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ONDOKUZ MAYIS UNIVERSITY
INSTITUTE OF GRADUATE STUDIES
DEPARTMENT OF FOREIGN LANGUAGE EDUCATION
ENGLISH LANGUAGE TEACHING PROGRAM



**DEVELOPING INTERCULTURAL COMMUNICATIVE
COMPETENCE THROUGH TELECOLLABORATION**

Master's Thesis

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SAMSUN
2023

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ÖZET

UZAKTAN İŞBİRLİĞİ YOLUYLA KÜLTÜRLERARASI İLETİŞİM YETİSİNİN GELİŞTİRİLMESİ

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İngiliz Dili Eğitimi Programı

Yüksek Lisans, Haziran/2023

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Kültür ile dil her zaman birbirlerini etkileyen iki kavram olmuşlardır. Yabancı dil öğreniminde ise kültür, dil ile iç içe olduğu için sürecin içine dahil edilmelidir. Yabancı dilde iletişim esnasında ise kültürlerarası iletişim yetisi, etkileşimin devamlılığı için önemi bir faktördür. Bu bağlamda gerçek hayat durumlarının ve farklı kültürlerle etkileşimin sürecin içine dahil edilmesi elzemdir. Son dönemlerdeki teknolojik gelişmeler ise sınırları kaldırmış ve kültürlerarası etkileşimi kolaylaştırmıştır.

Bu amaçla, bu çalışmada kültürlerarası iletişim yetisinin uzaktan iş birliği yoluyla geliştirilmesi amaçlanmıştır. Kültürlerarası iletişimin gelişimi için en uygun yolun öğrencileri farklı kültürel arka plana sahip insanlarla iletişime geçirmek olduğu düşünülmüştür. Literatür tarandığında ise bu konuda ortaokul yaş grubuna deneysel bir çalışma yapılmadığı görülmüş olup, 9 haftalık bir program tasarlanmıştır. Bu programda 10-13 yaş aralığındaki Türk katılımcılar, Polonyalı öğrenciler ile çevrim içi görüşmüşlerdir. Bu görüşmeler boyunca katılımcılar haftalık olarak kültürlerarası iletişim öğeleri bulunduran görevlerini tamamlamışlardır. Program öncesi ve sonrası olmak üzere katılımcılara bir ölçek uygulanmış, programdan sonra ise katılımcılarla bir görüşme yapılmıştır. Sonuçlar programın katılımcılar üzerinde istatistiksel olarak pozitif bir etki bıraktığını göstermiş, anket sonuçları da istatistiksel verileri kanıtlar nitelikte çıkmıştır. Bu bağlamda kültürlerarası iletişim yetisini geliştirmede uzaktan işbirliğinin yararlılığı ortaya çıkmıştır.

Anahtar Sözcükler: Kültür, Dil, Yabancı Dil Öğrenimi, Kültürlerarası İletişim Yetisi, Uzaktan İşbirliği

ABSTRACT

DEVELOPING INTERCULTURAL COMMUNICATIVE COMPETENCE THROUGH TELECOLLABORATION

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Culture and language have always been two concepts that influence each other. In foreign language learning, culture should be integrated into the process as it is intertwined with language. During communication in a foreign language, intercultural communicative competence is important for the continuity of interaction. In this context, it is essential to involve real-life situations and interaction with different cultures in the process. Recent technological developments have abolished borders and facilitated intercultural interaction.

To this end, this study aims to develop intercultural communicative competence through telecollaboration. It is believed that the best way to develop intercultural communication is to have students communicate with people from different cultural backgrounds. When the literature was reviewed, it was observed that no experimental study had been conducted on this subject for the secondary school age group. Therefore, a 9-week program was developed. In this program, Turkish participants between the ages of 10-13 had online meetings with Polish students. During these meetings, participants completed weekly tasks that contained intercultural communicative elements. Before and after the program, a scale was administered to the participants, and a follow-up interview was conducted with the participants after the program. The results showed that the program had a statistically positive effect on the participants, and the survey results also provided evidence to support the statistical data. In this context, the usefulness of telecollaboration in developing intercultural communicative competence has been revealed.

Keywords: Culture, Language, Foreign Language Teaching, Intercultural Communicative Competence, Telecollaboration

ACKNOWLEDGEMENT

I would like to thank everyone who helped me during my thesis and my academic life. First and foremost, I would like to express my gratitude to my supervisor dear Assoc. Prof. Dr. Ceylan Yangın Ersanlı for all her contributions to my academic life, giving me great ideas about my thesis and sharing her knowledge with me whenever I needed it. It was an honor and a great experience for me to work with her.

I would like to thank all the academicians and professors at Ondokuz Mayıs University in the English Language Teaching program for contributing to my academic knowledge during my academic life.

I would also like to thank my dear parents Hamdi Saylan and Merve Saylan and my dear brother Umut Cemre Saylan for being there for me whenever I need them.

I owe a special thanks to my dear grandmother Ayhan Saat, who passed away when I was writing my thesis, for encouraging me to keep on learning in my life and inspiring me with her knowledge about almost everything. I feel so lucky to be raised by her.

I am also grateful to Kenan Ökten who was my English language teacher in high school for helping me discover myself and helping me love my job. I learned so much from him.

I would like to express my gratitude to my Polish colleague Dorota Bodnar for helping me coordinate the program and for her efforts. It was wonderful to telecollaborate with her.

Gurur SAYLAN

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SYMBOLS AND ABBREVIATIONS

ICC	: Intercultural Communicative Competence
FLT	: Foreign Language Teaching
ELF	: English as a Lingua Franca



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1. INTRODUCTION

1.1. Overview

Culture has always been regarded as one of the most important aspects of the learning process no matter what the field is. It is a major determiner of what to teach as well as how to teach. The cultural beliefs and values of the curriculum designers, the textbook writers, and the instructors play a significant role in the development of educational programs. However, it is impossible to ignore the cultural background of the students. As for the language learning process, culture and language have always been interrelated and interwoven. These two terms are considered to be inseparable, in that they affect and shape each other equally. Consequently, it is not possible to ignore the striking role of culture in the language learning process.

In our globalizing world, with the help of the Internet, the cultural transmission between people is getting easier day by day. A language, clearly, is the facilitator of cultural transmission and communication. Therefore, in the language teaching process, it is not quite possible to ignore the role of culture. There has still been a hot debate about the amount of emphasis that should be given on culture in language teaching programs. A great majority of the academicians put more emphasis on the cultural dimension in the language learning process (Alptekin, 2002; Byram, 1997; Sercu, García, & Prieto, 2004).

In the field of Foreign Language Teaching (FLT), it requires more than teaching grammatical structures, as well as the vocabulary or the language rules. It demands acquiring cultural items, as well. The learners should be trained to be prepared for using the language in different situations with different people, in various cross-cultural contexts. One of the main goals of learning a foreign or second language is to be able to communicate with people from different cultural backgrounds as language works as a tool for the establishment and the durability of the communication between people. Thus, a foreign language may perform as a means for cross-cultural transmission along with information. Therefore, the significance of the culture in language teaching, once again, can be stressed.

Together with the rapid developments in the area of technology, especially with the wide access to the Internet, the world has become just like a global village and now

it is possible to communicate with people from different cultural and linguistic backgrounds.

People can communicate with people from other geographical regions synchronous or asynchronous anywhere and anytime. As stated before, the Internet has provided people with easy access to anywhere in the world. People can e-travel and meet people from other cultures simultaneously. The impact of the Internet changed communication possibilities drastically. It is no surprise that the usage of the Internet became widespread for educational purposes throughout the world. Thus, the Internet can be used as a means for gathering learners with other learners who have a different cultural background and ensuring the transmission between them. Considering the COVID-19 period, it can be emphasized once more that online education has gained prominence. The impact of the Internet on education has increased. Foreign language learners and teachers should be aware of the impact of the Internet and make use of it to develop the teaching/learning process. It can be stated that technology and the Internet have opened the gates to other cultures.

Cultural transmission is considered to be important not only for the learners but also for the language teachers, as well. Because culture affects our worldview. Meeting with people from different cultures helps people gain a cross-cultural understanding. The ultimate aim of teaching an additional language is to make learners communicatively competent. Communicative competence has different components like grammatical competence, sociolinguistic competence, discourse competence, and strategic competence (Canale & Swain, 1980). Therefore, language learning also requires learners go beyond linguistic structures and sentence level meaning. They need to use language appropriately and decide the extent to which utterances are produced and understood appropriately in different socio-cultural contexts. In this way only they can reach communicative competence and avoid cross cultural misunderstandings and communication breakdowns. Different cultures may interpret the same situation in various ways. Therefore, it is considered to be important for language learners to keep in touch with learners from other countries and cultures, as well.

