

GAZI UNIVERSITY
THE INSTITUTE OF EDUCATIONAL SCIENCES
DEPARTMENT OF FOREIGN LANGUAGE TEACHING
ENGLISH LANGUAGE TEACHING PROGRAM

PROMOTING INTERCULTURAL COMPETENCE OF TEACHER TRAINEES IN
ENGLISH LANGUAGE DEPARTMENTS VIA WEB 2.0 TOOLS: A CASE STUDY

MASTER THESIS

By
Esra HARMANDAOĞLU

Ankara
June, 2013

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Advisor

Assist. Prof. Dr. Korkut Uluç İŞİSAĞ

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JÜRİ ÜYELERİ ONAY SAYFASI

Eğitim Bilimleri Enstitüsü Müdürlüğü'ne

ESRA HARMANDAOĞLU'NUN "PROMOTING INTERCULTURAL COMPETENCE OF TEACHER TRAINEES IN ENGLISH LANGUAGE TEACHING DEPARTMENTS VIA WEB 2.0 TOOLS: A CASE STUDY" başlıklı tezi 25.9.6/2013 tarihinde, jürimiz tarafından İNGİLİZ DİLİ EĞİTİMİ Anabilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.

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Üye : Doç. Dr. Paşa Tefik CEPHE
Üye : Yar. Doç. Dr. Korkut Uluç İŞİSAĞ

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ABSTRACT

PROMOTING INTERCULTURAL COMPETENCE OF TEACHER TRAINEES IN ENGLISH LANGUAGE TEACHING DEPARTMENTS VIA WEB 2.0 TOOLS: A CASE STUDY

HARMANDAOĞLU, Esra

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This study aims at finding out whether Twitter is effective in promoting intercultural communicative competence of teacher trainees with the help of Twitter. The study involves five main chapters. The first chapter includes the problem, the aim of the study, the importance of the study, assumptions, limitations, and definitions. In the second chapter, the review of literature is involved. In the review of literature part, there are subheadings about intercultural communicative competence, culture, information and communication technologies, web 2.0, social networking, and Twitter. The third chapter comprises the methodology of the study involving research design, sample and population, data collection tools, and data analysis. The fourth chapter includes findings and discussion of data. The fifth chapter involves summary of the study, and pedagogical implications and suggestions.

The sample group of the study includes 4th grade teacher trainees studying at Gazi University, English Language Teaching Program (N=21). The study was carried out in the 2012-2013 spring semester and the process took six weeks. Using a qualitative method, an interview and reports have been designed, and they were presented to the experts. The interview and reports were analyzed by content analysis. The analysis of the interview and reports revealed that teacher trainees considerably promoted their intercultural communicative competence in terms of knowledge and attitudes with the help of Twitter. Therefore, it was concluded that Twitter is effective in developing intercultural communicative competence of students regarding knowledge and attitudes dimension.

Key Terms: Intercultural communicative competence, intercultural competence, intercultural communication, social networking, web 2.0 tools, Twitter, English language teacher trainees, English teachers, learner autonomy, English language teaching.

ÖZET

İNGİLİZCE ÖĞRETMEN ADAYLARININ KÜLTÜRLERARASI İLETİŞİM YETİLERİNİN WEB 2.0 ARAÇLARI KULLANILARAK GELİŞTİRİLMESİ: DURUM ÇALIŞMASI

HARMANDAOĞLU, Esra

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Bu araştırmanın amacı Twitter’ın İngilizce öğretmen adaylarının kültürlerarası iletişim yetilerini geliştirmede etkili olup olmadığını araştırmaktır. Çalışma beş bölümden oluşup ilk bölümde çalışmanın problem durumu, amacı, önemi ile birlikte varsayımlar, sınırlılıklar, ve tanımlar kısmı vardır. İkinci bölümde çalışmanın literatür taraması bulunmaktadır. Literatür taramasında kültürlerarası iletişim yetisi, kültür, bilgi ve iletişim teknolojileri, web 2.0, sosyal ağlar ve Twitter başlıkları bulunmaktadır. Üçüncü bölümde çalışmanın yöntemi açıklanmış ve araştırma modeli, evren ve örneklem, veri toplama araçları ve verilerin analizi ile ilgili bilgi verilmiştir. Dördüncü bölümde bulgular ve yorumlar kısmına yer verilmiştir. Beşinci bölümde ise çalışmanın özeti, eğitsel yorumlar ve araştırmacılar için öneriler paylaşılmıştır.

Çalışmanın evrenini, Gazi Üniversitesi, İngiliz Dili Eğitimi Anabilim Dalı’nda okuyan dördüncü sınıf öğrencilerinden oluşan grup oluşturmaktadır (N=21). Çalışma 2012-2013 bahar döneminde gerçekleştirilmiş ve çalışma süresi altı hafta devam etmiştir. Nitel araştırma yöntemi kullanılmış ve veriler görüşme ve raporlar yoluyla toplanmıştır. Veri toplama araçları için uzman görüşü alınmıştır. Veriler içerik analizi kullanılarak analiz edilmiştir. Verilerin analizi İngilizce öğretmen adaylarının Twitter yoluyla kültürlerarası iletişim yetilerinde bilgi ve tutum boyutunda dikkate değer bir gelişme gösterdiklerini ortaya çıkarmıştır. Dolayısıyla, İngilizce öğretmen adaylarının bilgi ve tutum boyutunda kültürlerarası iletişim yetilerini geliştirmede Twitter’ın etkili olduğu sonucuna varılmıştır.

Anahtar Kelimeler: Kültürlerarası iletişim yetisi, kültürlerarası yeti, kültürlerarası iletişim, sosyal ağlar, web 2.0 araçları, Twitter, İngilizce öğretmen adayları, İngilizce öğretmenleri, öğrenen özerkliği, İngiliz dili eğitimi.

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LIST OF ABBREVIATIONS

IC: Intercultural Competence

ICT: Information and Communication Technologies

FLT: Foreign Language Teaching

ICC: Intercultural Communicative Competence

FLL: Foreign Language Learning

t. t. : Teacher Trainee

P.: Participant

CHAPTER 1

INTRODUCTION

1.0 Introduction

In this section, initially, the problem statement of the study will be presented. Subsequent to this, the aim of the study, the importance of the study, assumptions, limitations, and definitions will be clarified.

1.1 Statement of the Problem

In recent years, language teaching has gained new purposes. It already went beyond teaching grammar but it even goes beyond acquiring communicative competence. The purpose of language learning and teaching now involves getting aware, knowledgeable and developing some skills related to other cultures involving not only the culture of the language but also the others due to English's being lingua franca. It is really vital to know the other cultures, to become aware of both their and one's own culture, to behave and communicate effectively and appropriately and to get the knowledge, skills and attitude to adapt to the different situations in different cultural environments. Language is actually a part of the culture and teaching language without any reference to culture would be inappropriate since language is basically for communication and communication is highly affected by culture. According to Hall (1959, p. 118), culture is communication and communication is culture. By this, he tried to express that a person's culture and communication has an inextricable effect on each other. The culture unavoidably controls the people's lives and shows some patterns to obey. The way the people communicate, what to talk about in what situation to what extent becomes the result of cultural effects. Every person has knowledge about the culture's language, rules, and norms, and learns them at an early age. The culture teaches each person the way, the accurate time and about what to whom he/she should speak. Culture and communication turn into a concept hard to divide into.

Novinger (2001, p. 17) also remarks that all the communication patterns are affected by culture, and people are generally unconscious about this situation. There are already criteria that help people understand each other's behavior. Gumperz (1972, p.?)

puts his remark on this subject by stating that communicating via verbal and nonverbal language is not something people choose with free will but it is related to people's inner force (as cited in Novinger, 2001, p. 17). In addition to this, besides being competent in the varying/differing cultures, one of the most remarkable benefits of intercultural communication is that people become aware of their own culture that is worthy besides meeting someone new (Novinger, 2001, p. 18). This can both encourage teacher trainees to learn both the other cultures and their own cultures and they may be able to overcome some barriers occurring during the interaction. Therefore, it can be said that intercultural communication process can be affected by some factors. Schmidt (2007, p. 3) also makes it clear that there can be some breakdown in communication due to "structure versus informality, decision making, deadlines, relationship building, and the purpose of meeting". This shows us that communication is a very complicated process in different cultural environments. Due to this, one has to develop his/ her intercultural communication skills in order to adjust to the situation and communicate effectively and appropriately.

If it comes to talk about the origin of intercultural communication, it is inevitable to mention about Edward T. Hall. Asante and Gudykunst (1989, p. 7) state that the term *intercultural communication* was first used in his classic book, *The Silent Language*. He was responsible for training the trainees how to interact with people from different cultures. However, the result was that they had difficulty in communicating with their foreign partners. Asante and Gudykunst (1989, p. 7) claim that Hall described as 'intercultural communication difficulty' what he experienced at the Foreign Service Institute of the U.S. Department of State with his students. Therefore, the first time the term intercultural communication evolved was through this experience of Hall.

Kim (2004) acknowledges that communication is a vital part of human life. It is necessary for the people's welfare, glory, and achievement in their life. The two characteristics of communication competence commonly considered being most essential are *effectiveness* and *appropriateness* (Koester, Wiseman, & Sanders, 1993; Spitzberg & Cupach, 1984, as cited in Kim, 2004). Kim (2004) discusses the effectiveness and appropriateness of a situation as:

“Effectiveness is evidenced in what another person does in response to one's communication and the level of appropriateness depends on whether others think the communicative behavior is fitting for the situation and does not seriously violate social rules”.

Novinger (2001, p. 55) explains that effective and appropriate communication occurs due to the true comprehension of an expected message and the true analysis of unexpected message. What brings about misunderstanding is the wrong interpretation of a verbal and nonverbal message. Seeing a behavior in a disdainful way results in misunderstanding, and this kind of view damages communication. Novinger (2001, p. 54) also emphasizes many kinds of messages are conveyed nonverbally in many distinct ways, and to have a proper communication in a nonverbal way through cultures is not in hand. Nonverbal communication not only contributes to verbal communication but also makes the base of the interaction via incorporated behavior patterns that are generally piece of a larger system of behavior. Nonverbal behaviors like eye contact, touch, shaking hands, nodding, shrugging shoulders can convey meaning without uttering a single word.

To avoid this situation, Sercu (2002) states that besides teaching communicative competence, foreign language educationists have also felt themselves responsible for stimulating learners to be curious, open, and flexible towards otherness. Foreign language teaching is comprised of at least two languages and cultures, one's own and the other's own. Hence, it is considered as very expected that there is a close relation between foreign language learning and understanding other cultures since people with more than one language have a different perspective towards the world. Considering English as the global language, Kawamura (2011) states that intercultural competence (IC) is “an inevitable skill” that must be acquired in foreign language learning and in her study, she found out that there is a “predominance of acknowledgement of English as a world language and tool for communication on a global scale”.

However, it can be said that being interculturally competent is a long process for developing awareness. Dankwart et. al (2010) clarify that intercultural competence is not about imitating other cultures, it is about developing awareness about other cultures for effective and appropriate communication (www.uq.edu.au). One of the vital steps

for this is that cultures are dynamic, so it is important to be able to cope with different and varied situations. This can become possible when people promote their intercultural competence.

According to Gokmen (2005), promoting intercultural competence has brought some changes and development for both students and teachers. Many studies and their findings related to intercultural competence have been offering some opportunities for students and teachers to make some improvements in their life in terms of intercultural communication. Intercultural competence gives a chance to expand one's horizons beyond their world. Therefore, intercultural competence is really an appreciable skill for the whole world and people cannot acquire this skill without interacting with the differing/varying cultures.

It is thought essential to behave in accordance with differing/varying cultures during the interaction process but how to manage this is a bit difficult to answer. The point that is emphasized in the study of Sercu and Castro (2005, p. 32) is that teachers have great difficulty in finding the suitable materials for culture teaching. Teachers believe that textbooks have no enough content in terms of cultural content. Furthermore, due to textbooks' being outdated, the teachers feel themselves responsible to prepare their own materials, and again this is time-consuming. Therefore, the students should be given more active tasks and they should feel the responsibility of learning by providing them with more modern and interactive ways. Technology seems to be an acceptable way for this. According to Erben, Ban and Castañeda (2009, p. 81), one of the benefits of technology is that the class will be more learner-centered. Technology use gives learners more chance to be involved in learning. Through the development of Information and Communication Technologies (ICT), the class activities have taken a new perspective. There have been lots of web 2.0 tools and most of them are adjustable to education. Many digital native pre-service teachers are capable of using some of the most important web 2.0 tools like blogs, wikis (Lei, 2009). What is more, Lei (2009) has found out that digital native pre-service teachers' favorite web 2.0 tools are social networking sites. Thanks to their interactive and easy to use features and easy access to authentic information, the social networking sites can open the gate for cultural awareness. The learners will be able to have access to meet different people from different cultures and every interaction will present a chance to them to gain a new

perspective towards otherness. Therefore, the students may take the responsibility of their own learning and they can internalize what they have learned so their learning about other cultures can be long-lasting. Due to lack of time (teacher's one of the most important problem) as mentioned above, Twitter (a messaging service that shares a lot of characteristics with communication tools you already use, O'Reilly and Milstein, 2009, p. 7) can be used in promoting intercultural competence of the students, since the teacher can ask the students to do their research at home or any place they prefer and then in the class by looking at the tweets students have already shared, the teachers and the students can negotiate the other cultures' perspectives about different phenomena.

It is the researcher's belief that teacher trainees are likely to promote their intercultural communicative competence (ICC) via Twitter.

1.2 Aim of the Study

Sercu and Ryan (2005, pp. 39-40) explain that one of the reasons why teachers cannot put enough emphasis on culture teaching is that they do not have enough knowledge about the foreign cultures, either. So, before the teacher trainees graduate, it can be thought as a necessity that they improve their intercultural communicative competence so that they can have an opinion how to be able to promote their own students'. Due to this reason, the teacher trainees are selected as the implementation group in this thesis.

Salehi and Salehi (2011) have found out in their study that majority of the teachers (70%) is familiar with the ICT but this doesn't necessarily mean that they will integrate technology into their lessons. Then, it can become vital to lead the way for teacher trainees to have a probable way to understand other cultures. Therefore, in this study it is aimed to develop the ICC of teacher trainees with the help of Twitter.

The research question of this study is as follows:

-Is Twitter effective in promoting intercultural communicative competence of English teacher trainees in the ELT Department, Gazi University?

It is hypothesized that it is probable to develop intercultural communicative competence of teacher trainees via Twitter. In order to verify this hypothesis, answers to the following sub-questions will be sought:

-Is there a difference in the pre-interview and post-interview opinions of the teacher trainees in the implementation group?

-What are the opinions of the teacher trainees about the implementation to promote intercultural communicative competence via Twitter?

1.3 Importance of the Study

Intercultural communication is gaining more importance day by day. Espinar, Rodríguez, and Parra (2012) signify that the changes brought about by globalization have determined the success of intercultural communication studies in our age, since there is a pending necessity to interact with people from other cultures in their study. They believe that in the globalized society we are living today, there is an urge to interact with people from different cultures, in this way it is very true to say that studies, thesis, researches and dissertations about intercultural competence is gaining popularity.

Byram, Gribkova, and Starkey (2002, p. 33) also acknowledge that in addition to developing the language competence of the students, the teachers should focus on promoting the intercultural competence of their students so that they can communicate effectively and appropriately with people with different cultural backgrounds, identities and personalities. Byram (1977, p. 43) states that it is important to integrate intercultural communicative competence to the education process since this competence is mostly acquired through education at schools. In the foreign language (FL) classroom, Doyé discusses that there is a relationship between the dimensions of political education (analyzed by Gagel, 1983) and the aims and methods of Foreign Language Teaching (FLT):

-“cognitive orientation: the international dimension of the acquisition of knowledge about and understanding of other regions, cultures and societies;

-evaluative orientation: political education shall lead learners to reflection on social norms, including those of other societies than their own, in order to lead them to a capacity for political judgment; this corresponds to the aims of FLT to lead learners to respect the norms of other societies and to evaluate them in an unprejudiced way;

-action orientation: both political education and FLT aim to instill in learners a disposition for engagement and interaction with others; in the case of FLT the 'others' are usually from another culture and society and the interaction is, psychologically if not sociologically, of a different kind, but is an extension of engagement with people in one's own society (Byram, 1997, p. 44)".

Therefore, it appears to be important to think that understanding of one's beliefs, values, and traditions of one's own and different identities can be assumed as a primary step for a successful communication. FLT can be seen as a gate for opening this kind of cognitive and active orientation in learners.

Borau, Ulrich, Feng and Shen (2009) clearly explain that what the language learners need is to use English as a tool for communication. This necessitates that the learners should be given chances to participate in interactions in the foreign language. One of these chances is "social networks with English as the dominating language". Dankwart et al. (2010) support that social media is a way for creating virtual situations for students to be involved in intercultural communication, to promote intercultural competence, and to improve sensitivity towards the analysis of cultural knowledge.

1.4 Limitations

-The data is limited to the teacher trainees of 2012-2013 spring term Gazi University, Education Faculty English Language Teaching department.

-The study is limited to six week's practice.

-Only the use of Twitter from the social networks to promote ICC of teacher trainees in the implementation is a limitation.

-The study is limited to the teacher trainees' opinions.

-The study is limited to the data found by teacher trainees on the Internet.

1.5 Assumptions

- In this study, it is assumed that teacher trainees will answer the interview sincerely.
- It is also assumed that teacher trainees will voluntarily engage in the pilot study.
- It is assumed that the teacher trainees will fill the weekly report voluntarily.
- The expert judgment for the data collection tools (report and pre-post interview) and the review of literature part are assumed to be enough.
- The teacher trainees in the implementation are assumed to be affected by the uncontrolled variables evenly.

1.6 Definitions of Some Key Concepts

Intercultural Communication Competence

“Intercultural communication competence is the ability to negotiate cultural meanings and to execute appropriately effective communication behaviours that recognise the interactants’ multiple identities in a specific environment” (Chen and Starosta, 1996, p. 358).

In this statement, it can be seen that understanding and respecting each others’ cultural identities is the basis of effective and appropriate communication.

Intercultural Competence

According to Byram (1991, p. 9), “intercultural competence may refer to either information or mediation skills, allowing for an insider’s view of the foreign culture and encouraging the negotiation of meaning across cultures”.

“Intercultural competence shows itself in the ability to recognise, respect, value and use productively –in oneself and others- cultural conditions and determinants in perceiving, judging, feeling and acting with the aim of creating mutual adaptation, tolerance of incompatibilities and a development towards synergistic forms of cooperation, living together and effective orientation patterns with respect to interpreting and shaping the world” (Thomas, 2003, p. 143).

Intercultural Communicative Competence

ICC can be assumed as the ability to interact and communicate with people from another country and culture in a foreign language (Byram, 1997).

Web 2.0

Web 2.0 is an ever-growing array of tools that people use to aggregate and interact with information in ways that are useful to them (Solomon & Schrum, 2007, p. 23).

Culture

According to Porter (1972, p. 3), culture is defined as:

“Culture refers to ‘knowledge, experience, meanings, beliefs, values, attitudes, religions, concepts of self, the universe and self-universe, relationships, hierarchies of status, role expectations, spatial relations, and time concepts’ accumulated by a large group of people over generations through individual and group effort. ‘Culture manifests itself both in patterns of language and thought, and in forms of activity and behavior’” (as cited in Novinger, 2001, p. 14).

According to Tylor (1974, p. 1), culture is described 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" (as cited in Fageeh, 2011).

As Samovar et al. (2006, p. 99) defines “*culture* refers to those cumulative deposits of knowledge, beliefs, views, values, and behaviors that are acquired by a large group of people and passed on from one generation to the next.” According to Hall (1959, p. 71), culture is “learned and shared behavior”.

CHAPTER 2

REVIEW OF LITERATURE

2.0 Introduction

This chapter includes six major themes, namely, intercultural communicative competence, culture, information and communication technologies, web 2.0, social networking, and Twitter.

2.1 Intercultural Communicative Competence

2.1.1 The Origin of Intercultural Communicative Competence

The origins of intercultural communication are as old as humankind. Since the first historical records, it can be clearly seen that people from different cultures, origins, religions, nationalities, and regions have come together for a reason. This reason ranged from trade, ceremony, funeral, agreement, wedding to war, invasion, and settling. For this or that, people unavoidably were in touch with each other. The reason was generally determined by the conditions of the time. As Bennent (1998, p. 2) explains that those with the power to govern, merchandise, and religious missionaries looked for ways to dictate their own ideas to other people. What they were thinking was to make people around them to be alike them. When, they couldn't handle with them, they killed them. It is awfully possible to see lots of examples of genocide all over the world. Of course, this was not the only way, they also exposed people to psychological war. The intolerance towards being different led them to this kind of hatred. However, this resistance towards respecting, understanding, and valuing difference can be thought as a vain endeavor because no one is similar. In addition, it may be crucial to be aware of the fact that we can be knowledgeable about our own culture, ourselves, and the other cultures thanks to intercultural communication (Martin & Nakayama, 2007, p. 4; Clouet, 2006).

The origin of intercultural communication, as Espinar, Rodríguez and Parra (2012) have acknowledged in their study, goes back to Edward T. Hall, known as the father of Intercultural Communication. He wrote a book named *The Silent Language* in

which he expressed theory of culture and how it affects the people's lives. Edward T. Hall is an American anthropologist and generally known as the founder of "intercultural communication" concept. About this issue, Klopff and McCroskey (2007, p. 11) also point out that Hall's *The Silent Language* is the result of his teachings at the Foreign Service Institute of the U.S. Department of State. He instructed the trainees how to communicate with people from different cultures. U.S. foreign service personnel had great trouble in interacting with their foreign peers. Hall named what he was doing as "intercultural communication", the first usage of that designation. Due to this, he is known for being the creator of the field in communication. Through this, researches on intercultural communication started. Nevertheless, it is true to attribute the beginning of the studies to 1950s with the study of a program of research on intercultural adjustment. Hence, it is proper to point out that the beginning of intercultural communication was about in the 1970s if ideas about the intercultural communication started to emerge in the 1950s. Asante and Gudykunst (1989, p. 7) give a brief description of what happened below:

"Several distinct, but interrelated, events occurred during this period, making it possible for the serious study of international and intercultural communication to begin. In the early 1970s, the Speech Communication Association created a Commission on International and Intercultural Communication (it became a division in the mid-1980s) and the International Communication Association formed an Intercultural Communication Division (its title was changed to include "Development" in the middle 1980s). Also, the first volume of *The International and Intercultural Communication Annual*, edited by Fred Casmir, appeared in 1974 (see Casmir, 1974-1976; Jain, 1977-1983), and the *International Journal of Intercultural Relations*, edited by Dan Landis, began publication in 1977. Finally, *The Handbook of Intercultural Communication*, edited by Molefi Asante, Cecil Blake, and Eileen Newmark, was published in 1979."

If we go back to the progress of IC, according to Wiseman and Koester (1993, p. 10), the first ten years of study for intercultural communication has often been interpreted with "research by anecdote". Then, there came remarkable scholars who completed their doctorates in the field. However, they mainly focused on collection and evaluation on data through quantitative means. For this reason, quantitative methods

were possibly more appreciated than qualitative methods. Martin summarizes the consequences of this debate:

“Researchers investigating interpersonal competence wrestled with the definition and measurement of communication competence, but with little exception...largely ignored the cultural constraints of their findings. In contrast, researchers in intercultural communication explored cultural variations in competence, but focused only tangentially on communication behaviors and often ignored the conceptual questions addressed by interpersonal communication research (p. 16, as cited in Wiseman & Koester, 1993, p. 12)”.

There are also other researchers studying intercultural communication competence and they had great difficulty naming the concept. Guthrie & Zekick (1967); Harris (1975); Lysgaard (1955); Mischel (1965) explain this situation:

“Early scholars, using a variety of disciplinary perspectives, studied the problems of individuals working and living in other cultures, labeling what they studied as cross-cultural adjustment, cross-cultural adaptation, cross-cultural success, cross-cultural effectiveness, cross-cultural failure, personal adjustment, personal success or personal failure.” (as cited in Wiseman & Koester, 1993, p. 5).

In addition to being called in many names, there have been some theories behind intercultural communication. Gudykunst (2005) emphasizes that theories for intercultural communication have made great improvement in the last 20 years. When two of the authors (Gudykunst and Nishidia) finished their doctorates, there were not any theories of intercultural communication. First endeavors to produce theories about interpersonal communication between people from different cultures were presented in the first thematic volume of the International and Intercultural Communication Annual published by Sage (Gudykunst, 1983, p. 3). In this study, ICC term will be used as a result of the fact that it can be thought as the mostly acceptable term and the current form of what it stands for.

In the first place, there were two study efforts relating to intercultural communication competence. In the 1970s, scholars of different fields came up with a couple of works. All the same, the most related contribution was Hofstede's (Espinar,

Rodríguez & Parra, 2012). *Culture Consequences*, published in 1980, gave a new way by comparing values across regions internationally. The impact it spread was undeniable. Schmidt (2007, p. 28) praises Hofstede's work in terms of its being "the best attempt at empirically measuring differences in values". The scale he formed was useful in grading each culture by implementing some cultural measurements. Through this way, it became easier to make culture a more functional concept and this opened the way for a direct comparison between cultures concerning international scale. Schmidt (2007, p. 28) also gives a clear explanation that Hofstede in 1980 listed five dimensions for differentiating cultures: individualism – collectivism, power distance, uncertainty avoidance, masculinity – femininity and short – long term orientation. Ruben (1976) labeled seven categories to evaluate functional intercultural communication: "display of respect, interaction posture, orientation to knowledge, empathy, role behavior, interaction management, and tolerance for ambiguity". He found out functional descriptions and improved a one-item scale for each dimension. In the first instance, the scale was aimed to be used by the observers taught about the field. Following this, using both self-report and observer ratings, he applied these same dimensions to evaluate the effectiveness of overseas technical assistance personnel (Kealey, 1989; Ruben & Kelaey, 1979), Japanese student sojourners (Nishida, 1985), and intercultural communication workshop participants (Hammer, 1984) (as cited in Wiseman & Koester, 1993, p. 21).

In addition to these attempts, Hammer, Gudykunst, and Wiseman (1978) also came up with three main points from their studies and self-report gatherings of overseas sojourners: "ability to deal with psychological stress, ability to communicate effectively, and ability to establish interpersonal relationships" (as cited in Martin, 1989, p. 22).

Furthermore, according to Asante and Gudykunst (1989, p. 8), the area of study has altered very much during the development stage in the 1980s. For instance, in 1983, the *International and Intercultural Communication Annual* made some changes in its publishing policy and gave attention to specific topics in each volume.

It is also important to have a look at the current situation in terms of IC. As Samovar et al. (2006, p. 7) indicates globalization is a highly up-to-date concept

nowadays and it is really giving a rise in terms of exchanging information with each other and it is doing this not only in a domestic boundary but also in an international boundary. With the development of mass communication, it is really easy to have access any person from any place in the world. On the other hand, that there are going to be disagreements and distinctions in ideologies is a concept that must be accepted beforehand. Hence, what can be highly important for us is that we need to learn how to communicate internationally with efficiency.

2.1.2 The Place of Intercultural Communicative Competence in Foreign Language Learning (FLL)

Intercultural communication is an important notion in the history of humankind. People have been interacting with each other since the first time they encountered each other. The terms like cultural variety, being an intercultural commuter, understanding one's own and the other person's culture, respecting the cultural variations of the other person are not unfamiliar to any person in the present day. Nevertheless, historically, Samovar et al. (2006, p. 1-2) declare that intercultural communication was generally put into service by force rather than reason. Yet, it has been understood that force has limits and also, people prefer communicating each other to reach their aims as opposed to force. According to him, being pragmatic is also another reason to focus on intercultural communication. Less hard mobility, more interaction among cultures, a worldwide marketplace, and universal business assemblies have triggered the increase in communication internationally. Earlier, intercultural communication was rather limited. No matter which aspect you are looking into intercultural communication, that is to say, from a mass media perspective, the world of politics or global commerce, intercultural communication is a vital field to study.

According to Byram and Grundy (2003, p. 1), “ ‘Culture’ in language teaching and learning is usually defined pragmatically as a/the culture associated with a language being learnt”. In that case, English has a special place for international communication, since it is now spoken by most people as a global (Ozturk, 2004) lingua franca (McKay, 2003; Clouet, 2006; Essen, 2004). Kirkpatrick (2007) expresses that the people using English as the global communication language (English as a lingua franca (ELF) are increasing. Brumfit (2004) and Byram (2008) acknowledge that English has been

assumed as the most preferred foreign language in education throughout many regions. Byram, Nichols, and Stevens (2001, p. 141) state that “when the foreign language is an international language (and particularly if it is English), the development of English and cultural awareness is of primary importance”. Additionally, due to English’ being a global language necessitates a deep focus on such areas as “intercultural awareness, cross-cultural learning and communication” (Kawamura, 2011; Wandel, 2002, p. 72). Alptekin (2002) states that the world needed an international language to carry out the social and economic events, and English has turned into an international language, and English is the most popular foreign language all around the world and it is being used to develop communication between people socially, economically and pedagogically (Mufwene, 2010).

Being interculturally competent makes life easier at the present time. The way people behave from eye contact to physical touch can be really misunderstood and give people trouble. People should be knowledgeable about how the people from other cultures eat, drink, do for living, spend their spare time, salute, wear, behave in a community, family, or social organization in order to have a qualified understanding of each other. Isisag (2010) in his study criticizes its importance. He claims that what is appropriate in a culture may be something offensive in another. On account of this, two different people from diverse cultures can find it difficult to interact with each other due to their differing backgrounds. Hence, learning a language is not only about learning its grammar rules but also its culture from different aspects. Novinger (2001) states “language should be considered a mirror of its culture”(p. 45). Language has an effect on our cognition procedure and how people see actuality (Novinger, 2001, p. 47).

In this case, a question emerges. Samovar et al. (2006, p. 99) indicate this question as in which way we learn to communicate with other people from diverse cultures in this international world. When we have a look at our world, we come across everywhere the traits of other cultures. What happens in the other hemisphere is directly known all around the world no matter what our location is. It is hardly possible to remain unaware of what is going on around the globe. What is crucial is that as he writes:

“Two things are crucial if you are to relate effectively with people from diverse international cultures: (1) you must have knowledge about the people from other cultures; and (2) you must have respect for their diversity” (Samovar et al., 2006, p. 99).

According to Fantini (1995), many institutions have already understood the necessity of effective communication interculturally. From the field of intercultural business to the closeness between family members, to be able to accept the diversity in terms of culture, race, religion, and ethnic can be seen as an increasing urge. Education inevitably must be one of them because understanding and tolerating cultural differences must be one of the dignified virtues of the foreign language learners. It is really important to relate language competence with IC and it should be one of the missions of language teachers (Fantini, 1995; Ozturk, 2004). It must be noticed that language and culture are intertwined areas (McKay, 2000) since language shows and explains the way how one sees, perceives, understands, interacts the world, and culture also has an undeniable effect on these perceptions. To emphasize this point, Cook (1999) states that:

“Learning a foreign language is seen as leading to “an interest in language and culture” in Japan (Tokyo, 1990), to the ability “to recognize cultural attitudes as expressed in language and learn the use of social conventions” in the United Kingdom (*The National Curriculum*, 1995), and to “courage, honesty, charity and unity” in Malaysia (Kementarian Pendidikan Malaysia, 1987, p. 2). A particular benefit has often been claimed to be *brain-training*—learning other mental skills (as cited in Cook, 1999)”.

From another point of view, Byram (1997, p. 3) acknowledges that FLL gives more chance to experience the otherness since it asks for interacting not only with familiar but also with unfamiliar concepts via the target language. Therefore, it is true to state that FLL is about communication but is more than just exchanging information. It is about developing an understanding towards how the concepts can have differences in other cultures. Therefore, communication is not only about sharing information with each other but also building and carrying on the relationships. It is clear that FLT is about both linguistic competence of the learners in the target language and combination of cultural values and ideas with the language during the communication (Byram, 1997,

p. 22; Dimitrova, 2006).

To emphasize the importance of this point, Alptekin also (2002) points out that:

“Learners are not only expected to acquire accurate forms of the target language, but also to learn how to use these forms in given social situations in the target language setting to convey appropriate, coherent, and strategically- effective meanings for the native speaker. Thus, learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers”.

Fageeh (2011) and Alptekin (2002) discuss that by taking foreign language learning into account, it appears to be essential to point out that language learning is more than grammar, rules, structures, and words. In addition to these, people should have enough wisdom to get involved in the diverse cultures, as does a native. Learners should be aware of how the people of the other culture see the world and how the foreign language gives clues about the values, perspectives, and entities of its culture. Because of this, making sentences grammatically correct is about how best learners know the structure of the foreign language but being interested in the culture of the language one is learning makes the communication process more effective and appropriate. What is more, integrating language and culture gives the learning process a new way to deal with reality. Furthermore, Gokmen (2005) and Alptekin (2002) express that interaction with other languages and cultures creates a big opportunity to promote IC. Interaction is an always going on process and due to this it lies in the center of “the universe of culture” and everything comes from it (Hall, 1959, p. 62). Besides this, looking into one’s own culture makes them become aware of the things taken for granted in their everyday life (Hall, 1959, pp. 165-166).

Moreover, Byram, Gribkova, and Starkey (2002, p. 9-10) clarify that language learning should include both linguistic competence (to be able to speak, write, read and listen in true and suitable ways) and IC (to be able to deal with different people with different identities by showing an understanding of their cultures and their personalities and also by analyzing one’s own culture and personality). What language teachers should do is “to develop skills, attitudes and awareness of values just as much as to

develop a knowledge of a particular culture or country” (p. 13). The teacher is not required to have been to country or know everything about other culture but what is expected from the teacher is that the students should be assisted in terms of asking questions and interpreting answers. Byram, Gribkova, and Starkey (2002, p. 25) make the point of studying IC in FLL (Foreign Language Learning) by saying that:

“Language learning to promote an intercultural dimension encourages a sharing of knowledge and discussion of values and opinions. Many intercultural and antiracist educational programmes, such as the Council of Europe’s *All Different, All Equal* campaign, are based on the principle of peer education. That means that learners learn from each other as much as from the teacher or text-book”.

Kawamura (2011) acknowledges that English teachers’ responsibility is more than just making students acquire language skills: “they should have the willingness to understand the culture of their students, a personal intercultural competence, and the mentality to teach English as a world channel that leads to different cultures”, and competence should be part of their courses though it may not be an easy task (Elola & Oskoz, 2008; Dogancay-Aktuna, 2005). Alptekin (2002) also states that language learning is a kind of enculturation that means that language learners need to acquire the cultural frames, a brand new look into the universe reflecting both their own culture and the other culture. At this point, language teachers take the role of ‘gatekeepers’ who should promote their students’ competence skills of communication to make their conversation more appropriate and effective.

2.1.3 Definition of Intercultural Communication

It is not an easy endeavor to define intercultural communication, since it is difficult to put the term itself into a pattern. According to Espinar et al. (2012), many study fields have been using the terms intercultural communication and cross-cultural communication, generally as synonyms since 1950s. The increasing emphasis put into ‘the globalization process and the movement towards European cooperation’ has made intercultural communication an academically evaluated subject. What is important is that since intercultural communication is so much interrelated to such areas as

anthropology, social psychology, sociology, communication studies and linguistics, its theories or methods must be evaluated as a subject with a reference to these fields.

Fisher (1978, p. 257) states that “To say that meaning in communication is never totally the same for all communicators is not to say that communication is impossible or even difficult – only that it is imperfect ” (as cited in Gudykunst, 1993, p. 34). Fisher tries to convey that no matter what difficulty can occur in the communication process, there will always be a way to communicate.

Gudykunst and Kim (1984, p.?) give a new perspective to intercultural communication by explaining “the term ‘intercultural communication’ shall mean an international ‘transactional, symbolic process involving the attribution of meaning between people from different cultures’” (as cited in Novinger, 2001, p. 9).

Bennett (1998, p. 8) interprets that intercultural communication is based on face-to-face interaction between people. For this communication to occur, both people should be eager to engage in interaction and exchange information.

Novinger (2001, p. 9) gives a definition for intercultural:

“A macrodefinition of ‘intercultural’ is used, indicating one or several differences between communicators relating to language, national origin, race, or ethnicity, rather than a microdefinition that, for example, might indicate the difference in culture between the Women’s Bar Association and a local electricians’ union in the United States, or between a group of engineers and a group of musicians”.

Intercultural communication is a really hard concept to define because there have been many labels since the time the concept has been recognized. Klopff and McCroskey (2007, p. 9-10) also point out that competence in regard to intercultural communication has been described in various ways: “cross-cultural adjustment, adaptation, intercultural understanding, overseas success, and cross cultural effectiveness, among others”. Scholars have had trouble in sorting out these definitions. The definition currently receiving support is that “*intercultural communication competence involves the knowledge, motivation, and skills to interact effectively and*

appropriately with members of different cultures” (Wiseman, ?, p. 208, as cited in Klopf & McCroskey, 2007, p. 9). The definition gets more meaning with the explanation of key terms.

“*Knowledge* refers to awareness or understanding of the requisite information and actions that are necessary to be interculturally competent” (Klopf & McCroskey, 2007, p. 9). The person who communicates requires knowledge about the person he/she interacts, the environment where they are talking, apprehension of the conversation topic and the way they talk like posture, eye contact, and word preference.

“*Motivation* concerns the drives, wants, needs, desires of the communicators as they interact together” (Klopf & McCroskey, 2007, p. 9). What do they want? Why? Do they have fears, anxieties, dislikes, prejudices that could affect the desire to communicate? Do they feel positive or negative about the situation? Positive, those participating will be more prone to talk; negative, they may avoid speaking.

“*Skills* allude to the speaking behaviors that can be used by the communicators to be effective and to be appropriate to the situation, and are goal oriented” (p. 9).

“*Interact* specifies circumstances in which the communicators are equally directing and coordinating their verbal and nonverbal behaviors to accomplish their mutual goals” (p. 10).

“*Effective* indicates a communicator’s ability to identify the goals of speaking and the resources necessary to reach those goals. It concerns the ability of the communicator to predict with accuracy how the others will respond and what strategies could be used to obtain success in the interaction” (p. 10).

“*Appropriate* points to the kind of talk that is suitable for a given speaking situation and the sort of behaviors that are fitting for that situation” (p. 10).

Byram, Gribkova, and Starkey (2002, p. 9) state “intercultural communication is communication on the basis of respect for individuals and equality of human rights as the democratic basis for social interaction”.

Klopf and McCroskey (2007, p. 58) define “*intercultural communication as a communicative exchange between persons of different cultures*”. They dispute that when two people from diverse cultures talk to each other, intercultural communication happens. The way they talk about a topic, they think and they behave is really affected by their culture. What is also important to point out is that such talk can take place anywhere besides academic, professional, diplomatic and public meetings.

Intercultural communication is a hard concept to understand because it requires different skills and behavior patterns compared to communication with people from the same culture.

Collier (1989) also gives a definition of intercultural communication competence:

“Intercultural communication competence then is defined as the mutual avowing/confirmation of the interactants’ cultural identities where both interactants engage in behavior perceived to be appropriate and effective in advancing both cultural identities” (as cited in Martin, 1989, p. 25).

As it can be seen there are many kind of definitions for intercultural communication. Even these definitions give lots of reasons to indicate the importance of intercultural communication and every one of us must be conscious of this. Martin and Nakayama (2007, p. 39) list six basic reasons to study intercultural communication:

- “The Self-awareness Imperative” (self-realization about our own culture)
- “The Demographic Imperative” (diversity in group demographics)
- “The Economic Imperative” (diversity in workplaces culturally)
- “The Technological Imperative” (the development of Internet)
- “The Peace Imperative” (relations with other regions in a culture-varied environment)
- “The Ethical Imperative” (relativity versus universality, developing self-reflexivity, learning about others, developing a sense of social justice)

2.1.4 The Necessity of Promoting Intercultural Communicative Competence in FLL

It is an obvious fact that we are living in a world changing each moment. Many changes occur in our apartment, neighbors, neighborhood, streets, city, region, country, continent, and globe. There is a global change, and everything has an effect on each other. Migration for this reason or that continues at a high speed, and this gives people the chance to interact with each other even if sometimes they are exposed to this situation involuntarily. In that case, the necessity to understand each other, to show respect to the other's cultures and to accept that everyone can be really different even if they come from the same culture paths the way for the competence in intercultural communication. Every person needs this kind of competence in today's world since it is a vain effort to stay away from the interaction. Sercu (2005, p. 1) also declares about the necessity of being interculturally competent. Employers look for employees who are competent in more than one language so that they do not confront a problem in the global market. Businessmen want their employees to have effective communication skills for a profitable business.

It is not only in terms of economy or politics that the concept of IC should be examined. Sercu (2005, p. 1) expresses that change is affecting all sectors. Hence, teachers cannot get away from this diversity and globalization process, in as much as foreign language learning is by itself intercultural. It goes without saying that education is one of these fields. If it comes to mention about the importance of IC in education, Saola (2008) also concludes that IC ought to be seen as a dignified characteristics of a foreign language speaker, thanks to this ability the person can both be conscious about his/her culture and also the culture of the others and can handle communicational misunderstandings. Furthermore, Salopelto (2008) also declares that improving the learner's empathy aspect should be the prominence.

What is more, Byram (1991, p. 7) believes that the language must be looked from a broader perspective, in other words, "social and cultural context of language use and learning" should be integrated into language learning. Thus, in this manner, cross-cultural communication objectives should take place under the language learning concept. All the same, to reach these objectives is not easy and takes time. According to

Sen Gupta (2003, p. 160), it is really challenging to meet new concepts by sometimes disregarding what the culture has taught people so far. It can affect the people and there may be many emotions arising: fear for coming across something odd, joy for encountering something distinct and brand new ways of ideas, relaxation after self-explanation, annoyance for questioning a strongly supported view. Nonetheless, Sercu (2005, p. 2) acknowledges that the aim of language learning is not described in accordance with the acquisition of communicative competence in a foreign language. Teachers are now asked for teaching ICC. Furthermore, Byram and Zarate (1997) believe in the importance of IC in language learning process. They express that language learners are as cultural mediators, 'intercultural speakers'. They have the tendency to carry their local identity beyond their edge. This is not just about having conversation and getting in touch with people from different cultures but about mutually exchanging values. Through this way, they can be interculturally competent.

It can be thought as a necessity that culture should be a part of language learning and teaching process. There can be three ways to integrate culture into the teaching/learning context (Cortazzi and Jin, 1999, pp. 204-205 as cited in McKay, 2003):

- “-*source culture materials* that draw on the learners’ own culture as content,
- target culture materials* that use the culture of a country where English is spoken as a first language, and
- international target culture materials* that use a great variety of cultures in English- and non-English-speaking regions around the world”.

Clouet (2006) reports that language learning classroom is where the students get in contact with a different culture. Due to English’s being a global language, the integration of multiple cultures into the classroom is a high-priority issue. The students will be able to analyze the other cultures through English, the shared language both in the classroom and outside the classroom.

In this thesis, six regions have been selected thus referring to differing/varying culture materials. As mentioned above, due to English’s being a global language, English culture cannot be just attributed to American or British culture but the whole

world. Therefore, the basis for exploring those regions relies on the notion of getting knowledgeable about as many regions as possible so as to have an effective and appropriate communication with other people by developing ICC. Besides this, Turkey has also been included into the research since it is highly possible to understand other cultures in an appropriate and effective way after one can compare and contrast between them (Clouet, 2006). Through comparing and contrasting, one will not only have a clear understanding of the different cultures but also become aware of his/her own which will finally lead to “inter-cultural culture learning” (Clouet, 2006).

According to Sercu’s (2005, p. 25) study, teachers think ‘promoting reflection on cultural differences’ should be the main objective to fulfill the objectives of being interculturally competent. For this, Schmidt (2007, p. 17) discusses that learning a foreign language will affect this process positively to an extent.

Sercu (2005) also emphasizes that foreign language educators should prepare their learners in terms of this sensitivity towards promoting their IC. Language learners should be knowledgeable enough about cultural aspects of the target language to create an effective negotiation and understanding process. Through this way, the learners will be able to come across concepts pragmatically useful (p. 1). They will be able to see that cultures differ and this affects the way the events are interpreted. For the acquisition of this skill, the teachers can create learning environments effective in promoting IC (Sercu, 2005, p. 5). Taking all these into consideration, it is really important to provide a secure and supportive environment for language learners to promote IC. As Byram (1991, pp. 29-30) emphasizes, it is really crucial for teachers to be ‘mediators’ and aid the language learners (although he preferred using pupils, I prefer using learners) to understand themselves and the world about them. What is also essential is that “world is not monolingual-monocultural”. The teacher should encourage the learners to have a look at the other things they still do not know about. At best, in this way, they will both think over their schemata and find out odd and distinct aspects.

McKay (2003) emphasizes the importance of integrating culture into the ELT pedagogy by explaining that there are at least two ways for making culture a crucial part of language pedagogy. Firstly, cultural information forms the content and materials and

secondly some pragmatic standards generally rely on “particular cultural models”. It is also important to clarify that English is no longer attributed to one culture and the variety in terms of cultural contexts should be respected (McKay, 2000; McKay, 2003).

Sercu (2005) also reveals that teachers should not only create learning environments to make them be familiar with the foreign cultures but also create situations where the learners can make connections between their cultures and foreign cultures, compare them and try to develop empathy (pp. 11-12). Sercu (2002) explains that with the aim of developing IC of the learners, foreign language education should make use of culture that gives tips about the characteristics of the phenomena in the world of those learners. It is essential for learners to keep in mind that all cultures have both same and different items, as well. It is critical to reveal the misunderstandings, inequities, and disputes likewise deals, equalities, and compromises in all cultures.

Sercu (2005, p. 160) believes that foreign language teachers are becoming foreign language & intercultural competence teachers. Causey, Thomas, and Armento (2000) in their study state that the prospective teachers who are inclined to tolerance and awareness towards cultural diversity will probably support this process of constructing positive notions to understand acceptance towards the other cultures. Sercu (2005, p. 175) acclaims that most teachers want to integrate IC to their teaching environments, but they still have some confusion about the meaning of the term. They confuse the term with communicative competence.

One of these learning environments can be the topic of this thesis. Using Twitter to promote ICC of teacher trainees can be seen as an innovative and modern way. The prospective teachers of English should be sensitive about IC and with the same sensitivity they should find effective ways to promote their students' ICC.

Byram, Gribkova, and Starkey (2002, p. 10) state that the preferred interculturally competent teacher is not the native or non-native teacher but the teacher who can analyze similarities and differences in other cultures and one's own, make her/his students curious about other cultures and identities, have students get a realization about themselves and their own cultures from the view of other people. Due

to these reasons, it is necessary to promote IC of students with an awareness of the aims below in mind:

- “to give learners intercultural competence as well as linguistic competence
- to prepare them for interaction with people of other cultures
- to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors
- to help them to see that such interaction is an enriching experience”.

Byram (1997, p. 46) explains “FLT within an institution of general education has a responsibility to develop a critical awareness of the values and significance of cultural practices in the other and one's own culture”. He explains the aim of FLT as stating that “FLT will be conceived by both teachers and learners as, in the first instance, a means to attain competence in intercultural communication through learning a language and its relationship to the cultural practices and identities interlocutors bring to an interaction” (pp. 46-47).

Atay (2005) has found in her study that prospective teachers of English think that they do not have enough chance to learn about other cultures. The study also revealed that the students felt that they lack the necessary knowledge about other cultures.

2.1.5 The Ways to Develop Intercultural Communicative Competence in Students

There are a variety of intercultural methods to develop knowledge, skills, and attitudes. Below, the ways are categorized under the terms of ‘category of method, method, and outcome’.

Table 1
Intercultural training methods

CATEGORY OF METHOD	METHOD	OUTCOME
Cognitive (acquire knowledge)	Lecture	Knowledge
	Written Material	Knowledge
	Computer-based material	Knowledge, skills
	Self-assessment	Knowledge
	Case studies	Knowledge, skills
Active (learn by doing)	Simulation and games	Knowledge, skills, attitudes
	Role-play	Skills, attitudes
	Exercises	Knowledge, skills
Intercultural (develop cultural self- awareness and promote intercultural competencies)	Contrast culture	Attitudes
	Critical incidents	Knowledge, skills, attitudes
	Culture assimilator	Knowledge, skills, attitudes
	Culture analysis	Knowledge, skills Knowledge, attitudes
	Cross-cultural dialogues	attitudes
	Area studies	Knowledge
Other	Immersion	Knowledge, skills, attitudes
	Art and culture	Knowledge, skills, attitudes

Note. Adapted from “An analysis of methods for intercultural training” by S. Fowler and J. Blohm, 2004, in D. Landis, J. Bennett, & M. Bennett, (eds.), *Handbook of intercultural training* (pp. 37-84), Thousand Oaks, CA: Sage.

According to Fantini (2005), promoting IC is an ongoing and nonstop process once it has been started by interaction with other people from different cultures. Furthermore, there is no return or stability in the process and it is an infinite experience. People are always in the act of trying to become interculturally competent but it is somehow a vain endeavor since no one has actually been entirely interculturally competent. No matter how people promote their competencies, there will always be a missing part. Due to this, it is acceptable to see IC from the aspects of “the cross-cultural contact and entry processes, the options available, the choices one makes, and the resultant consequences”. With this in mind, it is important to point out that the progress of these stages is about the level of adaptation to the differing/varying cultures. Whereas some people reject the differing/varying cultures, others accept the culture, that's, some adaptations or adjustments occur. People who can behave in accordance

with the natives can be assumed as the member of the target society. People comfortable with the concepts, perspectives, and characteristics of the differing/varying cultures are welcomed to cultures, one's own culture and differing/varying cultures. However, there are those who lose their own identity, namely, they are assimilated. This may be voluntarily or by force. Moreover, finally, those who ask questions about their identity in both cultures may feel in dilemma, and it is hard for them to feel belonging to any of the cultures. By taking these into consideration, it is really crucial to offer an effective development process to the students in order to avoid the unfavorable results. With regard to this, it can be said that promoting ICC of students via Twitter can be a way worth trying.

Byram, Gribkova, and Starkey (2002, p. 14) point out that a teacher ought to find out some activities that will directly put the learners in the process of developing IC. The teacher must encourage students to find authentic materials about the differing/varying cultures and analyze them. Byram (1997, p. 24) acknowledges that while developing IC of students, they should be given chances to interact with people from different cultures but this should not threat their own identity. He also adds that no matter what language the students learn, what is crucial for them is to acquire the skills and attitudes for cultural and social contexts different from their own so that they can transfer what they have learned to new communication situations (p. 29).

As Sercu (2002) explains “the way in which cultural awareness raising has been undertaken has evolved over the years (Byram, 1989; Kramsch, 1993; Risager, 2000, as cited in Sercu, 2002)”. Promoting IC has been a vital issue via the increasing probabilities of contact with foreign culture through travel, exchange programs, or business due to the fact that one should behave in accordance with the differing/varying cultures to have a clear understanding of each other, that is, the natural objective of foreign language learning and teaching process. A behavior pattern close to the natives' is one of the dimensions of language learning.

Byram (1997, p.65) indicates that there are basically three places where IC can be acquired: the classroom, the pedagogically structured experience outside the classroom, the independent experience that are adjunct to each other.

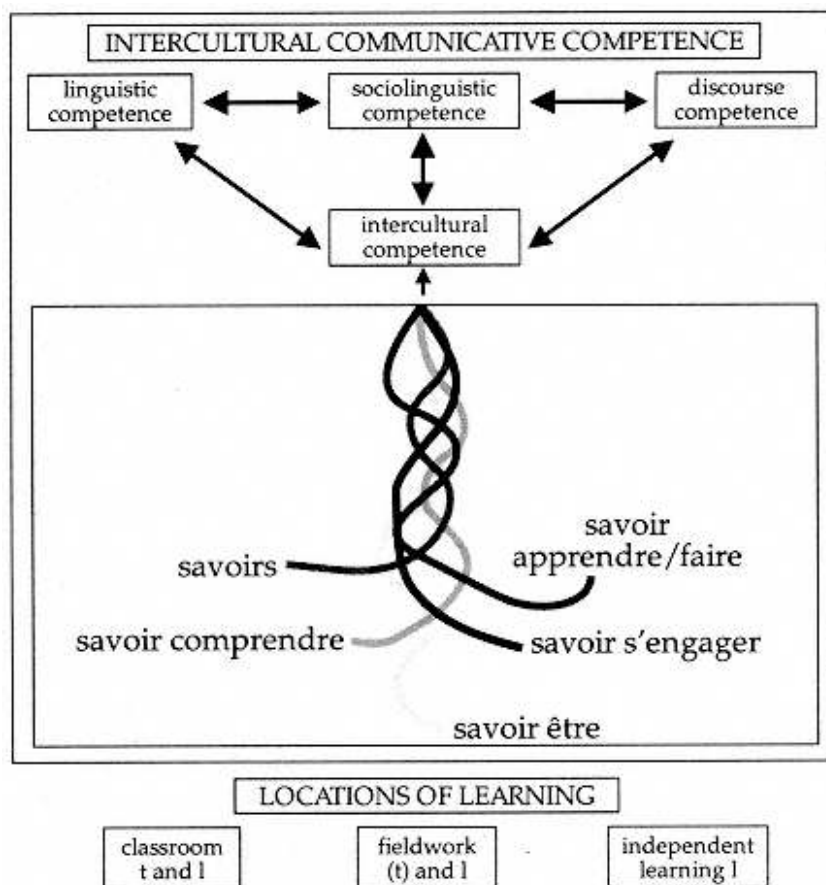


Figure 1. A summary of the model by Byram, adapted from “*Teaching and assessing intercultural communicative competence*”, by M. Byram, 1997, Clevedon: Multilingual Matters, p. 73.

A. The Classroom

According to Byram (1997, p. 65), classroom can be assumed as a place to acquire knowledge about another culture and country. This knowledge acquisition can be both through just information load (little emphasis to language learning) or systematic procedure from sociological to cultural factors in a culture (more emphasis in language learning). The classroom has some advantages and Byram (1997) lists below as:

“-It provides the space for systematic and structured presentation of knowledge in prolongation of the better traditions of language teaching.

-In addition it can offer the opportunity for acquisition of skills under the guidance of a teacher.

-Thirdly, the classroom can be the location for reflection on skills and knowledge acquisition beyond the classroom walls, and therefore for the acquisition of attitudes towards that which has been experienced” (p. 65).

Byram (1977, p. 66) also gives importance to the knowledge of relationships between one’s own and the other cultures that are easier to connect to the communication and language acquisition. He also states that classrooms are the places where students can learn about the processes of intercultural communication. What he means by this is that students can be knowledgeable about what kind of prejudices, misunderstandings can occur or they become aware of the nonverbal behaviors due to the mutual relationships with the differing/varying cultures.

Byram (1977, p. 67) talks about another advantage of the classroom for promoting IC:

“The classroom also provides opportunities for teaching the skills of interpreting and relating documents or events. Knowledge and skill are interrelated ('know that' and 'know how') and the classroom allows teachers and learners to practise and reflect upon the skills of 'reading' a document or an event in a document... the advantage of the classroom is that learners can acquire under the guidance of the teacher the skills of eliciting meanings, and can reflect on the efficacy of their attempts to do so”.

Byram (1997, p. 67) also states that the classroom is possibly connected to the learning outside in terms of two relationship varieties: “a prospective relationship of developing skills in anticipation of learning through fieldwork, and a retrospective relationship in which learners can reflect on learning in the field”. Through this way, the students can perform what they have learned in the classroom to their prospective interactions with the differing/varying cultures.

Byram (1997, p. 68) also states that what is lacking in the classroom environment is limited real life communication. Though some classes can offer this, this is a rare case. The chance of interacting someone in a relaxed and time-free environment via Twitter can be a great advantage for teacher trainees to feel themselves as if they are in the real life.

B. The Fieldwork

Byram (1997, p. 68) describes fieldwork as the pedagogically and educationally structured organization. He states that:

“Fieldwork clearly allows the development of all the skills in real time, particularly the skill of interaction. It allows learners to bring their knowledge of relationships to bear on specific situations, and to discover and interpret new data... In interaction, learners have the opportunity to experience communication under time pressures, and in particular the significance of non-verbal behaviour. None of these need be left to chance, however, and the responsibility of the teacher to provide a pedagogical structure and systematic experience is what differentiates fieldwork from independent experience” (pp. 68-69).

Byram (1997, p. 69) thinks that the learning environment through this way is more realistic than classroom environment.

C. Independent Learning

Byram (1997, p. 69) discusses that it is important for the learners to integrate what they have learned to the real life communication in addition to being responsible for developing their knowledge, skills, and attitudes. Therefore, what must be the critical point is what has been learned inside or outside the classroom that comprises all learning.

Byram, Nichols, and Stevens (2001, p. 141) state that improving IC can be an efficient and fundamental part of language learning from the early stages of FLL in terms of the experiment they have done on the Japanese students.

Carel (2001, p. 158) gives some advices what she has observed as a result of their experiment via virtual classroom environment:

- “-We should use knowledge from other domains to broaden L2/C2 (second language/second culture) students’ understanding of language and communication.
- We should explore creative uses of technology to meet our goals.
- We must equip our schools with the necessary technology.

- L2/C2 (second language/second culture) teachers should receive training in language and culture issues.
- We should trust our students and listen to them.
- We must examine the foreign language culture to understand why we do what we do”.

Kawamura (2011) suggests in her study that students take more responsibility in their own learning for multicultural communication and understanding. That is why in this study, students are given some regions and topics to search by themselves and to conduct their own research on their own. What is more, Novinger (2001, pp. 156-157) lists the steps to develop intercultural communication competence of people as follows:

- Before communicating with other culture, be aware of your own culture. Note what can be a problem during intercultural communication process.

- Be positive. Have good intentions in your heart. Try to avoid firm or fanatic ideas towards other culture otherwise this will damage the communication process. Only mutual understanding for differences will make the communication process more effective and appropriate (Basave, 1990, p. 786, as cited in Novinger, 2001, p. 156).

- Motivation for communication is another crucial factor. Coping with the barriers hindering intercultural communication is related to one's own desire to do like that. What is vital for us is that we should abandon the presupposition what is distinct is bad.

- Ethnocentrism should be avoided as much as possible. Try to be knowledgeable about the other culture instead of neglecting it. Only this way can you make more reasonable judgments towards other cultures and approach what is different in a good manner. What is more, realizing that other cultures are not that much strange will make you feel that they are not that much foreign at all. Furthermore, what comes to you as familiar will make a positive effect in your attitude towards other cultures, and more information about other cultures will give you more possibility to estimate about the behavior of a person from a different culture.

- Be knowledgeable about the rules of the other culture. So, describe the rules in the first place. Try to get information about the cultural assets of the other culture so that you can avoid problems that will disrupt the communication process. However, be watchful about the obstacles that you may not have thought, since culture is a non-stop

changing phenomenon. Research what obstacles may occur during the encounter of two cultures generally found in published sources. Make the cultural differences clear to yourself and describe them from your perspective.

- Realize that context is essential in intercultural communication in terms of determining whether the communication belongs to high-context or low-context culture. Observing both the words and nonverbal behavior is principal. Beware of the cultural varieties.

- Be open. Adaptation is vital in intercultural communication.

- Feel the responsibility inside to have an effective and appropriate communication, because it is your own endeavor to help develop your IC.

- Such virtues as “positive attitude, adaptability, effort, and assuming responsibility” are the most probable ones that will contribute to the effective and appropriate communication.

Schmidt (2007, p. 101) emphasizes that it is really important to seek information about other cultures and people, and the more you get information about other cultures, the more you will overcome your prejudice and diminish uncertainty.

2.1.6 The Relationship between Communicative Competence and Intercultural Communicative Competence

Council of Europe (2001, p. 9) defines “communicative competence as a person’s ability to act in a foreign language in a linguistically, sociolinguistically and pragmatically appropriate way”. It seems appropriate to say that intercultural communicative competence has roots in communicative competence. The more competent in communicative encounters a person is, the more competent in international encounters a person becomes.

According to Ting-Toomey (1993), “intercultural communication competence is viewed as the effective identity negotiation process between two or more interactants in a novel communication episode” (p. 73). Thus, it can be seen necessary to state that every conversation consists of something new in its context. This newness can be about both the encounter of new people and the reforming of the relationships of the people

already acquaintances. Therefore, the novelty here may result in “unpredictability and challenge”. In this context, the role of competence takes part. The more the people are effective in communication in this new experience, the more they are able to manage an effective and appropriate communication. Furthermore, it cannot be denied that is also about the level of the IC (Ting-Toomey, 1993, p. 73).

Gokmen (2005) also clarifies that in the past learning a language was about imitating the linguistic skills of the target language but nothing worthy of note was performed to learn the culture of the target language. Language learning is not just only about knowing all the grammar rules, structures or words. It should be more than that and one of the most important roots for this view is communicative language teaching. When we say communicative language teaching, the first thing to come to our mind is the term “communicative competence”, formed by Dell Hymes. Byram (1997, p. 7) discusses that Hymes developed the term communicative competence. According to Hymes (1972, p. 281), a person with the ability of communicative competence has both knowledge and ability for language use as regards:

- “1. whether (and to what degree) something is formally possible
2. whether (and to what degree) something is feasible in virtue of the means of implementation available
3. whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated
4. whether (and to what degree) something is in fact done, actually performed, and what its doing entails (as cited in Richards & Rodgers, 2002, p. 159)”.

Richards and Rodgers (2002, p. 161) summarize some features of this communicative language view as:

- “1. Language is a system for the expression of meaning.
2. The primary function of language is to allow interaction and communication.
3. The structure of language reflects its functional and communicative uses.
4. The primary units of language are not merely its grammatical and structural features, but categories of functional and communicative meaning exemplified in discourse.”

