit	32	3.69	.378	2.408	.019
	To live	31	3.46	.406		
Post-CI	To visit	32	3.56	.405	-.059	.953
	To live	31	3.57	.401		

As illustrated in Table 19, the number of participants who prefer to visit and live abroad in the future was given together with the mean scores of the cultural identity (CI) questionnaire and the comparison results of mean scores. For the CI questionnaire scores before the treatment process, the mean score of participants who prefer to visit abroad in the future ($M = 3.69$, $SD = .38$) was higher than the mean score of participants who prefer to live abroad in the future ($M = 3.46$, $SD = .41$) and a significant difference was found between the mean CI scores of participants who prefer to visit and live abroad in the future before the treatment process ($t(62) = 2.408$; $p < .05$). For the CI questionnaire scores after the treatment process,

the mean score of participants who prefer to visit abroad in the future ($M = 3.56$, $SD = .41$) was slightly lower than the mean score of participants who prefer to live abroad in the future ($M = 3.57$, $SD = .40$) and the difference was estimated to be insignificant between the mean CI scores of participants who prefer to visit and live abroad in the future after the treatment process ($t(62) = -.059$; $p > .05$).

When the CI scores were examined in relation to the variable of abroad purpose, it was found that there existed a significant difference between the mean CI scores of the participants who preferred to visit and live abroad in the future before the treatment process but no significant difference was found in the mean CI scores after the treatment process. Following the analysis of CI scores according to the variable of abroad purpose, total ICC scores were analyzed and reported as shown in Table 20.

Table 20: Independent samples t-test results of ICC scores regarding abroad purpose variable

Factors	Purpose	N	M	SD	t	p
Pre-ICC	To visit	32	3.72	.347	-1.838	.071
	To live	31	3.88	.362		
Post-ICC	To visit	32	3.95	.356	-2.440	.018
	To live	31	4.20	.477		

As shown in Table 20, for the total ICC questionnaire scores before the treatment process, the mean score of participants who prefer to visit abroad in the future ($M = 3.72$, $SD = .35$) was lower than the mean score of participants who prefer to live abroad in the future ($M = 3.88$, $SD = .36$) and no significant difference was found between the mean ICC scores of participants who prefer to visit and live abroad in the future before the treatment process ($t(62) = -1.838$; $p > .05$). For the total ICC questionnaire scores after the treatment process, the mean score of participants who prefer to visit abroad in the future ($M = 3.95$, $SD = .36$) was lower than the mean score of participants who prefer to live abroad in the future ($M = 4.20$, $SD = .48$) and a significant difference was found between the mean ICC scores of participants who prefer to visit and live abroad in the future after the treatment process ($t(62) = -2.440$; $p < .05$). As a result, no significant difference was found between the mean scores of the participants who prefer to visit and live abroad in the future in pre-ICC questionnaire while a significant difference was found in post-ICC questionnaire. After examining the results of total ICC scores for the participants who prefer to visit and live

abroad in the future, the same analysis was conducted with the mean scores of all components of the ICC questionnaire.

Table 21: Independent samples t-test results of ICC components regarding abroad purpose variable

Factors	Purpose	N	M	SD	t	p
Pre-Skills	To visit	32	3.59	.341	-1.596	.116
	To live	31	3.73	.357		
Post-Skills	To visit	32	3.84	.391	-2.240	.029
	To live	31	4.11	.549		
Pre-Attitude	To visit	32	4.15	.395	-1.145	.257
	To live	31	4.27	.397		
Post-Attitude	To visit	32	4.22	.487	-1.529	.132
	To live	31	4.42	.517		
Pre-Awareness	To visit	32	3.45	.720	-1.215	.229
	To live	31	3.66	.636		
Post-Awareness	To visit	32	3.80	.477	-1.832	.072
	To live	31	4.05	.575		
Pre-Knowledge	To visit	32	3.78	.474	-2.093	.041
	To live	31	4.05	.538		
Post-Knowledge	To visit	32	4.01	.511	-3.251	.002
	To live	31	4.40	.444		

For the skill component of the ICC questionnaire before the treatment process, the mean score of participants who preferred to visit abroad in the future ($M = 3.59$, $SD = .34$) was lower than the mean score of participants who preferred to live abroad in the future ($M = 3.73$, $SD = .36$) and therefore no significant difference was found in skill component scores before the treatment process ($t(63) = -1.596$; $p > .05$). For the skill component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants who prefer to visit and live abroad in the future. When the mean scores of participants who prefer to visit and live abroad in the future were compared after the treatment, it was found that the mean score of participants who prefer to visit abroad in the future ($M = 3.84$, $SD = .39$) was lower than the mean score of participants who prefer to live abroad in the future ($M = 4.11$, $SD = .55$) with a significant difference in skill component scores after the treatment process ($t(63) = -2.240$; $p < .05$).

For the attitude component of ICC questionnaire before the treatment process the mean score of participants who prefer to visit abroad in the future ($M = 4.15$, $SD = .40$) was lower than the mean score of participants who

prefer to live abroad in the future ($M = 4.27, SD = .40$) but no significant difference was found in attitude component scores before the treatment process ($t(63) = -1.145; p > .05$). For the attitude component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for participants who prefer to visit and live abroad in the future. When the mean scores of participants who prefer to visit and live abroad in the future were compared after the treatment, it was found that the mean score of participants who prefer to visit abroad in the future ($M = 4.22, SD = .49$) was lower than the mean score of participants who prefer to live abroad in the future ($M = 4.42, SD = .52$) with no significant difference in attitude component scores after the treatment process ($t(63) = -1.529; p > .05$).

For the awareness component of ICC questionnaire before the treatment process the mean score of participants who prefer to visit abroad in the future ($M = 3.45, SD = .72$) was lower than the mean score of participants who prefer to live abroad in the future ($M = 3.66, SD = .64$) but no significant difference was found in awareness component scores before the treatment process ($t(63) = -1.215; p > .05$). For the awareness component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for participants who prefer to visit and live abroad in the future. When the mean scores of participants who prefer to visit and live abroad in the future were compared after the treatment, it was found that the mean score of participants who prefer to visit abroad in the future ($M = 3.80, SD = .48$) was lower than the mean score of participants who prefer to visit abroad in the future ($M = 4.05, SD = .58$) with no significant difference in awareness component scores after the treatment process ($t(63) = -1.832; p > .05$).

For the knowledge component of the ICC questionnaire before the treatment process the mean score of participants who prefer to visit abroad in the future ($M = 3.78, SD = .47$) was lower than the mean score of participants who prefer to live abroad in the future ($M = 4.05, SD = .54$) and a significant difference was found in knowledge component scores before the treatment process ($t(63) = -2.093; p < .05$). For the knowledge component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for participants who prefer to visit and live abroad in the future. When the mean scores of participants who prefer to visit and live abroad in the future were compared after the treatment process, it was found that the mean score of participants who prefer to visit abroad in the future ($M = 4.01, SD = .51$) was lower than the mean score of participants who prefer to live abroad in

the future ($M = 4.40$, $SD = .44$) with a significant difference in knowledge component scores after the treatment process ($t(63) = -3.251$; $p < .05$).

After analyzing the total CI and ICC mean scores for the participants who prefer to visit and live abroad in the future together with the mean scores of each component of the ICC questionnaire, the same analysis was conducted according to the citizenship variable. The participants were asked to describe themselves as native citizens who belong to their native cultural group and follow the national cultural practices or as global citizens who think and behave in a global culture perspective and regard themselves as a citizen of the world. Nearly half of the participants ($N = 30$) expressed that they regard themselves as native citizens while most of the participants ($N = 33$) described themselves as global citizens. The scores obtained from the CI and ICC questionnaires were given in tables in a detailed way according to the variable of citizenship.

Table 22: Independent samples t-test results of CI scores regarding citizenship variable

Factors	Citizenship	N	M	SD	t	p
Pre-CI	Native	30	3.79	.335	4.438	.000
	Global	33	3.39	.375		
Post-CI	Native	30	3.64	.374	1.371	.176
	Global	33	3.50	.417		

As indicated in Table 22, the number of participants who describe themselves as native and global citizens was given together with the mean scores of the cultural identity (CI) questionnaire and the comparison results of mean scores. For the CI questionnaire scores before the treatment process, the mean score of participants who describe themselves as native citizens ($M = 3.79$, $SD = .34$) was higher than the mean score of participants who describe themselves as global citizens ($M = 3.39$, $SD = .38$) and a significant difference was found between the mean CI scores of participants who describe themselves as native and global citizens before the treatment process ($t(62) = 4.438$; $p < .001$). For the CI questionnaire scores after the treatment process, the mean score of participants who describe themselves as native citizens ($M = 3.64$, $SD = .37$) was higher than the mean score of participants who describe themselves as global citizens ($M = 3.50$, $SD = .42$) and the difference was estimated to be insignificant between the mean CI scores of participants who describe themselves as native and global citizens after the treatment process ($t(62) = 1.371$; $p > .05$).

When the CI scores were examined in relation to the variable of citizenship, it was found that there existed a significant difference between the mean CI scores of the participants who described themselves as native and global citizens before the treatment process but no significant difference was found in the mean CI scores after the treatment process. Following the analysis of CI scores according to the variable of citizenship, total ICC scores were analyzed and reported as shown in Table 23.

Table 23: Independent samples t-test results of ICC scores regarding citizenship variable

Factors	Duration	N	M	SD	t	p
Pre-ICC	Native	30	3.74	.300	-1.187	.240
	Global	33	3.85	.406		
Post-ICC	Native	30	4	.451	-1.341	.185
	Global	33	4.14	.417		

As illustrated in Table 23, for the total ICC questionnaire scores before the treatment process, the mean score of participants who describe themselves as native citizens ($M = 3.74$, $SD = .30$) was lower than the mean score of participants who describe themselves as global citizens ($M = 3.85$, $SD = .41$) and no significant difference was found between the mean ICC scores of participants who describe themselves as native and global citizens before the treatment process ($t(62) = -1.187$; $p > .05$). For the total ICC questionnaire scores after the treatment process, the mean score of participants who describe themselves as native citizens ($M = 4$, $SD = .45$) was lower than the mean score of participants who describe themselves as global citizens ($M = 4.14$, $SD = .42$) and no significant difference was found between the mean ICC scores of participants who describe themselves as native and global citizens after the treatment process ($t(62) = -1.341$; $p > .05$). As a result, no significant difference was found between the mean scores of the participants who describe themselves as native and global citizens in pre-ICC and post-ICC questionnaires. After examining the results of total ICC scores for the participants who describe themselves as native and global citizens, the same analysis was conducted with the mean scores of all components of the ICC questionnaire.

Table 24: Independent samples t-test results of ICC components regarding citizenship variable

Factors	Duration	N	M	SD	t	p
Pre-Skills	Native	30	3.57	.304	-1.977	.053
	Global	33	3.74	.378		
Post-Skills	Native	30	3.91	.526	-.929	.357
	Global	33	4.02	.460		
Pre-Attitude	Native	30	4.19	.403	-.433	.667
	Global	33	4.23	.396		
Post-Attitude	Native	30	4.20	.537	-1.762	.083
	Global	33	4.42	.461		
Pre-Awareness	Native	30	3.51	.609	-.459	.648
	Global	33	3.59	.751		
Post-Awareness	Native	30	3.87	.524	-.737	.464
	Global	33	3.97	.553		
Pre-Knowledge	Native	30	3.87	.495	-.586	.560
	Global	33	3.95	.547		
Post-Knowledge	Native	30	4.10	.556	-1.460	.150
	Global	33	4.29	.464		

For the skill component of the ICC questionnaire before the treatment process, the mean score of participants who described themselves as native citizens ($M = 3.57$, $SD = .30$) was lower than the mean score of participants who described themselves as global citizens ($M = 3.74$, $SD = .38$) and no significant difference was found in skill component scores before the treatment process ($t(63) = -1.977$; $p > .05$). For the skill component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process both for participants who describe themselves as native and global citizens. When the mean scores of participants who describe themselves as native and global citizens were compared after the treatment, it was found that the mean score of participants who describe themselves as native citizens ($M = 3.91$, $SD = .53$) was lower than the mean score of participants who describe themselves as global citizens ($M = 4.02$, $SD = .46$) with no significant difference in skill component scores after the treatment process ($t(63) = -.929$; $p > .05$).

For the attitude component of the ICC questionnaire before the treatment process, the mean score of the participants who described themselves as

native citizens ($M = 4.19$, $SD = .40$) was lower than the mean score of participants who described themselves as global citizens ($M = 4.23$, $SD = .40$) but no significant difference was found in attitude component scores before the treatment process ($t(63) = -.433$; $p > .05$). For the attitude component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for the participants who describe themselves as native and global citizens. When the mean scores of the participants who describe themselves as native and global citizens were compared after the treatment, it was found that the mean score of participants who describe themselves as native citizens ($M = 4.20$, $SD = .54$) was lower than the mean score of participants who describe themselves as global citizens ($M = 4.42$, $SD = .46$) with no significant difference in attitude component scores after the treatment process ($t(63) = -1.762$; $p > .05$).

For the awareness component of the ICC questionnaire before the treatment process the mean score of participants who described themselves as native citizens ($M = 3.51$, $SD = .61$) was lower than the mean score of participants who described themselves as global citizens ($M = 3.59$, $SD = .75$) but no significant difference was found in awareness component scores before the treatment process ($t(63) = -.459$; $p > .05$). For the awareness component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for the participants who describe themselves as native and global citizens. When the mean scores of the participants who describe themselves as native and global citizens were compared after the treatment, it was found that the mean score of the participants who describe themselves as native citizens ($M = 3.87$, $SD = .53$) was lower than the mean score of participants who describe themselves as global citizens ($M = 3.97$, $SD = .55$) with no significant difference in awareness component scores after the treatment process ($t(63) = -.737$; $p > .05$).

For the knowledge component of the ICC questionnaire before the treatment process the mean score of participants who described themselves as native citizens ($M = 3.87$, $SD = .50$) was lower than the mean score of participants who described themselves as global citizens ($M = 3.95$, $SD = .55$) and a significant difference was found in knowledge component scores before the treatment process ($t(63) = -.586$; $p > .05$). For the knowledge component of ICC questionnaire after the treatment process, the mean scores were higher than the mean scores before the treatment process for participants who describe themselves as native and global citizens. When the mean scores of participants who describe themselves as native and global

citizens were compared after the treatment process, it was found that the mean score of participants who describe themselves as native citizens ($M = 4.10$, $SD = .56$) was lower than the mean score of participants who describe themselves as global citizens ($M = 4.29$, $SD = .46$) with a significant difference in knowledge component scores after the treatment process ($t(63) = -1.460$; $p > .05$).

All in all, the scores obtained from CI and ICC questionnaires were analyzed and reported with tables in detail according to some certain variables; gender, abroad experience, having foreign friends, using English outside the school, abroad purpose, and citizenship in this part.

4.4. Findings of Research Question 4

RQ 4 - What are the reflections of learners toward intercultural communication and ICC training process?

This chapter presents the findings of qualitative data collected with open-ended interviews in the form of an online survey during the last part of the data collection process. Quantitative data were supported with qualitative data in order to gain a deeper understanding of the research problems. The interview form consisted of two questions in the background questions part, four questions in the transition part, four questions in the key questions part, one question in the closing part and totally eleven questions in four parts (Appendix 2).

Out of these 11 questions, three questions were asked to learn about the perception of the participants about the three basic domains of the research; culture, communication and intercultural communication. If the participants achieve to answer these questions in a proper way, it may point to that they have adequate knowledge about these terms and treatment process is successful. Four questions focused on the English language, English language teaching and participants' perceptions toward them. Three questions were asked to learn about the training process and the participants' experience and proficiency in ICC. The responses collected from the participants were organized, transcribed and analyzed by content analysis method with the use of Maxqda Qualitative Data Analysis software and reduced to report key points in a brief and reader-friendly way. The analyzed data were presented with ten tables in an organized style with themes, categories and codes.

Table 25: The results of the content analysis regarding the culture theme

Question	Theme	Category	Codes	Number	Participant
1. What is culture for you?	Culture	Definition of culture	Identity	14	1, 2, 4, 8, 12, 16, 17, 18, 19, 24, 26, 29, 31, 34
			Tradition and customs	13	6, 10, 11, 17, 18, 19, 20, 21, 23, 30, 31, 32, 33
			Lifestyle	8	13, 14, 19, 22, 24, 25, 26, 27
			Shared pattern	6	6, 7, 24, 25, 26, 29
			System of beliefs	5	9, 18, 27, 29, 31
			Knowledge	4	2, 8, 29, 34
			Values	3	5, 20, 29
			Behaviour	1	28
Symbol	1	3			

As organized in Table 25, the first question in the interview focused on the culture domain and participants were asked to explain what they understood from the term culture. Related to the culture theme and definition of culture category, a number of codes were found according to the reflections of the participants. Fourteen of the participants explained culture as identity and expanded it with the identity of nations, countries and groups of people. Three excerpts taken among the reflections of the participants related to identity code are given below:

According to me, culture is an identity created by people's accumulation, history, art, architecture, food and drink, clothing styles and body language. (P1)

All kinds of material and spiritual characteristics that a society transmits from generation to generation in the historical process is called culture. Culture forms the identity of a society, people and makes it different from other societies.