Considering the lingua franca status of the English language, the number of nonnative speakers of English has outnumbered the native speakers. Today, two nonnative users prefer to communicate in English as a common language. Therefore,

most scholars believe that English language teachers need to go beyond native speaker standards (Alptekin 2002; Kachru, 1992) and the significance of teaching world cultures as well as the English-speaking countries' cultures. When people from different cultures come across each other, they bring their cultural beliefs, values and their life vision, and perspective which are already affected and shaped by their culture. Thus, it is important to be aware of the different cultures while accepting and respecting them, as well as raising awareness towards your own culture.

1.2. Theoretical Framework

Culture has gained importance in language teaching in recent years dramatically. The role of culture has been emphasized many times by notable scholars and researchers and the organizations in the foreign language teaching literature (Alptekin, 2002; Baker, 2011; Byram, 1997; Castro & Sercu, 2005; Council of Europe, 2001). By doing so, they aimed to highlight the significance of culture in language teaching along with displaying methods, and ways to integrate culture into foreign language teaching successfully.

The term “Intercultural Communicative Competence” (hereafter ICC) contains communicative competence, as well. The term was first coined by Hymes (1967). Hymes’ competence differs from Chomskyan competence in that it has a social dimension. Hymes realized the importance of sociocultural factors in maintaining communication. Therefore, he introduced four main sub-categories, one of which was “sociolinguistic competence”, where he stressed the social appropriateness in communication. However, he was not the only one. The other scholars continued contributing to the literature by making their own definitions and explanations of communicative competence such as Canale and Swain (1980). They divided the term into three main sub-categories, which are grammatical competence, sociolinguistic competence, and strategic competence. Sociolinguistic competence is composed of two sets of the component which are: sociocultural rules of use and rules of discourse (p.30). It appeals to the Intercultural part more. In the following years, Van Ek (1986) proposed his own definition of Communicative Competence. He separated the term into six sub-categories contrary to the previous scholars.

In his definition, he introduced socio-cultural competence, which refers to the familiarity with the sociocultural scheme of the target language, and social competence which points out the desire and the skill to communicate with others (Van Ek 1986).

Byram (1997) introduced his ICC model, which he divided into three main categories as knowledge, attitude, and skills. Knowledge refers to the knowledge of the social factors and knowledge of recognition and perspective of themselves and others, while attitude regards being open to the other cultures and getting free from prejudices and the will to learn about them, and finally skills mean the ability to understanding and interpreting.

The importance of the term ICC has been stated by certain researchers. It is considered to be crucial for foreign language learners to gain such competence because the main aim of learning a language is to be able to communicate with others, by doing so learners will broaden their world view along with widening their vision. Therefore, it is a touchstone in the Foreign Language Teaching (FTL) field.

1.3. Problem Statement

Most of the studies reveal that ICC level of students is best developed by real interaction with people from diverse linguistic and cultural backgrounds. Enrolling to an educational program abroad may undoubtedly contribute to learners' overall ICC levels and their L2 communication skills development. However, very few of our students have such a chance. Watching videos on YouTube, surfing on the net and etc., are not considered to be effective enough to reach satisfying outcomes in terms of the development of ICC. Therefore, in the cross-cultural ICC program it was decided for the participants from different countries to interact with each other weekly by completing the tasks given to them. By doing so, it was aimed to help participants gain an acceptance towards other cultures as well as improving their communicative skills and gaining self-confidence in speaking.

1.4. Purpose and Method of the Study

The study aims to evaluate the effectiveness of a cross-cultural ICC program on secondary school students' ICC level. To this end, the ICC scale developed by Ergün (2016) was used as a pre and post test which is composed of four sub-categories; skills, attitude, knowledge, and action. After conducting the scale as a pre-test, the participants were enrolled in a cross-cultural ICC program for nine weeks. At the end

of this period, they were again given the same scale to diagnose any statistical difference. The researcher applied interviews with the participants to reach a deeper understanding about their ICC development.

1.5. Research Questions

The research questions are as follows:

1. Does communicating regularly with people from other cultures develop the ICC levels of the participants?
2. Will there be a difference in participants' ICC levels in terms of skills, attitude, knowledge, and action before and after the ICC program?

1.6. Significance of the Study

As stated before, when the literature is analyzed, it is seen that there is a gap in the literature regarding the development of the ICC level of secondary level students. Most of the studies were conducted on tertiary level students and pre- and in-service teachers in Turkey (Çırpan, 2021; Eröz, 2020; Gökberk, 2021; Güneş, 2018; Harputluoğlu, 2021; Ince, 2020; Kaya, 2021; Markilolo, 2021; Özkan, 2019; Sezer, 2019; Şen, 2020; Wujiabudula, 2019). To this end, the current study is believed to fill a gap in the related literature. Apart from this, today most educational programs favor cross-curricular coordination. In the study, two English language teachers teaching in different educational programs (one from Turkey and one from Poland) worked cooperatively. They decided on the content, the tasks, and the schedule before they started the program. Throughout the implementation of the ICC program, they met regularly to revise and decide on the feedback they give to the students. This is believed to be one of the significant contributions of the study to the literature. Finally, using technology to help students meet their peers from another culture and linguistic background was another innovative contribution of the study. Telecollaboration is found to be an effective tool in assisting learners come into contact with other learners.

1.7. Limitations

The study has two different limitations. Firstly, the number of participants is limited. It is considered to be one of the biggest limitations. Since the program required pairing up the participants with their partners, it would be challenging for the researcher to conduct the study with a high number of participants. Moreover, the

researcher was waiting for the participants while they were having a meeting in case there was a problem with their connection or computer, etc. Therefore, the number of participants is limited.

Another limitation is considered to be the involvement of only one country “Poland”. In the beginning, the researcher considered involving different countries from different regions and continents. Some colleagues from Japan, Argentina, and India wanted to participate in the program. However, considering the time difference between those countries it was not possible for the participants to meet each other.

1.8. Operational Definitions of Terms

Throughout the study, many abbreviations will be used. In order to make it more explicit, the definitions are given below with their meanings and abbreviations.

Culture: According to Tylor, culture 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 Lowie 1917, p.263). Due to the fact that culture involves language, it is an inevitable factor in language teaching.

Foreign Language Teaching (FLT): “Foreign language learning and teaching may be referred to as the teaching or learning of a language that is not native in an environment where it is not commonly spoken” (Moeller and Catalano, 2015, p.327). For example, English is a foreign language in Turkey, so teaching English is accepted as an FLT.

English as a Lingua Franca (ELF): The term lingua franca can be defined as “a contact language between people who do not share the same mother tongue or culture and for whom English is considered a foreign language” (Firth, 1996, p.240). For example, if a Chinese person meets a Turkish in Portugal, they initiate the conversation in English. In this situation, English has the statue of Lingua Franca.

Communicative Competence: Communicative competence is an important element of ICC. Dell Hymes was the first one talking about the term. He defined communicative competence as “when to speak, when not, and as to what to talk about with whom, when, where, in what manner” (Hymes, 1972, p.60).

Intercultural Communicative Competence (ICC): Intercultural Communicative Competence is defined as “the ability to interact with people of cultures other than one’s own” (Byram, 1997, p.70).



2. LITERATURE REVIEW

2.1. Introduction

During this chapter, first the concept of culture will be defined. Different definitions from various notable scholars will be given. Following this, the interrelation between language and culture will be defined and discussed. A hot debate: “whose culture to teach?” will be given along with examples and definitions by various scholars and researchers. All the related and important terms and components of ICC will be introduced by separating them one by one. The aim of this chapter is to examine the related studies on ICC to light the way for this and future research.

2.2. Culture

Culture is an abstract concept but it has been affecting our ways of living and vice versa. We regulate our lives, norms, values, and beliefs according to culture. It helps us regulate our lives. Culture has been defined by numerous scholars and it has been a hot debate for many researchers. An English anthropologist defined culture as “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” (Tylor, 1871 as cited in Lowie, 1917, p.263). His definition has been accepted to be one of the broadest definitions of the concept of culture. It can be said that according to Tylor’s (1871) definition, culture contains many concepts, which are inevitable in an organizational life, which we called society. As he mentioned, culture encompasses our moral codes, what we believe, our traditions, and even our laws, as well. Kroeber and Kluckhohn (1952) presented over 150 definitions of the concept of culture in the first years of the second half of the twentieth century. The number of definitions for culture has been expanded by different scholars over time. According to Lustig & Koester et al. (2006) culture is a learned collection of shared interpretations of beliefs, values, norms, and social practices that to some extent influence the behavior of large groups of people. (p.25). They wanted to emphasize the fact that culture is something that is learned, people are not born with the culture. Only through communication and interactions, it is possible to learn and adopt a culture. Schwartz (1992) remarked that culture includes the derivatives of experience organized, learned, or generated by individuals in groups to a greater or lesser extent (as cited in Avruch, 2018, p.17).