Byram (1997, pp. 7-8) discusses that Hymes gave a great importance to the sociolinguistic competence (the ability to use language appropriately in addition to its grammar aspect) that formed the basis of communicative language teaching. However, what he supported was that FLL should be like first language acquisition that is language learners should imitate native speakers. On the other hand, this approach neglects the learners' own identities, cultural backgrounds. This is mostly due to the fact that "Hymes was not writing for the FLT profession and did not pay specific attention to cross-cultural communication; he was concerned to analyse social interaction and communication within a social group using one language" (Byram, 1997, p. 9). In North America, Canale & Swain (1980) and in Europe van Ek (1986) searched cross cultural communication concept in terms of FLT. van Ek (1986, p. 33) clarifies that FLT is about not only being experienced in communication skills but also improving personally and socially as an individual (as cited in Byram, 1977, p. 9). van Ek (1986, p.35) describes six competences of communicative ability (as cited in Byram, 1997, p. 9):

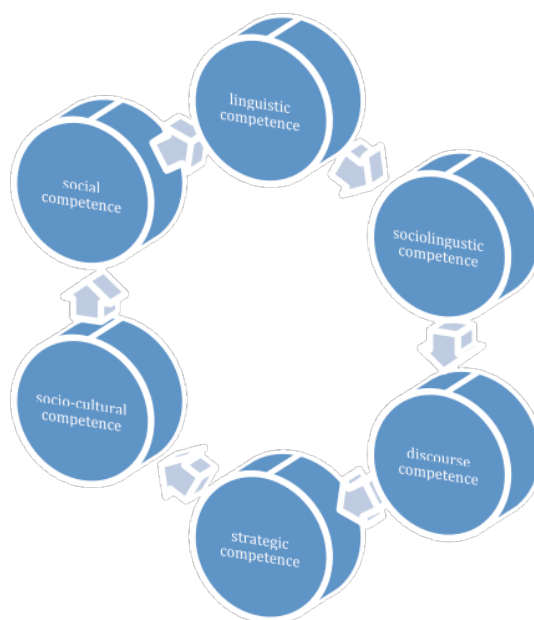


Figure 2. Six competences of communicative ability, adapted from “*Teaching and assessing intercultural communicative competence*”, by M. Byram, 1997, Clevedon: Multilingual Matters, p. 9.

“*Linguistic competence*: the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and

bear their conventional meaning . . . that meaning which native speakers would normally attach to an utterance when used in isolation (p. 39).

Sociolinguistic competence: the awareness of ways in which the choice of language forms . . . is determined by such conditions as setting, relationship between communication partners, communicative intention, etc., etc. . . . sociolinguistic competence covers the relation between linguistic signals and their contextual or situational meaning (p. 41).

Discourse competence: the ability to use appropriate strategies in the construction and interpretation of texts (p. 47).

Strategic competence: when communication is difficult we have to find ways of 'getting our meaning across' or of 'finding out what somebody means'; these are communication strategies, such as rephrasing, asking for clarification (p. 55).

Socio-cultural competence: every language is situated in a sociocultural context and implies the use of a particular reference frame which is partly different from that of the foreign language learner; socio-cultural competence presupposes a certain degree of familiarity with that context (p. 35).

Social competence: involves both the will and the skill to interact with others, involving motivation, attitude, self-confidence, empathy and the ability to handle social situations (p. 65)''.

As seen in the model of van Ek (see figure 2), in order to have an appropriate and effective communication, the speakers should be aware of the differences between themselves in terms of cultural values, traditions, identities since communication is not just about exchanging information. It requires more than this. This model is just one of them but what should be done is to try to integrate cultural and social concepts into language learning process.

However, Byram (1997, p. 48) has made some modifications to these competences due to the importance he gave to "discovery, interpretation, and

establishing a relationship between an intercultural speaker and the native speaker, who may have little intercultural competence”:

“Linguistic competence: the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language;

Sociolinguistic competence: 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 with the interlocutor;

Discourse competence: 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”.

By these changes Byram (1977) points out that:

“These formulations retain some of the insights of van Ek's model but imply links with the knowledge and skills of my model. The redefinition of linguistic competence to exclude reference to meaning involves a redefinition of sociolinguistic competence to include the taken for granted meanings learners might have acquired as knowledge of a foreign culture and the ability to discover and negotiate new and unfamiliar meanings, which may also diverge from those of the national culture at the focus of the learner's attention. Similarly the redefinition of discourse competence includes the notion of discovery and negotiation but also adds the possibility that intercultural and native speakers or intercultural speakers of different language and culture origins need to negotiate their own modes of interaction, their own kinds of text, to accommodate the specific nature of intercultural communication” (p. 49).

Therefore, there is no specific reference to culture. It is mentioned that language is meaning making process and language should be learned to communicate with each other. Communication is stimulated in this approach. Nonetheless, it is not explained in which way and to what extent a language learner should be competent. It must be pointed out that culture and language are entwined (Hall, 1959, p. 80; Clouet, 2006).

Ryan (2003, p. 132) remarks that learning a foreign language is highly related to the rules of language and culture and their interaction. Clouet (2006) also states that the language will represent the cultural features and inevitably the language learning will include knowing “the culture the language expresses”. Due to this, in this study, Twitter is used to suggest the trainees a way to promote both their and their future students’ ICC.

2.1.7 Communication to Competence

Within the last decade, it is possible to say that the majority of intercultural communication scholars chose to use the term *competence* to identify their subject of study (Bostrum, 1984; McCroskey, 1982; Spitzberg & Cupach, 1984; Wiemann, 1977, as cited in Wiseman et al., 1993, p. 6). It provided a mutual agreement among communication scholars. It is also important to signify that the word *competence* is basically related to sociolinguistic aspects that signal the term’s reliability. By 1989, there was already a high demand for the usage of the term competence. Due to these factors, ICC term through the context will be used.

Ruben (1976, 1977), Ruben and Kealey (1979) acknowledge that some recent searches about IC are changing the direction of the concept “from cross – cultural adaptation to effective and appropriate interaction in specific intercultural relationships” (as cited in Cupach & Imahori, 1993, p. 112). Spitzberg (1989, p. 261) also emphasized the importance of this by stating that “progress in the study of *intercultural* communication competence theories that can be applied to the intercultural setting” (as cited in Cupach & Imahori, 1993, p. 112).

Communication has at least two messages to convey: “the content of the message and a metamessage about the relational aspect of communicators” (Watzlawick, Bavelas & Jackson, 1967, p.?, as cited in Novinger, 2001, p. 55). Nonverbal communication generally gives information about the connections of the message and verbal communication informs us about the content. For example, when people ask a question to someone, they directly do this with words. Nonverbal behaviors like eye contact, touch, or facial expressions add meaning to the question. Through this way, people can understand whether the message is positive or negative.

Byram (1997, p. 32) interprets that when people interact with each other, they put their world view, culture, social environment in short their identity to the interaction process. Therefore, it is essential both to exchange information and build relationships for these kinds of interactions to be successful.

Bennett (1998, p. 10) clarifies that the communication process occurs after meaning making process that includes both verbal and nonverbal interactions. According to his view, the meaning can be labeled as 'content'. In everyday communication, content is emphasized. Nonetheless, in terms of intercultural communication less importance is given to content. The reason behind this is that content can cover the distinct cultural processes. To support this assumption, it can also be looked from another perspective. Being competent in intercultural communication is not just about meaning making process but associating the information with other subject fields. Bennett (1998) gives an example to clarify the concept:

"Specific knowledge of subjective culture needs to be framed in culture-general categories and coupled with an understanding of both the general and specific intercultural processes involved. A knowledge of the differences between U.S. American and Japanese decision-making styles is not, in itself, particularly useful. It needs to be framed in more general value contrasts (e.g., individualism and collectivism), linked with an understanding of how individualists and collectivist generally misconstrue each other's behavior, joined by an awareness of how those misunderstandings manifest themselves in dysfunctional communication patterns (e.g., negative spirals), and finally applied to avoiding negative spirals and other miscommunication in an actual joint decision-making effort (p. 10)."

What is basic in the communication process is individuality and relation with others. People acquire an identity by communicating with others. Besides these, the contact procedure affects the improvement of a relationship, and in turn, the structure of the relationship contributes to the identity forming process. In addition, Millar and Rogers (1976, p. 88) declare about this relationship: "the communication process is largely a negotiation process whereby persons reciprocally define their relationships and

themselves” (as cited in Cupach & Imahori, 1993, p. 113). Thus, it is a both way interaction and process. Moreover, Wood (1982, p. 77) states that:

“To carve an identity within a particular relationship is to become a substantially different self than the one existing prior to the relationship. As a relationship becomes more intimate and a partner more significant, and individual’s self-definition increasingly takes into account the understandings of the evolving relational culture” (as cited in Cupach & Imahori, 1993, p. 113).

What we assume from this statement is that in an interaction with the other, one modifies one’s self in order to carry on their relationships. The more the relationship becomes serious, the more the individuals question the changes and their own identities in the style of their relationship. They modify themselves in the progress of their relationship.

There is also another point to discuss that interacting simply with the differing/varying cultures does not create an intercultural communication environment. This interaction will only result in misunderstandings and unfavorable generalizations (Novinger, 2001, p. 19). IC is more than just encounter with each other; it involves a mutual understanding of each other and trying to negotiate on that understanding by evaluating the context in its own culture without judging it from just one point. Novinger (2001, p. 20) also states that people approach what is different from them as wrong, impolite or repellant. What lies behind this belief is that people are born with ethnocentrism, that is, thinking other cultures inferior to one’s own culture or interpreting the other cultures from the perspective of one’s own culture (Schmidt, 2007, p. 92).

Novinger (2001, p. 23) acknowledges that it is essential to think positive in terms of both sides for intercultural communication to be successful since a person’s prejudices towards the differing/varying cultures create intercultural communication bounds. Bad interpretations bring about hatred rather than pleasantness and eventually people feel apart from each other. These kinds of emotions result from the feeling of aberration, what is expected from people in terms of behavior. These barriers are mutually formed and create incompetency in becoming interculturally competent.

Novinger (2001, p. 27) emphasizes that when people start to communicate with someone from the different culture, people should be aware of the fact that there will be some differences related to culture and this can hinder the communication. These differences can be categorized as differences due to perspective, idea, background, verbal and nonverbal behaviors. Schmidt (2007, p. 60) compares this situation to “an automatic pilot”. When at your own surroundings, you do not feel any pressure on you to behave accordingly since it occurs intuitively. Nevertheless, while in a different environment, the automatic pilot gets in trouble and the “intelligent mind” has to take control so as to handle the situation, in this case, to understand the differing/varying cultures.

Salopelto (2008) signifies that IC needs a change in the schemata of the learners. Communication is not enough, what is also crucial is that one must negotiate and examine the knowledge in the encounters. By this way, the learners will be able to understand the world in a broader way and this will automatically enhance their skill to cope with the situations in foreign cultures. What is necessary to say is that having the skill to evaluate other’s behaviors in accordance with their cultural patterns instead of one’s own is a very privilege virtue.

In addition to these, Dankwart, David, Hamburg, and Pörtl (2010) state that coping with interculturality is about moving forward from cultural incompetence to the adoption of cultural knowledge, sensitivity, awareness, and competence (as cited in Hamburg & Bucksch, 2011). Being interculturally competent is a process that should be carried out in order and for this learning and collaboration must be revised.

2.1.8 A Model of Intercultural Communicative Competence

Wiemann (1977) came up with a model of competence with five components – empathy, affiliation/support, special relaxation, behavioral flexibility, interaction management and identified specific behaviors within each component. In his model, communicative competence was defined as:

“the ability of an interactant to choose among available communicative behaviors in order that he [she] may successfully accomplish his [her] own interpersonal goals ... while maintaining the face and line of his [her] fellow interactants within the constraints of the situation” (as cited in Martin, 1989, p. 17).

In the construct of ICC, there are five dimensions awareness, attitudes, skills, knowledge (A+ASK), and proficiency in the host tongue (see figure 3). If it comes to have a look at what they mean, it is good to start from the knowledge. While some value knowledge of the varying/differing cultures, others value some skills necessary for an effective intercultural communication. Nevertheless, not only knowledge but also skills should be valued equal because both of them are important in the process of developing IC. Besides these, Bloom’s view supports that many educators have started to use the term attitudes in addition to knowledge and skills by expanding the aims of education some years ago (as cited in Fantini, 1995). It can be stated that since that time, awareness has become a substantial element of ICC development. On account of this, interculturalists assume awareness and attitude with knowledge and skills. Nonetheless, it is necessary to clarify that awareness have a different place from the other three. Awareness is the result of what people have learned from the other fields correspondingly it has a contribution to the development of these fields. According to many interculturalists, awareness is the cornerstone of effective and appropriate communication. Many writers from many areas also emphasize the significance of awareness and attach importance to it as the strongest element of the group. Below, the place of awareness can be seen:

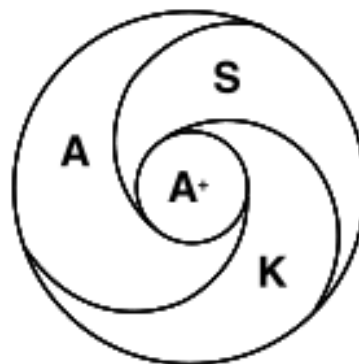


Figure 3. Construct of ICC, adapted from A.E. Fantini, “A Central Concern: Developing Intercultural Competence”, 1995, retrieved from <http://www.adam-europe.eu/prj/2935/prd/8/1/develop-I-com.pdf>.

Fantini (1995) explains the term awareness as:

“Awareness is in and of the “self” and it is always about the self in relation to someone or something else. Hence, all awareness is “self”-awareness, and to speak of “self”-awareness may be redundant...It is reflective and introspective. In turn, it can be optionally expressed or manifested both to the self and to others. Awareness is difficult to reverse; that is, once one becomes aware, it is difficult to return to a state of unawareness (and even though one may try to deceive oneself, the self knows of the deception). Awareness leads to deeper cognition, skills, and attitudes just as it is also enhanced by their development. It is pivotal to cross-cultural entry and to acceptance by members of other cultures on their terms (and for this reason, it has a role in most cross-cultural orientation models)”.

Dankwart et. al (2010) suggests that there are some points in intercultural competence.

- Mutual trust is important in developing IC. People should show understanding about each other’s feelings, ideas, and approaches to situations. They should be able to negotiate these to help each other’s development.

- One should give a try to truly understand his/her own identity.

- One should feel the responsibility inside to understand the other cultures by showing respect otherness.

- One should be in touch with the other to have a clear understanding of the other.

- One should feel ready to be free from prejudices, old attitudes. It is really important to desire trying something new.

- It is crucial to keep in mind that debate is not so bad as assumed.

Byram (1997, p. 45) states that it is important to mention other cultures during promoting the ICC of students in addition to the culture of the target language. Doye (1993) gives an example about this:

“In a textbook for teaching English as a foreign language in Germany, young learners are introduced to a fictional family of Pakistani origin living in the north of England. The story represents a well-known problem in such communities when

the family moves to a predominantly white neighborhood and experiences racial prejudice. The racial problems are made all the more explicit when the daughter of the family begins to date a white boy. Learners cannot read this story without becoming aware of racial tensions in Britain and, by comparison, in Germany” (as cited in Byram, 1977, p. 45).

Byram (1997, p. 70) acknowledges that there are three basic features of the model of ICC:

- “-it proposes an attainable ideal, the intercultural speaker, and rejects the notion of the native speaker as a model for foreign language learners (McKay, 2003);
- it is a model for the acquisition of ICC in an educational context, and includes educational objectives; because it has an educational dimension,
- it includes specifications of locations of learning and of the roles of the teacher and learner”.

It is really crucial to notice that in a language learning classroom, interculturalism “a knowledge of, rather than acceptance of, another culture” must be developed rather than biculturalism (McKay, 2000).

2.1.9 Components of Intercultural Communicative Competence

ICC is a concept involving basically three sub-categories, knowledge, skills, and attitudes (see table 2). It is seen that under each sub-category, the objectives are explained.

Table 2
Components of intercultural competence

Knowledge	Skills/behavior	Attitudes/traits
• Culture specific and culture general • Knowledge of self and other • Knowledge of interaction: individual and societal • Insight regarding the ways in which culture affects language and communication • Savoirs	• Ability to interpret and relate • Savoir-comprendre • Ability to discover and/or interact • Ability to acquire new knowledge and to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction • Metacognitive strategies to direct own learning • Savoir-apprendre/savoir-faire	• Attitude to relativize self and value others • Positive disposition towards learning intercultural competence • Savoir-être • General disposition characterized by a critical engagement with the foreign culture under consideration and one's own • Savoir-s' engager

Note. Adapted from “*Foreign language teachers and intercultural competence: an international investigation*”, by L. Sercu, 2005, Clevedon, GBR: Multilingual Matters Limited, retrieved from <http://site.ebrary.com/lib/gazi/docDetail.action?docID=10110140>.

The first set is comprised of *savoirs*, knowings. They make up the knowledge of yourself and others. Byram and Zarate (1997) concur that *savoirs* are what make up the cultural references. They are the result of when people encounter the different cultures and observe values, traditions, perceptions, and perspectives related to that culture. Byram, Gribkova, and Starkey (2002, p. 12) define *savoirs* as “knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction”. They also add that it is crucial to know not just only about a particular culture but also about the social dimensions, information about other cultures and what comprises intercultural interaction. It is essential to think knowledge from two perspectives, one is knowledge about the social processes, and the other is how the other people will probably see you during these processes. Also, Byram (1997, p. 35) examines knowledge in two categories: “knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand”. The first category exists in all interactions to some extent due to the socialization process that occurs consciously or unconsciously. Through this, they get shared values and behaviors, their identities and worldviews. There is also another point that must be covered. During an interaction, people bring their knowledge that is generally relational

because this kind of knowledge is mostly acquired in informal environments like family or neighborhood. This aspect is also closely related to the second category of information. If a person is aware of how social identities are formed, how their culture is seen from outside, and how they see other people from different regions, an effective and appropriate conversation takes place.

Byram, Gribkova, and Starkey (2002, p. 12) state that it is impossible to know everything about the differing/varying cultures or the peoples' behaviors during the interaction process. No one can expect this. Therefore, to handle this situation, it is important to develop skills and attitudes as well as knowledge. In this point, teachers will also learn with their learners and this supports that the teacher is not the only source to acquire knowledge.

According to Gokmen (2005), *savoir-comprendre* is about the ability to interpret and comment on the phenomena about other cultures, and then to relate these interpretations and comments to one's own culture. Byram, Gribkova, and Starkey (2002, p. 13) explain *savoir-comprendre* (skills of interpreting and relating) as "the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own". In this point, it is vital to notice that when two people from different cultures encounter, there may occur some misunderstandings due to misinterpretations, that is, analyzing the other culture in terms of one's own culture's perspective. Because of this, an intercultural speaker must have the skills of interpreting, relating and comparison.

Byram and Zarate (1997) explain *savoir-apprendre* as "the capacity to develop and operate an approach to interpreting cultural phenomena which reveals unknown meanings, beliefs and practices from a language and culture with which the learner is not familiar". This competence is also the result of learning at least one foreign language. It is about interpreting and relating the events in the cultures different from one's own. Byram, Gribkova, and Starkey (2002, p. 13) define *savoir-apprendre/faire* (skills of discovery and interaction) as "the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction". As we have clarified above, it is really difficult for teachers to foresee what kind of knowledge their learners

will need during the communication process. Hence, one cannot deny that being capable of finding out new information and relating it to the old data is one of the most remarkable skills an intercultural speaker must have. Another crucial point is that people ought to be conscious of the way they will learn about the beliefs, traditions, and values of the other people (generally acquired unconsciously) from other cultures since sometimes it may be difficult to explain these concepts. When it comes to talk about *savoir-faire*, Byram and Zarate (1997) state that it is about the competence including the ability to perform knowledge in the situations, the ability to understand the interactions of intercultural speakers, the ability to relate one's own cultural traits to those traits how other people different from their cultures see them. It seems to be vital to gain this competence that people have a good understanding of how to build interaction with people from different cultural backgrounds.

What is emphasized by the term *savoir-être* is about both affective and cognitive aspects, avoiding ethnocentric behaviors and manners, the skill to internalize one's own and the foreign culture. Byram (1997, p. 34) clarifies that attitudes are really important in intercultural interactions pointing out that "they need to be attitudes of curiosity and openness, of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours". There also needs to be a willingness to suspend belief in one's own meanings and behaviors, and to analyze them from the viewpoint of the others with whom one is engaging". Gokmen (2005) states that it is about being curios, open, and ready to accept the other cultures. According to Byram and Zarate (1997), "competences associated with *savoir-etre* are independent of a specific language, but can only be developed in the context of a given foreign language". By this limitation, they try to stress out the importance of avoiding the trap of theoretical teaching possibly having a universalist objective or including instances of cultural practices from different geographical or national sources. However, it is vital to notify that once they are obtained in the context of a specific foreign language, they can be interchangeable into other cultural systems. Therefore, what you have acquired during the learning process of one language, you can reuse the same strategies during the learning process of the other languages. Byram, Gribkova, and Starkey (2002, p. 12) explain *savoir-être* as "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own". Therefore, people having these attitudes are willing to accept that the ideas, virtues, and traditions their culture has thought them

may not always be true or stereotypes and also they become aware of the fact that their culture might have a different angle from the perspectives of the other people with different cultures (decentring).

Gokmen (2005) acknowledges that *savoir-s' engager* is about the analytical judgments of the events and situations between one's own culture and other cultures. Byram, Gribkova, and Starkey (2002, p. 13) describe *savoir-s' engager* as the "ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and regions". Though it is easy to say being open to other cultures is important, it is not that easy as told. Curiosity and tolerance towards the otherness can sometimes be a challenging point and sometimes whether the reaction will be positive or not may not be predictable. Due to this, intercultural people need to analyze their own values and values of others, how the values of themselves are recognized from the outside and how they recognize the values of others.

Byram (1977, p. 37) points out that for the skills of interpretation and relation, one doesn't need to interact with a speaker that gives chance to the person to think as much as the person desires at a time-free duration due to not being in a social interaction. However, in terms of skills of discovery and interaction, this is not mostly the case due to being in a social interaction. Indeed, it is true to state that:

"the skill of discovery comes into play where the individual has no, or only a partial existing knowledge framework. It is the skill of building up specific knowledge as well as an understanding of the beliefs, meanings and behaviours which are inherent in particular phenomena, whether documents or interactions...The skill of discovery is the ability to recognise significant phenomena in a foreign environment and to elicit their meanings and connotations, and their relationship to other phenomena" (p. 38).

Byram (1997, p. 38) also explains the importance of skills of discovery and interaction by stating that:

"One mode of discovery is obviously through social interaction, even though this adds constraints of time and mutual perceptions and attitudes mentioned earlier.

The skill of interaction is above all the ability to manage these constraints in particular circumstances with specific interlocutors. The individual needs to draw upon their existing knowledge, have attitudes that sustain sensitivity to others with sometimes radically different origins and identities, and operate the skills of discovery and interpretation. In particular, the individual needs to manage dysfunctions that arise in the course of interaction, drawing upon knowledge and skills. They may also be called upon not only to establish a relationship between their own social identities and those of their interlocutor, but also to act as mediator between people of different origins and identities. It is this function of establishing relationships, managing dysfunctions and mediating which distinguishes an 'intercultural speaker', and makes them different from a native speaker”.

Alptekin (2002) also discusses that with a firm adherence to native speaker model in the differing/varying cultures, language learning would not be effective enough to use in culturally different environments. Moreover, Corbett (2003, p. 2) states that ICC is different in terms of its including “the ability to understand the language and behavior of the target community, and explain it to the members of the ‘home’ community – and vice versa”.

It is necessary to have deeper look into the components of IC. Byram gives broad explanations about this issue. Below it is going to be examined one by one.

Byram (1997, p.50) describes the component attitudes as below:

“Attitudes: Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Objectives:

- a. willingness to seek out or take up opportunities to engage with otherness in a relationship of equality; this should be distinguished from attitudes of seeking out the exotic or of seeking to profit from others;
- b. interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices;
- c. willingness to question the values and presuppositions in cultural practices and products in one's own environment;

- d. readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence;
- e. readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction”.

What should be understood from the objectives above is that for one to be able to be interculturally competent, one of the basic circumstances is that the person should be eager to develop his/her IC. The person should feel the desire inside to understand the other cultures starting with his/her own. The person should carry curiosity and willingness to interact with different cultures even at the cost of decentering one's won culture.

Byram (1997, p. 51) describes the component knowledge as below:

“Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

Objectives (knowledge about/of):

- f. historical and contemporary relationships between one's own and one's interlocutor's regions
- g. 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
- h. the types of cause and process of misunderstanding between interlocutors of different cultural origins
- i. 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
- j. the national definitions of geographical space in one's own country and how these are perceived from the perspective of other regions
- k. the national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own.
- l. the processes and institutions of socialisation in one's own and one's interlocutor's country

- m. social distinctions and their principal markers, in one's own country and one's interlocutor's
- n. 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
- o. the processes of social interaction in one's interlocutor's country”.

Byram (1977, p.53) states that these are the abilities which create awareness about a different cultural situation and which allow them to communicate with people from different cultures in a variety of interaction environments. While they are interacting with each other, they will be able to choose the knowledge they are going to use. The purpose of this thesis is also to make students culturally aware enough to communicate in such situations.

Another component of Byram’s model (1997, p. 53) is about critical cultural awareness/political education. He explains the term and objectives as below:

“Critical cultural awareness/political education: An ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and regions.

Objectives (ability to):

- p. identify and interpret explicit or implicit values in documents and events in one's own and other cultures;
- q. make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria;
- r. interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills and attitudes”.

In this point, it can be stated that intercultural speakers become competent to be able to evaluate their own culture and other cultures from many aspects like explicit or implicit values of the cultures, a contrastive analysis of the cultures. Byram (1997, p. 56) also states that what needs to be extracted from these formations above is

comprehensiveness, coherence and transparency (cf. Council of Europe, 1993) as well as precision.

Byram (1997, p. 76) clearly states that all components of IC are connected to each other and with the language competences of ICC. Therefore, it is impossible to grade them but possible to give more or less emphasis to one component. This will depend on the education process.

Sercu (2002) also has added a new dimension to these components: communicative competence in a foreign language.

Table 3
Intercultural Communicative Competence

ICC	
Linguistic Competence	
Sociolinguistic Competence	
Discourse Competence	
Intercultural Competence	Attitudes
	Knowledge
	Skills of interpreting and relating
	Skills of discovering and interacting
Critical cultural awareness/political education	

Note. Adapted from “ICT for intercultural competence development”, by A. L. Espinar, A. R. Rodríguez, E. G. Parra, 2012, ICT for intercultural competence development. *Revista de Medios y Educación*, (40), 115-124. Retrieved from <http://acdc.sav.us.es/pixelbit/images/stories/p40/09.pdf>.

Byram, Gribkova, and Starkey (2002, p. 14) clarify that the intercultural dimension is about:

- “-helping learners to understand how intercultural interaction takes place
- how social identities are part of all interaction,
- how their perceptions of other people and others people's perceptions of them influence

the success of communication

-how they can find out for themselves more about the people with whom they are communicating”.

2.2 Culture

Hall (1959, p. 42) explains that culture has many meanings. The first print definition of culture was given by E. B. Tylor in 1871 but it still lacks some points (Hall, 1959, p. 44). Clouet (2006) also signifies that culture differs from one country to another.

2.2.1 Cultural Identity

Culture is a very connected concept to our life. From this or that aspect, it always accompanies us. It is true to clarify that culture affects people from the time they are born till the time they close their eyes to life. It is a non-stop process. In addition, it leads the path for becoming who they are in their lives. According to Salopelto (2008), what is important is that cultures affect our way of thinking and behavior. Each different culture means each different pattern of behavior. A Chinese proverb says that “Culture is the water we swim in; it surrounds and defines us” (as cited in Schmidt, 2007, p. 8). Thus, it implies that culture affects every aspect of our way of life towards others and us. Hecht, Andersen and Ribeau (1989, p. 163) define culture as “the manifold ways of perceiving and organizing the world that are held in common by a group of people and passed on interpersonally and intergenerationally”.

According to Collier (2006), taking into consideration cultural identity, people can examine others’ behaviors and can determine what is appropriate in which situation. Spitzberg and Cupach (1984) point out that communication competence requires motivation and knowledge, as well as skills, to demonstrate what behavior is appropriate and effective (as cited in Collier, 2006).

It is important to clarify that culture has a crucial place in shaping identity people have (Samovar et al., 2006, p. 99; Prince & Hoppe, 2000, p. 8). Culture teaches

people how to behave in which situation to whom under which condition. It improves exclusive personal patterns of people, and gives people dictations as how they should see the world, what they value, from what they avoid. To sum up, the behavior patterns the people have and show in situations are the result of what their culture thought them. It is true to say that culture shapes our personality, character, style, behavior patterns, attitudes, values, norms, knowledge (Hecht, Andersen & Ribeau, 1989, p. 163). In addition, Schmidt (2007, p. 21) supports that we do not become aware of our own culture till we come across new cultures and only when this occurs can we notice that our values, patterns are peculiar to our culture. In this point, it can be said that there are many kinds of cultures all around the world and we do not truly understand this difference until we meet a different one. Furthermore, Hall (1959, p. 53) states that what his years of study taught him is that what is important is to understand one's own culture rather than to understand the foreign cultures. Due to this, Turkey has also been studied in this study so that differences in opinions can be noticed and awareness about both one's own culture and the other cultures can be developed via Twitter.

Martin (1989, p. 24) states that people have some "cognitive notions of competencies", they put these notions in action to come up with some comments about the behavioral competence of others, and these ideas differ from culture to culture. Novinger (2001, p. 13) clarifies that the distinct features generally referred as cultural involve "language, nationality, ethnicity, values, and customs". Knowing these differences can cause some trouble in intercultural communication may raise one's awareness to develop communication skills.

Byram, Gribkova, and Starkey (2002, p. 10) clarify that "social identities are related to cultures". Culture affects a person from many ways. It teaches values, beliefs, and traditions in short what is peculiar to that culture. Therefore, it is important to notify that one person has more than one identity. In addition, an interculturally competent person must be aware of the fact that while communicating with one person, even though he/she can show off one identity, there are many identities hidden in that person.

Our culture affects our behaviors and our communication form from birth till death (Novinger, 2001, p. 5; Dogancay-Aktuna, 2005). Culture teaches us how to communicate in the society like where to speak or shut up, which facial expressions we

should display in which condition, when to open the present on our birthday, how to eat dinner, when to cross legs, how to respect the elders. These are so many that it is nearly impossible to remember and use them consciously during the interaction. We just use a small portion of our conscious preference by leaving most of the work to this subconscious device.

2.2.2 Degrees of Cultural Awareness

Cultural awareness is related with language and culture. Besides, it takes an interest in non-linguistic dimensions of culture and more aimed at the point of change from monocultural to intercultural competence (Byram, 1991, pp. 23-24).

Cultural awareness is a primary element in promoting intercultural competence in all other cultures. It is really important to accept that language and culture are interconnected to each other, and for an effective language learning, both must be encouraged. According to Triandis (2000), when two people from different cultures come across, in the first place, they do not recognize that they are different, *unconscious incompetence*. After some interactions, they feel that something is not right and they see that they misunderstand each other, *conscious incompetence*. The more they have knowledge about each other, the more they begin interacting with each other in a more accurate way. However, they come to an understanding that they try to exchange information not in the way they are used to, *conscious competence*. Eventually, finding the accurate way to interact with the other people of different cultures, they are at the stage of *unconscious competence*. They are able to communicate without making any effort and the way they communicate is accurate in this stage.

When two people encounter in the environment, they bring with themselves their background information. They have this background information from the culture they belong to. Therefore, it is very normal that each person will comment on the phenomena from their own personality. It is unavoidable that there will be lots of differences in the viewpoints due to this unique past people have.

According to Hall (1959, p. 71), culture is “learned and shared behavior”. Due to this, it is crucial to “learn to learn differently” to have an effective and appropriate communication with people from different cultures.

To summarize, it can be said that cultural awareness is about trying to understand other cultures and trying to negotiate the knowledge in them by comparing the main factors in that culture. This will make people weigh on their knowledge and sometimes, even if it becomes bothering, they will change their available background information and cultural competence (Byram, 1991, p. 26).

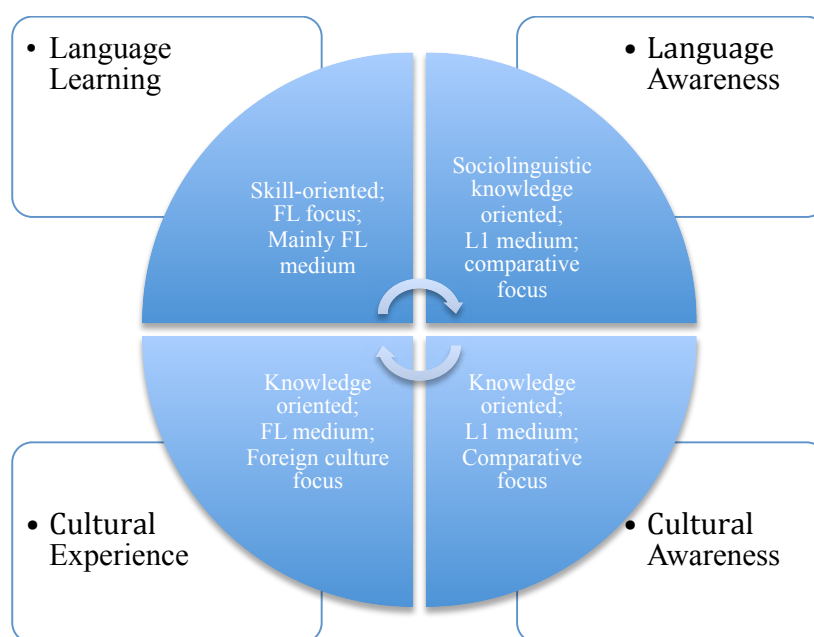


Figure 4. The language and culture teaching process, adapted from, “Teaching culture and language: towards an integrated model”, by M. Byram, 1991, in D. Buttjes, & M. Byram (eds), *Mediating languages and cultures: towards an intercultural theory of foreign language education* (p. 20), Clevedon: Multilingual Matters.

In order to have an effective competence in intercultural communication, one should not only develop his/her language acquisition process as social and cultural phenomena (language awareness) but also form a combination with cultural contexts. Finally, the cultural contexts chosen by the foreign partner will be transmitted through foreign language and this will automatically improve one’s foreign language learning process. When looking at the figure 4 above, it can be seen that each dimension is mutually interrelated to each other. As Byram (1991) indicates:

“Cultural awareness develops out of and parallel with awareness of the sociolinguistic dimension of linguistic study by comparative analysis of, for example, the semantic fields of the two languages, and their relationship to cultural meanings. Cultural Awareness is also mutually supportive with the direct experience in the foreign language of selected cultural phenomena by allowing for L1-medium analysis of that experience and of the relationship between the language and cultural meanings of the experience” (p. 20).

Byram (1991) goes on his comments referring to Language Awareness:

“Language Awareness will also have beneficial effects on the acquisition of linguistic skills by allowing learners to reflect on their learning, but in turn will be supported by the experience of learning if the language learned is made the focus of comparative analysis. Finally the relationship between Language Learning and Cultural Experience is mutually supportive in that Language Learning may well be largely rehearsal-oriented, with some communicative teaching techniques shifting the learner towards performance, for example by information gap activities. This shift can be made more realistic by using the language as a medium and for experiencing and talking about cultural phenomena presented from the viewpoint of native-speaker peers and adults” (pp. 20-21).

Gudykunst (1993, p. 38) reveals that interacting with people from different cultures is a new experience for many people. In addition, what is new creates anxiety and uncertainty in people’s emotions. Due to this, it is not an easy task to accept this and be aware of both your own self and the others’ by taking the situation into consideration as a normal process. According to Gudykunst (1993, p. 52), there are at least three interconnected procedures while communicating with foreigners: description, interpretation, and evaluation. Description is about what comes to people’s mind directly without any reference to social, cultural or other dimensions of behavior. Nevertheless, interpretation is about attributing those values to the behavior. Evaluation is about people’s questioning of the behavior. Sometimes, people just skip the description part, and are already in the process of interpretation or evaluation. This will inevitably result in misunderstandings, and eventually an ineffective and inappropriate communication (Prince & Hoppe, 2000, p. 11). Therefore, it can be assumed that what

is vital in this process is that everyone should allocate enough time to judge a behavior on the grounds that only when these three components are interrelated, people will be able to achieve an effective and appropriate interaction and develop an understanding towards intercultural concepts. Furthermore, it is important to be aware of the fact that each culture has its own distinct features for explaining different types of behavior and attitudes in different ways (Prince & Hoppe, 2000, p. 9).

2.2.3 Nonverbal Communication

Using nonverbal behaviors is as important as using words. Schmidt (2007, p. 81) emphasizes that “according to research, some 80 to 90 % of what we communicate is the result of non-verbal messages, what anthropologists refer to as ‘hidden signals’”. Hecht, Andersen and Ribeau (1989, p. 163) state that the study into the nonverbal aspect of culture is based on the study of Edward T. Hall (1959, 1966). According to Hall (1959, p. 71), culture is “learned and shared behavior”. Hall (1959, p. n. d.) reveals that for intercultural communication, people should be trained both in the language and in the history, perspectives, traditions, and values of the differing/varying cultures, in the first place they should be given information about the nonverbal behavior structures (as cited in Novinger, 2001, p. 16).

Novinger’s (2001, p. 153) researches in the area of intercultural communication indicate that many people do not have a moderate attitude towards the Other. Due to this, the basic obstacle in intercultural communication is the encounter of two culturally different people and this creates pressure in the individuals (Prince & Hoppe, 2000, p. 11). To avoid these, one must be aware of nonverbal behaviors so that one can clearly analyze the differences between cultures but in a positive way not in the mood of something negative.

Bennett (1998, p. 17) clarifies that “verbal language is *digital*”, since words stand for classification of events while “nonverbal behavior is *analogic*”, since it symbolizes events by forming contexts which is possible to live directly. The languages differ in the level of digital and analogic focus. For instance, while English is digital, Japanese is analogic.

According to Samovar et al. (2006, p. 210), nonverbal behavior is not a conscious type of behavior. You use them unconsciously “without thinking about what posture, what gesture, or what interpersonal distance is appropriate to the situation”. Nonverbal communication is also crucial in intercultural competence because as verbal behaviors, it gives ideas about the cultural distinctions. It can be said that each culture has its own posture, gesture, interpersonal distance properties to display. Prince and Hoppe (2000, p. 15) emphasize that both listening to people’s words and observing their body language is important in communicating with people from different cultures. Watzlawick, Bavelas, and Jackson (1967, p. n. d.) claim that even a person does not talk, he/she is in the process of communication, that is, he/she tries to communicate that he/she does not want to communicate. “By nature communication is a system of behavior” (as cited in Novinger, 2001, p. 4).

What Novinger (2001, p. 4) states is that nearly sixty to seventy percent of communication is nonverbal. The percent can differ from culture to culture but what is featured is that nonverbal communication makes up a great part of communication. People’s gestures, facial expressions in short their body language also communicate, even if people are not aware of this. Novinger (2001, p. 4) emphasizes that our culture affects our behaviors from birth till death. Hence, besides the words we consciously use, the behaviors we perform during the day are the constituents of the communication.

Novinger (2001) also claims that the relative amount of nonverbal communication use depends on the culture. Communication patterns with more words and less nonverbal communication is called as ‘low-context cultures’. Nonetheless, those with more emphasis on nonverbal communication than theoretical not concrete words are called as ‘high-context cultures’. Due to these differences between high-context and low-context cultures, there occur some problems in intercultural communication (p. 5). Hall (1976, p. n. d.) differentiates between high-context and low-context cultures. In his view, high-context message includes more interaction via gestures, body language, namely, physically rather than abstract oral codes, which is exactly a kind of message suitable for low-context culture. Low-context communication can be assumed as similar to interacting with a computer. People just write unambiguous codes and take direct answer from the computer (as cited in Novinger, 2001, p. 6). Hence, low-context person intentionally use words to communicate, but

high-context person has been thought from birth to attribute much of the communication to the nonverbal behavior. For this reason, when two of these different people come together, they will unavoidably misunderstand each other since low-context person will look for words to convey and understand the meaning of the communication, conversely, high-context person will look for unconscious behaviors. On account of the fact that they will not be able to find out what they are looking for, it will be impossible for them to communicate effectively and appropriately let alone communicating interculturally (Novinger, 2001, p. 6). However, it is important to clarify that the difference between low and high context does not imply that the context of low-context culture is valueless. It just signifies that culture contributes a lot to the amount of significance of the context in terms of meaningful communication (Burgoon, Butler & Woodall, 1996, p. n. d., as cited in Novinger, 2001, p. 7).

Novinger (2001, p. 58-59) acknowledges that people in high-context cultures generally communicate face-to-face instead of written and telephone communication. They prefer using obscure items related to culture rather than using explicit words to convey meaning that is generally preferred in low-context cultures. With this in mind, it can be said that communication related to the context is the result of both nonverbal behavior and the knowledge gained by the interactants. Hence, it may be vital to point out that on account of the fact that sixty to seventy percent of communication is conveyed through nonverbal behaviors; nonverbal communication still has a significant place in the communication of low-context cultures. What is considerable in intercultural communication is that the context has differing portions in both cultures. Thus, miscommunication can occur due to misunderstanding and ignoring the message sent via context.

Novinger (2001, p. 64) defines emblem “as a gesture assigned a specific meaning in a culture”. Gestures vary from culture to culture and people have difficulty in understanding the gestures that are different to them, and this will cause misunderstanding.

Byram (1977, p. 13) states that Argyle (1983) describes eight dimensions of non-verbal communication:

- facial expression;

- gaze;
- gestures and other bodily movements;
- bodily posture;
- bodily contact;
- spatial behavior;
- clothes and appearance;
- non-verbal aspects of speech;

and four functions in which these modes of non-verbal communication can operate:

- communicating interpersonal attitudes and emotions;
- self-presentation;
- rituals;
- supporting verbal communication.

He points out that there is variation in non-verbal communication between cultures and that 'when people from two different cultures meet, there is infinite scope for misunderstanding and confusion' (Argyle, 1983, p. 189, as cited in Byram, 1997, p. 13). In this point, it is true to state that nonverbal communication takes an important role in communication since misanalysing those concepts above can create misunderstandings and communication gap.

Byram (1997, p. 47) also talks about the importance of nonverbal communication as a part of interaction and “an area of cultural practices which should be the focus of the skills of discovery, interpretation and relating to otherness”. Therefore, it is crucial for learners to observe the nonverbal behaviors and associate them with their own.

2.2.4 An Interculturally Competent Person

Byram, Gribkova, and Starkey (2002, p. 11) clarify that it is really hard to become fully interculturally competent. The first reason behind this is that no one can know or predict everything about the other cultures completely in the case of communication since culture is a dynamic concept. In addition, there can be many differences in terms of culture and language throughout a country. Secondly, social

identities change every day. Due to this, everyone should feel the desire to accept, adjust, and understand the new things. Everyone must be open to novelty. Thirdly, language preference is up to those people interacting at that time and this makes the expected knowledge very limited because it is impossible to know everything.

According to Sen Gupta (2003, p. 160), “self-awareness is a necessary part of the intercultural experience”. It is really crucial to have this characteristic in intercultural encounters because thanks to this characteristic people will question not only their own information but also the others’. In addition, Ryan (2003, p. 131) claims that being curious about people and being open to new ideas and differences in cultures lay the first stone in being friendly towards intercultural encounters. In addition to this, Bennet (1998, p. 8) says that an intercultural viewpoint leads people to produce some theories about the type of interaction between people from different cultures.

Interculturally competent people have some skills. Byram and Zarate (1997) list them:

- the ability to identify the areas of contrast and contradiction in the relationship between two given communities
- the ability to explain contrasting and conflicting behaviors and beliefs
- the ability to resolve a conflict or to negotiate the acceptance of a non-negotiable conflict of belief
- the ability to evaluate the success of a mode of explanation
- the ability to develop a mode of explanation with respect to a particular interlocutor and their cultural context

What should be understood from these abilities is that being an interculturally competent person is about identifying, explaining, understanding, negotiating and discussing the differences of the cultures. Byram and Zarate (1997) confirm that being interculturally competent requires the ability to be responsible for coping with culturally different behaviors, to be open to varieties, and to reflect on one’s own culture.

According to Fantini (2005), an interculturally competent person is respectful, empathetic, flexible, patient, interesting, curious, open, motivated, humorous, tolerant for ambiguity, willing to judge. An interculturally competent person is defined as the

person with the ability to interact with the people from different cultures, races, and identities.

Sercu (2002) sees interculturally competent people as being able to transform “intercultural encounters into intercultural relationships”. An interculturally competent person should have an understanding of the differing/varying cultures from the perspective of the member of the differing/varying cultures, and with this in mind, he/she should try to make an effort to make his/her own culture understandable to the member of the differing/varying cultures.

To be able to be an effective interlocutor, one must be interested in other cultures, sensitive enough to notice the cultural differences, and volunteer to modify his/her own behavior to respect people from different cultures.

Dankwart et. al (2010) list that there are some circumstances to accomplish as to be interculturally competent:

- Equal respect for each other
- Voluntary involvement in the conversations
- Open-mindedness, eagerness, and dedication to the process
- Aware of both similarities and differences
- Trying to come up with a common language to have an understanding and mutual respect for cultural differences

In addition to this, Prince and Hoppe (2000, p. 8) explain that you should be aware of the differences between your own and other cultures in order to communicate effectively and appropriately across cultures. For this, they propose four points to concentrate:

1. “Examine your own cultural conditioning”
2. “Review your experiences with other cultures”
3. “Watch for discomfort that can signal cultural differences”
4. “Recognize and modify your communication approach”

Furthermore, Byram, Gribkova, and Starkey (2002, p. 17) acknowledge that due to the possibility of being many different cultures throughout a country and culture learning' s being a nonstop process, it is really impossible to have all the knowledge about a culture. So, what is crucial in the process of being interculturally competent is making students acquire the skills and attitudes towards analyzing and interpreting the other cultures not pushing students learn more and more knowledge about the other cultures. In addition, Schmidt (2007, p. 22) clarifies that the more you are aware of the “different values and communication styles”, the more you will be successful in a foreign country.

2.3 Information and Communication Technologies (ICT)

According to Prensky (2006), nowadays, as we are living in the 21st century, educators have also noticed that they must do some modifications in their perspectives of teaching ways. Garret (1991) points out that integrating technology into the education is not a method but it is a way to integrate a variety of methods, approaches, and techniques.

2.3.1 Advantages of ICT

Rozgiene, Medvedeva, and Srtakova (2008) propose that there are many advantages of ICT. ICT offers a variety of materials visually and aurally. Both the sounds and images of the real world can be brought to the class thanks to technology. Besides these, the students will find the opportunity to hear the voice of the native speakers. In addition, technology will reinforce peer interaction. Students will get in touch with each other through real-life tasks but also blogs, wikis, social networking, etc. This kind of authentic usage of language will make students more integrated to the culture of the target language and the students will have more chance to be knowledgeable about the customs, nonverbal behaviors, daily life, clothing, dining styles.

According to Erben, Ban and Castañeda (2009, p. 80), technology is a golden opportunity in that it provides authentic material. A Chinese proverb says that “Use technology with me, I’ll participate, I’ll transfer, I’ll employ, and I’ll create”.

Kumar and Tammelin (2008) emphasize that learners all over the world share with each other a great variety of projects, homework, experiences, mails, and advices. Nowadays, not only do they share information with each other but also they can have a conversation face to face no matter where they are or what their nationalities are with the technological developments like Skype, Msn. Then, students can develop their skills in all language areas (speaking, writing, listening, and reading).

Mullamaa (2010) interprets that “in education, as elsewhere, increased cooperation and neglecting of the earlier rigid borderlines, is becoming more and more of a common practice”.

2.3.2 The importance of Technology Use in FLL

Jones (2001) clarifies that technology has a crucial place in education. Lynch and Roecker (2007) explain that there are three basic reasons to integrate ICT into the teaching. The first one is the learner’s freedom to learn at the time he/she feels ready and suitable. The second reason is that learners want to make choice what they want to learn at that time. They want to feel free about the learning context. The last one is that the learners want to share their experiences with their peers. They can do this by many facilities provided by the technology like wikis, blogs, social networking sites, and forums. They will be able to connect to the Internet and share their experience and views at any time and at any place as effectively as possible (as cited in Kumar & Tammelin, 2008).

According to Prensky (2006), 21st century is really different from the 20th century. The first thing teachers must accept is that their students know more than they do in this new methodology. Thanks to the advances in the field of technology, teachers should feel more willingness in them than ever before to negotiate, exchange ideas with their students. They should take advise from their students, who are mostly digital natives, how to teach a field. Teachers as usual encourage discussion in the class but they should not forget to integrate the digital materials acquired by the students outside the class into these discussion sessions.

Prensky (2006) also points out that the new generation is really more aware of what is waiting them for the future than we do by stating that:

“Our young people generally have a much better idea of what the future is bringing than we do. They're already busy adopting new systems for communicating (instant messaging), sharing (blogs), buying and selling (eBay), exchanging (peer-to-peer technology), creating (Flash), meeting (3D worlds), collecting (downloads), coordinating (wikis), evaluating (reputation systems), searching (Google), analyzing (SETI), reporting (camera phones), programming (modding), socializing (chat rooms), and even learning (Web surfing)”.

Furthermore, Jurich (2001) lists the advantages of ICT for learning a second language as:

- Multi-sensorial stimuli
- Motivation
- Collaborative learning (Minocha, 2009b)
- Cultural understanding
- Self-expression

As can be seen, integrating technology into the curriculum seems to be vital due to the changes occurring in the 21st century.

2.3.3 The Shift from Traditional Ways to Digital Ways

Peters and Slotta (2010, p. 205) discuss that technology have affected “every dimension of society, including business, government, science, and engineering”. What students lack nowadays is motivation and engagement and the educators should come up with new ways to get the attention of their students (Prensky, 2006; Minocha, 2009b). Therefore, “social interaction and connection” impacts crucially “student engagement (Dunlap & Lowenthal, 2009)”. The students are highly engaged in the activities outside the class. Therefore, the teachers should find ways to get the attention of their students in the school, too. They must negotiate, interact, and finally develop methods suitable for the digital world. Teachers and students must work in cooperation. Students can suggest what is more appropriate in what usage and this is a timesaving

way both for the teacher and the student. Moreover, Solomon and Schrum (2007, p. 8-9) suggest that education area should be aware of the changes taking place in the Web and should prepare the students for the novelty. Due to the fact that the new technologies “engage and motivate” learners, it is a necessity to incorporate them into the education (Jones, 2001).

Lei (2009) in his study has searched digital natives’ perspectives towards using ICT and use of ICT in their classes at large northeastern university. In the study, it was revealed that 96.4% of pre-service teachers have been in contact with computers before first grade. Another finding is that many participants allocate 2-4 hours every day for computers. Furthermore, all the participants believe in the positive effect of technology use in the teaching and learning process. But, it is interesting that their confidence in technology use is not that much high (about half (48.2%) of participants felt that they did well with computer technologies). One third of them reported they were “neutral” about this statement, and 22.5% of them did not think that they did well with computer technologies. Lei interprets this as though they are in contact with the digital world, not all of them have had the same chance to interact with technology. Although all of them believe in the importance of integrating technology in their classes, they are not proficient in how to integrate technology into their classes (Lei, 2009; Luttrell, 2012; Peters & Slotta, 2010, p. 205; Jones, 2001). Therefore, it can be important to clarify that some misconceptions may occur about the fact that digital native pre-service teachers are naturally inclined to integrating technology. One must bear in mind that they are professional as students in technology, but they must put a lot of effort to improve their ability in integrating technology into their teachings. Due to these reasons, in this study, Twitter use was tried so that they can get familiar with it to improve both their cultural awareness and hopefully to use as an example to do so in their own students.

Lei (2009) also suggests in his study how to promote digital-native students transition to digital-native teachers by listing some aspects to be used in the technology preparation programs in teacher education:

-Expose pre-service teachers to a variety of technologies that can be used to support different teaching and learning activities. It is important to introduce a great variety of technological stuff to them. Meeting new websites, programs

and applications will enhance their technological view. Pence (2009) acknowledges that today's teachers are expected to guide the students towards finding the content on the Internet as a facilitator.

-Emphasize subject-specific technology. Instead of giving general technological information, pre-service teachers must be informed about specific things towards language teaching.

-Include assistive technology as an important component of teacher technology preparation programs. Assistive technologies must be taught in order to manage students with special needs.

-Help pre-service teachers understand the enabling conditions for technology use. Due to the fact that pre-service teachers are aware of the fact that integrating technology is not that simple and has some limitations, they must feel the relief inside how to find the suitable sources and where to get assistance.

-Help pre-service teachers make meaningful connections between technology and teaching. It is vital that pre-service teachers notice technology and education are not separate fields. They should think them as connected to each other and should be taught ways how to combine them to engage and motivate students in the teaching process.

2.3.4 The Necessity of Using Technology in Intercultural Communicative Competence

Solomon and Schrum (2007, p. 8) clarify that the world now is a place that gives you the chance to interact with each other 24/7. Associations have turned into something multinational. People all around the world can be in touch with any of these associations thanks to technology no matter where they are or what culture they come from. Byram, Gribkova, and Starkey (2002, p. 14) point out that the learners can easily access the basic information they need on the Internet. What is more, Carel (2001, p. 146) goes on to say that previously it was only possible to interact with people from different cultures via going to another country. However, now it is really easy to communicate with people from various regions via technology and foreign language learners also should take advantage of this.

Sercu's (2005, p. 11) study shows that teachers generally prefer using "traditional teacher-directed approaches". However these approaches are not generally related to the objectives of attaining IC. They do not take into consideration the perspectives and frames as regards the foreign cultures. He clarifies that "Experiential learning activities, such as school trips or exchange programmes, feature no more than peripherally in teachers' overall conceptions of what it is they want to achieve in foreign language education". Due to these reasons, technology comes for help. Its easy accessibility and availability all around the world makes technology an indispensable part of the ways to use for promoting intercultural competence.

He has also found out that using experiential learning activities is generally preferred by teachers, since they think it is important to give the learners the chance "to reflect on their experiences and on cultural differences between their own and the foreign culture" (p. 14). According to the study, the teachers also want to spend more time for culture teaching, but what they understand from culture teaching is very traditional which is passing on information relating the foreign culture. Some of them think about the research into a culture's daily life and routines. Nevertheless, few of them think about this aspect of IC: reflecting on one's own culture and identity and empathizing with the foreign cultures (p. 37). Besides, what is interesting in this study is that sometimes the students may not be interested in learning about the other cultures. They prefer allocating more time to language to studying cultural context (p.33).

According to Bandura and Sercu (p. 83), activities used in the culture teaching are mostly teacher-centered, that is, teachers share their knowledge about the foreign cultures with the students. However, in our study, the teacher trainees manage the whole implementation and they take responsibility for their own learning. They find the information about the other cultures and share it through tweets and everyone can see all the tweets. Thus, everyone can get informed about differing/varying cultures of six continents/ regions besides the ones they are supposed to search.

In addition to this, Davchea and Sercu (2005, p. 90) disagree with using textbook as a way for culture teaching:

“Despite their convenience, textbooks have often been criticized for being too rigid, not being able to cater for the needs of all pupils, not being good at presenting multiple sides of any issue or at addressing timely and topical issues, imposing particular teaching styles onto teachers and learning styles onto learners, allowing insufficient space for teacher or learner creativity, presenting a highly fragmented picture of the foreign culture and stereotypical tourist views on the target people”.

Textbooks are also limited due to these factors: the discouraging choice of materials, limited exercises in terms of number and variety for cultural context, lack of visual and contextual prettiness, incompetent display of material. Hence, due to lack of variety, motivation, updating, and authenticity-reality, teachers need additional materials to enhance their teaching environment (Davchea & Sercu, 2005, pp. 90-105). One comment remarks that textbooks become outdated the moment they are brought out (Sercu, 2005, p. 179). Kawamura (2011) also states that textbooks give importance to the development of four skills (reading, writing, speaking, and listening) and limited in terms of cultural content.

To emphasize the importance of using technology, Elola and Oskoz (2008) state that:

“In the foreign language classroom, technology provides a range of tools that help students to access updated, authentic cultural materials and to communicate with native speakers of the target language. E-mails and videoconferences have been used in the past for intercultural competence development”.

They also note that the students may not always have chance to have first hand experience with the native speakers and technology compensates for it. In their study by using blogs to promote IC through study abroad and at home interchange was successful. It was seen that “the use of blogs in such a communicative exchange had a positive impact on students’ intercultural competence”. Furthermore, Martin and Nakayama (2007, p. 23) emphasize that thanks to Internet, we can have the opportunity to meet people we otherwise would not have known.

Byram (1997, p. 64) indicates that the limitations in the class can be surpassed by carrying out some activities outside the classroom that loads a lot of charge to the teacher. Due to the fact that FLT is associated with education for mobility, there are some other ways to develop the IC of students like visits, exchanges both in real life and in virtual life which the teacher can design to improve the learner autonomy of the students and the concept of otherness outside the classroom. What is the crucial point is that once the students become aware of learner autonomy, they will develop their IC through performance. By taking this into consideration, using Twitter for promoting ICC of the teacher trainees can be an efficient strategy for developing their knowledge and performance in the field.

Rozgiene, Medvedeva, and Srtakova (2008) state that if teachers want to develop the students' perspective towards other cultures, teachers must encourage their students to catch up with newest trends and diversities in the world.

According to Kumar and Tammelin (2008), using ICT in the language classes increases the opportunities for "cooperation and collaboration in students". Teachers' coming up with a wide variety of projects and works throughout the world, consisting of "simulations" between their own classes and the other students in different regions, gives a new direction to language learning/teaching phenomenon in that it includes getting information about "the cultural context of the language being used". Previously, students used to have pen pals and in the later period they started to send e-mails to each other. However, nowadays they have the facility to talk face to face thanks to chat programs, they cannot only see each other but also interact with each other in the real life. Using ICT in language learning will have a positive effect on improving their language skills (reading, writing, speaking, and listening). Besides these, thanks to direct contact with different students from different regions, they will be able to see and understand the culture perspective of language that is an undeniable part of language learning. Jurich (2001) maintains that thanks to technology, the students can have an understanding of the other people's way of life from their homes. Thus, they will be able to learn the culture of the language they are learning, and they will make the cultural experience as a part of language learning.

Solomon and Schrum (2007, p. 24) state that educators make use of new tools and new developments in the technology field to present learning environments that will enlarge their view towards the world and strengthen their learning. The basic features of these new tools are “interconnectedness, immediacy, interactivity, communications, and community”. These features make students learn. On the Internet, the content is connected to each other. While looking for any information on the Internet, the students will come across a great variety of content and in this situation, they will have to decide which is relevant to their search by analyzing and reasoning. They can have access to the knowledge anytime they want and reach the necessary content in a very short time. They can use others’ projects or work as a starting point for their own search. In addition to this, Mullamaa (2010) states that ICT can be used to increase “individualization, interaction and student motivation”. In addition, you can have access to any information about other cultures and people on the Internet (Martin & Nakayama, 2007, p. 22; Ozturk, 2004).

2.4 Web 2.0

2.4.1 Definition of Web 2.0

The notion of "Web 2.0" started with a conference brainstorming session between O'Reilly and MediaLive International (<http://oreilly.com/web2/archive/what-is-web-20.html>; Albion, 2008). Peters and Slotta (2010, p. 207) emphasize that they came up with the term “Web 2.0” to differentiate the new version of Internet from the previous ones.

Solomon and Schrum (2007, p. 23) define Web 2.0 as “an ever-growing array of tools that people use to aggregate and interact with information in ways that are useful to them”. By looking at the table 4 below, one can differentiate between old and new form of Web:

Table 4
Comparison of old and new ways of working

Web 1.0	Web 2.0
Application based	Web based

Isolated	Collaborative
Offline	Online
Licensed or purchased	Free
Single creator	Multiple collaborators
Proprietary code	Open source
Copyrighted content	Shared content

Note. Adapted from “*Web 2.0 new tools, new schools*”, by G. Solomon and L. Schrum, 2007, USA: Eugene, International Society for Technology in Education, p. 23.

Web 2.0 is “a term often applied to a perceived ongoing transition of the World Wide Web from a collection of websites to a full-fledged computing platform serving web applications to end users. It refers to a supposed second-generation of Internet-based services—such as social networking sites, wikis, communication tools, and folksonomies—that emphasize online collaboration and sharing among users.” (Anonymousa, 2007).

According to Steinman (2010), one of the crucial characteristics of Web 2.0 is that it gives the chance to participate and collaborate as well as enabling its users to create content. Tu, Blocher and Roberts (2008) also state that another characteristic is that it can be archived and through this way more people get access to the content and also have the chance to develop it. Another feature is that it allows people to combine the information from different Web 2.0 tools into one place namely a mashup. Another feature is that it enables both download and upload of content. Some of the known Web 2.0 tools are wikis, blogs, and social networking sites like Twitter, Facebook. Web sites have turned into places where everyone can share information, create knowledge in a very collaborative and innovative way.

2.4.2 Features of Web 2.0

Solomon and Schrum (2007, p. 13) acknowledge that the Internet is the consequence of military unit. U.S. Department of Defense asked for “a secure communications system that could survive disasters”. Afterwards, the National Science Foundation (NSF) built a network with the purpose of providing scientists at big

universities with communicating and sharing information. NSF declared that they were working on a plan for privatization.

This change gave a new direction to the technology world. “Browser software and commercialization changed the text-based Internet into the graphical World Wide Web that has become so familiar” (Solomon & Schrum, 2007, p. 13; Albion, 2008). People had the chance to build pages. By the early 2000s, the web world went beyond just having access: creating and sharing.

Nowadays, people have the opportunity to both find the information and create new ones and eventually share it. It is a new age: Web 2.0. Individuals use their browsers to connect to these Web 2.0 tools. Many of them are free of charge and open to everyone unlike the previous applications individuals can have access by purchasing the application. Others are social networks where the users can exchange ideas, share photos and videos, post comments. It gives the idea that the net environment is becoming a place where interconnection is increasing since people are always in touch with each other and they comment each others’ works, status, photos catching up with the latest news. (Solomon & Schrum, 2007, p. 13).