Language, religion, food, clothing, in short, everything is a part of the culture. Culture is the way of living and thinking for a society. (P19)

Culture is something that shapes our life. It includes language, gestures, behaviours, food and drinks, clothes, festivals, and every other thing. We learn our culture while living, and we can change it, or we can add other things. Every country has their own culture. It can be seen very clearly. (P26)

For the second frequent code, thirteen participants related culture with tradition and customs and they regarded culture as the combination of tradition and custom-related actions and beliefs which are shaped throughout the historical background of a community. Excerpts given below illustrate the viewpoint of the participants toward the code of tradition and customs:

According to me, culture is the tradition and custom that different kinds of people create. The unique cultures of each country and every region have inherited from our ancestors. (P10)

Culture is the customs, traditions and values that is passed down from generation to generation in each society. (P20)

Culture is the traditional background of a country. Culture is accumulation of background of a country from every era. (P21)

Another code related to the culture theme is reported as a lifestyle. Eight participants preferred to explain the cultural term with reference to lifestyle. These participants underlined the importance of cultural aspects in daily life and labeled them as characteristic aspects of a community. Related excerpts are given below:

Every country has its own culture. How can we understand this? Foods, behaviours, celebrations, clothing, religion, music, art form a country's culture. So, we can understand a culture through these items. In conclusion, our culture is our lifestyle. (P14)

I think, culture is people's lifestyles, foods, music, behaviours combined. You can't think it as a one word. It's got to be something that people do for their own or as a group. Actually, whatever they do is culture. (P24)

In my opinion, culture is lifestyle. What you believe in as far as a religion is concerned. What you eat, how you live, what your attitudes are, who you love, why you love, how you treat your neighbours, what you do or do not do for humanity. Everyday lifestyle and habits. Your food choices, your education, culture is really how you fit or do not fit into the environment you live in. (P27)

The other codes constructing the culture appeared with lower frequency scores. They are shared pattern (6), the system of beliefs (5), knowledge (4), values (3), behaviour (1) and symbol (1) respectively. Six participants stressed the importance of sharing in a community and defined culture as shared patterns that were followed by that community. Five participants related culture to the beliefs of the members of that community. Four participants regarded culture as a body of knowledge that was produced and followed by community members. Three participants explained culture as values existing in the community. One participant stated that culture could be seen in the behaviours of a person. Lastly, one participant uttered that culture is a symbol of a community that makes it unique. Some excerpts related to these codes are given:

“In my opinion, culture is a system of beliefs and customs used by a special group of people to understand, organize and communicate with each other. Thanks to the culture people can transmit some customs and traditions to the next generations. It is among the most important things a society has and I think all societies should protect their cultures.” (P9, Code: System of beliefs)

For me culture is the way people behaviour, the behave to each other. (P28, Code: Behaviour)

I think, culture is everything that defines us and makes us different in every aspect of life. It's a shared pattern that different societies and their members adopt. So, culture is language, values, beliefs, norms and other characteristics that the societies accept. Shortly, culture is a lifestyle we adopt. (P7, Code: Shared pattern)

Additionally, the utterances of the participants were analyzed on Maxqda software, and the most common words were shown with the word cloud below:

Communication is simply the act of transferring information from one place or person. Every communication involves at least one sender, a message and a recipient. This might sound simple. However, communication is a very complex process. A message is transmitted not only by listening, speaking, reading and writing; but also, it is transmitted by gestures and facial expressions. (P25)

It [communication] is the sharing of information between different individuals. It includes the sharing of ideas, concepts, imaginations, behaviours and written content. Communication is simply defined as the transfer of information from one place to another. This transfer of information can be conducted in different ways. Communication is a simple process, yet showing complexity in some aspects. (P29)

Communication has an important place in people's life. Every person has to communicate in order to express himself or herself and to understand the other person. For me communication is transferring emotions. Transfer of opinion, thoughts and information to others in various ways is possible through communication. The exchange of emotions, behaviours and information between people or groups of people is called Communication. (P34).

Another code with a high degree of frequency is the tool of expression and understanding to explain communication. Fourteen of the participants explained communication as a tool that is used to express oneself and understand others. They underlined the mutual relationship in communication. Three excerpts are given below to show the first-hand reflection of the participants:

According to me, communication is a tool that people use to explain their needs. It was done with painting in ancient times and now it is done with writing or speaking. (P10)

To me, communication is a requirement to stay alive and a basic trait of alive creatures. Every living thing needs to be understood and understand in every place in every timeline. (P13)

It is something that two or more than two creatures' links between each other and wish to understood by one. (P16)

Another code defining communication is reported as a necessity of life. Four participants perceived communication as a necessity in life and stressed the importance of communication for individuals. Three excerpts from the responses of the participants are given below:

One of the most important necessities of life. Without it we could not [do anything] in this place at all. Even I could not learn a foreign language. (P3)

For me communication is the most necessary thing for life. It is the basic tool for people to express themselves. Communication provides people to understand each other; leads a health life and meets the need of people physical and physiological. If people had not communicated with each other there would be conflicts. (P9)

Communication is everything for me because without communication we cannot doing anything. (P15)

Additionally, the responses of participants were analyzed on Maxqda software and the most common words related to communication theme are visualized below as a word cloud:



Figure 16: Word cloud related to communication theme

As it is shown in Figure 16, the frequent words are shown according to their frequency. The words bigger in size and more frequent than the others are communication, people, information, other, emotions, life, thoughts, verbal, ideas and person.

Table 27: The results of the content analysis regarding English language theme

Question	Theme	Category	Codes	Number	Participant
3. What is the function of English in daily life?	English language	Function	Communication	23	1, 10, 11, 15, 17, 18, 19, 22, 23, 25, 27, 28, 29, 3, 30, 31, 33, 34, 4, 5, 7, 8, 9,
			Common language	22	1, 11, 12, 13, 14, 15, 16, 18, 19, 2, 20, 21, 23, 25, 26, 29, 31, 32, 33, 34, 4, 5
			Finding a job	11	1, 17, 20, 21, 22, 24, 25, 27, 29, 4, 9,
			Globalization	8	13, 18, 2, 22, 23, 24, 25, 29
			Obtaining information	7	17, 25, 27, 3, 30, 4, 6
			Learning other cultures	4	10, 3, 7, 8
			Entertainment	2	25, 29

Participants explained the function, place and importance of the English language in today's world and their reflections were organized in Table 27 with themes and codes. Twenty-three participants stated that the English language is important because it was required mainly for communication. Therefore; the code of communication was reported as the code with the highest frequency score for the function of the English language theme. The following excerpts belong to the code of communication:

In my country, English lessons are being offered to students from the second grade of primary school and these lessons continue throughout their educational lives. The purpose of this is for students to communicate effectively with the people there when they travel to a foreign country, or to communicate with people from foreign countries who come to their home country. (P1)

For communication with people who are living in other countries, yes, we really need English because English is a world language. (P15)

Actually, all of us now the important of English in our life because English is a common Language in the world people need to a common Language to communicate each other and to live together, so today we cannot dream a world without English. (P33)

According to twenty-two participants, the function of the English language was related to the assumption that it is the common language all around the world. They regarded English as an international language that you can use to talk with millions of people. Related excerpts are given below:

English is the language of international communication, the media, and the internet, so learning English is important for socializing. This language plays an important role in our life, as it is used as a common language of communication by many people around the world. (P34)

English is the world's common language. It has come of age as a global language and it is spoken by a quarter of the world's population. English has an important position for me and my country, Turkey. (P25)

I think we need English to communicate with other people because it is the most common language today. It is necessary not only our country but also all of countries. (P5)

Another code related to the function of the English language theme is reported as finding a job. Eleven participants stated that the English language is valid and required to find a job in the future. Some of them highlighted that the English language is crucial for positions in multinational corporations and abroad occupation opportunities. The following excerpts are related to finding a job code:

Of course, we need English. English is not only important for all the people but also its important for Turkey. People cannot find an appropriate job without English, even it requires or not. (P24)

English is a very precious thing for me. In future I will be English teacher and thanks to the English I will earn money. (P9)

Being able to speak English is also important for people applying for jobs in my country. Because today's companies want their employees to know at least two foreign languages, and one of them needs to be English. (P1)

The other codes related to the function of the English language theme appeared with lower frequency rates. They are reported as globalization (8), obtaining information (7), learning other cultures (4) and entertainment (2) respectively. Five participants referenced that we are living in a global world or with the common saying global village and this reality increases the importance of the English language. Seven participants uttered that using the English language enables them to obtain information, especially about science and technology. Four participants expressed that they use the English language to learn about other cultures. Two participants verbalized that they

As it is shown in Figure 17, the most frequent words are reported according to the order of frequency. The words bigger in size and more frequent than the others are English, language, world, people, need, country, know, common, think and communication.

Table 28: The results of the content analysis regarding the types of English language

Question	Theme	Category	Codes	Number	Participant
4.a. What are the types of English language in the world?	Varieties of language	Varieties of English language	British English	14	1, 4, 6, 7, 8, 9, 11, 12, 15, 18, 19, 24, 27, 34
			American English	11	4, 6, 7, 8, 9, 11, 15, 16, 18, 27, 34
			All varieties of English language	10	3, 7, 9, 10, 13, 17, 19, 21, 22, 23
4.b. What is the source of different types of English language?	Varieties of language	Source	Pronunciation differences	6	1,3, 5, 12, 20, 22
			Globalization	3	6, 19, 25
			Colonization	3	4, 16, 18
			Developments in technology	3	6, 19, 24

The responses of participants to the interview questions about the types of English language were organized with themes and codes in Table 28. Firstly, participants talked about the varieties of English language that are popular and universal according to their viewpoint. Fourteen participants expressed that The United Kingdom and the British people have the custody of English language so that they can control the rules and development of the English language. Eleven participants stated that American English is dominant today all around the world and American people also have the custody of English along with British people. The participants who regarded British English and American English as the dominant language forms focused on the native and non-native distinction and reported that they studied British English and American English at school in Turkey. The following excerpts are related to British English and American English dominance:

We have the British English kind of English. British English is at the forefront in business life and education in Turkey. Because the words and pronunciation are very important. (P1)

There may be advances in technology and the consequent globalization of English. There are two types of English, British and American English. (P6)

Today, there are a lot of Englishes. I think, the reason for this is that English is spread to many continents and it is started to be spoken by different people with the process of colonization. Different kind of Englishes can be result of colonial era. However, I think we encounter the most British and American Englishes. The cause of this can be that they are easier to understand. (P4)

For the next code, ten participants stated that the English language belongs to all speakers of it. They expressed that all speakers of the English language have custody of the English language no matter native or non-native they are. They had a holistic viewpoint toward the position of the English language as a world language. The related excerpts are given below:

All the people who are speaking English language have its custody. There are many various types of English language like American, British, Canadian, Indian, Australian etc. The reason behind this variety is it is being a widely-spoken language. (P22)

The custody of English is they are the ones who use English the most, I think. Everyone has the level of English they need to do their job. (P10)

I think all people who can speak English have the custody of English. We have British and American English because this Englishes are better to understand and teach. (P9)

Additionally, participants talked about the source of English language varieties all around the world. They expressed that the main reasons for varieties are pronunciation differences (6), globalization (3), colonization (3) and developments in technology (3). In relation to these four main sources of English varieties, the following excerpts are given:

Today, there are a lot of Englishes. I think, the reason for this is that English is spread to many continents and it is started to be spoken by different people with the process of colonization. Different kind of Englishes can be result of colonial era. However, I think we encounter the most British and American Englishes. The cause of this can be that they are easier to understand. (P4)

There are seven types of English. These are British English, American English, Australian English, Canadian English, Indian English, Philippine English and Ugandan English. Some countries such as Singapore, Hong Kong and South Africa were under English colony and so they have their own English varieties. On the other hand, there are English varieties with different pronunciations, such as American and New Zealander, with different accents, spoken by colonies that are

Table 29: The results of content analysis regarding the place of English language in the curricula

Question	Theme	Category	Codes	Number	Participant
5.a. Should English language be a compulsory or optional language course in the curricula in Turkey?	English language in the curricula	Status of English	Compulsory	29	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 18, 19, 20, 21, 22, 23, 25, 26, 27, 28, 29, 30, 31, 32, 34
			Optional	4	16, 17, 24, 33
5.b. Why should English language be compulsory/ optional language course?	English language in the curricula	Reasons	World language	19	1, 10, 11, 13, 18, 19, 20, 21, 22, 23, 25, 26, 27, 29, 3, 33, 4, 5, 9
			Communicate	8	12, 14, 2, 30, 34, 6, 7, 9

For the fifth question in the interview, participants were asked whether the English language should be taught as a compulsory language lesson at different grades of the education system. The responses of the participants were organized as themes and codes as shown in Table 29. Most of the students, 29 participants, expressed that the status of English as a language lesson at different grades should be compulsory and should certainly be taught and learned as it is advantageous for everyone. Moreover, the participants who regarded the English language as a compulsory language were asked to explain the reason for their ideas. The reasons for the compulsory status of the English language were collected under two codes; being a world language and the need to communicate with foreigners. Nineteen participants specified that the English language should be offered as a compulsory language lesson at schools as it is a world language. On the other hand, eight participants said that the English language should be offered as a compulsory language lesson to communicate with foreigners from all over the world. The following excerpts belong to the participants supporting the compulsory status of English as a language lesson at school:

I think, we should absolutely teach English as a compulsory language course because we need English everywhere. We use English while communicate with a

foreign person or we take some products that include English. Moreover, people need to learn English because of their job. It can be necessary for a person who have to go abroad. So, we should teach English. (P14)

As I mentioned in previous answers, English is the language of the world, and the person who speaks it has many advantages in terms of many things. If learning English becomes compulsory at first it could be some difficulties, but in the end, it is a very valuable key. (P20)

I think my answer is yes. English should be compulsory as it gives many opportunities for anyone who can use it. This language makes it much easier to communicate and help them to access the technological benefits of the modern world. (P34)

In contrast to the supporters of English as a compulsory language, four participants enounced that English should be offered as an optional language lesson and students should have the right to choose English or any other foreign language in place of English. According to them, there should be alternative languages offered at schools. The excerpts exemplify the opposite utterances against the hegemony of English as a foreign language:

For me, everyone should lean a language whether it is English or not but it has to be optional, forcing somebody to lean a thing that they don't want is nothing more than torture and meaningless. (P17)

Like I said before we should learn Germany as a compulsory one cause of the closeness and economic benefits but when we think bigger English is should learn too it can be optional. (P16)

I think that nobody should be taught English as a compulsory language everybody should choose the language which they like to learn or speak however if a common language such as English is taught to most of people, it will be benefit for them. (P33)

The utterances of participants related to the place of the English language were analyzed to learn about the frequency of words in utterances and the most common words are visualized in the form of a word cloud:

6.b. What kind of problems do you have in the process of learning English language?	English language learning process	Problems	Low proficiency	9	26, 30, 32, 34, 10, 13, 20, 22, 9
			Negative attitude	2	24, 33
			Problems in education system	2	7, 16
			Lack of motivation	1	7

For the sixth question in the interview, participants were asked about the variables that motivate them in the English language learning process. The responses of the participants were organized as themes and codes as shown in Table 30. The category of objectives was presented with the theme of the English language learning process and they also included several codes which were produced from the excerpts of the participants. Firstly, for the objectives category, most of the students, ten participants stated that it was a big advantage to be able to communicate with different people around the world. Then, seven participants regarded learning new cultures as an objective while studying the English language. According to five participants, the status of English as a world language was an advantage. Five participants believed that studying English was a requirement for finding a job. For the three participants, learning the English language was advantageous for traveling and they could travel to different countries in this way. Three participants thought that the English language was easy to learn especially when it was compared with the alternative foreign languages. Lastly, for the category of objectives, three participants uttered that they developed their perspective specifically the world view while they were studying the English language. The following excerpts are related to the theme of the English language learning process:

I think, we have so many advantages thanks to being student of English because English is a common language also called lingua franca. Thanks to our department, we know English and we use it everywhere in our life. I do not think that there are disadvantages of English language teaching. (P14)

The advantages of English language teaching: Unfortunately, not everyone in the world uses the same language. That's why it is not enough to know our mother tongue only. If you learn English languages, we have a high chance of going abroad. You also make new friends. You will improve your vocabulary in. You can easily listen to and read foreign songs and book. (P32)

The advantages of English Language Teaching are a lot. For example, it increases travel opportunities, creates better employment opportunities and education enhancement, it provides us to different perspectives and know other cultures. Also, it keeps your brain sharp. In short, it opens so many doors and improves us. (P4)

On the other hand, a certain number of participants talked about the problems in the English language learning process. For the first problem item, nine participants stated that their proficiency was at a low degree and they had problems fostering their skills. The problems they mentioned included translation problems, limited opportunities to practice English and communicate with foreigners, mother-tongue interference and problems with pronunciation. Also, two participants talked about their negative attitude toward the English language and they said that most of the people around them possess anxiety to speak in English in real life. Plus, two participants charged the education system in their country (Turkey in this context) responsible for some problems in studying English and they regarded the deficits in language teaching programs as a disadvantage. Lastly, one participant talked about the affective reasons and expressed that some students didn't like the English language and English lessons at schools. The excerpts below are related to problems in the English language learning process:

English is difficult to learn. The main disadvantage of studying English is the difficulty often associated with learning it. Pronunciation in English is a matter of memorization because different words that sound one way are pronounced differently. (P34)

In our country, teaching English language is difficult as young students lack motivation. Students don't like English and find it unnecessary. Besides, our education system doesn't make the learning & teaching process easier, bearable and lovable. So, both teachers and students are not eager to learn or teach this language. But as a teacher, if we manage to encourage students, we can turn these disadvantages into advantages. (P7)

Learning English in a place which isn't using English is hard and has many disadvantages like making practice is hard and sometimes impossible while no one choose to speak English instead of native language. However, learning English with people like you is sometimes a plus for you too. Common traits make learning easier. (P13)

Additionally, the responses of participants related to the English language learning process were analyzed on Maxqda software and the most common words related to studying the English language learning process theme were visualized below as a word cloud:

competence and communicative competence. Thirty-two participants talked about the four components of intercultural competence; knowledge, skill, attitude and awareness. At the same time, five participants talked about the components of the communicative competence model; grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. The following excerpts are related to intercultural competence:

Intercultural communicative competence is briefly called as “ICC”. It refers to the ability understand cultures and it is to use this understanding to communicate with people from other cultures successfully. We can understand how gestures and the distance between speakers vary from culture to culture. If we have the competence, we have more knowledge about other culture, enhance our wisdom and can understand how privileged it is to be different. (P25)

It is something that makes you understand your culture’s value, and other country’s cultures. It tells you what to do while or before talking with someone from other culture. It shows you to be respectful to others, and also, it makes you search for other culture’s gestures, languages, etc. As every country has their own gestures, attitudes, behaviors, so when you talk with someone, you should know your responsibilities, and you should act properly for both cultures. This Intercultural Communicative Competence helps you to do these. (P26)

Intercultural communicative competence, or ICC is referral of the ability to understand cultures, including your own, knowing grammar rules, some discourses, strategies, and using this understanding to communicate with people from other cultures and utilizing this competence in your life by talking more fluently and effectively. ICC is divided into 4 items such as grammatical, discourse, sociolinguistic, strategic competence. (P12)

Additionally, the responses of participants related to the aspects of intercultural communication were analyzed on Maxqda software and the most common words related to intercultural communication theme were visualized below as a word cloud:

Table 32: The results of the content analysis regarding the ICC training

Question	Theme	Category	Codes	Number	Participant
8. How do you evaluate the ICC training?	ICC training	Strengths	IC Video conversation	18	1, 12, 13, 14, 15, 18, 19, 2, 22, 25, 26, 2, 3, 4, 5, 8, 9, 11
			Information about ICC	17	10, 12, 14, 2, 22, 23, 25, 26, 27, 28, 29, 30, 31, 32, 33, 37, 7
			Information about culture	15	12, 14, 2, 23, 26, 27, 30, 31, 32, 33, 34, 6, 7, 8, 9
			Productive and helpful	4	12, 26, 27, 30
			Valuable and important	3	12, 25, 26
			Beneficial	2	21, 4
		Weaknesses	Instructive	1	1
			Proficiency in linguistic and communicative skills	24	10, 12, 13, 14, 15, 16, 17, 20, 21, 23, 25 26, 27, 33, 4, 7, 8, 9, 19, 22, 24, 28, 34, 5
			Learned about different cultures	8	18, 19, 21, 24, 29, 30, 31, 5
			Increased interest	3	20, 26, 7
			Self-confidence	2	26, 4
			Learned about my own culture	1	34
			Unable to develop listening skill	1	34
Repetitive topics	2	17, 18			

For the eight questions in the interview, participants were asked to think about the ICC training process and make a brief evaluation of the training program. The responses of the participants were organized as themes and codes as shown in Table 32. The codes were collected under the main theme; ICC training and categories of strengths and weaknesses as the participants stated both positive and negative expressions about the ICC training program. Most of the students talked about the positive aspects of the ICC training process. Eighteen participants stated that intercultural video conversation activity was remarkably effective. Also, seventeen participants declared that the ICC training program increased their knowledge about intercultural communication. Fifteen participants claimed that ICC training contributed to their knowledge about culture. For the aspects and outcomes

of the ICC training program, four participants described it as productive and helpful, three participants as valuable and important, two participants as beneficial and one participant as instructive.

Along with their comments about the ICC training program, participants also talked about the positive outcomes of the training program in relation to themselves and their proficiency in the English language. Twenty-four participants expressed that the ICC training program developed their linguistic and communicative skills proficiency.

Eight participants believed that the training program helped them to learn about different cultures around the world. Three participants expressed that their interest in cultural topics increased and they were going to continue learning about cultural issues in the future. Two participants verbalized that they felt more self-confident during the treatment process. One participant mentioned that the treatment process helped this participant to learn about his/her own culture.

Along with positive expressions, three participants talked about the negative aspects of ICC treatment and one participant stated that he/she was unable to develop a listening skill while two participants considered that the topics of ICC treatment were repetitive and therefore the process was boring for them. The following excerpts exemplify the utterances of participants:

In my opinion, the lessons have been very instructive. Our instructor helped us a lot about this. I have never met a person from different culture before. But thanks to the assignment given by our instructor, I have two friends from different cultures and now I can be more comfortable when I meet a person from different culture. (P1)

I think, this term and these topics about culture and intercultural communication was very important. These lessons helped me to improve my speaking skill. It improved my self-esteem. By speaking with a person from other country made me feel well. Also, it taught me culture's attitudes, symbols, etc. Now, I feel myself more qualified. I am not afraid of talking with foreigners. Also, with this lesson, I can understand words much better. I can follow TV series or movies by listening them with their original language without subtitles. (P26)

In my option, studying over the same topic is so boring and after a time it starts to repeat itself and cause students to lose their focus for the class. By comparison to myself before the term, I of course improve in the end I found a chance to frequently speak and listen English. (P17)

Additionally, the responses of participants related to the effects and outcomes of the ICC training program were analyzed on Maxqda software

Table 33: The results of the content analysis regarding the culture view, world view and language proficiency

Question	Theme	Category	Codes	Number	Participant
9.a. Have you experienced any difference in your culture view?	Content proficiency	Culture development	Learned about cultures	14	10, 13, 14, 17, 19, 22, 23, 24, 3, 30, 31, 33, 4, 9
			Interested in cultures	9	1, 18, 25, 26, 27, 29, 4, 7, 9
			Communicate with others (socio-linguistic competence)	11	15, 18, 19, 2, 21, 23, 26, 30, 31, 5, 6
			Body Lang	1	9
9.b. Have you experienced any difference in your worldview?	Content proficiency	World view development	Developed worldview	15	10, 12, 13, 14, 22, 23, 24, 26, 27, 31, 33, 34, 4, 7, 9
			Communicate with others (Linguistic competence)	11	15, 18, 19, 2, 21, 23, 26, 30, 31, 5, 6
			Development in all skills	6	19, 2, 25, 3, 7, 8
9.c. Have you experienced any difference in your language proficiency?	Language Proficiency	Language proficiency development	Speaking skill	6	19, 2, 25, 3, 7, 8
			Listening skill	2	25, 7
			Pronunciation	2	18, 25
			Vocabulary	1	1
			No development	1	17, 28

For the ninth question in the interview, participants were asked to talk about their culture views, world views and language proficiency before and after the ICC training. The responses of the participants were collected in two themes; content proficiency and language proficiency as they are shown in Table 33.

The content proficiency theme covered culture development and world view development categories. For the culture development category, fourteen participants specified that they learned about the different cultures and cultural aspects. Nine participants mentioned that they felt more interested in cultural issues and other cultures after the treatment process. Eleven participants said that it was valuable for them to communicate with people from different cultures. One participant talked about the importance of body language in communication.

For the worldview development category, fifteen participants uttered that the ICC training program helped them to develop their worldview. For the language proficiency theme, most of the participants talked about improvement in their language proficiency while two participants reported no development. Eleven participants talked about improvement in their linguistic competence and they were better at communicating with other people. Six participants talked about general language proficiency for all skills, six participants about improvement in speaking skill, two participants about improvement in listening skill, two participants about improvement in pronunciation and lastly one participant about improvement in vocabulary capacity. In contrast to these participants who talked about development in language skills, two participants expressed that they had experienced no development in general language skills. The following excerpts are related to the language and communicative proficiency themes:

My speaking is better now, I can feel that while I am talking. I mean I cannot obey the rules of grammar exactly but if I cannot remember a word, I can paraphrase it. (P8)

Of course, I have experienced positive differences in my language proficiency, culture and world view after this course. As I said, I think, I have improved myself on a lot of subjects. Also, I have learned about differences between my own culture and other cultures. I can interpret and explain these things. I had the opportunity to learn different views and cultures. (P4)

I am not experienced any differences yet. But I hope I will experience in the future. (P28)

In Figure 24, some frequent words related to components of intercultural competence are illustrated and the most frequent words are shown in different sizes according to their rates of frequency. The words bigger in size and more frequent than the others are culture, speaking, learned, people, different, intercultural, communication, knowledge, things and abroad.

Discussions, Conclusions and Implications

5.1. Discussion of the findings

This research study aimed to examine the intercultural competence of the learners studying at the preparatory class of a university in Turkey before and after the intercultural competence treatment. Also, the cultural identity scores of participants were examined at the beginning and end of the treatment process. The scores of intercultural competence and cultural identity were compared to check any possible relationship in relation to the variables of participants. According to the quantitative and qualitative findings of the research, it was revealed that the intercultural communicative competence scores of the participants increased and nearly all of the participants reported that they developed their intercultural competence with the help of intercultural treatment. On the other hand, the cultural identity scores of participants did not change in a significant way so it can be inferred that the cultural identity level of participants stayed the same after the treatment process. Also, the intercultural scores of participants were analyzed statistically according to certain variables such as gender, abroad experience, having foreign friends, using English outside the school, abroad purpose, citizenship, and differences were reported accordingly.

5.1.1. Discussion of The Findings of Research Question 1

As discussed previously in the literature review part of this study, intercultural communication has become one of the distinctive topics that started to take place in the English instruction syllabus. Also, intercultural communication is one of the primary and favourite research subjects for more researchers all around the world. In the same way as this recent

research trend, this research study focused on intercultural communicative competence (ICC) by using the ICC model developed by Byram (1997). Byram asserts this model is a combination of communicative competence and intercultural competence. The primary purpose of this study was to define and examine the ICC levels of the participants and also examine the cultural identity (CI) level of participants during this process.

In assessing ICC and CI levels of participants, descriptive analysis results were used to examine pre-test and post-test mean scores obtained from both questionnaires to have a general idea about ICC and CI levels. According to the total mean scores of participants obtained from the pre-ICC questionnaire, participants achieved a high level of ICC in general. When the scores obtained from the components of the pre-ICC scale were examined, participants achieved a high level of self-sufficiency for skills, awareness, and knowledge components and a very high level of self-sufficiency for the attitude component. When the four components of the ICC model were compared, the attitude component had the highest mean score, followed by the knowledge and skills components while the awareness component had the lowest mean score. Together with ICC scores, the level of cultural identity score from the pre-test was examined and it was seen that participants achieved a high level of cultural identity.

Upon the assessment process of participants' cultural identity and intercultural communicative competence levels as pre-test data collection, the treatment process was administrated which included the instruction of intercultural competence, intercultural activities and oral presentations about intercultural competence. After completing the treatment process, the questionnaires of ICC and CI were administrated again as post-test assessments. Although the mean scores obtained in the post-CI questionnaire were slightly lower than the mean score of the pre-CI questionnaire, participants had a high level of CI which indicates that their CI level did not change at a significant rate. The data obtained from post-test questionnaires were examined with descriptive statistics. According to the total mean scores of participants obtained from the post-ICC questionnaire, participants achieved a high level of ICC. When the scores obtained from the components of the post-ICC scale were examined in a descriptive way, participants achieved a high level of self-sufficiency for the skills, awareness, knowledge components and a very high level of self-sufficiency for the attitude component. When the scores of the four components of the ICC model were compared, the highest mean score was recorded for the attitude component, followed by the knowledge and skills components and the lowest mean score for the awareness component. It was found that the order of the

components according to the mean scores was the same for both pre-ICC scale and post-ICC scale results. Moreover, the results were confirmed by the qualitative data obtained from the interviews. According to the findings from content analysis of interview questions about ICC treatment, 94% of the students who participated in the interview were able to explain the ICC model together with its components. Also, all of the participants expressed that they developed their intercultural competence during the treatment process. Consequently, intercultural communicative scores increased with the ICC treatment while their CI scores remained the same and the results were compared with the findings of the previous studies existing in the literature in relation to English language teaching and learning. In a great deal of studies conducted recently, ICC has been examined with different research tools and in various research contexts with both qualitative and quantitative perspectives.

To illustrate, Mirzaei and Forouzandeh (2013) developed a research tool to measure ICC based on Gardner's (2004) attitude/motivation test battery and then examined ICC levels of Iranian students studying English. They found a strong, positive relationship between ICC and the motivation levels of students. According to the results of the study, they suggest that an account of ICC development should be integrated into English language teaching at different educational levels. Similarly, in this study, ICC instruction practice was integrated into preparatory-level university education of English language students which was an overlooked point in the existing literature.

In another study, Ergün (2016) developed an ICC questionnaire that was composed of attitude, skill, knowledge and action scales based on intercultural competence mentioned in the report of the Council of Europe (Barrett et al., 2014). Upon proving the validity and reliability, Ergün used the scales as pre-test and post-test in order to examine the effect of ICC instruction. In the experimental research design study, Ergün found a significant difference in the ICC scores of participants in the actions component while no significant difference was reported in attitudes, skills and knowledge components of the participants' ICC levels after the treatment process. In a similar way, the ICC scores of participants for components of the ICC scale were compared as pre-test and post-test results in this study before and after the ICC treatment. The findings contrast with that of Ergün as there existed a statistically significant difference in skills, awareness, knowledge components of ICC while the change in attitude component was found to be statistically insignificant.

Additionally, in her dissertation study which was conducted in a quasi-experimental study design, Toscu (2018) investigated ICC, ideal L2 self and telecollaborative task engagement with 15 Turkish students of English language. Toscu adapted a questionnaire developed by Fantini (2007) in order to administrate it in the context of the research with Turkish learners of the English language and examine the ICC level of participants. With the help of intercultural telecollaboration tasks which were designed for eight weeks by the researcher to improve participants' ICC levels, Toscu indicated that intercultural telecollaboration tasks increased the participants' total ICC scores and ICC component scores. The study by Toscu is similar to this study in point of study design as both studies included pre-test, implementation and post-test stages and in both studies, ICC levels of participants increased after the treatment process.

In a recent study, Kazykhankyzy (2019) developed an ICC scale based on Byram's (2000) ICC model which includes attitude, skills, knowledge and awareness components. After fulfilling the reliability and validity requirements of the developed scale, the researcher administered the scale to examine the ICC levels of Turkish and Kazakhstani pre-service teachers. According to the results of the mixed methods research, it was reported that pre-service ELT teacher participants had high levels of ICC competence. The findings of the study by Kazykhankyzy are consistent with the findings of the present research as the preparatory class pre-service ELT teacher participants in the Turkish educational context achieved a high level of ICC. Additionally, in the present research, the scale developed by Kazykhankyzy was administrated as it was found to be one of the most recent and comprehensive ICC scales to use in educational settings.

Regarding the cultural identity dimension of the study, the questionnaire adapted from Pullen (2011) was administered to examine the cultural identity level of participants. The sixteen questions in the scale were related to Turkish cultural identity and the researcher administered it at two English-medium universities in Turkey. According to the overall mean score of the questionnaire, participants did not agree or disagree with the items. In the present study, the overall score of the participants was higher than the study by Pullen, and a high level of cultural identity was reported in pre-test and post-test questionnaires.

As a result, the findings of the first research question in relation to the ICC level of university students in the present study are in line with the studies existing in the literature. Especially the findings of the previous studies in which different ICC scales were administrated in Turkish university

contexts are similar to the present study both in research design paradigm and findings of ICC assessment.

5.1.2. Discussion of the findings of Research Question 2

After defining the scores of participants from ICC and CI questionnaires and examining them with descriptive statistics, the scores obtained from pre-tests and post-tests were compared with paired sample t-test statistical analysis in order to have an idea about the ICC and CI levels of participants before and after the ICC treatment. According to the t-test results, a statistically significant difference was calculated between the total pre-ICC and post-ICC scores. This finding showed that the ICC levels of participants were higher after the ICC treatment when compared to their levels before the ICC treatment and the total ICC scores of participants increased with ICC treatment.

When the scores obtained from four components in pre-ICC and post-ICC questionnaires were compared, it was unveiled that the ICC scores of participants increased for all components at different rates. When the scores obtained from pre-skills and post-skills components were compared, a statistically significant difference was found and it was reported that ICC-skills scores of participants were higher after ICC treatment. ICC-skills levels of participants increased with ICC treatment.

The scores obtained from pre-attitude and post-attitude components were compared and it was seen that post-attitude scores were higher than pre-attitude scores. This increase indicated the development in ICC-attitude levels of participants; however, this change in ICC-attitude scores was found to be statistically insignificant. It was estimated that the insignificance in ICC-attitude scores despite the increase in post-attitude scores occurred on account of the very high level of self-sufficiency in the attitude component. The scores of participants on both pre-attitude and post-attitude tests referred to total sufficiency in the ICC-attitude component and total sufficiency was the best label attachment for the highest score scale in the ICC model. The participants performed total sufficiency in ICC-attitude tests before and after the treatment and their ICC-attitude scores increased in the post-attitude test.

For the awareness dimension, the scores obtained from pre-awareness and post-awareness components were compared and it was reported that there was a statistically significant difference between awareness component scores and ICC-awareness scores of participants were higher after ICC treatment. ICC-awareness levels of participants increased with ICC treatment.

Similarly, when the scores obtained from pre-knowledge and post-knowledge components were compared, a statistically significant difference was found and ICC-knowledge scores of participants were higher after ICC treatment. ICC-knowledge levels of participants increased with ICC treatment.

Together with the comparison of ICC and ICC component scores, the scores of the CI obtained from pre-CI and post-CI tests were compared statistically. According to the paired sample t-test results, no statistically significant difference existed and CI mean scores of participants were not higher after ICC treatment. CI levels of participants did not increase and even a slight, insignificant decrease was reported after the treatment process.

All in all, it was revealed that participants performed a high level of self-sufficiency in ICC and CI questionnaires and according to the scores, they were sufficient in intercultural competence and cultural identity. As it can be inferred from the scores of ICC components, participants performed a high level of self-sufficiency in skills, awareness, knowledge components and so participants were sufficient in ICC-skills, ICC-awareness, and ICC-knowledge components. Also, participants performed very high level of self-sufficiency in the attitude component and participants were labeled totally sufficient in ICC-attitude. After the treatment, participants increased their mean scores both for the total ICC scale and for all components of the ICC scale; namely components of ICC-skills, ICC-attitude, ICC-awareness, and ICC-knowledge. The findings obtained in quantitative form were supported by qualitative data obtained from interviews. According to the interview question about the reflection of participants toward the ICC treatment process, 97% of the students who participated in the interview spoke positively about the ICC treatment and they thought that ICC treatment was helpful for them to develop their ICC-skills, ICC-attitude, ICC-awareness, and ICC-knowledge.