These derivatives include images or codes and their meanings inherited from previous generations, from contemporaries, or formed by individuals themselves. He finds a connection between culture and experiences and notes that individuals transmit the culture from past generations, however, they can generate it themselves. Matsumoto and Juang (2016) define culture as “a collection of attitudes, beliefs, values, and behaviors shared by a group of people, but which differ from person to person and are passed down from generation to generation” (p.16). They remark on the necessity of communication for the transmission of culture from one generation to the next. From their point of view, it can be deduced that language plays a crucial role in the transmission of culture from the previous to the next generation. Due to the inevitable role of culture in language teaching, psychologists, anthropologists, sociologists, linguists, and researchers who are experts in language teaching have introduced their own definitions for the concept of culture. Brown (2000) cited that culture functions as “a glue that brings and connects a group of people together” (p, 176). It can be interpreted that culture is an essential concept for a society to live in a harmony. Blackburn (2005) in *The Oxford Dictionary of Philosophy*, gives the term culture as “People's way of life, including ideas, values, beliefs, arts, sciences, perspectives, habits of thought and action”. It is needless to say that mindset, values, and beliefs will affect cultural communication along with the language learning process. Therefore, the place of culture seems to play an important role in the language teaching process, which will be explained in detail in the following parts. A close definition for culture has been made as daily life of language user (Larsen-Freeman and Anderson 2013). This definition brings us to the relationship between culture and language. Because culture is connected with language in the definition. It can be said that language grows inside culture, whereas culture puts its roots inside a language. Therefore, it is inevitable and essential for all who are in the language teaching process to be aware of the significance of the concept of culture.

2.3. Culture and Language & Cultural Teaching

Throughout history, the relationship between culture and language has been discussed and various explanations were made for this relationship. Language and culture are interrelated. They affect each other and they are affected by each other. As Brown (2000) stated “Language is part of culture and culture is part of language. The two are so intertwined that it is impossible to separate the two without losing the meaning of

language and culture. It is also a cultural learning” (pp. 177-178). Hence, it can easily be comprehended that the acquisition of a language by itself is not sufficient without the acquisition of the target culture. In some situations, language may be inadequate for understanding. Because knowledge of a person’s language does not guarantee the mutual understanding if you do not, at the same time, gain a comprehension of that person's culture (Kramsch, Cain et al. 1996, p, 99). Therefore, it can be deduced that culture and language complete each other in some ways. It is not possible to isolate one from the other. Communication demands language and language may contain culture. If communication is swimming, language is the ability to swim, and culture is water. Without language, communication remains at a very limited level (in a very shallow water). Without culture, there is no communication at all. (Jiang 2000). Thus, it would be fair to say that, healthy and comprehensible communication requires improved linguistic skills as well as knowledge of a certain culture. Language has been a means for the transmission of cultural elements throughout history from one generation to the next generations. As Kramsch (1995, p.85) stated: “Culture manifests itself through language. Material culture is always communicated, interpreted and recorded through language”. It is known that all written and oral literary works have been transmitted through language. Therefore, it seems inevitable to incorporate culture into language teaching. Even in the initial language teaching methods, culture has been given importance throughout the language teaching process. For instance, in Grammar-Translation Method (also called as Classical Method), students often translate readings in the target language about some aspect of the culture of the target community (Larsen-Freeman and Anderson 2013). However, in GTM, culture is limited only to literary works (Larsen-Freeman and Anderson 2013). In Direct Method, it is seen that the number of cultural elements has been given more place in the learning process, where history and geography and the daily lives of the people of the target culture are included (Larsen-Freeman and Anderson 2013). Therefore, cultural teaching has always had an important place in language teaching. Notable scholars, researchers, and organizations mentioned the importance of cultural teaching within language. American Council on The Teaching of Foreign Languages (ACTFL) suggested the 5C model in which culture is placed as a 5th skill along with: communication, connections, comparisons, and communities (ACTFL) (2013). Culture plays a role in students understanding and gaining knowledge of other cultures (ACTFL, 2013, p.19). In conclusion for this part, the relationship between language

and culture has always been clear. They affect each other. Without cultural knowledge, linguistic knowledge can be insufficient for some situations. Therefore, it is important to stress cultural teaching in the language teaching process.

2.4. Lingua Franca Status of English

The English language is considered to have an important status and place all around the world. English language has spread all over the world for different reasons such as; colonial activity (Kachru, 1992), linguistic imperialism (Philipson, 1992), the economic power of Britain and the USA (Crystal, 2003) (as cited in Bektaş Çetinkaya (2020)). The term lingua franca may meet an explanation for facilitator of international communication. Lingua franca refers to a language that is a means of communication between people with different mother tongues or for whom it is a second language (Samarin 1987). Hence, it can be interpreted that, for a language to be described as a lingua franca, it should be the facilitator of communication between people who do not share any common language. As an example, for the term, it can briefly be given that, an Italian meets a Turkish person in Tokyo. The initiation of the conversation would be in English. Therefore, here we can consider English as a Lingua Franca (ELF). ELF is a contact language between people who don't have a common language or culture, and for whom English is the foreign language of the interaction (Firth, 1996).

The lingua franca status of the English language has brought some discussions. Kachru (1992) proposed a sociolinguistic framework in research where he divided the spread of English into three main categories that are; inner circle, outer circle, and expanding circle. The inner circle is composed of countries where English language is spoken as a native language such as; the United States, United Kingdom, Australia, Canada, and New Zealand. However, the outer circle consists of countries where English is spoken as a second language such as; Nigeria, Pakistan, the Philippines, etc. Finally, the expanding circle refers to countries where the English language is spoken and accepted as a foreign language such as; China, Russia, Japan, Israel, etc. Below in (Figure 2.1), the circles are represented.

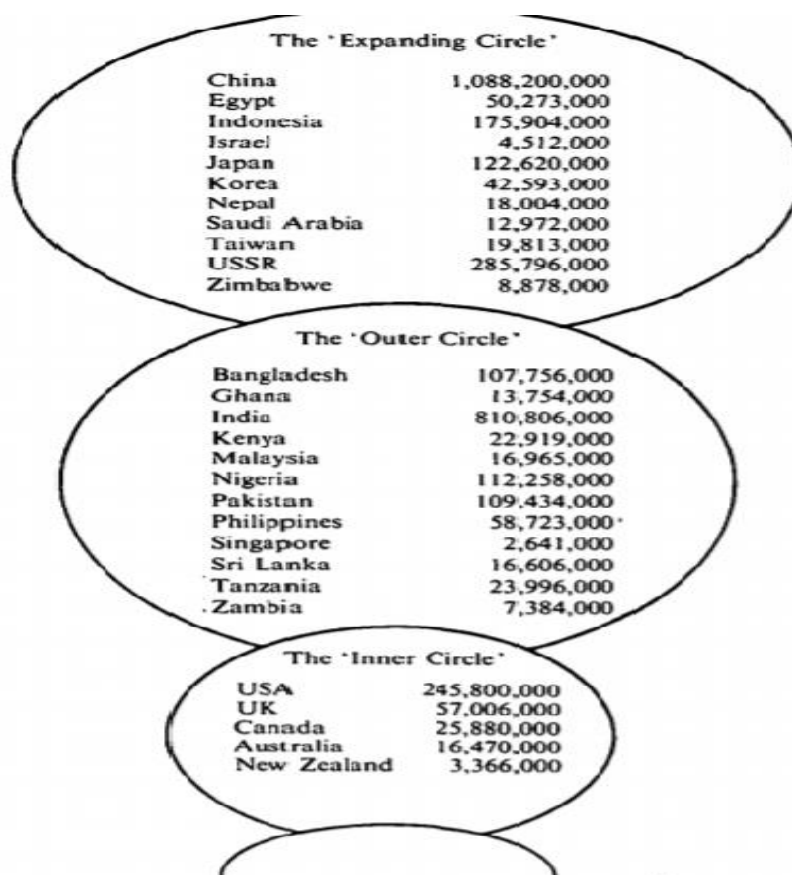


Figure 2.1. Kachru's Circles (Kachru, 1992, p.3)