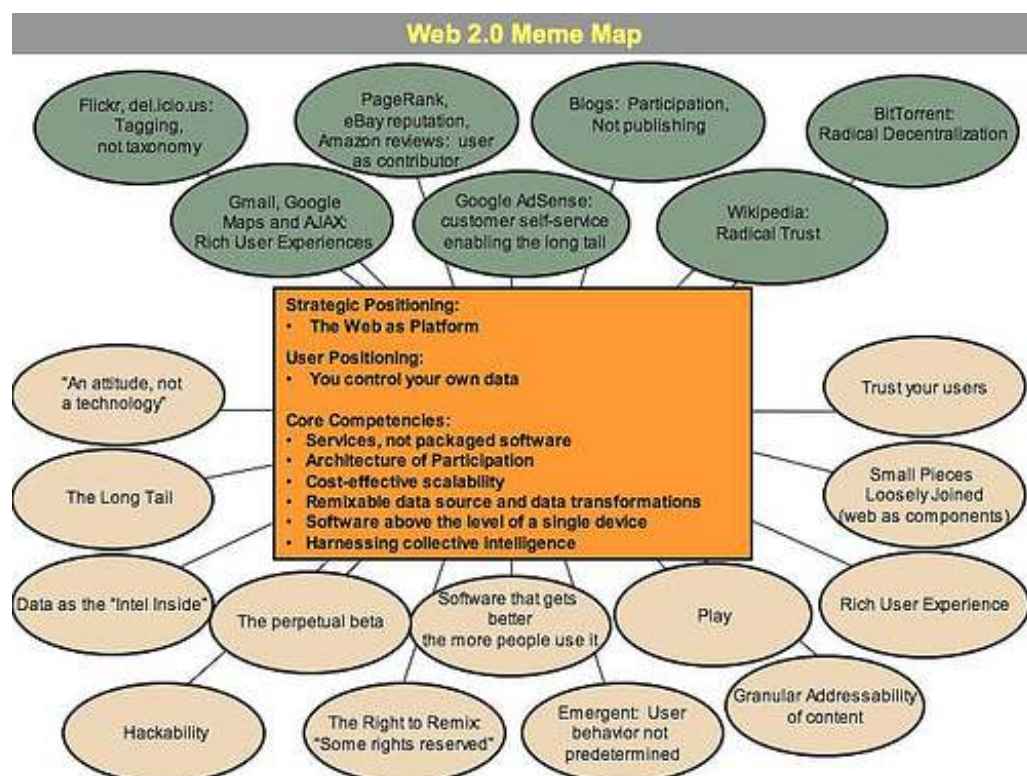


Figure 5. Web 2.0 Meme map, adapted from “What Is Web 2.0? Design Patterns and Business Models for the Next Generation of Software”, by T. O’Reilly, 2005, retrieved from <http://oreilly.com/web2/archive/what-is-web-20.html>.

Above one can see many aspects of Web 2.0. It can be stated that O’Reilly is the first to use the term “Web 2.0”.

According to Erben, Ban and Castañeda (2009, p. 79), to use technology in the class, the teacher must know the level of his/her students’ familiarity with the technology. Many students send each other messages or surf on the web sites like Twitter, LinkedIn however this does not show that these students are “technoliterate”. It is really challenging to draw the attention of the students towards educational purposes on the Internet. Furthermore, teachers must be aware of the fact that the students just cannot learn the technology immediately; teachers should allocate some time to students to internalize the process.

According to Prensky (2006), students are no longer those like in the 20th century nor are the teaching methods. Both have changed due to the changes occurring in the technology field. Prensky has found a term ‘digital natives’ in his study (2001). What he tries to convey is that the students have been born to a more different world than us in terms of technological advances. It is true to state that they are the first generation of this era. They have played online games, they all have had computers, tablets, cell phones. They have spent much of their time messaging, texting, tweeting or playing games. Due to these factors, it can be pointed out that the students get and use information in a highly different way their ancestors do. It is an unavoidable fact that the students’ brains have physically altered due to the differences in the bringing up period. Therefore, this has affected their thought patterns. Therefore, the term digital natives refer to those “native speakers of the digital language of computers, video games and the Internet”. Then, it is proper to call the older generation as “digital immigrants”, that is, those not born into this digital world but later they have started to get involved in all those technological matters. What is the core difference between digital natives and digital immigrants is that in as much as the digital immigrants have learned to use this new environment later, their unfamiliarity with this new environment stands out in such situations as accessing any information, using an application,

launching a program. Actually, this is a serious problem since the educators are also these kinds of digital immigrants and they have real trouble in communicating with digital natives. Digital natives acquire information faster. Therefore, to avoid this kind of confusion, some cautions must be taken. These cautions should be about methodology and content. What should come to one's mind when talking about methodology is that the teachers should try to interact with their students in their language style. Due to easy access of the materials, the teacher should reschedule their methodology in terms of this parallel nevertheless this does not mean that they should make some alterations to give less importance to the topics. It is about doing things faster and in a parallel way. However, it can be proper to state that this is a difficult process and must be given enough importance for developing new ways by the teachers. In addition, there must be some changes in terms of content. According to Prensky (2001), now there exist two kinds of content. One is legacy and the other is future. "Legacy" content is comprised of "reading, writing, arithmetic, logical thinking, understanding the writings and ideas of the past, etc – all of our "traditional" curriculum". No matter how important it is, there is a truth that it is from a different generation. Though some still have some significance (logical thinking), others draw little attention (geometry). On the other hand, Prensky (2001) clarifies that "Future" content is mostly digital and technological. "But while it includes software, hardware, robotics, nanotechnology, genomics, etc., it also includes the ethics, politics, sociology, languages and other things that go with them". This is actually what draws the attention of many digital natives. However, the basic question to ask is whether the teachers, mostly digital immigrants, are cut out for this kind of teaching. Teachers must adjust themselves to the teaching of both legacy and future content as soon as possible. "The first involves a major translation and change of methodology; the second involves all that PLUS new content and thinking". A question occurs immediately in this point: which one is more difficult: learning new things or learning new methods to teach old content? According to Prensky (2001), the latter is the harder one. Due to these, the teachers must figure out methodologies suitable for digital natives.

2.4.3 Advantages of Web 2.0

Solomon and Schrum (2007, p. 8) interpret that the Web is changing as does the world. Thanks to the improvements in the digital world, people not only find and use data but also generate information together and share it since the Web is now a “participatory and interactive place”. Anyone can have access now thanks to social networking and concerted tools. The Web is now an interactive concept where everyone has the potential to say a word in the content.

Solomon and Schrum (2007, p. 21) emphasize the use of Web 2.0 tools in the learning and teaching process due to the fact that they increase “creativity, collaboration, and communication”. Web 2.0 tools are similar to learning methods in that learning methods also aim to increase those skills above. Unlike old ways where the teacher gives the information and it is evaluated, the new trend is that information is cooperatively shared, debated, and it becomes a collaborative work. Not only the product but also the process of learning is important in terms of interacting, negotiating, and adapting to the new environment. This in turn will make the students feel that they are in a flexible environment and they can reach any content not just to those that will be evaluated. Steinman (2010) points out that the fact that Web 2.0 tools make collaboration, interaction, communication, and information exchange easy is a great advantage that should be used in the education field.

According to Solomon and Schrum (2007, p. 55), blogs, podcasts, and wikis are among the most commonly used web 2.0 tools. They (2007, p. 23) interpret that the fact that Web 2.0 tools are free is an alternative for “the traditional application suites”. Of course, they do not have the exact same features but again they give the chance to work on a for instance Word document together.

2.5 Social Networking

2.5.1 History

The first Social Networking Site (SNS) was created in 1997, SixDegrees.com. “SixDegrees.com allowed users to create profiles, list their Friends and, beginning in

1998, surf the Friends lists” (Boyd & Ellison, 2007). It is essential to clarify that these features were already in many dating and community sites. Similarly, classmates.com paved the way for people to connect to their friends from high school or college. They could spend time on the net looking for those who were also connected, but it was not possible to create profiles or list friends till the launch of SixDegrees.com. It is the first website to give these opportunities to its users.

From 1997 to 2001, there were some endeavors to form a platform for supporting various combinations of profiles. Users of such social network sites as AsianAvenue, BlackPlanet, and MiGente could create personal, professional, and dating profiles. Thanks to this, users could recognize friends on their personal profiles. Additionally, LiveJournal was launched in 1991 that allowed its users to follow friends’ journals and cope with privacy settings. Similarly, Cyworld developed in 1991 but combined with SNS features in 2001 was another example of SNSs (Boyd & Ellison, 2007).

Later, Ryze, Tribe.net, LinkedIn, and Friendster were developed as SNSs (see figure 7). Ryze, developed in 2001 by Adrian Scott, was a SNS designed to connect businessmen. However, it did not gain so much popularity (Boyd & Ellison, 2007).

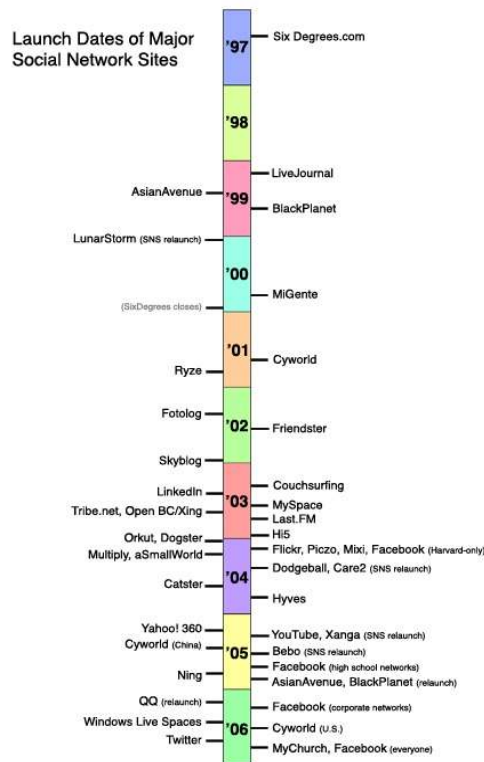


Figure 6. Timeline of the launch dates of many major SNSs and dates when community sites re-launched with SNS features, adapted from Social network sites: Definition, history, and scholarship, by d. m. Boyd and N. B. Ellison, 2007, *Journal of Computer-Mediated Communication*, 13(1), retrieved from <http://jcmc.indiana.edu/vol13/issue1/boyd.ellison.html>.

Ryze had a profound effect on the Friendster. Friendster was designed by Jonathan Abrams in 2002. It gained a lot of popularity in those years with over one million members (<http://en.wikipedia.org/wiki/Friendster>). O'Shea (2003) states that users of Friendster post their information on their profiles like photos, hobbies, TV series, and movies. One can check for his/her friend's profile by clicking his/her page. Boyd (2006) discusses that Friendster is a way to connect with friends because most of the users were in different places from their hometown. Looking for their 'old' friends was fun for them. She also clarifies that although most of the users claim that they are not using the site for sexual purposes, it was still the case especially for gay men. Furthermore, Friendster presented the opportunity for sharing posts. Later, it turned into the emergence of games subsequently restricted by the firm. Moreover, the site lost its originality becoming a flaw, mostly due to the assumption that it is a dating site (Boyd, 2006).

Afterwards, MySpace emerged at a time in 2003 when those game-minded were still eager to create varieties of culture and profiles. With the same purposes in mind, the site also aimed at reaching the audience and bands population. Through this way, MySpace went beyond Friendster (Boyd & Ellison, 2007). Boyd (2006) emphasizes that music had a significant role in making the site popular since it created a shared platform between musicians and their fans. She also emphasizes that it is different from Friendster in that MySpace gave new chances to its users like “flirting, advertising bands, and activities, offering cultural kudos”. Furthermore, it is essential to state that for most of the teenagers “MySpace is the first asynchronous messaging system that they use regularly” (Boyd, 2006). She also clarifies that MySpace and its users were in trustable engagement with each other trying to meet their needs mutually unlike Friendster.

Another SNS emerged in 2004. Orkut is a SNS developed by Orkut Buyukokten as a project. Users of Orkut can add videos from YouTube or Google video. Furthermore, it allows chatting and sharing file via GTalk. Orkut is really popular in Brazil. Facebook, launched in 2006 by Mark Zuckerberg with his college roommates and fellow Harvard University students Eduardo Saverin, Andrew McCollum, Dustin Moskovitz and Chris Hughes, was limited to just Harvard community. The site required harvard.edu mail address to have access to the system. In time, it expanded its users mass and finally made the access open to everyone. It gave rise to social network field. According to Boyd and Ellison (2007), unlike other SNSs, profiles of Facebook users are not made public to everyone. Another difference is that Facebook users can develop some applications to embody the profiles of the users and carry out such tasks as ranking movie preferences and mapping travel histories. According to Ellison, Steinfield and Lampe (2007), Facebook enables its users to find their friends who can share posts or comments on each other’s pages and to have a look at each other’s page. Users of Facebook can also join some groups, give information about their personal life like marital status, become knowledgeable about each other’s hobbies, interests.

2.5.2 Definition of Social Networking

Boyd and Ellison (2007) define social network sites as web-based services that provide opportunities to people to:

- “-construct a public or semi-public profile within a bounded system,
- articulate a list of other users with whom they share a connection, and
- view and traverse their list of connections and those made by others within the system”.

From this definition, it is easy to understand that social networking is a developed system and it allows individuals to do many things at one time.

It is pointed out that there are such a lot of social networking sites on the web as Twitter, MySpace, Reddit. Social networking sites differ in variety (Boyd & Ellison, 2007; Minocha, 2009a; Selwyn, 2009). While some of them have the feature to share photos, videos, the others have the facility to check-in or blog writing. Whereas some sites are universal, others address specific sectors related to race, gender, and religion.

2.5.3 Features and Characteristics of Social Networking

According to Boyd and Ellison (2007), the chance to connect with strangers makes social network sites exclusive. They also allow its users to make public their social networks. The reason behind this is that chatting with strangers is not the number one characteristic of these sites though it seems so. People communicate with people they are already acquaintances in real life. Social network sites just become a different online place to communicate for those. In short, it is necessary to point out that social networking sites vary in terms of user preference (Selwyn, 2009).

Boyd and Ellison (2007) discuss that although SNSs vary in some points, they have some basic characteristics. People need to log in the sites to interact with each other. After the registration part, the users fill their information, upload their photos, and start looking for their friends, fans, or contacts. They have all their own pages and

they are the moderators of their pages. They can organize it however they want. Another feature of SNSs is that they differ in terms of allowing access and visibility. Though some have some permission sections for making public the page of the users, others just do not. This case is also true for making connections explicit. Another feature is that users can leave messages or comments on each other's page. What is more, some of the SNSs give chance for private messaging.

Ozkan and McKenzie (2009) list the features and characteristics of social networks as below:

- Most of the social networking sites provide multiple services to the users such as email, instant messaging, chat, video, blogging, file sharing, photo-sharing, etc. so users can easily interact with each other.

- Social networking sites provide a database of users so people can find their friends, form communities, and connect with others who share similar interests with them.

- Most social network services allow users to create their profiles online and articulate their social networks.

- The majority of social networking services are free of charge. Users can connect with each other at a very low cost.

- Although there are currently hundreds of social networks, Boyd and Ellison (2007) emphasize the fact that:

“most sites support the maintenance of pre-existing social networks, but others help strangers connect based on shared interests, political views, or activities. Some sites cater to diverse audiences, while others attract people based on common language or shared racial, sexual, religious, or nationality-based identities. Sites also vary in the extent to which they incorporate new information and communication tools, such as mobile connectivity, blogging, and photo/video-sharing” (Boyd & Ellison, 2007, p. 2).

- Most of the social networks regularly add new features based on user feedback. In the same line, open source versions allow users to develop their own applications and incorporate them into the social networking site.

-Most services allow users to set up their own access and privacy rules. To what degree users would like to share their information with the outside world is based on users' choice.

Boyd and Ellison (2007) argue that the rise of social networks shifted the focus from content, topic or interest based first generation online communities to individual-focused, personal online communities.

Social networking gives you the chance to meet new people all around the world. This is also crucial in terms of diversity since all over the world there are millions of people and they are just accessible with simple one click. Besides making new friends, you will have the opportunity to meet new cultures and languages, which is a valuable experience for you (<http://www.whatisocialnetworking.com/What-Is-Social-Networking.html>).

Furthermore, according to Ellison, Steinfield and Lampe (2007), SNSs enable people to introduce themselves, show their social networks, and building relationships with other people. People can use these sites to connect with people already they know in real life or to meet with brand new people. Online SNSs give the chance not only to stay connected to your already social life but also to build new ones.

2.5.4 The importance of Social Networking

Lei (2009) states that activities related to social communication are very popular among pre-service teachers. Almost 80% of the participants allocate most of their time in social communication sites. It shows us that many of the digital native pre-service teachers spend most of their time on social networking sites. Social networking sites are getting more and more popular with hundreds of millions of users (Selwyn, 2009; Bosch, 2009).

According to Pence (2009), the social networks ought to have some place in the classroom. Though the first social networks like Friendster and MySpace are about building friendships, the ones later designed like SlideShare, Youtube enables to control

information. Unlike traditional acquisition of knowledge, one can distinguish between the necessary and irrelevant information though it has not been labeled as necessary yet. What is more, people with similar interests can exchange information by creating similar networks.

Pence (2009) also notes that today's students are really used to using cellphones, computers in short digital devices. They always have the chance to be informed about what is going around them. Though some professors still believe that these devices should be avoided from the students due to the fact that they distract the attention of the students, it must be accepted that these tools must be made a part of classroom environment. Furthermore, some claim that these devices are important to motivate students more let alone distracting.

Dankwart et al. (2010) claims that the technical skills to use social networking sites are not that much difficult. It is easier and faster to manage information in such sites as Facebook, Twitter, and others. It is also advisable to use social networking sites because everyone in this platform is equal regardless of their education, gender, nationality, and beliefs.

Castro (2009, p. 8) makes an explanation about the current situation of the new generation:

“There is a new generation in this society of information technologies that seems willing to share its life and experiences at every opportunity, particularly in digital form. They share their photos on Flickr, their videos on YouTube, their music on Last.fm, their favourites and tags on del.icio.us, their lives and hobbies in their blogs, their moments on Twitter, they share and create knowledge on wikis and they elaborate and think about their aims and failures on e-portfolios. Everything is shared on these new social networks. Everything is open, everything is accessible, everything is interactive”.

2.6 Twitter

2.6.1 Definition of Twitter

Twitter is a very popular microblogging site that has been actively used by the people all around the world. “Although Twitter launched in March 2006, the number of Twitterers and the amount of attention the site has received grew considerably in the first half of 2007” (<http://net.educause.edu/ir/library/pdf/ELi7027.pdf>). It is also a preferred network by the famous people. McCool (2011) states that web 2.0 and new developments in the field of technology have changed the way we communicate and use it in everyday life.

Grosseck and Holotescu (2008) give the definition of microblogging below:

“Microblogging is a Web 2.0 technology, and a new form of blogging that let the users publish online brief text updates, usually less than 140-200 characters, sometimes images too. The posts can be edited and accessed online, or sent as SMS, e-mail or via instant messaging clients. Usually the microblog authors embed its posts as a widget on blogs or sites. Microblogging enables a real-time interaction between users, using different devices, technologies and applications. One of the best known microblogging services is Twitter”.

McCool (2011) goes on to say that “Twitter like instant messaging and text messaging has its own shorthand in order to maximize the amount of information that may be tweeted in up to 140 characters”. She gives an outline of Twitter below:

Table 5
Twitter Terms

Term	Definition
Tweet	A single microblog post
@Messages	Used conversationally to direct a message intended for a specific user
Retweet (RT)	Used to repost someone else's Twitter post on your account
Direct Messaging (DM)	To send a private Twitter message to another user
Tweetup	Face to face meeting (spontaneous or planned) with other Twitter users
Hashtags (#)	Categorizes tweets for easy searching and retrievability
Following	Choosing to opt-into see another Twitter's messages

Note. Adapted from *The pedagogical use of Twitter in the university classroom*, by L. B. McCool, 2001, Published Master's Thesis, Iowa State University, Ames, Iowa.

O'Reilly and Milstein (2009, p. 7) define Twitter as “a messaging service that shares a lot of characteristics with communication tools you already use”. It has elements that are similar to email, IM, texting, blogging, RSS, social networks and so forth”. As it can be clearly understood from this definition Twitter carries some features all together at one time. O'Reilly (2008) thinks that Twitter has been the most crucial communication way since email.

Castro (2009, p. 9) acknowledges that “the best aspect of *Twitter* is the large amount of users. It was the first and day by day it has become the largest microblogging service in the world”.

2.6.2 Features of Twitter

Java et al. (2007) state that Twitter was launched in 2006 and “grew popularity after granted a 2007 at the South by Southwest Conference in Austin, Texas” (as cited in Davis, 2012). Twitter is a kind of platform that is becoming more and more crucial among “educator, student, parent, and Internet user in general” (<http://edudemic.com/2012/12/14-twitter-statistics-you-may-not-know/>). Lenhart and Fox (2009) put forward that Twitter has become more than just answering one simple question: “What are you doing?” They state that:

“Twitter has been used to help organize and disseminate information during major events like the 2008 California wildfires, the recent American elections, the Mumbai massacre and even the January 2009 crash of US Airways flight 1549 into the Hudson River”.

Twitter, started as twttr is a social media service with popularity especially in the 15-30 age users. Firstly, Twitter's market model was based on SMS messages. After iPhone was released, smart-phones gained more market share and with the help of growing market of mobile Internet, Twitter is now the second most popular social

media network in the world after Facebook. Twitter is a place people use for personal and professional purposes. It is mostly known as a micro-blogging service. In the years when blogging (aka online journaling), Twitter came as an alternative for it. Users have timelines of “tweets” where they can share short messages, images and links with other people. In addition, Dunlop and Lowenthal (2009, p. 46) express that “In 140 characters or less, people share ideas and resources, ask and answer questions, and collaborate on problems of practice”.

Therefore, it can be said that Twitter can be a very useful site for sharing ideas and connecting with others. There will be given detailed information about Twitter below to benefit from the features of Twitter more efficiently.

Tweet

Tweet is the foundation of Twitter and it is a post with a limit of 140 characters. Tweet is the bird noise, hence the company logo is a blue bird. Twitter gained lots of new features with time, mostly for tweets. O'Reilly and Milstein (2009, p. 43) describe tweet as “a single Twitter post”. The term is also sometimes used as a verb, as in, ‘We’re live-tweeting the four-hour wait at Pizzeria Bianco’. Tweet also is a term formed by the users of Twitter and Twitter did not use the term until three years after the service began.

Followers

Users have two basic timelines in their twitter profiles. One for their own tweets, and one for their following profiles. In home tab of the Twitter, users see the tweets from the users they are following. Unlike friend system of Facebook, in Twitter, if one person follows a profile, they can see messages from them, however followed user should follow back to see their tweets. Twitter creates a new channel of communication, but it also facilitates a new way of seeing and understanding people (<http://net.educause.edu/ir/library/pdf/ELi7027.pdf>).

Retweet

O'Reilly and Milstein (2009, p. 47) define retweeting as the act of reposting somebody else’s cool or insightful or helpful tweet and giving them credit. When you want to share a tweet with your followers (generally this means that your message is

interesting), you simply ReTweet (RT) it and that message will appear on your followers' profile while preserving the original owner. Popular users' tweets get more retweets according to the message. You can be part of the network system by creating a direct link to that person's account (O'Reilly and Milstein, 2009, p. 47).

Favorite

Unlike retweet, you may like a tweet but not want to share a particular tweet. In that case, simply favoriting a tweet will add that tweet to your Favorites list of tweets. O'Reilly and Milstein (2009, p. 87) describe the feature of the favorites part as "a great way to keep track of things you want to read later". They emphasize that 'favorite' is a very practical feature of Twitter especially when you do not have time to read a tweet, you can just favorite it by clicking the star in the tweet and you can read it later from the favorites part in your profile.

Reply

Replies are just regular tweets with a special purpose of replying to other tweet. People can have public conversations via that way.

Mention

In the first place, it was not possible to send a message to each other in Twitter (O'Reilly and Milstein, 2009, p. 45). When you use an "@" sign in the beginning of a word, Twitter automatically converts it to a link to another username with that name, and that user will be notified by this tweet. What is mentioning about is that when in your tweets if you add @username part to your tweets, then you will directly contact with the person.

Direct Messages (DM)

O'Reilly and Milstein (2009, p. 49) describe DM as "private notes on Twitter". They clarify that the direct messages also should be less than 140 characters however there is a confusing part: though for you to send a DM, it is a necessity that the receiver follow you, you can take DM from someone who you follow even if they do not follow you.

Trending

Since there are so many people using the same service, some news, people or new things get popular time to time. Twitter makes a statistics of which words or word groups are used in tweets. These words then will appear in the sidebar to be accessible by other users.

Hashtags

In order to make possible of an easier and broader search, and increasing the possibility of getting in the trends list, hashtags (#) are used to “tag” tweets. Using a sharp (#) sign in front of a word will automatically turn it to a hashtag and make it a link to a search of that word. It gives easy access to what you are looking for and organizes the topics. O’Reilly and Milstein (2009, p. 41) describe hashtag as:

“when somebody wants to designate related messages, they come up with a short term and prefix it with the # symbol. (In programmer-speak, that symbol is a hash mark, and the term is a tag; thus “hashtag.”) Then others add the hashtag to messages about that topic”.

Links

Links can be used in tweets in a special way. Long URLs will be converted to smaller links in order to prevent over use of the 140-character limit. Some popular sites provide embedded links for Twitter. When you share a link to a video, article, or image in that way, your followers can enjoy that content right in Twitter.

Lists

You can also create lists or follow other people’s lists. List is just a list of people that is used to only see their tweets.

Username

There is @username in Twitter. What it means is that by filling out the username part, you can have access to the person whom you want to interact. For example, my username is @srharman. You should choose your user name short so that people can mention you in their tweets.

Search

O'Reilly and Milstein (2009, p. 61) describe the Twitter search part as “a goldmine of ideas, feelings, and conversations”. Everyone can share their ideas, beliefs, experiences about a topic and it is enough for you to type the name of the topic to the Twitter search part to read what people have shared. As new tweets are written, there appears the refresh phrase at the top of the page and you can keep up with the newest tweets. The Twitter search part will give you any information related to your keyword (<https://tle.wisc.edu/solutions/engagement/50-ways-use-twitter-classroom>).

2.6.3 Characteristics of Twitter

Though it seems to be important to say that Twitter is similar to other social network sites, there are some factors that distinguish it from other networks. O'Reilly and Milstein (2009, p. 7) list them as below:

- There is a limit for writing messages in terms of words. It should not exceed 140 characters. Therefore, this makes Twitter “easy to write and read”.
- Everyone can easily have access to your messages without permission like a blog, and this means that there is more opportunity to “meet new people”.
- People will “follow” whomever they want in terms of their interests and through this way, they will control whose messages they are going to read or vice versa.
- There are many ways people can connect to Twitter like “mobile phones, PCs, websites and desktop programs”. This shows us that Twitter can arouse everyone's appetite.

Twitter answers one simple question: “What are you doing?” People can answer this question in anywhere they want and through this way, they will be communicating with each other. Family members, friends can be under this category (as called ambient intimacy by O'Reilly and Milstein). However, Twitter is not just for this purpose. As O'Reilly and Milstein (2009, p. 11) acknowledge:

“As the service has gained users, people are using it more and more to talk about what they're reading, watching, listening to and thinking about—often with links to the good stuff. Twitter has thus become a key player in the attention economy,

distributing ideas and comments about what people care about and what they have expertise in”.

As emphasized above, it is up to you and your interests to follow someone, that is to say, it is a kind of opt-in model. It is a very up-to-date network so you can catch up with the latest news thanks to people you are following even if you do not know them in person (<http://edudemic.com/2012/12/14-twitter-statistics-you-may-not-know/>). O'Reilly and Milstein (2009, p. 25) express that “unlike a lot of social software, however, following on Twitter is what geeks call *asymmetric*. That is, you do not have to agree to follow each other in order to see somebody's messages”. They stress that this kind of system is basically comprised of two points:

- Due to the fact that you do not have to know whom you are following (because Twitter allows you to do so, you do not have to ask for the permission of the people you are following as long as that person's profile is open to everyone), this will make Twitter more appropriate for professional networking also unlike other social networks.

- What you need to do is to make people feel interested in your profile. Hence, Twitter triggers your creativity to attract people so as to make them follow you.

2.6.4 Advantages of Twitter

O'Reilly and Milstein (2009) propose that Twitter is the world's real-time newspaper (p. 13). There are many users of Twitter all over the world. You will get a clear understanding by looking at the statistics below (see figure 7).

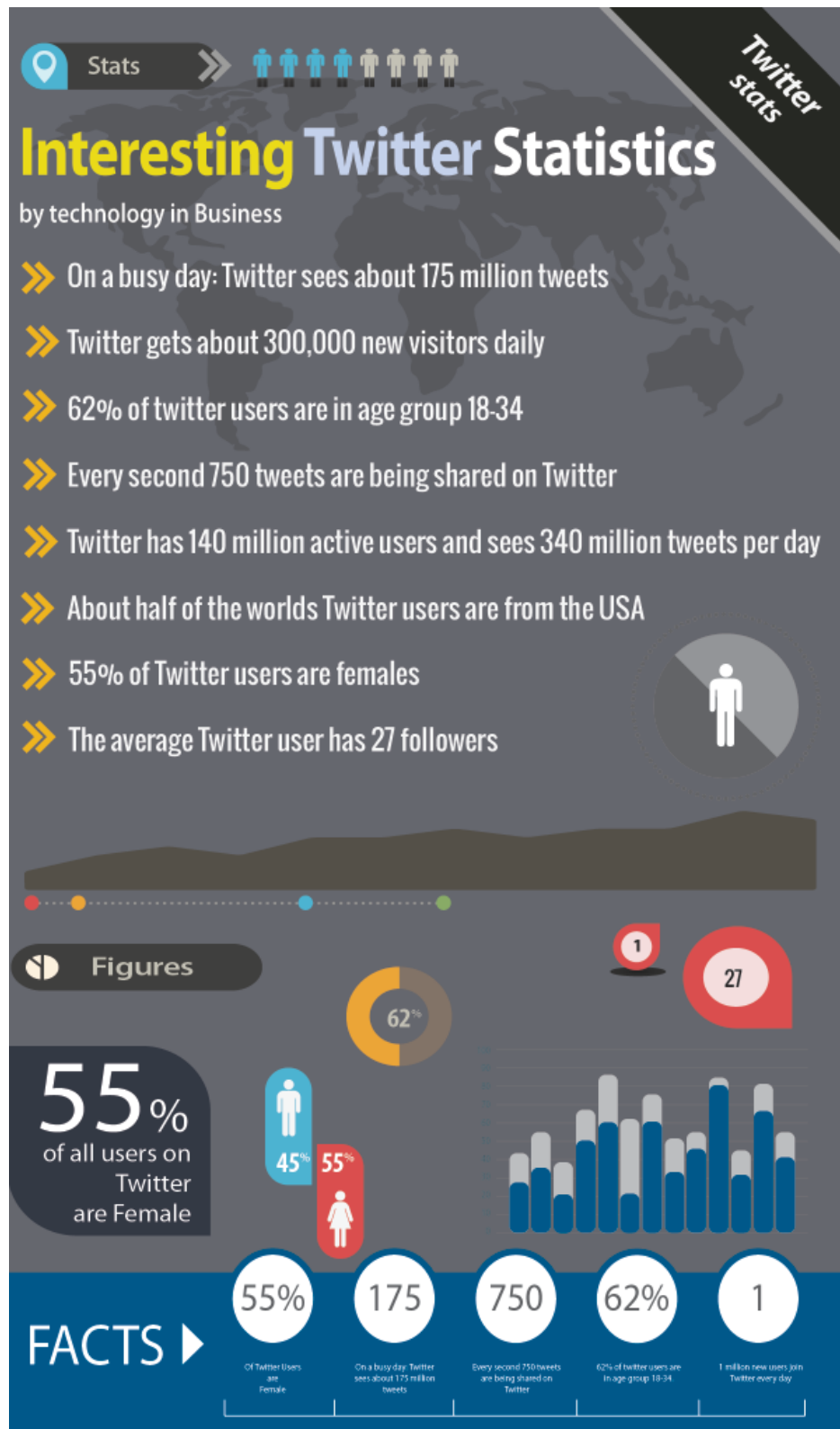


Figure 7. Interesting Twitter Statistics, adapted from 14 Twitter Statistics You May Not Know, 2012, retrieved April, 1, 2013 from <http://edudemic.com/2012/12/14-twitter-statistics-you-may-not-know/>.

Everyone can send tweets and people all around the world can be knowledgeable about what is going on in the world through this way. Especially, there is a part in Twitter as trends. By having a look at this part, one can be aware of what is hot among the people throughout the globe on that day. The topics vary from a political event, social event, economy, sport, death, birth to just a schmooze. O'Reilly and Milstein (2009, p. 63) state that trending topics list top ten most popular words or phrases being twitted about at any given moment and you can be aware of what is going on around the world at that time by searching What the Trend also. This is a great way to stay in tune with all the people around the world thorough tweets of the people who are truly and actively giving details about their days and reactions to the events. You can also follow @TweetingTrends and learn about the top trends too.

People create topics by using hashtags (#). These are some example hashtags #culture, #language, #intercultural, #competence, #edchat, #edtech. What hashtags mean is that people just create their own special open blog by giving a name to it. Therefore, when you check that hashtag, you will be conscious of that you will find some tweets about that topic. On the other hand, it is not a necessity to use hashtags so as to keep up with the latest news or topics. You will be able to have access what you want to search in terms of both people and tweets by just writing the word you want to research in the Twitter search part. This means that you will check either the tweets or the people to have an understanding of what is going on or just for a schmooze. This is also another advantage of Twitter to be knowledgeable about what is going on around the world even for fun due to Twitter's being an open source and easy to access format.

O'Reilly (2008) lists some good ways of Twitter (<http://radar.oreilly.com/2008/11/why-i-like-twitter.html>):

-“Twitter is simple”.

-“Twitter works like people do”. You can follow anybody you like and vice versa as long as one's profile is not connected. People following each other become knowledgeable about each other's daily life, personal relations, and their culture in a sense. That is why Twitter has been chosen in this study as the social networking site for promoting ICC of the teacher trainees. Twitter by itself can be seen as an open source of knowledge and communication and interaction through tweets, retweets,

favorites, and mentions which is basically the same as in the real life. This can make the acquisition process more lasting and authentic.

-“Twitter cooperates well with others”. He points out that:

“Rather than loading itself down with features, it lets others extend its reach. There are dozens of powerful third-party interface programs; there are hundreds of add-on sites and tools. Twitter even lets competitors (like FriendFeed or Facebook) slurp its content into their services. But instead of strengthening them, it seems to strengthen Twitter. It’s the new version of embrace and extend: inject and take over... It might seem like a strength for Facebook to allow Twitter to update its status feed, but not the other way around, but I think Facebook will one day realize that Twitter has taken them over”.

-“Twitter transcends the web”. You can have access to Twitter from the mobile phones, too.

-“Twitter is user-extensible”. He clarifies that hashtags, mentions, tweets are the products of Twitter users.

-“Twitter evolves quickly”. He expresses that what is charming about the evolution of Twitter is that the change is happening not in the software but in “user behavior and in the types of data that are being shared”.

O’Reilly and Milstein (2009, p. 165) praise Twitter in terms of the fact that your tweets do not ask for any answer unlike email which gives the impression that there is a river of tweets shared by a lot of people. They also emphasize that unlike Facebook (only friends can see your messages), everyone can have a look at your messages (O’Reilly and Milstein, 2009, p. 181).

Honeycutt and Herring (2009) negate that Twitter is a good way for collaboration with the people to share ideas. Moreover, Odden (2008) finds out in his search (though limited in number) that 30% (88 people of the 294) of people share links to items of interest to their network. They also have found that “the use of Twitter as a tool for interpersonal interaction is spreading globally”.

Lenhart and Fox (2009) list some other usages of Twitter as below:

- making the complaints against the companies known
- “sharing ideas”
- retweeting interesting material
- “documenting events”
- engaging in a conversation
- “flirting”

Lenhart and Fox (2009) also clarify that Twitter is a good place to “use the technology – to communicate, gather and share information” and also beneficial for “social opportunities for interaction”.

2.6.5 Twitter in Education

Grosseck and Holotescu (2008) list some of the possible usages of Twitter in education:

- One can use Twittering in and outside of the class.
- It helps developing the writing skills of the students.
- Students can tweet with each other to ask questions, to share or just to interact.
- Students can communicate with the people all around the world and find out authentic examples.
- Twitter is a good platform to strengthen interaction in a given topic.
- Twitter constitutes a learning experience.
- Twitter gives a new direction to the classroom dynamics.
- It provides opportunities to meet new people, which is nearly impossible to meet in real life.
- It records the students’ conversation on a specific topic.
- Teachers make a connection to the real life via Twitter.

McCool (2011) reveals that Twitter is a more preferred network for the business field due to the fact that there can be a separation between professional and personal life. Facebook profile is generally more personal compared to Twitter and for this reason Twitter is preferred. McCool (2011) also states that Twitter can turn into a really good tool to use in the classroom by giving out the explanation below:

“As I explored both the personal and professional use of it, I realized that Twitter’s open interface presented users with unique opportunities to network and communicate. Also, the viral nature of Twitter and the huge volume of information that passes daily across its services caused me to speculate whether Twitter may transcend the boundaries of a mere social or professional networking interface to perhaps something more culturally significant”.

McCool’s (2011) research explains that some educators are using Twitter in education and that Twitter is often preferred for educational purposes because of its “accessibility and immediacy”, and being a free service and an alternative to Facebook.

Twitter is really efficient for collaborating on projects as a result of its making the communication easy between the participants of the project (<https://tle.wisc.edu/solutions/engagement/50-ways-use-twitter-classroom>). This feature of Twitter has been one of the important factors to be chosen as the web 2.0 tool in this study. Besides, according to Report: social network demographics in 2012, “Twitter’s user base is getting younger, while Facebook’s is getting older” (<http://royal.pingdom.com/2012/08/21/report-social-network-demographics-in-2012/>).

Both teachers and students can share interesting websites and make themselves notified about the daily improvements (<https://tle.wisc.edu/solutions/engagement/50-ways-use-twitter-classroom>). Through this way, they can send tweets each other in a community and share their ideas on a topic (<http://www.avatarlanguages.com/teaching/twitter.php>). Hence, Twitter can be carried out to strengthen interaction about a topic. To emphasize the importance of this:

“Metacognition—the practice of thinking about and reflecting on your learning—has been shown to benefit comprehension and retention. As a tool for students or professional colleagues to compare thoughts about a topic, Twitter can be a viable

platform for metacognition, forcing users to be brief and to the point—an important skill in thinking clearly and communicating effectively” (<http://net.educause.edu/ir/library/pdf/ELi7027.pdf>).

Luttrell (2012) states that just sharing one tweet or just following somebody is not enough and what needs to be done to integrate the students into the learning process through “metacognitive and reflective behavior”. In this study, the teacher trainees have been also asked to search for the information about other cultures and by doing this they need to reflect upon and monitor what they have found and create their own sentences to write their tweets.

2.6.6 Twitter in FLL

There are basically four reasons why Twitter can be used in language learning process (<http://www.avatarlanguages.com/teaching/twitter.php>):

“Relevance: many students already use Twitter in their own language and so may well be interested in using it in their target language. It has become a part of social, business and academic discussions and it has already entered mainstream communication.

Quick: the conciseness of Twitter writing means that it is quick to do. So it is easy to add to other learning activities, be it in the classroom or for homework.

Distinct style: the brevity of Twitter (each message is limited to 140 characters) means that the writing has a different style from other online writing (eg emails and blog posts). Although approximately the same length of an SMS message, the tweet has a different style; abbreviations such as “gr8” for “great” are not generally used in microblogging.

Conversational: using Twitter is a chatty way to communicate and mimics the quick succession of comments in a normal conversation”.

Borau et al. (2009) maintain that Twitter is superior to other “usual discussion boards” due to the fact that Twitter has *short turns* which mean that students can only

use one or two sentences (limited to 140 characters) unlike other discussion boards. In parallel to this, Ullrich, Borau and Stepanyan (2010) have found out in their study that “according to the analysis and the questionnaire results the chosen approach in using microblogging offered realistic opportunities for reading and writing”. Students can find a great chance to develop their English skills on Twitter by following native English speakers and they can have interactions with them whenever they want (<https://tle.wisc.edu/solutions/engagement/50-ways-use-twitter-classroom>). With this in mind, Dunlop and Lowenthal (2009, p. 47) emphasize that Twitter enhances the writing skills of the students due to its 140-character limit. It directs students to “write clearly and concisely”.

2.6.7 Twitter for ICC

Borau et al. (2009), in their study, have found out that the interaction in Twitter both between themselves and with the native speakers have a profound effect on improving the cultural competence of students. This study is important due to being “the first analysis of microblogging usage for EFL”. They claim that Twitter was selected to give the students the chance to “practice the target language as well as their communicative and cultural competence”.

Dervin (2009) clarifies the importance of Twitter for being an intercultural person as below:

“...in terms of interculturality, and if teachers want to move beyond the idea of “grammars of cultures”, which merely present Others as Different Others, and push forward a real intercultural approach, Twitter can be useful for students to notice that regardless of where people are from, their daily activities (though they may have different forms) tend to be alike. This is very important as we tend to concentrate on differences rather than similarities”.

Martin and Nakayama (2007, p. 22) state that the people all over the world can scan for the information what is happening around the world and also in their own regions. Twitter can be a perfect place for this kind of information exchange due to its easy use and accessibility to many kind of information at one time like trending topics, search part, reading tweets from many people at the same time.

CHAPTER 3

METHOD

3.0 Introduction

This chapter gives information on the research design, study group of the research, data collection procedure, and instruments; and the analysis and processes of the collection of data.

3.1 Research Design

Using a qualitative methods approach, this study aimed to promote ICC of teacher trainees via Twitter. This study will be beneficial for the research participants and for those interested in academic usage of social networking particularly Twitter, intercultural communication, intercultural communicative competence, and language teaching/learning. The goal of this research is about promoting ICC and hopefully suggesting a new way to use to promote ICC of teacher trainees and their future students. Case studies have been chosen from different types of qualitative methods. Case studies and interviews are the top two ways to assess intercultural competence (Deardorff, 2009, p. 478). “Case studies can be based on any mix of quantitative and qualitative evidence. In addition, case studies need not always include direct, detailed observations as a source of evidence” (Yin, 2003, p. 15). “A case study is a research approach in which one or a few instances of a phenomenon are studied in depth” (Given, 2008, p. 68).

“Case studies, in which the researcher explores a single entity or phenomenon (“the case”) bounded by time and activity (a program, event, process, institution, or social group), and collects detailed information by using a variety of data collection procedures over a sustained period of time (Merriam, 1988; Yin, 1989, as cited in Creswell, 1994, p. 12)”.

Case studies can be assumed as being close to real life by some researchers. Flyvbjerg (2006) states that:

“For researchers, the closeness of the case study to real-life situations and its multiple wealth of details are important in two respects. First, it is important for the development of a nuanced view of reality, including the view that human behavior cannot be meaningfully understood as simply the rule- governed acts found at the lowest levels of the learning process and in much theory. Second, cases are important for researchers’ own learning processes in developing the skills needed to do good research”.

According to Stake (1994, 1995), there are three types of case studies: *intrinsic*, *instrumental*, and *collective* (as cited in Berg, 2001, p. 229). This research presents an instrumental case study. “*Instrumental case studies* provide insights into an issue or refine a theoretical explanation (Stake, 1994, as cited in Berg, 2001, p. 229)”. In these cases, the case’s importance comes in the second place (Berg, 2001, p. 229).

“Instrumental case studies often are investigated in depth, and all aspects and activities are detailed, but not simply to elaborate the case per se. Instead, the intention is to assist the researcher to better understand some external theoretical question or problem. Instrumental case studies may or may not be viewed as typical of other cases. However, the choice of a particular case for study is made because the investigator believes that his or her understanding about some other research interest will be advanced” (Berg, 2001, p. 229).

Flyvbjerg (2006) explains that “one of the misunderstandings about case-study research is that the method maintains a bias toward verification, understood as a tendency to confirm the researcher’s preconceived notions, so that the study therefore becomes of doubtful scientific value’. Flyvbjerg (2006) makes a contrary explanation towards this statement and remarks that “... That Geertz was speaking of a general phenomenon can be seen by simply examining case studies, such as those Eckstein (1975), Campbell (1975), and Wieviorka (1992) have done. Campbell discussed the causes of this phenomenon in the following passage:

“In a case study done by an alert social scientist who has thorough local acquaintance, the theory he uses to explain the focal difference also generates prediction or expectations on dozens of other aspects of the culture, and he does not retain the theory unless most of these are also confirmed. . . . Experiences of

social scientists confirm this. Even in a single qualitative case study, the conscientious social scientist often finds no explanation that seems satisfactory. Such an outcome would be impossible if the caricature of the single case study . . . were correct—there would instead be a surfeit of subjectively compelling explanations. (pp. 181-182, as cited in Flyvbjerg, 2006).

What is more, Flyvbjerg (2006) emphasizes that “the question of subjectivism and bias toward verification applies to all methods, not just to the case study and other qualitative methods”.

From many data collection devices like interview survey, observations, telephone surveys for case studies, interview has been chosen as the data collection tool. Fraenkel, Wallen, and Hyun (2011) describe interview as:

“When answers to a set of questions are solicited in person, the research is called an *interview*. Responses are then tabulated and reported, usually in the form of frequencies or percentages of those who answer in a particular way to each of the questions (p. 11)”.

Before the administration, the interview and report were submitted to experts so as to measure the validity and reliability of the test. Expert A was an associate professor, and professional in the measurement field with an experience of ten years. Expert B was an assistant professor, in ELT Department, interested in intercultural communicative competence. Expert C was again an assistant professor, in ELT Department, giving doctorate lectures about this topic. Expert D was a research assistant and interested in qualitative data tools doing her Phd. Expert E was an associate professor, in ELT department and interested in web 2.0 technologies and assessment methods. Expert F was an assistant professor, in ELT department, giving master lectures about integrating technology into language teaching and learning, interested in web 2.0 technologies and giving undergraduate lectures of linguistics and sociolinguistic lectures as elective courses.

A pilot study was conducted to increase the validity and reliability of the data gathering instruments in the fall semester. The pilot study was carried out so as to see whether the interview and report questions are clear and in terms of the feedback, the

interview questions and report were revised. Then, the interview questions and report were again presented to the same experts above and after getting feedback from them, the application started.

Talking to the teacher trainees, volunteer ones from the teacher trainees were chosen. They were called on an available day so that they could be given information about the study. Before the training, the interview questions were delivered to the teacher trainees in the class. After completing the questions in the class, they were given information about the study. In the conversation, it was mentioned what they were going to do in detail. A brief summary of the study was given in the first place. Then, they were told in detail what they were going to do on Twitter. The researcher gave them her Twitter account, her phone number and e-mail address so that they could get in touch with her any time they needed. Information about ICC was given to the teacher trainees in order to make them understand clearly what the purpose is. This training was given on the day they were introduced with the study. In the training, ICC term, its relation to ELT, and Twitter were presented. The training about ICC and its relation to ELT is based on the model of Byram (see figure 1 in the review of literature part). Each component was explained clearly. Then, Twitter was introduced. The researcher showed the features and characteristics of Twitter via her own Twitter account.

They were asked to open a Twitter account even if they have one already to avoid the Twitter spam by sharing daily activities like 'hungry', 'tired', or 'good morning'. After that, each was assigned a continent/region (South Asian, Far East, Arabic, European, South-Mid-North American, African regions and Turkey) and asked for searching the topics (food and drink, body language, leisure time activities, family relationships, clothing style, marriage/ wedding traditions). They chose their regions willingly. The procedure went on like that. After they chose their country, a working plan was prepared showing each person what topic to study in which week in which country. For example student X will find her/his name on the plan. X will notice that she/he is the 10th students in the study and will see that she/he is supposed to do research about Arabic regions. The country X will study does not change but the topic X will study per week. X will clearly see what topic she/he is going to focus that week because they were separated week by week (first week, second week) with each topic assigned. Assume that the topic of first week is leisure time activities for X. This means

that X will search the leisure time activities during a week and will tweet what she/he has found for a week. Detailed information was given how they are going to use Twitter for the study. The subjects mentioned were tweets, retweets, trending topics part, search part, and how to follow somebody even if they do not know in person. Unlike Facebook, they could follow anybody without their permission as long as their profile is not protected. They were shown how to tweet, retweet, search, and follow somebody actively in the class.

A list, *iccgazi*, was designed on Twitter (see Appendix 1), to see all the tweets in an organized way. After the teacher trainees followed the researcher on Twitter (@srharman), they were added to the list. Also, a hashtag, #iccgazi, was created. This means that anyone who will search for iccgazi will find the tweets. Nevertheless, due to being a time consuming task, writing #iccgazi after each tweet, it was not compulsory. After all, what they tweet will automatically be seen on the list (<https://twitter.com/srharman/iccgazi>). The researcher was also on the list to check what they shared and whether they were active or not. The researcher was in the position of participant-as-observer (more observer than participant). The researcher was just in the position of observing what the teacher trainees shared during the week and when she came across something different, she also shared it to the list so that the other members could benefit from her information and contribute to their ICC. The researcher chose a username different from above (@essra01). The researcher never intervened in their tweets or the way the process went on.

Besides these, they needed to check the list at least four or five times a week since cooperation is also important in social networking integration models. Though they investigated only one country, there was information about other regions, too. They needed to catch up with the latest news as much as possible and share what they read on Twitter.

After they shared what they found on Twitter for a week, they were supposed to write a report till Sunday. The report was about their opinions during the process, their experience about Twitter, their acquisitions in terms of culture and language, and suggestions. They were also asked to fill the report so as to check whether they had read the tweets in the list and used the facilities of Twitter.

The study lasted for 6 weeks in the spring semester and at the end of each week, a report was demanded from each student.

3.2 Sample and Population

“A sample in a research study is the group on which information is obtained. The larger group to which one hopes to apply the results is called the population” (Fraenkel, Wallen & Hyun, 2011, p. 91). The population of the research includes ELT teacher trainees in the faculties of education in Ankara. The sample of the research consists of the teacher trainees in the 2012-2013 spring semester in English Language Teaching Department, Education Faculty, Gazi University. There would be 36 teacher trainees for the application beforehand but 21 teacher trainees could complete the study due to the fact that some were staying in dormitory, some had limited access to technology, some were busy with preparing KPSS exams (a kind of exam to be an English teacher in the government). 21 teacher trainees searched for some cultural aspects (food and drink, body language, leisure time activities, family relationships, clothing style, marriage/wedding traditions) of the different regions (South Asian, Far East, Arabic, European, South-Mid-North American, African and Turkey). The distribution for the regions is 3 teacher trainees for South Asia, Africa, and Turkey (for each); 2 teacher trainees for Far East, Arabic, and Europe (for each); 6 teacher trainees for South-Mid-North America. They were selected in terms of convenience sampling. “A convenience sample is a group of individuals who (conveniently) are available for study” (Fraenkel, Wallen & Hyun, 2011, p. 91). It means “research participants are selected based on their ease of availability” (Given, 2008, p. 124). 60 teacher trainees were informed about the study. Only the volunteer ones from those teacher trainees were selected and they signed a consent form to show their approval for the research (see Appendix 2). Creswell (1994, p. 127) states that “a convenience sample may consist of volunteers who enlist to participate in the study”.

3.3 Data Collection Techniques

The data collection instruments are based on the interview results with the reports related to the students' ideas about the study (kind of self-assessment). When it comes

to talk about data in qualitative studies, what is meant is “the participants’ words or other empirical evidence” (Given, 2008, p. 190).

a. The Interview

The interview questions were designed in order to determine the current opinions of the teacher trainees in terms of the knowledge about other cultures and their awareness about Twitter (see Appendix 3).

Interview is one of the ways to collect data in case studies (Yin, 2003, p. 85). Yin (2003, p. 90) states “...most commonly, case study interviews are of an *open-ended nature*, in which you can ask key respondents about the facts of a matter as well as their opinions about events”. It is also possible to ask for suggestions about the events (Yin, 2003, p. 90) and in this study, open-ended questions were used both to see what the teacher trainees’ opinions are about other cultures and Twitter already. Through interview, one tries to find out what one really thinks, feels, and does about an event (Given, 2008, p. 190). The interview was used in order to see the difference before and after the application in terms of the opinions of teacher trainees and awareness about Twitter. It was performed twice, one is before the application and the other is after the application.

The interview is prepared in terms of Byram’s model. The interview is composed of two parts. Besides these parts, there is also a part about the demographic characteristics of teacher trainees. The questions about this part are about their age, gender, abroad experience, and their high school. Such factors as abroad experience, and high school can affect ICC of teacher trainees due to having chance to learn some aspects of other cultures. Part 1 is about the teacher trainees’ current opinions about other cultures. There are 7 questions in this part and the first is about the food and drink types, the second is about body language symbols, the third is about leisure time activities, the fourth is about family relationships, the fifth is about clothing styles, and the sixth is about marriage/wedding traditions of European, Southern-Middle-Northern American, Arabic, Far East, South Asian, and African continent/regions. The seventh is about the differences and similarities between Turkey and these regions. The questions are formed in terms of knowledge dimension in Byram’s model (Byram, 1997, p. 51).

However, not all objectives are included to the study. 4 objectives are selected related to the topics searched during the study. Byram (1997, p. 96) explains:

“...there are three inter-related categories of *savoirs* included in the definition of the knowledge objective:

- about aspects of a foreign culture
- about one's own culture
- about relationships between cultures at societal and individual level”

First 6 questions are about aspects of a foreign culture socially and individually and 7th question is about one's own culture and relationships between cultures. With this regard, objectives below have been chosen for the analysis:

h. the types of cause and process of misunderstanding between interlocutors of different cultural origins

m. social distinctions and their principal markers, in one's own country and one's interlocutor's

n. 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

o. the processes of social interaction in one's interlocutor's country

Based on these objectives, under the ‘objective h’, body language and marriage/wedding traditions have been categorized. Food and drink and clothing style have been placed under the ‘objective m’. Leisure time activities is set under the ‘objective n’. Furthermore, family relations have been put under the ‘objective o’. These categorizations are based on the model of Byram (1997, p. 59-60).

What is more, Schmidt (2007, p. 101) explains that “actively seeking information about people or cultures other than your own can help encounter inaccurate information and prejudice and reduce anxiety”. Due to this, it can be said that finding out what you think about a country or culture has a crucial important. Schmidt (2007, p. 102) also proposes some questions for aiding the search during this process. The questions chosen for this study also correspond to some of them like:

- “ - How much is the person's family? How many brothers and sisters does that person have?
- What is the economic status of the family? ... Does the person belong to a religious group? Does it affect the person's behavior?
 - Is that person married? Does the person have children?
 - What are the facts about the country you are going to, such as geography, climate?
 - How is the family structured?
 - What are the important customs (birth, marriage, death, etc.) and courtesies?
 - What sort of drink and food do people consume?
 - What sports are played? What sort of games do children learn?
 - What languages, local dialects are spoken?”

Kawamura (2011) believes that teachers can use the power of technology to develop intercultural awareness of their students. Nevertheless, it is also important to choose less controversial and sensitive content in terms of students' maturity and the level of their language skills. Because of this, in this study six less controversial topics have been chosen and teacher trainees have been asked to make an Internet search to be knowledgeable about them by sharing what they have found on a page.

Furthermore, Hall (1959, p. 53) states that what his years of study taught him is that what is important is to understand one's own culture rather than to understand the foreign cultures. Due to this, 7th question carries importance both to become aware of one's own and other cultures and it paves the way for showing understanding towards otherness.

As said before, separating the components of ICC is not a preferable way. Due to time limit, what is basically focused on this study is knowledge dimension but in terms of teacher trainees' answers, attitude dimension will also be checked in order to have an idea about teacher trainees' attitudes towards other cultures while writing comments. For this, 3 objectives have been chosen for the attitude dimension (Byram, 1997, p. 57-58):

- a. willingness to seek out or take up opportunities to engage with otherness in a relationship of equality; this should be distinguished from attitudes of seeking out the exotic or of seeking to profit from others;
- b. interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices;
- c. willingness to question the values and presuppositions in cultural practices and products in one's own environment.

Part 2 is about their awareness about Twitter. Teacher trainees have been asked 9 questions regarding their awareness, place of Twitter in Turkey, usage fields of Twitter and Twitter for learning about differing/varying cultures. The questions are as below:

- Have you ever heard of Twitter?
- Please list your top 3 social networks you use frequently.
- What do you know about the Twitter usage in Turkey?
- How often do you use Twitter?
- If you have heard about Twitter, for what purpose do you use Twitter?
- Have you ever used Twitter for academic purposes? If yes, what was it about?
- Please list the Twitter's advantages and disadvantages.
- What other purposes do you think you can use Twitter?
- Do you believe that Twitter can enhance your intercultural perspective? Why?

Through these questions, teacher trainees' views about Twitter have been taken and what is aimed is to find out their familiarity with it and awareness of Twitter as a web 2.0 tool.

b. The reports

The report was designed as a self-assessment and reflection of what they did in that week (see Appendix 4). There were questions about knowledge about other cultures, language acquisitions, and Twitter usage. They were all open-ended questions. The teacher trainees submitted the reports each week. The reports were demanded from the teacher trainees with the aim of checking whether they are actively taking part in the study. What is also aimed is to improve the teacher trainees' firstly writing and reading

skills (they will look for information and read all the tweets=reading and they will write what they have found in 140 character=writing) and secondly listening and speaking skills (these skills' improvement depend on their video sharing or getting in touch with a foreigner in a chat program due to this they are secondary). The questions of the report (see the questions below) are based on this aim.

1. Evaluation about Twitter

- What topics did you check in the Twitter search part?
- What trends were top in Twitter in your own region (the region you have searched)?
- What do you think about Twitter's promoting your awareness about other cultures?
- What do you think Twitter's promoting your cultural awareness in your probable culturally diverse classes?

In the evaluation about Twitter part, there are 4 questions regarding teacher trainees' view about how actively they have used Twitter and how Twitter contributed to their awareness about other cultures. The last question is about their view whether they are going to use the knowledge they have acquired in this application. This question is important in terms of relating the study to their teaching experience due to the fact that these teacher trainees will be actively teaching next year and English is a global language that means they may have students from any region and culture.

2. Evaluation about cultural information

- What information did you learn about the varying/differing cultures (in terms of what you searched)?
- What information did you learn about the varying/differing cultures (in terms of what has been shared in the "iccgazi" by all the members)?

In the evaluation about cultural information part, there are 2 questions about what the teacher trainees have learned that week in terms of their own tweets and the iccgazi (the list they share their tweets). What is aimed here is to make them become aware of what they have learned that week and explain it in their own words.

3. Evaluation about language acquisitions

- What do you think your friends learned from your search this week?
- What do you think you learned from your friends?
- In terms of language skills (speaking, listening, writing, and reading) what did Twitter contribute to you?
- In terms of language areas (vocabulary and grammar) what kind of cultural items contributed to you?

In the evaluation about language acquisitions part, there are 4 questions with a regard to taking teacher trainees' view about what they have learned again and their acquisitions about language skills and areas. What they have been learned is asked again so that they check the list more than once a week and catch up with the latest tweets or news from Twitter. Again it is an objective for these teacher trainees to develop their language skills and areas in order to be efficient learners of English.

4. Evaluation about difficulties

- What have you found difficult in terms of using Twitter?
- What have you found difficult in terms of searching topics and finding information?

In the evaluation about difficulties part, there are 2 questions with respect to their experience of that week. One is about Twitter usage, and the other is about the searching process about other cultures. The teacher trainees have the chance to reflect upon their experience thanks to these questions, and they become aware of the difficulties of that week and it is also an opportunity for them to consider the solutions.

5. Suggestions

- What parts do you think you need to pay attention more for the next study?

In the suggestions part, there is 1 question about their belief what needs to be revised in the next week's activity. This question is about reflecting teacher trainees' experiences and finding a different way to search if necessary.

6. Evaluation about yourself

- What did this week's search contribute to you in terms of Twitter proficiency?
- What did this week's search contribute to you in terms of its effective usage in learning about other cultures?
- What did this week's search contribute to you in terms of promoting your intercultural competence?

In the evaluation about yourself part, there are 3 questions regarding their self evaluation of the process in terms of Twitter as a web tool, its usage in searching differing/varying cultures and whether it is effective in promoting their ICC.

3.4 Data Analysis

In this study, the focus is mainly on the knowledge dimension rather than the other savoirs. However, we are aware of the fact that these components should not be separated and what Byram (1997, p. 89) clarifies that though he has identified the objectives of five savoirs with "observable behavior", it is not true to restrict them just in terms of this criterion. Performance assessment is one thing but should not be assumed as the only way and no five savoirs should be omitted just because they may be unobservable (Byram, 1997, p. 89). In addition, there are some new tendencies to differentiate between competence and performance. White (1992) and Entwistle (1992) have brought up a new concept: "shallow learning, "the acquisition of principles, from a teacher or other instructor, without commitment or deep consideration" (as cited in Gipps, 2003, p. 23). This means that the individual does not internalize what she/he learned and the learning becomes temporary unlike "deep learning", "involving thinking about the meaning of what is being learnt" (Gipps, 2003, p. 23). Entwistle (1992) lists the characteristics of deep learning below:

- “an intention to understand material for oneself
- interacting vigorously and critically with the content
- relating ideas to previous knowledge and experience
- using organizing principles to integrate ideas
- relating evidence to conclusions and
- examining the logic of the argument” (as cited in Gipps, 2003, p. 24).

Byram (1997, p. 90) relates those criteria above to his five *savoirs* below as an example:

- “*savoir apprendre* involves relating new information to existing knowledge;
- savoir comprendre* requires the use of organising principles to relate conflicting interpretations of phenomena;
- savoir s'engager* involves interacting vigorously and critically with knowledge and experience”.

From the statements above, it can be pointed out that ICC is a really hard concept to test and assess so the process can be assessed in terms of deep learning. What is more important is making the knowledge, skills, and attitudes transferable “so that learners have a generalisable critical cultural awareness as a basis for study of other cultures and languages or for coping with interaction in other cultural and linguistic environments” (Byram, 1997, p. 103). There is also another aspect that it is actually more probable to find the real evidence in the real interaction (*savoir faire* and *savoir s'engager*) but this is not always the case so we need to find a different kind of assessment (Byram, 1997, p. 103). However, we must bear in mind that there should be interrelation between the five *savoirs* of ICC and the evidence of each *savoir* (in this study the evidence is the report and interview) should not be separated from each other and they should be assessed from a whole perspective (Byram, 1997, p. 105).