There is an increasing interest in intercultural communication studies, especially in the English language teaching field. This increasing body of literature on intercultural communicative research makes it possible to compare the findings obtained with different research tools for various research settings. More researchers are encouraged to study intercultural communication. There are a lot of research articles (Demircioğlu & Çakır, 2016; Hişmanoğlu & Hişmanoğlu, 2011; Kazykhankyzy & Alagözülü, 2019; Gelişli & Kazykhankyzy, 2019; Mirzae & Forouzandeh, 2016; Sariçoban & Öz, 2014; Yuen & Grossman, 2009; Yücel & Yavuz, 2019) and graduate dissertations (Demircioğlu, 2014; Erdem Mete, 2011; Ergün, 2016;

Kazykhankyzy, 2019; Şahin Gönül, 2007; Şen, 2020; Toscu, 2018 Yücel, 2016) about intercultural communication.

In a qualitative case study with a quantitative component in a Turkish university context, Yücel (2016) examined the ICC perception of 10 pre-service English language teachers before and after the Intercultural Education course developed by the researcher. The findings showed that the ICC perception of the participants increased and they adopted a more critical approach. Yücel underlined the importance of offering ICC training for pre-service teachers of English. In line with the research by Yücel, in the present study, an ICC training program was developed and ICC levels of participants were examined before and after the training program. Therefore, in both studies, it was shown that ICC levels of university students can be increased with ICC instruction.

In a thesis study by Erdem (2011), the effect of intercultural training on the intercultural competence of first-year pre-service English language teachers was investigated in a Turkish university context. The results of the study indicated that pre-service teachers considerably developed behavioral skills of intercultural competence and participants expressed positive opinions towards intercultural training. Similarly, in the present study, the intercultural competence level of participants increased after intercultural training and the participants again expressed positive opinions towards intercultural training.

As stated by Güneş (2018), there are many studies that deal with the importance of ICC while only a limited number of studies examined the integration of ICC into English language teaching. Moving forward, Güneş conducted a research study to examine the perceptions of English language learners before and after the integration of ICC in English courses. After the integration of ICC, it was reported that the perceptions of learners increased which indicates that the awareness about different cultures and the role of culture in language learning can be increased with the integration of ICC in language teaching programs. In relation to the gap in the existing literature mentioned by Güneş, the present study aimed at the implementation of ICC training programs in the English language teaching process and the results showed that ICC training helped learners to increase their total ICC scores and scores of ICC components.

All in all, the studies in the existing literature and the present study revealed that it is available to increase the ICC level of language learners with the integration of ICC programs into the language teaching process. This statement also implies that the findings of the second research question are

in line with the findings of the previous studies containing ICC integration in the language teaching process.

5.1.3. Discussion of The Findings of Research Question 3

After examining the scores of participants before and after the ICC treatment and reporting a statically significant difference indicating the development in ICC level of participants, the scores of participants were examined in relation to certain variables such as gender, abroad experience, having foreign friends, using English in daily life, abroad plan, intention to participate in exchange programs and reflection about perceived citizenship. According to the previous studies in the literature, the foreign language learning process is affected by certain variables such as gender, motivation, proficiency level, teaching and learning context, learner's beliefs, attitudes toward target culture, interpersonal relationship, career choice, and aspects of personality (Ehrman & Oxford, 1989; Green & Oxford, 1995; Norton & Toohey, 2011; Oxford, 1992; Sparks & Ganschow, 1991; Young, 1990; Young, 1991). In the same way as previous studies, the aforementioned variables were included in the analysis process of the research.

According to the findings obtained from the collected data regarding the gender variable, there is no difference in ICC and CI mean scores of male and female participants before and after the ICC treatment. Although a significant difference was found between the pre-awareness mean scores of both genders, there was no significant difference in post-awareness mean scores after the treatment.

According to the variable of the experience of being abroad, a significant difference was found only in CI scores before the treatment process but there was no difference after the treatment process. When the scores of the ICC questionnaire were examined in relation to the experience of being abroad, no significant difference was found in the total ICC score and ICC components scores before and after the treatment process.

The scores of questionnaires were examined according to the variable of having foreign friends and no significant difference was found in total CI and ICC scores before and after the treatment process. When the scores of ICC components were examined, no significant difference was found in skills, attitude and knowledge component scores before and after the treatment process. Although there was no significant difference before the treatment process, a significant difference was found only in the awareness component after the treatment process. Post-awareness score of participants who did not have foreign friends was higher than the post-awareness score of participants

with foreign friends. The reason for this difference can be the content of the ICC treatment as the scores of participants without foreign friends were significantly higher than the score of participants without foreign friends although the scores of awareness for participants with and without foreign friends were nearly the same before the treatment process.

Another variable in quantitative data analysis was using English outside the school. The results showed that there was no significant difference between the total CI and ICC scores of participants with and without the experience of using English outside the school in daily life before and after the treatment process. When the scores of ICC components were analyzed in relation to the same variable of using English outside the school, no significant difference was found in skills, attitude and awareness scores before and after the treatment process. For the knowledge component, a significant difference was found after the treatment process although there was no significant difference before the treatment process. Post-knowledge score of participants with the experience of using English outside the school variable was higher than the score of participants without the experience. Because of this reason, it can be implied that the treatment process increased the post-knowledge score of participants with the experience.

The scores of CI and ICC questionnaires were examined in relation to the abroad purpose variable. There was a significant difference between the CI scores of participants who preferred to visit and live abroad in the future before the treatment. CI score of participants who prefer to visit abroad was higher than the score of the participants who prefer to live abroad. However, there was no significant difference between the CI scores of participants who preferred to visit and live abroad in the future after the treatment process. With ICC scores before the treatment, there was no significant difference between the total ICC scores of participants who prefer to visit and live abroad in the future. On the other hand, there was a significant difference between the total ICC scores of participants who prefer to visit and live abroad in the future after the treatment process. When the ICC components scores were examined, there was a significant difference in post-skills, pre-knowledge and post-knowledge scores according to the variable of abroad purpose. There was no significant difference in pre-skills, pre-attitude, post-attitude, pre-awareness and post-awareness scores according to the abroad variable.

Lastly, the scores of CI and ICC questionnaires were examined according to the variable of perceived citizenship. For CI scores before the treatment, there was a significant difference between the CI scores of participants who

described themselves as native and global citizens before the treatment and the CI score of participants who described themselves as native citizens was higher than the score of the participants who describe themselves as global citizens. However, there was no significant difference between the CI scores of participants who described themselves as native and global citizens after the treatment process. With ICC scores before and after the treatment, there was no significant difference between the total ICC scores of participants who described themselves as native and global citizens. When the ICC component scores were examined, there was no significant difference in skills, attitude, awareness and knowledge factor scores according to the variable of perceived citizenship. When the findings of previous studies which were conducted with similar research questions and research variables were examined, it was seen that there were both similarities and differences.

In a study conducted in Taiwan, Chao (2014) developed an intercultural scale and examined the IC level of Taiwanese university learners who were studying English as a foreign language. The scale is composed of five factors with 30 items and Cronbach's alpha coefficient analysis indicated high reliability. Chao reported a significant difference between male and female university learners in affective orientation toward intercultural interaction and display of intercultural consciousness. In contrast to the study by Chao, in the present study, there was no statistically significant difference between the ICC scores of male and female participants before and after the treatment process. However, the mean ICC score of male participants was higher than the mean ICC score of female participants before and after the ICC treatment process.

In another similar research, Hişmanoğlu (2011) intended to examine the ICC skills of ELT students studying at a university by asking them to make comments on different communicative situations. According to the participants' responses, the researcher examined the effect of linguistic proficiency, overseas experience and formal instruction on ICC acquisition. As the participants gave acceptable responses, it was reported that the participants had a high level of ICC in general. Moreover, the participants with higher linguistic proficiency performed better than those students with lower linguistic proficiency. The participants with overseas experience had a greater increase in ICC skills than those participants without overseas experience. The researcher also reported that formal instruction increased the ICC level of participants. Relevant to the findings of the research by Hişmanoğlu (2011), the present study also reported that the ICC level of participants increased with the help of formal instruction of ICC practice. The mean ICC score of participants with abroad experience was higher than

the mean ICC score of participants without abroad experience before and after the ICC treatment process.

The study of Sariçoban and Öz (2014) aimed to examine the ICC level of pre-service English teachers studying at a university in Turkey in relation to certain factors such as study abroad experience, gender of participants and academic achievement. Researchers reported a high level of ICC according to the participants' responses and no significant difference between ICC levels and variables of gender and academic achievement. On the other hand, a strong positive correlation was found between ICC levels and studying abroad experience. Therefore, Sariçoban and Öz (2014) strongly advised encouraging pre-service teachers of English to participate in study abroad programs and attend elective intercultural education courses to promote the ICC level. Likewise, in the present dissertation research, it was found that attending ICC training courses promotes participants' ICC and increases ICC levels. The findings also indicated that gender was not a valid variable of ICC according to the statistical analysis of ICC scores of both genders. Therefore, it could be stressed that the findings are in line with the findings of research by Sariçoban and Öz (2014).

Finally, ICC scores of participants were examined according to certain variables as it was implied in the existing literature that the language learning process could be affected by certain variables such as gender, proficiency level, attitudes, beliefs, personality and experience of individuals. The findings related to the development of ICC and the relationship between ICC and abroad experience are similar to the existing studies. The findings regarding the impact of gender on ICC are in line with most of the studies in the literature.

5.1.4. Discussion of The Findings of Research Question 4

Upon the meticulous analysis of quantitative data with statistical methods, measurement of variables and reaching objective and conclusive results, qualitative data were collected and analyzed to gain a deep understanding of the ICC issue and detailed information about participants' perception of topics regarding culture, communication and ICC.

This section summarises and discusses the main findings of the data collected with the interview which was conducted during the last part of the data collection process. As there were ten main questions in the interview form, the findings were reported in ten sections. The first question asked about the ideas of participants about the term culture. The results of the analysis of the culture domain showed that participants attached culture

to identity, tradition and customs, lifestyle, shared pattern, the system of beliefs, knowledge, values, behaviour and symbol. The codes which were produced from the responses of the participants clearly show that participants were able to explain the culture as the codes are directly related to the definitions existing in the literature; sharing a common social space and history Kramsch (1998: 10), traditions of social, ethnic and national groups Sowden (2007), traditions, values, relationships and world views of a group of people Nieto (2002: 48), a notion covering “knowledge, belief, art, morals, law, custom, and any other capabilities and habits” Tylor (1974: 1) and “the knowledge and practices of people” who behave as a collective group Byram and Morgan (1994: vii). Additionally, it can be asserted that being successful in explaining the culture can help learners to comprehend and develop intercultural communicative skills as the term intercultural communication includes culture inside.

Following the first question about culture, the second question in the interview form asked about the communication aspect and the results indicated that participants defined communication basically in terms of three aspects. Communication was defined as the transfer of information, the tool of expression and understanding and lastly necessity of life. When the studies in the literature were examined, it was seen that there were similarities between the definitions of communication and codes of communication questions in the interview. Communication is regarded as the action of developing meaning among individuals or groups with the help of signs, symbols, and semiotic conventions (Pearson & Nelson, 2000). Communication is explained as the process of creating meaning, exchanging ideas and interaction among individuals (Giffin & Patten, 1976). Lunenburg (2010) underlines that communication is ‘common’ that is to say the common understanding of the message. It can be seen that the codes produced from the interviews are in line with the existing literature and participants were good at explaining the communication.

The third question in the interview was about the function of English in daily life. According to the findings, participants of the research mainly talked about communication, common language, finding a job, globalization, obtaining information, learning other cultures, and the entertainment function of the English language. By talking about the codes of communication, common language and globalization, participants give importance to the reality that English is a language to communicate and interact with others in today’s world. On the other hand, with the codes of finding a job, obtaining information and entertainment codes, the participants talk about their personal development with the help of the English language. In line

with these codes, Geoffrey Leech states that the main goals of language are communicating with people, understanding them, and conveying a message through language. Geoffrey also introduces the informational, the expressive, the directive, the phatic, and the aesthetic functions of language (UKEssays, November 2018). Additionally, H. Douglas Brown (2000) presents seven functions of language; the instrumental function, the regulatory function, the representational function, the interactional function, the personal function, the heuristic function and the imaginative function.

With question number four in the interview, participants were asked to talk about the varieties of the English language and the reason for these varieties. When the findings were reported it was seen that most of the participants attached English language firstly with British English and then with American English. On the other part, some participants expressed that now English language is the common tool of international and intercultural communication therefore all varieties of the English language should be taken into consideration. For the reasons of the English language varieties, they primarily talked about pronunciation differences, globalization and developments in technology. This viewpoint brings to mind the concentric circle model by Kachru (1990). Kachru verbalized the current status of the English language by drawing three concentric circles of communities; inner circle, other circle and expanding circle countries to visualize the statuses of using English-using countries. The well-known model of Kachru helps us to comprehend the aspects of varieties of the English language as there exist clear-cut points among the position of the native English-speaking countries, the former colonies where English is used as a second language and the other modern countries that are affected by Westernisation and English is getting more important in education, science, technology and business (Kılıçkaya, 2009). Some of the participants in this study talked about the dominance of inner circle countries while the others paid attention to the custody of the English language by the countries in all circles with a holistic viewpoint.

Following the question about the varieties of the English language, question five in the interview was about the status of the English language. Most of the participants expressed that the English language should be a compulsory language lesson in the curricula. They explained that the main reasons are that English is a world language and they give importance to the need to communication with foreigners. On the other hand, a few participants said that English lessons should be offered as an optional lesson and there should be some other alternative languages. With the changing status of the English language and the aim of language learning in today's world, it is seen that English is the best option to communicate among

individuals with different linguistic and cultural backgrounds and therefore it is addressed as English as an International Language (EIL)' or 'English as a Lingua Franca' (Jenkins, 2006; Scidlhofer, 2004; Pennycook, 1994). In line with this viewpoint, most of the participants supported the English language as a compulsory lesson as it is a world language and it is required to communicate with other people all around the world.

In question six, participants were asked about the items motivating them and the problems they faced in the process of learning the English language. For the objectives of learning the English language and the sources of motivation, most of the participants stated that learning English is advantageous as it is used to communicate with new people, learn new cultures, learn a world language, find a job, travel abroad, learn an easy language and develop their perspective. For the problems, participants talked about low proficiency, negative attitude toward learning English, the problems in the education system and lack of motivation. When the objectives of learning English and the problems faced in this process are examined according to the responses of participants, they are related to both internal (intrinsic) and external (extrinsic) factors (Deci & Ryan, 2000; Gagne & Deci, 2005, Ryan & Connell, 1989).

In question seven in the interview, participants were asked to describe intercultural communicative competence and most of the participants were able to describe intercultural communicative competence in a proper way. This result shows that it is possible to teach ICC with a systematic training program. This finding is also compatible with the quantitative findings in this study as a statistically significant difference was found between pre-ICC and post-ICC scores, and the ICC level of participants was higher after the ICC training program.

In question eight, participants were asked to evaluate the ICC training program to learn about the reflections of participants and learn about the strengths and weaknesses of the program. All of the participants talked about the positive aspects of the ICC training program. Most of the participants expressed that activities and information in the program were valuable, productive, helpful, important, beneficial and instructive for them. A few participants talk about negative aspects such as having limited chances to develop listening skills and repetitive topics. According to the reflections of participants, it can be stated that the ICC training program was sufficient enough to teach ICC.

With question nine in the interview, participants were asked about any possible difference in their culture view, world view and language proficiency

with the help of ICC training. According to the findings, most of the participants verbalized that they learned about other cultures and felt more interested in culture-related topics, developed their worldview and language skills as well as were better to communicate with others by using English after the training process. It can be asserted that having ICC training helps to develop culture views, world views and language proficiency.

In the last question of the interview, participants were asked to talk about any possible difference in their ICC components of attitude, knowledge, skills, and awareness after ICC training. Participants talked about development in all components with the order of frequency as awareness, skills, knowledge and attitude. It is remarkable that the order of ICC components is the same for quantitative findings according to the mean difference test of pre-test and post-test scores of ICC components. Thus, it can be reported that quantitative and qualitative findings point out to development in all ICC components with the order of effect size from awareness, skills, and knowledge to attitude component.

5.2. Conclusion

The study mainly examined the intercultural communicative competence (ICC) of English language learners studying in preparatory classes at a Turkish university setting. The study comprised of ICC training program implementation process and in this way, it became possible to examine and compare the ICC levels of the participants before and after the ICC training and investigate the outcomes of intercultural communicative competence (ICC) treatment. Along with ICC, the cultural identity levels of the participants were examined before and after the ICC training process in order to observe cultural identity levels and participants' attitudes toward their self-culture.

According to the quantitative findings, the ICC levels of participants increased with the ICC treatment and participants achieved a high level of ICC before and after the training process. When the scores of participants were examined according to each factor of ICC, it was found that participants performed a high level of self-sufficiency for skill, awareness, and knowledge factors and a very high level of self-sufficiency for attitude factors before and after the training process. If the scores of each factor in the ICC scale were compared, it was reported that the attitude factor had the highest mean score while the awareness factor had the lowest mean score in pre-test and post-test assessment.

Upon examining ICC and ICC factor scores separately for pre-test and post-test data collection, the scores were compared to see any possible statistical difference. For total ICC scores, a statistically significant difference was found between pre-ICC scores and post-ICC scores, and the mean ICC score was increased in post-test data. For skill, awareness and knowledge dimensions, a statistically significant difference was found when the pre-test and post-test scores were compared individually for each dimension and post-test scores were higher than the pre-test scores. On the other hand, for the attitude dimension, there was no significant difference between pre-test and post-test scores although the mean score of post-tests was higher than the pre-test score. It is predicted that this situation is due to the increase in pre-test attitude scores because the attitude factor had the highest mean score in the pre-test assessment.