From the figure, it can be interpreted that, even in 1992, when the research was published, the population of the countries in expanding circle, without counting many countries, outnumbered the population of the inner circle and the outer circle. Considering even only China's population increased by almost one and a half billion, it would be safe to say that expanding circle is much more than the inner and the outer circle. Along with displaying the circles, Kachru proposed a new term World Englishes. Kachru (1992) suggested that the use of English in law and education in the outer circle paved the way for the localization and nativization of English where each country set new concepts of its own linguistic and pragmatic standards of English (as cited in Bektaş Çetinkaya, 2020, p.11). Therefore, the spread and the use of English both in international and intranational contexts for communication brought a new question of whose culture to teach. According to Larsen-Freeman & Anderson (2013) in the initial language teaching methods (GTM, Direct Method, Audio Lingual Method), the culture of native speakers was given priority through the use of literary works (p.40) and history and geography of the people who speak the target language (p.53) and the everyday behavior and the lifestyle of native speakers of the target language (p.71). Even in the later methods such as Communicative Language

Teaching, the everyday lifestyle of native speakers of the target language is given (Larsen-Freeman & Anderson, 2013, p. 163). However, Alptekin (2002) proposed that the communicative approach was utopian and unrealistic because it failed to give the lingua franca status of English by just portraying a native speaker-based cultural and linguistic framework (p.1). Therefore, he suggested that a new communicative competence was needed which regarded English as a world language. With the help of this communicative competence, all the possible discourse participants, native- non-native, non-native- non-native along with the successful bilinguals who have intercultural insights and knowledge would take place (Alptekin 2002). He proposed a new pedagogic model which emphasizes the significance of successful bilinguals who are already aware of the difference and developing ICC instead of native speaker-based authenticity and standardized norms (Hyde, 1998 as cited in Alptekin, 2002, p.7). Also, a pedagogy where the combination of global appropriacy and local appropriation is emphasized for the speakers “to be both global and local speakers of English and to feel at home in both international and national cultures” (Kramsch and Sullivan 1996: 211, as cited in Alptekin, 2002, p.7).

In terms of cultural elements in textbooks, Cortazzi and Jin (1999) divided them into three different categories which are source culture, which represents one's own culture, target culture which represents the culture of the target language, and finally, an international culture that is neither a source culture nor a target culture; different cultures around the world whether they speak English or not (p. 204).

Looking at Alptekin's (2002) suggestions, it may be preferred to use a balanced combination of source, target, and international culture in the language learning process in order to develop an awareness of differences, as well as knowledge of others and acceptance of one's own and the other cultures.

2.5. Communicative Competence

Communicative Competence is a term that is already a component of ICC. In order to have a better comprehension of ICC, it is a term that should be given attention meticulously. In this part, first, the term competence will be explained, then different definitions and frameworks for communicative competence will be introduced for the further parts.

The dichotomy between competence and performance was introduced by notable scholar Chomsky (1964). In his book *Aspects of Theory of Syntax*, he defined competence as “the speaker-hearer’s knowledge of the language” and for the performance “the real use of language in concrete situations” (p,4). He claims that only under optimal circumstances, can performance reflect competence. Therefore, it can be interpreted that competence is a concept that contains linguistic knowledge of the speaker that helps the speaker internalize the language in comprehending and performing the language. Chomsky's term competence focused more on the intrapersonal process which basically includes linguistic competence.

However, Hymes (1967; 1972) thought that the term “competence” that Chomsky introduced was too bounded. Hymes (1967; 1972) considered the term from a different angle and remarked on the sociolinguistic aspect of the term communicative competence. According to Hymes (1967), one should be able to interpret events and incidents within a society and between societies in a concise and standard format (p. 26). Hymes wanted to draw attention to the importance of appropriateness in a situation as well as the importance of linguistic competence.

Hymes (1972, p.63) designed his communicative competence composing of four different knowledge types:

1. Whether (and to what extent) something is formally possible;
2. Whether (and to what extent) something is feasible by means of implementation available;
3. Whether and (to what extent) something is convenient in terms of the context in which it is used and assessed;
4. Whether (and to what extent) something is in fact performed, and what it is doing entails.

He, in fact, considered communicative competence as a combination of grammatical (what is formally possible), psycholinguistic (what is feasible), sociocultural (the appropriateness according to the context), and probabilistic (what actually happens) systems.

According to Brown (2000), the term communicative competence is not something as an intrapersonal concept as Chomsky claimed, yet, it is more of an interpersonal phenomenon that can be conducted through the performance of two or

more people (p.246). As stated before, there is a sharp distinction between the terms competence and communicative competence, in a way that the latter would not ignore the involvement of the social contexts, situations, and the need for the existence of different people for effective communication. Savignon (1976) stated on communicative competence that the linguistic aspects of interaction take place in a cultural context that contains the role of the speakers in a certain context along facial expressions, gestures, and postures which are considered as non-verbal communication tools (p.5). To wrap up, the term communicative competence focused on an ignored part of an interaction, which is a sociolinguistic process in communication.

In the following years, the term has been extended and interpreted differently by numerous scholars. Canale and Swain (1980) brought a new and developed approach to the term and the field. In their comprehensive work, Canale and Swain (1980) proposed a new framework for the term communicative competence. Their framework was composed of three main sub-competencies: grammatical competence, sociolinguistic competence, and strategic competence.

Grammatical competence refers to the “knowledge of lexical items and of rules of syntax, sentence-grammar semantics, phonology and morphology” (p.29). It is seen as a pre-condition for a successful communicative approach regardless of the grammatical theory. Grammatical competence deals with linguistic items. The second sub-competence is sociolinguistic competence. Sociolinguistic competence includes two sets of rules: sociocultural rules of use and rules of discourse. These competencies will help a speaker to interpret and comprehend the social utterances when there is an ambiguity in meaning between the literal meaning and the utterances i.e., the use of proverbs and idioms. The sociocultural rules of use deal with the context and the setting in which the communication occurs, the participants of the interaction, and the topic in parallel with Hymes' components of communicative events along with the appropriateness of the attitude and style considering the sociocultural context (p.30).

Rules of discourse, on the other hand, focus on coherence (appropriate combination of communicative functions) and cohesion (grammatical links) (p.30). Discourse competence focuses on the intersentential relationship of the utterances (Brown 2000). The third and last competence is called strategic competence. Strategic competence is the competence that includes variable verbal and non-verbal actions to

prevent breakdowns in communication because of the performance variables or insufficient competence (Canale and Swain 1980). There are two main types of strategic competence that deal primarily with grammatical competence to develop strategies for compensating the utterances that the speaker hasn't mastered yet by paraphrasing or using synonyms and etc., and the strategies related to sociolinguistic competence when the speaker is uncertain of the social roles in a community (p.30). With their comprehensive work, Canale and Swain paved the way for further studies on communicative competence by categorizing the sub-categories and proposing a new framework for the field.

Another important researcher, Van Ek (1986) proposed a new framework for communicative competence by dividing the term into different components. He introduced six sub-categories for the term communicative competence. His framework is composed of: linguistic competence, socio-linguistic competence, discourse competence, strategic competence, socio-cultural competence, and social competence. Linguistic competence refers to the ability to comprehend and produce meaningful utterances that are appropriate and parallel with the rules of the language to the formal meaning (Van Ek 1986).

It carries approximately the same objective as the linguistic competence of the previous frameworks. The focus is on linguistic rules and codes. Sociolinguistic competence, on the other hand, can be introduced as the awareness of the situation, settings, and relationship between the individuals of the interaction, and the aim of the communication by the choice of the linguistic forms and items and the attitude (p.35). The intention of the utterances, be it a threat, a warning or a fact depends on the situation and the context which leads us to sociolinguistic competence.

Discourse competence, however, regards the ability to apply strategies to build and interpret utterances in communication (p.41). Those utterances may be spoken or written. Strategic competence refers to the use of strategies such as compensation, topic avoidance, paraphrasing and etc. for the communication to be not interrupted (p.49-50). Socio-cultural competence can be explained as the awareness and familiarity with socio-cultural items in a language. It is important for foreign language learners and users to have knowledge of the sociocultural concepts in a language (p. 51-55). Social competence refers to the desire and the ability to interact with others. It involves motivation, attitude and self-confidence, and the skill to interact with others.

It is an important component for language users and language learners for reaching the achievement of general education aims. Social competence is mostly affected by the personality traits of the individual. Therefore, it carries an important role in the process of language learning (p. 57-61). What makes Van Ek's (1986) framework different from Canale and Swain's (1980) is the involvement of the new components such as socio-cultural competence and social competence. Van Ek's (1986) framework has been developed and used for Common European Framework of Reference for Languages (CEFR).