What is more, what we should understand from the assessment should not be only to increase the knowledge but there should be “the possibility of defining progression in terms of different kinds of knowledge and abilities” (Byram, 1997, p. 105).

In order to analyze the data, content analysis has been applied.

“Content analysis is the intellectual process of categorizing qualitative textual data into clusters of similar entities, or conceptual categories, to identify consistent patterns and relationships between variables or themes. Qualitative content analysis is sometimes referred to as latent content analysis. This analytic method is a way of reducing data and making sense of them—of deriving meaning... In qualitative research, content analysis is interpretive, involving close reading of text” (Given, 2008, p. 120).

Content analysis was chosen as the data analysis way since it is appropriate for analyzing “longitudinal data to demonstrate change over time” (Given, 2008, p. 121). The teacher trainees were asked to write the reports weekly so that it can easily be seen what their opinions are and whether they change over time in terms of the components of ICC.

In this study, coding process has been used for “keeping notes on insights, ideas, patterns, and connections that occur to us as we read and reread the data” and this kind of coding is called ‘memoing’ (Given, 2008, pp. 85-86). Whatever the purpose is for coding, the aims are “to identify categories and themes by making their criteria explicit and providing evidence for them—and the conclusions based on them—that is drawn from the data” (Given, 2008, p. 86). The data will be analyzed in terms of salient themes. Then, these themes will be related to the research questions.

“In qualitative research coding is the process of generating ideas and concepts from raw data such as interview transcripts, fieldnotes, archival materials, reports, newspaper articles, and art. The coding process refers to the steps the researcher takes to identify, arrange, and systematize the ideas, concepts, and categories uncovered in the data. Coding consists of identifying potentially interesting events, features, phrases, behaviors, or stages of a process and distinguishing them with labels...Codes and coding are integral to the process of data analysis. Codes refer to concepts and their identification through explicit criteria. Codes may be developed prior to data collection or may emerge inductively through the coding process” (Given, 2008, p. 85).

CHAPTER 4

FINDINGS AND DISCUSSION

4.0 Introduction

In this section, the findings of the research and discussion related to these findings are presented. The findings and discussion are presented based on the data obtained for the sub-questions of the research.

4.1 Demographic Findings

In this part, the distribution of participants will be presented according to their age, gender, abroad experience, and high school.

Table 6
Age Variety

Age	22	23	24
Frequency	6	14	1

As can be seen in table 6, there are 14 teacher trainees at the age of 23, 6 teacher trainees at the age of 22, and 1 teacher trainee at the age of 24.

Table 7
Gender Variety

Gender	Female	Male
Frequency	17	4

There are 17 female and 4 male teacher trainees attending the study.

Table 8
Abroad experience

Yes	No
3	18
1.10 years abroad living	
2. America	
3.Youth in Action Exchange Programme	

It can be viewed in the table 8 that 18 teacher trainees have never been abroad while 3 of them have abroad experience. One of them lived for 10 years, another has been to America, and the last one took part in Youth in Action Exchange Programme.

Table 9
High School Variety

Anatolian Teacher Training High School	Anatolian High School	High School
17	1	3

It can be understood from the table 9 that 17 teacher trainees graduated from Anatolian Teacher Training High School while there are 3 teacher trainees graduated from High School. 1 teacher trainee graduated from Anatolian High School.

4.2 Findings about Part 1: Your opinions about other cultures

1. What do you know about the types of food and drink in the regions below?
Table 10
Remarks about the types of food and drink in pre-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency*	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Pizza	3	Fast food	12	No material while eating	4	Special tool for eating	2	Religion effect	2	Starving	3
Beer	10	Spices	3	Forbidden to drink alcohol	4	Rice	8	No meat due to religion	2	Not many choice, whatever they find	2
Fast food	17	Tequila	2	Spicy and fatty food	9	Eating unusual things	4	No answer	13	No answer	11
Wine	2	Beer	2	No answer	1	Fish	3	Variety of food	2	Cheaper yet delicious things	3
Pork	2	No answer	7	Other	11	Green vegetable	2	Rice	2	Other	7
Each country is unique	2	Other	11	Total	28	Raw fish	2	Other	5	Total	15
Different from us	3	Total	32			Insect	5	Total	13		
No answer	5					Sea food	2				
Other	12**					No answer	3				

Table 11
Remarks about the types of food and drink in post-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
The French are famous for their elaborate, well-prepared cuisine	2	Fast food	5	Meokhia (or Mulukhiyya)	4	No minimum age limit for alcohol in China	2	Buldak	2	Herbs	2
Each region with its own specialties	2	Brazil is famous for Breakfast clishe – café da manhã (breakfast) usually a light meal with coffee and toast or fruit	4	Meat like muijaddara, mansaf	3	Japanese cuisine is often sea-food based, generally not having the thick spicy sauces associated with Chinese food	2	Samgyupsal	2	Spices	3
		Bouef bourguignon	2	Pizza	4	Tea	8	Noodle	6	Galbi	3
		Beef in red wine sauce	2	Coffee	4	Coffee	3	Sushi	4	Banana	2
Bigos in Poland	5	Beer	2	No alcohol	5	Tea	2	Rice	2	Bananas	2
Vegetables	2	Tequila	2	No pork	3	Herbal drinks and food	2	Religious factors	2	Hot pepper	2
Flaki in Poland	5	Whisky	2	Vegetables	2	Fish	4	Vegetable	3	Jollof rice	5
Meat	4	Tomato	3	Spicy food	5	Sea food	4	Butter	3	Wine	2
Wine	2	Red meat	2	Lamb	2	Bugs	2	Sugar	3	Fruit	8
Potatoes	2	Potato	3	Grilled chicken	2	Rice	8	Salt	3	Fresh vegetables	8

Vodka	2	Vegetable	4	Rice	7	Vegetable	4	Delicious food	2	Fish	4
Fatty food	2	Fruit	4	Herbs	4	Fruit	2	Vegetarianism	3	Milk	4
Eggnog	4	Spicy food	3	Other	21	Milk	4	Fish	3	Meat	4
Pizza	2	Herbs	3			Coconut	3	Coffee	2	Cereal grains	4
Other	27	Saucy food	2			Kimchi	3	Other	22	Other	21
		Rice	3			Other	21				
		Beef	3								
		Other	28								
No answer	1	No answer	1	No answer	0	No answer	0	No answer	0	No answer	0
Total	66	Total	81	Total	69	Total	73	Total	57	Total	73

Remarks about European regions

It can be seen from the table 10 that 16 teacher trainees have answered the question. 5 teacher trainees have not answered the question. 19 different answers have been gathered from them. Frequency (f) of the answers is 51. Fast food is the most frequently given answer (17 teacher trainees (t. t.)). Following fast food, 10 answers have been given for beer. 3 teacher trainees think 'they are different from us'. Pizza has been said (3 t. t.). 2 teacher trainees have given answers for wine, pork, and they think that 'each country is unique'. There are also spaghetti, vodka, beef, meat, more beer than water, waffle, fruit, cereal, mineral water, fatty food, healthy life, and frozen food (1 t. t.).

It can be observed from the table 11 that 20 teacher trainees have responded the question. 1 teacher trainee has not answered. 41 different responses have been taken from them. The total number of the answers is 66. Flaki in Poland and bigos in Poland are the most frequently given answers (5 t. t.). Following them 4 teacher trainees have responded eggnog and meat. Among the answers are 'the French are famous for their elaborate, well-prepared cuisine', each region with its own specialties, bouef bourguignon, beef in red wine sauce, vegetables, wine, potatoes, vodka, pizza, and fatty food (2 t. t.). There are also typical Mediterranean cuisine, garlic, herbs, 'Lyon is the food capital of France', pierogi (manti), coffee, risotto, Sunday roast, escargot, poulet á la comtoise, coq au vin, tortas de aceite, lechazo, merluza, hamburger, bread, water, sobremesa, cheese, chicken, beer, sugar, cereal, fats, demitasse of coffee, sweet tea, plum brandy, 'it is affected by Latin, Greek, and Middleage' (1 t. t.).

It can be commented that the number of different answers to the question has increased (19 vs. 41) and the total number of the answers to the question has increased (51 vs. 66). While the general opinions of teacher trainees in the pre-interview about the food and drink style of European regions is fast food (17 t. t.), in the post-interview, it can be said that their opinions have become flaki and bigos in Poland (5 t. t.) with eggnog and meat (4 t. t.). 33 different opinions from the pre-interview results are available in the post-interview results. There are also some same opinions in both interviews like pizza, wine. While in the pre-interview, 5 teacher trainees have no idea about the food and drink in European regions, in the post-interview it can be observed

that only 1 teacher trainee has not responded the question. Furthermore, it can be observed that they have used cultural words (13 different words). They have not used any cultural word for their opinions in the pre-interview.



Figure 8. An example of tweets about food and drink in European regions

Remarks about American regions

It can be seen in the table 10 that 14 teacher trainees have answered this question. 7 teacher trainees have not answered it. 17 different answers have been gathered and frequency of the answers is 32. Fast food is the most frequently given answer (12 t. t.). After fast food, there are 3 teacher trainees whose opinion is spices. Tequila and beer are also in the answers (2 t. t.). There are hot tomato, meat, popcorn, wine, fish, alcohol, harmful food, whisky, cultural food and frozen food in the answers (1 t. t.). 1 teacher trainee thinks 'Mexico is important' and in addition 1 teacher trainee's answer is 'no unique cuisine'.

It can be observed from the table 11 that 20 teacher trainees have answered the question. 1 teacher trainee has not answered. 45 different responses have been taken from them. The total number of the answers is 81. The most frequently given answer is

fast food (5 t. t.). 4 teacher trainees have remarked ‘Brazil is famous for Breakfast clishe – café da manhã (breakfast) usually a light meal with coffee and toast or fruit’, pizza, coffee, vegetable, fruit. 3 teacher trainees have answered tomato, potato, herbs, rice, and beef. 2 teacher trainees have responded beer, tequila, whisky, red meat, and saucy food. There are also answers like always ice water on your table in USA, tourtiere, bannock, poutine, cretons, wine, rum beer, brandy, tacos, enchilada, pambazo, chicha, drinking alcohol like water, ‘Brazil is the world’s largest coffee producer’, dining at least twice in restaurants, fizzy and sweet drinks, sea food, ‘Most of the sea products are imported from North America’, bacon, pork, pepper, no cuisine, only apple pie, bacontini, frappucino, fats and oils (1 t. t.).

It can be concluded from the comments that the number of different answers to the question has an increase (17 vs. 45) and the total number of the answers to the question has increased (32 vs. 81). In both interviews, fast food is still the most frequently answer but the number of opinions has changed. While in the pre-interview the number is 12, in the post-interview it is 5. It can be observed that the number of opinions for beer and tequila have not changed. However, there are 34 different opinions that have not been mentioned in the pre-interview. There is also 1 teacher trainee in both interviews who think ‘they have no cuisine’. Whereas 7 teacher trainees have no opinion about the types of food and drink in those regions in the pre-interview, 1 teacher trainee has left the question unanswered in the post-interview. What is more, it can be seen that they have used cultural words in the post-interview (10 different words) unlike pre-interview (there are none).



Figure 9. An example of tweets about food and drink Southern-Mid-Northern American regions

Remarks about Arabic regions

20 teacher trainees have answered this question. There is 1 teacher trainee who has not answered the question. 14 different answers have been gathered and the frequency of the answers is 28. 9 teacher trainees say 'spicy and fatty food'. There is the comment of 'no material is used while eating' (4 t. t.). 4 teacher trainees' response is "it is forbidden to drink alcohol". There are also other answers like halal food due to religion, delicious meal, coffee, very sweet drinks, herbs, rice as traditional food, different habits for eating, similar to Turkey, ayran, water, and oily food (1 t. t.).

It can be revealed that all the teacher trainees have responded the question. 33 different responses have been taken from them. The total number of the answers is 69. The most frequently given answer is tea (8 t. t.). Following tea, 7 teacher trainees have responded rice. 5 teacher trainees have commented no alcohol, and spicy food. There are 4 teacher trainees whose answer is Meokhia (or Mulukhiyya) and herbs. 3 teacher trainees have answered coffee, meat like mujaddara, mansaf, and no pork. 2 teacher trainees commented vegetables, lamb, and grilled chicken. In addition, there are such other answers as kushari, generally eating in group, couscous, hot drinks rather than

cold drinks, pilaf, baklava, rice pudding, fried dough, croissant, almaza beer, araq, 'food is available in large restaurants, or from street corner stalls and snack bars', staple ingredients, lassi, delicious meals, hubble bubble, eating meals by sitting at small tables on the floor, dolma, delight, mutabbaq, unleavened bread, and being hospitable (1 t. t.).

It can be commented that the number of different answers to the question has increased (14 vs. 33) and the total number of the answers to the question has increased (28 vs. 69). While the general opinions of teacher trainees in the pre-interview about the types of food and drink in Arabic regions are spicy and fatty food (9 t. t.), in the post-interview, it can be said that their opinions have become tea (5 t. t.). Though in the pre-interview there are 4 comments for 'no material is used while eating', in the post-interview opinions there is no comment about this. It can be said that 7 teacher trainees have responded rice, while in the pre-interview there is just 1 teacher trainee whose answer is rice. Furthermore, although in the pre-interview spicy is the most frequently answer (9 t. t.), in the post-interview it has been said by 5 teacher trainees. 29 different opinions from the pre-interview results are available in the post-interview results. There is also 1 teacher trainee who thinks 'they are hospitable' in the post-interview. In addition, there are some same opinions in both interviews like no alcohol, delicious meal. While in the pre-interview, 1 teacher trainee has no idea about the types of food and drink in Arabic regions, in the post-interview it can be observed that every teacher trainee has responded the question. Furthermore, it can be observed that they have used cultural words (8 different words). They have not used any cultural word for their opinions in the pre-interview.



Figure 10. An example of tweets about food and drink in Arabic regions

Remarks about Far East regions

18 teacher trainees have answered this question. There are 3 teacher trainees who have not answered the question. 15 different answers have been gathered and the frequency of the answers 35. Rice is the most frequently given answer (8 t. t.). Insect is another answer (5 t. t.). 4 answers have been given for eating unusual things. 3 teacher trainees' remark is fish. There are 'special tool for eating green vegetable', raw fish, and seafood in the answers (2 t. t.). Furthermore, there are soup, pasta, egg, disgusting things, drinking soup made from shark's meat, chicken and Chinese restaurants in the answers (1 t. t.).

It can be observed from the table 11 that all the teacher trainees have responded the question. 37 different responses have been taken from them. The total number of the answers is 73. Rice is the most frequently answer (8 t. t.). Following rice, 6 teacher trainees' response is noodle. 4 teacher trainees' remark is sushi, fish, milk, seafood, and vegetable. 3 teacher trainees' comment is coconut, and kimchi. 2 teacher trainees' opinion is 'no minimum age limit for alcohol in China', 'Japanese cuisine is often seafood based, generally not having the thick spicy sauces associated with Chinese food', tea, herbal drinks and food, bugs, and fruit. There are some other remarks like 'showing the inside portion of one's mouth is considered impolite by many in China', sashimi, pork, chicken with orange sausage, fried rice, teriyaki chicken, soybean, deep fried mantou, mooncake, suncake, liquor, 'cigarettes and alcohol are available in outdoor vending machines so there is no age verification', other ethnic food, very different from us, staple food, spicy food, crab roll, thai prawn, chayote, alcohol, and juice (1 t. t.).

It can be understood from the comments that the number of different answers to the question has an increase (15 vs. 37) and the total number of the answers to the question has increased (35 vs. 73). It can be observed that rice is the most frequently answer with the same number of teacher trainees (8 t. t.) in both interviews. While in the pre-interview there are 5 teacher trainees whose remark is insect, there are 2 teacher trainees whose answer is bugs in the post-interview. It can be observed that although there are some personal comments like 'eating disgusting things or unusual things' in the pre-interview, there is no such a comment in the post-interview but there is just a saying 'different from us'. It may indicate that the teacher trainees may accept their

customs as the way it is. There are also some same comments like seafood, fish. Furthermore, there are 30 different opinions that have not been mentioned in the pre-interview. Whereas 3 teacher trainees have no opinion about food and drink style in those regions in the pre-interview, all teacher trainees have an opinion. What is more, it can be seen that they have used cultural words in the post-interview (7 different words) unlike pre-interview (there are none). In addition, it can be seen that while their remark is sushi in the pre-interview, their comments change into sushi. What is more, it can be seen that there is a comment about the dining etiquette in China.



Figure 11. An example of tweets about food and drink in Far East regions

Remarks about South Asian Regions

It can be seen from the table 10 that 8 teacher trainees have answered the question. 13 teacher trainees have not answered the question. 9 different answers have been gathered from them. Frequency (f) of the answers is 13. Among the answers are religion effect, no meat due to religion, variety of food, and rice (2 t. t.). There are also bugs, pepper-spice, meat, spicy food, and seafood (1 t. t.).

It can be concluded from the table 11 that all the teacher trainees have responded the question. 36 different responses have been taken from them. The total number of the answers is 57. 3 teacher trainees' response is galbi, vegetable, butter, sugar, salt, vegetarianism, and fish. 2 teacher trainees' answer is buldak, samgyupsal, banana, rice, coffee, delicious food, and religious factors. What is more, among the answers are dakdoritang, hot and fatty food, halal food, avocado, coconut, chapati, naan, meat, chicken, no meat due to Hinduism in Western, tea, no pork, khaman, fruit, poha, no alcohol, spices, chai, nimbu pani, different food, noodles, 'street restaurants serve special and cheap meals', and very little fat (1 t. t.).

It can be concluded from the comments that the number of different answers to the question has an increase (9 vs. 36) and the total number of the answers to the question has increased (13 vs. 57). In both interviews, fast food is still the most frequently answer but the number of opinions has changed. However, there are 32 different opinions that have not been mentioned in the pre-interview. There are some same comments like religion effect, spices, and no meat due to religion, and meat. It can be seen that both no meat due to religion and meat are among the remarks in the pre-interview and post-interview results. This may result from their search of different regions. Whereas 13 teacher trainees have no opinion about food and drink in those regions in the pre-interview, all teacher trainees seem to have an opinion in the post-interview. What is more, it can be seen that they have used cultural words in the post-interview (9 different words) unlike pre-interview (there are none). It can be observed that there is a comment in the post-interview, 'different food'. It may be the indicator of accepting the culture.



Figure 13. An example of tweets about food and drink in South Asian regions

Remarks about African Regions

10 teacher trainees have answered this question. There are 11 teacher trainees who have not answered the question. 10 different answers have been gathered and the frequency of the answers is 15. 3 teacher trainees' answer is 'cheaper yet delicious things' and starving. There are 'fruit in the forest', vegetable in the forest, 'beef skin due to being poor', unhealthy food, eating everything, and plant food due to not having enough source, and fried bananas (1 t. t.).

It can be observed from the table11 that all the teacher trainees have responded the question. 36 different responses have been taken from them. The total number of the

answers is 73. 8 teacher trainees' answer is fruit and fresh vegetables. 5 teacher trainees' remark is 'jollof rice'. 4 teacher trainees' response is fish, milk, meat, and cereal grains. 3 teacher trainees' opinion is spices. 2 teacher trainees have such opinions as herbs, soup, coconuts, bananas, hot pepper, and wine. There are other comments like marinade, spicy meal, rice for breakfast, ful medames, fufu, ugali, barbecued food, kitcha fit fit, halva as a desert, potjiekos, maafe, flour, ginger beer, sorrel drink, beef head skin, sih, many kinds of food due to weather, baobab leaves, mopane worms for rural people, stew, different kinds of cuisine due to different cultural groups (1 t. t.).

It can be concluded from the remarks that the number of different answers to the question has an increase (10 vs. 36) and the total number of the answers to the question has increased (15 vs. 73). It can be observed that all the teacher trainees have an opinion about the question after the application. In both interviews, fast food is still the most frequently answer but the number of opinions has changed. It can be seen that the comments are generally about 'restricted food due to their poor conditions'. On the other hand, it can be observed that the most frequently given answers are 'fruit' and fresh vegetables (8 t. t.) although it can be seen that starving is the most frequently given answer in the pre-interview. There are also some same comments like fruit and vegetable. However, there are 34 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (10 different words) unlike pre-interview (there are none). There is also one comment that is 'different kinds of cuisine due to different cultural groups'. This can be again related to the understanding and accepting the culture.



Figure 14. An example of tweets about food and drink in African regions

2. What kind of body language symbols do you know in the regions below?

Table 12
Remarks about body language symbols in pre-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
No answer	16	No answer	21	No answer	17	No answer	16	No answer	20	Different kinds of dances for social meetings	1
Other	6			Other	4	Other	3	Other	2	No answer	20
Total	6	Total	0	Total	4	Total	5	Total	2	Total	1

Table 13
Remarks about body language symbols in post-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Longer and warmer handshake	2	Extended eye contact means challenge in Turkey	2	The hungry sign in Turkey is thought to be a liar there	2	Bowing head forward indicates respect	10	Koreans rub their hands when asking for forgiveness	2	Eye contact by a child with an adult or with the person in charge is disrespectful	2
Good eye contact is important as it builds trust	2	Never touch a person's head (religiously offensive)	2	Don't show the sole of your foot	4	One or both hands open, lightly patting one's own stomach means 'I'm very full'	2	Do not point at the other person even in an argument in Korea	2	Looking down is disrespectful	2
						In China, come				Don't point at	

				down while waving your fingers swiftly	
Personal space is important 2	They are touchy feely putting a hand on your shoulder or arm as a way of communicating warmth 2	Be careful while dealing with females, make sure you don't stare or initiate physical contact 2	In Japan, eye contact is rude and a sign of aggression 6	Eating with your right hand is acceptable 7	Speech should be soft and thought to be polite even when giving instruction 2
'The O ring' means 'zero' 4	Longer and warmer handshake in some parts of Brazil 2	They do not like physical interaction and contact 4	When giving or taking something from someone older or higher status, use both hands in Korea 2	Stepping over someone while lying down is unacceptable 2	Speaking loudly is rude and aggressive 2
'Thumbs up' means 'good' 4	The left hand usually touching the clasped hands 2	Other 9	Other 6	Men do not kiss on the cheeks 2	Touching a person on the head signals a negative intention or insult 3
The V sign (with 2 fingers) means 'peace or victory' 3	Air kissing is getting more popular 4			Women can kiss on the cheeks 2	A limp handshake is standard 2
German show 3 with their first 3 fingers 3	The 'O ring' means 'okay' 3			No hug between different genders 5	'Thumbs up' is common for saying 'well' 3
They have direct and obvious gestures like 3	Loving hand gestures while talking 3			Close body contact between the same genders 2	Placing both hands together with fingers means 'thank' 3

waving, pointing fingers				you ' in South Africa
Other 13	Handshakes are important 3		Other 7	Other 11
	Other 4			
No answer 1	No answer 0	No answer 0	No answer 2	No answer 0
Total 39	Total 33	Total 23	Total 28	Total 33

Remarks about European Regions

It can be seen from the table 12 that 5 teacher trainees have answered the question. 16 teacher trainees have not answered the question. 6 different answers have been gathered from them. Frequency of the answers is 6. Among the answers are ‘peace sign in Turkey is a slang sign there’, not like Turkey, different from us, ‘fore finger-double finger together means ‘I have to go to bathroom in Italy’ (1 t. t.). There is also 1 teacher trainee saying ‘yummy symbol in Turkey means what you are talking about in Italy’ and 1 teacher trainee says that ‘men don’t kiss women in Italy’.

It can be concluded from the table 13 that 20 teacher trainees have responded the question. It seems that 1 teacher trainee has no idea. 22 different responses have been taken from them. The total number of the answers is 39. 4 teacher trainees have such opinions as ‘the ‘O-ring’ means ‘zero’, and ‘thumbs up’ means ‘good’. 3 teacher trainees’ response is ‘the ‘o circle’ means ‘okay’ in Europe’, ‘the V sign (with 2 fingers) means ‘peace or victory’, ‘German show 3 with their first 3 fingers’, and ‘they have direct and obvious gestures like waving, pointing fingers’. 2 teacher trainees’ response is ‘longer and warmer handshake’, ‘good eye contact is important as it builds trust’, and ‘personal space is important’. There are other answers like ‘chin flick means ‘I get lost’, ‘blowing their noses into a handkerchief is a disgusting behavior’, ‘au revoir is the most direct way to say good bye’, ‘standing so close while talking can be irritating’, ‘while talking, they demand no touching or being touched by any person’, ‘adverse to physical contact’, ‘they do not use body language too much’, ‘people kiss on cheeks in Italy’, ‘they feel secure while sitting if they cross their legs’, ‘nodding ‘up’ and ‘down’ means yes’, ‘turning the head from left to right means ‘no’, and ‘they are touchy feely’ (1 t. t.).

It can be commented from the remarks that the number of different answers to the question has an increase (6 vs. 22) and the total number of the answers to the question has increased (6 vs. 39). It can be said that while 16 teacher trainees have no idea about the body language in the pre-interview, 1 teacher trainee has not responded the question in the post-interview. In the pre-interview, it can be seen that there is just one comment for each statement, the number of opinions shared by the teacher trainees have increased. It can be observed that there are no similar comments in the interviews. However, it can be assumed that 21 different answers exist in the post-interview. The

increase and the difference in the number of the opinions may be due to the fact that they may have reached a wide variety of information in the Internet search. It can be seen that there is more specific information about the body language in the post-interview compared to pre-interview.



Figure 15. An example of tweets regarding body language symbols in European regions

Remarks about American Regions

No teacher trainee has answered this question.

It can be observed from the table 13 that all the teacher trainees have responded the question. 14 different responses have been taken from them. The total number of the answers is 33. The most frequently given answer is ‘eye contact is very important’ (6 t.). 4 teacher trainees’ answer is ‘air kissing is getting more popular’. The opinions of 3 teacher trainees are ‘the ‘O-ring’ means ‘okay’, ‘handshakes are important’, and ‘they love hand gestures while talking’. 2 teacher trainees’ response is ‘extended eye contact means challenge in Turkey’, ‘never touch a person’s head (religiously offensive)’, ‘they are touchy feely putting a hand on your shoulder or arm as a way of communicating warmth’, ‘longer and warmer handshake in some parts of Brazil’, and ‘the left hand usually touches the clasped hands’. There are such other comments as ‘Brazilians may snap his fingers to add emphasis to a statement’, ‘they stand very closely to you’,

‘Bolivians pot you, touch your arm, and lean towards you while talking’, and ‘they do not use too much’ (1 t. t.).

It can be emphasized that while all the teacher trainees have absolutely no idea about the body language in the pre-interview, there is no teacher trainee without an opinion in the post-interview. It can be observed that the number of different answers to the question is 14 and the total number of the answers to the question is 33. It can be stated that they have opinions after the implementation. This may be due to the fact that American regions is the most searched country in the study and they may have more chance to come up with a lot of different data on the Internet. Thanks to sharing what they have found, it can be seen that they now have opinions about body language in those regions.



Figure 16. An example of tweets regarding body language symbols in Southern-Mid-Northern regions

Remarks about Arabic Regions

4 teacher trainees have answered this question. 17 teacher trainees have not answered this question. 4 different answers have been gathered and frequency of the answers is 4. There are such answers as ‘they use a lot body language’, ‘eye contact as

inappropriate behavior', 'men don't shake the hands of women', and 'men can walk hand in hand' (1 t. t.).

It can be observed from the table 13 that all the teacher trainees have responded the question. 14 different responses have been taken from them. The total number of the answers is 23. 4 teacher trainees' response is 'don't show the sole of your foot' and 'they do not like physical interaction and contact'. There are 2 teacher trainees whose opinion is 'the hungry sign in Turkey is thought to be a liar there', 'hand on heart is a genuine respect and humility', and 'be careful while dealing with females, make sure you don't stare or initiate physical contact'. There are some other comments like 'if an Arab bites their right finger, it is a sign of contempt and means you are not liked', 'men can hold another man's hand in public as a sing of mutual respect', 'kissing the shoulder is another way of greeting and a sign of respect', 'finger on the nose while talking is a sign for the intention of the person to undertake what you are talking about', 'when meeting someone, handshake is the most common form of greeting', 'eye contact should be avoided between men and women', 'greeting with hands and heads is important', 'Iraq people kiss twice from each cheek', 'scratching or holding of a chin or beard is an indication of someone thinking', and 'longer hand shake is common and a sign of friendship' (1 t. t.).

It can be implied from the remarks the number of different answers to the question has an increase (4 vs. 14) and the total number of the answers to the question has increased (4 vs. 23). It can be said that while 17 teacher trainees have no idea about the body language in the pre-interview, they all have an opinion about the question in the post-interview. There are some similar comments like 'men can walk hand in hand', 'men don't shake the hands of women'. However, there are 11 different opinions that have not been mentioned in the pre-interview. In the pre-interview, it can be seen that there is just one comment for each statement, the number of opinions shared by the teacher trainees have increased.



Figure 17. An example of tweets regarding body language symbols in Arabic regions

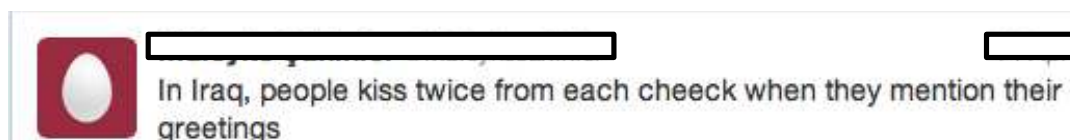


Figure 18. An example of tweets regarding body language symbols in Arabic regions

Remarks about Far East Regions

It can be seen from the table 12 that 5 teacher trainees have answered the question. 16 teacher trainees have not answered the question. 3 different answers have been gathered from them. Frequency (f) of the answers is 5. Bowing to greet each other is one of the answers (3 t. t.). 'Punching hand in Japan means five', and bending front as a sign of respect are among the answers (1 t. t.).

It can be observed from the table 13 that 19 teacher trainees have responded the question while 2 teacher trainees have not answered it. 11 different responses have been taken from them. The total number of the answers is 28. The most frequently given answer is 'bowing head forward indicates respect' (10 t. t.). 6 teacher trainees' response is 'in Japan, eye contact is rude and a sign of aggression'. There are 2 teacher trainees whose opinions are 'one or both hands open, lightly patting one's own stomach means 'I'm very full'', 'in China, come over here gesture is performed by holding your hand out with palm facing down while waving your fingers swiftly', and 'when giving or taking something from someone in older or higher status, use both hands in Korea'. There are such other comments as 'come here sign is performed with hand extended toward person, open palm, palm down, with all fingers crooked in a beckoning motion', 'body language is important so learn it prior to going there', 'don't use your foot to

point at, move something or open and close the door', 'single clapping of the hands in front of the face means favor, asking for forgiveness, and thanking for a meal', and 'smiling does not always mean happiness' (1 t. t.).

It can be commented the number of different answers to the question has increased (3 vs. 11) and the total number of the answers to the question has increased (5 vs. 28). While 16 teacher trainees have no idea about the question in the pre-interview, there are 2 teacher trainees who have not answered the question in the post-interview. It can be seen that in the pre-interview they have mentioned bowing as a way of greeting (the most frequently given answer), in the post-interview they have stated bowing as an indicator of respect with highest remarks. In addition, it can also be seen in the pre-interview results that bending forward as a kind of respect has been mentioned by 1 teacher trainee. Therefore, it can be said that the number of opinions have increased in the post-interview for this opinion. There are some same comments like bending front as a sign of respect, bowing. On the other hand, there are 11 different answers that have not been mentioned in the pre-interview.

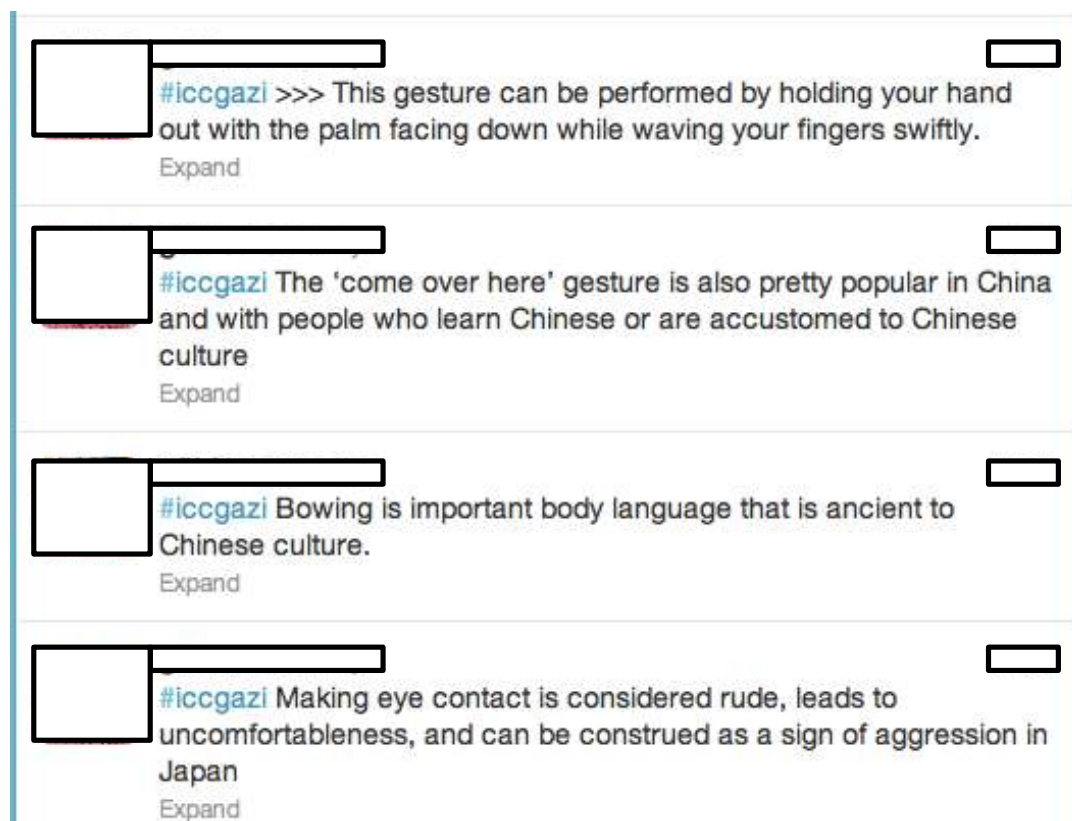


Figure 19. An example of tweets regarding body language symbols in Far East regions

Remarks about South Asian Regions

1 teacher trainee has answered this question. 20 teacher trainees have not answered this question. 2 different answers have been gathered and frequency of the answers is 2. Leaning for respect in Japan and bowing as a way of greeting are among the answers (1 t. t.).

It can be seen from the table 13 that 20 teacher trainees have responded the question while 1 teacher trainee has not answered it. 16 different responses have been taken from them. The total number of the answers is 33. The most frequently given answer is 'eating with your right hand is acceptable' (7 t. t.). 5 teacher trainees' response is 'no hug between different genders'. 2 teacher trainees' response is 'Koreans rub their hands when asking for forgiveness', 'do not point at the other person even in an argument in Korea', 'wearing shoes in someone's house is unacceptable', 'stepping over someone while lying down is unacceptable', 'men do not kiss on the cheeks', 'women can kiss on the cheeks', and close body contact between the same genders. There are such comments as 'they do not shake hands', 'they do not point a footwear', 'handshake (weak or none) is up to woman', 'religion effect on body language', 'Philippines is a touch oriented country', 'while greeting, they shake hands and simply raise their eyebrows quickly', and 'extended eye contact is considered as a challenge' (1 t. t.).

It can be concluded from the remarks that the number of different answers to the question has an increase (2 vs. 16) and the total number of the answers to the question has increased (2 vs. 33). It can be said that while 20 teacher trainees have no idea about the body language in the pre-interview, only 1 teacher trainee has not answered the question in the post-interview. There are no similar comments in the interviews. However, there are 15 different opinions that have not been mentioned in the pre-interview. It can be said that while there are just 2 comments in the pre-interview, the number of opinions have an increase in the post-interview.



Figure 20. An example of tweets regarding body language symbols in South Asian regions

Remarks about African Regions

It can be seen from the table 12 that 1 teacher trainee has answered the question. 20 teacher trainees have not answered the question. 1 answer has been gathered from them. Frequency (f) of the answers is 1. 'Different kinds of dances for social meetings' is the only answer (1 t. t.).

It can be observed from the table 13 that all the teacher trainees have responded the question. 20 different responses have been taken from them. The total number of the answers is 33. The most frequently given answers are 'don't point at something with fingers instead point with the chin', 'touching a person on the head signals a negative intention or insult', 'thumbs up' is common for saying 'well', and 'placing both hands

together with fingers means 'thank you' in South Africa' (3 t. t.). There are 2 teacher trainees whose answers are 'eye contact by a child with an adult or with the person in charge is disrespectful', 'looking down is disrespectful', 'speech should be soft and thought to be polite even when giving instruction', 'speaking loudly is rude and aggressive', and 'a limp handshake is standard'. Among the answers are 'it is polite to belch after meal', 'it is rude to maintain eye contact', 'one must shake hands with everyone upon arriving and leaving', 'eye contact is important', 'waiting for a woman to reach forth her hand is important (a symbol of politeness)', 'special dances to greet and welcome guests', 'African girls learn a secret language allowing them to talk with other married women without being understood by their husbands', 'clapping means thanks', 'eye contact is a challenge', and 'they do not salute with their left hand' (1 t. t.).

It can be concluded from the remarks that the number of different answers to the question has an increase (1 vs. 20) and the total number of the answers to the question has increased (1 vs. 33). It can be said that while 20 teacher trainees have no idea about the body language in the pre-interview, they all have an opinion about the question in the post-interview. There are no similar comments. However, there are 20 different opinions that have not been mentioned in the pre-interview. It can be said that while there is just 1 comment in the pre-interview, the number of opinions have an increase in the post-interview.



Figure 21. An example of tweets regarding body language symbols in African regions

Table 15
Remarks for leisure time activities in post-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Prefer working rather than spending time for socializing and engaging in other leisure activities	2	Watching TV	4	Playing sports	8	Taking a walk	3	Dance	5	Alcohol as their leisure time activity	2
Kite surfing is a common sport	3	Football	8	Joining various clubs and societies	5	Meeting in the parks	2	Cricket	6	Cricket	2
Theatre	3	Volunteer work to help others	2	Mixing socially with other expats	2	Playing musical instruments	2	Yoga	8	Rugby	2
Cinema	3	Cycling	7	Shopping	4	Playing Chinese chess	2	Sport	2	Hiking	4
Fishing	2	Jogging	7	Diving	6	Sports	3	Folk dance	2	Diving	3
Hunting	2	American football	2	Eating out	3	Changgi	4	Watching TV	2	Surfing	4
Attending organizations or clubs	3	Outdoor activities	3	Going on picnics in Iraq	2	Taekwondo	2	Visiting friends	2	Sport	4
Reading	6	Baseball	2	Trip into the deserts	6	Hapkido	4	Music	4	Golf is becoming popular	2
Opera	2	Dancing	4	Visiting the historic ruins of Madain saleh	2	Swimming	4	Mediation	3	Mountain biking	4
Going to concerts	3	Cooking	3	No answer	0	Fishing	4	Praying	3	Fishing	2

Shopping	2	Pubs	2	Other	18	Gambling	3	Visiting temples	3	Safaris	5
Sport	4	Golf	7			No answer	0	No answer	3	Scuba diving	3
Travelling	3	Walking	2			Other	16	Other	12	Whale watching	2
Playing video games	8	Inline skating	3							Watching TV	2
Watching TV	3	Carnival	3							No answer	1
No answer	0	Rio	2							Other	12
Other	20	Indoor activities	2								
		No answer	0								
		Other	12								
Total	49	Total	75	Total	56	Total	49	Total	52	Total	53

Remarks about European Regions

13 teacher trainees have answered this question. 8 teacher trainees have not answered this question. 19 different answers have been gathered and frequency of the answers is 34. 4 teacher trainees' answer is 'going out with friends'. Other answers are 'going to pub', 'different kinds of sport', 'reading books' (3 t. t.). There are such opinions as going to concerts, aristocratic activities (high level), cinema, riding a bicycle, having fun, and playing computer games (2 t. t.). Sitting at the café, gathering to drink beer in Spain, theatre, not wasting their time as Turkish do, hiking, from 12.30 pm to 17.30/18.30 pm for Fiesta, gym, jogging, and watching TV series are among the answers (1 t. t.).

It can be observed from the table 15 that all the teacher trainees have responded the question. 35 different responses have been taken from them. The total number of the answers is 49. The most frequently given answer is 'playing video games' (8 t. t.). Following it, 6 teacher trainees' response is 'reading'. 4 teacher trainees' opinion is sport. There are 3 teacher trainees whose answer is 'kite surfing is a common sport', theatre, cinema, attending organizations or clubs, going to concerts, travelling, and watching TV. Among the answers are exhibition, computer use, dancing, visiting fairs, going to clubs, painting, playing music, spa treatments in Austria, zoo, aquarium, football match, 'Sundays are important for church ceremonies', riding a bicycle, voluntary work, fitness, eating out, entertainment at home, spending time in seaside, 'Finland is famous for the longest time allocated for reading', kite surfing in Holland, and 'Germans and Swedish spend more time on socializing' (1 t. t.).

It can be concluded from the remarks that the number of different answers to the question has an increase (19 vs. 35) and the total number of the answers to the question has increased (34 vs. 49). It can be said that while 8 teacher trainees have no idea in the pre-interview, they all have an opinion about the question in the post-interview. While most teacher trainees think 'going out with friends' as their leisure time activity in the pre-interview, most remarks have been for 'playing video games' in the post-interview. 6 teacher trainees in the post-interview have written 'reading activity' whereas 3 teacher trainees have thought 'reading' as a leisure time activity. Furthermore, it can be seen that while there is a comment like 'aristocratic activities (high level)' by 2 teacher

trainees, there is no such comment in the post-interview. In addition, whereas there is also a remark like ‘not wasting their time as Turkish do’ in the pre-interview, there is no such an opinion in the post-interview. The reason behind this may be the difference in their point of view towards other cultures. There are some similar comments like going to the cinema, attending clubs. On the other hand, there are 22 different answers that have not been mentioned in the pre-interview.



Figure 22. An example of tweets in terms of leisure time activities in European regions

Remarks about American Regions

It can be seen from the table 14 that 10 teacher trainees have answered the question. 11 teacher trainees have not answered the question. 18 different answers have been gathered from them. Frequency (f) of the answers is 21. 3 teacher trainees say playing football. ‘Social meetings’ is another answer (2 t. t.). Concerts, listening to music, watching sports show (NBA, NFL), going to the parties in Southern parts, visiting Jesus sculpture, demonstrations, travelling abroad, drinking, reading books, doing sport, going to botanic parks, basketball, similar to European regions, watching movies, watching TV series, and playing video games (1 t. t.).

It can be observed from the table 15 that all the teacher trainees have responded the question. 30 different responses have been taken from them. The total number of the

answers is 75. The most frequently given answer is football (8 t. t.). 7 teacher trainees' responses are cycling, jogging, and golf. There are 4 teacher trainees whose remarks are watching TV, and dancing. 3 teacher trainees' response is outdoor activities, cooking, inline skating, and carnival. 2 teacher trainees' opinion is volunteer work to help others, American football, baseball, pubs, walking, rio, and indoor activities. Among the opinions are rugby, cinema, eating out, shopping, fishing, sewing, birdwatching, restoring cars, model building, bowling, 'their activities are similar to Europeans', 'household activities are shared by men and women', and basketball (1 t. t.).

It can be concluded from the remarks that the number of different answers to the question has an increase (18 vs. 30) and the total number of the answers to the question has increased (21 vs. 75). It can be said that while 11 teacher trainees have no idea in the pre-interview, they all have an opinion about the question in the post-interview. It can be seen that football is the most frequently given answer in both interviews but with a difference in the number of teacher trainees. While 3 teacher trainees have thought football as their leisure activity in the pre-interview, it is 8 teacher trainees in the post-interview. It can be observed that there is an opinion in both interviews, which is 'their activities are similar to Europeans'. There are some similar comments like walking, cinema. However, there are 25 different opinions that have not been mentioned in the pre-interview.



Figure 23. An example of tweets in terms of leisure time activities in Southern-Mid-Northern regions

Remarks about Arabic Regions

6 teacher trainees have answered this question. 15 teacher trainees have not answered this question. 11 different answers have been gathered and frequency of the answers is 12. Sleeping is one of the answers (2 t. t.). There are going to mosques, hubble bubble, 'men sit in tea-coffee houses', 'men are more active compared to women', going on picnic, eating, 'especially women go on shopping', praying, sport, and riding on camels (1 t. t.).

It can be observed from the table 15 that all the teacher trainees have responded the question. 27 different responses have been taken from them. The total number of the answers is 56. The most frequently given answer is playing sports (8 t. t.). 6 teacher trainees' responses is diving and trip into deserts. 5 teacher trainees' remark is joining various clubs and societies. 3 teacher trainees' response is eating out. There are 2 teacher trainees whose opinion is mixing socially with other expats, going on picnics in Iraq, and visiting the historic ruins of Madain saleh. Among the opinions are mountain climbing, walking along beaches, hiking, mountain biking, surfing, windsurfing, canoeing, 'many restaurants have special family section', watching TV, visiting the older family, meeting friends, festivals, religious ceremonies, 'men spend time in coffee house', drinking coffee, hubble bubbles, spending time in a playground with their children (1 t. t.).

It can be concluded from the remarks that the number of different answers to the question has an increase (11 vs. 27) and the total number of the answers to the question has increased (12 vs. 56). It can be said that while 15 teacher trainees have no idea in the pre-interview, they all have an opinion about the question in the post-interview. It can be observed that while there is 1 teacher trainee who thinks sport as their leisure time activity in the pre-interview, it is 8 teacher trainees in the post-interview. It can be seen that there are some similar comments like hubble bubbles, 'men spend time in coffee house'. However, there are 21 different opinions that have not been mentioned in the pre-interview. It can be observed that there is also an opinion about a historical place, Madain saleh. This has not been mentioned in the pre-interview.



Figure 24. An example of tweets in terms of leisure time activities in Arabic regions

Remarks about Far East Regions

It can be seen from the table 14 that 7 teacher trainees have answered the question. 14 teacher trainees have not answered the question. 12 different answers have been gathered from them. Frequency (f) of the answers is 13. 2 teacher trainees say karate. 'The Japanese travel a lot', reading books, 'due to tiring work hours, just to rest is good for them', studying, always working, judo, aikido, sport, art, origami, drinking tea are among the answers (1 t. t.).

It can be observed from the table 15 that all the teacher trainees have responded the question. 27 different responses have been taken from them. The total number of the answers is 49. The most frequently given answers are changgi, hapkido, swimming, and fishing (4 t. t.). There are 3 teacher trainees whose opinion is 'taking a walk', sports, and gambling. 2 teacher trainees' remark is meeting in the parks, playing musical instruments, playing Chinese chess, and taekwondo. Among the answers are going to the beach with family, eating out, biking, physical activities, play mahjong, relaxation and yoga activities, spiritual ceremonies, riding a bicycle, tennis, volleyball, squash, golf, basketball, going to temple, play cards, and fly kites (1 t. t.).

It can be commented that the number of different answers to the question has increased (12 vs. 27) and the total number of the answers to the question has increased (13 vs. 49). It can be said that while 14 teacher trainees have no idea in the pre-interview, they all have an opinion about the question in the post-interview. There are some similar comments like sport. On the other hand, there are 26 different opinions that have not been mentioned in the pre-interview. Furthermore, it can be observed that they have used cultural words (4 different words). They have not used any cultural word for their opinions in the pre-interview.

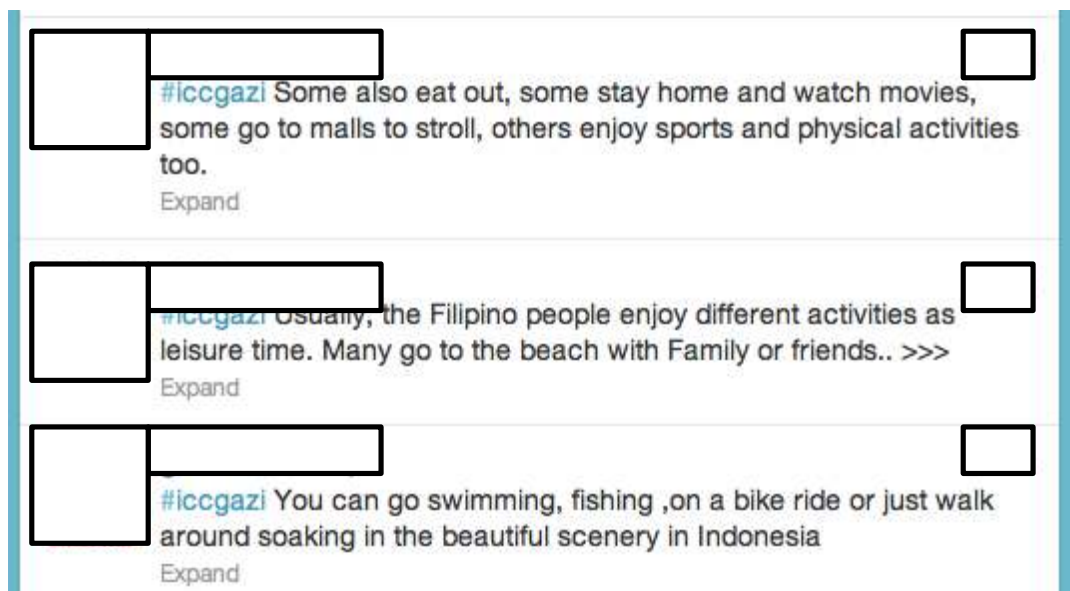


Figure 25. An example of tweets in terms of leisure time activities in Far East regions

Remarks about South Asian Regions

3 teacher trainees have answered this question. 18 teacher trainees have not answered this question. 7 different answers have been gathered and frequency of the answers is 7. Teahouses in China, 'love and respect tea', sport, reading a book, gathering in a building, entertainment, and drinking tea are among the answers (1 t. t.).

It can be seen from the table 15 that 18 teacher trainees have responded the question. 3 teacher trainees have no response for this question. 24 different responses have been taken from them. The total number of the answers is 52. The most frequently given answer is yoga (8 t. t.). Whereas 6 teacher trainees' response is cricket, 5 teacher trainees' remark is dance. Music is another response (4 t. t.). 3 teacher trainees' response is mediation, praying, and visiting temples. There are 2 teacher trainees whose remark is sport, folk dance, watching TV, and visiting friends. Among the answers are 'Traditional Indian art', ping pong, badminton, basketball, volleyball, swimming, gymnastics, soccer, going to bar, reading book, taking pottery classes, puppet show, and playing musical instrument (1 t. t.).

It can be commented that the number of different answers to the question has increased (7 vs. 24) and the total number of the answers to the question has increased (7

vs. 52). It can be said that while 18 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be said that while yoga is not seen in the comments of the teacher trainees in the pre-interview, it is the most frequently given answer in the post-interview. There is no similarity between the opinions in both interviews. Nevertheless, there are 24 different opinions that have not been mentioned in the pre-interview.

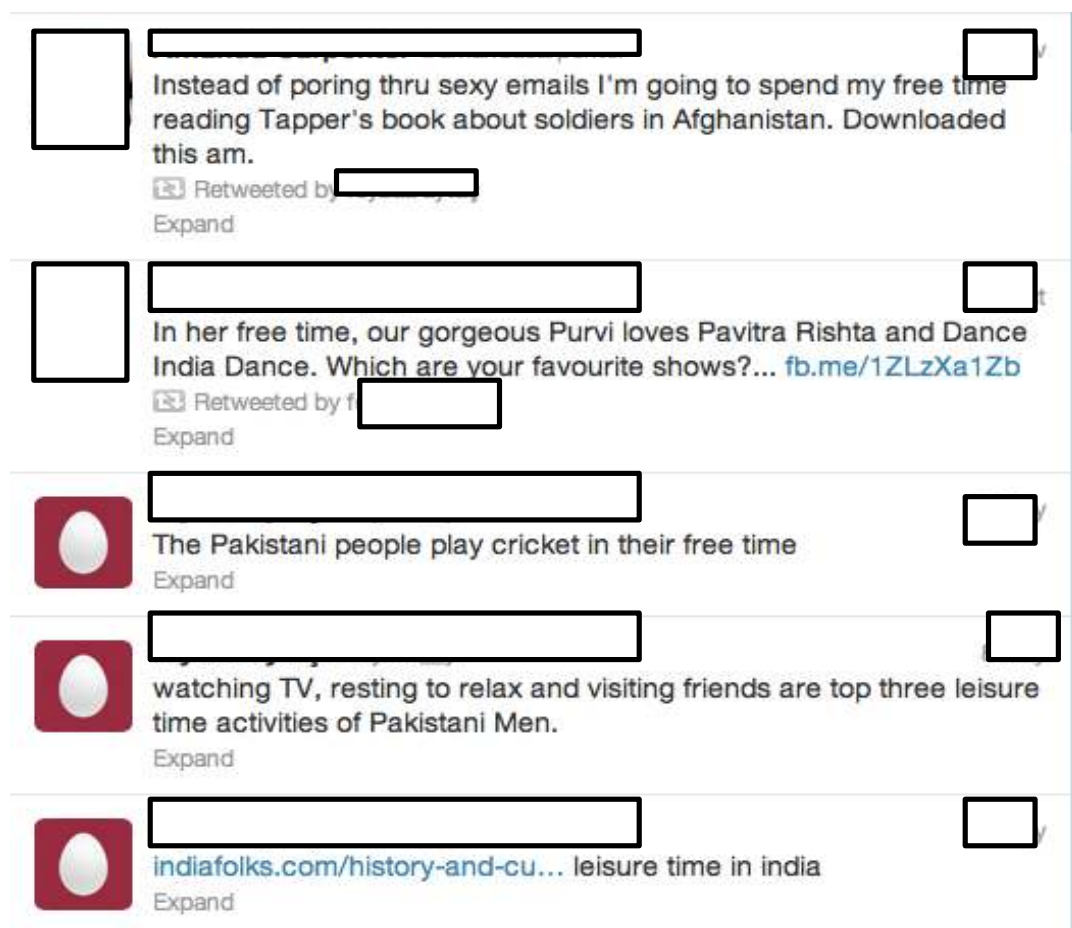


Figure 26. An example of tweets in terms of leisure time activities in South Asian regions

Remarks about African Regions

It can be seen from the table 14 that 1 teacher trainee has answered the question. 20 teacher trainees have not answered the question. 2 answers have been gathered from them. Frequency (f) of the answers is 2. One of the answers is dancing for both social and religious activities (1 t. t.) and the other is sport (1 t. t.).

It can be seen from the table 15 that 20 teacher trainees have responded the question. 1 teacher trainee has no response for this question. 26 different responses have been taken from them. The total number of the answers is 53. The most frequently given answer is safaris (5 t. t.). 4 teacher trainees' response is surfing, mountain biking, hiking, and sport. 3 teacher trainees' remarks are, diving, and scuba diving. There are 2 teacher trainees whose opinion is alcohol as their leisure time activity, cricket, rugby, 'golf is becoming popular', fishing, whale watching, and watching TV. Among the answers are playing soccer, swimming, football, windsurfing, canoeing, skiing in Drakensberg and in Eastern Cape, driving, abseiling, cage diving, mountain climbing, hang gliding, and hot air ballooning (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 26) and the total number of the answers to the question has increased (2 vs. 53). It can be said that while 20 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there is one similar opinion that is 'sport'. Nonetheless, there are 25 different opinions that have not been mentioned in the pre-interview. It can be observed that there is a region name mentioned in the post interview results.



Figure 27. An example of tweets in terms of leisure time activities in African regions

4. What do you know about the family relationships in the regions below?

Table 16
Remarks about family relations in pre-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Not as strong as us	5	Similar to Europe	6	No answer	9	Families are valuable	2	Family relations are important	2	No answer	18
Not fond of each other as us	2	No answer	12	Firm	5	No answer	19	No answer	18	Other	6
No respect like in Turkey	2	Other	5	Important	2	Important	6	Other	1		
Gaining independence after 18	8			Other	10	Other	5				
Not close to each other	3										
Other	11										
Total	31	Total	11	Total	17	Total	13	Total	3	Total	6

Table 17
Remarks about family relations in post-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Family is important	10	Their budget is better than us	2	Conservative cultural attitudes prevent women from working with men	2	In Chinese family (with a hierarchical order), man is the head of the family and responsible for looking after the family	7	Mom traditionally stays at home and looks after the children	3	The father is the authority figure	3
La famiglia is the foundation of all things	3	In 7 days of the week, they are used to remembering a particular human principle or value	2	They commute far from home	2	Religion affects the roles	2	Dad is the breadwinner and provider	2	Somali parents discourage left-handedness of their children	2
Young people go on living longer with their parents	2	Dads do more house work and taking care of child	2	Despite new employment opportunities, most women choose marriage and raising children (UAE society places a high value on those roles)	2	In Japan, husbands give their salaries to their wives	4	Families suffer due to cultural and social factors of drug addiction	3	Male and female children are given their father's first name as their surnames and keep this name throughout their lives	3
Large families	2	Mums have much more paid work outside the home	2	The pride of a family member is the pride of the whole family	3	The finance of the family is under the responsibility of the women in	2	No matter how old they are, unmarried children are expected to live	4	They have tribal way of life	2

			Japan	with their parents	
Democratic family members 2	Married parents spend more time at work than unmarried parents 4	Crowded families 3	No answer 5	Families' reaction to drug addiction is denial, blaming, anger, and depression 2	They have very crowded families 5
	All the family members aid the family budget somehow by having their pocket money or paying part of the rent	Children leave home at a very old age compared to West 3	Other 4	Large families 3	They have big families 2
No answer 0					
Other 4	Getting together to celebrate family occasions (weddings, birthdays...) is important 3	No answer 1		Family relations are important 4	They have 7 children 2
	Extended family life 2	Other 7		Living together is essential 2	No answer 0
	Luanu (traditional Hawaii party) 2			Women are responsible for house work in Afghanistan 2	Other 11
	Close relations 3			Family shares many family duties 2	
	No answer 0			No answer 0	
	Other 7			Other 4	
Total 23	Total 33	Total 22	Total 19	Total 31	Total 30

Remarks about European Regions

It can be seen in the table 16 that 21 teacher trainees have answered this question. 16 different answers have been gathered and frequency of the answers is 31. Gaining independence after 18 is the most given answer (8 t. t.). There are such comparison statements as no words like ‘abi, abla’ (1 t. t.), not like us (1 t. t.), ‘their culture is really different’ (1 t. t.), not as strong as us (5 t. t.), not fond of each other as us (2 t. t.), no respect like in Turkey (2 t. t.). There are 3 teacher trainees whose answer is ‘not close to each other’ (3 t. t.). There are other comments like ‘having pets instead of kids’, ‘it changes from country to country and in the parts of the country’, not close relationship in Northern Italy, ‘good and close relationship in southern Italy’, broken family relations, calling their parents and grandparents by their names, living however they want, and ‘they are like friends’ (1 t. t.).

It can be seen from the table 17 that all teacher trainees have responded the question. 9 different responses have been taken from them. The total number of the answers is 23. The most frequently given answer is ‘family is important’ (10 t. t.). 3 teacher trainees’ response is ‘la famiglia is the foundation of all things’. There are 2 teacher trainees whose remark is ‘young people go on living longer with their parents’, large families, and democratic family members. Among the answers are very small families, free family members, ‘they have five or six children’, and ‘they do not have very close relations’ (1 t. t.).

It can be commented that the number of different answers to the question has decreased (16 vs. 9) and the total number of the answers to the question has decreased (31 vs. 23). It can be said that all teacher trainees have opinions both in the pre-interview and post-interview. It can be observed that while in the pre-interview they have some comparison opinions between Turkish and Europe cultures, there is no such statement in the post-interview. There is one similar comment that is ‘not close relations’. On the other hand, there are 8 different opinions that have not been mentioned in the pre-interview.



Figure 28. An example of tweets about family relations in European regions

Remarks about American Regions

9 teacher trainees have answered this question. 12 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 11. 6 teacher trainees' answer is similar to Europe. There is a comparison statement as 'not as sincere as us' (1 t. t.). Other answers are no relationship, strong, and like friends (1 t. t.).

It can be seen from the table 17 that all teacher trainees have responded the question. 17 different responses have been taken from them. The total number of the answers is 33. The most frequently given answers are 'married parents spend more time at work than unmarried parents', and 'all the family members aid the family budget somehow by having their pocket money or paying part of the rent' (4 t. t.). There are 3 teacher trainees whose opinion is 'getting together to celebrate family occasions (weddings, birthdays...) is important', and close relations. 2 teacher trainees' remark is 'their budget is better than us', 'in 7 days of the week, they are used to remembering a particular human principle or value', 'dads do more house work and taking care of child', 'mums have much more paid work outside the home', extended family life, and luau (traditional Hawaii party). There are such other comments as 'the most important responsibility of parents is helping children make decisions whether they smoke or not', 'no strict family structure', high crime rates due to separated family members, 'mother

and father are employed full time', 'children gain independence after graduation', independent family members, and not very close relations (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 17) and the total number of the answers to the question has increased (11 vs. 33). It can be said that while 12 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are no similar opinions between the interviews. Nonetheless, there are 33 different opinions that have not been mentioned in the pre-interview. It can be observed that there is a cultural party name (luau). There is no such comment in the pre-interview. In addition, there is a personal opinion about the budget in the post-interview.