Following the analysis of pre-test and post-test scores of total ICC and ICC factors, the same scores were analyzed according to certain variables of participants such as gender, abroad experience, having foreign friends, using English in daily life, abroad plan and perceived citizenship. For the gender variable, there existed no significant difference between the mean ICC scores of male and female participants before and after the training process although the mean ICC score of male participants was higher than the mean ICC score of female participants in pre-test and post-test. In light of these findings, the gender variable is not seen as a determinant of ICC scores. Similarly, no significant difference was found in total ICC scores in relation to the variables of abroad experience, having foreign friends, using English in daily life and perceived citizenship before and after the treatment process. On the other hand, a significant difference was found according to the abroad purpose variable after the treatment process. The mean ICC scores of the participants who plan to live abroad in the future were significantly higher than the mean scores of the participants who plan to visit abroad for a short time after the treatment process. The participants who are eager to live abroad in the future had higher levels of ICC scores than the participants who are not eager to live for a long time. It can be stated that abroad purpose can be a valid variable of ICC score and individuals who are eager to live abroad probably have higher levels of ICC.

Cultural identity (CI) levels of the participants were examined before and after the ICC training process along with the examination of ICC levels. The participants achieved a high level of CI according to the mean scores obtained from the CI questionnaire before and after the ICC training with a slight decrease in the post-CI questionnaire. As the CI mean scores were so close to each other before and after the ICC training, there was no

significant difference in the pre-CI and post-CI scores of the participants. The CI level of the participants did not change at a significant rate. CI scores of participants were analyzed according to certain variables. For the gender variable, there was no significant difference in CI scores of male and female participants before and after the ICC treatment. For the variable of abroad experience, there was a significant difference in CI scores of the participants with and without abroad experience before the ICC training. The mean CI score of the participants without abroad experience was significantly higher than the mean CI score of the participants with abroad experience. However, there was no significant difference after the ICC training. For the variables of having foreign friends and using English outside the school, no significant difference was found in total CI scores before and after the treatment process. On the other hand, for the abroad purpose variable, a significant difference was found in the CI scores of participants and the CI scores of the participants who preferred to visit abroad for a short time were higher than the CI scores of the participants who preferred to live abroad in the future. Conversely, there was no significant difference in CI scores according to the abroad purpose variable after the ICC training.

For the perceived citizenship variable, there was a significant difference in CI scores before the ICC treatment, and the mean CI score of the participants who described themselves as native citizens was significantly higher than the mean score of the participants who described themselves as global citizens. However, there was no significant difference according to the variable of perceived citizenship after the ICC training.

Together with the analysis and discussion of the quantitative data to reach general statements related to ICC levels of participants, qualitative data were collected and analyzed to gain a deep understanding of the ICC issue. The first question in the interview was about the comprehension of the culture and it was seen that the participants were able to define culture in an acceptable manner and attached culture to identity, tradition and customs, lifestyle, shared pattern, the system of beliefs, knowledge, values, behavior and symbols. The second question asked about communication and the participants explained it basically as the transfer of information, tool of expression and understanding and necessity of life. The third question focused on the function of English in daily life and participants mainly talked about communication, common language, finding a job, globalization, obtaining information, learning other cultures and the entertainment function of the English language. In question four, participants were asked to talk about the varieties of the English language and why there were several varieties. Most of the participants talked about British English and American English

varieties while some participants stated that all varieties of the English language are important and all of them should be taken into consideration as today English language is the common tool of international and intercultural communication. For the reasons of English language varieties, participants talked mainly about pronunciation differences, globalization and developments in technology. Question five was about the status of the English language. Most of the participants stated that the English language should be a compulsory language lesson in the curricula because English is a world language and it is required to communicate with foreigners. Question six was about the items motivating the participants and the problems they faced in the process of learning the English language. Most of the participants regarded learning English as an advantage and in this way, they could use it to communicate with new people, learn new cultures, learn a world language, find a job, travel abroad, learn an easy language and develop their perspective. On the other hand, for the problems, participants talked about their low proficiency in English, negative attitude toward learning English, lack of motivation and the problems in the education system. Question seven was related to the description of intercultural communicative competence and most of the participants were able to describe ICC in a proper way which indicates that ICC training was successful and it is possible to teach ICC. Question eight was about the evaluation of the ICC training program. All participants talked about the positive aspects of the program by describing it as valuable, productive, helpful, important, beneficial and instructive for them. A few participants reported negative aspects of the ICC training program such as having limited chance to develop listening skills and some topics were repetitive. Question nine was about any possible difference in participants' culture views, world view and language proficiency. Most of the participants stated that they learned about different cultures. Also, they expressed that they were interested in culture-related topics and they were able to develop their worldview and language skills. Therefore, they said that they were better while communicating with others in English. Question ten was about any possible difference in participants' ICC components of attitude, knowledge, skills and awareness after ICC training. According to the reflection of the participants, they had developed in all components of ICC with the order of frequency as awareness, skills, knowledge and attitude.

5.3. Implications

In the second part of the 20th century and the first quarter of the 21st century, a significant difference has been observed in the status and function of the English language with the immense impact of globalization, development

in technology and transportation facilities and increasing populations and immigrations (Choudhury, 2013; Crystal, 1997; Graddol, 2000). With the role of English as a global language for communication among individuals with different mother tongues and cultural backgrounds, a lot of new classifications and denominations have been made for English (Kachru, 1990; Jenkins, 2006; Quirk, 1990, Seidlhofer, 2011). According to a report published by the British Council (2013), there were 750 million English as foreign language speakers, 375 million English as second language learners, and English was spoken by 1.75 billion people all around the world. It was also estimated that this number of English speakers would be 2 billion worldwide – approximately one out of every four people on the planet by 2020. With all these developments and changes in the norms of the English language, English language education has been changing similarly. Moving beyond the native speaker norms in English language teaching (ELT) pedagogy, the main attention has shifted to intercultural communicative competence from communicative competence which is claimed to be based on native speaker norms (Phillipson, 1992). It is highly advised that English language lessons should introduce “third culture” which refers to the intersection between learners’ native culture and the target culture (Kramsch, 1993). In this way, learners of English will be able to construct their own understanding in the language learning context. Additionally, by moving beyond teaching one standard form of target language and particular cultural norms and referring to the third culture concept, individuals who learn English as a global and intercultural language will have the opportunity to construct their own identities, cross cultural boundaries, and develop their own perspectives and worldviews (Crystal, 1997). On this subject Sercu (2002: 72) expressed that “...a foreign language means entering a cultural world that may to a lesser or a larger extent be different from one’s own. Therefore, all language education should also be intercultural education”. Instead of imposing the culture of the target language community within a deculturation perspective, individuals should have the ability to adopt, adjust and acquire new cultural aspects and learn how to behave appropriately when they face with a new cultural situation which can be regarded as an acculturation process (Jacob, 2020).

In line with this discussion, the present study focused on intercultural communication in ELT and it is reported that intercultural communicative competence can be developed with suitable activities and instruction. Based on the findings, it is suitable to produce some implications for English learners, teachers of English, material developers and English language teaching in general. As it was reported in the study, nearly all of the

participants did not have information about ICC as well as most of them did not experience using English outside the school and did not speak with others from a different cultural background. Learners of English can be trained on ICC and its components of ICC. Also, the aim of learning English on a global scale can be introduced and an explanation can be made about the functions of English in today's world. It can be proper to encourage students to do or take part in out-of-class activities such as online meetings, email exchanges, online games, participating in international projects and exchange programs to communicate with new speakers of English with different mother languages and cultural backgrounds. Additionally, learners of English can watch videos, films and read books related to cultural topics, cross-cultural pragmatics, culture shock, cross-cultural similarities and differences. Together with the learners of English, the role of the teachers of English is important in the development of ICC components. Firstly, teachers of English should be aware of the importance of ICC and can raise awareness of learners by including activities and materials that can support ICC development. If required, teachers of English can receive in-service training on ICC and integrate ICC activities into English lessons.

The place of culture in language materials should go beyond the presentation of touristic information about the countries where English is used as the native language. Language materials should be suitable to help learners of English to develop ICC and communicate adequately and properly with others from different mother languages and cultural backgrounds. Lesson materials should include necessary activities to support ICC development. Therefore, material developers and publishers should take ICC into consideration in ELT.

Another important implication can be that the English language teaching and learning process should include aims and objectives regarding the development of ICC, allocate enough place for intercultural activities in content and ICC can be included in the assessment process. However, the place of ICC in English lessons should not be limited only to the theoretical explanation of ICC. Together with the required instruction of ICC, English lessons should include practice activities that address knowledge, attitude, skills and awareness components of ICC. Together with communicative competence norms, intercultural communication should be integrated into language teaching plans and curricula. Therefore, ELT programs in general, and especially the programs offered in preparatory schools at universities as an extension of pre-service teacher education should be revised to meet the needs of the era and equip individuals with the required skills to use English as global and intercultural language.

Besides, as reported during the data collection process of the present study, most of the participants did not have a chance to use English in daily life outside the school or did not communicate with a person from a different culture by using English. Therefore, learners of English should be given more opportunities to use English outside of school, and teachers of English should encourage learners to interact with people from different cultures.

5.4. Suggestions for further research

The present study was conducted in mixed methods design with preparatory level students studying at a university. Further validation studies can be carried out with more participants studying at different higher education institutions and different levels of the institutions.

In this current study, the data collection process included the reflections of English learners and their results obtained from questionnaires. Language instructors' perspectives on ICC can be examined to clarify the place of ICC in language lessons. Some certain variables of learners such as demographic variables, personality variables, and variables regarding learner preference were included in the current research. These variables and other variables that have the potential to affect ICC development can be included in further studies on ICC. By using different qualitative and quantitative research tools and conducting experimental and longitudinal research, more comprehensive and certain results can be obtained about the ICC development of students.

This research study is not a comprehensive and conclusive one. On the contrary, it was carried out within its own limitations like every study. The preliminary aims were to fill in a gap in the literature by answering certain research questions and leading further studies in the future.

References

- Açıkgenç, A. (1989). Felsefe-Kültür İlişkisi. *Ondokuz Mayıs University Journal of Education Faculty*, 4(1), 34-38.
- Adams, B. G., & Crafford, A. (2012). "Identity at work: Exploring strategies for identity work". *SA Journal of Industrial Psychology*, 38 (1), 45–56.
- Aguilar, M. J. C. (2008). Dealing with intercultural communicative competence. In S.E. Alcon, & J.M.P. Safont (Eds.), *Intercultural language use and language learning* (pp. 59–78). Milton Keynes, England: Springer.
- Albrow, M., & King, E. (1990). *Globalization, knowledge, and society: Readings from International sociology*. Sage Publications: London.
- Alptekin, C. (1993). "Target-language culture in EFL materials". *ELT Journal*, 47 (2), 136-143. doi:10.1093/elt/47.2.136
- Alptekin, C. (2002). "Towards intercultural communicative competence in ELT". *ELT Journal*, 56 (1), 57-64.
- Arasaratnam, L. A. (2006). "Further testing of a new model of intercultural communication competence". *Communication Research Reports*, 23 (2), 93-99.
- Atay, D. (2005). "Reflections on the cultural dimension of language teaching". *Language and Intercultural Communication*, 5 (3, 4), 222-237.
- Ay, N. A. (2018). A look into teachers' perceptions towards intercultural competence in Turkish EFL context. Unpublished master thesis, Çığ University, Mersin.
- Bachman, L. F. (1990). "Constructing measures and measuring constructs". B. Harley, P. Alien, J. Cummins, & M. Swain (eds.). in: *The development of second language proficiency*. (29-38). Cambridge University Press: New York.
- Bachman, L. F., & Palmer, A. S. (1996). *Language testing in practice*. Oxford: Oxford University Press.

- Baker, W. (2003). "Should culture be an overt component of EFL instruction outside of English speaking countries? The Thai context". *Asian EFL Journal*, 5 (4).
- Baker, W. (2011). "Intercultural awareness: Modelling an understanding of cultures in intercultural communication through English as a lingua franca". *Language and Intercultural Communication*, 11 (3), 197-214.
- Barrett, M. D., Huber, J., & Reynolds, C. (2014). *Developing intercultural competence through education*. Council of Europe Publishing: Strasbourg.
- Başol, H. Ç. (2017). Developing and Implementing an Intercultural Communicative Competence Framework Through Blended Learning in Foreign Language Education Context. Unpublished doctoral thesis, Çukurova University, Adana.
- Baykara, T., & Kaçmaz, E. (2021). In or between the cultures: hybridity in American dervish. *Söylem Filoloji Dergisi*, 6(1), 139-148.
- Bennett, J. M. (2009). Transformative training: Designing programme for culture learning. In M.A. Moodian (Ed.). *Contemporary Leadership and Intercultural Competence: Exploring the Cross-cultural Dynamics within Organizations* (pp. 95-110). London: Sage.
- Bennett, M. J. (1986). "A developmental approach to training for intercultural sensitivity". *International Journal of Intercultural Relations*, 10, 179-196.
- Berry, J. W., Kim, U., Power, S., Young, M., & Bujaki, M. (1989). "Acculturation in plural societies". *Applied Psychology: An International Review*, 38, 185-206.
- Bhabha, Homi K. (1994). *The location of culture*. London: Routledge.
- Branch, R. M. (2009). *Instructional design: The ADDIE approach* (Vol. 722). Springer Science & Business Media: New York.
- British Council. (2013). *The English Effect: The impact of English, what it's worth to the UK and why it matters to the world*. Retrieved from https://www.britishcouncil.org/sites/default/files/english_effect_report-v2.pdf
- Brown, H. D. (2000). *Principles of language learning and teaching* (4th ed.). Longman: New York.
- Byram, K., & Kramsch, C. (2008). "Why is it so difficult to teach language as culture?" *The German Quarterly*, 81 (1), 20-34.
- Byram, M. (1988). "Foreign language education and cultural studies". *Language, Culture, and Curriculum*, 1 (1), 15-31.
- Byram, M. (1989). *Cultural studies in foreign language education*. Multilingual Matters: Philadelphia.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters: Clevedon.

- Byram, M. (2000). "Assessing intercultural competence in language teaching". *Sprogforum*, 6 (18), 8-13.
- Byram, M. (2008). *From foreign language education to education for intercultural Citizenship: Essays and reflections*. Multilingual Matters: Clevedon.
- Byram, M., & Fleming, M. (1998). *Language learning in intercultural perspective: Approaches through drama and ethnography*. Cambridge: Cambridge University Press.
- Byram, M., & Morgan, C. (1994). *Teaching-and-learning language-and-culture*. Multilingual Matters: Clevedon, England.
- Byram, M., & Zarate, G. (1997). "Defining and assessing intercultural competence: Some principles and proposals for the European context". *Language Teaching*, 29, 239-243.
- Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers*. Language Policy Division, Directorate of School, Out-of-School and Higher Education, Council of Europe: Strasbourg, France.
- Canale, M. (1983). "From communicative competence to communicative language pedagogy". J. Richards, & R. Schmidt (eds.). in: *Language and communication* (pp. 2-27). Longman: London.
- Canale, M., & Swain, M. (1980). "Theoretical bases of communicative approaches to second language teaching and testing". *Applied Linguistics*, 1 (1), 1-47.
- Çandırılı, B. (2018). A Study on Intercultural Competence of Pre-Service EFL Teachers Through Short Stories. Unpublished master thesis, Muğla Sıtkı Koçman University, Muğla.
- Carroll, J. B. (1993). *Human cognitive abilities: A survey of factor-analytic studies*. Cambridge University Press: New York.
- Celce-Murcia, M. (2007). "Rethinking the role of communicative competence in language teaching". E. Alcon Soler & M. P. Safont Jordà (eds.). in: *Intercultural language use and language learning* (pp. 41-57). Springer: Spain.
- Celce-Murcia, M., Dörnyei, Z., & Thurrell, S. (1995). "Communicative competence: A pedagogically motivated model with content specifications". *Issues in Applied Linguistics*, 6 (2), 5-35.
- Çetin Köroğlu, Z. (2013). Language instructors' perspectives on textbook content in terms of intercultural communicative competence: Gazi University case. Unpublished master thesis, Gazi University, Ankara.
- Chakkarath, P. (2013). Cultural identity. In K. D. Keith (Ed.), *Encyclopedia of Cross-Cultural Psychology* (pp. 306-308). Wiley-Blackwell.

- Chao, T. C. (2014). "The development and application of an intercultural competence scale for university EFL learners". *English Teaching & Learning*, 38 (4), 79-124.
- Check, J. M. (1989). "Identity Orientations and Self-Interpretation". In Buss, David Michael; Cantor, Nancy (eds.). *Personality Psychology: Recent Trends and Emerging Directions* (reprint ed.). New York: Springer Science & Business Media (published 2012). p. 341. doi:10.1007/978-1-4684-0634-4_21
- Chen, G. M., & Starosta, W. J. (1996). "Intercultural communication competence: A synthesis". *Annals of the International Communication Association*, 19 (1), 353- 383.
- Cherry, K. (2020). *The 4 Major Jungian Archetypes*. Verywell Mind. <https://www.verywellmind.com/what-are-jungs-4-major-archetypes-2795439>
- Chomsky, N. (1957). *Syntactic structures*. Mouton: The Hague.
- Chomsky, N. (1964). *Current issues in linguistic theory*. The Hague: Mouton.
- Chomsky, N. (1965). *Aspects of the theory of syntax*. MIT Press: Cambridge.
- Chomsky, N. (1968). *Language and mind*. Harcourt Brace & World, Inc.: New York.
- Chomsky, N. (1975). *Reflections on language*. Pantheon Books: New York.
- Council of Europe. (2001). *Common European Framework of Reference for Languages: learning, teaching, assessment*. Cambridge University Press: Cambridge, UK.
- Covington, P. (2008). "Culture and Identity". *Success in Sociology*. Dublin: Folens Limited.
- Creswell, J. W. (2002). *Educational research: Planning, conducting, and evaluating quantitative*. Prentice Hall: Upper Saddle River, NJ.
- Creswell, J. W. (2003). *Research, design: qualitative, quantitative, and mixed methods approaches*. Sage Publications: Thousand Oaks, CA.
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Pearson Education: Upper Saddle River, NJ.
- Creswell, J., & Plano Clark, V. (2007). *Designing and conducting mixed methods research*. Thousand Oaks, CA: Sage.
- Crystal, D. (1997). *English as a Global Language*. Cambridge University Press: Cambridge.
- Curtis, S., Gesler, W., Smith, G., & Washburn, S. (2000). "Approaches to sampling and case selection in qualitative research: Examples in the geography of health". *Social Science and Medicine*, 50, 1001-1014.
- Damen, L. (1987). *Culture learning: The fifth dimension in the language classroom*. Addison-Wesley Pub. Co.: Reading, Mass.