Bachman (1990) used the term *communicative language ability* as the equivalent of communicative competence by combining linguistic knowledge with skills to use the language appropriately in certain settings. His classification differs from the previous ones. Bachman's (1990) framework is composed of four different categories: (1) language competence, (2) knowledge structures, (3) strategic competence, and (4) psycho-physiological mechanisms. Language competence consists of two different sub-categories: (1) organizational competence which is defined as the ability to "control the formal structure of language for the production and noticing correct sentences in terms of linguistic rules, understanding their content and ordering them to form meaningful texts", (2) pragmatic competence which consists of two different competencies: illocutionary competence and sociolinguistic competence (Bachman 1990, p.87). In order to achieve organizational competence, two types of abilities are required: (1) grammatical competence, which includes knowledge of vocabulary, morphology, syntax, and phonology/graphology, and (2) textual competence, which deals with cohesion and rhetorical organization to form meaningful texts (p.87-88).

Knowledge structures refer to the sociocultural knowledge and real-world knowledge of the speaker (p.84). Strategic competence, on the other hand, refers to using language competence by combining it with knowledge structures. Psycho-physiological mechanisms deal with neurological and psychological processes in terms of interpreting and recognizing the visual and auditory elements during the language production stage. These competencies are given in the Figure 2.2., and Figure 2.3. below.

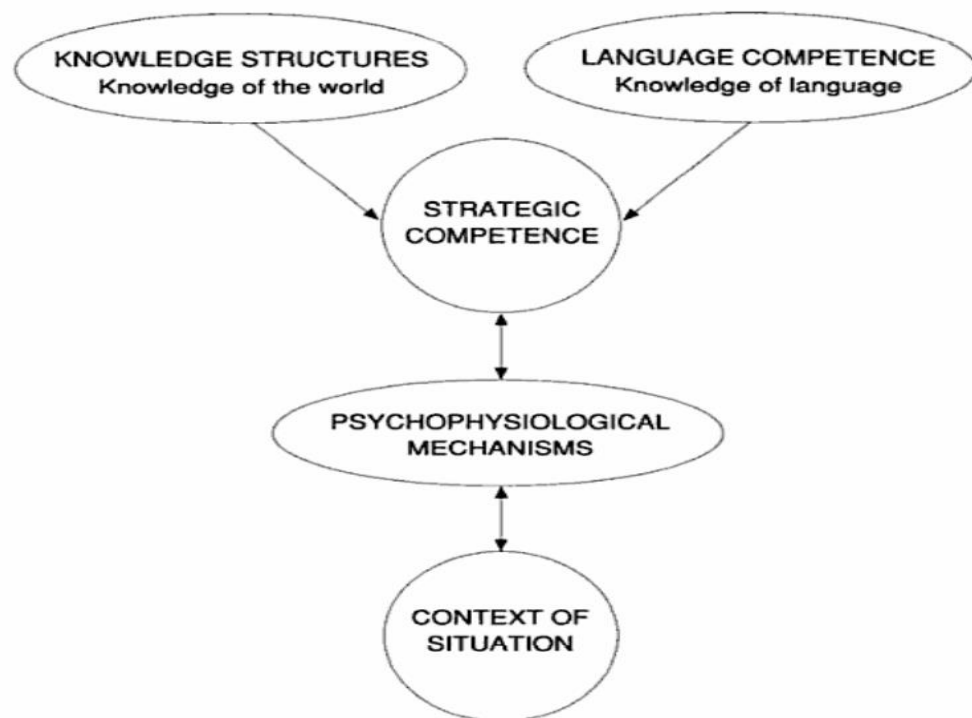


Figure 2.2. Components of Communicative Language Ability (Bachman,1990, p.85).

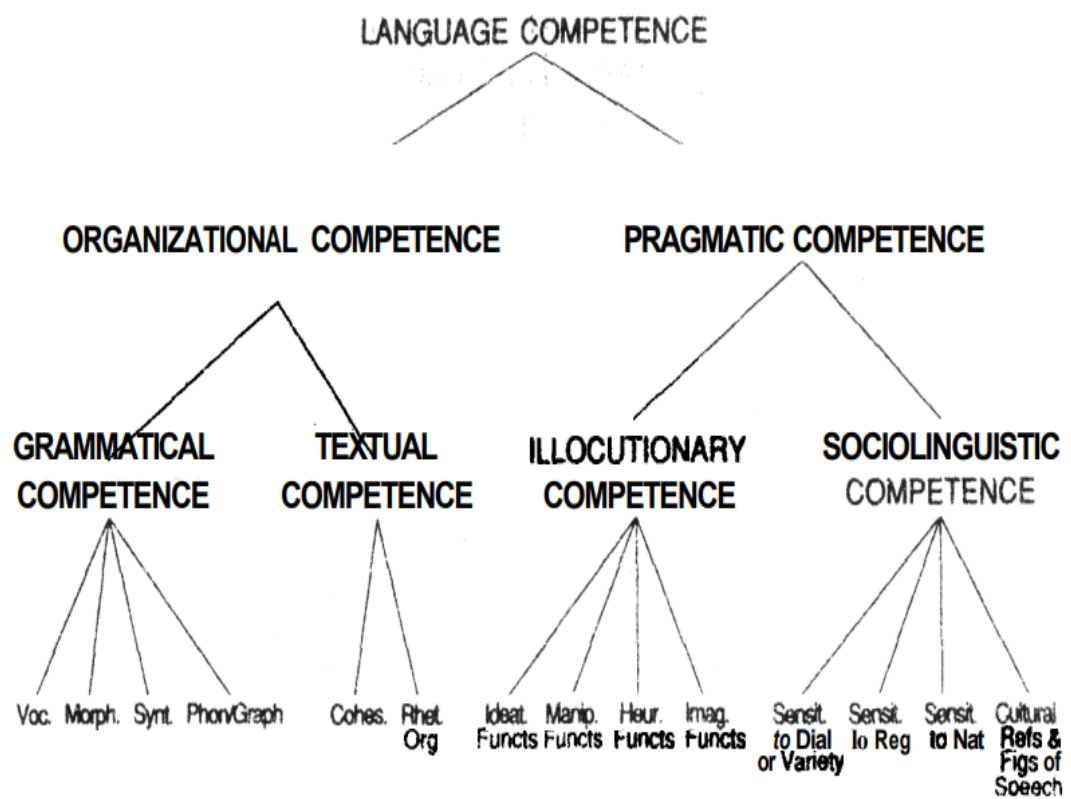


Figure 2.3. Components of Communicative Language Ability (Bachman, 1990, p.87).

2.6 Intercultural Communicative Competence (ICC)

With the changes in the way people live and the recent developments in technology have led our world to be globalized. It is easier for people to travel than it was before. Moreover, communicating with people from the diverse cultural background is accessible with the help of the Internet. Therefore, it wouldn't be wrong to say that cross-cultural interactions are more likely to happen than before. The need for a communicative approach in FLT was raised because of the lack of communicative objectives in current approaches and methods. In the '70s with Hymes' (1967) ground-breaking term “communicative competence”, communication in FLT gained prominence. Hymes was the first one to touch on the interrelations between people by attributing importance to sociolinguistic features. Years later, Kachru (1992) published new research on the dominance of the population of speakers who don't speak English as a native language. With the recognition of such fact, it has been believed that the native-speaker norms or objectives as Hymes (1972), and Van Ek (1986) debated, are not obligatory in FLT (Byram 1997). All of those elements have led to the emergence of the concept of ICC.

Although the term intercultural has been used and cited in the field (Hammer, Gudykunst et al. 1978) before, in the late 90's Byram (1997) introduced the term ICC. In order to draw attention to the culture and language relation, Byram (1997) claimed that the acquisition of a language includes the acquisition of cultural concepts, practices, and beliefs (p.22). Byram (1997) defines the term ICC as a skill of interacting and communicating throughout cultural boundaries. The term includes both intercultural competence which is the ability to communicate effectively with people that are from different cultural backgrounds (Guilherme, 2000, p.297) and communicative competence which was defined in the previous chapter by giving the definitions from various scholars.

In Byram's ICC model, however, there are four different components or “savoirs”: knowledge (*savoir etre*), attitudes (*savoir etre*), skills of interpreting and relating (*savoir comprendre*), and skills of discovery (*savoir apprendre/faire*). Table 2.1. displays the components of Byram's model.

Table 2.1. Components of ICC (Byram, 1997)

Knowledge of self and others; of interaction: individual and societal (savoir etre)	Skills Interpret and relate (savoir comprendre)	Attitudes Relativising self Valuing other (savoir etre)
	Education Political education Critical cultural awareness (savoir's engager)	
	Skills Discover and/or interact (savoir apprendre/faire)	

Byram (1997) argues that attitudes without prejudice or stereotypes are preferred and are pre-condition in order to achieve successful intercultural communication. Attitudes of curiosity and openness and readiness to eliminate disbelief and relate with people as well as willingness to learn are approved and desired in successful intercultural communication.