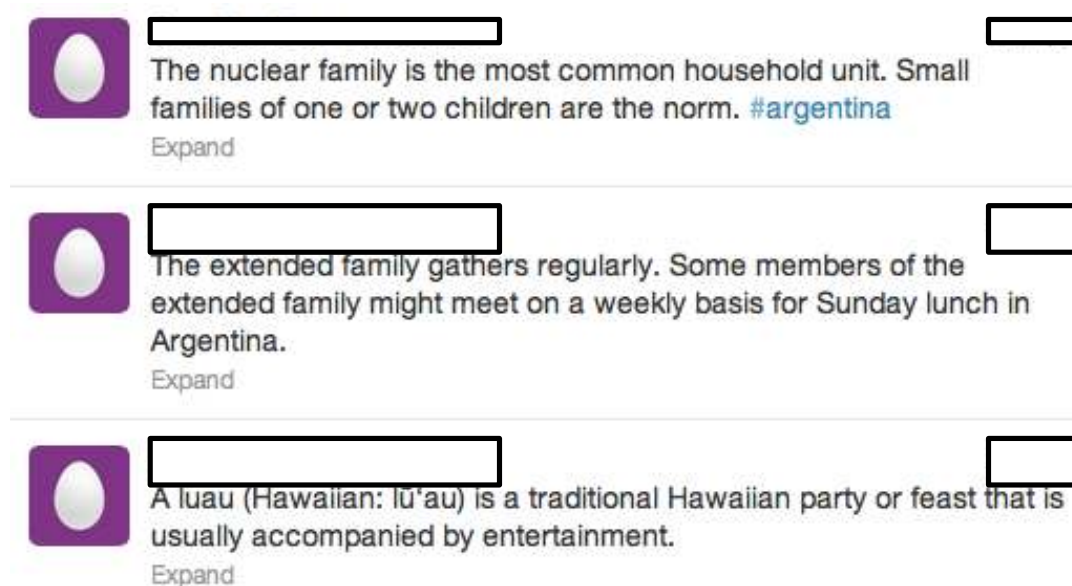


Figure 29. An example of tweets about family relations in Southern-Mid-Northern American regions

Remarks about Arabic Regions

It can be seen in the table 16 that 12 teacher trainees have answered this question. 9 teacher trainees have not given any answers to this question. 12 different answers have been gathered and frequency of the answers is 17. 'Firm' is the most frequently given answer (5 t. t.). 'Important' is the answer given by 2 teacher trainees. Among the answers are 'more than one wife is not weird', social unchanged rules in society (like tore in us), 'women are responsible for house works and children at home', 'men are more active out of the house', very big families, fond of each other, not

showing their feelings to each other, respecting to older people, attached due to religion, 'parents, especially the father, are the authority in the family' (1 t. t.).

It can be seen from the table 17 that 20 teacher trainees have responded the question. 1 teacher trainee has no response for this question. 13 different responses have been taken from them. The total number of the answers is 22. The most frequently given answers are 'the pride of a family member is the pride of the whole family', crowded families, and 'children leave home at a very old age compared to West' (3 t. t.). There are 2 teacher trainees whose opinion is 'conservative cultural attitudes prevent women from working with men', 'they commute far from home', and despite new employment opportunities, most women choose marriage and raising children (UAE (United Arab Emirates) society places a high value on those roles). There are such other comments as 'they like big families', 'they have so many children', 'they have poly-marriages', 'boys are more important than girls', 'family relations are important', and 'in large families, big family members have great influence on the other members of the family' (1 t. t.).

It can be commented that the number of different answers to the question has increased (12 vs. 13) and the total number of the answers to the question has increased (17 vs. 22). It can be said that while 20 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there are some similar opinions like 'family relations are important', big families. Nonetheless, there are 9 different opinions that have not been mentioned in the pre-interview.



Figure 30. An example of tweets about family relations in Arabic regions

Remarks about Far East Regions

2 teacher trainees have answered this question. 19 teacher trainees have not given any answers to this question. 7 different answers have been gathered and frequency of the answers is 13. 6 teacher trainees' answer is 'important'. 'Families are valuable' is another answer (2 t. t.). There are other answers like 'The people are totally conventional', 'Relations with other citizens are also important', terribly crowded as a country, small families, and 'Father and the male members are dominant' (1 t. t.).

It can be seen from the table 17 that 16 teacher trainees have responded the question. 5 teacher trainees have no response for this question. 8 different responses have been taken from them. The total number of the answers is 19. The most frequently given answer is 'in Chinese family (with a hierarchical order), man is the head of the family and responsible for looking after the family' (7 t. t.). 4 teacher trainees' response is 'in Japan, husbands give their salaries to their wives'. There are 2 teacher trainees' whose remark is 'religion affects the roles', and 'the finance of the family is under the responsibility of the women in Japan'. Among the answers are 'they have rigid family

structure', 'it is common for 3 generations to live under one roof', 'they spend lots of money on their children's education', and 'until marriage, children live with their families' (1 t. t.).

It can be commented that the number of different answers to the question has increased (7 vs. 8) and the total number of the answers to the question has increased (7 vs. 19). It can be said that while 19 teacher trainees have no idea in the pre-interview, 5 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar opinion like 'males are dominant'. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview. It can also be seen that there is such a personal comment as 'terribly crowded as a country' in the pre-interview. However, there is no such comment in the post interview. It may be the indicator of accepting the culture as the way it is and avoiding using extreme comments. It can also be observed that the teacher trainees have different opinions for Japan and China in their comments and reveal it in their comments.



Figure 31. An example of tweets about family relations in Far East regions

Remarks about South Asian Regions

It can be seen in the table 16 that 3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 3. 2 teacher trainees' answer is 'family relations are important' (2 t. t.). 1 teacher trainee's answer is 'father and the male members are dominant' (1 t. t.).

It can be seen from the table 17 that all teacher trainees have an opinion for the question. 14 different responses have been taken from them. The total number of the

answer is 31. The most frequently given answers are ‘no matter how old they are, unmarried children are expected to live with their parents’, and ‘family relations are important’ (4 t. t.). There are 3 teacher trainees whose opinion is ‘mom traditionally stays at home and looks after the children’, ‘families suffer due to cultural and social factors of drug addiction’, and large families. 2 teacher trainees’ remark is ‘dad is the breadwinner and provider’, ‘families’ reaction to drug addiction is denial, blaming, anger, and depression’, ‘living together is essential’, ‘women are responsible for housework in Afghanistan’, and ‘family shares many family duties’. Among the comments are ‘some families are poor’, ‘respect is very important virtue in family relations’, ‘families arrange marriages for their children’, and ‘sons have full right of inheritance’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 14) and the total number of the answers to the question has increased (3 vs. 31). It can be said that while 18 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there is one similar opinion like ‘family relations are important’. Nonetheless, there are 13 different opinions that have not been mentioned in the pre-interview.



Figure 32. An example of tweets about family relations in South Asian regions

Remarks about African Regions

It can be seen in the table 16 that 3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 6. Among the answers are 'not important', crowded families, the high number of children, and 'father and the male members are dominant' (1 t. t.). 1 teacher trainee has an African friend and her answers are 'my African friend loves her family' and 'my African friend obeys the father's rules' (1 t. t.).

It can be seen from the table 17 that all teacher trainees have an opinion for the question. 18 different responses have been taken from them. The total number of the answer is 30. The most frequently given answer is 'they have very crowded families' (5 t. t.). 3 teacher trainees' opinion is 'the father is the authority figure', and 'male and female children are given their father's first name as their surnames and keep this name throughout their lives'. There are 2 teacher trainees whose opinion is 'Somali parents discourage left-handedness of their children', 'they have tribal way of life', 'they have big families', and 'they have 7 children'. Among the answers are 'the mother has fundamental responsibility for child raising but it is shared by all members of the family', 'during early childhood, children is exposed to their mothers and female relatives', 'some Somali parents do not let their daughter or son marry someone of different tribe', 'family is responsible for the care and up-bringing of all children', 'family protection is the core value followed in African tribes', 'members look for one another and take care of each other in times of need', 'men farm', 'women cook', 'older girls look after the younger children', 'boys look after sheep', and 'there can be more than one wife in Zimbabwe' (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 18) and the total number of the answers to the question has increased (6 vs. 30). It can be said that while 18 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like 'they have crowded families', the high number of children. Nonetheless, there are 15 different opinions that have not been mentioned in the pre-interview. It can be seen that there is 1 teacher trainee who has an African friend

in the pre-interview and there are remarks about it. It can be observed that in the post-interview, the teacher trainees give some specific opinions related to some parts.



Figure 33. An example of tweets about family relations in African regions

5. What kind of clothes do the people in the regions below wear?

Table 18
Remarks about clothing style in pre-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Whatever they want	3	Normal	2	Men wear loose clothes and have cover on their head	2	Special clothes for their special days	3	Cultural clothes	4	Fewer pieces of clothes	2
No pressure	3	No answer	13	Clothes protecting them from sunburn due to weather	2	Traditional clothes like Kimono	7	Modern	2	Light and simple clothes	2
Similar to us	3	Other	9	Long clothes	3	Common clothes	3	No answer	16	Traditional clothes	3
The weather determines	2			Generally Ihram	2	Similar to ours	3	Other	5	They cannot find clothes	2
Fashionable clothes	2			Special clothes (showing their culture)	2	No answer	9			No answer	12
Pants	2			Religious clothes	2	Other	3			Other	3
T-shirts	2			Scarf	2						
Trousers	2			No answer	6						
Skirt	2			Other	7						
Shirt	2										
Normal	2										
No answer	8										
Other	7										
Total	32	Total	11	Total	22	Total	19	Total	12	Total	12

Table 19
Remarks about clothing style in post-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Leather jackets	4	T-shirts are the most worn type of shirt in USA	4	Under their cover, women have a traditional Arabian dress, Thawb or the latest style designer clothes	3	Typically, men's kimonos are dark, subdued colors like dark blue, black, brown, or green	3	Traditional Korean clothing has its roots back as far as the Three Kingdoms Period	2	Madiba shirt in South Africa	3
French avoid flashy, loud clothing	2	Common types of jewelry are thick silver or gold chains around the neck	2	Many women have the latest style clothes without an Abayah or Hejab related to the country they reside in	2	Happi (traditional Japanese garment)	2	Beachwear	2	Safari shirt in Zimbabwe	2
Scarf both for men and women	4	Large earrings	3	Abayah (women's long black garment)	8	Chima (a type of skirt)	4	Batik shirt	3	Gomasi (popular dress worn by Ugandan women)	3
Non-baggy sweaters/cardigans are popular	2	They wear more casual	3	Both men and women tend to dress very lightly	2	Men wear baggy pants	4	Sari (female garment ranging from 4 to 9 meters in length)	2	Very colorful clothing	6
They wear in a modern way	2	Comfort-focused clothes rather than classic and trend-focused	5	Women wear modest and conservative clothes	8	Special and cultural clothes	3	Dastar also known as pagri	2	Shawl (sal)	2
Jeans	3	Wearing blue	3	Traditional clothes	2	Suit in business	2	Shalwar	5	Tob (women's	3

		jeans is US culture's primary contribution to global fashion			traditional dress in Sinai)						
Shirts	3	They wear in a modern way	4	Hijab	2	No answer	0				
Men wear skirts in Scotland	2	Clothes change in terms of state	2	Dishdasha	2	Other	13	Kurta	2	Other	19
Lederhosen	2	Everyone has its own style in American style	3	Thawb	2			Lehenga choli (a kind of dress)	3		
Common and similar dresses in Scandinavian regions	2	Brazilians are willing to show off their skin (proud of the bodies)	2	Keffiyeh	6			No answer	0		
Hat in churches and schools	2	Brazilians prefer lighter clothes due to weather	3	No answer	0			Other	16		
Obligatory to wear shoes indoors in some regions	2	No answer	0	Other	10						
No answer	0	Other	3								
Other	13										
Total	43	Total	37	Total	47	Total	31	Total	40	Total	38

Remarks about European Regions

13 teacher trainees have answered this question. 8 teacher trainees have given any answers to this question. 18 different answers have been given. The frequency of the answers is 32. Whatever they want, no pressure, and similar among the answers (3 t. t.). There are other answers like 'the weather is not fashionable clothes, pants, T-shirts, trousers, skirt, shirt, and normal (2 t. t.)' only in Vatican city, not caring as much as we, the Scotch men wear ski clothes for different occasions, jeans, no scarf, and sport shoes are among (1 t. t.).

It can be seen from the table 19 that all teacher trainees have an opinion on the question. 25 different responses have been taken from them. The total number of answers is 43. The most frequently given answers are leather jackets, and similar for men and women (4 t. t.). 3 teacher trainees' opinion is jeans, and shirts. 1 teacher trainee whose remark is 'French avoid flashy, loud clothing', sweaters/cardigans are popular', 'they wear in a modern way', 'men wear in Scotland', 'lederhosen', 'common and similar dresses in Scandinavian regions in churches and schools', and 'it is an obligation to wear shoes indoors in some countries'. There are some other comments like 'they do not have extreme things like too long pants, too large and small shirts', 'it is a myth that Europeans wear jeans', 'French prefer dark colors', 'French like wearing sneakers', 'neutral colors with a nice top or blouse is safe in Europe', blouses, collared men's shirt clothes in suburbs, sandals, and 'being clean is important' (1 t. t.).

It can be commented that the number of different answers to the question has increased (8 vs. 25) and the total number of the answers to the question has increased (32 vs. 43). It can be said that while 8 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be seen that there are some similar opinions like jeans, T-shirts. Nonetheless, 10 different opinions that have not been mentioned in the pre-interview. What can be seen that they have used cultural words in the post-interview (2 different words unlike pre-interview (there are none)). It can be observed that while the comments like 'similar to us', not caring as much as we, there is no such comment in the post-interview. It can be due to the difference in their perspectives.



Figure 34. An example of tweets in terms of clothing style in European regions

Remarks about American Regions

It can be seen in the table 18 that 8 teacher trainees have answered this question. 13 teacher trainees have not given any answers to this question. 10 different answers have been gathered and frequency of the answers is 11. There are 2 teacher trainees saying 'normal'. Among the answers are 'not caring about clothes', 'similar to us', fashionable, clothes protecting them from cold, similar to Europe, all kinds of clothes, thin and transparent clothes due to the hot weather in Brazil, 'women wear pants and skirts', 'man wear pants and T-shirt' (1 t. t.).

It can be seen from the table 19 that all teacher trainees have an opinion for the question. 14 different responses have been taken from them. The total number of the answers is 37. The most frequently given answer is comfort-focused clothes rather than classic and trend-focused (5 t. t.). 4 teacher trainees' opinion is 't-shirts are the most worn type of shirt in USA', and 'they wear in a modern way'. There are 3 teacher trainees whose opinion is large earrings, 'they wear more casual', 'wearing blue jeans is US culture's primary contribution to global fashion', 'everyone has its own style in American style', and 'Brazilians prefer lighter clothes due to weather'. 2 teacher trainees' response is 'common types of jewelry are thick silver or gold chains around the neck', 'clothes change in terms of state', and 'Brazilians are willing to show off their skin (proud of the bodies)'. Among the remarks are 'cowboy hats and boots, leather motorcycle jackets are emblematic of specifically American styles', 'women

fashion industry is developed’, and ‘they know exactly what suits them and how to wear it well’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (10 vs. 14) and the total number of the answers to the question has increased (11 vs. 37). It can be said that while 13 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like T-shirts, fashionable clothes. Nonetheless, there are 11 different opinions that have not been mentioned in the pre-interview. It can be said that there is a difference between their point of views before and after the application.



Figure 35. An example of tweets in terms of clothing style in Southern-Mid-Northern American regions

Remarks about Arabic Regions

15 teacher trainees have answered this question. 6 teacher trainees have not given any answers to this question. 14 different answers have been gathered and frequency of the answers is 22. ‘Long clothes’ is one of the answers (3 t. t.). Other answers are clothes protecting them from sunburn due to weather, generally Ihram, special clothes (showing their culture), religious clothes, ‘men wear loose clothes and have cover on their head’, and scarf (2 t. t.). Among the answers are just like the old

Islamic style, traditional clothes, 'women wear head scarf and loose clothes (not to take attention)', carsaf, veiled dress, shalwar, and 'women wear black veil' (1 t. t.).

It can be seen from the table 19 that all teacher trainees have an opinion for the question. 20 different responses have been taken from them. The total number of the answers is 47. The most frequently given answers are abayah (women's long black garment), and 'women wear modest and conservative clothes' (8 t. t.). 6 teacher trainees' response is keffiyeh. There are 3 teacher trainees whose remark is 'under their cover, women have a traditional Arabian dress, Thawb or the latest style designer clothes'. 2 teacher trainees' opinion is 'many women have the latest style clothes without an Abayah or Hijab related to the country they reside in', 'both men and women tend to dress very lightly', traditional clothes, hijab, dishdasha, and thawb. There are such other remarks as 'the majority of women dress conservatively', 'the famous kind of dress is kalasiris', 'the men wear tunics', schenti, 'the fashion guideline is 'conceal rather than reveal', 'men ghotra (colored cover)', 'men wear yashmagh) with an egal (headband)', 'no specific clothing is required by religion for men', 'males cannot wear silk clothing and golden jewelry', and daily clothes (1 t. t.).

It can be commented that the number of different answers to the question has increased (14 vs. 20) and the total number of the answers to the question has increased (22 vs. 47). It can be said that while 6 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like traditional clothes, headscarf. Nonetheless, there are 15 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (11 different words) while there are just 2 words in the pre-interview. It can be said that they have different point of view in the post-interview compared to pre-interview.

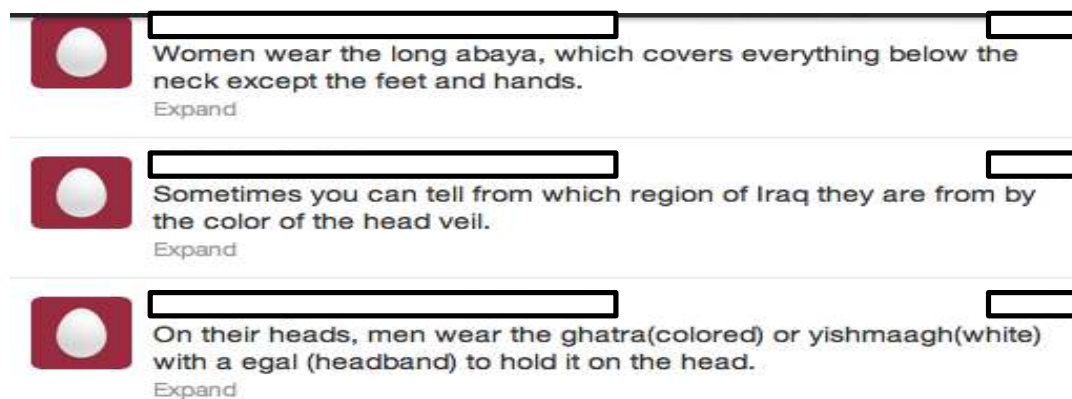


Figure 36. An example of tweets in terms of clothing style in Arabic regions

Remarks about Far East Regions

It can be seen in the table 18 that 12 teacher trainees have answered this question. 9 teacher trainees have not given any answers to this question. 7 different answers have been gathered and frequency of the answers is 19. Traditional clothes like kimono is the most given answer (7 t. t.). Among the answers are special clothes for their special days, common clothes, and 'similar to ours' (3 t. t.). There are other answers like modern clothes, cultural clothes, and hanbok (1 t. t.).

It can be seen from the table 19 that all teacher trainees have an opinion for the question. 19 different responses have been taken from them. The total number of the answers is 31. The most frequently given answers are chima (a type of skirt) and 'men wear baggy pants' (4 t. t.). 3 teacher trainees' opinion is 'typically, men's kimonos are dark, subdued colors like dark blue, black, brown, or green', and special and cultural clothes. There are 2 teacher trainees whose response is happi (traditional Japanese garment), and suit in business. Among the responses are hanbok (South Korea traditional dress), 'clothes for upper classes have generally bright colors', 'they preserve their culture no matter how developed they are', maxi skirts, wide brimmed hats, large framed glasses, jeans, t-shirts, daily clothes, pien fu, change, shenyi, and 'they have distinctive designs like dragons, lightning clouds and phoenixes' (1 t. t.).

It can be commented that the number of different answers to the question has increased (7 vs. 19) and the total number of the answers to the question has increased (19 vs. 31). It can be said that while 9 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed

that there are some similar opinions like kimono, hanbok. Nonetheless, there are 16 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (5 different words) while there are just 2 words in the pre-interview.

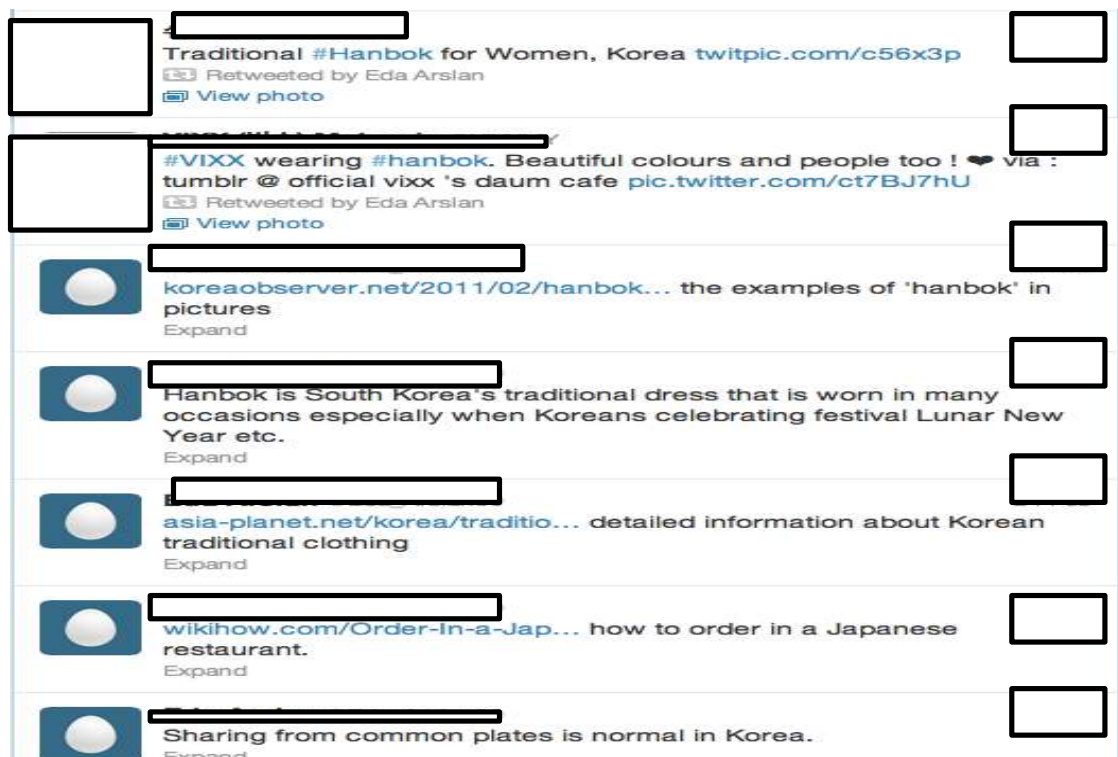


Figure 37. An example of tweets in terms of clothing style in Far East regions

Remarks about South Asian Regions

It can be seen in the table 18 that 5 teacher trainees have answered this question. 16 teacher trainees have not given any answers to this question. 7 different answers have been gathered and frequency of the answers is 12. 'Cultural clothes' is the most given answer (4 t. t.). Modern is another answer (2 t. t.). Among the answers are attractive clothes and accessories, traditional clothes like Turkey, T-shirt, jeans, and sari (1 t. t.).

It can be seen from the table 19 that all teacher trainees have an opinion for the question. 25 different responses have been taken from them. The total number of the answers is 40. The most frequently given answer is shalwar (5 t. t.). 3 teacher trainees' opinion is batik shirt, kameez, and lehenga choli (a kind of dress). There are 2 teacher

trainees whose remark is ‘traditional Korean clothing has its roots back as far as the Three Kingdoms Period’, beachwear, sari (female garment ranging from 4 to 9 meters in length), dastar also known as pagri, and kurta. There are such comments as jeogori, different clothes from us, chapel, pagra, pallu, dhoti kurta (traditional clothing of man), turban, special and cultural clothes, ‘they preserve their culture no matter how developed they are’, jeans, long shirts by young people, waistcoats, perahan, ‘Afghan women wear long tunics over long pants’, modern clothes, and leather sandals (1 t. t.).

It can be commented that the number of different answers to the question has increased (7 vs. 25) and the total number of the answers to the question has increased (12 vs. 40). It can be said that while 16 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like cultural clothes, jeans. Nonetheless, there are 21 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural word in the post-interview (11 different words) while there is just 1 word in the pre-interview. Furthermore, it can be seen that there is an opinion like ‘different clothes from us’. This may reveal that the teacher trainee has seen the differences and accepted the cultures as the way they are. It can also be said that it means one get aware of his/her own culture.

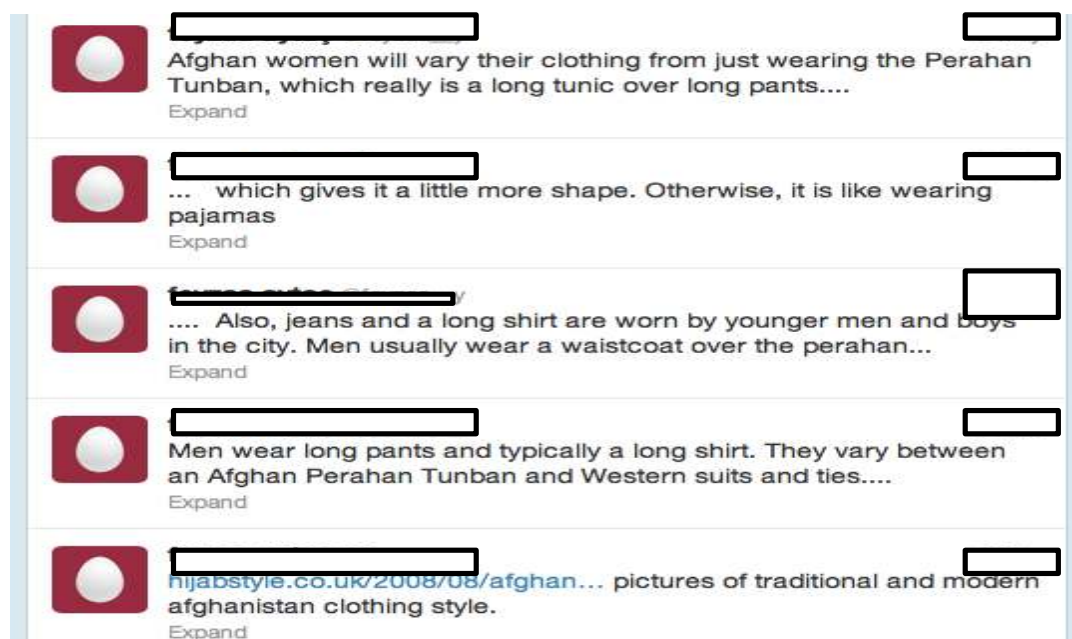


Figure 38. An example of tweets in terms of clothing style in South Asian regions

Remarks about African Regions

9 teacher trainees have answered this question. 12 teacher trainees have not given any answers to this question. 7 different answers have been gathered and frequency of the answers is 12. 'Traditional clothes' is the most given answer (3 t. t.). There are other answers like fewer pieces of clothes, light and simple clothes, and 'they can't find clothes' (2 t. t.). 'Due to being poor ones, they wear clothes brought from colonist regions', clothes made from tree and plant life in some parts of Africa, and modern are among the answers (1 t. t.).

It can be seen from the table 19 that all teacher trainees have an opinion for the question. 25 different responses have been taken from them. The total number of the answers is 38. The most frequently given answer is 'very colorful clothing' (6 t. t.). 3 teacher trainees' response is madiba shirt in South Africa, gomasi (popular dress worn by Ugandan women), and tob (women's traditional dress in Sinai). There are 2 teacher trainees whose opinion is safari shirt in Zimbabwe, and shawl. Among the comments are the dashiki in Sahelian Africa, senegalese kaftan, boubou, bôgòlanfini, 'some men wear long white tunics', kaftan, fez, tarboosh hats, balgha, bernos, 'Tuareg is known for their beautifully dyed indigo robes', koofiyad, habesha kamis, gabi, ethiopian suit, 'they wear thin and light clothes to avoid hot weather', regional and cultural clothes, bandana, and hijab (1 t. t.).

It can be commented that the number of different answers to the question has increased (7 vs. 25) and the total number of the answers to the question has increased (12 vs. 38). It can be said that while 12 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like cultural clothes, light and simple clothes. Nonetheless, there are 23 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural word in the post-interview (18 different words) unlike the pre-interview (there are none). It can be seen that while there are some personal (it can be said unpleasant comments) comments in the pre-interview, they have no statement like this in post-interview. Actually, in post interview, the most frequently given answer is very colorful clothing (not unpleasant). This may be about the change in their opinions toward the culture and it can be observed that they have different perspectives after the implication.



Figure 39. An example of tweets in terms of clothing style in African regions

6. What do you know about the marriage/wedding traditions in the regions below?

Table 20
Remarks about marriage/ wedding traditions in pre-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Bride's father accompanies her to the church	2	Same with Europe	2	Imam wedding	2	No answer	16	Traditional	2	No answer	20
Ceremony in churches	11	No answer	12	According to Islamic rituals	3	Special traditions	3	No answer	17	Other	2
No answer	5	Church ceremony	5	No answer	12	Other	3	Other	5		
Other	6	Other	4	Other	7						
Total	19	Total	11	Total	12	Total	6	Total	7	Total	2

Table 21
Remarks about marriage/ wedding traditions in post-interviews

European		American		Arabic		Far East		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Giving an old belonging, a piece of lace or a grandmother's scarf	2	A full rehearsal before the wedding	2	Modern urban weddings are influenced by Western traditions like cutting of the	2	The preferred time for Japanese wedding is spring or fall	2	Traditionally, the groom's family carries a wedding chest filled with gifts	2	During the slavery era, public declaration of their love in	2

clothing or wedding band) signifies hope for the future	means wishing the couple happiness	separate room or garden	beautiful style by a good luck woman who is married with children in China	the bride's home	cloth or braided grass is used to represent their marriage
The gold wedding rings 2	The wedding dress is usually believed to have 2 to be white or ivory to symbolize purity	In Palestine, only a piece of cake and non-alcoholic beverages are offered to both groups 2	Japanese grooms wear montsuki (black formal kimono) 2	After wedding ceremony, the groom takes his wife on a palanquin to his parent's house to live 2	The bride and the groom sit next to each other under an umbrella 2
Unlucky for the groom to see the bride on the wedding day before the service 2	There is an old nursery rhyme, something old, something new, something borrowed, something blue, a silver sixpence inside your shoe in America 4	Every wedding starts with engagement and during engagement, they read Fatha and drink sherbet 6	Religious and cultural clothes for the wedding 2	Arranged marriages are widespread 2	Marriage is arranged by parents 4
The groom carries the bride across threshold 2	Their traditions are affected by European traditions like father escorting the bride 2	Golden is important to their culture 2	Red is central wedding theme symbolizing love, joy, and prosperity 4	Varying wedding traditions 5	Dating is a cause of concern 4
The engagement ring 4	Exchanging wedding rings when engaged in Chile 2	The guy sees a girl and if they like each other, he asks for her hand in Iraq 6	Purple is the color of love in Japan 2	Families of bride and groom come together 3	Bright festival colors 2
Groom carries a piece of iron in his pocket to ward off evil 2	Most varied and flexible 3	Henna night 4	Groom may wear a silk Kimono covered in purple iris flowers 4	To complete the marriage, the bride and a groom walk in a 3	Song 2

Remarks about European Regions

It can be seen in the table 20 that 16 teacher trainees have answered this question. 5 teacher trainees have not given any answers to this question. 8 different answers have been gathered and frequency of the answers is 19. 'Ceremony in the churches' is the most given answer (11 t. t.). 2 teacher trainees' answer is 'Bride's father companies her to the church'. Among the answers are just a dinner for the ceremony, more plain ceremonies, 'reading Bible is boring', different places for honeymoon, 'bride's dress is white like ours', and symbolic ceremony (1 t. t.).

It can be seen from the table 21 that all teacher trainees have an opinion for the question. 23 different responses have been taken from them. The total number of the answers is 38. The most frequently given answers are 'something new (a piece of clothing or wedding band) signifies hope for the future', the engagement ring, and 'the white wedding gown is symbol of joy' (4 t. t.). 2 teacher trainees' respond is giving an old belonging, a piece of lace or a grandmother's scarf, the gold wedding rings, unlucky for the groom to see the bride on the wedding day before the service, 'the groom carries the bride across threshold', 'groom carries a piece of iron in his pocket to ward off evil spirit in Italy', and 'the bride wears a veil to hide her face from jealous spirits'. Among the responses are 'wedding cake is made of flour, cheese, and cake', 'the bride's friend plants a tree on wedding day', 'the bride and groom are usually given coins for God's blessings of the family', 'no specific ceremony is required', 'when the bride leaves the home, a last look to mirror is believed to bring good luck', 'the bride's making her own wedding dress is believed to bring bad luck', 'couples can get engaged before telling parents', celebration at a restaurant or some other place, 'decoration is important', ceremonies in churches, 'marriage before maybe 100 people', official traditions, funny wedding ceremonies, and 'the groom has best man' (1 t. t.).

It can be commented that the number of different answers to the question has increased (8 vs. 23) and the total number of the answers to the question has increased (19 vs. 38). It can be said that while 5 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like ceremony in churches, dinner for the ceremony. Nonetheless, there are 21 different opinions that have not been mentioned in the pre-interview. It can be seen that there is a negative statement (reading Bible is

boring) in the pre-interview. It can be concluded that there is no such an opinion in the post-interview. This may be the indicator of the fact that they accept every culture is unique and each has its own specialties.



Figure 40. An example of tweets in terms of marriage/wedding traditions in European regions

Remarks about American Regions

It can be seen in the table 20 that 9 teacher trainees have answered this question. 12 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 11. Church ceremony is the most given answer (5 t. t.). 2 teacher trainees say 'same with Europe'. There are other answers like 'it changes according to the people and the nation of the people', more plain ceremonies, bride walking with father, and symbolic ceremony (1 t. t.).

It can be seen from the table 21 that all teacher trainees have an opinion for the question. 22 different responses have been taken from them. The total number of the answers is 33. The most frequently given answer is 'there is an old nursery rhyme, something old, something new, something borrowed, something blue, a silver sixpence inside your shoe in America' (4 t. t.). 3 teacher trainees' opinion is 'most varied and flexible'. There are 2 teacher trainees whose response is 'a full rehearsal before the wedding', 'throwing rice at the new couple means wishing the couple happiness', 'the wedding dress is usually believed to have to be white or ivory to symbolize purity', 'their traditions are affected by European traditions like father escorting the bride',

‘exchanging wedding rings when engaged in Chile’, and ‘the average age for men is 27, the average age for women is 25’. There are such other comments as ‘most brides prefer large and elaborate ceremony if it is their first time’, ‘groom gives his wife a wedding present of 13 gold coins’, ‘some couples have their names or messages engraved on the rings before the wedding’, ‘their wedding is arranged for 200-300 people’, ‘the groom has best man’, ‘the bride has bridesmaid’, wedding toasts, ‘couples can get married without letting the family members know due to loose family relations’, church ceremony, bachelor party before wedding, ‘the types of flowers signify her emotions towards the marriage’, official traditions, funny wedding ceremonies, and ‘the bride arrives 10 minutes after the wedding time’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 22) and the total number of the answers to the question has increased (11 vs. 33). It can be said that while 12 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like ceremony in churches, bride walking with father. Nonetheless, there are 19 different opinions that have not been mentioned in the pre-interview. It can be observed that the most frequently given answer is about ‘an old saying’. It can be commented that they have different opinions about traditions after the application.

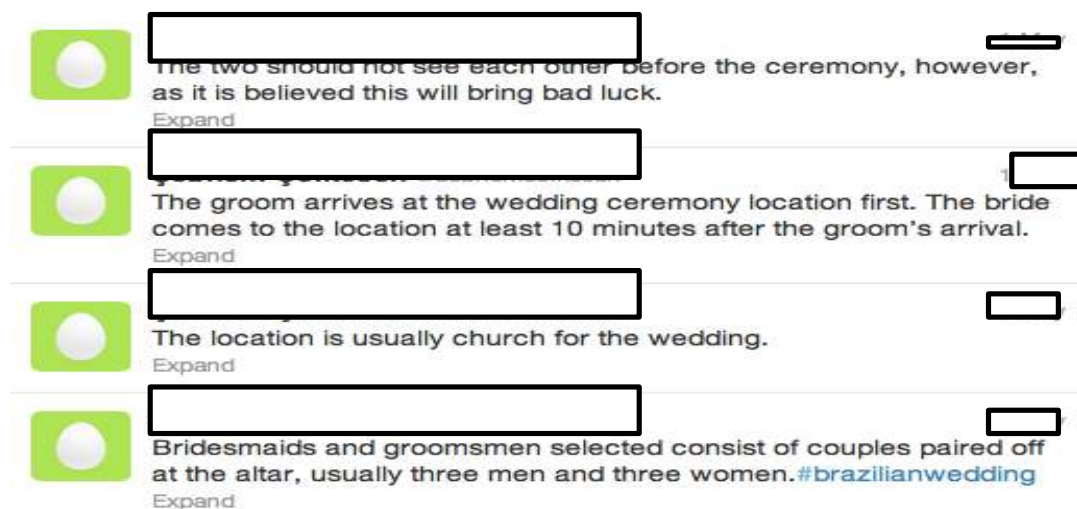


Figure 41. An example of tweets in terms of marriage/wedding traditions in Southern-Mid-Northern American regions

Remarks about Arabic Regions

9 teacher trainees have answered this question. 12 teacher trainees have not given any answers to this question. 9 different answers have been gathered and frequency of the answers is 12. 'According to Islamic rituals' is one of the answers (3 t. t.). Imam wedding is another answer (2 t. t.). Among the answers are 'marriage is so important', 'wedding goes on 3 days', no musical instruments at their wedding, ceremonies like ours, traditional, taking parents' permission, and 'marriage is an obligation to live together' (1 t. t.).

It can be seen from the table 21 that all teacher trainees have an opinion for the question. 22 different responses have been taken from them. The total number of the answers is 40. The most frequently given answers are 'the guy sees a girl and if they like each other, he asks for her hand in Iraq', and 'every wedding starts with engagement and during engagement, they read Fatiha and drink sherbet' (6 t. t.). 4 teacher trainees' response is henna night. 2 teacher trainees' opinion is 'modern urban weddings are influenced by Western traditions like cutting of the cake and tossing of the bouquet', 'men wait outside in a separate room or garden', 'in Palestine, only a piece of cake and non-alcoholic beverages are offered to both groups', 'golden is important to their culture', and 'arranged marriages are common'. Among the answers are 'a woman draws Mehndi on the bride's and guest's feet and hands', 'the bride wears an ordinary bridal dress', 'the groom wears black suit or tuxedo', 'the ceremony starts with a car parade', 'the wedding car is decorated with flowers and ribbons', 'they cut cakes in the ceremony', traditions in terms of Islamic beliefs, 'they do background check about the bride if she is unknown to the groom's family', namzadi, long lasting wedding ceremonies, special wedding ceremonies, 'it is important to have ceremonies', marriage before a great number of people, and 'sex before marriage is forbidden' (1 t. t.).

It can be commented that the number of different answers to the question has increased (9 vs. 22) and the total number of the answers to the question has increased (12 vs. 40). It can be said that while 12 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like religious effects on marriage, long lasting wedding ceremonies. Nonetheless, there are 20 different opinions that have not been

mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (2 different words) unlike the pre-interview (there are none).

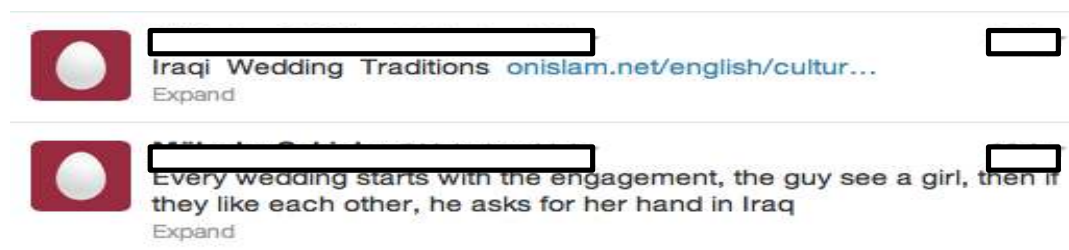


Figure 42. An example of tweets in terms of marriage/wedding traditions in Arabic regions

Remarks about Far East Regions

It can be seen in the table 20 that 5 teacher trainees have answered this question. 16 teacher trainees have not given any answers to this question. 4 different answers have been gathered and frequency of the answers is 6. One of the answers is ‘special traditions’ (3 t. t.). Other answers are ‘brides wear Kimono’, religion effect, and red dresses (1 t. t.).

It can be seen from the table 21 that all teacher trainees have an opinion for the question. 20 different responses have been taken from them. The total number of the answers is 40. The most frequently given answers are ‘red is central wedding theme symbolizing love, joy, and prosperity’, and ‘groom may wear a silk Kimono covered in purple iris flowers’ (4 t. t.). There are 2 teacher trainees whose opinion is ‘the preferred time for Japanese wedding is spring or fall’, ‘bride’s hair is done in a beautiful style by a woman with good luck who is married with children in China’, ‘Japanese grooms wear montsuki (black formal kimono)’, religious and cultural clothes for the wedding, ‘purple is the color of love in Japan’, and ‘fortunetellers’ looking into the couple’s future is common in Korea’. There are such responses as ‘money is given as a gift when one is married’, ‘wedding chest is filled with gifts’, ‘ the groom rides a horse to take bride from her home’, ‘Japanese grooms wear haori’, ‘Japanese grooms wear hakama’, ‘on wedding day, girls take bath in water with the grape water and perfumes in China’, ‘Japanese brides wear shiromuku’, ‘there is Shinto religious custom effect’, Buddhist

rituals, tsuno kakushi, 3-day wedding ceremony, and ‘the bride’s parents wash the feet of the couple with milk for purification’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (4 vs. 20) and the total number of the answers to the question has increased (6 vs. 40). It can be said that while 16 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar opinions like religious effects on marriage, special traditions. Nonetheless, there are 18 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (5 different words) while there is only one comment in the pre-interview. It can be said that they have different opinions compared after the implementation.

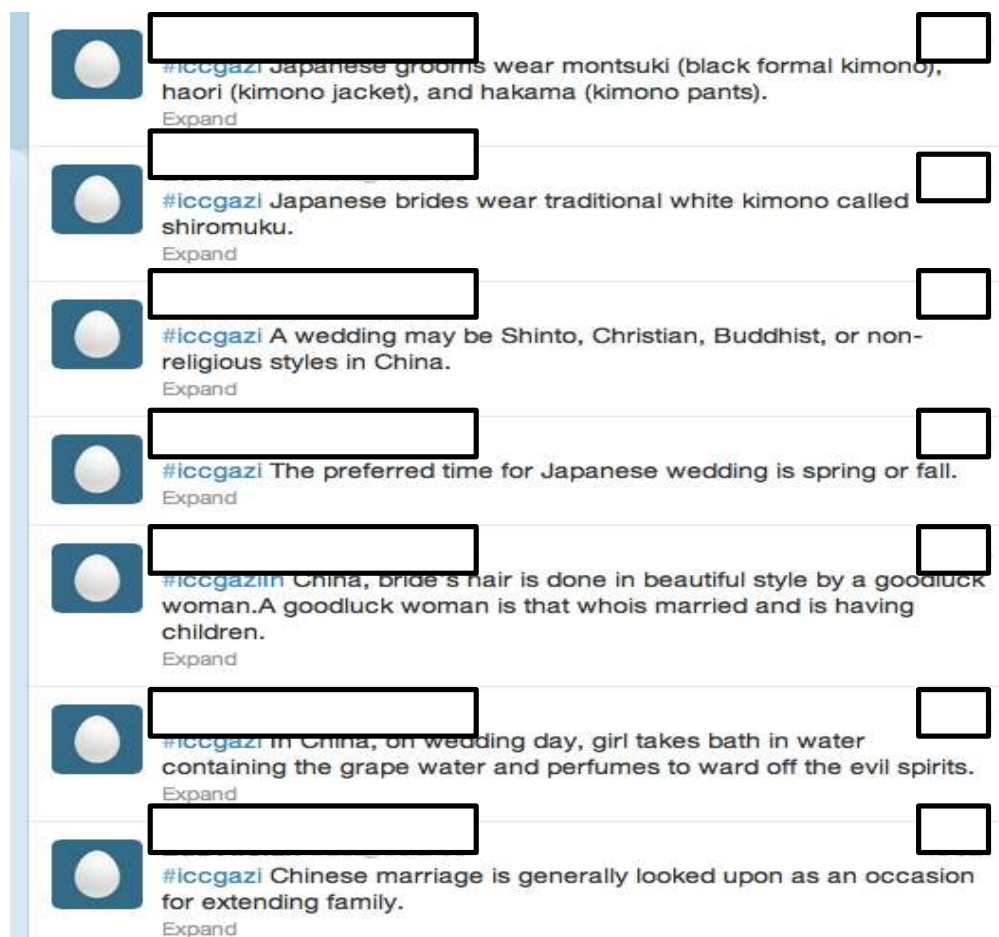


Figure 43. An example of tweets in terms of marriage/wedding traditions in Far East regions

Remarks about South Asian Regions

4 teacher trainees have answered this question. 17 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 7. 'Traditional' is one of the answers (2 t. t.). Among the answers are 'marrying according to social levels', so many harsh differences between social levels, 'Hindu-Muslim marriages can be inappropriate in India', using musical instruments like us, and religion effect (1 t. t.).

It can be seen from the table 21 that all teacher trainees have an opinion for the question. 19 different responses have been taken from them. The total number of the answers is 31. The most frequently given answer is varying wedding traditions (5 t. t.). 3 teacher trainees' response is 'families of bride and groom come together', and 'to complete the marriage, the bride and a groom walk in a circle around the sacrificial fire'. 2 teacher trainees' opinion is 'traditionally, the groom's family carries a wedding chest filled with gifts for the bride's family in Korea', 'the groom rides his horse to the bride's home', 'after wedding ceremony, the groom takes his wife on a palanquin to his parent's house to live', and 'arranged marriages are widespread'. There are such responses as 'the marriage only includes marriage ceremony', 'they marry at the age of 16', 'sweet, egg, and money are woven into the wedding themes in India', 'Afghan women cannot marry non Muslim men', 'more than % 40 of child marriages happen in India', loud and colorful affairs, lots of shopping, eating, singing, and dancing, bridal henna, a game "stealing the groom's shoes", 'after the wedding, ring game is played to decide who will have the control of the family', and 'their weddings are filled with rituals and celebration' (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 19) and the total number of the answers to the question has increased (7 vs. 31). It can be said that while 17 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there is no similar comment between the interviews. Nonetheless, there are 19 different opinions that have not been mentioned in the pre-interview. Therefore, it can be remarked that they all have completely different ideas after the application.



Figure 44. An example of tweets in terms of marriage/wedding traditions in South Asian regions

Remarks about African Regions

It can be seen in the table 20 that 1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. There are 2 answers. One is dance in ceremonies (1 t. t.) and the other is traditional (1 t. t.).

It can be seen from the table 21 that all teacher trainees have an opinion for the question. 16 different responses have been taken from them. The total number of the answers is 30. The most frequently given answers are 'marriage is arranged by parents', and 'dating is a cause of concern' (4 t. t.). 2 teacher trainees' opinion is 'during the slavery era, public declaration of their love in America', 'in some African tribes, the couple cloth or braided grass is used to represent their marriage', 'the bride and the groom sit next to each other under an umbrella', bright festival colors, song, dance, music, and 'divorcing is rare'. Among the answers are 'father blesses bride and leads her to her new home', kupamba, 'girls marry as young as 13 to 15 years of age', 'wine, wheat, pepper, salt, bitter herbs, water, a pot and a spoon, a broom honey, a spear, a shield and a copy of bible or the Quran are the symbols of the wedding', 'the groom

must pay 20-40 cattle', and 'the marriage is completed only after the wife gave birth to 2 children' (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 16) and the total number of the answers to the question has increased (2 vs. 30). It can be said that while 20 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there is one similar comment that is dance. Nonetheless, there are 15 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (1 different word) unlike the pre-interview (there are none).

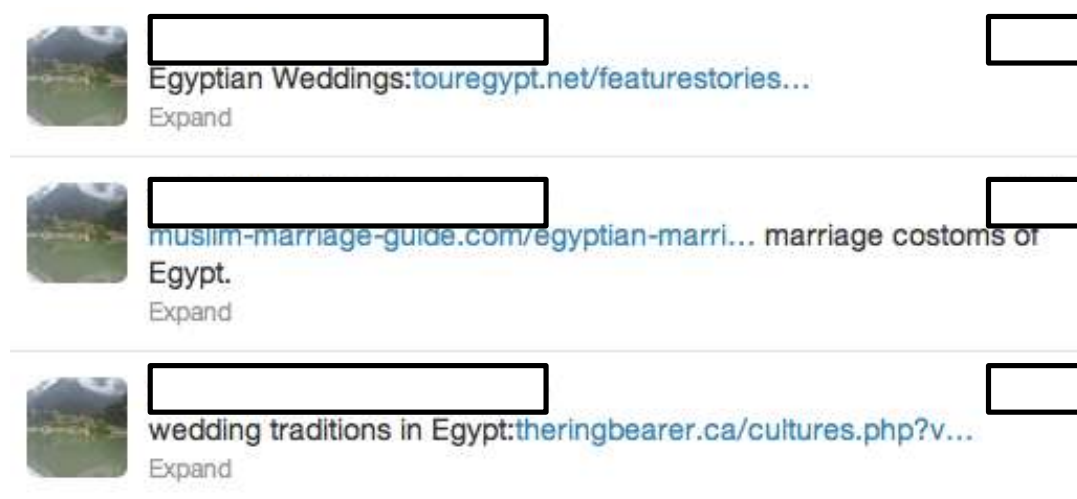


Figure 45. An example of tweets in terms of marriage/wedding traditions in African regions

7. Please list the differences / similarities between Turkey and the other regions in the table below.

Table 22

Opinions about similarities between Turkey and regions regarding the types food and drink in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Fast food	15	Pork is forbidden	2	Fish	2	Fast food	3	Other	4	Other	2
Coffee	2	Meat	2	Noodle rice	2	Similar	2				
Beer	2	Mainly similar	3	Other	3	Other	2				
Alcohol	2	Spicy and fatty food	3								
Other	15	Other	2								
No answer	5	No answer	11	No answer	17	No answer	18	No answer	19	No answer	20
Total	36	Total	12	Total	7	Total	7	Total	4	Total	2

Table 23

Opinions about similarities between Turkey and regions regarding the types food and drink in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Fruit	4	Pork is forbidden	5	Rice	5	Coffee	7	Spicy food	3	Vegetable	6
Meat	3	Tea	4	Sea food	4	Fast food	5	Religious factors affect the cuisine	5	Fresh fruit	5
Nearly same food but in different ways	2	Drinking Sherbet in special days	4	Cigarettes and alcohol are available at outdoors	2	Other	4	Maybe some food but in different ways	4	Meat	4
Hamburger	2	Similar spices	2	Spices	4			Other	8	Spicy food	3
Kebab	2	Coffee	2	Other	2					Other	2
Pizza	2	Food is available	2								

		in large restauran ts and snack bars									
Other	6	Other	8								
No answer	3	No answer	1	No answer	4	No answer	5	No answer	2	No answer	1
Total	21	Total	26	Total	17	Total	16	Total	20	Total	20

Similarities with European Regions

It can be seen in the table 22 that 16 teacher trainees have answered this question. 5 teacher trainees have not given any answers to this question. 19 different answers have been gathered and frequency of the answers is 36. Fast food is the most frequently given answer (15 t. t.). There are coffee, beer, and alcohol in the answers (2 t. t.). Among the answers are soup, fries, lamb, beef, meat, wine, vegetables, fish, spicy food, bread, water, pasta, pizza, and salad (1 t. t.).

It can be seen from the table 23 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 12 different responses have been taken from them. The total number of the answers is 21. The most frequently given answer is fruit (4 t. t.). 3 teacher trainees' opinion is meat. There are 2 teacher trainees whose opinion is pizza, hamburger, kebab, and nearly same food but in different ways. There are such other comments as cake, coffee, snack, pasta, spaghetti, and vegetable (1 t. t.).

It can be commented that the number of different answers to the question has decreased (19 vs. 12) and the total number of the answers to the question has decreased (36 vs. 21). It can be said that while 5 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed that while fast food is the most frequently given answer in the pre-interview, it has not been mentioned in the post-interview. Nonetheless, there are 8 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (1 different word) unlike the pre-interview (there are none). It can be said that while the teacher trainees have more opinions towards similarity between Turkey and Europe in the pre-interview, there is a decrease in their opinions in terms of similarity in the post-interview.

Similarities with Arabic Regions

It can be seen in the table 22 that 10 teacher trainees have answered this question. 11 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 12. There are 3 teacher trainees whose answers are 'mainly similar', and 'spicy and fatty food'. Among the answers are 'pork is forbidden' and meat (2 t. t.). There are answers like 'everything' and 'eating with hand' (1 t. t.).

It can be seen from the table 23 that while 20 teacher trainees have an opinion about the question, 1 teacher trainee does not have an opinion for the question. 13 different responses have been taken from them. The total number of the answers is 26. The most frequently given answer is 'pork is forbidden' (5 t. t.). 4 teacher trainees' opinion is tea, and 'drinking Sherbet in special days'. 2 teacher trainees' response is 'food is available in large restaurants and snack bars', similar spices, and coffee. There are such comments as 'eating together is important', pilaf, baklava, rice pudding, 'eat delights', vegetable, and meat (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 13) and the total number of the answers to the question has increased (12 vs. 26). It can be said that while 11 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there are some similar comments like 'pork is forbidden', meat. Nonetheless, there are 11 different opinions that have not been mentioned in the pre-interview. It can be said that they have different opinions towards similarities between these cultures after the implementation.

Similarities with Far East Regions

It can be seen in the table 22 that 4 teacher trainees have answered this question. 17 teacher trainees have not given any answers to this question. 5 different answers have been gathered and frequency of the answers is 7. There are 2 answers for fish, noodle, and rice. Among the answers are eating what we eat, no similarity, and cultural food (1 t. t.).

It can be seen from the table 23 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 17. The most frequently given answer is rice (5 t. t.). 4 teacher trainees' opinion is seafood and spices. There are 2 teacher trainees whose remark is 'cigarettes and alcohol are available at outdoors'. Among the answers are chicken, and herbal tea (1 t. t.).

It can be commented that the number of different answers to the question has increased (5 vs. 6) and the total number of the answers to the question has increased (7 vs. 17). It can be said that while 17 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like rice, seafood. Nonetheless, there are 4 different opinions that have not been mentioned in the pre-interview. It can be observed that the teacher trainees' opinions in terms of similarities between two cultures differ after the implementation.

Similarities with American Regions

It can be seen in the table 22 that 3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 4 different answers have been gathered and frequency of the answers is 7. 3 teacher trainees say 'fast food'. 'Similar' is another answer (2 t. t.). There are such answers as spicy food and fries (1 t. t.).

It can be seen from the table 23 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is coffee (3 t. t.). 2 teacher trainees' opinion is fast food. There are such other remarks as seafood, beef, chicken, and beer (1 t. t.).

It can be commented that the number of different answers to the question has increased (4 vs. 6) and the total number of the answers to the question has increased (7 vs. 16). It can be said that while 18 teacher trainees have no idea in the pre-interview, 5 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is fast food. Nonetheless, there are 6 different opinions that

have not been mentioned in the pre-interview. Additionally, by looking at the difference in the number of opinions, it can be observed that the teacher trainees' opinions in terms of similarities between two cultures differ after the implementation.

Similarities with South Asian Regions

2 teacher trainees have answered this question. 19 teacher trainees have not given any answers to this question. 4 different answers have been gathered and frequency of the answers is 4. Among the answers are similar, spicy food, home made food, and 'they eat lamb meat' (1 t. t.).

It can be seen from the table 23 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 11 different responses have been taken from them. The total number of the answers is 20. The most frequently given answer is 'religious factors affect the cuisine' (5 t. t.). 4 teacher trainees' opinion is 'maybe some food but in different ways'. 3 teacher trainees' opinion is spicy food. Among the answers are 'hot and fatty halal food', 'food with rice chicken', no pork, tea, coffee, vegetable, dishes, 'Indian food is so spicy just like in some parts of Turkey' (1 t. t.).

It can be commented that the number of different answers to the question has increased (4 vs. 11) and the total number of the answers to the question has increased (4 vs. 17). It can be said that while 19 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is spicy food. Nonetheless, there are 10 different opinions that have not been mentioned in the pre-interview. It can be commented that the teacher trainees think there is a religion effect on the cuisine of both cultures after the application. In terms of this aspect, it can be said that the teacher trainees may have different opinions about similarities between two cultures.

Similarities with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. One of the answers is fruit (1 t. t.) and the other is 'they can eat what we eat if they can afford it' (1 t. t.).

It can be seen from the table 23 that while 20 teacher trainees have an opinion about the question, 1 teacher trainee does not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 20. The most frequently given answer is 'vegetable' (6 t. t.). Following vegetable, 5 teacher trainees' opinion is fresh fruit. 4 teacher trainees' opinion is meat. There are 3 teacher trainees whose remark is 'spicy food'. Among the answers are 'pork and pork products are not allowed', and halva (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 6) and the total number of the answers to the question has increased (2 vs. 20). It can be said that while 20 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there is one similar comment that is fruit. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview.

Table 24

Opinions about similarities between Turkey and regions in terms of clothing style in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Mainly similar	4	Nothing is same	2	Modern clothes	2	Other	8	Other	8	Other	1
Jeans	4	Scarf	5	Other	5						
T-shirts	3	It can be similar	2								
Same	3	Other	6								
Shirts	2										
Other	7										
No answer	9	No answer	10	No answer	17	No answer	18	No answer	18	No answer	20
Total	23	Total	15	Total	7	Total	8	Total	8	Total	1

Table 25

Opinions about similarities between Turkey and regions in terms of clothing style in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Same clothes	7	Conservative in some parts and suing hijab	6	Suits in business	5	Casual clothes	4	Muslim population's clothing style is similar	8	Traditional clothes	6
Casual clothes	3	Traditional clothes	3	Special clothes	4	Many clothes are same	3	Modern	5	T-shirt	4
Business clothes	3	Covering head may be similar for some of us	3	Oriental fashion	4	Changing from region to region	3	Other	4	Basic clothing	4
Other	10	Hijab	3	Other	3	Jeans	2			Other	3
		Scarf	2			T-shirts	2				
		Other	3			Other	3				
No answer	1	No answer	3	No answer	6	No answer	4	No answer	5	No answer	4
Total	23	Total	20	Total	16	Total	17	Total	17	Total	17

Similarities with European Regions

It can be seen in the table 24 that 12 teacher trainees have answered this question. 9 teacher trainees have not given any answers to this question. 12 different

answers have been gathered and frequency of the answers is 23. Among the most frequently given answers are jeans and 'mainly similar' (4 t. t.). There are 3 teacher trainees whose answer is T-shirts. 2 teacher trainees say 'shirts'. Among the answers are 'follow fashion', 'we are actually better than them', maybe some clothes, uniform, same, skirt, pants, and 'their clothes are effected by weather' (1 t. t.).

It can be seen from the table 25 that while 20 teacher trainees have an opinion about the question, 1 teacher trainee does not have an opinion for the question. 13 different responses have been taken from them. The total number of the answers is 23. The most frequently given answer is 'same clothes' (7 t. t.). 3 teacher trainees' remark is 'casual clothes' and 'business clothes'. There are such responses as 'leather jackets are very popular', scarf, suit, elegant clothing, sneakers, avoiding bright colors, clean clothes, jeans, t-shirt, and sandals (1 t. t.).

It can be commented that the number of different answers to the question has increased (12 vs. 13) and the total number of the answers to the question is same (23 vs. 23). It can be said that while 9 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there are some similar comments like jeans, t-shirt. Nonetheless, there are 9 different opinions that have not been mentioned in the pre-interview. It can be seen that in the pre interview there is a comparison statement that is 'we are actually better than them'. However, it can be observed that there is no such a comparative opinion about one's thinking one's own culture as superior to the other cultures. This may be the indicator of that the teacher trainees may have different opinions towards other cultures by understanding them in every culture's own way.

Similarities with Arabic Regions

It can be seen in the table 24 that 11 teacher trainees have answered this question. 10 teacher trainees have not given any answers to this question. 9 different answers have been gathered and frequency of the answers is 15. Scarf is the most frequently given answer (5 t. t.). Among the answers are 'nothing is same' and 'it can be similar' (2 t. t.). There are such answers as 'not very similar', long clothes, religion effect, sunglasses, similar, and pardesu (1 t. t.).

It can be seen from the table 25 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 20. The most frequently given answer is 'women wearing style' (conservative in some parts and using hijab) (6 t. t.). 3 teacher trainees' opinion is 'wearing traditional clothes', 'covering head may be similar for some of us but not for all of us', and hijab. 2 teacher trainees' remark is scarf. Among the opinions are turban, 'both genders always dress modestly', 'in rural areas and in Arabic borders of Turkey, there can be many similarities' (1 t. t.).

It can be commented that the number of different answers to the question is same (8 vs. 8) and the total number of the answers to the question has increased (15 vs. 20). It can be said that while 10 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is scarf. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview. Furthermore, it can be observed that they have used cultural words (1 different word).

Similarities with Far East Regions

It can be seen in the table 24 that 4 teacher trainees have answered this question. 17 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 7. 'Modern clothes' is one of the answers (2 t. t.). Among the answers are shirts, skirts, pants, and traditional clothes for special days (1 t. t.).

It can be seen from the table that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is 'suits in business' (5 t. t.). 4 teacher trainees' opinion is special clothes, and oriental fashion. There are such remarks as 'women wear skirts', 'men wear pants', and the same clothes (1 t. t.).

It can be commented that the number of different answers to the question is same (6 vs. 6) and the total number of the answers to the question has increased (7 vs.

16). It can be said that while 17 teacher trainees have no idea in the pre-interview, 6 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 6 different opinions that have not been mentioned in the pre-interview. It can be observed that they have completely different ideas after the implementation.

Similarities with American Regions

3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 8 different answers have been gathered and frequency of the answers is 8. Among the answers are daily life clothes, jeans, T-shirt, shirt, skirt, pants, same, and modern clothes (1 t. t.).