- De Rossi, C. (2015). *American Culture: Traditions and Customs of the United States*. Retrieved: May 16, 2019, <http://www.livescience.com/28945-american-culture.html>
- Deardorff, D. K. (2006). "Identification and assessment of intercultural competence as a student outcome of internationalization". *Journal of Studies in International Education*, 10, 241-266.
- Deardorff, D.K. (2006). "Identification and assessment of intercultural competence as a student outcome of internationalization". *Journal of Studies in International Education*, 10 (3), 241-246.
- Deardorff, D.K. (2009). *The sage handbook of intercultural competence*. Thousand Oaks, CA: Sage.
- Deci, E. L. & Ryan, R. M. (2000). "Intrinsic and extrinsic motivations: classic definitions and new directions". *Contemporary Educational Psychology*, 25, 54-67.
- Demircioğlu, Ş. (2014). Intercultural Competence of English Language Teachers and Students in International Baccalaureate World Schools in Turkey and Abroad. Unpublished doctoral thesis, Gazi University, Ankara.
- Demircioglu, S., & Cakir, C. (2016). "Intercultural Competence of Students in International Baccalaureate World Schools in Turkey and Abroad". *International Education Studies*, 9(9), 1-14.
- Demirel, B. (2016). Perceptions of the Language Instructors Towards Course Book Content in Terms of Intercultural Communicative Competence: A Sample Case — New Inside Out Elementary. Unpublished master thesis, Gazi University, Ankara.
- Dolby, M. E. (2001). *Constructing race: Youth, identity, and popular culture in South Africa*. State University of New York Press: New York, NY.
- Dörnyei, Z. (2007). *Research methods in applied linguistics*. Oxford University Press: Oxford.
- Duff, P. (2008). *Case study research in applied linguistics*. Lawrence Erlbaum: New York, NY.
- Duisembekova, Z. (2020). Theorizing and Analyzing Intercultural Communicative Competence in Second Language Teacher Education: Beliefs, Conceptualization and Practices. Unpublished master thesis, Gazi University, Ankara.
- Ehrman, M., & Oxford, R. (1989). "Effects of sex differences, career choice, and psychological type on adult language learning strategies". *Modern Language Journal*, 73, 1-13. doi:10.2307/32726
- Eken, D. T. (2018). Designing A Training Model for Erasmus Candidates to Improve Their Intercultural Communicative Competence. Unpublished doctoral thesis, Çanakkale Onsekiz Mart University, Çanakkale.

- Erdem Mete, S. D. (2011). A study on the effectiveness of a program for improving the pre-service English language teachers' intercultural competence. Unpublished doctoral thesis, Gazi University, Ankara.
- Ergün, S. G. (2016). Investigating the Effects of Intercultural Communicative Competence Integrated Instruction Through the Development of Intercultural Communicative Competence Scales. Unpublished master thesis, Bahçeşehir University, İstanbul.
- Fantini, A. E. (1995). "Language, culture, and world view: Exploring the nexus". *International Journal of Intercultural Relations*, 19, 143–153.
- Fantini, A. E. (2000). "A central concern: Developing intercultural competence". *SIT Occasional Papers Series*, 1, 25-42.
- Fantini, A. E. (2007). Exploring and assessing intercultural competence: Washington University, Center for Social Development: St. Louis, MO.
- Fearon, J. D. (1999). What Is Identity (As We Now Use the Word). *Unpublished manuscript*, California: Stanford University. <http://www.stanford.edu/~jfearon/papers/iden1v2.pdf>
- Featherstone, M. (1995). *Undoing culture: Globalization, postmodernism and identity*. Sage Publications: London.
- Feynman, R. (2018, May 15). *If you want to master something, teach it. A great way to learn is to teach.* [Tweet]. Twitter. <https://twitter.com/ProfFeynman/status/996382321916895232>
- Furko, P. (2016). "A focus on pragmatic competence: The use of pragmatic markers in a corpus of business English textbooks". N. Dobrical et al. (eds.). *Corpora in Applied Linguistics: Current approaches* (pp. 33-52). Cambridge Scholars Publishing: Cambridge.
- Gagne, M. & Deci, E. L. (2005). "Self-determination theory and work motivation". *Journal of Organizational Behavior*, 26, 331– 362.
- Gallois, C., Franklyn-Stokes, A., Giles, H., & Coupland, N. (1988). "Communication accommodation in intercultural encounters". Y. Y. Kim (ed.). *Theories in intercultural communication*. (pp. 157–185). Sage: Newbury Park, CA.
- Gardner, R. C. (2004). *The attitude motivation test battery: Technical report*. University of West Ontario, Department of Psychology: London, Ontario, Canada.
- Gebhard, J. G. (1996). *Teaching English as a second or foreign language*. University of Michigan Press: Ann Arbor.
- Gelişli, Y., & Kazykhankyzy, L. (2019). "An investigation of L2 motivational self-system and intercultural communicative competence of pre-service English teachers': Kazakhstani perspective". *New Trends and Issues Proceedings on Humanities and Social Sciences*, 6 (1), 413-324.

- Giannakaki, M. S. (2005). "Using mixed-methods to examine teachers' attitudes to educational change: The case of the skills for life strategy for improving adult literacy and numeracy skills in England". *Educational Research and Evaluation*, 11 (4), 323- 348.
- Giffin, K. & Patten, B. R. (1976). *Basic Readings in Interpersonal Communication: Theory and application*. Harper & Row: New York.
- Gözgenç, G. S. (2016). Acquiring Intercultural Communicative Competence from Coursebooks: An Analysis of Reading Activities in The Coursebook "Speakout.". Unpublished master thesis, Çağ University, Mersin.
- Graddol, D. (2000). *The future of English?* The British Council: London.
- Green, J. M. & Oxford, R. (1995). "A Closer Look at Learning Strategies, L2 Proficiency, and Gender". *TESOL Quarterly*, 29, 261-297. <https://doi.org/10.2307/3587625>
- Greene, J. C., Caracelli, V. J., & Graham, W. F. (1989). "Toward a conceptual framework for mixed method evaluation designs". *Educational Evaluation and Policy Analysis*, 11 (3), 255–274.
- Grein, M. (Ed.). (2007). *Dialogue and culture*. Amsterdam, NL: John Benjamins Publishing Company.
- Griffee, D. T. (2012). "An introduction to second language research methods". TESL-EJ Publications: New York.
- Griffith, D. A., & Harvey, M. G. (2000). "An intercultural communication model for use in global interorganizational networks". *Journal of International Marketing*, 9 (3), 87–103.
- Guilherme, M. (2000). "Intercultural competence". M. S. Byram (ed.). in: *Routledge Encyclopedia of Language Teaching and Learning*. (pp. 298-300). Routledge Taylor and Francis Group: London and New York.
- Gullahorn, J. R., & Gullahorn, J. E. (1962). "An extension of the U-curve hypothesis". *Journal of Social Issues*, 3, 33–47.
- Güneş, G. (2018). Implementation of Intercultural Communicative Competence (ICC): Perceptions of Learners and Their Teacher in An EFL Classroom. Unpublished master thesis, Bahçeşehir University, İstanbul.
- Guttal, S. (2007). "Globalisation". *Development in Practice*, 17 (4/5), 523-531.
- Güven, S. (2015). EFL Learners' Attitudes Towards Learning Intercultural Communicative Competence. Unpublished master thesis, Bilekent University, Ankara.
- Hall, E. T. (1976). *Beyond culture*. Anchor Books: New York.
- Hall, S. (1990). Cultural identity and diaspora. Identity: Community, Culture, Difference, (Ed.: J. Rutherford), London: Lawrence & Wishart.

- Hall, S. (2003). Cultural Identity and Diaspora. In J. E. Braziel & A. Mannur (Eds.), *Theorizing Diaspora: A Reader* (pp. 233-246). Blackwell Publishing Ltd.: Malden, MA.
- Hammer, M. R., Wiseman, R. L., Rasmussen, J. L., & Brusckke, J. C. (1998). "A test of anxiety/uncertainty management theory: The intercultural adaptation context". *Communication Quarterly*, 46, 309–326.
- Held, D., McGrew, A., Goldblatt, D., & Perraton, J. (2000). "Global transformations: Politics, economics and culture". Pierson, C. and Tormey, S. (eds.). in: *Politics at the Edge* (pp. 14-28). Palgrave Macmillan: London.
- Hennebry, M. (2014). "Cultural awareness: should it be taught? Can it be taught?" P. Driscoll, E. Macaro, and A. Swerbrick (eds.). *Debates in modern languages education*. Routledge: London.
- Hesse-Biber, S. N., & Johnson, R. B. (Eds.). (2015). *The Oxford handbook of multimethod and mixed methods research inquiry*. Oxford University Press: Oxford; New York.
- Hismanoğlu, M. (2011). "An investigation of ELT students' intercultural communicative competence in relation to linguistic proficiency, overseas experience and formal instruction". *International Journal of Intercultural Relations*, 35, 805-817.
- Hismanoglu, M., & Hismanoglu, S. (2011). "Attitudes of English teacher candidates toward ICT". *e-Uluslararası Eğitim Araştırmaları Dergisi*, 2 (2), 17-29.
- Hofstede, G. (1994). *Cultures and Organizations: Software of the Mind*. HarperCollins Business: London.
- Hopwood, A. (2017). Jung's Model of the Psyche. *The Society of Analytical Psychology*. <https://www.thesap.org.uk/resources/articles-on-jungian-psychology-2/carl-gustav-jung/jungs-model-psyche/>
- Hornby, A. S., Ashby, M., & Wehmeier, S. (2004). *Oxford advanced learner's dictionary of current English*. Oxford: Oxford University Press: Oxford.
- Howard Hamilton, M. F., Richardson, B. J., & Shuford, B. (1998). "Promoting multicultural education: A holistic approach". *College Student Affairs Journal*, 18, 5–17.
- Hunter, B., White, G. P., & Godbey, G. C. (2006). "What does it mean to be globally competent?" *Journal of Studies in Intercultural Education*, 10, 267–285.
- Hymes, D. (1972). "On communicative competence". J. B. Pride, & J. Holmes (eds.). in: *Sociolinguistics: Selected Readings*. (pp. 269-293). Penguin: Harmondsworth.

- Imahori, T. T., & Lanigan, M. L. (1989). "Relational model of intercultural communication competence". *Intercultural Communication Competence*, 13, 269–286.
- Jacob, L. M. (2020). *Acculturation*. Salem Press Encyclopedia.
- Jakobson, R. (1960). Linguistics and Poetics. In T. Sebeok (Ed.), *Style in Language* (pp. 350-377). Cambridge: Massachusetts Institute of Technology Press.
- Jenkins, J. (2006). "Current perspectives on teaching world Englishes and English as a lingua franca". *TESOL Quarterly*, 40 (1), 157-181.
- Judit, D. (2013). A Mixed-Method Study on English Majors' Intercultural Communicative Competence. Unpublished doctoral thesis, University of Pécs: Pécs.
- Jung, C. G. (1928). *Contributions to analytical psychology*. New York: Harcourt Brace.
- Jung, C. G. (1947). *On the Nature of the Psyche*. London: Ark Paperbacks.
- Jung, C. G. (1959). *The Archetypes and the Collective Unconscious*. Collected Works, Volume 9, Part 1. Princeton University Press.
- Kachru, B. B. (1990). "World Englishes and applied linguistics". *World Englishes*, 9 (1), 3-20.
- Kaminski, J. (2007). *Use ADDIE to Design Online Courses*. Nursing Informatics. <https://nursing-informatics.com/ADDIE.pdf>
- Kanat-Mutluoğlu, A. (2016). "The influence of ideal L2 self, academic self-concept and intercultural communicative competence on willingness to communicate in a foreign language". *Eurasian Journal of Applied Linguistics*, 2 (2), 27-46.
- Kay, P., & Kempton, W. (1984). "What is the Sapir-Whorf Hypothesis?" *American Anthropologist*, 86 (1), 65–79. doi:10.1525/aa.1984.86.1.02a00050
- Kaya, A. (2017). Examining the Integration of Intercultural Communicative Competence in ESL/EFL Textbooks. Unpublished master thesis, Bahçeşehir University, İstanbul.
- Kazykhankyzy, L. (2019). The Predictors of Intercultural Communicative Competence in Turkish and Kazakh Settings: Academic Self-Concept and L2 Motivational Self-System. Unpublished doctoral thesis, Hacettepe University, Ankara.
- Kazykhankyzy, L., & Alagözliü, N. (2019). "Developing and validating a scale to measure Turkish and Kazakhstani ELT pre-service teachers' Intercultural Communicative Competence". *International Journal of Instruction*, 12 (1), 931–946. <https://doi.org/10.29333/iji.2019.12160a>

- Kılıç, S. (2013). English language lecturers' beliefs and practices regarding intercultural competence. Unpublished doctoral thesis, İstanbul University, İstanbul.
- Kılıçkaya, F. (2009). "World Englishes, English as an International Language and Applied Linguistics". *English Language Teaching*, 2 (3), 35-38.
- Kim, B. S. K. (2007). Acculturation and Enculturation. In F. T. L. Leong, A. Ebreo, L. Kinoshita, A. G. Inman, L. H. Yang, & M. Fu (Eds.), *Handbook of Asian American psychology* (pp. 141–158). Sage Publications, Inc.
- Kim, Y. Y. (1988). *Communication and cross-cultural adaptation: An integrative theory*. Multilingual Matters: Philadelphia.
- King, P. M., & Baxter Magolda, M. B. (2005). "A developmental model of intercultural maturity". *Journal of College Student Development*, 46, 571–592.
- Koç, G. (2018). Intercultural Competence and Foreign Language Teachers: A Case Study of Three Teachers in A Turkish High School. Unpublished master thesis, Çağ University, Mersin.
- Kocadaş, B. (2005). Kültür ve Medya. *Biliş*, 34, 1-13.
- Koerner, E. F. K. (1992). "The Sapir-Whorf Hypothesis: A Preliminary History and a Bibliographical Essay". *Journal of Linguistic Anthropology*, 2 (2), 173–198. doi:10.1525/jlin.1992.2.2.173, JSTOR 43102168
- Koester, J., & Lustig, M. W. (2015). Intercultural communication competence: Theory, measurement, and application. *International journal of intercultural relations*, 48, 20-21.
- Kottak, C. P. (2019). *Anthropology: Appreciating Human Diversity*. McGraw-Hill Education.
- Kramsch, C. (1993). *Context and Culture in Language Teaching*. Oxford University Press: Oxford.
- Kramsch, C. (1998). *Language and culture*. Oxford University Press: Oxford.
- Kramsch, C. (2013). "Culture in foreign language teaching". *Iranian Journal of Language Teaching Research*, 1, 57-78.
- Kumaravadivelu, B. (2003). *Beyond methods: Macro strategies for language teaching*. Yale University Press: New Haven, CT.
- Kupka, B. (2008). Creation of an instrument to assess intercultural communication competence for strategic international human resource management. Unpublished doctoral dissertation, University of Otago, Otago, New Zealand.
- Lee, K. Y. (2009). "Treating culture: What 11 high school EFL conversation textbooks in South Korea do". *English Teaching: Practice and Critique*, 8 (1), 76-96.

- LeVine, R. A. (2018). *Culture, behavior, and personality: An introduction to the comparative study of psychosocial adaptation*. Routledge: New York, NY.
- Liddicoat, A. J., Papademetre, L., Scarino, A., & Kohler, M. (2003). Report on intercultural language learning. Commonwealth of Australia: Canberra ACT.
- López-Rocha, S., & Arévalo-Guerrero, E. (2014). "Intercultural communication discourse". M. Lacorte (ed.). *The Routledge Handbook of Hispanic applied linguistics*. Routledge: New York.
- Lunenburg, F. C. (2010). "Communication: The process, barriers and improving effectiveness". *Schooling*, 1 (1), 1-11.
- Lustig, M. W., & Koester, J. (1999). *Intercultural competence: Interpersonal communication across cultures*. Longman: New York.
- Lustig, M. W., & Koester, J. (2010). *Intercultural competence: Interpersonal communication across cultures*. Boston: Allyn & Bacon.
- Mackey, A., & Gass, S. (2005). *Second language research: Methodology and design*. Lawrence Erlbaum: Mahwah, NJ.
- Maxwell, J.A. (1992). *Understanding and validity in qualitative research*. Harvard Educational Review, 62, 979-1000.
- Maykut, P., & Morehouse, R. (1994). *Beginning qualitative research: A philosophic and practical guide*. Falmer Press: London.
- McCormack, B., & Hill, E. (1997). *Conducting a survey: the SPSS workbook*. International Thomson Business Press: Boston.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis*. (2nd Ed.). Sage Publications: Thousand Oaks, CA.
- Mirzaei A., & Forouzandeh F. (2013). "Relationship between intercultural communicative competence and L2-learning motivation of Iranian EFL learners". *Journal of Intercultural Communication Research*, 42, 300-318.
- Moran, P. R. (2001). *Teaching culture: Perspectives in practice*. Heinle & Heinle: Boston.
- Muijs, R. D. (2004). *Doing quantitative research in education with SPSS*. Sage: London.
- Nault, D. (2006). "Going global: Rethinking culture teaching in ELT contexts". *Language, Culture and Curriculum*, 19 (3), 314-328.
- Navas, M., García, M. C., Sánchez, J., Rojas, A. J., Pumares, P., & Fernández, J. S. (2005). "Relative acculturation extended model (RAEM): New contributions with regard to the study of acculturation". *International Journal of Intercultural Relations*, 29, 21-37.
- Neher, A. (1996). Jung's theory of archetypes: A critique. *Journal of Humanistic Psychology*, 36(2), 61-91.