As stated before, attitudes are seen as a pre-condition, therefore it affects the other components of ICC naturally. Byram (1997) claims that, as knowledge increases, it helps one create positive attitudes.

Furthermore, if one has attitudes of openness and curiosity, it is easier for him/her to improve and achieve skills of discovery and interaction. Therefore, if one wants to be interculturally competent, an open and curious mindset with no prejudice will be required for mutual understanding and effective intercultural interaction.

Byram (1997) mentioned that there are two broad divisions for knowledge: the first one comprises the knowledge of social groups and their cultures in one's own country while the other one is composed of knowledge of the interlocutor's country and knowledge of the communicative process at the individual and societal level. The latter knowledge is seen as essential for successful communication. The first category of

knowledge is acquired through socialization in a community but is more of an effect of the national formal education which highlights national identity. Knowledge of the interlocutor's country, however, may be affected, again, by national education which comprises historic stories. Yet Byram (1997) claims that the closer the countries or the more contact, the more knowledge will one possess. Knowledge of the processes of the interaction is important in one sense that if one knows about the social groups and their interrelation by perceiving one's own and the other's community, it will provide a basis for a successful interaction.

Skills are divided into two different subcategories by Byram (1997) as; skills of interpretation and relating, and skills of discovery and interaction. The former refers to one's ability to interpret some documents from another culture with the existing knowledge, by discovering allusions and connotations while analyzing. Those documents may come through as either a written script or as a spoken one. It is considered to be a product of conscious knowledge of one's own along with others. It doesn't necessarily require social interaction to be built. Apart from the former one, skills of discovery and interaction may emerge when there is confined or no existing knowledge. It indicates the ability to develop certain knowledge along with comprehension of beliefs, meaning, and behavior (Byram, 1997, p.38). It refers to one's capability to detect vital phenomena by obtaining what they and their connotations mean along with their link to other incidents in a foreign environment (p.38).

Critical cultural awareness/ political education, however, may be defined as the ability to judge perspectives, practices, and products in one's own and other cultures and countries (Byram, 1997, p. 53).

To wrap up, for an individual to be interculturally competent, first things first, s/he needs to hold a curious and open attitude towards others, and then, s/he is expected to gain knowledge of the other interlocutor's culture and country along with existing knowledge of his/her own culture. It is important for one to gain and possess the ability to interpret and relate documents in a foreign language by deducting the meanings, connotations, etc. Skills of discovery are also perceived as a significant ability that one should have in order to recognize important cultural concepts while relating them with other phenomena. Finally, one should have the capability to make judgments politically on culture.

Byram's ICC model was built by broadening communicative competence by extending it with sociolinguistic and cross-cultural perspectives. Nonetheless, it was not the only one. Fantini (2000) defined ICC in three different domains: (1) the ability to establish and maintain relationships, (2) the ability to interact efficiently and properly with the least distortion or loss, (3) the ability to attain compliance and collaboration with others (Fantini, 2000, p.27). According to Fantini (2000), common traits that are attributed to intercultural abilities are respect, flexibility, empathy, tolerance for uncertainty, a sense of humor, prying, willingness to avoid judgment, openness, and motivation (p.28). In his model of ICC, there are five competencies which are: awareness, attitudes, skills, knowledge (A+ASK), and proficiency in the target language. Fantini (2000) expressed the importance of awareness in the development of other skills of ICC. Awareness consists of experimenting, exploration, and experience (p.29). It can be deduced that awareness is seen as a pre-condition for achieving a successful ICC. He states that awareness stands for the most powerful component of the A+ASK. Therefore, he has awareness (A+) at the center of his model. The figure below shows Fantini's (2000) model of ICC.

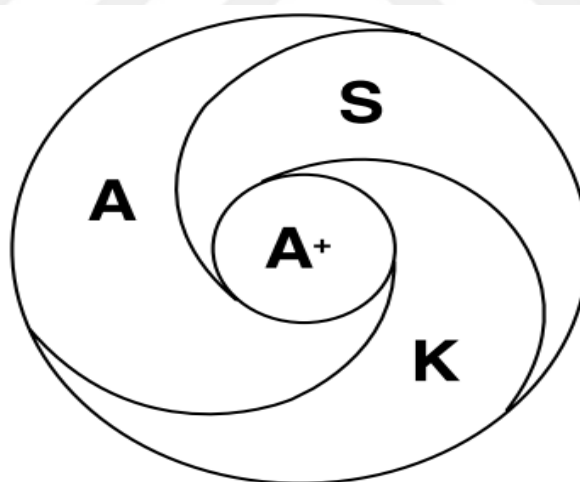


Figure 2.4. Fantini's ICC model, (Fantini, 2000).

Many other academics and researchers continued working on ICC. Deardorff (2004) and 23 intercultural scholars rated a definition for ICC and agreed upon “the ability to interact effectively and appropriately in cross-cultural situations based on one’s own intercultural knowledge, skills, and attitudes” (Deardorff 2004, p.144). Deardorff (2004) developed a process model of intercultural competence which consists of three different sub-categories that will lead to external and internal

outcomes. The categories are (1) attitudes, which stands for a vital one and consists of respect, openness, curiosity, and discovery, (2) knowledge & comprehension which includes cultural self-awareness, deep cultural knowledge, and sociolinguistic awareness, (3) skills to listen, observe & make evaluations; to analyze, interpret and relate. Those categories will lead to internal and external outcomes. The former focuses on intrapersonal traits and elements while the latter deals with interactive purposes and elements. The figure below represents the process orientation model.

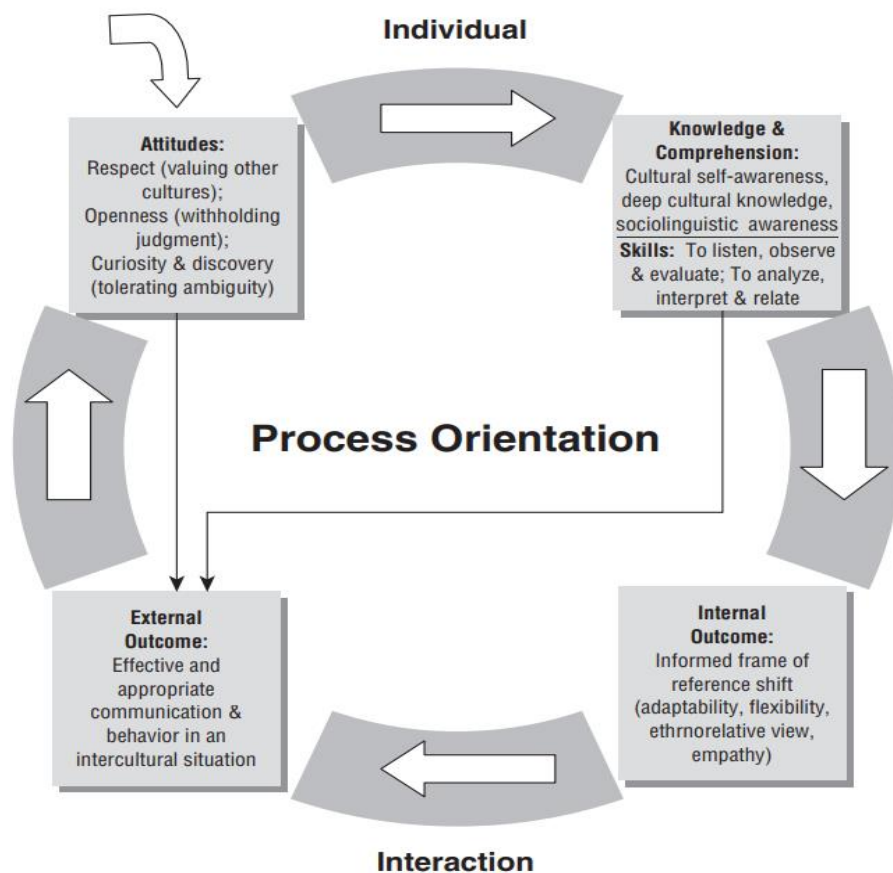


Figure 2.5. Process Model of Intercultural Competence (Deardorff, 2006).

The process orientation model draws attention to the process that consists of different elements. This model represents the shift from a personal level to an interpersonal level. Attitude is seen as the starting point and the important element of the cycle. Both interpersonal and intrapersonal processes are included with internal and external outcomes. According to Deardorff (2006), it is possible to achieve external outcomes without fully achieving internal outcomes. However, it would be

less appropriate and effective. Finally, Deardorff (2006) points out that it is an ongoing, infinite process of intercultural competence development.