It can be seen from the table 25 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 17. The most frequently given answer is casual clothes (4 t. t.). 3 teacher trainees' opinion is 'many clothes are same', and 'changing from state to state in USA and changing from region to region in us'. 2 teacher trainees' opinion is jeans, and T-shirts. Among the responses are leather jackets, shorts, and dresses (1 t. t.).

It can be commented that the number of different answers to the question has decreased (8 vs. 7) and the total number of the answers to the question has increased (8 vs. 17). It can be said that while 18 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like jeans, T-shirt. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview.

Similarities with South Asian Regions

3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 8 different answers have been gathered and frequency of the answers is 8. Among the answers are daily life clothes, jeans, T-shirt, shirt, skirt, pants, same, and modern clothes (1 t. t.).

It can be seen from the table 25 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 17. The most frequently given answer is 'Muslim population's clothing style is similar' (8 t. t.). 5 teacher trainees' opinion is modern. There are such remarks as turban, jeans, shirts, and 'rural people wear shalwar' (1 t. t.).

It can be commented that the number of different answers to the question has decreased (8 vs. 6) and the total number of the answers to the question has increased (8 vs. 17). It can be said that while 18 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like jeans, T-shirt. Nonetheless, there are 3 different opinions that have not been mentioned in the pre-interview. Furthermore, it can be observed that they have used cultural words (1 different word).

Similarities with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is modern (1 t. t.).

It can be seen from the table 25 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 17. The most frequently given answer is traditional clothes (6 t. t.). 4 teacher trainees' remark is t-shirt, and basic clothing. There are such other ideas as 'colorful clothing', 'tunic dress is used by Turkish women', and 'women wear dresses and skirts' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 6) and the total number of the answers to the question has increased (1 vs. 17). It can be said that while 20 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments in both interviews. Nonetheless, there are 6 different opinions that have not been mentioned in the pre-interview.

Table 26

Opinions about similarities between Turkey and regions towards marriage/wedding traditions in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
The same bride and groom clothes	2	Similar traditions	6	Other	2	Not very similar	2	Other	1		
Formal ceremonies	2	Same religion	2			Other	4				
Other	4	Music	2								
		Other	3								
No answer	16	No answer	13	No answer	20	No answer	17	No answer	20	No answer	21
Total	8	Total	13	Total	2	Total	6	Total	1	Total	0

Table 27

Opinions about similarities between Turkey and regions towards marriage/wedding traditions in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
The groom carries the new bride across the threshold	3	Henna Night	6	Special clothes at the ceremonies	4	White or ivory colored wedding dress	5	Carrying a wedding chest	4	In some regions, weddings are arranged by parents in us	7
Unlucky for groom to see the bride before wedding	3	Religious wedding	4	Money is given when one is married	2	Family involvement in the ceremonies	4	Henna night	4	Quran's rules are important for wedding	6
The engagement ring	5	Cutting a cake and tossing a bouquet	3	Other	3	Asking father's permission is essential	2	Other	3		
Hoping a well future between couples	2	Other	9			Making a wedding ceremony with relatives	2				
Brides	3					Other	5				

wear veil											
No answer	2	No answer	0	No answer	13	No answer	3	No answer	3	No answer	8
Total	19	Total	22	Total	9	Total	18	Total	11	Total	13

Similarities with European Regions

It can be seen in the table 26 that 5 teacher trainees have answered this question. 16 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 8. 2 teacher trainees say ‘the same bride and groom clothes’, and formal ceremonies. Among the answers are ‘groom kisses bride’, dance, music, and similar (1 t. t.).

It can be seen from the table 27 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 19. The most frequently given answer is ‘the engagement ring’ (5 t. t.). 3 teacher trainees’ response is ‘brides wear veil’, unlucky for groom to see the bride before wedding’, and ‘the groom carries the new bride across the threshold’. 2 teacher trainees’ opinion is ‘hoping a well future between couples’. Among the answers are ‘the bride’s friend plants a tree on the wedding day in same in some part of Turkey’, ‘the bride and groom are usually given coins symbolizing God’s blessings for family’, and same (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 8) and the total number of the answers to the question has increased (8 vs. 19). It can be said that while 16 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is ‘same’. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview.

Similarities with Arabic Regions

It can be seen in the table 26 that 8 teacher trainees have answered this question. 13 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 13. ‘Similar traditions’ is the most frequently answer (6 t. t.). There are such answers as same religion and music (2 t. t.). Among the answers are dancing, eating, and mosque (1 t. t.).

It can be seen from the table 27 that all teacher trainees have an opinion about the question in the post-interview. 12 different responses have been taken from them. The total number of the answers is 22. The most frequently given answer is henna night (6 t. t.). 4 teacher trainees' opinion is religious wedding. 3 teacher trainees' remark is cutting a cake and tossing a bouquet. Among the opinions are black suit for the groom, white dress for the bride, 'the wedding car is decorated', gold jewelry, music, asking hand from the parents, nearly everything, wedding ceremonies and arranged marriages (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 12) and the total number of the answers to the question has increased (13 vs. 22). It can be said that while 13 teacher trainees have no idea in the pre-interview, all teacher trainees have an opinion in the post-interview. It can be observed that there are some similar comments like music, religious wedding. Nonetheless, there are 10 different opinions that have not been mentioned in the pre-interview.

Similarities with Far East Regions

It can be seen in the table 26 that 1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. One of the answers is not similar (1 t. t.) and the other answer is traditional wedding (1 t. t.).

It can be seen from the table 27 that while 8 teacher trainees have an opinion about the question, 13 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 9. The most frequently given answer is 'special clothes at the ceremonies' (4 t. t.). 2 teacher trainees' opinion is 'money is given when one is married'. Among the opinions are 'wedding chest is filled with gifts', celebration with big families of both side, and 'giving presents to bride and groom' (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 5) and the total number of the answers to the question has increased (2 vs. 9). It can be said that while 20 teacher trainees have no idea in the pre-interview, 13 teacher trainees have no opinion in the post-interview. It can be observed that there are

no similar comments between two interviews. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview.

Similarities with American Regions

It can be seen in the table 26 that 4 teacher trainees have answered this question. 17 teacher trainees have not given any answers to this question. 5 different answers have been gathered and frequency of the answers is 6. 'Not very similar' is one of the answers (2 t. t.). There are such answers as same culture, similar ceremony, formal ceremonies, and 'pope manages the wedding' (1 t. t.).

It can be seen from the table 27 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 9 different responses have been taken from them. The total number of the answers is 18. The most frequently given answer is white or ivory colored wedding dress (5 t. t.). 4 teacher trainees' remark is family involvement in the ceremonies. 2 teacher trainees' response is making a wedding ceremony with relatives, and 'asking father's permission is essential'. Among the answers are large ceremony if it is the first wedding, 'groom gives giving his wife gold coins as wedding present', 'ceremony is important', bride shower, 'bride maid and groom men are chosen by bride and groom' (1 t. t.).

It can be commented that the number of different answers to the question has increased (5 vs. 9) and the total number of the answers to the question has increased (6 vs. 18). It can be said that while 17 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 9 different opinions that have not been mentioned in the pre-interview.

Similarities with South Asian Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is traditional ceremony (1 t. t.).

It can be seen from the table 27 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 5

different responses have been taken from them. The total number of the answers is 11. The most frequently given answers are ‘carrying a wedding chest’, and henna night (4 t. t.). Among the opinions are ‘child marriages’, colorful and loud weddings, and ‘money and gold are the symbols of wedding ceremony’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 5) and the total number of the answers to the question has increased (1 vs. 11). It can be said that while 18 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview.

Similarities with African Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 27 that while 13 teacher trainees have an opinion about the question, 8 teacher trainees do not have an opinion for the question. 2 different responses have been taken from them. The total number of the answers is 13. The most frequently given answer is ‘in some regions, weddings are arranged by parents in us and them’ (7 t. t.). Following this, 6 teacher trainees’ opinion is ‘Quran’s rules are important for wedding’.

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 8 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 2 and the total number of the answers to the question is 13. It can be stated that they have opinions after the implementation.

Table 28

Opinions about similarities between Turkey and regions regarding family relationships in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Our families are getting started to resemble theirs	2	Close relations	2	Similar	2	Other	2	Other	2	Other	1
Other	5	Similar in some ways	2	Good relations	2						
		Other	4	Other	2						
No answer	15	No answer	14	No answer	16	No answer	20	No answer	20	No answer	20
Total	7	Total	8	Total	6	Total	2	Total	2	Total	1

Table 29

Opinions about similarities between Turkey and regions regarding family relationships in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Family relations are very important	2	Connection among the family members is important	5	Men is the head of the family	8	Family connections are important	9	Dad is the provider	5	Similar	7
Families are getting smaller	2	Living together is similar to Turkey	3	They have hierarchical order	6	Religion is important	5	Living together	4	The father is seen as the authority	3
Other	8	Similar family relations in some ways	2	Other	4	Other	2	Women are responsible for housework	3	Family is responsible for bringing up children	3
								Mom stays at home	3		
		Other	3					Other	4	Other	1
No	8	No	9	No	4	No	7	No	2	No	8

answer	answer	answer	answer	answer	answer
Total 14	Total 13	Total 18	Total 16	Total 19	Total 14

Similarities with European Regions

It can be seen in the table 28 that 6 teacher trainees have answered this question. 15 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 7. 2 teacher trainees' answer is 'our families are getting started to resemble theirs'. Among the answers are not quite similar, 'both love their children', some similarities, 'they are dependent on each other', and like friends (1 t. t.).

It can be seen from the table 29 that while 13 teacher trainees have an opinion about the question, 8 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 14. The most frequently given answers are 'family relations are very important', and 'families are getting smaller' (2 t. t.). There are such responses as 'young people go on living with their families like us', 'both think their whole family', 'teenagers are getting more freedom', 'living close to each other', maintaining daily contact, self-sacrificing mothers, 'family relations are not so strict', and 'father is the authority and does not deal with housework' (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 10) and the total number of the answers to the question has increased (7 vs. 14). It can be said that while 15 teacher trainees have no idea in the pre-interview, 8 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 10 different opinions that have not been mentioned in the pre-interview.

Similarities with Arabic Regions

It can be seen in the table 28 that 7 teacher trainees have answered this question. 14 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 8. Among the answers are 'close relations' and 'similar in some ways' (2 t. t.). There are such answers as 'we give more

importance to a proper family life', 'they don't even have bigger families', 'due to religion, we have the same roles of the wife and husband', and large families (1 t. t.).

It can be seen from the table 29 that while 12 teacher trainees have an opinion about the question, 9 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 13. The most frequently given answer is 'connection among the family members is important' (5 t. t.). 3 teacher trainees' remark is 'living together is similar to Turkey'. 2 teachers' opinion is 'similar family relations in some ways'. There are such other responses as 'mother is responsible for housework', 'the father has more authority', and close family relations (1 t. t.).

It can be commented that the number of different answers to the question is same (6 vs. 6) and the total number of the answers to the question has increased (8 vs. 13). It can be said that while 14 teacher trainees have no idea in the pre-interview, 9 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like close relations, and similar in some ways. Nonetheless, there are 4 different opinions that have not been mentioned in the pre-interview.

Similarities with Far East Regions

It can be seen in the table 28 that 5 teacher trainees have answered this question. 16 teacher trainees have not given any answers to this question. 4 different answers have been gathered and frequency of the answers is 6. Among the answers are 'similar' and 'good relations' (2 t. t.). There are such answers as close conventional relationships and strong relationships (1 t. t.).

It can be seen from the table 29 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 18. The most frequently given answer is 'men is the head of the family' (8 t. t.). 6 teacher trainees opinion is 'they have hierarchical order'. There are such other responses as 'parents spend lots of money for their children's education', 'both live with family until marriage', 'women are responsible for economy of family', and 'both have feast to celebrate God' (1 t. t.).

It can be commented that the number of different answers to the question has increased (4 vs. 6) and the total number of the answers to the question has increased (6 vs. 18). It can be said that while 16 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 6 different opinions that have not been mentioned in the pre-interview.

Similarities with American Regions

It can be seen in the table 28 that 1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. Among the answers are small families and 'similar' (1 t. t.).

It can be seen from the table 29 that while 14 teacher trainees have an opinion about the question, 7 teacher trainees do not have an opinion for the question. 4 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is 'family connections are important' (9 t. t.). 5 teacher trainees' opinion is 'religion is important'. Among the responses are 'families' responsibility for helping children make decisions whether they smoke or not is similar but in different ways', and 'they also give decisions together as a family' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 4) and the total number of the answers to the question has increased (2 vs. 16). It can be said that while 20 teacher trainees have no idea in the pre-interview, 7 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 4 different opinions that have not been mentioned in the pre-interview.

Similarities with South Asian Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. One of the answers is good relations (1 t. t.) and the other is similar (1 t. t.).

It can be seen from the table 29 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 19. The most frequently given answer is 'dad is the provider' (5 t. t.). 4 teacher trainees' opinion is 'living together'. There are 3 teacher trainees whose remark is 'mom stay at home', and 'women are responsible for housework'. Among the responses are 'families' reaction to drug addiction is denial, blaming, anger, depression', 'respect is very important', 'unmarried children live with their parents', and 'males have important roles' (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 8) and the total number of the answers to the question has increased (2 vs. 19). It can be said that while 20 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 8 different opinions that have not been mentioned in the pre-interview.

Similarities with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is good relations (1 t. t.).

It can be seen from the table 29 that while 13 teacher trainees have an opinion about the question, 8 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 14. The most frequently given answer is 'similar' (7 t. t.). 3 teacher trainees' opinion is 'the father is seen as the authority', and 'family is responsible for bringing up children'. There is another comment that is 'in early childhood, mothers and female relatives are very important for children' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 5) and the total number of the answers to the question has increased (1 vs. 14). It can be said that while 20 teacher trainees have no idea in the pre-interview, 8 teacher trainees have no opinion in the post-interview. . It can be observed that there are

no similar comments between two interviews. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview.

Table 30

Opinions about similarities between Turkey and regions with a regard body language in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Other	3	Other	2			Other	1			Other	1
No answer	19	No answer	20	No answer	21	No answer	20	No answer	21	No answer	20
Total	3	Total	2	Total	0	Total	1	Total	0	Total	1

Table 31

Opinions about similarities between Turkey and regions with a regard body language in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Trying to speak most of time	3	Showing soles of foot is rude	6	Come here motion is similar	4	Shaking hands is very common	5	Eating with right hand	6	'Thumbs up' has the same meaning	8
'Thumbs up' means something good	5	The hungry sign	3	Hand shake is similar	4	'Thumbs up' has the same meaning	3	Gender differences are important	3	Soft speech	4
'The V symbol' (with fore finger and head finger) means victory	3	Hand on heart is a sign of respect	3	In some parts, using both hands is a sign of respect	5			Wearing shoes into someone's house is unacceptable	3	Other	2
Other	5	Other	4	Other	2			'Pointing a person' is rude	3		
								Other	3		
No answer	6	No answer	5	No answer	7	No answer	13	No answer	6	No answer	7
Total	16	Total	16	Total	15	Total	8	Total	18	Total	15

Similarities with European Regions

It can be seen in the table 30 that 2 teacher trainees have answered this question. 19 teacher trainees have not given any answers to this question. 3 different answers have been gathered and frequency of the answers is 3. There are such answers as some similarities, greetings, and ‘some body languages are worldwide like to show good with your fingers’ (1 t. t.).

It can be seen from the table 31 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 9 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is ‘thumbs up’ means something good’ (5 t. t.). 3 teacher trainees’ opinion is ‘trying to speak most of time’, and ‘the V symbol’ (with fore finger and head finger) means victory’. There are such responses as ‘eye contact is good’, ‘blowing nose is disgusting’, ‘nearly similar’, ‘the thumb and forefinger circle means ‘OK’, and ‘showing the inside of the mouth is impolite’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (3 vs. 9) and the total number of the answers to the question has increased (3 vs. 16). It can be said that while 19 teacher trainees have no idea in the pre-interview, 6 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is ‘nearly similar’. Nonetheless, there are 8 different opinions that have not been mentioned in the pre-interview.

Similarities with Arabic Regions

It can be seen in the table 30 that 1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. 1 answer is ‘fore finger means God is one and only’ (1 t. t.) and the other is ‘both we and they hug’ (1 t. t.).

It can be seen from the table 31 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is ‘showing soles of foot is rude’ (6 t. t.). 3 teacher trainees’ remark is ‘hand on heart is a sign of respect’, and ‘the hungry sign’. There are

such responses as ‘the handshake is common when meeting someone’, kissing 2 times on the cheek, ‘both use body language’, and ‘mostly similar due to Islam’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 7) and the total number of the answers to the question has increased (2 vs. 16). It can be said that while 20 teacher trainees have no idea in the pre-interview, 5 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview.

Similarities with Far East Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 31 that while 14 teacher trainees have an opinion about the question, 7 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 15. The most frequently given answer is ‘in some parts, using both hands is a sign of respect’ (5 t. t.). 4 teacher trainees’ opinion is ‘come here motion is similar’, and ‘hand shake is similar’. Among the remarks are ‘do not use feet to point at something or move something’, and ‘showing the inside portion of mouth is impolite’ (1 t. t.).

It can be demonstrated that while all the teacher trainees have absolutely no idea in the pre-interview, there are 7 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 5 and the total number of the answers to the question is 15. It can be stated that they have opinions after the implementation.

Similarities with American Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is ‘similar’ (1 t. t.).

It can be seen from the table 31 that while 8 teacher trainees have an opinion about the question, 13 teacher trainees do not have an opinion for the question. 2

different responses have been taken from them. The total number of the answers is 8. The most frequently given answer is 'shaking hands is very common' (5 t. t.). 3 teacher trainees' remark is 'thumbs up' has the same meaning'.

It can be commented that the number of different answers to the question has increased (1 vs. 2) and the total number of the answers to the question has increased (1 vs. 8). It can be said that while 20 teacher trainees have no idea in the pre-interview, 13 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 2 different opinions that have not been mentioned in the pre-interview.

Similarities with South Asian Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 31 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 18. The most frequently given answer is 'eating with right hand' (6 t. t.). 3 teacher trainees' remark is 'pointing a person' is rude', 'wearing shoes into someone's house is unacceptable', and 'gender differences are important'. There are such opinions as handshake, 'similar', and 'showing the inside of mouth can be considered impolite' (1 t. t.).

It can be suggested that while all the teacher trainees have absolutely no idea in the pre-interview, there are 6 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 7 and the total number of the answers to the question is 18. It can be stated that they have opinions after the implementation.

Similarities with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is 'they do not have so many' (1 t. t.).

It can be seen from the table 31 that while 14 teacher trainees have an opinion about the question, 7 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 15. The most frequently given answer is ‘thumbs up’ has the same meaning’ (8 t. t.). 4 teacher trainees’ opinion is ‘soft speech’. Among the opinions are ‘rude to keep eye contact’, and ‘shaking hands upon arriving and leaving’ (1 t. t.).

It can be pointed out that the number of different answers to the question has increased (1 vs. 6) and the total number of the answers to the question has increased (1 vs. 15). It can be said that while 20 teacher trainees have no idea in the pre-interview, 7 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 6 different opinions that have not been mentioned in the pre-interview.

Table 32

Opinions about similarities between Turkey and regions about leisure time activities in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Meeting friends	3	Other	2	Other	2	Other	3	Other	1	Other	2
Sport activities	2										
Reading books	2										
Computers	2										
Other	6										
No answer	12	No answer	20	No answer	20	No answer	19	No answer	20	No answer	20
Total	15	Total	2	Total	2	Total	3	Total	1	Total	2

Table 33

Opinions about similarities between Turkey and regions about leisure time activities in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Theatre	2	Eating out	6	Swimming	6	Watching TV	7	Watching TV	3	Physical events	3
Sport activities	2	Trips into the mountains	3	Fishing	4	Walking	4	Basketball	3	Hiking	7
Reading books	2	Shopping	3	TV	3	Hiking	4	Other	11	Other	7
Watching TV	2	Watching TV	2	Biking	3	Computer games	3				
Other	15	Sport	2	Computer games	2	Football	3				
		Other	5	Walking around	2	Other	8				
				Surfing the net	2						
				Singing	2						
				Other	2						
No answer	1	No answer	2	No answer	2	No answer	1	No answer	9	No answer	5
Total	23	Total	21	Total	26	Total	29	Total	17	Total	17

Similarities with European Regions

It can be seen in the table 32 that 9 teacher trainees have answered this question. 12 teacher trainees have not given any answers to this question. 10 different answers have been gathered and frequency of the answers is 15. 'Meeting friends' is the most frequently given answer (3 t. t.). Among the answers are 'sport activities' and 'reading books' (2 t. t.). There are such answers as cycling, swimming, hiking, surfing, similar, and 'spending time with the people we love' (1 t. t.).

It can be understood from the table 33 that while 20 teacher trainees have an opinion about the question, 1 teacher trainee does not have an opinion for the question. 19 different responses have been taken from them. The total number of the answers is 23. The most frequently given answers are theatre, sport activities, reading books, and watching TV (2 t. t.). Among the answers are cinema, dancing, going to clubs, opera,

painting, concerts, going to zoos, aquarium, 'nearly similar', riding a bicycle, fitness, swimming, football, volleyball, basketball (1 t. t.).

It can be commented that the number of different answers to the question has increased (10 vs. 19) and the total number of the answers to the question has increased (15 vs. 23). It can be said that while 12 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there are some similar comments like sport, reading books. Nonetheless, there are 15 different opinions that have not been mentioned in the pre-interview.

Similarities with Arabic Regions

It can be viewed in the table 32 that 1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. One of the answers is going on picnic (1 t. t.) and the other is similar (1 t. t.).

It can be seen from the table 33 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 21. The most frequently given answer is 'eating out' (6 t. t.). 3 teacher trainees' response is 'trips into the mountains', and shopping. There are 2 teacher trainees whose remark is sport, and watching TV. There are such responses as 'it depends on financial issues', indoor activities, surfing the net, playing games, and household activities (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 10) and the total number of the answers to the question has increased (2 vs. 21). It can be said that while 20 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 10 different opinions that have not been mentioned in the pre-interview.

Similarities with Far East Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of

the answers is 2. One of the answers is 'social activities' (1 t. t.) and the other is sport (1 t. t.).

It can be observed from the table 33 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 26. The most frequently given answer is swimming (6 t. t.). 4 teacher trainees' opinion is fishing. There are 3 teacher trainees whose remark is biking and TV. 2 teacher trainees' response is singing, walking around, surfing the net, and computer games. Among the answers are taekwondo, and eating out with family (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 10) and the total number of the answers to the question has increased (2 vs. 26). It can be said that while 20 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 10 different opinions that have not been mentioned in the pre-interview.

Similarities with American Regions

2 teacher trainees have answered this question. 19 teacher trainees have not given any answers to this question. 3 different answers have been gathered and frequency of the answers is 3. There are such answers as watching TV shows, social interactions, and sport (1 t. t.).

It can be seen from the table 33 that while 20 teacher trainees have an opinion about the question, 1 teacher trainee does not have an opinion for the question. 13 different responses have been taken from them. The total number of the answers is 29. The most frequently given answer is watching TV (7 t. t.). 4 teacher trainees' opinion is walking, and hiking. 3 teacher trainees' remark is football, and computer games. There are such comments as sport, outdoor activities, jogging, exhibitions, 'women do cooking', movies, fishing, and bowling (1 t. t.).

It can be commented that the number of different answers to the question has increased (3 vs. 13) and the total number of the answers to the question has increased (3

vs. 29). It can be said that while 19 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there are some similar comments like watching TV, sport. Nonetheless, there are 11 different opinions that have not been mentioned in the pre-interview.

Similarities with South Asian Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is 'similar' (1 t. t.).

It can be seen from the table 33 that while 12 teacher trainees have an opinion about the question, 9 teacher trainees do not have an opinion for the question. 13 different responses have been taken from them. The total number of the answers is 17. The most frequently given answers are watching TV and basketball (3 t. t.). There are such other comments as ping pong, art, dance, reading books, weekend shopping at malls, movies, eating out in restaurants, swimming, running, surfing the net, and outdoor activities (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 13) and the total number of the answers to the question has increased (1 vs. 17). It can be said that while 20 teacher trainees have no idea in the pre-interview, 9 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments in both interviews. Nonetheless, there are 13 different opinions that have not been mentioned in the pre-interview.

Similarities with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. One of the answers is similar (1 t. t.) and the other is listening to music (1 t. t.).

It can be viewed from the table 33 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 9 different responses have been taken from them. The total number of the answers is 17.

The most frequently given answer is hiking (7 t. t.). 3 teacher trainees' opinion is physical events. Among the answers are playing soccer, theater, skiing, biking, outdoor activities, sport, and swimming (1 t. t.).

It can be analyzed that the number of different answers to the question has increased (2 vs. 9) and the total number of the answers to the question has increased (2 vs. 17). It can be said that while 20 teacher trainees have no idea in the pre-interview, 5 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments in both interviews. Nonetheless, there are 9 different opinions that have not been mentioned in the pre-interview.

Table 34

Opinions about differences between Turkey and regions regarding the types of food and drink style in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
We have more cultural food	2	They prefer more spicy meals	2	They eat everything even insects	3	Other	5	They don't eat meat	2	Other	4
Ayran	2	Other	6	Other	7						
Too much beer	2										
Pork	7										
Other	9										
No answer	7	No answer	14	No answer	16	No answer	18	No answer	19	No answer	18
Total	22	Total	8	Total	10	Total	5	Total	2	Total	4

Table 35

Opinions about differences between Turkey and regions regarding the types of food and drink style in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
They consume so much wine and alcohol	3	Different spices	3	Sea food	5	They drink coffee in the morning at breakfast	5	We eat meal without sticks	4	They have tropical fruit	2
Pork is not eaten in Turkey	4	There are not many differences	5	Raw fish based cuisine	4	Turkish like fast food very much	3	We eat more meat than vegetables	4	Their meal is totally different	6
Animal products are wide in us	4	They have hasaa but we do not use it	4	Fish is always cooked in us	5	They have coffee production	3	Vegetarianism is dominant there	7	We hunt for fun	5
Pasta	3	Other	5	We use no sticks	5	Fast food is not broad in us	3	They do not consume fish	4	Africans hunt for food	5
Other	6			Coconut	3	Corn	2	Other	4	Other	2
				Milk	3	Argentina wine	2				
				Fruit salad	3	Sea food	2				
				Other	5	They have special beverages	2				
						Other	8				
No answer	3	No answer	4	No answer	3	No answer	1	No answer	1	No answer	2
Total	20	Total	18	Total	33	Total	30	Total	22	Total	20

Differences with European regions

14 teacher trainees have answered this question. 7 teacher trainees have not given any answers to this question. 13 different answers have been gathered and frequency of the answers is 22. Pork is the most frequently given answer (7 t. t.). There are such answers as ayran, too much beer, and ‘we have more cultural food’ (2 t. t.). Among the answers are tea in Turkey, meat in Turkey, kebab, ‘they don’t use spices and fats so much’, ‘we use too much bread in our meals’, Ottoman kitchen, very different, fast food, and a little different (1 t. t.).

It can be seen from the table 35 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 20. The most frequently given answers are ‘pork is not eaten in Turkey’, and ‘animal products are wide in us’ (4 t. t.). 3 teacher trainees’ opinion is ‘they consume so much wine and alcohol’, and pasta. There are such opinions as ‘sobremesa is not known in Turkey’, bigos, different ingredients, tea, bread, and ‘we cook meat a lot but they don’t’ (1 t. t.).

It can be commented that the number of different answers to the question has decreased (13 vs. 10) and the total number of the answers to the question has decreased (22 vs. 16). It can be said that while 7 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed pork is the most frequent answers in both interviews (7 vs. 4). In addition, it can be seen that there are some similar comments like alcohol, tea. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (2 different words) unlike the pre-interview (there are none). It can be commented that they have used the words they have shared in the opinions related to post-interview. It can be said that while the teacher trainees have more opinions towards differences between Turkey and Europe in the pre-interview, there is a decrease in their opinions in terms of differences in the post-interview.

Differences with Arabic Regions

7 teacher trainees have answered this question. 14 teacher trainees have not given any answers to this question. 7 different answers have been gathered and frequency of the answers is 8. 2 teacher trainees’ answer is ‘they prefer more spicy meals’. Among the answers are ‘they eat so much’, ‘we love vegetables and zeytinyagllilar’, ‘they use more sweet’, ‘we use fork but they don’t’, ‘alcohol is haram’ and ‘they prefer more oily food’ (1 t. t.).

It can be seen from the table 35 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 18.

The most frequently given answer is ‘there are not many differences’ (5 t. t.). 4 teacher trainees’ remark is ‘they have hasaa but we do not use it’. 3 teacher trainees’ response is different spices. There are such remarks as, ‘Turkish people eat more vegetable than Arabians’, ‘laski is not drunk in Turkey’, ‘they have lots of spices’, ‘they love eating more’, and ‘mazza is a special appetizer in their cuisine’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (7 vs. 8) and the total number of the answers to the question has increased (8 vs. 18). It can be said that while 14 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like ‘they have lots of spices’, ‘they love eating more’. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview. What is more, it can be seen that they have used cultural words in the post-interview (3 different word) unlike the pre-interview (there are none). Furthermore, it can be observed that the most frequently given answer in the post-interview is that the teacher trainees think there is not a big difference between these cultures. What is more, it can be observed that there is a remark like ‘we use fork but they don’t’ in the pre-interview. In the reports of 1 teacher trainee, it can be seen that there is a reference towards this statement that they have changed their opinion after the application.

Differences with Far East Regions

5 teacher trainees have answered this question. 16 teacher trainees have not given any answers to this question. 8 different answers have been gathered and frequency of the answers is 10. ‘They eat everything even insects’ is the most frequently given answer (3 t. t.). Among the answers are sushi, boiled rice, ‘they eat what we don’t’, alcohol, ‘we have more tendency to eating meat’, ‘they eat sea products’, and healthy (1 t. t.).

It can be viewed from the table 35 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 12 different responses have been taken from them. The total number of the answers is 33. The most frequently given answers are seafood, ‘we use no sticks’, and ‘fish is always cooked in us’ (5 t. t.). 4 teacher trainees’ opinion is raw fish based cuisine. There are 3 teacher trainees whose opinion is coconut, milk, and fruit salad. There are such other

comments as ‘they do not have age limit for drinking alcohol’, pork, ‘orange sausage’, fried rice ‘, ‘tea with milk’, and sushi (1 t. t.).

It can be commented that the number of different answers to the question has increased (8 vs. 12) and the total number of the answers to the question has increased (10 vs. 33). It can be said that while 16 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like sushi, seafood. Nonetheless, there are 11 different opinions that have not been mentioned in the pre-interview. It can be seen that the most frequently given response in the pre-interview is ‘they eat everything even insects’. In the post-interview, it can be observed there is no such a comment. Additionally, by looking at the difference in the number of opinions, it can be seen that the teacher trainees’ opinions differ in terms of differences between these cultures after the application.

Differences with American Regions

3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 5 different answers have been gathered and frequency of the answers is 5. There are such answers as fork, alcohol, pork, ‘tequila is common’, and ‘we have ayran and yoghurt’ (1 t. t.).

It can be seen from the table 35 that while 20 teacher trainees have an opinion about the question, 1 teacher trainee does not have an opinion for the question. 16 different responses have been taken from them. The total number of the answers is 30. The most frequently given answer is ‘they drink coffee in the morning at breakfast’ (5 t. t.). 3 teacher trainees’ opinion is ‘Turkish like fast food very much’, ‘they have coffee production’, and ‘fast food is not broad in us’. There are 2 teacher trainees whose remark is corn, Argentina wine, ‘they have special beverages’, and seafood. Among the answers are, ‘we like drinking tea at breakfast’, ‘they have breakfast with sweet food not salty food’, ‘Turkish have no wine’, ‘they have more spicy food’, ‘they have lighter dinner than lunch but it is opposite in Turkey’, pork, ‘we have Turkish coffee’, and ‘they hold the fork in the left hand and the knife in the right hand’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (5 vs. 16) and the total number of the answers to the question has increased (5 vs. 30). It can be said that while 18 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there is one similar comment that is 'pork'. Nonetheless, there are 15 different opinions that have not been mentioned in the pre-interview.

Differences with South Asian Regions

2 teacher trainees have answered this question. 19 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 2. The answer is 'they don't eat meat' (2 t. t.).

It can be understood from the table 35 that while 20 teacher trainees have an opinion about the question, 1 teacher trainee does not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 22. The most frequently given answer is 'vegetarianism is dominant there' (7 t. t.). 4 teacher trainees' opinion is 'we eat meal without sticks', 'we eat more meat than vegetables', and 'they do not consume fish'. Among the answers are 'they have exotic fruit like avocado, coconut', 'they do not eat beef due to Hinduism', and 'cooking style is different' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 8) and the total number of the answers to the question has increased (2 vs. 14). It can be said that while 19 teacher trainees have no idea in the pre-interview, 1 teacher trainee has no opinion in the post-interview. It can be observed that there is one similar comment that is 'they do not eat meat'. Nonetheless, there are 10 different opinions that have not been mentioned in the pre-interview. It can be observed that though there is just 1 comment in the pre-interview, the teacher trainees have more opinions in terms of differences in both regions in the post interview. In addition, it can be noticed that there is a reference to religion effect in the opinions due to the most frequently given answer's being 'vegetarianism is dominant there'.

Differences with African Regions

3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 4 different answers have been gathered and frequency of the answers is 4. There are such answers as ‘they eat tropical fruit’, ‘they eat beef head skin’, ‘they eat almost everything’, and ‘they have fried banana’ (1 t. t.).

It can be observed from the table 35 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 20. The most frequently given answer is ‘their meal is totally different’ (6 t. t.). 5 teacher trainees’ opinion is ‘we hunt for fun’, and ‘Africans hunt for food’. 2 teacher trainees’ response is ‘they have tropical fruit’. There are such other comments as ‘rice is eaten at breakfast for them but for us at dinner’, and beer drinkers in us (1 t. t.).

It can be commented that the number of different answers to the question has increased (4 vs. 6) and the total number of the answers to the question has increased (4 vs. 20). It can be said that while 19 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is ‘tropical fruit’. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview. It can be observed from the comments that there is a change in their perspectives in terms of differences in the post-interview.

Table 36

Opinions about differences between Turkey and regions towards clothing styles in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Scarf	2	Men wear long clothes	2	Kimono	3					Other	3
We are not as flexible as they are	3	Most of us don't wear long dresses	3	Traditional clothes	2						
Other	6	They wear more traditionally	2	Other	3						

		Men wear pants in Turkey	2								
		Veil	2								
		Other	5								
No answer	12	No answer	9	No answer	17	No answer	21	No answer	21	No answer	20
Total	11	Total	16	Total	8	Total	0	Total	0	Total	3

Table 37

Opinions about differences between Turkey and regions towards clothing styles in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Men never wear skirts in us unlike Scotland	7	Men wear long clothes there	4	Wearing kimonos and traditional garments	3	Most women in our country wear hijab but in USA only Muslims wear	4	Shalwar kameez in India	4	They do not wrap up due to hot weather	5
We don't wear our shoes indoors	5	We wrap up due to cold weather	3	They have dragon symbols	6	No pressure while showing your skin there	4	Jeans, trousers in Turkey	4	Some men wear long tunics	5
Other	3	They have clothes protecting them from sun	4	Types of traditional clothes	5	Brazilian's clothing changes due to weather	3	Traditional kinds of clothes	2	Fez	5
		Men wear tunics	4	Other	2	Other	4	Batik shirt	2	Indigo robes	2
		They have kaffiyeh	2					Other	6	Other	3
		Other	6								
No answer	6	No answer	2	No answer	6	No answer	6	No answer	3	No answer	2
Total	15	Total	23	Total	16	Total	15	Total	18	Total	20

Differences with European Regions

9 teacher trainees have answered this question. 12 teacher trainees have not given any answers to this question. 8 different answers have been gathered and frequency of the answers is 11. "We are not as flexible as they are" is the most frequently answer (3 t. t.). 2 teacher trainees say 'scarf'. Among the answers are Turkish

pant, 'they dress more modern than us', same, slipper, a little different, and veiled dress in Turkey (1 t. t.).

It can be seen from the table 37 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 15. The most frequently given answer is 'men never wear skirts in us unlike Scotland' (7 t. t.). 5 teacher trainees' opinion is 'we don't wear our shoes indoors'. Among the answers are 'pastel colors in Turkey', 'baggy pants in Turkey', and local clothes (1 t. t.).

It can be commented that the number of different answers to the question has decreased (8 vs. 5) and the total number of the answers to the question has increased (11 vs. 15). It can be said that while 12 teacher trainees have no idea in the pre-interview, 6 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview. It can be said that they have completely different ideas after the implementation.

Differences with Arabic Regions

11 teacher trainees have answered this question. 9 teacher trainees have not given any answers to this question. 10 different answers have been gathered and frequency of the answers is 16. "Most of us don't wear long dresses" is the most frequently answer (3 t. t.). 2 teacher trainees' answers are 'men wear long clothes', 'men wear pants in Turkey', 'they wear more traditionally', and veil. Among the answers are no trousers, skirts of man, ihram, 'compulsive to wear scarf there', and skirt in Turkey (3 t. t.).

It can be viewed from the table 37 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 11 different responses have been taken from them. The total number of the answers is 23. The most frequently given answers are 'men wear long clothes there', 'men wear tunics there', and 'they have clothes protecting them from sun' (4 t. t.). 3 teacher trainees' opinion is 'we wrap up due to cold weather'. There are 2 teacher trainees whose opinion is 'they have kaffiyeh'. Among the answers are 'they cover their faces', 'women wear

black garment', 'men don't have to wear conservative shoes and suits in us', 'even men have scarf and dresses there', short skirts and short shirts in Turkey, and 'they have more traditional clothes' (1 t. t.).

It can be commented that the number of different answers to the question has increased (10 vs. 11) and the total number of the answers to the question has increased (16 vs. 23). It can be said that while 9 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like 'men wear long clothes', 'they wear more traditionally'. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview. Furthermore, it can be observed that they have used cultural words (1 different word).

Differences with Far East Regions

4 teacher trainees have answered this question. 17 teacher trainees have not given any answers to this question. 5 different answers have been gathered and frequency of the answers is 8. Kimono is the most frequently given answer (3 t. t.). Following kimono, 'traditional clothes' is another answer (2 t. t.). There are such answers as hanbok, 'we have salvar', and 'we have bindalli' (1 t. t.).

It can be seen from the table 37 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is 'they have dragon symbols'. 5 teacher trainees' response is 'types of traditional clothes'. 3 teacher trainees' opinion is wearing kimonos and traditional garments. There are such responses as hanbok, and 'bright colors for the upper class' (1 t. t.).

It can be commented that the number of different answers to the question is same (5 vs. 5) and the total number of the answers to the question has increased (8 vs. 16). It can be said that while 17 teacher trainees have no idea in the pre-interview, 6 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like kimono, hanbok. Nonetheless, there are 3 different opinions that have not been mentioned in the pre-interview.

Differences with American Regions

It can be seen from the table that none of the teacher trainees have answered this question.

It can be seen from the table 37 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 15. The most frequently given answers are ‘most women in our country wear hijab but in USA only Muslims wear’, and ‘there is no pressure while showing your skin’ (4 t. t.). 3 teacher trainees’ idea is ‘Brazilian’s clothing changes due to weather’. Among the responses are ‘they prefer more casual, comfort-focused clothes’, ‘we prefer standard, formal clothes’, ‘we sometimes prefer casual clothes in our daily lives’, and ‘we are not willing to show our skins’ (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 6 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 7 and the total number of the answers to the question is 15. It can be stated that they have opinions after the implementation.

Differences with South Asian Regions

It can be seen from the table 36 that none of the teacher trainees have answered this question.

It can be seen from the table 37 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 18. The most frequently given answers are ‘shalwar kameez in India’, and jeans, trousers in Turkey (4 t. t.). 2 teacher trainees’ opinion is ‘traditional kinds of clothes’, and batik shirt. There are such responses as beachwear, sari, ‘men do not wear turban in us’, ‘we wear tunic but not always with long pants’, ‘they wear more traditional’, and ‘they have dragon and phoenix motifs’ (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 3 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 10 and the total number of the answers to the question is 18. It can be stated that they have opinions after the implementation.

Differences with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 3 different answers have been gathered and frequency of the answers is 3. Among the answers are ‘traditional clothes in tribe’, ‘their make-up is attractive’, and ‘they have different and colorful dresses’ (1 t. t.).

It can be seen from the table 37 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 20. The most frequently given answers are ‘some men wear long tunics’, fez, and ‘they do not wrap up due to hot weather’ (5 t. t.). There are such comments as kaftan, ‘the suit is worn both at the wedding and work by men in us’, and traditional clothes (1 t. t.).

It can be commented that the number of different answers to the question has increased (3 vs. 7) and the total number of the answers to the question has increased (3 vs. 20). It can be said that while 20 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is ‘traditional clothes’. Nonetheless, there are 6 different opinions that have not been mentioned in the pre-interview.

Table 38

Opinions about differences between Turkey and regions about marriage/wedding traditions in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Different religions so different traditions	5	Other	4	Other	3	Formal ceremonies	3	Other	1	Other	1

In church	6	Different				2					
Mosque	2										
Other	4										
No answer	10	No answer	19	No answer	19	No answer	18	No answer	20	No answer	20
Total	17	Total	4	Total	3	Total	5	Total	1	Total	1

Table 39

Opinions about differences between Turkey and regions about marriage/wedding traditions in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
They have church ceremony but we don't have to have ceremony in mosques	3	Some traditional dances and music	2	Spring and fall time is preferable for them	2	In our tradition, bride and groom come together to the ceremony	6	Different	12	In their tradition, the relationship without marriage is unacceptable	3
Unlucky for groom to see the bride on wedding day	3	No big difference	5	Kimono for wedding dress	5	3 steps in Bolivian marriages	2	Other	5	Bride and groom sit under an umbrella	3
Old item is presented as a gift	2	The wedding dress is different	3	Red is used in their weddings	2	We do not exchange the rings	2			Dating is acceptable in Turkey	7
The ceremony does not happen in a religious place in Turkey	2	The groom's cloth is different	3	We choose white wedding dress	4	Throwing a dice after wedding ceremony to give luck	2			All different	4
No tradition like something new	2	They have traditional clothes in weddings	2	They have purple, red or other colors	3	Brazilian Valentine's day is on June, 12 th	2			Other	4
Other	6	Other	2	3-day wedding ceremony	2	Other	5				
				Other	1						
No answer	4	No answer	4	No answer	2	No answer	3	No answer	4	No answer	2
Total	18	Total	17	Total	19	Total	19	Total	17	Total	21

Differences with European Regions

11 teacher trainees have answered this question. 10 teacher trainees have not given any answers to this question. 7 different answers have been gathered and frequency of the answers is 17. Church is the most frequently given answer (6 t. t.). Following church, there are 5 answers for different religions so different traditions. There are 2 teacher trainees saying mosque. Among the answers are traditional music, organized by imam or wedding officer, henna night, and wedding style (1 t. t.).

It can be seen from the table 39 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 11 different responses have been taken from them. The total number of the answers is 18. The most frequently given answers are ‘they have church ceremony but we don’t have to have ceremony in mosques’, and unlucky for groom to see the bride on wedding day (3 t. t.). 2 teacher trainees’ opinion is ‘old item is presented as a gift’, ‘no tradition like ‘something old, something new, something borrowed, something blue, a silver sixpence inside your shoe in America’, and ‘the ceremony does not happen in a religious place in Turkey’. There are such other comments as ‘wedding cake is made of chess unlike us’, dancing part after the ceremony, ‘we do not look at the mirror before leaving home’, ‘we have more elaborate and detailed wedding ceremony’, ‘we ask for father’s permission’, religious traditions (1 t. t.).

It can be commented that the number of different answers to the question has increased (7 vs. 11) and the total number of the answers to the question has increased (17 vs. 18). It can be said that while 10 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like church ceremony, religious traditions. Nonetheless, there are 9 different opinions that have not been mentioned in the pre-interview.

Differences with Arabic Regions

2 teacher trainees have answered this question. 19 teacher trainees have not given any answers to this question. 4 different answers have been gathered and frequency of the answers is 4. There are such answers as ‘weddings go on for 3 days’,

‘we wear European style’, ‘they do not wear short sleeve shirt’, and ‘our wedding is organized by wedding officer’ (1 t. t.).

It can be seen from the table 37 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 17. The most frequently given answer is ‘no big difference’ (5 t. t.). 3 teacher trainees’ opinion is ‘the wedding dress is different’, and ‘the groom’s cloth is different’. 2 teacher trainees’ remark is ‘some traditional dances and music’, and ‘they have traditional clothes in weddings’. There are such opinions as ‘the ceremony ends with a car parade unlike Turkey (it happens in the beginning), and ‘they give more importance to wedding ceremonies’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (4 vs. 7) and the total number of the answers to the question has increased (4 vs. 17). It can be said that while 19 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview.

Differences with Far East Regions

2 teacher trainees have answered this question. 19 teacher trainees have not given any answers to this question. 3 different answers have been gathered and frequency of the answers is 3. Among the answers are ‘more traditional’, ‘different religions so different traditions’, and ‘they have red bride dress’ (3 t. t.).

It can be seen from the table 37 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 19. The most frequently given answer is kimono for wedding dress (5 t. t.). 4 teacher trainees’ opinion is ‘we choose white wedding dress’. 3 teacher trainees’ remark is ‘they have purple, red or other colors’. There are 2 teacher trainees whose comment is ‘spring and fall time is preferable for them’, ‘red is used in their weddings’, and 3-day

wedding ceremony. There is one other opinion that is 'girls take bath in water containing grape water' (1 t. t.).

It can be commented that the number of different answers to the question has increased (3 vs. 7) and the total number of the answers to the question has increased (3 vs. 19). It can be said that while 19 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is 'they have red in their weddings'. Nonetheless, there are 6 different opinions that have not been mentioned in the pre-interview.

Differences with American Regions

3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 5. 'Formal ceremonies' is the most frequently given answer (3 t. t.). Another answer is different (2 t. t.).

It can be seen from the table 37 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 19. The most frequently given answer is 'in our tradition, bride and groom come together to the ceremony' (6 t. t.). There are 2 teacher trainees whose remark is 'throwing a dice after wedding ceremony to give luck', 'we do not exchange the rings', 3 steps in Bolivian marriages, and 'Brazilian Valentine's day is on June, 12th'. There are such remarks as 'they do not have any tradition like demanding the girl from the father', 'a silver sixpence inside the shoes is not used in us', bachelor party, church ceremony, 'the groom arrives first there but in Turkey, they come together', and completely different (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 10) and the total number of the answers to the question has increased (5 vs. 19). It can be said that while 18 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed that there is one similar comment that is 'different'. Nonetheless, there are 9 different opinions that have not been mentioned in the pre-interview.

Differences with South Asian Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is 'traditional ceremony' (1 t. t.).

It can be seen from the table 37 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 17. The most frequently given answer is 'different' (12 t. t.). There are such responses as 'their marriage only includes wedding ceremony', 'sweet and eggs are used for wedding themes in India', 'women are not allowed to marry non Muslim men in Afghanistan', 'we do not have a game like stealing groom's shoes', and 'they have lots of rituals' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 6) and the total number of the answers to the question has increased (1 vs. 17). It can be said that while 20 teacher trainees have no idea in the pre-interview, 4 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 6 different opinions that have not been mentioned in the pre-interview.

Differences with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is 'traditional ceremony' (1 t. t.).

It can be seen from the table 37 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 21. The most frequently given answer is 'dating is acceptable in Turkey' (7 t. t.). 4 teacher trainees' remark is 'all different'. There are 3 teacher trainees whose opinion is 'bride and groom sit under an umbrella', and 'in their tradition, the relationship without marriage is unacceptable'. Among the other comments are 'father blesses bride and she

walks to her new home', a party after wedding night (Kupamba), and 'they have some tribal traditions' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 8) and the total number of the answers to the question has increased (1 vs. 21). It can be said that while 20 teacher trainees have no idea in the pre-interview, 2 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 8 different opinions that have not been mentioned in the pre-interview.

Table 40

Opinions about differences between Turkey and regions towards family relationships in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
They are not close like us	2	Other	5	Other	1	Other	2	Other	1		
Different	2										
Other	7										
No answer	12	No answer	17	No answer	20	No answer	20	No answer	20	No answer	21
Total	11	Total	5	Total	1	Total	2	Total	1	Total	0

Table 41

Opinions about differences between Turkey and regions towards family relationships in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
They are so relaxed	5	Women should stay at home	4	Household expenses are under women's responsibilities in Japan	7	They work fewer hours to bring up children	3	They suffer due to drug addiction	2	Children are given their father's first name as their surname	3
Family members go on seeing each other for	5	Turkish families do not live in the same house	4	Household expenses are under men's responsibility	5	Men do more housework than women there	6	They have strict rules toward the	2	They have big families with 7 children and this	5

their whole life in us				ilities in Turkey				children		is not normal for many parts of Turkey	
Other	6	Racism on women	4	Other	1	Other	6	Poverty of families there	2	Women have no rights there	4
		Big families	3					Other	1	Other	2
		Other	1								
No answer	6	No answer	6	No answer	9	No answer	6	No answer	14	No answer	8
Total	16	Total	16	Total	13	Total	15	Total	7	Total	14

Differences with European Regions

9 teacher trainees have answered this question. 12 teacher trainees have not given any answers to this question. 9 different answers have been gathered and frequency of the answers is 11. There are such answers as ‘they are not close like us’ and ‘different’ (2 t. t.). Among the answers are ‘family members are connected to each other’, differences about priorities, ‘the roles of the wife and husband are different’, no relation, ‘different words like aunt, uncle in our culture’, ‘we have larger families’, and dominant and caring parents (1 t. t.).

It can be seen from the table 41 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 16. The most frequently given answers are ‘they are so relaxed’, and ‘family members go on seeing each other for their whole life in us’ (5 t. t.). Among the responses are ‘women have children more than one in us’, ‘we are warmer than them’, ‘they have large families there’, ‘for now, Turkey has small families’, ‘we have strong relations’, and ‘we have strict relations’ (1 t. t.).

It can be commented that the number of different answers to the question has decreased (9 vs. 8) and the total number of the answers to the question has increased (11 vs. 16). It can be said that while 12 teacher trainees have no idea in the pre-interview, 6 teacher trainees have no opinion in the post-interview. It can be observed that there is

one similar comment that is ‘they are not close like us’. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview.

Differences with Arabic Regions

4 teacher trainees have answered this question. 17 teacher trainees have not given any answers to this question. 5 different answers have been gathered and frequency of the answers is 5. There are such answers as ‘they have more than one wife’, ‘our family relationship is not that big’, ‘we are more equal in terms of rights’, ‘we are different in some subjects’, and ‘they are very conservative’ (1 t. t.).

It can be seen from the table 41 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 16. The most frequently given answers are ‘women should stay at home’, ‘racism on women’, and ‘Turkish families do not live in the same house’ (4 t. t.). 3 teacher trainees’ response is ‘big families’. There is another comment that is ‘young women have no right to do whatever they want in some parts of their country (1 t. t.).

It can be commented that the number of different answers to the question is same (5 vs. 5) and the total number of the answers to the question has increased (5 vs. 16). It can be said that while 17 teacher trainees have no idea in the pre-interview, 6 teacher trainees have no opinion in the post-interview. It can be observed that there are some similar comments like ‘we are more equal in terms of rights’, ‘we are different in some subjects’. Nonetheless, there are 3 different opinions that have not been mentioned in the pre-interview.

Differences with Far East Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is ‘they don’t have crowded families’ (1 t. t.).

It can be seen from the table 41 that while 12 teacher trainees have an opinion about the question, 9 teacher trainees do not have an opinion for the question. 3 different responses have been taken from them. The total number of the answers is 13.

The most frequently given answer is ‘household expenses are under women’s responsibilities in Japan’ (7 t. t.). 5 teacher trainees’ opinion is ‘household expenses are under men’s responsibilities in Turkey’. There is another comment that is ‘they live with 3 generations under one roof’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 3) and the total number of the answers to the question has increased (1 vs. 13). It can be said that while 20 teacher trainees have no idea in the pre-interview, 9 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 3 different opinions that have not been mentioned in the pre-interview.

Differences with American Regions

It can be seen in the table 40 that 1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 2 different answers have been gathered and frequency of the answers is 2. One of the answers is ‘family members are closer to each other in Turkey’ (1 t. t.) and the other is ‘we do not have so crowded families’ (1 t. t.).

It can be seen from the table 41 that while 15 teacher trainees have an opinion about the question, 6 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 15. The most frequently given answer is ‘men do more housework than women there’ (6 t. t.). 3 teacher trainees’ remark is ‘they work fewer hours to bring up children’. Among the comments are ‘strict family structure in Turkey’, ‘moms do more housework and child care in us’, ‘kids-young people work for pocket money’, ‘kids-young people pay part of the rent’, ‘they do not have too close relationship’, and ‘they have more freedom than us’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (2 vs. 8) and the total number of the answers to the question has increased (2 vs. 15). It can be said that while 20 teacher trainees have no idea in the pre-interview, 6 teacher trainees have no opinion in the post-interview. It can be observed that there is

one similar comment that is ‘they are not close like us’. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview.

Differences with South Asian Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is ‘they are not sincere with each other’ (1 t. t.).

It can be seen from the table 41 that while 7 teacher trainees have an opinion about the question, 14 teacher trainees do not have an opinion for the question. 4 different responses have been taken from them. The total number of the answers is 7. The most frequently given answers are ‘they suffer due to drug addiction’, ‘poverty of families there’, and ‘they have strict rules toward the children’ (2 t. t.). There is another comment that is ‘husbands are more flexible there’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 4) and the total number of the answers to the question has increased (1 vs. 7). It can be said that while 20 teacher trainees have no idea in the pre-interview, 14 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 4 different opinions that have not been mentioned in the pre-interview.

Differences with African Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 41 that while 13 teacher trainees have an opinion about the question, 8 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 14. The most frequently given answer is ‘they have big families with 7 children and this is not normal for many parts of Turkey’ (5 t. t.). 4 teacher trainees’ opinion is ‘women have no rights there’. There are 3 teacher trainees whose remark is ‘children are given their father’s first name as their surname’. Among the responses are ‘parents discourage left-handedness of their children’, and ‘they do not let their daughter to marry with a man they don’t know’ (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 8 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 5 and the total number of the answers to the question is 14. It can be stated that they have opinions after the implementation.

Table 42

Opinions about differences between Turkey and regions with a regard to body language in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Other	1	Other	1	Other	1						
No answer	20	No answer	20	No answer	20	No answer	21	No answer	21	No answer	21
Total	1	Total	1	Total	1	Total	0	Total	0	Total	0

Table 43

Opinions about differences between Turkey and regions with a regard to body language in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
The thumb and forefinger circle does not mean "OK" in us	5	They use thumb to say stop	3	Eye contact is rude in Japan	5	Different	3	Stepping over someone while they are lying is unacceptable in our culture	3	Placing both hands together to thank is used there	6
The 'O ring, zero' is something bad in Turkey	5	Men can hold another men's hand in public	3	Eye contact is sign of respect in our culture	4	Air kissing is popular in USA	4	Other	5	'Touching the head' has a negative meaning in their culture	4
Maybe some gestures are different	2	They kiss the shoulder	3	They bow forward to indicate respect	2	The 'O ring' means 'ok' in USA	4			It is common for same gender friends to hold hands, hug, and	2

					touch in Somalia
Other	7	Other	5	Kissing is not a usual greeting way in their culture	2
				Other	6
					Putting right hand on the heart means 'thanks' in Turkey
					Other
					6
No answer	3	No answer	9	No answer	7
				No answer	5
				No answer	14
				No answer	2
Total	19	Total	14	Total	15
				Total	17
				Total	8
				Total	20

Differences with European Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is 'they use more body languages than us' (1 t. t.).

It can be seen from the table 43 that while 18 teacher trainees have an opinion about the question, 3 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 19. The most frequently given answers are 'the thumb and forefinger circle does not mean "OK" in us', and 'the 'O ring, zero' is something bad in Turkey' (5 t. t.). 2 teacher trainees' remark is 'maybe some gestures are different'. Among the answers are 'we have longer and warmer hand shake', 'intense eye contact means trust and sincerity in us', 'some hand and head movements can be different', 'they kiss 3 times on the cheek', 'personal space is important there', 'we are more intimate', 'hasty responses can be called as a rude behavior in their culture' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 10) and the total number of the answers to the question has increased (1 vs. 19). It can be said that while 20 teacher trainees have no idea in the pre-interview, 3 teacher trainees have no opinion in the post-interview. It can be observed that there are

no similar comments between two interviews. Nonetheless, there are 10 different opinions that have not been mentioned in the pre-interview.

Differences with Arabic Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 different answer has been gathered and frequency of the answers is 1. The only answer is 'they kiss 4 times when meeting a person' (1 t. t.).

It can be seen from the table 43 that while 12 teacher trainees have an opinion about the question, 9 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 14. The most frequently given answers are 'they use thumb to say stop', 'men can hold another men's hand in public', and 'they kiss the shoulder' (3 t. t.). Among the responses are 'finger on the nose gesture has a different meaning', 'eye contact is a normal reaction in our culture', 'the unmarried women cannot have directly eye contact there', 'they are no touch oriented', and 'they use body language more affectively' (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 8) and the total number of the answers to the question has increased (1 vs. 14). It can be said that while 20 teacher trainees have no idea in the pre-interview, 9 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 8 different opinions that have not been mentioned in the pre-interview.

Differences with Far East Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is bowing to everyone (1 t. t.).

It can be seen from the table 43 that while 14 teacher trainees have an opinion about the question, 7 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 15. The most frequently given answer is 'eye contact is rude in Japan' (5 t. t.). 4 teacher

trainees' opinion is 'eye contact is sign of respect in our culture'. There are 2 teacher trainees' whose response is 'they bow forward to indicate respect', 'they have no eye contact', and 'kissing is not a usual greeting way in their culture'.

It can be commented that the number of different answers to the question has increased (1 vs. 5) and the total number of the answers to the question has increased (1 vs. 15). It can be said that while 20 teacher trainees have no idea in the pre-interview, 7 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 5 different opinions that have not been mentioned in the pre-interview.

Differences with American Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 43 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 9 different responses have been taken from them. The total number of the answers is 17. The most frequently given answers are 'air kissing is popular in USA', and 'the 'O ring' means 'ok' in USA' (4 t. t.). 3 teacher trainees' opinion is 'different'. Among the answers are 'extended eye contact is challenge for them but irritating for us', 'they are touchy feely to both men and women', 'snapping the fingers is not common in us', 'eye contact is important in Turkey', 'they kiss one time from the cheek', and 'they give importance to personal space' (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 5 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 9 and the total number of the answers to the question is 17. It can be stated that they have opinions after the implementation.

Differences with South Asian Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 43 that while 7 teacher trainees have an opinion about the question, 14 teacher trainees do not have an opinion for the question. 6 different responses have been taken from them. The total number of the answers is 8. The most frequently given answer is 'stepping over someone while they are lying is unacceptable in our culture' (3 t. t.). There are such answers as 'eating with right hand may be a rule in their culture', 'no handshake may be disrespectful in our culture', 'personal dress', 'hygiene', and 'responding to a question may be rude in their culture' (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 6 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 6 and the total number of the answers to the question is 8. It can be stated that they have opinions after the implementation.

Differences with African Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 43 that while 19 teacher trainees have an opinion about the question, 2 teacher trainees do not have an opinion for the question. 10 different responses have been taken from them. The total number of the answers is 20. The most frequently given answer is 'placing both hands together to thank is used there' (6 t. t.). 4 teacher trainees' opinion is 'touching the head' has a negative meaning in their culture'. There are 2 teacher trainees whose response is 'putting right hand on the heart means 'thanks' in Turkey', and 'it is common for same gender friends to hold hands, hug, and touch in Somalia'. There are such remarks as 'it is polite to belch after a meal in their culture but it is irritating in Turkey', 'they wait for a woman for reaching her hand', 'eye contact of a child with an adult is not a respectful action in their culture', 'looking down is respectful there but in Turkey it means 'shame or being guilty', 'handshake is different', 'their smiles are different' (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 2 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 10 and the total

number of the answers to the question is 20. It can be stated that they have opinions after the implementation.

Table 44

Opinions about differences between Turkey and regions towards leisure time activities in pre-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
Other	6	Other	1	Other	1					Other	1
No answer	18	No answer	20	No answer	20	No answer	21	No answer	21	No answer	20
Total	6	Total	1	Total	1	Total	0	Total	0	Total	1

Table 45

Opinions about differences between Turkey and regions towards leisure time activities in post-interviews

European		Arabic		Far East		American		South Asian		African	
Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency	Remarks	Frequency
We work too much	4	Trip into the deserts	6	Chinese chess	2	American football	3	Yoga	4	Alcohol	3
Reading is important in their culture	7	Going to bar/pub	3	Changgi (Korean chess)	8	Baseball is important for them	3	Cricket	4	Golf is not so popular in our country	3
Other	5	Other	7	Other	2	Basketball is important for them	2	Older generations go to temple there, our olds go to mosque	4	Scuba-diving	5
						Reading	4	Dance and music in India	4	Other	5
						Other	6	Other	1		
No answer	5	No answer	8	No answer	9	No answer	5	No answer	4	No answer	5
Total	16	Total	16	Total	12	Total	18	Total	17	Total	16

Differences with European Regions

3 teacher trainees have answered this question. 18 teacher trainees have not given any answers to this question. 6 different answers have been gathered and frequency of the answers is 6. Among the answers are ‘we spend our leisure time at our hometown’, ‘Europeans travel a lot’, joining aesthetic activities, ‘we are lazier than them in terms of working, improving’, ‘they are interested in sports’, and religious national celebrations (1 t. t.).

It can be seen from the table 45 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 7 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is ‘reading is important in their culture’ (7 t. t.). 4 teacher trainees’ opinion is ‘we work too much’. There are such remarks as kite surfing, attending organizations, ‘we prefer people to people activities’, ‘voluntary work is not common in Turkey like Europe’, and ‘we have street plays’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (6 vs. 7) and the total number of the answers to the question has increased (6 vs. 16). It can be said that while 18 teacher trainees have no idea in the pre-interview, 5 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 7 different opinions that have not been mentioned in the pre-interview.