- Nieto, S. (2002). *Language, culture, and teaching: Critical perspectives for a new century*. Lawrence Erlbaum Associates Publishers: Mahwah.
- Norton, B., & Toohey, K. (2011). "Identity, language learning, and social change". *Language Teaching*, 44 (4), 412-446. doi:10.1017/S0261444811000309
- Nunan, D. (1991). "Communicative tasks and the language curriculum". *TESOL Quarterly*, 25 (2), 279-295.
- Oxford, R. (1992). "Who are our students? A synthesis of foreign and second language research on individual differences with implications for instructional practice". *TESL Canada Journal*, 9 (2), 30-49.
- Öz, H. (2015). "Ideal L2 self as a predictor of intercultural communicative competence". *The Anthropologist*, 19 (1), 41-53.
- Özdemir, E. (2004). Attitudes of Turkish pre-service English language teachers towards other cultures in intercultural communication context. Unpublished master thesis, İstanbul University, İstanbul.
- Özkan, H. (2018). English Language Instructors' Perceptions of Intercultural Communicative Competence in A Multicultural Context: A Suggested Model. Unpublished doctoral thesis, Hacettepe University, Ankara.
- Pearson, J., & Nelson, P. (2000). *An Introduction to Human Communication: Understanding and Sharing*. McGraw-Hill, Boston.
- Pennycook, A. (1994). *The cultural politics of English as an international language*. Longman: London.
- Peterson, B. (2004). *Cultural intelligence: A guide to working with people from other cultures*. Intercultural Press: Yarmouth, Maine, USA.
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford, England: Oxford University Press.
- Pinker, S. (2003). *The language instinct: How the mind creates language*. Penguin: The UK.
- Polat, S. (2020). Kültürün Dinamik Öğeleri Olarak Sanat ve Müzik. *İnsan ve Toplum Bilimleri Araştırmaları Dergisi*, 9(2), 1757-1771.
- Pope, C., & Mays, N. (1995). "Qualitative research: reaching the parts other methods cannot reach: An introduction to qualitative methods in health and health services research". *BMJ*, 311, 42-45.
- Pullen, E. (2011). The relationship between cultural identity and pronunciation of non-native speakers of English in an EFL setting. Unpublished master thesis, Bilkent University, Ankara.
- Ramos Sökmen, S. (2019). Ethnic/cultural identity and motivation in foreign language learning in a multicultural environment. Unpublished doctoral thesis, Çağ University, Mersin.

- Rathje, S. (2007). "Intercultural competence: The status and future of a controversial concept". *Language and Intercultural Communication*, 7, 254–266.
- Rea, L. M., & Parker, R. A. (1992). *Designing and conducting survey research: A comprehensive guide*. Jossey-Bass: San Francisco, CA.
- Risager, K. (2012). "Culture". C. A. Chapelle (ed.). in: *The Encyclopaedia of Applied Linguistics*. (pp. 1-8). Wiley-Blackwell: Chichester, UK.
- Risager, K. (2015). "Linguaculture". J. M. Bennett (ed.). *The SAGE encyclopedia of intercultural competence*. (pp. 1-4). SAGE Publications: Thousand Oaks, California.
- Robertson, R. (1992). *Globalization: Social Theory and Global Culture*. Sage Publications: London.
- Ryan, R. M. and Connell, J. P. (1989). "Perceived locus of causality and internalization: examining reasons for acting in two domains". *Journal of Personality and Social Psychology*, 57, 749-761.
- Şahin Gönül, S. (2007). Intercultural communicative competence: The assessment of a Turkish teaching set for foreign adult learners. Unpublished doctoral thesis, Hacettepe University, Ankara.
- Samovar, L., Porter, R., & Jain, N. (1981). *Understanding intercultural communication*. Wadsworth: Belmont, CA.
- Sardi, C. (2002). "On the relationship between culture and ELT". *Studies About Languages*, 3, 101-107.
- Sarıçoban, A., & Öz, H. (2014). "Research into pre-service English teachers' intercultural communicative competence (ICC) in Turkish context". *The Anthropologist*, 18 (2), 523-531.
- Saussure, F. (1959). *Course in general linguistics*. Philosophical Library: New York.
- Savignon, S. J. (1976). Communicative theory: Classroom and practice. *Central States Conference on the Teaching of Foreign Languages*. April 23, 1976, Detroit, Michigan. 1-23.
- Savignon, S. J. (1997). *Communicative Competence. Theory and classroom practice* (2nd ed.). McGraw-Hill: USA.
- School of Foreign Languages. (n.d.). Mission Vision. Retrieved August 15, 2020, from <https://ydyo.mehmetakif.edu.tr/icerik/236/307/misyon-vizyon>
- Seidlhofer, B. (2004). "Research Perspectives on Teaching English as a Lingua Franca". *Annual Review of Applied Linguistics*, 24, 209-239
- Seidlhofer, B. (2011). *Understanding English as an International Language*. Oxford University Press: Oxford.

- Şen, M. (2020). Pre-Service English Teachers' Perceived Levels of and Perceptions on Intercultural Communicative Competence. Unpublished master thesis, Hacettepe University, Ankara.
- Sercu, L. (2002). "Autonomous Learning and the Acquisition of Intercultural Communicative Competence: Some Implications for Course Development". *Language, Culture and Curriculum*, 15, 61-74.
- Sercu, L. (2006). The foreign language and intercultural competence teacher: The acquisition of a new professional identity. *Intercultural education*, 17(1), 55-72.
- Sercu, L., García, M. D. C. M., & Prieto, P. C. (2004). "Culture teaching in foreign language education: EFL teachers in Spain as cultural mediators". *Porta Linguarum: Revista internacional de didáctica de las lenguas extranjeras*, 1, 85- 102.
- Sevimel-Sahin, A. (2020). "A survey on the intercultural communicative competence of ELT undergraduate students". *Eurasian Journal of Applied Linguistics*, 6 (2), 141-153.
- Shteynberg, G. (2012). "Intersubjectivity, agency, and idiosyncratic identity". *Journal of the Anthropological Society of Oxford*, 4(1), 1-21.
- Silverman, D. (2000). *Doing qualitative research, a practical handbook*. Sage: London.
- Sowden, C. (2007). "Culture and the 'good teacher' in the English Language classroom". *ELT Journal*, 64 (4), 304-310.
- Sparks, R. L., & Ganschow, L. (1991). "Foreign language learning differences: Affective or native language aptitude differences?" *Modern Language Journal*, 75 (1), 3-16.
- Spencer-Oatey, H. (2008). *Culturally Speaking. Culture, Communication and Politeness Theory*. (2nd ed.). Continuum: London.
- Spitzberg, B. H. & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 1-52). California: Sage
- Spitzberg, B. H., & Cupach, W. R. (1984). *Interpersonal communication competence*. Sage: Beverly Hills, CA.
- Stevens, A. (1991). *On Jung*. London: Penguin Books.
- Storey, J. (2018). *Cultural theory and popular culture: An introduction*. Routledge.
- Stryker, S. (2007). "Identity theory and personality theory: Mutual relevance". *Journal of Personality*, 75 (6), 1-20.
- Taylor, C. (1989). *The Sources of the Self: The Making of the Modern Identity*. Cambridge, MA: Harvard University Press.
- The Cultural Iceberg*. (2014). [Photography]. <https://www.janinesmusicroom.com/the-rest-of-the-iceberg.html>

- Ting-Toomey, S. (1993). "Communicative resourcefulness: An identity negotiation theory". R. L. Wiseman, & J. Koester (eds.). *Intercultural communication competence*. (pp. 72–111). Sage: Newbury Park, CA.
- Ting-Toomey, S. (1999). *Communicating across cultures*. Guilford: New York.
- Ting-Toomey, S., & Kurogi, A. (1998). "Facework competence in intercultural conflict: An updated face-negotiation theory". *International Journal of Intercultural Relations*, 22, 187–225.
- Tokgöz Gün, F. & Özkartal, M. (2020). The dimension of culture in poster design. *Journal of Social and Humanities Sciences Research*, 7(60), 2881-2887.
- Toscu, S. (2018). The Impact of Telecollaboration On Learners' Intercultural Communicative Competence and Ideal L2 Self. Unpublished doctoral thesis, Hacettepe University, Ankara.
- Tütüncü, N. (2014). An Exploratory Case Study of English Language Teachers with Study Abroad Experiences: Intercultural Communicative Competence Related Perceptions and Implications. Unpublished master thesis, Middle East Technical University, Ankara.
- Tylor, E. B. (1974). *Primitive culture: Researches into the development of mythology, philosophy, religion, art, and custom*. Gordon Press: New York.
- UKessays. (November 2018). Five Functions of Language (Leech, 1974). Retrieved from <https://www.ukessays.com/essays/english-language/five-functions-of-language-english-language-essay.php?vref=1>
- Van Ek, J. A. (1986) *Objectives of foreign language learning. Volume I: Scope*. Council of Europe, Publications Section: Strasbourg.
- Varner, I., & Beamer, L. (2011). *Intercultural Communication in the Global Workplace*. McGraw-Hill: Boston.
- Watson, T. J. (2008). "Managing identity: Identity work, personal predicaments and structural circumstances". *Organization*, 15 (1), 43–121.
- Waugh, L. R. (1980). The poetic function in the theory of Roman Jakobson. *Poetics Today*, 2(1a), 57-82.
- Weaver, G. (1986). "Understanding and coping with cross-cultural adjustment stress". R. M. Page (ed.). in: *Cross-cultural orientations: New conceptualizations and applications*. (pp. 111-145). University Press of America: Lanham, MD.
- Wertz, E. J. (2011). *Five ways of doing qualitative analysis: Phenomenological psychology, grounded theory, discourse analysis, narrative research, and intuitive inquiry*. Guilford Press: New York.
- Williams, R. (1995). *The sociology of culture*. University of Chicago Press.

- Wiseman, R. L. (2002). Intercultural communication competence. In W. B. Gudykunst, & B. Mody (Eds.), *Handbook of international and intercultural communication* (2nd ed), (pp. 207-224). Thousand Oaks, CA: Sage.
- Yağcı, M. (2016). Intercultural competence and its reflection in the beliefs of Turkish teachers of English with regard to their teaching practices. Unpublished master thesis, Çağ University, Mersin.
- Yıldız, İ. M. (2016). Tertiary Level EFL Teachers' Perceptions and Practices of ICC. Unpublished master thesis, İhsan Doğramacı Bilkent University, Ankara.
- Young, D. J. (1990). "An investigation of students' perspectives on anxiety and speaking". *Foreign Language Annals*, 23 (6), 539-553.
- Young, D. J. (1991). "Creating a low-anxiety classroom environment: What does the language anxiety research suggest?" *Modern Language Journal*, 75 (4), 426-437.
- Yücel, N. (2016). Toward intercultural teacher education: A case study of pre-service English language teachers. Unpublished doctoral thesis, Çanakkale Onsekiz Mart University, Çanakkale.
- Yücel, N., & Yavuz, A. (2019). "Rethinking Intercultural Training in Teacher Training". *Journal of Intercultural Communication*, 20 (51).
- Zelenková, L. (2012). Developing intercultural communicative competence in learners of English. Unpublished master's thesis, Masaryk University, Brno, Czech Republic.
- Zheng, J. (2014). "Assessing intercultural communicative competence in college English teaching". *International Journal of English Language Teaching*, 1, 73-77.

Appendices

APPENDIX 1

QUESTIONNAIRE OF THE LEARNER PROFILE

Dear Participant,

This questionnaire is a part of a research study with the aim of examining your own understanding of Intercultural Communicative Competence and Cultural Identity. Your responses will be kept confidential, and used only for research purposes, so please be honest.

For each item, choose the statement that best indicates your personal view. Remember that there are no correct or wrong answers to the statements. There are three parts to the questionnaire. Before responding to the statements, please provide demographic information about your gender, age, department, nationality, mother tongue, foreign language and background knowledge. Should you need further information about the study, feel free to contact the researcher, please.

Thank you for your contribution to the study!

Part A: Demographic Information

Gender:	<input type="checkbox"/> Male <input type="checkbox"/> Female
Age:
Department:	
Nationality:	<input type="checkbox"/> Turkish <input type="checkbox"/> Other: <i>Please specify</i>
Mother tongue(s): <i>(If applicable, indicate more than one)</i>	<input type="checkbox"/> Turkish <input type="checkbox"/> Other: <i>Please specify</i>
Foreign Language(s): <i>(If applicable, indicate more than one)</i>	<input type="checkbox"/> English <input type="checkbox"/> Other: <i>Please specify</i>
Name of your high school and department?	High school: _____ Department: _____

When did begin to learn English?	Age: Grade:
Where are you from? <i>(Your hometown)</i>	<input type="checkbox"/> City <input type="checkbox"/> Town <input type="checkbox"/> Village I was born in and lived there for years.
Where did you grow up? <i>(Please write the name of the city, town or village)</i>	<input type="checkbox"/> City <input type="checkbox"/> Town <input type="checkbox"/> Village I have lived in..... for years.
Have you ever traveled or lived abroad or in an English-speaking country?	<input type="checkbox"/> Yes <input type="checkbox"/> No <i>If yes; where, why and how long?</i>
Do you have friends from different nationalities?	<input type="checkbox"/> Yes <input type="checkbox"/> No <i>If yes; the number of your friends and their nationality?</i>
Have you ever used English outside the school?	<input type="checkbox"/> Yes <input type="checkbox"/> No <i>If yes; where and why? (Movies, games, talking with tourists, etc.)</i>
Would you like to visit or live abroad in the future?	<input type="checkbox"/> Yes <input type="checkbox"/> No <i>If yes;</i> <i>Purpose:</i> <input type="checkbox"/> To Visit <input type="checkbox"/> To Live <i>Duration:</i> <input type="checkbox"/> Short term <input type="checkbox"/> Long term
Would you like to participate in international exchange programs during your university training? <i>(Erasmus+, abroad internship, volunteer abroad, summer programs, etc.)</i>	
How do you describe yourself?	<input type="checkbox"/> As a native citizen <input type="checkbox"/> As a global citizen Other:.....

APPENDIX 2

INTERVIEW QUESTIONS

A. Background Questions

1. What is culture for you?
2. What is communication for you?

B. Transition Questions

3. What is the use of English? For you, your country and the world?
4. Who has the custody of English?
5. Should we teach English as a compulsory language course? Why?
6. As a student of English, what are the advantages and disadvantages of English language teaching?

C. Key Questions

7. How do you define Intercultural communicative competence?
8. What do you think about the ICC training?
9. Have you experienced any differences in your **language proficiency**, **culture** and **worldview** after ICC training?
10. Have you experienced any differences in your *attitude*, *knowledge*, *skills*, and *awareness* of intercultural communication after ICC training?

D. Closing Questions

11. What would you like to add about ICC?

APPENDIX 3**INTERCULTURAL COMMUNICATIVE COMPETENCE
TRAINING PROGRAM**

Module	Content
	Introduction to the Training
1	Culture and components of culture
2	Communication and Communicative Competence Model
3	Intercultural Communicative Competence and ICC Model
4	Component 1. Attitudes
5	Component 2. Knowledge
6	Component 3. Skills of interpreting and relating
7	Component 4. Skills of discovery and interaction
8	Component 5. Critical cultural awareness
9	Intercultural Activity 1
10	Intercultural Activity 2
11	Oral Presentation
12	Wrap-up and Reflections

Introduction to the Training

As the first step of the treatment, students will be informed about the research study. The aim, content and duration of the study will be explained in a clear and simple way. The queries of the students will be received and answered accordingly. The consent forms will be delivered and each student in the planned study will be asked to read carefully, sign the form and submit it back. After the examination of the consent forms, the available participants of the research study will be listed by the researcher.

In the next lesson, the following pre-tests will be administered; Demographic Information Form and Cultural Identity Questionnaire. The last form of pre-tests; the Intercultural Communicative Competence Questionnaire; will be administered in the following lesson in order to ensure reliability in relation to the active attention span of the participants.

Upon completing the introduction stage, 10 lessons designed for the instruction of intercultural communicative competence will be administrated.