There are lots of organizations that put emphasis on the term ICC. The Council of Europe is one of those organizations. In its report (Barrett et al., 2014) the term ICC is seen as the combination of attitudes, knowledge, understanding, and skills applied via action that provides one with the opportunity to:

- Comprehend and respect people with different cultural backgrounds from oneself;
- Reply appropriately, efficiently, and respectfully during the interaction and communication with such people;
- Build positive and constructive relationships with such people;
- Understand oneself and one's own numerous cultural relationships via encounters with cultural differences. (Barrett et al., 2014, p.16-17)

What makes CoE's definition of ICC different from the others seems to be the involvement of action. An interculturally competent person is expected to carry those qualifications mentioned above. By doing so, common sense, mutual understanding, awareness, and acceptance will be raised and it will help learners to be able to communicate with people from different cultural backgrounds.

So far, the term ICC has been defined and various models have been presented. The importance of the development of ICC has been underlined. In FLT, developing communicative abilities is considered to be essential. One of the main aims of language learning is to be able to interact with people who have various cultural backgrounds.

Therefore, the term ICC, which already contains two basic competencies; communicative and intercultural competence, is considered to be analyzed and integrated into the language learning process meticulously. This part of the literature review, therefore, seems to be important for future research to give information about the term ICC.

2.7. Telecollaboration

In this part, the term telecollaboration will be introduced and defined, due to the fact that the empirical part of this present study contains the concept of telecollaboration. Telecollaboration, linguistically, is a compound word. According to Snyder (2016), a compound word is composed of two or more other words. This term

consists of two different words; tele, which roots in Greek and means “distance”, and collaboration.

Dooly (2017) defined the term as “collaboration at a distance” (p.169). Yet, Dooly (2017) also claims that such a definition would be inadequate for the complexity of the term. Therefore, she put another definition as “the process of interaction and working cooperatively with people from various places via online or digital communication tools” (p.169). Collaboration in education has been used for many years. It is used as a supplementary method in some cases. Collaborative works have been used in education, especially in language teaching throughout the years. Writing a letter to pen pals, and student exchange programs are examples of collaborative works in education. Another definition for the term has been made as “the application of online communication tools to gather the language classes from geographically far locations” (O’Dowd 2012, p.342). The use of online tools and the word distant draw attention when telecollaboration matters. Telecollaboration, with the help of the Internet and other technological devices, helped the removal of limitations and boundaries. Because with the help of such devices and concepts, it is easier to access people all around the world and apply for joint work with them. In this current study, telecollaboration is used as a tool for participants to communicate with their peers from Poland. Therefore, the term, telecollaboration carries an important place in this study.

2.8. Related Studies

This part of the literature review, especially the Turkish literature has been scanned in order to get a better understanding of the concept and the term as well as of the gap in the literature. The Turkish literature has been scanned by checking the Master's theses and PhD theses at <https://tez.yok.gov.tr>. Also, many articles on Google Scholar have been scanned and analyzed for the global scale. When looking at the master's theses, it was detected that the first thesis on ICC in ELT was published in 2013 (Köroğlu, 2013). The participants of the study contained 69 language instructors at Gazi University School of Foreign Languages. The study aimed to identify the perspectives of English Language instructors towards the appropriateness of the contents in textbooks used in Schools of Foreign Languages at Gazi University in terms of ICC (p.2). Another research (Güven, 2015); however, focused on the attitudes of Turkish university preparatory students towards ICC.

The research investigated whether the attitudes of the participants change according to their field, gender, English proficiency level, the language used as the medium of instruction in their field, and the reason for English.

Another study, whose scale has been used in this present study, aimed to detect the difference between EFL learners who had been given ICC-integrated instruction and those who had been given traditional language instruction from the point of ICC (Ergün, 2016). Many of the studies on ICC, on the other hand, focused on coursebooks in terms of ICC (Çalışkan, 2022; Demirel, 2016, Gözgenç, 2016; Kaya, 2017;). Some of the other studies, however, focused on adults, young adults, and pre-service and/or in-service teachers (Çırpan, 2021; Gökberk, 2021; Güneş, 2018; Harputluoğlu, 2021; Ince, 2020; Kaya, 2021; Markilolo, 2021; Sezer, 2019; Şen, 2020; Wujiabudula, 2019). Most of those studies also focused on attitudes or perspectives or perceptions of the participants on ICC. However, one of those theses in tez.yok.gov.tr. investigated the effect of telecollaboration on ICC (Toscu, 2018). The participants of the study consist of two groups: preparatory students in Turkey and again university-level students from the USA. A pre-test was administered and after that, an eight-week program have been applied. The control group, all of whom were Turkish, met in a real classroom setting. They carried out their duties, which had been determined and distributed to them beforehand. The experimental group, which consisted of both Turkish and foreign students, however, met online. The findings of the study were divided into four different categories as knowledge, attitudes, skills of interpreting and relating, skills of discovery, and, critical cultural awareness. The results of the study show that the participants expanded their knowledge of other cultures through the help of intervention. However, while the experimental group stated a positive change and extension in their knowledge of their own culture, the control group didn't state such a change. As for the attitude, the results show that both the experimental and the control group had experienced an increase in their positive attitude and willingness to meet new cultures through the intervention. Both the experimental and the control group again were found to be improved in skills of interpreting and relating. The experimental group was found to have increased in skills of discovery.

The control group expressed the same, as well. However, there are a few things that the control group members weren't sure enough, which were the interaction with strangers. Because they didn't experience anything like that. In terms of critical cultural awareness, on the other hand, both the experimental group and the control group were

found to be improved in looking at other perspectives and thinking critically about one's own culture. The study is important due to the fact that it aims to improve ICC through telecollaboration.

In another thesis, on the other hand, (Nazlı, 2022) the researcher aimed to develop ICC of young learners via telecollaborative digital storytelling. A pre-test was administered before the seven-week intervention. The participants were asked to create digital stories that introduced their own culture and share them with their partners. The participants were asked to express their opinions on their partners' digital stories. After the intervention, a post-scale was administered. The results of the study show that young learners did not improve intercultural learning during the intervention as the participants stated they didn't work on something unfamiliar to them. Again, observable parts of cultures were recognized by the participants (p.232). The study didn't encourage the participants to judge their own culture critically. The study underlines that the recognition and intercultural improvement of young learners remain limited. However, it is seen as important that experiencing such activities at early ages may encourage them to develop accurate background knowledge and suspend disbelief and stereotypical knowledge (p.233). The results on the knowledge dimension seemed to be improved limited to cultural products and practices. Therefore, it can be deduced that young learners adopt a more practical and pragmatic approach (p. 236). As for the attitude dimension, it is seen that participants developed a positive attitude toward their peers. They asked for the continuum of the program, or they wanted to interact with different peers from different countries. The program is considered to have a positive impact on the development of the skills of discovery and interaction by looking at the results. The participants were teacher-dependent in the beginning, however, it changed during the intervention (p.241). Being exposed to digital stories and gaining knowledge about their partners, the participants developed their skills of interpreting and relating. They related cultural practices with their own and they compared each other. At the beginning of the program, the participants were told to have a defensive attitude towards their partner in their own culture. However, this attitude changed during the program. They developed empathy towards their peers, as well. To wrap up, the study showed the effects of the use of telecollaboration in intercultural activities on young learners. In order to scan related studies, other sources have been used. The use of telecollaboration for developing ICC was taken into the center and consideration. In a study (Üzümlü et al., 2020), the effects of

telecollaborative tasks in the development of ICC on two teacher training classes from Turkey and the USA have been investigated. A six-week telecollaborative project was administered. The participants were given tasks to discover multicultural education topics via online interactions with their partners from different cultures. It is also aimed to improve the language skills of the participants. The participants were to attend the discussion part weekly. In terms of knowledge and attitude, the study was considered to be beneficial and developing for the participants. The participants were found to tell each other about the dominant religions in their society and dominant attitudes towards gender, etc. Therefore, it seems to have developed critical cultural awareness of the participants. The participants also were found to have improved in skills of interpreting and relating and skills of discovery and interaction, as well. As they interacted with their peers, they became more comfortable and open to exploring. In conclusion, the study was found to be helpful in developing ICC via telecollaborative tasks.

Another helpful and comprehensive study was published in order to analyze the studies on ICC (Avgousti, 2018). It aimed to examine the studies that have been on ICC and using digital tools as a means. 57 studies were analyzed. It was found that %81 of the studies were conducted in a university context. Only %19 of the studies were conducted with secondary and elementary school students (p. 831). It was also detected that English was the language that was used as the most percentage (%80). As for the web tools, it was detected that almost half of the studies (%40.7) were conducted asynchronously while %37 of them were conducted both asynchronously and synchronously (p. 831). In terms of technology modality, texting was found to be the most used element (%48). After that, the mixture of text, voice, and video comes with %22.3. The percentage of voice and video is relatively less than the others with just %5.5. Finally, in terms of the web 2.0 tools and applications, it was realized that e-mail and skype are the most used apps for such studies (13 studies per each). Blogs follow them with 12. The research has been considered to be a very promising and comprehensive one in explaining the details of the studies of ICC from 2004 to 2010. It is seen as crucial to helping further studies focus on untouched parts if they want to work on ICC.