Differences with Arabic Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 different answer has been gathered and frequency of the answers is 1. The only answer is ‘they sleep a lot’ (1 t. t.).

It can be seen from the table 45 that while 13 teacher trainees have an opinion about the question, 8 teacher trainees do not have an opinion for the question. 9 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is ‘trip into the deserts’ (6 t. t.). 3 teacher trainees’ response is going to pub/bar. There are such comments as ‘skiing’, going to exhibitions,

going to art works, ‘we can swim’, ‘they do not have seas’, ‘women are more free in us for these activities’, and ‘some of them have no opportunities’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 9) and the total number of the answers to the question has increased (1 vs. 16). It can be said that while 20 teacher trainees have no idea in the pre-interview, 8 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 9 different opinions that have not been mentioned in the pre-interview.

Differences with Far East Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is reading books (1 t. t.).

It can be seen from the table 45 that while 12 teacher trainees have an opinion about the question, 9 teacher trainees do not have an opinion for the question. 4 different responses have been taken from them. The total number of the answers is 12. The most frequently given answer is ‘Changgi (Korean chess)’ (8 t. t.). 2 teacher trainees’ response is Chinese chess. Among the remarks are playing mahjong, and ‘Taekwondo is not common in Turkey’ (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 4) and the total number of the answers to the question has increased (1 vs. 12). It can be said that while 20 teacher trainees have no idea in the pre-interview, 9 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments between two interviews. Nonetheless, there are 4 different opinions that have not been mentioned in the pre-interview.

Differences with American Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 45 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 10

different responses have been taken from them. The total number of the answers is 18. The most frequently given answer is reading (4 t. t.). 3 teacher trainees' opinion is American football, and 'baseball is important for them'. 2 teacher trainees' remark is 'basketball is important for them'. There are such opinions as 'Rugby is not so popular in Turkey', 'volunteer work is not common in Turkey', 'cycling is not common in our culture', 'they enjoy restoring cars', 'birdwatching', and model building (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 5 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 10 and the total number of the answers to the question is 18. It can be stated that they have opinions after the implementation.

Differences with South Asian Regions

It can be seen that none of the teacher trainees have answered this question.

It can be seen from the table 45 that while 17 teacher trainees have an opinion about the question, 4 teacher trainees do not have an opinion for the question. 5 different responses have been taken from them. The total number of the answers is 17. The most frequently given answers are yoga, cricket, 'older generations go to temple there, our olds go to mosque', and 'dance and music in India' (4 t. t.). There is another comment that is 'meditation' (1 t. t.).

It can be seen that while all the teacher trainees have absolutely no idea in the pre-interview, there are 4 teacher trainees without an opinion in the post-interview. It can be observed that the number of different answers to the question is 5 and the total number of the answers to the question is 17. It can be stated that they have opinions after the implementation.

Differences with African Regions

1 teacher trainee has answered this question. 20 teacher trainees have not given any answers to this question. 1 answer has been gathered and frequency of the answers is 1. The only answer is dancing (1 t. t.).

It can be seen from the table 45 that while 16 teacher trainees have an opinion about the question, 5 teacher trainees do not have an opinion for the question. 8 different responses have been taken from them. The total number of the answers is 16. The most frequently given answer is scuba diving (5 t. t.). 3 teacher trainees' response is alcohol and 'golf is not so popular in our country'. There are such comments as listening to radio programs, rugby, cricket, safari, and whale watching (1 t. t.).

It can be commented that the number of different answers to the question has increased (1 vs. 8) and the total number of the answers to the question has increased (1 vs. 16). It can be said that while 20 teacher trainees have no idea in the pre-interview, 5 teacher trainees have no opinion in the post-interview. It can be observed that there are no similar comments in both interviews. Nonetheless, there are 8 different opinions that have not been mentioned in the pre-interview.

4.3 Findings about Part 2: Opinions towards Twitter

8. Have you ever heard of Twitter?

Table 46
Twitter familiarity

Yes	No
21	0

All of the teacher trainees have heard of Twitter.

9. Please list your top 3 social networks you use frequently

Table 47
Top 3 social networks

Social networks	Pre-Interview			Social networks	Post-Interview		
	First	Second	Third		First	Second	Third
Facebook	10	5	0	Facebook	9	2	0

Twitter	3	5	2	Twitter	8	11	4
Instagram	2	0	0	Instagram	2	0	5
Msn	3	0	0	Foursquare	0	2	1
No answer	1	4	11	No answer	2	4	8
Google	0	1	1	Google	0	1	0
Gmail	0	1	1	Youtube	0	0	1
Skype	0	1	0	Skype	0	1	0
Tumblr	0	1	0	WhatsApp	0	0	2
Foursquare	0	0	2				
Pinterest	0	1	1				
WhatsApp	0	0	1				
No social network	2						

Pre-Interview

It can be seen from the table 47 that 18 teacher trainees have answered this question while 1 teacher trainee has not answered it. The first top social network among the teacher trainees is Facebook (10 t. t.). Furthermore, Twitter (3 t. t.), Instagram (2 t. t.), Msn (3 t. t.) are among the answers for the first top social network.

It can be analyzed from the table 47 that for the second top social network there are 15 teacher trainees who have answered this question and 4 teacher trainees have not answered it. The second top social networks among the teacher trainees are Facebook and Twitter (5 t. t.). There are also such answers as Google, Gmail, Skype, Tumblr, and Pinterest (1 t. t.).

As can be seen in the table 47, 14 teacher trainees have answered this question while 5 teacher trainees have not answered it. The third top social network among the teacher trainees is Instagram (5 t. t.). Among the answers are WhatsApp (2 t. t.), Twitter (1 t. t.), Foursquare (1 t. t.), and Youtube (1 t. t.).

It can be said that Facebook is in the first place (15 t. t.) while Twitter is in the second place (10 t. t.) from the results of all the answers. There are 2 teacher trainees whose answer is no social network.

Post-Interview

It can be observed from the table 47 that 19 teacher trainees have answered this question while 2 teacher trainees have not answered it. The first top social network among the teacher trainees is Facebook (9 t. t.). Furthermore, Twitter (8 t. t.) and Instagram (2 t. t.) are among the answers for the first top social network.

It can be seen from the table 47 that for the second top social network there are 17 teacher trainees who have answered this question and 4 teacher trainees have not answered it. The second top social network among the teacher trainees is Twitter (11 t. t.). There are also such answers as Facebook (2 t. t.), Foursquare (2 t. t.), Google (1 t. t.), and Skype (1 t. t.).

As can be viewed in the table 47, 13 teacher trainees have answered this question while 8 teacher trainees have not answered it. The third top social network among the teacher trainees is Instagram (5 t. t.). Among the answers are Twitter (4 t. t.), Foursquare (1 t. t.), WhatsApp (2 t. t.), and Yotube (1 t. t.).

It can be concluded that Twitter is in the first place (23 t. t.) while Facebook is in the second place (11 t. t.) from the results of all the answers.

From all the comments above, it can be underlined that the teacher trainees have different opinions about their top 3 choices of social networks regarding their frequency of usage. It can be deduced that while in the pre-interview Facebook is thought as the most frequently used social network site with 15 answers in total, in the post-interview it is Twitter with 23 remarks in total. Therefore, it can be said that there is an increase in the number of teacher trainees who have chosen Twitter over Facebook for their most frequently used social network after the application. This can indicate that the teacher trainees may become more aware of Twitter during the implementation process.

10. What do you know about the Twitter usage in Turkey?

Table 48

Remarks about Twitter usage in Turkey

Pre-Interview		Post-Interview	
Remarks	Number of subjects	Remarks	Number of subjects
Widely used by famous people	2	Very common	12
Used very widely	6	The people on Twitter express their feelings and personal thoughts more freely	3
Politicians	3	Becoming common	2
Young people	2	Especially common among famous people and young generation	2
Generally people use to show their love to their favorite football team, singer, famous people, etc.	3	For fun	2
For fun	2	It is used to catch up with the world	2
Not very popular like Facebook	2	Celebrities, politicians, sportsmen from different kinds of society use it	4
Other	9	Other	4
No answer	2		
Total	29	Total	31

It can be viewed in the table 48 that 19 teacher trainees have answered this question. 2 teacher trainees have not answered it. 16 different answers have been gathered and frequency of the answers is 29. 'Used very widely' is the most frequently given answer (6 t. t.). 3 teacher trainees' answer is 'generally people use to show their love to their favorite football team, singer, famous people, etc'. Among the answers are widely used by famous people, young people, not very popular like Facebook and for fun (2 t. t.). There are such answers as 'infamous people', 'to say anything they can't say to other people', 'to have information', 'to share their pictures and emotions', 'similar to Facebook', 'not common', 'to be in touch with people', 'not a special or sacred purpose', and 'spreading' (1 t. t.).

It can be seen in the table 48 that all the teacher trainees have answered this question. 11 different answers have been gathered and the total number of the answers is 31. The most frequently given answer is 'very common' (12 t. t.). 4 teacher trainees'

opinion is ‘celebrities, politicians, sportsmen from different kinds of society use it’. 3 teacher trainees’ remark is ‘the people on Twitter express their feelings and personal thoughts more freely’. There are 2 teacher trainees whose remark is ‘becoming common’, ‘especially common among famous people and young generation’, for fun, and ‘it is used to catch up with the world’. There are such remarks as ‘not common’, ‘for different aims’, ‘to idle away’, and for gossip (1 t. t.).

It can be put forward from the comments that all the teacher trainees have a remark about Twitter usage in Turkey in the post-interview. It can be assumed that the most frequently given response is same but with more teacher trainees in the post interview (6 vs. 12). This may indicate that more teacher trainees think ‘Twitter usage is common’ compared to pre-interview. It can be observed that although the number of different answers to the question has decreased (16 vs. 11) and the total number of the answers to the question has increased (29 vs. 31). In addition, there are some similar comments like becoming more common, ‘especially common among famous people and young generation’. Nonetheless, there are 6 different remarks that have not been mentioned in the pre-interview. It can be deduced that although there are some comments about comparing Twitter to Facebook like ‘not very popular like Facebook’ and ‘similar to Facebook’ in the pre-interview, these remarks do not seem in the post-interview. This may show that after teacher trainees have used Twitter, they have become more aware of its function. There is also one comment about this in one of the teacher trainees report that is “*I like Twitter as Facebook can’t provide as many discussion or opinion as Twitter*”. What is more, the appearance of such responses as ‘it is used to catch up with the world’, ‘the people on Twitter express their feelings and personal thoughts more freely’ may indicate that the teacher trainees have different opinions towards the usage of Twitter after the application.

11. How often do you use Twitter?

Table 49
The time allocated for Twitter

Pre-Interview		Post-Interview	
Remarks	Number of subjects	Remarks	Number of subjects
Everyday	5	Everyday	4
Other	5	Nearly everyday	3
Never	8	Almost half an hour in a day	4
No answer	3	Not often	3
		Other	7
Total	18	Total	21

18 teacher trainees have answered this question. 3 teacher trainees have not answered it. 7 different answers have been gathered and frequency of the answers is 18. 8 teacher trainees say ‘they never use Twitter’. 5 teacher trainees say ‘they use everyday’. Among the answers are ‘nearly 20 min. a day’, ‘regularly’, ‘once a week’, ‘once a month’, and ‘almost everyday’ (1 t. t.).

It can be seen from the table 49 that all teacher trainees have a remark for this question. 4 teacher trainees’ answer is ‘they use everyday’, and ‘they use almost half an hour in a day’. 3 teacher trainees’ remark is ‘they use nearly everyday’, and ‘they do not often use’. Among the opinions are ‘twice a day’, ‘twice or three times in a week’, ‘once a week’, ‘once a month’, ‘rarely’, ‘I do not use’, and ‘never’ (1 t. t.).

It can be deduced from the comments that while there are 10 teacher trainees who do not use Twitter before the application, there are 3 teacher trainees whose comments are ‘never’ (1 t. t.), and ‘I do not use’ (1 t. t.) after the application. This may explain that after the application 19 teacher trainees use Twitter, and 8 of them have started using Twitter after the application. What is more, it can be commented that while 7 teacher trainees use Twitter everyday in different time duration, 12 teacher trainees use it everyday in different time duration after the application. This may show that teacher trainees spend more time in Twitter after the implementation process.

12. If you have heard of Twitter, for what purpose do you use Twitter?

Table 50

Remarks about purposes for using Twitter

Pre-Interview		Post-Interview	
Remarks	Number of subjects	Remarks	Number of subjects
To get information about what is happening in the world	6	To follow the events of the world	4
To follow famous people	2	To see my friend's tweets	2
Other	10	To have more knowledge about everything	3
No	2	To have some information about other cultures	3
No answer	6	To get and to share information	3
		To learn concert dates of my favorite music bands	3
		To share photos with friends	3
		Other	11
Total	20	Total	32

It can be observed in the table 50 that 15 teacher trainees have answered this question. 6 teacher trainees have not answered it. 13 different answers have been gathered and frequency of the answers is 20. 'To get information about what is happening in the world' is the most frequently given answer (6 t. t.). There are 2 teacher trainees who say 'no' and 'to follow famous people'. Among the answers are 'to learn new things about celebrities, concerts, politics', 'to share news, 'to get immediate news', 'to have fun', 'to express my ideas', 'to waste time', 'never used before', 'to share my mood', and 'no purpose till now' (1 t. t.). Furthermore, 1 of the teacher trainees have registered Twitter to follow the actors of 'Leyla ile Mecnun' (one of the popular TV series in Turkey) but then got bored.

It can be underlined from the remarks that all teacher trainees have an opinion about purposes of using Twitter in the post-interview. 18 different opinions have been gathered from the teacher trainees and the total number of opinions is 32. The most frequently given answer is 'to follow the events of the world' (4 t. t.). There are 3 teacher trainees whose response is 'to have more knowledge about everything', 'to have

some information about other cultures', 'to get and to share information', 'to learn concert dates of my favorite music bands', and 'to share photos with friends'. 2 teacher trainees' remark is 'to see my friend's tweets'. There are such comments as 'to complete some educational tasks', 'to follow my favorite singers', 'to follow famous people', 'to write something', 'to share some songs and videos', 'to get some information like news', 'for fun', 'never used it before', 'to share my feelings', 'to communicate', and 'for this study' (1 t. t.).

It can be interpreted from the remarks that while there are 6 teacher trainees who do not have an opinion about purposes for using Twitter, all teacher trainees have an opinion about it in the post-interview. It can be observed that the number of different answers to the question has increased (13 vs. 18) and the total number of the answers to the question has increased (20 vs. 32). It can be assumed that in both interviews 'to follow the events of the world' is the most frequently given answer. However, it can be seen that in the post interview, there can be seen more comments towards having more knowledge about everything, having some information about other cultures, getting and sharing information, using for educational purposes, catching up with news, and communicating. This may indicate that after the implementation and having active roles on Twitter, they have used its information sharing, catching up with instant news, and reading each other's tweets features. This may also explain that they have benefited from the list.

13. Have you ever used Twitter for academic purposes? If yes, what was it about?

Table 51
Twitter for academic purposes

Pre-Interview		Post-Interview	
Remarks	Number of subjects	Remarks	Number of subjects
No	15	First time	21
Yes	0		
No answer	6		
Total	21	Total	21

It can be seen from the table 51 that 15 teacher trainees have answered this question. 6 teacher trainees have not answered it. 15 teacher trainees' response is that they have not used Twitter for academic purposes.

It can be understood from the table 51 that all teacher trainees have a response for this question in the post-interview. Their response is that 'they have used Twitter for academic purposes for the first time'.

14. Please list the Twitter's advantages and disadvantages

Table 52
Remarks about advantages of Twitter

Pre-Interview		Post-Interview	
Remarks about advantages	Number of subjects	Remarks about advantages	Number of subjects
Perfect for learning instant world news	3	To follow people that I want to follow	2
Connecting with your friend	6	To have knowledge about what is going on around the world	5
Following the people you are a fan of	7	To get knowledge about trends in a country	3
To know what is happening in the world	3	To have a deeper idea about someone or something	2
Contact with anybody whoever you want	6	To follow famous people	2

No answer	4	To have fun	3
Other	9	To reach any information	2
		To share feelings easily	2
		Easy	7
		To reach people that you cannot reach in real life	4
		To share photos	2
		To share videos	2
		To learn different cultures	4
		Other	8
Total	34	Total	48

It can be seen in the table 52 that 17 teacher trainees have answered this question. 4 teacher trainees have not answered it. 14 different answers have been gathered and frequency of the answers is 34. 'Following the people you are a fan of' is the most frequently given answer (7 t. t.). There are such answers as 'connecting with your friend' and 'contact with anybody whoever you want' (6 t. t.). There are 3 teacher trainees whose answer is 'perfect for learning instant world news' and 'to know what is happening in the world'. Among the answers are 'getting info about your interests', 'telling your mood', 'perfect for instant sharing', 'sharing things that we can't tell', 'enjoying somebody's Twitter account by reading his/her tweets', fun, 'accessing the truth easily', 'acquiring academic info', and 'sharing info very easily and quickly' (1 t.t.).

It can be observed from the table 52 that all teacher trainees have a remark for advantages of Twitter. 21 different opinions have been taken from the teacher trainees and the total number of answers is 48. The most frequently given answer is 'Twitter is easy' (7 t. t.). Pursuing this comment, 5 teacher trainees' remark is 'to have knowledge about what is going on around the world'. 4 teacher trainees' opinion is 'to reach people that you cannot reach in real life'. 3 teacher trainees' response is, and 'to get knowledge about trends in a country'. There are 2 teacher trainees whose remark is 'to follow people that I want to follow', 'to have a deeper idea about someone or something', 'to follow famous people', 'to reach any information', 'to share feelings easily', 'to share photos', and 'to share videos'. Among the responses are 'to see what other people are

talking about', 'to know more people', 'to have ideas about people's life styles', 'educational purposes', 'to follow friends', 'fast', and 'to follow people from different regions that we don't know and get into touch with them' (1 t. t.).

From the remarks it can be assumed that while there are 4 teacher trainees who have not given their opinions about Twitter's advantages, all teacher trainees have an opinion for this after the application. It can be observed that the number of different answers to the question has increased (14 vs. 21) and the total number of the answers to the question has increased (34 vs. 48). There are some similar comments like 'to have knowledge about what is going on around the world', 'to have fun'. On the other hand, there are 12 different opinions that have not been mentioned in the pre-interview. It can be observed that the teacher trainees have different opinions before and after the application towards Twitter's advantages. What is more, it can be concluded from the remarks that in the post interview, there can be seen more responses towards culture, the people of the world, the worldwide news, trends in a country. This may indicate that the teacher trainees have developed their perspective towards using Twitter and benefited from its specialties like top trends part.

Table 53
Remarks about disadvantages of Twitter

Pre-Interview		Post-Interview	
Remarks about disadvantages	Number of subjects	Remarks about disadvantages	Number of subjects
Waste of time	10	Time-consuming	12
No private life	5	140 character limit	3
Weakening real life interaction	2	No privacy	2
140-character limit	2	Getting addicted to Twitter	2
Other 8		There is no detailed information	3
No answer	5	No answer	2
		Other	2
Total	27	Total	24

16 teacher trainees have answered this question. 5 teacher trainees have not answered it. 12 different answers have been gathered and frequency of the answers is 27. 'Waste of time' is the most frequently given answer (10 t. t.). 5 teacher trainees say 'no private life'. 2 teacher trainees' answer is 'weakening real life interaction', and 140-character limit. There are such answers as misuse of social media power, boring politics talk, 'the person you don't know can follow you', lots of fake and stupid accounts, addiction, 'no restriction to share your ideas be irritating', and no intimacy (1 t. t.).

It can be seen from the table 53 that while 19 teacher trainees have a remark about Twitter's disadvantages, 2 teacher trainees have no opinion about it. 7 different responses have been gathered from the teacher trainees and the total number of remarks is 24. The most frequently given remark is "Twitter is time-consuming" (12 t. t.). There are 3 teacher trainees whose opinion is '140 character limit', and 'there is no detailed information'. 2 teacher trainees' response is 'no privacy', and 'getting addicted to Twitter'. There are such responses as 'ruining real life interaction', and 'it is hard to find the key words on topics that we are searching for' (1 t. t.).

It can be assumed for the opinions that while 16 teacher trainees have an opinion about Twitter's disadvantages in the pre-interview, it is 19 teacher trainees with a remark in the post-interview. It can be observed that while teacher trainees think 'waste of time' as the most frequently shared disadvantage, there is none in the post-interview who thinks in this way. However, it can be observed that what teacher trainees' most frequently given opinion about Twitter's disadvantage is that 'it is time-consuming'. Additionally, there are some similar comments like '140 character limit', no privacy. Nonetheless, there are 3 different opinions that have not been mentioned in the pre-interview. It can be deduced that teacher trainees have different opinions towards Twitter's disadvantages after the application. Furthermore, it can be assumed from such comments as 'there is no detailed information', 'it is hard to find the key words on topics that we are searching for' that some teacher trainees may have difficulty in doing search on Twitter.

15. What other purposes do you think you can use Twitter?

Table 54

Remarks about other usage purposes of Twitter

Pre-Interview		Post-Interview	
Remarks	Number of subjects	Remarks	Number of subjects
To learn the worldwide news	2	Playing computer games	2
To connect with people	2	With the help of top trends, we can follow many regions' agenda	3
Other	9	To gain information	3
No answer	12	To meet people all over the world	5
		Suitable to get in touch in extraordinary situation like war, political events	3
		To keep up with the daily news	3
		Sending direct messages	3
		Other	5
Total	13	Total	27

It can be seen in the table 54 that 9 teacher trainees have answered this question. 12 teacher trainees have not answered it. 11 different answers have been gathered and frequency of the answers is 13. Among the answers are 'to learn the worldwide news' and 'to connect with people' (2 t. t.). There are such answers as 'to reach people all over the world with a social network', 'to learn some important people we haven't heard about before', 'to have fun', 'for academic researchers', 'to find information', 'to make scandal of some people', 'to learn about people's interests', 'to look at the photos', and 'to make more friends' (1 t. t.).

It can be understood from the comments that all teacher trainees have an opinion for the question. 12 different responses have been gathered from the teacher trainees and the total number of opinions is 27. The most frequently given answer is 'to meet people all over the world' (5 t. t.). 3 teacher trainees' response is 'with the help of top trends, we can follow many regions' agenda', 'suitable to get in touch in extraordinary

situation like war, political events', 'to gain information', 'to keep up with the daily news', and 'sending direct messages'. 2 teacher trainees' remark is 'playing computer games'. There are such remarks as 'to learn a language', 'for academic purposes', 'to follow people we are interested in', 'to give information', and 'to reach my friends' (1 t. t.).

It can be assumed from the comments that while there are 9 teacher trainees with a remark about other usage purposes of Twitter in the pre-interview, all teacher trainees have an opinion about it in the post interview. It can be observed that the number of different answers to the question has increased (11 vs. 12) and the total number of the answers to the question has increased (13 vs. 27). It can be seen from the remarks that while in the pre-interview there are 7 teacher trainees' opinion for such comments as about learning worldwide news, connecting with people, finding information, there are 18 teacher trainees who have such remarks as meeting people all over the world, following regions' agenda thanks to top trends, getting in touch in extreme situations, keeping up with daily news. Therefore, it can be commented that after the implementation the teacher trainees have different opinions towards other usage purposes of Twitter, and it can be added that they have benefited from Twitter's such specialties as top trend, the opportunity to follow anybody you like and keep up with latest news.

16. Do you believe that Twitter can enhance your intercultural perspective? Why?

Table 55

Remarks about Twitter for intercultural perspective

Pre-Interview		Post-Interview	
Remarks	Number of subjects	Remarks	Number of subjects
Yes	14	Yes	18
No	2	Actually not so much	2
No answer	5	No	1
Total	21	Total	21

14 teacher trainees have said 'yes' while 2 teacher trainees' answer to this question is 'no'. 5 teacher trainees have not answered this question.

It can be understood from the comments that all teacher trainees have an opinion for the question. While 18 teacher trainees' opinion is 'yes', 2 teacher trainees' response is 'actually not so much'. In addition, there is 1 teacher trainee whose answer is 'no'.

It can be deduced from the remarks that all teacher trainees have answered the question while there are 5 teacher trainees without an opinion in the pre-interview. It can be understood that there is an increase in the number of teacher trainees who think Twitter can enhance their intercultural perspective (14 vs. 18). In addition, it can be observed that while there are 2 teacher trainees who think Twitter cannot enhance their intercultural perspective, there is just 1 teacher trainee who thinks in this way. It can also be commented that there are 2 teacher trainees whose opinion is 'actually not so much'. This may indicate that although they think Twitter can aid in developing their intercultural perspective, it may not be so much. This can also be counted as a positive opinion towards Twitter despite not being a fully positive remark.

Table 56
Remarks about the reasons

Pre-Interview		Post-Interview	
Remarks about the reasons	Number of subjects	Remarks about the reasons	Number of subjects
Used by the people all over the world	3	The easiest and the most direct way to have the knowledge of other cultures	2
Connecting to any person	4	You can have a friend from other regions and the only thing for you to follow his/her tweets and learn many things about his/her culture	4
Learning new things	2	One of the most entertaining ways to enhance my cultural perspective	2
Other	8	The chance to get lots of information about other cultures	5
		It is used by different people from different cultures	3
		The way to reach any information you want to learn	3
		The way to widen your perspective	2

		In our daily lives, we cannot find people from the other regions with just one click	2
		Easy to share information about cultures with my friends	2
		Other	3
Total	17	Total	28

It can be seen from the table 56 that 11 different answers have been gathered and frequency of the answers is 17. Connecting to any person is the most frequently given answer (4 t. t.). 3 teacher trainees' answer is 'used by the people all over the world'. 2 teacher trainees' answer is 'learning new things'. Among the answers are 'people share photos of food and clothes all around the world', 'thanks to the hash-tags, seeing whatever we want to see or read', 'having information about successful people so that I can benefit from their experience', a well-known social network, 'new people mean a new perspective and idea', 'not used for real purpose', 'getting aware of popular cultures', and 'following the news about the whole world' (1 t. t.).

It can be commented from the table 56 that 12 different opinions have been gathered from the teacher trainees. The total number of the answers is 28. The most frequently given opinion is 'the chance to get lots of information about other cultures' (5 t. t.). After this opinion, there are 4 teacher trainees whose opinion is 'you can have a friend from other regions and the only thing for you to follow his/her tweets and learn many things about his/her culture'. 3 teacher trainees' remark is 'it is used by different people from different cultures', and 'the way to reach any information you want to learn'. There are 2 teacher trainees whose response is 'the easiest and the most direct way to have the knowledge of other cultures', 'one of the most entertaining ways to enhance my cultural perspective', 'the way to widen your perspective', 'in our daily lives, we cannot find people from the other regions with just one click', and 'easy to share information about cultures with my friends'. There are such remarks as 'the more research you do, the more information you get', and 'the opportunity to get news from all over the world' (1 t. t.).

It can be understood from the comments that there is an increase in the number of different responses (11 vs. 12) and in the total number of answers (17 vs. 28). It can be deduced from the remarks that while there are just 2 remarks about cultural perspective

in the pre-interview, teacher trainees have 8 remarks about this aspect (22 opinions from total). This may show that after the application teacher trainees have different perspective towards using Twitter for enhancing cultural knowledge and awareness. Besides, it can be seen in their comments that they think Twitter's easy use feature makes sharing information about cultures easy and entertaining.

4.4 Findings about the reports

The reports have been demanded from the teacher trainees weekly due to the fact that the researcher can check whether they are actively using Twitter or not. Below, the general comments about the study can be seen.

It can be said that there are generally positive attitudes towards Twitter:

Participant (P.). 1: "I think Twitter provides us so many cultures and so much information about other regions. I think we can use it for researching about cultures. Because the information we can find, is very authentic and from their daily life. I didn't know many things about other regions".

P. 2: "After checking out my research topic, I go through and have a look at other tweets. The thing that motivates me is sentences have to be short without comment. You just get the information you need and you are not apposed to unnecessary words".

P. 8: "You can find whatever you want to learn and you can access Twitter easily in everywhere and every time. You can search on Twitter when something comes to your mind about foreign culture even in bus".

P. 13. "I learned more than my expectation from this search. It is enjoyable to learn new cultures. There are some similarities and differences. It is good opportunity for me to learn such wide range of cultures".

P. 20: "Twitter is very powerful for getting cultural information and life styles. Its fast and practical usage and dynamic atmosphere allows it".

P. 19: "I am sure it has promoted my awareness. Whenever I have time, I use Twitter to learn about target cultures".

P. 6: "It really makes me remember that there are other cultures existing other than our culture and they have also some customs interesting. There are many cultures living and each has different kind of features some of them are similar or some of them different".

P. 4: "I try to understand their culture, traditions, life style. It is much different from ours".

P. 18: "It develops my cultural sensitivity".

P. 5: "I definitely think that Twitter supports my awareness about other cultures. All around the world people use Twitter and every second they share different thoughts. Most of them are personal but while making research, I noticed that most of them are also to share different cultures even if it is not on purpose. There are a lot to learn and after each topic and thanks to cultural exchange, I learn more".

It can be deduced from the comments that teacher trainees' opinions about Twitter are generally positive and varies from opportunity to meet authentic and daily life, cooperation thanks to the list, supporting awareness about other cultures, realizing differences and similarities to its short comments, easy access, being fast and practical.

It can be observed that there are 3 teacher trainees who did not like Twitter:

P. 9-10-11: "Actually I don't like using such a kind of social platforms therefore it didn't promote me anything. I believe that these applications can't promote any awareness except for NEWS".

P. 11: "Twitter is useful but I choose Facebook or Google if I want to learn anything about other cultures".

It may be said that the teacher trainees generally have positive attitudes about their probable culturally diverse classes:

P. 8: "As a language teacher, I can use this information in my classes because I think that learning and teaching foreign language require learning its' cultural components".

P. 6: "I can use information I learned about cultures to understand students more. I can help them in some matters they need".

P. 20: "Absolutely yes. It has promoted my awareness".

P. 1: "I realized that I didn't know many things about other regions".

P. 2: "I do come across new information which I can use in my classes".

P. 3: "If I have students from different regions I can use information I learned about cultures to understand them easily. I can also help other students who want to know something about their cultures".

P. 4: "I try to understand their culture, traditions, life style. It is much different from ours".

P. 5: "During making some research, I learn more about the other cultures and it is not about only the country which I am responsible for. As long as I learn, I share what I learned. I became a part of this circulation".

P. 6: "I can use information I learned about cultures to communicate with my students in diverse classes".

P. 13: "I think that I have learned lots of information about culture until now from this search and my friends' tweets. I realize that I use this information in my life. Except from this research, I use twitter more consciously".

P. 15: "If you know how to use Twitter, it can be useful almost for everyone to promote the cultural awareness".

It can be put forward that the remarks of teacher trainees are generally about language teaching's relation to cultural components, aiding students, realizing their lack of opinions about other regions, using what they know in their classes, aiding other students eager to know something about other cultures, trying to understand them, using the information in their daily life, and using Twitter more consciously.

It can be said that the teacher trainees have some moderate attitudes towards varying/differing cultures:

P. 1: "Every country has their own wedding tradition in terms of my regions. Actually they are sometimes similar but sometimes different".

P. 6: "I learned different information about my topic in different regions".

P. 4-5: "Every culture has different life styles and point of view".

P. 5: "I learned that about the same regions the information that we search is quite different from region to region".

P. 11: "I have learned that popular culture affects everyone in the world and our hobbies or what we do in our leisure times are becoming the same. Going a mall, shopping, meeting someone, drinking or eating something with friends, these are all what the people all around the world do in their leisure times".

P. 12: "Sometimes, I was shocked while I was reading about new cultures of some regions!! Tree nature of Africa is BAOBAB. It is good for teeth and skins. What an amazing thing I have ever heard? I will try to grab one as soon as possible. Before enrolling this group and working with group members cooperatively. I did not give importance to any cultural habits of Asian regions (African regions actually). Today, I have discovered "More than 40% of the world's child marriages happen in India...these

are the conclusive proofs to understand how much iccgazi help me to learn about the target cultures' food and drink habits".

P. 18: "I learned so many things about different cultures".

P. 19: "Actually, before the research, I didn't think about cultural differences (I'm interested in body languages but I don't think about food, marriage etc.). Now I can see that there are a lot of interesting traditions, and different kinds of food, but there is meat in many of them ☺".

P. 20: "I have seen many cultures. Some are similar some are different and some are odd and weird for us, our culture".

From the comments, it can be summarized that the teacher trainees generally think of accepting differences as well as similarities, every culture with its own style, differences from region to region, popular culture's effects, and they think they may use the information in their daily life.

There are 3 teacher trainees who have pointed out that they have changed their previous opinions:

P. 11: "I read the information that my friends shared. I have learned that many Americans spend their leisure time in volunteer work helping others. This was really interesting info for me because we know American citizens as lazy people".

P. 4: "Before my searching, I was thinking that Africa is full of war and slavery. However, actually African people are educated. They want to go back their hometowns to contribute to their regions after their education. Their culture is colorful. I want to learn more".

P. 12: "We had been hearing infamous things about the Arabic's food culture. For example, we have thought that they don't use spoon but it is false. They use spoon but just some meals are eaten by the help of their hands".

There are 2 teacher trainees mentioning about their KPSS problem:

P. 9-10: "Because of preparing for the exam KPSS, I couldn't follow my friends' posts".

It can be observed from the comments below that the teacher trainees generally believe Twitter can enhance their writing and reading skills with vocabulary (especially new words):

P. 1: "Twitter mostly contributes to writing and reading skills. But if there is video or audio we can also listen to something via Twitter".

P. 2: "Twitter contributed nothing by means of speaking and listening but contributed great by writing and reading. One of the best ways to have fun and at the same time to improve reading and writing".

P. 4: "Reading and writing is useful".

P. 5: "Twitter contributed nothing by means of listening but it is a good way to encourage reading and writing. On the other hand, I have friends from American regions. While making research, I got help from them through speaking so it was motivating for me".

P. 7: "I mostly use writing and reading skills while using Twitter and It s a good way to practice them actively".

P. 9: "Just reading and writing I think".

P. 17: "While I was sharing information, I summarized some paragraphs, trying to keep the general meaning. It was useful for my writing skill".

P. 20: "I am not a well user of Twitter , so I cannot say that as visually twitter couldn't help me. But writing and reading. It was ok".

P. 3: "It provides a lot of sentences and links to read".

P. 12: "Now; I can pronounce the new lexical items of different cultures that I have learned via Twitter. Also Twitter has contributed me in terms of writing; you are twitting for readers; so we give importance to correct our spelling mistakes or errors. Much or less; -while we were reading tweets- we could realize whether we improved our scanning and skimming skills or not".

P. 14: "Thanks to Twitter, I had a chance to write something in target language".

P. 16: "I can't say it contributed a lot".

P. 19: "I can see my mistakes and I can determine some of the mistakes my friends have done, so I won't do the same mistakes again ☺".

P. 13: "I realized that I get bored while reading long tweets which give information about a specific topic. I also noticed the importance of punctuation to catch readers' attention because I read the tweets in which there is some punctuation first".

P. 1: "Because I read something my vocabulary knowledge improves".

P. 2: "I had to use new vocabulary for private traditional food names".

P. 4: "Both grammar and vocabulary are useful".

P. 8: "I learned some new vocabulary and new terms about other cultures. There is nothing about grammar".

P. 9-10-11: "Nothing".

P. 13: "I learned specific names of things in different cultures for example, Chakalaka, a traditional food in South Africa".

P. 20: "I cannot learn any new word or pronunciation rule because I was confused at first about this sharing system".

P. 19: "It is very hard to pronounce the names of the food but I've learned some kind of spices special to Africa".

P. 13: "I learn more and more new words from this search in every week. It contributes to my grammar. On the other hand, trying to find some different and appropriate words which express my ideas best improves my vocabulary. Moreover, using different words and making sentences with them make me use my grammar so it develops, too".

P. 5: "I learned some new vocabulary".

P. 14: "It contributed to me some new vocabulary about other cultures. There is nothing about grammar".

P. 7: "I have learnt many words that are used by the other cultures people and used in certain situations and some words that have different meaning in different circumstances".

P. 12: "I have learned new lexical items".

P. 18: "I learned some new vocabulary items".

It can be said that teacher trainees generally have found using Twitter easy. According to some, it was first difficult in the beginning, and then it became easier. In addition, it can be seen that some may have had difficulty in searching the topics.

P. 1: "I think it is really easy. Information that I searched is found easily".

P. 7: "I haven't found any difficulty while using Twitter".

P. 9-10-11: "Nothing".

P. 3: "Sometimes I have difficulty in finding data for retweet".

P. 5: "Yes, it was difficult for me to find the topics and the information which I am looking for. Maybe, it was because it didn't know where to look or didn't know how to search".

P. 6: "It is difficult to understand how to use twitter. But, in time I didn't find anything difficult".

P. 17: "It's difficult to restrict yourselves within a number of letters. But it's what makes Twitter different".

P. 13: "At first, I was confused how to tweet the information or how to transfer it to the group but later I found that it is very simple".

P. 20: "To be honest; I first of all; I could not find my previous twits. Luckily !! now I have learned it".

P. 4: "Understanding different language is difficult and impossible".

P. 21: "It was difficult to find any topic in Twitter. With the help of my friends I could find more tweets in Twitter".

P. 8: "I haven't encountered any difficulty in terms of searching topics and finding information".

P. 12: "I'm so happy!!! At the end of these 6 weeks; I can use Twitter effectively and easily. I can follow all the things about foreign cultures. Don't forget!! In the first week, I haven't even found where my tweets are!!! For couple of hours I could not discover how to write iccgazi page on twitter in first week ... Now? I'm flying on Twitter pages".

P. 16: "I didn't have difficulty".

P. 18: "There is information pollution on the Internet so I have difficulty about searching accurate source".

P. 19: "In the beginning, hashtags did not work. But then, I get used to it ☺. I see that hashtags work, foreign people can read my tweets, that's nice ☺".

It can be observed from the teacher trainees' comments that generally they were satisfied with the study. In addition, those 3 teacher trainees mentioned that it was useful in terms of contributing to their intercultural competence while they comment negatively in terms of Twitter proficiency.

P. 1: "I think the search is really attractive because other cultures are really interesting and I love that study ☺".

P. 2: "Traditions are nothing that you could question. If you don't drink tea with that much sugar it will probably be very rude. By tolerance and excepting really different cultures habit, that might be the biggest bridge between people because never forget how happy we become when a foreign tries Turkish coffee!!".

P. 3: "I learned new things about Twitter. For example; to retweet a subject that I like".

P. 4: "I started to use Twitter and figure out why people use Twitter. I never think about Twitter may be useful to learn other regions' traditions. However, I can see it can be useful. I try to find similarities and differences between their customs and ours. I have an idea about theirs for now".

P. 5: "I kind of learned how to make some research in Twitter".

P. 6: "Actually, I didn't know anything about other cultures but in six weeks I have learned different information. I shared what I learned with my friends and I liked knowing new things about other cultures. I understand clearly that there are a lot of differences between cultures".

P. 7: *"I realize that Twitter is a good way to interact and learn about other cultures. I find it as a very useful resource to learn about other cultures. I have a chance to compare other cultures with our culture. I have learnt many about different traditions of nations"*.

P. 8: *"I can find whatever I want to learn on Twitter. I have learned some cultural word by following my friends. I learned some interesting information about other cultures"*.

P. 9: *"It was useful"*.

P. 10: *"It was useful"*.

P. 11: *"Learning useful info makes me happy. Searching about cultures is really interesting because after searching the cultures and regions I want to go and see how they live. Day by day I learnt new things. This is a good thing especially for ELT students"*.

P. 9-10-11: *"Nothing"*.

P. 12: *"I think; I can use all of this while I'm reading an article about specific regions on newspapers. This kind of knowledge in detail can enhance to figure the meaning of article out. Also, since we work cooperatively, we can learn fast and simultaneously with my friends"*.

P. 13: *"I have more ideas about regions. I have ideas about cultures in many aspects. I can compare the cultures of regions. I know the regions whose cultures are similar to us. I got all these competences thanks to our search. It contributed to my philosophy. The way of our search is perfect for learning about other cultures. Before this search, I was using Twitter but I was only writing what came to my mind and read my friends' tweets. I use twitter more consciously now. I learn the events from there. I have never been reinforced that much cultural information. I have a general idea about almost every country. I think I can use this information both in my teaching career and conversation with my friends"*.

P. 14: *"I experienced that Twitter can be used to get information about other cultures, it is an effective way to share ideas and get new things about other cultures. I had information about developments around the world via Twitter. It is funny and useful".*

P. 15: *"Twitter is a good thing and I love when people read my tweets. Learning cultures sometimes can be a boring stuff, but when you try to learn it via Twitter it can be more enjoyable for you".*

P. 16: *"I newly learn that Twitter can be used for academic purpose. It is a good way for me to learn different cultures via Twitter. Learning different cultures help us to have broad minds, makes things easier if encountered. I learn new things about Twitter and find some 'interesting' users for me also".*

P. 17: *"I learned that if one wants to find any information, Twitter is a good source for this. And one can reach short and clear information because most of the users write only a sentence in a tweet. So one does not have to read a whole article".*

P. 18: *"It enhances my knowledge about other cultures. I have more knowledge about the world now. It was useful for my intercultural competence as each week".*

P. 19: *"I see that foreigners really read and write responses to our tweets. I retweet one of the "thank you" tweet from a foreign person and that made me happy. I see that foreigners can know about our culture more than us 😊".*

P. 20: *"Actually I'm using Twitter actively and more in my special life.(I mean my special account.) But I generally ignore trend topics and hastags. I learned that, I can access any cultural information easily with twitter. It opened my mind and gave me new ideas".*

P. 21: *"I have become quick and dedicated to what I would search and learn about. I have been learning what to search and use. It was exciting to read and learn about the other cultures around the world. I realized that I have much to learn about*

the customs, traditions and marriages about the other regions and their cultures. My awareness of cultures has developed”.

In terms of attitudes, it can be said that attitudes towards Twitter for cultural awareness is generally positive, and they seem to be willing to take part in interactions with otherness. It may be said that thanks to Twitter, they can get interested in finding out different aspects of familiar and unfamiliar phenomena both in their and other cultures. Finally, it can be assumed that Twitter can present them opportunities to ask questions about the values and presuppositions in cultural experiences.

4.5 Discussion about the findings in terms of first sub-question

The research question of this study is:

-Is Twitter effective in promoting intercultural communicative competence of teacher trainees in the ELT Department, Gazi University?

The first sub-question of the research is:

-Is there a difference in the pre-interview and post-interview opinions of the teacher trainees in the implementation group?

Regarding this question, in part 1, 7 questions were asked and comments were analyzed in terms of differences in the opinions between pre-interview and post-interview. The numeric changes in the number of different opinions, the total number of answers, and the number of teacher trainees with an opinion can be observed in the figure below from figure 46 to figure 54.

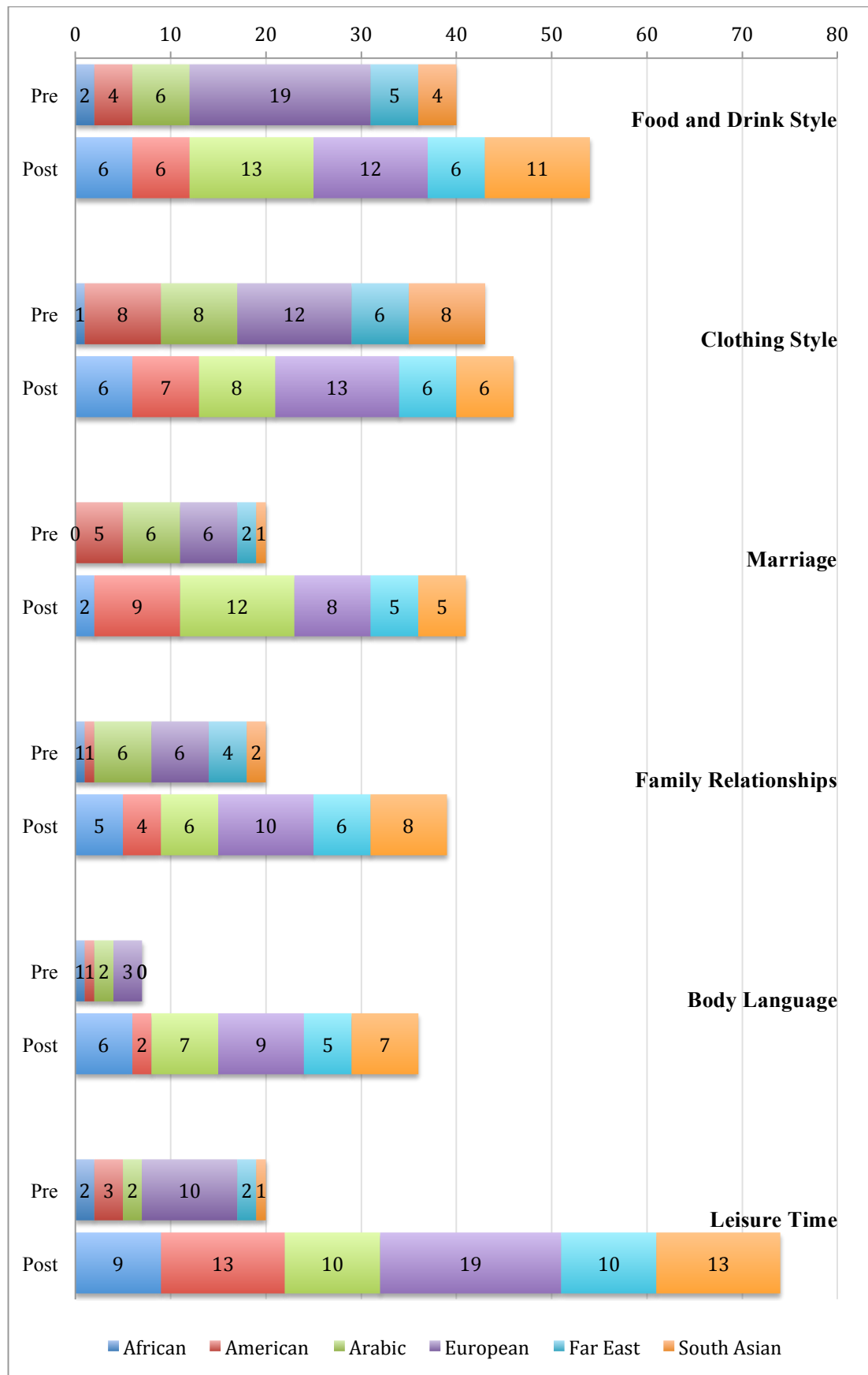


Figure 46. Chart of different answers in terms of similarities with Turkey



Figure 47. Chart of total answers in terms of similarities with Turkey

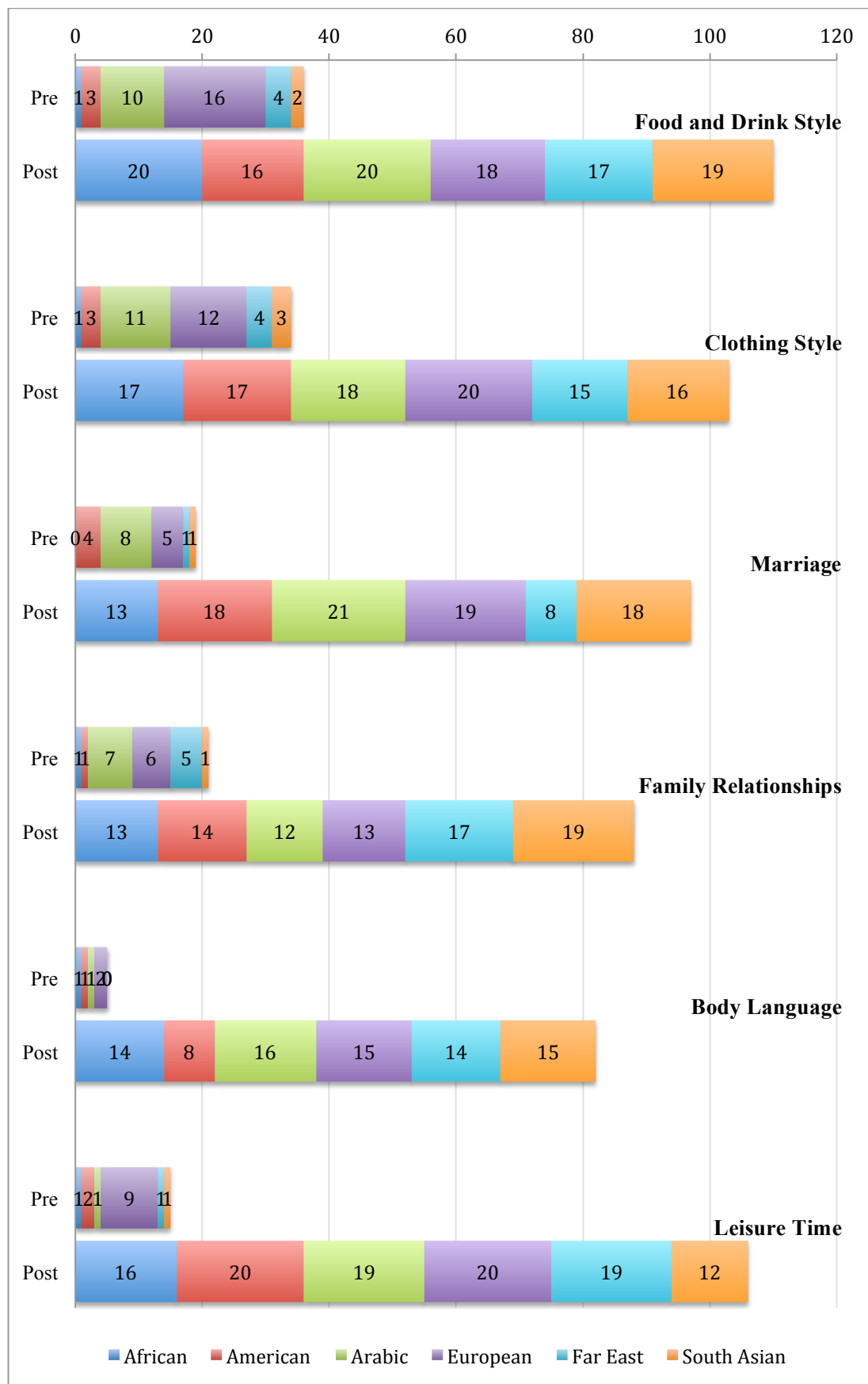


Figure 48. Chart of teacher trainees in terms of similarities with Turkey

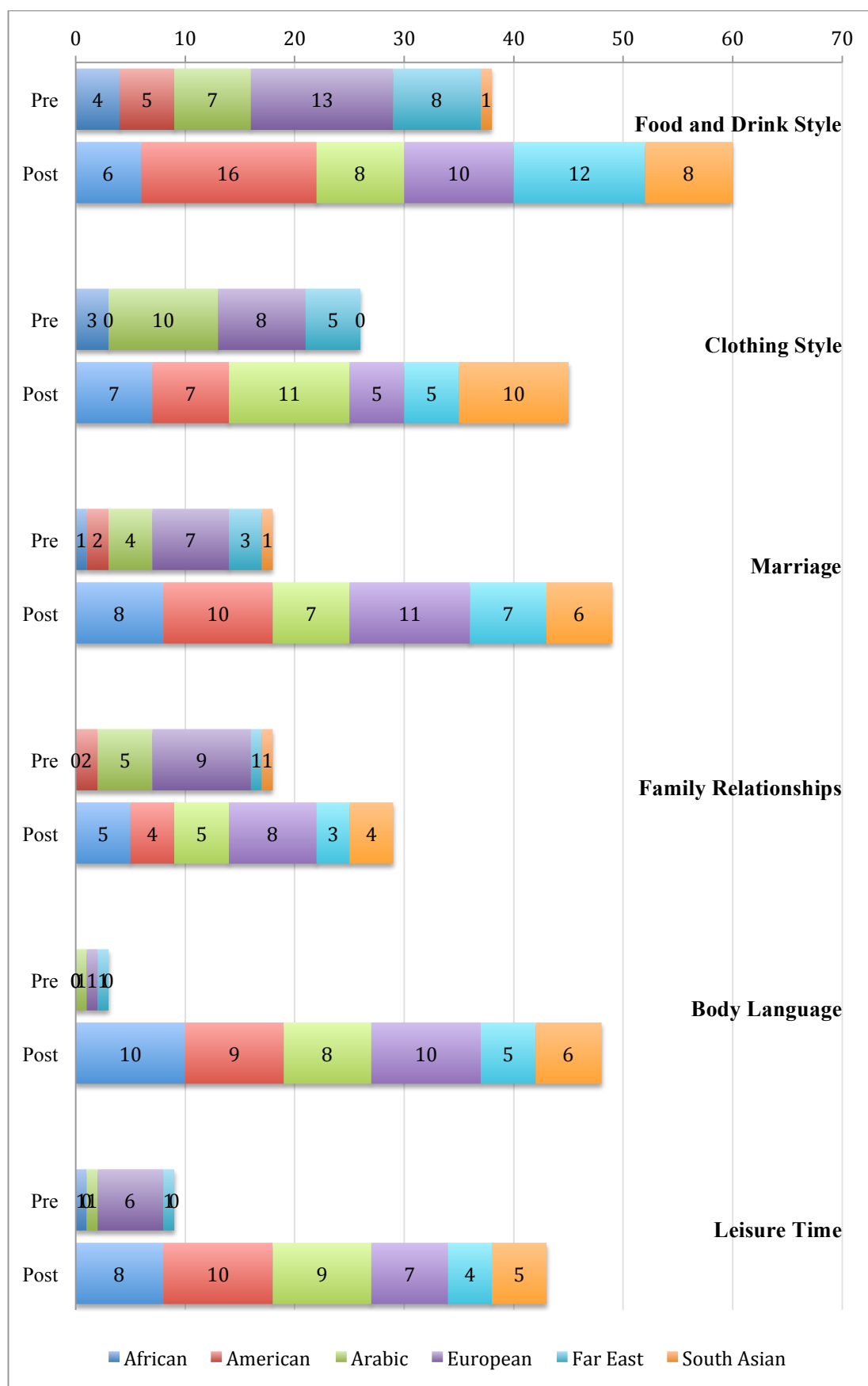


Figure 49. Chart of different answers in terms of differences with Turkey

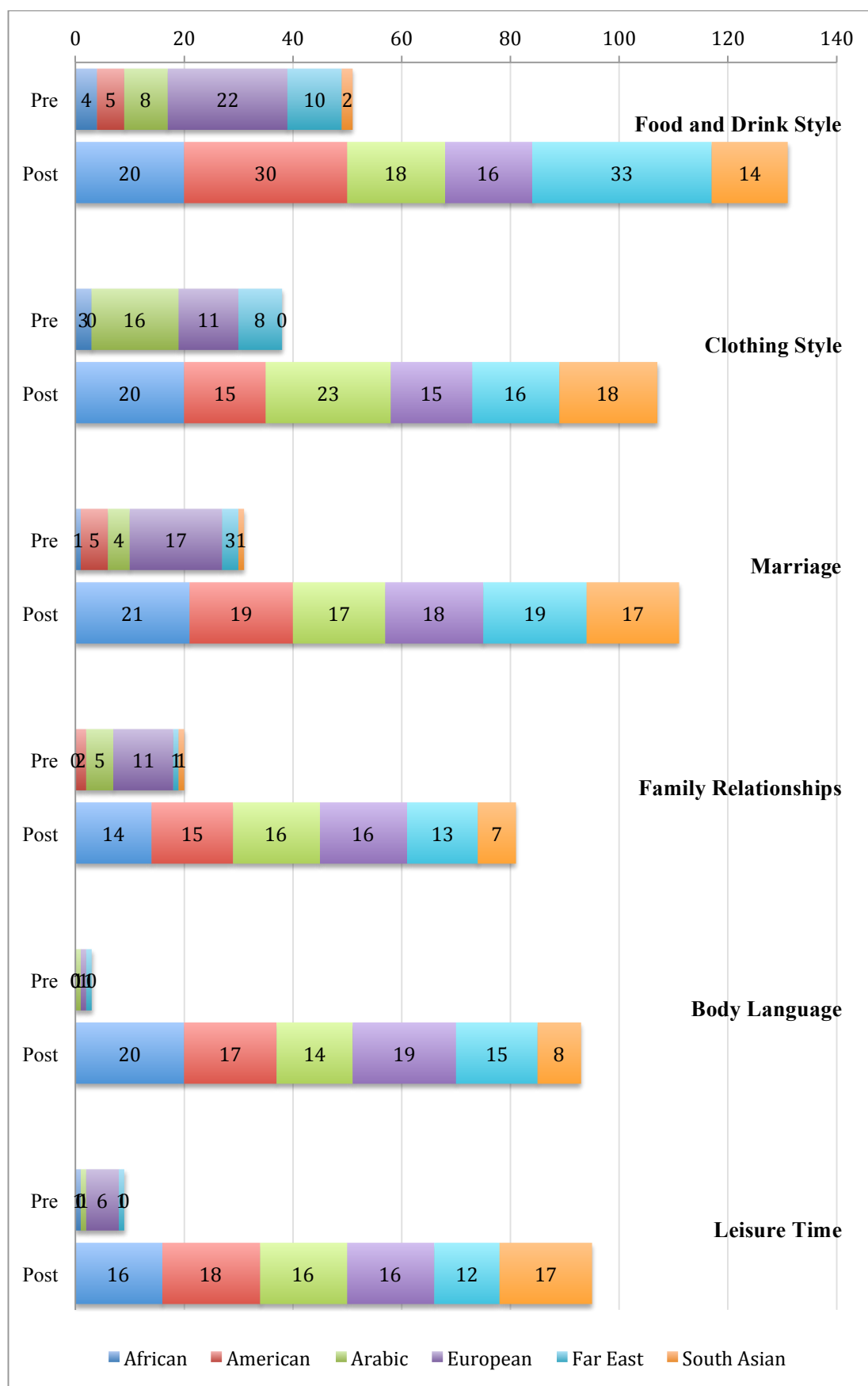


Figure 50. Chart of total answers in terms of differences with Turkey

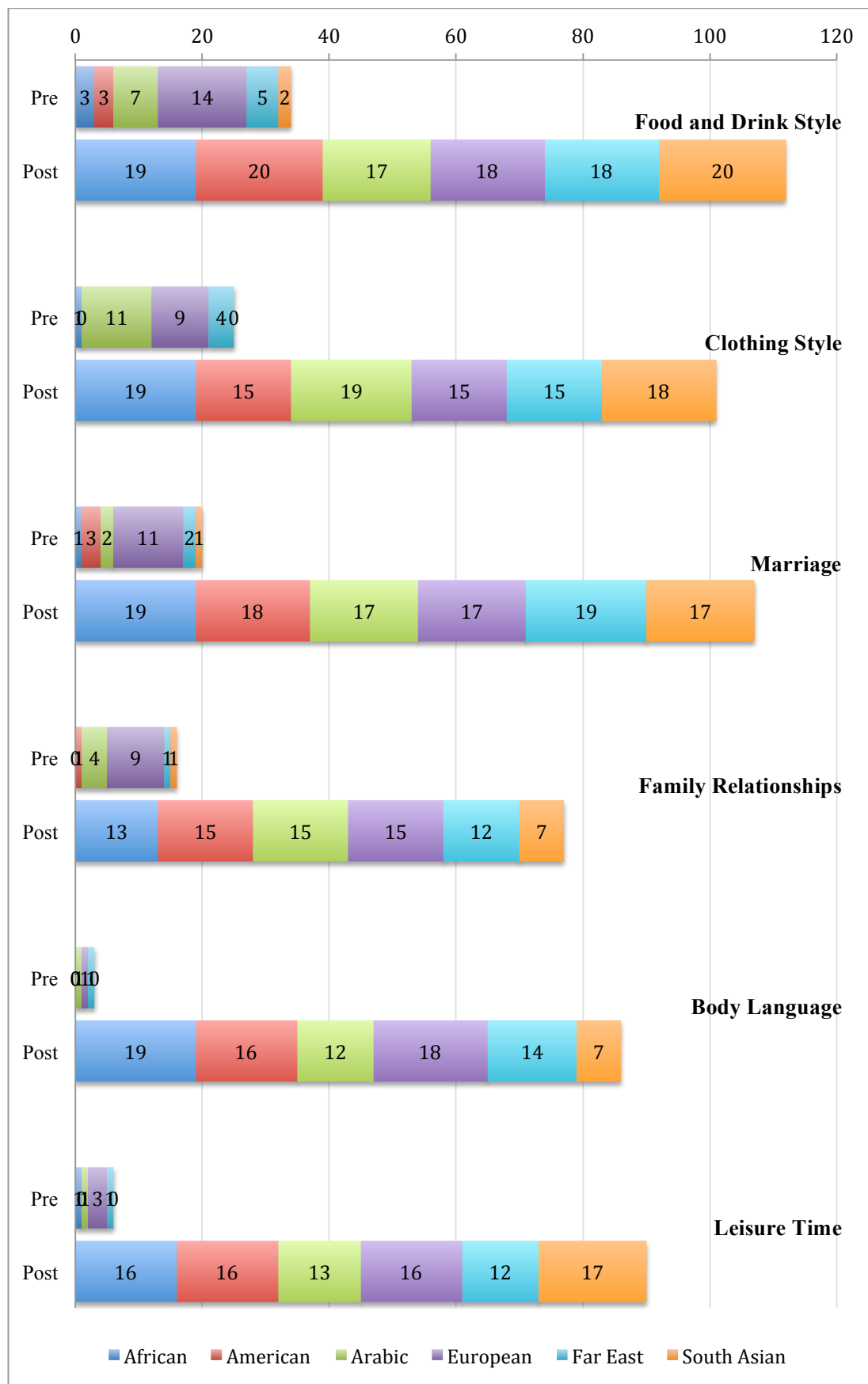


Figure 51. Chart of teacher trainees in terms of differences with Turkey

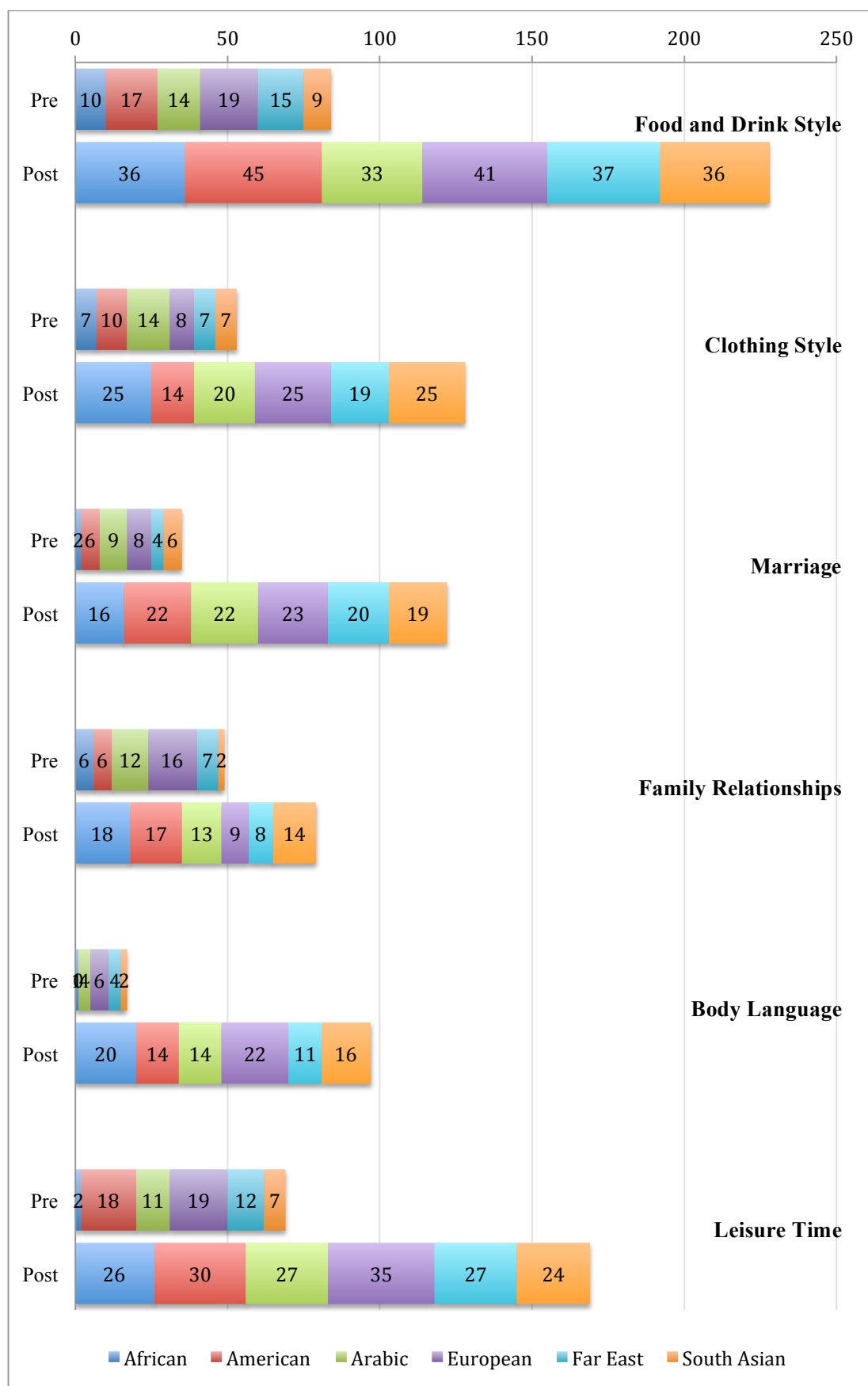


Figure 52. Chart of different answers in terms of first six questions

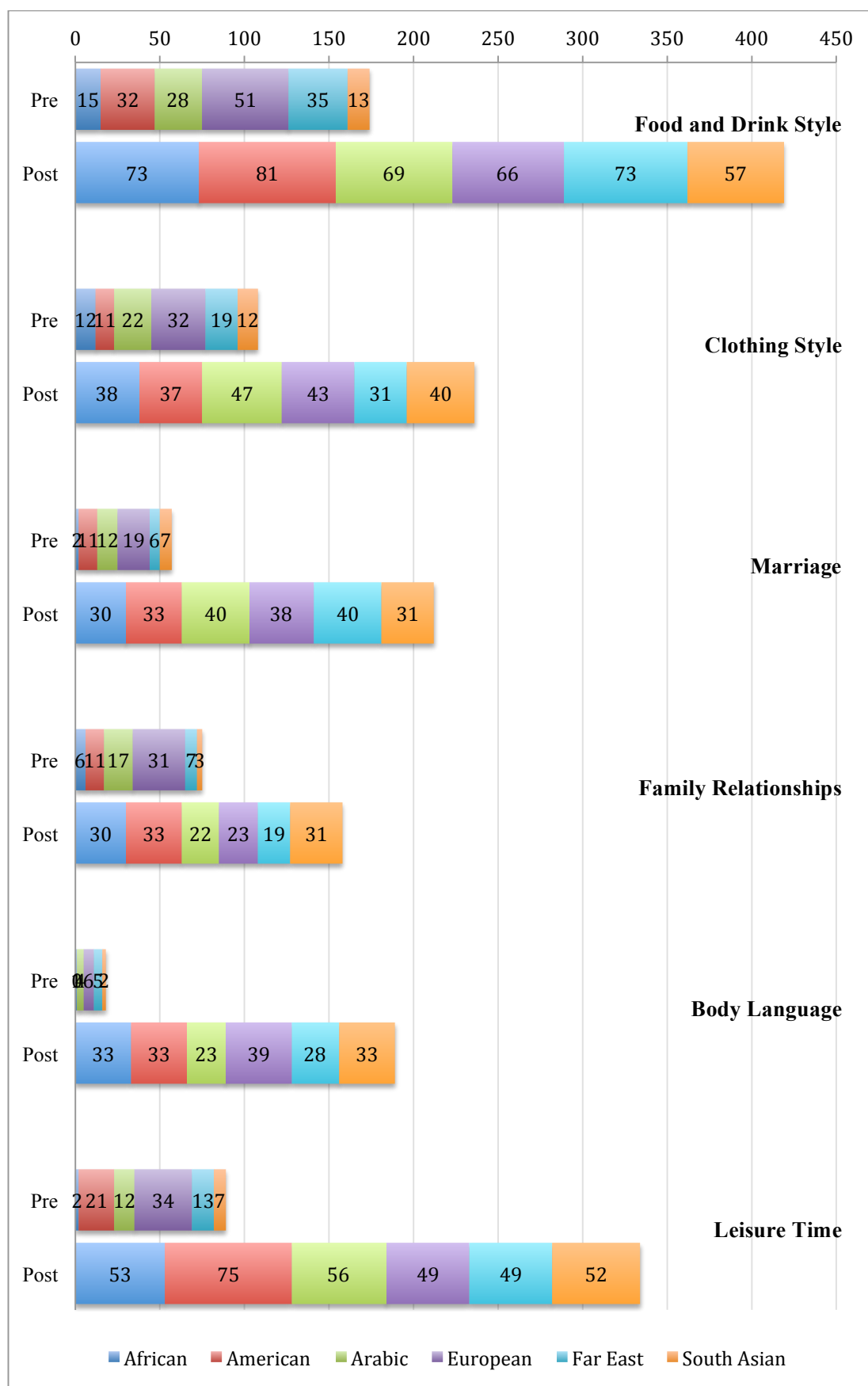


Figure 53. Chart of total answers in terms of first six questions



Figure 54. Chart of teacher trainees in terms of first six questions

PART 1

1. What do you know about the types of food and drink in the regions below?

The results of the first question show that in European regions that teacher trainees have different opinions before and after the implementation. It can be seen that there is an increase in the number of different opinions and in the total number of answers. It can be concluded that they have also enhanced their vocabulary by learning different words for the cultural items. In terms of European regions, it can be concluded that there is a difference between opinions. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.).