Module 1 - Culture and components of culture**Aim:** The comprehension of culture, types of culture, language and culture**Outcomes:** At the end of this lesson, learners will be able to

- ✓ explain the terms **culture, subculture and counterculture**
- ✓ identify the elements affecting culture
- ✓ produce their own definition of culture
- ✓ give examples of the components of culture
- ✓ classify some characteristics of culture as visible or invisible
- ✓ participate in class discussions.
- ✓ complete a self-reflection paper at the end of the lesson

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	<p>Warm-up</p> <p>Ask students some questions like “What is culture?”; “What comes into your mind related to culture?” “What are the elements of culture?”</p> <p>Elicit student answers.</p> <p>Draw a mind map on the board with student answers.</p> <p>Distribute the handout about the definition of culture.</p> <p>Ask students to read the alternative definitions and define the culture in their own words.</p> <p>Elicit answers.</p>
10 min.	<p>Pre-activity</p> <p>Ask students some questions like “What does culture include?”; “Do we have different types of cultures?”; “What are the components of culture?”</p> <p>Distribute the handout about the components of culture.</p> <p>Ask students to complete the missing parts in the mind map.</p> <p>Elicit answers.</p>
15 min.	<p>Main-activity</p> <p>Give directions.</p> <p>Open ppt presentation.</p> <p>Explain culture, types of culture, elements of culture, language and culture.</p> <p>Check understanding.</p> <p>Play the video about cultures, subcultures, counter cultures, low culture and high culture.</p> <p>Have students watch the video and create awareness.</p> <p>Distribute the handouts about the cultural iceberg.</p> <p>Ask students to categorize the components of national culture on the shape of the culture iceberg.</p> <p>Check the understanding.</p> <p>Elicit student answers.</p>
10 min.	<p>Post-activity</p> <p>Distribute the handouts about the culture onion.</p> <p>Give directions.</p> <p>Ask students to fill in the layers on the culture onion.</p> <p>Check the understanding.</p> <p>Elicit student answers.</p>

5 min.	<i>Wrap-Up</i> Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review? Elicit student answers.
5 min.	<i>Reflection:</i> Ask students to write a reflection paper. Have students reflect their ideas about the topic and activity. Collect reflection papers.

Module 2 - Communication and Communicative Competence Model**Aim:** The comprehension of communication, communicative competence**Outcomes:** At the end of this lesson, learners will be able to

- ✓ explain the terms communication, communicative competence
- ✓ compare human communication system and animal communication system
- ✓ summarize types of communication and communicative competence
- ✓ analyze a video about communication problems
- ✓ rank the techniques of intercultural communication according to their usefulness

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	<i>Warm-up</i> Ask students questions about communication such as “What is communication?” “When do humans start communication?” “What are the types of communication?” Elicit answers.
10 min.	<i>Pre-activity</i> Show the visuals about the communication of animals and humans. Have picture talk using the visuals as a prompt for students. Ask questions about the pictures. Elicit answers.
15 min.	<i>Main-activity</i> Give directions. Open ppt presentation. Explain communication, communicative competence, communication model. Check understanding.
10 min.	<i>Post-activity</i> Distribute handouts about Positive communication. Give instruction. Have students rank the techniques of intercultural communication according to their usefulness. Elicit answers.
5 min.	Wrap-Up Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review?
5 min.	Reflection: Ask students to write a reflection paper. Have students reflect their ideas about the topic and activity. Collect reflection papers.

Module 3 - Intercultural Communicative Competence and ICC Model

Aim: The comprehension of intercultural communication

Outcomes: At the end of this lesson, learners will be able to

- ✓ explain the terms World Englishes, English as a Lingua Franca, English as an International Language
- ✓ explain the model of ICC
- ✓ recall five components of the ICC model
- ✓ defend some behaviors as acceptable or not in intercultural communication
- ✓ identify the most important behaviors in intercultural communication
- ✓ participate in class discussions.
- ✓ complete a self-reflection paper at the end of the lesson

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	<p>Warm-up Ask students questions about English such as “Why do we learn English?” “Why English is the international language?” Why not Turkish or German?” “Are there any other types of English?” Elicit answers.</p>
10 min.	<p>Pre-activity Distribute the handouts that contain a list of related terms about WE, ELF and EIL. Ask students to put a tick in front of each term they heard before and make a brief explanation for each item. Give directions. Open ppt presentation. Explain World Englishes, English as a Lingua Franca, English as an International Language, CEFR. Check understanding.</p>
15 min.	<p>Main-activity Give directions. Open ppt presentation. Explain intercultural communication, intercultural communicative competence. Check understanding.</p>
10 min.	<p>Post-activity Give instruction. Tell students to work in pairs. Distribute the handouts about ‘Dos and don’ts in intercultural communication’. Ask students to choose the most accurate option for each item. Ask students to choose the three most important statements. Check the understanding. Elicit answers.</p>
5 min.	<p>Wrap-Up Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review?</p>
5 min.	<p>Reflection: Ask students to write a reflection paper. Have students reflect their ideas about the topic and activity. Collect reflection papers.</p>

Module 4 - Component 1. Attitudes**Aim:** The comprehension of attitudes component as a part of the ICC modal**Outcomes:** At the end of this lesson, learners will be able to

- ✓ question the terms culture and attitude
- ✓ analyze a video about culture and personality
- ✓ explain the attitude component in relation to intercultural communication
- ✓ evaluate some attitudes according to their knowledge
- ✓ participate in class discussions.
- ✓ complete a self-reflection paper at the end of the lesson

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	Warm-up Ask students questions about cultural differences and attitudes such as “What comes into your mind when we talk about attitude in relationship with ICC?” “Do we have different cultures all around the world?” “Do we have different cultures in our country and city?” “What is cultural attitude?” “What attitude should we take to different cultures?”
10 min.	Pre-activity Show three visuals about cultural information. Have picture talk using the visuals as a prompt for students. Elicit answers. Play the video named ‘How culture affects your personality?’ Have students watch the video and create awareness. Check the understanding.
15 min.	Main-activity Give directions. Open ppt presentation titled ‘Component 1: Attitudes’. Explain the attitude component and its objectives. Check understanding.
10 min.	Post-activity Open the file about ‘The stages of intercultural sensitivity’ Check the understanding. Open the file named ‘Evaluating attitudes’. Ask students to choose the appropriate number to show how much they agree or disagree between 1-5. Have students complete the activity. Elicit answers.
5 min.	Wrap-Up Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review?
5 min.	Reflection: Ask students to write a reflection paper. Have students reflect their ideas about the topic and activity. Collect reflection papers.

Module 5 - Component 2. Knowledge

Aim: The comprehension of knowledge component as a part of ICC modal

Outcomes: At the end of this lesson, learners will be able to

- ✓ make comments about the visuals of cultural variations
- ✓ answer some questions related to the content of a video
- ✓ explain the knowledge component in relation to intercultural communication
- ✓ choose the most useful and the least useful items in a cultural information list
- ✓ participate in class discussions.
- ✓ complete a self-reflection paper at the end of the lesson

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	<p>Warm-up</p> <p>Show three visuals about cultural variations. Have picture talk using the visuals as a prompt for students. Elicit students' comments. Ask students questions about the differences between their national culture and the culture of other countries. Elicit answers.</p>
10 min.	<p>Pre-activity</p> <p>Give directions. Play the video named 'Understanding one's culture'. Ask questions about the video and cultural differences. Elicit answers.</p>
15 min.	<p>Main-activity</p> <p>Give directions. Open ppt presentation about 'Component 2: Knowledge' Explain the knowledge component and its objectives. Check understanding.</p>
10 min.	<p>Post-activity</p> <p>Open the file about 'Cultural briefing: The Swedes'. Ask students to choose the six things they think the most useful, and the six least useful. Have students complete the activity. Elicit answers.</p>
5 min.	<p>Wrap-Up</p> <p>Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review?</p>
5 min.	<p>Reflection:</p> <p>Ask students to write a reflection paper. Have students reflect their ideas about the topic and activity. Collect reflection papers.</p>

Module 6 - Component 3. Skills of interpreting and relating**Aim:** The comprehension of skills of interpreting and relating component**Outcomes:** At the end of this lesson, learners will be able to

- ✓ make comments about the visuals of the international or intercultural opportunities
- ✓ talk about the pictures of culture and interaction
- ✓ analyze a video for cultural differences
- ✓ explain the knowledge component in relation to intercultural communication
- ✓ choose the best advice for cultural incidents
- ✓ participate in class discussions.
- ✓ complete a self-reflection paper at the end of the lesson

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	Warm-up Ask students questions about international or intercultural opportunities such as “Do you have a friend from a different nationality?” “If yes, have you ever experienced something culturally interesting?” “If no, would you like to have new friends from different cultures?” Elicit answers.
10 min.	Pre-activity Show three visuals about culture and interaction. Have picture talk using the visuals as a prompt for students. Elicit answers. Play the video named ‘Cultural differences’. Have students watch the video and create awareness. Check the understanding.
15 min.	Main-activity Give directions. Open ppt presentation about ‘Component 3. Skills of interpreting and relating’. Explain the component and its objectives. Check understanding.
10 min.	Post-activity Open the file named ‘How Would You Feel’ Ask students to choose one best response for four cultural incidents. Have students complete the activity. Elicit answers.
5 min.	Wrap-Up Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review?
5 min.	Reflection: Ask students to write a reflection paper. Have students reflect their ideas about topic and activity. Collect reflection papers.

Module 7 - Component 4. Skills of discovery and interaction**Aim:** The comprehension of skills of discovery and interaction component**Outcomes:** At the end of this lesson, learners will be able to

- ✓ make comments about the visuals of cultural variations
- ✓ analyze a video for cultural differences all over the world
- ✓ explain the skills of discovery and interaction component in relation to intercultural communication
- ✓ choose one country according to the examples of nonverbal communication and specific cultural differences
- ✓ participate in class discussions.
- ✓ complete a self-reflection paper at the end of the lesson

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	Warm-up Show three visuals about cultural variations. Have picture talk using the visuals as a prompt for students. Elicit students' comments. Ask students questions about learning about new cultures and interacting with people from different cultures. Elicit answers.
10 min.	Pre-activity Give directions. Play the video named 'Cultural differences - From all over the world'. Ask questions about the video and cultural differences. Elicit answers.
15 min.	Main-activity Give directions. Open ppt presentation about 'Component 4. Skills of discovery and interaction'. Explain the component and its objectives. Check understanding.
10 min.	Post-activity Give directions. Play the video named 'Gestures Around the World'. Ask questions about the video and cultural differences in gestures. Elicit answers. Open the file about 'Examples of nonverbal communication as well as specific cultural differences'. Ask students to choose one country that fits best to the blank according to your idea from a list of available elements. Have students complete the activity. Elicit answers.
5 min.	Wrap-Up Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review?
5 min.	Reflection: Ask students to write a reflection paper. Have students reflect their ideas about the topic and activity. Collect reflection papers.

Module 8 - Component 5. Critical cultural awareness**Aim:** The comprehension of the critical cultural awareness component**Outcomes:** At the end of this lesson, learners will be able to

- ✓ make comments about the visuals of cultural awareness and critical viewpoint
- ✓ answer some questions according to the video titled 'Cultures Around the World'
- ✓ explain the critical cultural awareness component in relation to intercultural communication
- ✓ write their reflection on major characteristics of culture
- ✓ participate in class discussions.
- ✓ complete a self-reflection paper at the end of the lesson

Materials: Handouts, presentation file, video file, reflection paper

Time	Procedure
5 min.	<p>Warm-up</p> <p>Show three visuals about cultural awareness and critical viewpoint. Have picture talk using the visuals as a prompt for students. Elicit students' comments. Ask students questions about cultural awareness. Elicit answers. Ask students questions about international or intercultural opportunities such as "Have you ever used English outside of school?"; "Do we need English to do research about any topic?" Elicit answers.</p>
10 min.	<p>Pre-activity</p> <p>Give directions. Play the video named 'Cultures Around the World'. Ask questions about the video and cultural differences in cultures. Elicit answers.</p>
15 min.	<p>Main-activity</p> <p>Give directions. Open ppt presentation about 'Component 5. Critical cultural awareness'. Explain the component and its objectives. Check understanding.</p>
10 min.	<p>Post-activity</p> <p>Open the file named 'Seven Major Characteristics of Culture That are Essential for Life'. Ask students to choose one answer that reflects their viewpoint on culture and try to explain what values guided their choice. Have students complete the activity. Elicit answers.</p>
5 min.	<p>Wrap-Up</p> <p>Discuss with students about the topic today. Ask: What did you learn today? What was new for you? Who can make a review?</p>
5 min.	<p>Reflection:</p> <p>Ask students to write a reflection paper. Have students reflect their ideas about the topic and activity. Collect reflection papers.</p>

Practice Stage

After the administration of 10 weeks instruction of intercultural communicative competence, students will be expected to have intercultural communicative experience with a person who is culturally different from the students in order to have intercultural experience. Intercultural activities are explained below in detail.

Module 9. Intercultural Activity 1

Task 1- Online intercultural exchange (OIE).

- ✓ You need to organize an online video meeting with a volunteer person who is from a different nationality and culture from any part of the world. Be careful about that your interlocutor has at least basic communicative skills and the ability to participate in a conversation in English.
- ✓ Produce a sufficient number of questions about the conversation topic.
- ✓ Inform your interlocutor about the topic and content. You can demand from your interlocutors to prepare questions and information about their food and drink culture.
- ✓ Prepare a basic presentation giving information about food and drink in your culture.
- ✓ Make the online intercultural meeting with the help of any Web 2.0 Tools, Zoom, Cloud Meetings, Skype, Free Conference Call, GoToMeeting, etc. at the scheduled time.
- ✓ You need to record your online video intercultural meeting.

The topic of conversation => Culture: Food and Drink

Possible content:

Food and drink symbolizing your culture

Eating and drinking habits of your nation

Do you think that food and drink define a culture?

Acceptable / Nonacceptable food and drink in your culture

Time of having food and drink: At what times do you usually eat your meals? Breakfast?

Lunch? Dinner?

Place: at home or eating out

Famous foods and drinks

Attitudes toward international restaurants in both cultures: Thai food?, Chinese food?,


Spanish food?, French food? and your attitude


Do you have the habit of eating some desserts after dinner or drinking any beverage?


You need to produce more items and make a logical order of speech!


Task 2- Drawing a chart


After organizing your online intercultural meeting with your interlocutor, you need to prepare a chart showing the similarities and differences in food and drink between two cultures (your culture and your interlocutor's culture). The design of the table depends on your preference and the content of your online video meeting. Some sample charts are given below as examples;














Task 3- Reflection Paper

- ✓ As the last step of this assignment, you need to write a reflection paper with the thesis statement, introduction, body and conclusion parts.
- ✓ You need to use main ideas and supporting details by giving examples from the chart in Task 2.
- ✓ Your reflection paper should be about your online intercultural exchange experience.
- ✓ Please include your expectations and prejudice before the OIE experience, your feelings during the OIE experience and your positive and negative ideas after the OIE experience.

Note:

- ✓ The name of the files of assignment must contain your number, name and surname;
“123456789 Name Surname”
- ✓ If you have any questions related to the assignment or fail to prepare any parts of it because of the lack of technological facilities, feel free to contact me via my email address before the deadline.

Have a nice day!
Inst. Süleyman GÜN

Module 10. Intercultural Activity 2

Task 1- Online intercultural exchange (OIE)

- ✓ You need to organize an online video meeting with a volunteer person who is from a different nationality and culture from any part of the world. Be careful about that your interlocutor has at least basic communicative skills and the ability to participate in a conversation in English.
- ✓ Produce a sufficient number of questions about the conversation topic.
- ✓ Inform your interlocutor about the topic and content. You can demand from your interlocutors to prepare questions and information about their culture.
- ✓ Prepare a basic presentation giving information about the elements of your culture.
- ✓ Make the online intercultural meeting with the help of any Web 2.0 Tools, Zoom Cloud Meetings, Skype, Free Conference Call, GoToMeeting, WhatsApp video chat, Instagram video chat, Messenger video chat, etc. on the scheduled time.
- ✓ You need to record your online video intercultural meeting.

The topic of conversation => Festivals and important days in your culture

The Possible content:

The names of the significant festivals or celebrations

The types of festivals or celebrations; national, religious, family celebration, etc.

The time period and place of festivals or celebrations

The actions and activities in these festivals or celebrations

Do you participate in these festivals or celebrations?

Do you have any special dress, food, drink, or activity in these festivals or celebrations?

Do you also celebrate international days such as; Mother's Day, Valentine's Day, Labor Day?

Attitudes toward festivals or celebrations in both cultures.

Do you think that festivals or celebrations can define a culture?

You need to produce more items and make a logical order of speech!

Task 2- Drawing a chart

After organizing your online intercultural meeting with your interlocutor, you need to prepare a chart showing the similarities and differences in the cultural elements between two cultures (your culture and your interlocutor's culture). The design of the table depends on your preference and the content of your online video meeting. Some sample charts are given below as examples;

Task 3- Reflection Paper

- ✓ As the last step of this assignment, you need to write a reflection paper with the thesis statement, introduction, body and conclusion parts.
- ✓ You need to use the main idea and supporting details by giving examples from the chart in Task 2.
- ✓ Your reflection paper should be about your online intercultural exchange experience.
- ✓ Please include your expectations and prejudice before the OIE experience, your feelings during the OIE experience and your positive and negative ideas after the OIE experience.

Note:

- ✓ The name of the files of assignment must contain your number, name and surname;
“123456789 Name Surname”
- ✓ If you have any questions related to the assignment or fail to prepare any parts of it because of the lack of technological facilities, feel free to contact me via my email address before the deadline.

Have a nice day!
Inst. Süleyman GÜN

Module 11. Oral Presentation

- ✓ You need to make an oral presentation by using the given powerpoint file about intercultural communication and record it.
- ✓ Examine the presentation given as **Attachment 1** and plan your speech.
- ✓ Plan what you want to say, but do not write it out and memorize it. Instead, make notes on index cards. Plan to speak for at least 5 minutes.
- ✓ As the presenter, take part in the video.
- ✓ Introduce yourself and the presentation topic at the beginning part, then present the topic and finally complete your presentation with a closing remark.
- ✓ You can make a pilot study before the real presentation to test your posture, voice, sound level and video quality.

Wrap-up and Reflections

Finally, post-test instruments are administered in the last lesson; Cultural Identity Questionnaire and Intercultural Communicative Competence Questionnaire. The required qualitative data are collected with selected participants. Students are asked to make a review of the lessons and present their own reflections.

Intercultural Communication and Cultural Identity in English Language Teaching

Dr. Süleyman Gün
Editor: Prof. Dr. Aysun Yavuz