It can be observed that in Southern-Middle-Northern American regions, their opinions differ from the opinions in the pre-interview part. It can be acknowledged that there is a difference in the number of opinions before and after the implementation. It can be seen that there is an increase in the number of different opinions and in the total number of answers. They have used the words of the cultural food and drink in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.).

It can be stated that teacher trainees have different opinions towards the types of food and drink in Arabic regions before and after the implementation. It can be commented that there is an increase in the number of different opinions and in the total number of answers. It can be discussed that they have fostered their vocabulary. It can be observed that they all have an opinion about the question. In addition, while some of them have some opinions about the eating style of Arabians, in the post-interview there is no opinion regarding this. In addition, in the reports of the teacher trainees, 1 comment has been seen regarding this. There is one personal comment about their hospitality. It can be assumed as a positive attitude towards them.

It can be noted that teacher trainees have different opinions before and after the implementation about the types of food and drink in Far East regions. It can be assumed that there is an increase in the number of different opinions and in the total number of answers. It can be observed that they all have an opinion about the question. Although

the most frequently given answer for the question has not changed, it is possible to see the differences between the opinions of pre-interview and post-interview comments. It can be suggested by the comments that they accept the cultures with respect by avoiding using negative structures. They have used the words of the cultural food and drink in their opinions. It can be commented that they have fostered their vocabulary.

It can be concluded that their opinions regarding the types of food and drink in South Asian regions differ from the opinions in the pre-interview part. It can be seen that there is a difference in the number of opinions before and after the implementation. It can be seen that there is an increase in the number of different opinions and in the total number of answers. They have used the words of the cultural food and drink in their opinions. Therefore, it can be assumed that they have fostered their vocabulary. It can be observed that they all have an opinion about the question. It can be remarked by the comments that they show understanding towards the culture.

It can be inferred that teacher trainees have different opinions before and after the implementation in terms of the types of food and drink in African regions. It can be seen that there is an increase in the number of different opinions and in the total number of answers. It can be observed that they all have an opinion about the question in the post-interview. They have used the words of the cultural food and drink in their opinions. Therefore, it can be commented that they have fostered their vocabulary. From their statements, it can be observed that they have some changed opinions towards African culture's food types. In addition, their comment may indicate that they accept the culture.

2. What kind of body language symbols do you know in the regions below?

It can be examined that the teacher trainees have completely different ideas about body language symbols in European regions before and after the application because there seems to be no similarity between the opinions of pre and post interview results. It can be seen that there is an increase in the number of different opinions and in the total number of answers. It can be suggested that they have changed their opinions after the application. It can also be understood that the teacher trainees without an opinion have decreased (1 t. t.).

It can be understood that while there is no opinion in the pre-interview, all the teacher trainees have a remark in the post-interview about body language symbols in Southern-Middle-Northern American regions. It may be the indicator of that they have benefited from the list and tweets they have shared. Thanks to Twitter, it can be put forward that all teacher trainees have a remark about these symbols. It can be seen that there is an increase in the number of different opinions and in the total number of answers.

It can be stated that teacher trainees have different opinions before and after the implementation in terms of body languages in Arabic regions. What is more, it can be pointed out that there is an increase in the number of different opinions and in the total number of answers. It can be observed that they all have an opinion about the question in the post-interview.

It can be concluded that their opinions differ from the opinions in the pre-interview part towards body languages in Far East regions. It can be seen that there is a difference in the number of opinions before and after the implementation. It can be seen that there is an increase in the number of different opinions and in the total number of answers. It can be examined that the number of the teacher trainees who have no idea has decreased (2 t. t.).

It can be acknowledged that the teacher trainees have completely different ideas about body language symbols in South Asian regions before and after the application because there appears to be no similarity between the opinions of pre and post interview results. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.). It can be analyzed that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be seen that there is an increase in the number of different opinions and in the total number of answers.

It can be commented that the teacher trainees have completely different ideas regarding body language symbols in African regions before and after the application because there seems to be no similarity between the opinions of pre and post interview results. It can be stated that there is an increase in the number of different opinions and

in the total number of answers. It can be said that they have changed their opinions after the application. It can be observed that they all have an opinion about the question in the post-interview.

3. What kind of activities do the people in the regions below do in their leisure time?

It can be examined that their opinions differ from the opinions in the pre-interview part about leisure time activities in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. It can be explained that there is an increase in the number of different opinions and in the total number of answers. It can be observed that they all have an opinion about the question in the post-interview. In addition, it is possible to see that there is a difference in their point of view towards the culture by changing the previous personal opinions in the pre-interview.

It is probable to see that their opinions differ from the opinions in the pre-interview part regarding leisure time activities in Southern-Middle-Northern American regions. It can be said that there is a difference in the number of opinions before and after the implementation. It can be seen that there is an increase in the number of different opinions and in the total number of answers. It can be suggested that they all have an opinion about the question in the post-interview.

It can be concluded that their opinions differ from the opinions in the pre-interview part in terms of leisure time activities in Arabic regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be pointed out that there is an increase in the number of different opinions and in the total number of answers. It can be observed that they all have an opinion about the question in the post-interview.

It can be put forward that their opinions differ from the opinions in the pre-interview part in terms of leisure time activities in Far East regions. It can be observed that there is a difference in the number of opinions before and after the implementation. Moreover, it can be revealed that there is an increase in the number of different opinions

and in the total number of answers. It is likely to observe that they have used the words of the cultural sports in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be underlined that they all have an opinion about the question.

It can be viewed that the teacher trainees have completely different ideas before and after the application because there appears to be no similarity between the opinions of pre and post interview results regarding leisure time activities in South Asian regions. It can be observed that the number of the teacher trainees who have no idea has decreased (3 t. t.). It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be estimated that there is an increase in the number of different opinions and in the total number of answers.

It can be concluded that their opinions differ from the opinions in the pre-interview part with regard to leisure time activities in African regions. It can be acknowledged that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be suggested that the number of the teacher trainees who have no idea has decreased (1 t. t.).

4. What do you know about the family relationships in the regions below?

It can be concluded that their opinions differ from the opinions in the pre-interview part regarding family relations in European regions. It can be analyzed that there is a difference in the number of opinions before and after the implementation but there is a decrease in the total number of opinions and in the number of different answers in the post-interview. This may be possibly due to the fact that they may not have access to much information to share. However, it can be observed that they just have written 1 same comment in both interviews. This illustrates that they also have differing opinions from the pre-interview opinions despite the fewer comments.

It can be commented that the teacher trainees have completely different ideas before and after the application because there appears to be no similarity between the opinions of pre and post interview results in terms of family relations in Southern-

Middle-Northern American regions. It can be estimated that there is a difference in the number of opinions before and after the implementation. What is more, there is an opinion about a cultural party held in the family. In addition, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be explained that they all have an opinion about the question in the post-interview.

It can be noted that their opinions differ from the opinions in the pre-interview part regarding family relations in Arabic regions. It can be suggested that there is a difference in the number of opinions before and after the implementation. Besides, it can be pointed out that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.).

It can be concluded that their opinions differ from the opinions in the pre-interview part with a regard to family relations in Far East regions. It can be viewed that there is a difference in the number of opinions before and after the implementation. What is more, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be analyzed that the number of the teacher trainees who have no idea has decreased (5). In addition, it is possible to see that there is a difference in their point of view towards the culture by changing the previous personal opinions in the pre-interview.

It can be reported that their opinions differ from the opinions in the pre-interview part regarding family relations in South Asian regions. It can be commented that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be noted that they all have an opinion about the question in the post-interview.

It can be stated that their opinions differ from the opinions in the pre-interview part in terms of family relations in African regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be examined that there is an increase in the number of different opinions and in the

total number of answers. It can be observed that they all have an opinion about the question in the post-interview.

5. What kind of clothes do the people in the regions below wear?

It can be underlined that their opinions differ from the opinions in the pre-interview part with a view to clothing style in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Additionally, it can be observed that there is an increase in the number of different opinions and in the total number of answers. They have used the cultural words for some clothes' names in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be viewed that they all have an opinion about the question and have difference in their perspectives.

It can be concluded that their opinions differ from the opinions in the pre-interview part regarding clothing style in Southern-Middle-Northern American regions. It can be pointed out that there is a difference in the number of opinions before and after the implementation. In addition, it can be put forward that there is an increase in the number of different opinions and in the total number of answers. They have used the cultural words for some clothes' names in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be put forward that they all have an opinion about the question and have difference in their perspectives.

It can be explained that their opinions differ from the opinions in the pre-interview part with a view to clothing style in Arabic regions. It can be suggested that there is a difference in the number of opinions before and after the implementation. They have used the cultural words for some clothes' names in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be underlined that they all have an opinion about the question and have difference in their perspectives. Additionally, it can be observed that there is an increase in the number of different opinions and in the total number of answers.

It can be noted that their opinions differ from the opinions in the pre-interview part about clothing style in Far East regions. It can be acknowledged that there is a

difference in the number of opinions before and after the implementation. They have used the cultural words for some clothes' names in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be estimated that they all have an opinion about the question and have difference in their perspectives. In addition, it can be observed that there is an increase in the number of different opinions and in the total number of answers.

It can be stated that their opinions differ from the opinions in the pre-interview part in terms of clothing style in South Asian regions. It can be examined that there is a difference in the number of opinions before and after the implementation. They have used the cultural words for some clothes' names in their opinions. Therefore, it can be remarked that they have fostered their vocabulary. It can be put forward that they all have an opinion about the question and have difference in their perspectives. Additionally, it can be observed that there is an increase in the number of different opinions and in the total number of answers. Personal comments may reveal that the teacher trainee has seen the differences and accepted the cultures as the way they are. It can also indicate that it means one get aware of his/her own culture.

It can be said that teacher trainees have different opinions before and after the implementation towards clothing style in African regions. It can be concluded that they have also enhanced their vocabulary by learning different words for the cultural items. It can be stated that there is a difference between opinions before and after the implementation. It can be analyzed that they all have an opinion about the question and have difference in their perspectives. What is more, it can be observed that there is an increase in the number of different opinions and in the total number of answers. In addition, it is probable to see that there is a difference in their point of view towards the culture by changing the previous personal opinions in the pre-interview.

6. What do you know about the marriage/wedding traditions in the regions below?

It can be acknowledged that teacher trainees have different opinions before and after the implementation regarding marriage/wedding traditions in European regions. It can be noted that there is a difference between opinions before and after the

implementation. It can be observed that they all have an opinion about the question and have difference in their perspectives. What is more, it can be viewed that there is an increase in the number of different opinions and in the total number of answers. In addition, it is likely to see that there is a difference in their point of view towards the culture by changing the previous personal opinions in the pre-interview. It can be revealed that they accept the existence of another culture as the way it is.

It can be commented that their opinions differ from the opinions in the pre-interview part in terms of marriage/wedding traditions in Southern-Middle-Northern American regions. It can be demonstrated that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be suggested that there is an increase in the number of different opinions and in the total number of answers. It can be pointed out that they all have an opinion about the question and have difference in their perspectives.

It can be concluded that their opinions differ from the opinions in the pre-interview part towards marriage/wedding traditions in Arabic regions. It can be explained that there is a difference in the number of opinions before and after the implementation. Additionally, it can be suggested that there is an increase in the number of different opinions and in the total number of answers. They have used the cultural words in their opinions. Therefore, it can be estimated that they have fostered their vocabulary. It can be observed that they all have an opinion about the question and have difference in their perspectives.

It can be underlined that their opinions differ from the opinions in the pre-interview part in terms of marriage/wedding traditions in Far East regions. It can be assumed that there is a difference in the number of opinions before and after the implementation. Besides, it can be viewed that there is an increase in the number of different opinions and in the total number of answers. They have used the cultural words in their opinions. Therefore, it can be suggested that they have fostered their vocabulary. It can be noted that they all have an opinion about the question and have difference in their perspectives.

It can be put forward that the teacher trainees have completely different ideas before and after the application because there appears to be no similarity between the opinions of pre and post interview results regarding marriage/wedding traditions in South Asian regions. It can be assumed that there is a difference in the number of opinions before and after the implementation. In addition, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be estimated that they all have an opinion about the question and have difference in their perspectives.

It can be acknowledged that their opinions differ from the opinions in the pre-interview part about marriage/wedding traditions in African regions. It can be assumed that there is a difference in the number of opinions before and after the implementation. Moreover, it can be noted that there is an increase in the number of different opinions and in the total number of answers. They have used the cultural words in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be observed that they all have an opinion about the question and have difference in their perspectives.

7. Please list the differences / similarities between Turkey and the other regions in the table below.

Similarities in terms of food and drink style

It can be concluded that their opinions differ from the opinions in the pre-interview part in European regions. It can be indicated that there is a difference in the number of opinions before and after the implementation but there is a decrease in the number of opinions in the post-interview. It can be seen that they have 4 same comments in both interviews. It can be observed that the number of the teacher trainees who have no idea has decreased (3 t. t.).

It can be acknowledged that their opinions differ from the opinions in the pre-interview part in Arabic regions. It can be revealed that there is a difference in the number of opinions before and after the implementation. It can be analyzed that the number of the teacher trainees who have no idea has decreased (1 t. t.). It can be said

that they have different opinions towards the similarities between these cultures after the implementation. Moreover, it can be understood that there is an increase in the number of different opinions and in the total number of answers.

It can be concluded that their opinions differ from the opinions in the pre-interview part in Far East regions. It can be pointed out that there is a difference in the number of opinions before and after the implementation. It can be viewed that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be commented that they have different opinions towards the similarities between these cultures after the implementation. Furthermore, it can be assumed that there is an increase in the number of different opinions and in the total number of answers.

It can be analyzed that their opinions differ from the opinions in the pre-interview part in Southern-Middle-Northern American regions. It can be observed that there is a difference in the number of opinions before and after the implementation. It can be commented that the number of the teacher trainees who have no idea has decreased (5 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation. What is more, it can be concluded that there is an increase in the number of different opinions and in the total number of answers.

It can be stated that their opinions differ from the opinions in the pre-interview part in South Asian regions. It can be seen that there is a difference in the number of opinions before and after the implementation. It can be gone to say that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be estimated that they have different opinions towards the similarities between these cultures after the implementation maybe due to their opinions about 'religion effect'. Furthermore, it can be understood that there is an increase in the number of different opinions and in the total number of answers.

It can be underlined that their opinions differ from the opinions in the pre-interview part in African regions. It can be reported that there is a difference in the number of opinions before and after the implementation. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.). It can be noted that they have different opinions towards the similarities between these cultures after

the implementation. What is more, it can be examined that there is an increase in the number of different opinions and in the total number of answers.

Differences in terms of food and drink style

It can be concluded that their opinions differ from the opinions in the pre-interview part in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation but there is a decrease in the number of opinions in the post-interview. It can be observed that the number of the teacher trainees who have no idea has decreased (3 t. t.).

It can be estimated that their opinions differ from the opinions in the pre-interview part in Arabic regions. What is more, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be assumed that there is a difference in the number of opinions before and after the implementation. In addition, it is possible to see that there is a difference in their point of view towards the culture by changing the previous personal opinions in the pre-interview. They have used the cultural words in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be observed that the number of the teacher trainees who have no idea has decreased (4 t. t.).

It can be stated that their opinions differ from the opinions in the pre-interview part in Far East regions. It can be analyzed that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be put forward that there is an increase in the number of different opinions and in the total number of answers. It can be suggested that the number of the teacher trainees who have no idea has decreased (3 t. t.). It can be assumed that they have different perspectives in terms of differences between these cultures after the implementation.

It can be commented that their opinions differ from the opinions in the pre-interview part in Southern-Middle-Northern American regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the

teacher trainees who have no idea has decreased (1 t. t.). It can be said that they have different perspectives in terms of differences between these cultures after the implementation.

It can be acknowledged that their opinions differ from the opinions in the pre-interview part in South Asian regions. It can be stated that there is a difference in the number of opinions before and after the implementation. What is more, it can be underlined that there is an increase in the number of different opinions and in the total number of answers. It can be suggested that the number of the teacher trainees who have no idea has decreased (1 t. t.). It can be put forward that they have different perspectives in terms of differences between these cultures after the implementation maybe due to religion effect.

It can be examined that their opinions differ from the opinions in the pre-interview part in African regions. It can be noted that there is a difference in the number of opinions before and after the implementation. Besides, it can be viewed that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be put forward that they have different perspectives in terms of differences between these cultures after the implementation.

Similarities regarding clothing style

It can be concluded that their opinions differ from the opinions in the pre-interview part in European regions. However, there is no change in the number of opinions. Nevertheless, it can be seen that they have different responses in the post-interview. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation. Personal comments may reveal that the teacher trainees accept the cultures as the way they are.

It can be pointed out that their opinions differ from the opinions in the pre-interview part in Arabic regions. It can be suggested that there is an increase in the number of opinions before and after the implementation but the number of varied

opinions is same in both interviews. They have used the words of the cultural words in their opinions. Therefore, it can be commented that they have fostered their vocabulary. It can be seen that the number of the teacher trainees who have no idea has decreased (3 t. t.). It can be put forward that they have different opinions towards the similarities between these cultures after the implementation.

It can be stated that their opinions differ from the opinions in the pre-interview part in Far East regions. It can be examined that there is an increase in the number of opinions before and after the implementation but the number of varied opinions is same in both interviews. It can be observed that the number of the teacher trainees who have no idea has decreased (6 t. t.). It can be suggested that they have different opinions towards the similarities between these cultures after the implementation.

It can be concluded that their opinions differ from the opinions in the pre-interview part in Southern-Middle-Northern American regions. It can be seen that there is an increase in the number of opinions before and after the implementation but the number of varied opinions has decreased in the post-interview. It can be observed that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be assumed that they have different opinions towards the similarities between these cultures after the implementation.

It can be understood that their opinions differ from the opinions in the pre-interview part in South Asian regions. It can be commented that there is an increase in the number of opinions before and after the implementation but the number of varied opinions has decreased in the post-interview. It can be stated that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation. They have used the words of the cultural words in their opinions. Therefore, it can be put forward that they have fostered their vocabulary.

It can be acknowledged that their opinions completely differ from the opinions in the pre-interview part since it can be examined that there is no similarity between the opinions in both interviews in African regions. It can be reported that there is a difference in the number of opinions before and after the implementation. Furthermore,

it can be assumed that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

Differences regarding clothing style

It can be concluded that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in European regions. It can be seen that there is an increase in the number of opinions before and after the implementation but there is a decrease in the variety of opinions in the post-interview. It can be observed that the number of the teacher trainees who have no idea has decreased (6 t. t.).

It can be assumed that their opinions differ from the opinions in the pre-interview part in Arabic regions. It can be viewed that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be commented that they have different perspectives in terms of differences between these cultures after the implementation. They have used the words of the cultural words in their opinions. Therefore, it can be suggested that they have fostered their vocabulary.

It can be underlined that their opinions differ from the opinions in the pre-interview part in Far East regions. It can be pointed out that there is an increase in the number of opinions before and after the implementation but the number of varied opinions is same in both interviews. It can be observed that the number of the teacher trainees who have no idea has decreased (6 t. t.). It can be put forward that they have different perspectives in terms of differences between these cultures after the implementation.

It can be reported that while there is no opinion in the pre-interview, 15 teacher trainees have a remark in the post-interview in Southern-Middle-Northern American

regions. It may indicate that they have benefited from the list and tweets they have shared. It can be suggested that they have different opinions towards the similarities between these cultures after the implementation.

It can be stated that while there is no opinion in the pre-interview, 18 teacher trainees have a remark in the post-interview in South Asian regions. It may illustrate that they have benefited from the list and tweets they have shared. It can be noted that they have different opinions towards the similarities between these cultures after the implementation.

It can be concluded that their opinions differ from the opinions in the pre-interview part in African regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be said that they have different perspectives in terms of differences between these cultures after the implementation.

Similarities in terms of marriage/wedding traditions

It can be pointed out that their opinions differ from the opinions in the pre-interview part in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. What is more, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be said that they have different perspectives in terms of similarities between these cultures after the implementation.

It can be understood that their opinions differ from the opinions in the pre-interview part in Arabic regions. It can be viewed that there is a difference in the number of opinions before and after the implementation. Besides, it can be underlined that there is an increase in the number of different opinions and in the total number of answers. It can be observed that they all have an opinion about the question after the

application. It can be said that they have different perspectives in terms of similarities between these cultures after the implementation.

It can be observed that their opinions completely differ from the opinions in the pre-interview part since it can be noted that there is no similarity between the opinions in both interviews in Far East regions. It can be stated that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be commented that there is an increase in the number of different opinions and in the total number of answers. It can be analyzed that the number of the teacher trainees who have no idea has decreased (13 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be acknowledged that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Southern-Middle-Northern American regions. It can be seen that there is a difference in the number of opinions before and after the implementation. In addition, it can be noted that there is an increase in the number of different opinions and in the total number of answers. It can be explained that the number of the teacher trainees who have no idea has decreased (3 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be reported that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in South Asian regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Moreover, it can be underlined that there is an increase in the number of different opinions and in the total number of answers. It can be viewed that the number of the teacher trainees who have no idea has decreased (3 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be analyzed that while there is no opinion in the pre-interview in African regions, 13 teacher trainees have a remark in the post-interview. It may be revealed that they have benefited from the list and tweets they have shared. It can be put forward that

they have different opinions towards the similarities between these cultures after the implementation.

Differences in terms of marriage/wedding traditions

It can be concluded that their opinions differ from the opinions in the pre-interview part in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Moreover, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be pointed out that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be said that they have different perspectives in terms of differences between these cultures after the implementation.

It can be commented that their opinions completely differ from the opinions in the pre-interview part since it can be viewed that there is no similarity between the opinions in both interviews in Arabic regions. It can be stated that there is a difference in the number of opinions before and after the implementation. In addition, it can be acknowledged that there is an increase in the number of different opinions and in the total number of answers. It can be analyzed that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be put forward that they have different opinions towards the differences between these cultures after the implementation.

It can be examined that their opinions differ from the opinions in the pre-interview part in Far East regions. It can be said that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be noted that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be suggested that they have different perspectives in terms of differences between these cultures after the implementation.

It can be reported that their opinions differ from the opinions in the pre-interview part in Southern-Middle-Northern American regions. It can be revealed that there is a difference in the number of opinions before and after the implementation. What is more, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be underlined that the number of the teacher trainees

who have no idea has decreased (3 t. t.). It can be put forward that they have different perspectives in terms of differences between these cultures after the implementation.

It can be underlined that their opinions completely differ from the opinions in the pre-interview part since it can be viewed that there is no similarity between the opinions in both interviews in South Asian regions. It can be stated that there is a difference in the number of opinions before and after the implementation. In addition, it can be observed that there is an increase in the number of different opinions and in the total number of answers. It can be understood that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be said that they have different opinions towards the differences between these cultures after the implementation.

It can be acknowledged that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in African regions. It can be analyzed that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be commented that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be suggested that they have different opinions towards the differences between these cultures after the implementation.

Similarities regarding family relations

It can be concluded that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be viewed that the number of the teacher trainees who have no idea has decreased (8 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be examined that their opinions differ from the opinions in the pre-interview part in Arabic regions. In addition, it can be explained that there is an increase in the number of opinions before and after the implementation but the number of varied

opinions is same in both interviews. It can be said that the number of the teacher trainees who have no idea has decreased (9 t. t.). It can be noted that they have different opinions towards the similarities between these cultures after the implementation.

It can be pointed out that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Far East regions. It can be put forward that there is a difference in the number of opinions before and after the implementation. Besides, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be reported that the number of the teacher trainees who have no idea has decreased (4 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be underlined that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Southern-Middle-Northern American regions. It can be viewed that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be stated that there is an increase in the number of different opinions and in the total number of answers. It can be acknowledged that the number of the teacher trainees who have no idea has decreased (7 t. t.). It can be analyzed that they have different opinions towards the similarities between these cultures after the implementation.

It can be commented that their opinions completely differ from the opinions in the pre-interview part since it can be examined that there is no similarity between the opinions in both interviews in South Asian regions. It can be seen that there is a difference in the number of opinions before and after the implementation. What is more, it can be explained that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be noted that their opinions completely differ from the opinions in the pre-interview part since it can be pointed out that there is no similarity between the opinions

in both interviews in African regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be put forward that there is an increase in the number of different opinions and in the total number of answers. It can be reported that the number of the teacher trainees who have no idea has decreased (8 t. t.). It can be suggested that they have different opinions towards the similarities between these cultures after the implementation.

Differences regarding family relations

It can be concluded that their opinions differ from the opinions in the pre-interview part in European regions. It can be seen that there is an increase in the number of opinions before and after the implementation but the number of varied opinions has decreased in the post-interview. It can be observed that the number of the teacher trainees who have no idea has decreased (6 t. t.). It can be said that they have different opinions towards the differences between these cultures after the implementation.

It can be acknowledged that their opinions differ from the opinions in the pre-interview part in Arabic regions. It can be analyzed that there is an increase in the number of opinions before and after the implementation but the number of varied opinions is same in both interviews. It can be commented that the number of the teacher trainees who have no idea has decreased (6 t. t.). It can be put forward that they have different opinions towards the differences between these cultures after the implementation.

It can be examined that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Far East regions. It can be explained that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be said that there is an increase in the number of different opinions and in the total number of answers. It can be noted that the number of the teacher trainees who have no idea has decreased (9 t. t.). It can be pointed out that they have different opinions towards the differences between these cultures after the implementation.

It can be reported that their opinions differ from the opinions in the pre-interview part in Southern-Middle-Northern American regions. It can be revealed that there is a

difference in the number of opinions before and after the implementation. What is more, it can be underlined that there is an increase in the number of different opinions and in the total number of answers. It can be viewed that the number of the teacher trainees who have no idea has decreased (6 t. t.). It can be stated that they have different opinions towards the differences between these cultures after the implementation.

It can be commented that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in South Asian regions. It can be seen that there is a difference in the number of opinions before and after the implementation. In addition, it can be viewed that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (14 t. t.). It can be put forward that they have different opinions towards the differences between these cultures after the implementation.

It can be pointed out that while there is no opinion in the pre-interview, 13 teacher trainees have a remark in the post-interview in African regions. It may be the indicator of they have benefited from the list and tweets they have shared. It can be suggested that they have different opinions towards the differences between these cultures after the implementation.

Similarities about body language symbols

It can be concluded that their opinions differ from the opinions in the pre-interview part in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (6 t. t.). It can be said that they have different perspectives in terms of similarities between these cultures after the implementation.

It can be acknowledged that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Arabic regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be

understood that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (5 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be understood that while there is no opinion in the pre-interview, 14 teacher trainees have a remark in the post-interview in Far East regions. It may illustrate that they have benefited from the list and tweets they have shared. It can be suggested that they have different opinions towards the similarities between these cultures after the implementation.

It can be pointed out that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Southern-Middle-Northern American regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be viewed that the number of the teacher trainees who have no idea has decreased (13 t. t.). It can be put forward that they have different opinions towards the similarities between these cultures after the implementation.

It can be reported that while there is no opinion in the pre-interview, 15 teacher trainees have a remark in the post-interview in South Asian regions. It may reveal that they have benefited from the list and tweets they have shared. It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be underlined that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in African regions. It can be viewed that there is a difference in the number of opinions before and after the implementation. Besides, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who

have no idea has decreased (7 t. t.). It can be suggested that they have different opinions towards the similarities between these cultures after the implementation.

Differences about body language symbols

It can be concluded that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. What is more, it can be understood that there is an increase in the number of different opinions and in the total number of answers. It can be stated that the number of the teacher trainees who have no idea has decreased (3 t. t.). It can be put forward that they have different opinions towards the differences between these cultures after the implementation.

It can be commented that their opinions completely differ from the opinions in the pre-interview part since it can be analyzed that there is no similarity between the opinions in both interviews in Arabic regions. It can be examined that there is a difference in the number of opinions before and after the implementation. Moreover, it can be explained that there is an increase in the number of different opinions and in the total number of answers. It can be noted that the number of the teacher trainees who have no idea has decreased (9 t. t.). It can be pointed out that they have different opinions towards the differences between these cultures after the implementation.

It can be underlined that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Far East regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be concluded that there is an increase in the number of different opinions and in the total number of answers. It can be commented that the number of the teacher trainees who have no idea has decreased (7 t. t.). It can be said that they have different opinions towards the differences between these cultures after the implementation.

It can be concluded that while there is no opinion in the pre-interview, 16 teacher trainees have a remark in the post-interview in Southern-Middle-Northern American

regions. It may illustrate that they have benefited from the list and tweets they have shared. It can be said that they have different opinions towards the differences between these cultures after the implementation.

It can be pointed out that while there is no opinion in the pre-interview, 7 teacher trainees have a remark in the post-interview in South Asian regions. It may reveal that they have benefited from the list and tweets they have shared. It can be put forward that they have different opinions towards the differences between these cultures after the implementation.

It can be noted that while there is no opinion in the pre-interview, 19 teacher trainees have a remark in the post-interview in African regions. It may illustrate that they have benefited from the list and tweets they have shared. It can be suggested that they have different opinions towards the differences between these cultures after the implementation.

Similarities with a regard to leisure time activities

It can be acknowledged that their opinions differ from the opinions in the pre-interview part in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Besides, it can be concluded that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.). It can be said that they have different perspectives in terms of similarities between these cultures after the implementation.

It can be analyzed that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Arabic regions. It can be viewed that there is a difference in the number of opinions before and after the implementation. What is more, it can be examined that there is an increase in the number of different opinions and in the total number of answers. It can be explained that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be put forward that they have different opinions towards the similarities between these cultures after the implementation.

It can be commented that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Far East regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Furthermore, it can be noted that there is an increase in the number of different opinions and in the total number of answers. It can be reported that the number of the teacher trainees who have no idea has decreased (2 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be pointed out that their opinions differ from the opinions in the pre-interview part in Southern-Middle-Northern American regions. It can be seen that there is a difference in the number of opinions before and after the implementation. In addition, it can be deduced that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (1 t. t.). It can be said that they have different perspectives in terms of similarities between these cultures after the implementation.

It can be underlined that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in South Asian regions. It can be seen that there is a difference in the number of opinions before and after the implementation. What is more, it can be acknowledged that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (9 t. t.). It can be said that they have different opinions towards the similarities between these cultures after the implementation.

It can be deduced that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in African regions. It can be seen that there is a difference in the number of opinions before and after the implementation. Moreover, it can be assumed that there is an increase in the number of different opinions and in the total number of answers. It can be viewed that the number of the teacher trainees who have no idea has decreased (5 t. t.). It can be suggested that they have different opinions towards the similarities between these cultures after the implementation.

Differences with a regard to leisure time activities

It can be concluded that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in European regions. It can be seen that there is a difference in the number of opinions before and after the implementation. In addition, it can be deduced that there is an increase in the number of different opinions and in the total number of answers. It can be observed that the number of the teacher trainees who have no idea has decreased (5 t. t.). It can be said that they have different opinions towards the differences between these cultures after the implementation.

It can be noted that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in Arabic regions. It can be seen that there is a difference in the number of opinions before and after the implementation. What is more, it can be concluded that there is an increase in the number of different opinions and in the total number of answers. It can be analyzed that the number of the teacher trainees who have no idea has decreased (8 t. t.). It can be put forward that they have different opinions towards the differences between these cultures after the implementation.

It can be pointed out that their opinions completely differ from the opinions in the pre-interview part since it can be viewed that there is no similarity between the opinions in both interviews in Far East regions. It can be seen that there is a difference in the number of opinions before and after the implementation. In addition, it can be deduced that there is an increase in the number of different opinions and in the total number of answers. It can be analyzed that the number of the teacher trainees who have no idea has decreased (9 t. t.). It can be said that they have different opinions towards the differences between these cultures after the implementation.

It can be underlined that while there is no opinion in the pre-interview, 16 teacher trainees have a remark in the post-interview in Southern-Middle-Northern American regions. It may illustrate they have benefited from the list and tweets they have shared. It can be suggested that they have different opinions towards the differences between these cultures after the implementation.

It can be concluded that while there is no opinion in the pre-interview, 17 teacher trainees have a remark in the post-interview in South Asian regions. It may reveal that they have benefited from the list and tweets they have shared. It can be said that they have different opinions towards the differences between these cultures after the implementation.

It can be commented that their opinions completely differ from the opinions in the pre-interview part since it can be observed that there is no similarity between the opinions in both interviews in African regions. It can be seen that there is a difference in the number of opinions before and after the implementation. What is more, it can be concluded that there is an increase in the number of different opinions and in the total number of answers. It can be viewed that the number of the teacher trainees who have no idea has decreased (5 t. t.). It can be put forward that they have different opinions towards the differences between these cultures after the implementation.

Finally from all the remarks, it can be deduced that the teacher trainees have different opinions towards other regions and there appears to be an increase in the number of teacher trainees with a perspective, in the number of different answers and in the total number of all responses. It can be put forward that they have promoted their knowledge about other cultures. Chen and Starosta (1996) refer to cognitive dimension of ICC as “intercultural awareness”. What is more, it can be said that awareness has become a substantial element of ICC development (Fantini, 1995). All of the teacher trainees have remarked in their reports their awareness towards other cultures in terms of similarities / differences and different opinions have increased. Isisag (2010) finds cultural awareness important in his study by stating that what is appropriate in a culture can be something offensive in another. It can also be suggested that teacher trainees developed their awareness towards similarities and differences between their cultures and other cultures. According to Hall (1959, pp. 165-166), looking into one’s own culture makes them become aware of the things taken for granted in their everyday life.

Six topics have been chosen for the study because as Byram, Gribkova, and Starkey (2002, p. 13) explain for the teachers it is not necessary to have been to the country or know everything about other cultures however, what is expected is that they should assist their students in terms of asking questions and interpreting them.

4.6 Discussion about the findings related to second sub-question

The second sub-question of the research is:

-What are the opinions of the teacher trainees about the implementation to promote intercultural communicative competence via Twitter?

Part 2 & Reports

It can be analyzed from the comments that although each teacher trainee is already familiar with Twitter before the application, there is an increase in the number of teacher trainees who have written Twitter in their social network lists. This can show that they have become more aware of Twitter. This can be considered important because as Erben, Ban, and Castañeda (2009, p. 79) clarify the teachers should have an idea about their students' familiarity with the web 2.0 tool before integrating it into the learning environment. Furthermore, their familiarity with the other social networks mentioned in table 47 has a common point with Lei (2009)'s study which shows that social communication are very popular among pre-service teachers, and the studies of Selwyn (2009), and Bosch (2009) which reveal that social networking sites are getting more popular with hundreds of millions of users. Regarding this, as it can be viewed from the table 48, teacher trainees also think Twitter is getting more common. Besides, when it is looked at the usage frequency before and after Twitter (see table 49), it can be suggested that there is an increase both in the number of teacher trainees and in the time allocated to Twitter everyday. It can be commented that they started spending more time on Twitter. In addition, it can be understood from the remarks that some teacher trainees think that people express their feelings, and personal thoughts more freely. This comment corresponds to that it is a good way to use social networking sites since everyone in these sites are equal no matter what their education, gender, nationality, and beliefs are (Dankwart et al., 2010).

It can also be assumed both from the remarks on the reports and from the comments of the usage purposes of Twitter, many teacher trainees think that it is a good way to catch up what is going on not only in one's country but also around the world

like following their agenda. Therefore, the teacher trainees' this opinion backs up that Twitter is the world's real-time newspaper (O'Reilly & Milstein, 2009, p. 13). Besides, in the comments, it can also be seen that teacher trainees think they can get, share and have more knowledge about everything thanks to Twitter. This can be related to such basic features of these new tools as "interconnectedness, immediacy, interactivity, communications, and community" (Solomon & Schrum, 2007, p. 24). Moreover, the opinions can illustrate that some of them have mentioned about this and they also have had the chance to analyze and reason what is relevant to their search and share it. They have done some search also on other platforms but they all have shared it on Twitter and created their own content. This may indicate us that web 2.0 tools give chance for its users to create their own content (Steinman, 2010). This can also be related to Twitter's user-extensible way like producing hashtags, mentions, tweets (O'Reilly, 2008). What is more, O'Reilly and Milstein (2009, p. 61) express the Twitter search part as "a goldmine of ideas, feelings, and conversations". In addition, it can be said that the Twitter search part will give you any information related to your keyword (<https://tle.wisc.edu/solutions/engagement/50-ways-use-twitter-classroom>).



Figure 55. An example of tweets about world wide news

It can also be explored from the comments that they have benefited from the list a lot. It can be due to the fact that although they have made their research in different platforms, they have had the chance to archive it thanks to list and they have access to the content whenever they want (Tu, Blocher & Robberts, 2008). Hence, it can be said that Twitter's 'list feature' has given chance to teacher trainees to gather their tweets into a place namely a mashup. Furthermore, it can be assumed that they have collaborated during the process and this has a contribution to their interaction. Kumar

and Tammelin (2008) state that ICT in the language classes increases the opportunities for “cooperation and collaboration in students”. Steinman (2010) also explains that Web 2.0 tools make collaboration, interaction, communication, and information exchange easy and it is a big advantage that should be benefited from in the education field. So, it can be said that the opinions of teacher trainees back up that Twitter is efficient for collaborating on projects as a result of its making the communication easy between the participants of the project (<https://tle.wisc.edu/solutions/engagement/50-ways-use-twitter-classroom>) and Twitter is a good place “to use the technology to communicate, gather and share information and also beneficial for “social opportunities for interaction” (Lenhart & Fox, 2009). Minocha (2009a) found out that Twitter is good for understanding the needs of the students in a more effective way thanks to its easy accessibility and it gives everyone the opportunity to help partners in a friendly way.

It can also be observed from the remarks of teacher trainees both in the reports and in other parts, teacher trainees think that Twitter is a good platform to get in touch with other cultures due to being easy to follow and get in touch with different people from different cultures. Elola and Oskoz (2008) point out that the students may not always have the opportunity to have first hand experience with the native speakers and technology compensates for it. Moreover, it can be explained that we can have the chance to meet people we otherwise would not have known (Martin & Nakayama, 2007, p. 23; Grosseck & Holotescu, 2008). Besides, it can be concluded that teacher trainees think that they have the chance to get lots of information about other cultures in an entertaining and easy way. This may be due to the fact that textbooks are limited in terms of variety for cultural context, motivation, authenticity-reality (Davchea & Sercu, 2005, pp. 90-105; Sercu, 2005, p. 179). Twitter’s being easy feature can be related to O Reilly’s notion that ‘Twitter is simple’, and McCool’s (2011) research that Twitter is often preferred for educational purposes because of its “accessibility and immediacy”. Jurich (2001) also emphasizes that with the help of technology, the students can have an understanding of the other people’s way of life from their homes. In addition, Carel (2001, p. 146) mentions that previously it was only possible to interact with people from different cultures via going to another country. On the other hand, now thanks to Internet, it can be seen easy to communicate with people from various regions. Furthermore, in addition to making new friends, one will have the opportunity to meet

new cultures and languages that is a valuable experience (<http://www.whatisocialnetworking.com/What-Is-Social-Networking.html>).

It can be also understood that this study is student-centered. Actually, Twitter presents this chance to the students mentioned in the reports. This can be related to the characteristics of Twitter that there are many ways people can connect to Twitter like “mobile phones, PCs, websites, and desktop programs” and this suggests that one can have access to Twitter everywhere. It can be said that the teacher trainees take the responsibility of their own research and share tweets whenever they find time and find something they think as “interesting information” (O’Reilly & Milstein, 2009, p. 7). According to Erben, Ban and Castañeda (2009, p. 81) one of the benefits of technology is that the class will be more learner-centered. Therefore, the students will take the responsibility of their own learning and they are going to internalize what they have learned so their learning about other cultures will be possibly more long-lasting.

It can be analyzed from the comments that the teacher trainees seem willing to use what they have shared and got during the research in their real life and in their probable culturally diverse classes as Kawamura expresses English teachers’ responsibility is more than just making students acquire language skills: “they should have the willingness to understand the culture of their students, a personal intercultural competence, and the mentality to teach English as a world channel that leads to different cultures”. This attitude of teacher trainees can be defined as a good manner since foreign language teachers are becoming foreign language & intercultural competence teachers (Sercu, 2005, p. 160).

In terms of developing language skills and language areas, it can be said that teacher trainees believe their reading and writing skills have developed thanks to tweets. They explain that they both have had the chance both to read and write tweets. Kumar and Tammelin (2008) also suggest that using ICT in language learning will have a positive effect on improving their language skills. Furthermore, some teacher trainees think that 140-character limit is good due to being easy to read and write (O’Reilly and Milstein, 2009, p. 7). Also, Grosseck and Holotescu (2008) explain that Twitter helps developing the writing skills of the students. What is more, Borau et al. (2009) explain that Twitter is superior to other “usual discussion boards” due to the fact that Twitter

has *short turns* which mean that students can only use one or two sentences (limited to 140 characters) unlike other discussion boards.

It can also be summarized from the teacher trainees' comments that Twitter gives them the chance to meet authentic and daily life information. Therefore, it can be put forward that this opinion supports that technology is a golden opportunity in that it provides authentic material (Erben, Ban, Castañeda, 2009, p. 80). It can be suggested that Twitter is like real-life interaction. According to O'Reilly (2008), "Twitter works like people do".



Figure 56. An example of tweets about world wide news

After all these remarks, it can be concluded that Twitter can be an effective way in promoting awareness and intercultural communicative competence of students in terms of knowledge and attitudes dimension as it has already been proposed that technology can be an effective way for promoting intercultural competence (Elola & Oskoz, 2008; Borau et. al 2009, Dervin, 2009; Martin & Nakayama, 2007, p. 22; Kawamura, 2011).

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter includes a summary of the current study. It presents the background, the aim, the participants involved, and the nature of the data collection process, and the types of data analysis used to answer the research questions. The pedagogical implications and recommendations for further research will be discussed.

5.1 Summary of the study

In this study, whether or not Twitter is effective for developing the teacher trainees' intercultural communicative competence was investigated. The research design of the study was based on case studies. 21 volunteer teacher trainees were chosen from the 4th grade students. Data were gathered from the interview and report questions. Interview was applied twice, before and after the application. The reports were gathered weekly. The opinions were analyzed in terms of differences before and after the application. The reports were analyzed by content analysis and coding.

In relation to the first-sub question of the research, it can be said that teacher trainees' opinions differ from the comments in the pre-interview in terms of food and drink in those regions. It can be observed that all teacher trainees have an opinion about the types of food and drink in Arabic, Far East, South Asian, and African regions. Moreover, there is one teacher trainee who has no opinion in European and Southern-Middle-Northern American continents/regions. It can also be seen that there is an increase in the total number of opinions of teacher trainees after Twitter usage. For body language symbols, it can be viewed that they have different opinions in the post-interview. All teacher trainees have an opinion about body language symbols in Southern-Middle-Northern American regions, Arabic regions, and African regions. What is more, it can be understood that the number of teacher trainees who have without an opinion about those symbols has decreased in European regions (2 t. t.), Far East regions (2 t. t.), and South Asian regions (1 t. t.). It can be remarked that there is an increase in the total number of opinions of teacher trainees after using Twitter. In terms of leisure time activities, it can be remarked that there are differences between opinions

of teacher trainees before and after the application. It can be observed that all teacher trainees have an opinion about the activities after taking part in Twitter application in European, Southern-Middle-Northern American, Arabic, and Far East regions. In addition, it can be analyzed that the number of teacher trainees who have without an opinion has decreased in South Asian regions (3 t. t.), and African regions (1 t. t.). Additionally, it can be said that the total number of responses about leisure time activities have increased. Regarding family relations, it can be observed that they have different perspectives after the application. It can be viewed that all teacher trainees have a remark about family relations in European, Southern-Middle-Northern American, South Asian, and African regions. It can also be commented that there is a decrease in the number of teacher trainees who do not have a response in Arabic regions (1 t. t.), and Far East regions (5 t. t.). In terms of clothing style, it can be observed that teacher trainees have different opinions after using Twitter. It can be concluded that all teacher trainees have a perspective towards clothing style in all regions. With a regard to marriage/wedding traditions, it can be analyzed that teacher trainees have different remarks after using Twitter. It can be concluded that all teacher trainees have a perspective towards clothing style in all regions. Regarding similarities and differences, it can be seen that there are different opinions towards similarities and differences between 6 regions and Turkey after Twitter.

It can be emphasized that learner autonomy has highly been supported via application since the teacher trainees have carried out the whole process. It can be analyzed from the comments of teacher trainees that they think Twitter is an easy and entertaining way to promote intercultural competence. In addition, they think Twitter has lots of advantages like easy access to information, providing authentic information, presenting opportunity to meet different people from different cultures, and catching up with the world's agenda.

5.2 Pedagogical Implications and Suggestions

The study itself revealed that using social networking sites namely Twitter in fostering intercultural communicative competence of teacher trainees can present benefits to both the teacher trainees and teacher educators. What is more, it is

emphasized that this may aid in teacher trainees both to promote their awareness and show understanding towards varying/differing cultures. This can also help teacher trainees become more aware towards their own cultures and by taking this into consideration, acceptance other cultures as the way they are and keeping in mind each culture is unique can be achieved. It can be pointed out that English language being a lingua franca makes intercultural awareness an indispensable part of language teaching and learning. It can be said this study can make the teacher trainees become more aware of the importance that should be given to cultures, part of all languages. Furthermore, English is a global language and it can be assumed that this study has contributed to teacher trainees' understanding that the only culture they should be aware of should not be just American and British cultures but the whole world. Based on the findings of this research, it can be commented that the teacher trainees have become more familiar with Twitter, and they have seen many benefits of using it both in their classes and in real life. Atay (2005) has found in her study that prospective teachers of English think they do not have enough chance to learn about other cultures and feel they lack the necessary knowledge about other cultures. Therefore, findings of this study can be claimed to show that one of the chances to make them get access to the varying/differing cultures can be Twitter. The findings of the present study appear to present a student-centered approach to promote intercultural communicative competence. The tweets and all the information shared during the application tend to give the idea of development in teacher trainees' intercultural communicative competence with regard to knowledge and attitude dimensions. It can be suggested that mere culture teaching by the teacher would not have as much development as in this study in terms of these dimensions of intercultural competence.

The results of this study have revealed some suggestions for further study. While in the study, only Twitter has been used, other social networking sites also could be tried for other studies. It can be kept in mind that no one can become completely intercultural but what is important is to show the ways to interpret and understand situations. Due to this, in long term, technology-integrated (web 2.0 tools, social networking sites) teacher education programs towards promoting intercultural communicative competence could be developed and they could be a part of the curriculum. What is more, it probably will be helpful to carry on a study with a larger sample to reach different results in a different city or country as this study is limited to a

university. In addition, the teacher trainees have shared lots of data on Twitter and have different opinions towards other cultures in terms of knowledge and attitudes. A study can also be conducted to see whether they will use the knowledge they acquired through tweets in real-life interaction to promote the skills dimension of intercultural competence.

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APPENDICES

APPENDIX 1

The screenshot shows a Twitter interface with a dark navigation bar at the top containing 'Home', 'Connect', 'Discover', 'Me', a search bar, and settings. The main content area is divided into two columns. The left column displays the profile for a public list named 'iccgazi', which has 22 members and 29 subscribers. Below this, there are links to 'List members' and 'List subscribers', and a section for 'Recently added members' with three user avatars and 'Follow' buttons. The right column shows a list of tweets from the 'iccgazi' list. The tweets include links to 9gag.com, Scoop.it, and information about Bodrum Peninsula activities like windsurfing, watersports, and camel rides. Each tweet has a small profile picture of a building and a 'View summary' link.

iccgazi
A public list b [redacted] [redacted]

22 MEMBERS 29 SUBSCRIBERS

Edit Delete

Tweets >

List members >

List subscribers >

Recently added members · View all

[Avatar] [redacted] @ECount... Follow

[Avatar] [redacted] Follow

[Avatar] [redacted] Follow

[Avatar] [redacted] Follow

More lists by @srharman · View all

iccgazi

Tweets

[redacted] [redacted]

This is funny, you must check it out! - 9gag.com/gag/aYN2R2q?re...
View summary

[redacted] [redacted]

This is funny, you must check it out! - 9gag.com/gag/aGYWoL6?re...
#culture #Intercultural #communication
View summary

[redacted] [redacted]

Does meme count as culture? | Scoop.it Blog -
blog.scoop.it/2013/05/07/doe... #culture #Intercultural
#communication @CulturalDetect
View summary

[redacted] [redacted]

...usually by the hour and available at Bitez beach.
Expand

[redacted] [redacted]

WINDSURFING : Particularly popular on the south side of the bodrum peninsula where the winds are stronger during the morning. Rental...
Expand

[redacted] [redacted]

WATERSPORTS : Every beach around Bodrum Peninsula has a huge variety to cater for all ages.
Expand

[redacted] [redacted]

CAMEL RIDES: If one of your dreams to have a ride on camel, go to Ortakent Yahsi Beach.
Expand

APPENDIX 2**INFORMED CONSENT FORM**

Promoting Intercultural Competence of Teacher Trainees in English Language Teaching Departments via Web 2.0 Tools: A Case Study

You are invited to participate in a research study being conducted for a master thesis at Gazi University, Ankara. The purpose of the study is to promote your intercultural communicative competence by using Twitter. Before the research, you need to fill in the pre-interview. You will be asked to study for 6 weeks by sharing tweets about other cultures. At the end of each week, you are kindly asked to fill the report prepared by the researcher and send it till Sunday each week. At the end of the research, you are kindly asked to fill in the post-interview.

There are no risks regarding your personal or academic life. There is no financial imposition and you may withdraw any time you want.

Your cooperation for this research is valuable and I would be happy to answer all your questions and concern about this study during the process. Please contact me via e-mail or mobile phone any time you wish.

e-mail: esraharmandaoglu@gmail.com

phone:

I have read the description of your research, Promoting Intercultural Competence of Teacher Trainees in English Language Teaching Departments via Web 2.0 Tools: A Case Study. My signature indicates that I agree to participate in the experiment.

Participant's Name

Researcher's name

Participant's signature

Researcher's signature

Date:

APPENDIX 3

Please fill in the information below.

Age

.....

Gender (Female or male)

.....

Any experience abroad (Erasmus, Sokrates, Work and Travel, etc.)

.....

High school you have graduated (School name / city)

.....

Below you will find questions about understanding your intercultural communicative competence. There are two parts, the first one is about your opinions about other cultures and the other one is about Twitter. We kindly ask you to answer each question sincerely. No data will be used for personal benefit due to the fact that we do not ask for your name.

Thank you...

Esra Harmandaoglu
Research Assistant

PART 1: Your opinions about other cultures

1. What do you know about the types of food and drink in the regions below?

European regions

Southern-Middle-Northern
American regions

Arabic regions

Far East regions

South Asian regions

African regions

2. What kind of body language symbols do you know in the regions below?

European regions

Southern-Middle-
Northern American
regions

Arabic regions

Far East regions

South Asian regions

African regions

3. What kind of activities do the people in the regions below do in their leisure time?

European regions

Southern-Middle-
Northern
American regions

Arabic regions

Far East regions

South Asian
regions

African regions

4. What do you know about the family relationships in the regions below?

European regions

Southern-Middle-
Northern
American regions

Arabic regions

Far East regions

South Asian
regions

African regions

5. What kind of clothes do the people in the regions below wear?

European regions

Southern-
Middle-Northern
American
regions

Arabic regions

Far East regions

South Asian
regions

African regions

6. What do you know about the marriage/wedding traditions in the regions below?

European regions

Southern-Middle-
Northern American
regions

Arabic regions

Far East regions

South Asian regions

African regions

7. Please list the differences / similarities between Turkey and the other regions in the table below.

	European Regions	Simila- rities (S)	European Regions	Difference- nces(D)	Arabic regions	S.	Arabic regions	D.
The types of food and drink								
Clothing Style								
Marriage / Wedding Traditions								
Family Relationships								
Body Language								
Leisure Time Activities								

	Far East regions	S.	Far East regions	D.	Southern- Middle- Northern American regions	S.	Southern- Middle- Northern American regions	D.
The types of food and drink								
Clothing Style								
Marriage / Wedding Traditions								
Family Relationships								
Body Language								
Leisure Time Activities								

	South Asian regions	Similarities (S)	South Asian regions	Differences (D)	African regions	S.	African regions	D.
The types of food and drink								
Clothing Style								
Marriage / Wedding Traditions								
Family Relationships								
Body Language								
Leisure Time Activities								

PART 2: Your awareness about Twitter

8. Have you ever heard of Twitter?

9. Please list your top 3 social networks you use frequently.

- 1.
- 2.
- 3.

10. What do you know about the Twitter usage in Turkey?

11. How often do you use Twitter?

12. If you have heard about Twitter, for what purpose do you use Twitter?

13. Have you ever used Twitter for academic purposes? If yes, what was it about?

14. Please list the Twitter's advantages and disadvantages.

Advantages	Disadvantages

15. What other purposes do you think you can use Twitter?

16. Do you believe that Twitter can enhance your intercultural perspective? Why?

The End.

APPENDIX 4

1. Evaluation about Twitter

What topics did you check in the Twitter search part?

What trends were top in Twitter in your own region (the region you have searched)?

What do you think about Twitter's promoting your awareness about other cultures?

What do you think Twitter's promoting your cultural awareness in your probable culturally diverse classes?

2. Evaluation about cultural information

What information did you learn about the varying/differing cultures (in terms of what you searched)?

What information did you learn about the varying/differing cultures (in terms of what has been shared in the "iccgazi" by all the members)?

3. Evaluation about language acquisitions

What do you think your friends learned from your search this week?

What do you think you learned from your friends?

In terms of language skills (speaking, listening, writing, and reading) what did Twitter contribute to you?

In terms of language areas (vocabulary and grammar) what kind of cultural items contributed to you?

4. Evaluation about difficulties

What have you found difficult in terms of using Twitter?

What have you found difficult in terms of searching topics and finding information?

5. Suggestions

What parts do you think you need to pay attention more for the next study?

6. Evaluation about yourself

What did this week's search contribute to you in terms of Twitter proficiency?

What did this week's search contribute to you in terms of its effective usage in learning about other cultures?

What did this week's search contribute to you in terms of promoting your intercultural competence?

APPENDIX 5

Permission for your ICC model for my thesis

BYRAM M. <m.s.byram@durham.ac.uk>

Thu, Feb 21, 2013 at 8:51 AM

To: Esra Harmandaoglu <esraharmandaoglu@gmail.com>

Dear Esra Harmandaoglu

Thank you for your interesting email. I am pleased to give you my permission to use the model and examples. I assume you will give the reference in the normal way.

Best wishes

Mike Byram

Michael Byram
Professor Emeritus
University of Durham
School of Education
Durham DH1 1TA
Email: m.s.byram@dur.ac.uk

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