When the literature was scanned, it was seen that there were still some points untouched in terms of developing ICC. After collecting information about previous studies, the researcher consulted his supervisor and then they decided to conduct the

research to be on developing ICC via telecollaboration. The age range of the participants of the study was chosen on purpose due to the lack of studies on ICC regarding this age group. Therefore, this present thesis aimed to focus on developing ICC via telecollaboration for secondary school learners to help further studies as well as fill the gap in the literature.



3. METHODOLOGY

3.1. Introduction

During the methodology chapter the methods of data collection, the procedure, the research design, information about participants, the instruments used before, during and after the process, and data analysis processes will be given. First, the research design will be introduced by giving the sources of data. Then the demographic information of participants will be displayed. After that, the scale developed by Ergün (2016) will be introduced in detail along with the survey. Finally, data analysis procedures and limitations will be remarked. The aim of this chapter is to analyze the whole process of the study in detail.

3.2. Research Design

Mixed method research design is used in the study. It is not limited to using only one type of data collection procedure. It employs the use of various approaches to provide answers for the research questions by using both qualitative and quantitative data and is described as the third research design along with the quantitative dominant and qualitative dominant research designs. Mixed method research was defined as:

As a methodology, mixed method research involves philosophical assumptions that guide the collection and analysis of data and the combination of both qualitative and quantitative approaches at many steps of the research process. Analyze, collect and combine both qualitative and quantitative in a particular study. Mixing qualitative and quantitative approaches rather than using only one approach is believed to lead to an improved comprehension (Creswell and Clark 2017, p.5).

In this present study, interventionist quasi-experimental research type is applied as a research design. In interventionist quasi-experimental researches, an intervention happens between the process by applying both pre and post scales. “Interventionist quasi-experimental studies give researchers more control over the conduct and design of the study, and they make decisions about language target characteristics and test means, as well as the type of intervention” (Loewen & Philp 2011, p.61-63). Before the study, the researcher applied pre and post-test to the participants in order to investigate the effectiveness of the program.

In order to enrich the collected data as well as increase the validity and reliability of the findings, triangulation is used for the data collection and analysis process.

“In triangulation research, two or more approaches to a single problem are employed with the goal of selecting appropriate methods that will result in complementary data in combination that will decrease the possibility of debatable findings” (Olafson, 1991, p.39-40, as cited in McFee, 1992, p.215).

To this end, semi-structured interviews are used. The findings of qualitative data are analyzed through Content Analysis method. Content Analysis is a method for analyzing any kind of communication messages. Content analysis is used in all types of communication to draw objective conclusions about topics of interest (Kondracki, 2002).

3.3. Participants

The data for this study were collected from a group of 12 secondary grade students aged between 10-13 in a private school Samsun, Turkey. The participants of this present research were the secondary level students in a private school in Samsun, Turkey. In this research, convenience sampling is employed. Convenience sampling is a type of sampling in which the important criteria for sample selection are the researcher’s convenience and resources, and also the participants of the target population are chosen only if they carry the features and practical criteria (Dörnyei and Csizér 2012). The researcher chose the participants according to criteria that they should be minimum at A2 level, which was seen crucial for enrolling the program. Thus, a language proficiency test was developed by the researcher in accordance with CEFR applied and those who were at least A2 level were involved in the study.

As for the demographic information, the participants were handed out a questionnaire consisting of six different categories: age, gender, grade, native language, telecollaboration experience, and overseas experiences.

The participants filled out the questionnaire. The age range of the participants was determined as 10-13 years old. In the program, 7 of the participants were female while 5 of them were male. In terms of the grade of the participants, 3 of the participants were studying in 5th grade while 6 of them were studying in 7th grade and 3 of them were in 8th grade. All of the participants spoke Turkish as their native language. None of the participants had experienced telecollaboration before. Finally, only one of the participants had overseas experiences before the program. Table 3.1. displays demographic information of participants in detail.

Table 3.1 Demographic Information of Participants

Categories	Sub-Categories	Frequency	Percentage
<i>Age</i>	10 years old	3	%25
	12 years old	6	%50
	13 years old	3	%25
<i>Gender</i>	Male	5	%41,66
	Female	7	%58,33
<i>Grade</i>	5th grade	3	%25
	7th grade	6	%50
	8th grade	3	%25
<i>Native Language</i>	Turkish	12	%100
<i>Telecollaboration Experience</i>	Yes	0	-
	No	12	%100
<i>Overseas Experience</i>	Yes	1	%8,33
	No	11	%91,66

3.4. Instruments

In this part, the instruments used in data collection procedure are presented and introduced in detail.

Before the program, the researcher decided to carry out research where both qualitative and quantitative data were used. The quantitative findings of the study were gathered via the help of the scale developed by Ergün (2016) after the necessary permission was ensured (See Appendix E) The scale was originally developed by Ergün (2016) (See Appendix). However, the scale required an advanced level of English, the researcher decided to use Turkish version of the scale, which was already used by Güneş (2018) (See Appendix).

In order to inform the families and parents of the participants both in Turkey and in Poland, a consent form was prepared by the researcher and handed out to the participants. The consent form was prepared by the researcher both in Turkish and in English. The English version was sent to the Polish colleague and requested to translate it to Polish and hand it out to participants.

The participants were interviewed after the program ended. The interview questions were prepared in accordance with the research questions. The aim of using qualitative data was to reach a deeper understanding of the phenomena and to promote the quantitative data (Appendix).

3.4.1. Scale of ICC

The scale of ICC was applied in this study. The linguistic equivalence of the scale was completed and explained in detail in the developer's study (Ergün, 2016). The scale consists of 28 sentences, under 4 different categories that are: action, skills, knowledge and attitude. The categories and the sentences were edited and created according to the items prepared by Council of Europe (Barret et al., 2014 as cited in Ergün, 2016). Following that, the developer of the scale translated the sentences into Turkish, The Turkish equivalents were revised by three different experts. To demonstrate that the scales are linguistically equivalent, 30 upper-intermediate English students from a university in Istanbul completed the revised scale twice with a one-week break in between. To determine the linguistic equivalence of the scales, T-test and correlation analyses were used.

As for the factor analyses of the scales, the developer applied the scales to 160 English preparatory school students in university level. The answers were investigated in SPSS. Kaiser Meyer Olkin (KMO) sample adequacy test and Barlett Sphericity test were used to determine if the data are appropriate for factorability.

Cronbach Alpha coefficient, Split half correlation and test-retest correlation were used for evaluation of the reliability of the scales.

3.4.2. Data Analysis Procedures

In order to check if the research questions are answered, various procedures have been employed by the researcher. SPSS has been used for the quantitative data to be analyzed. First the information about the participants were entered to the program such as: age, grade and gender. After that, both the pre-test and post-test data entry was applied to the SPSS. Then the suitable tests for the data analysis was decided.

Because of the number of the participants, a non-parametric test was used for statistical data. The explanation of the number of the participants will be given in limitations part. Non-parametric tests don't make numerous or strict notions about the population (Siegel 1957). Wilcoxon Signed-Rank test, which has been used as the instrument for the data analysis in this present study, is a nonparametric test technique which is used to analyze matched-pair data or single-sample problems (Woolson 2007). In order to detect whether there has been a positive effect of the intervention on the participants, the participants were handed out an ICC scale both before and after the program. To this end, the researcher decided to see the effect of the program both for overall scores and for each subcategory, which are: attitude, knowledge, skills and action, the Wilcoxon-Signed Rank test was used for the data analysis.

As for the qualitative data, the researcher and the supervisor analyzed the answers of the participants to the interview. The answers of the participants will be presented in findings and then the comments will be made in discussion part.

3.5. Implementation

This study aims to investigate the effect of a 9-week program that was developed by the researcher in developing ICC level of the participants from two different countries through telecollaboration. In the program the participants from two different countries interact and meet weekly by completing their tasks involving cultural elements to improve their ICC. The program requires high levels of coordination. Since two English Language teachers from two different countries (one from Turkey, one from Poland) need to work in coordination throughout the process. In the light of this urgency, the researcher published online posts for collaboration in various social media platforms such as: Facebook, LinkedIn, Twitter, and etc.

At first a lot of colleagues applied for the program, however, most of them were from countries that are too far from Turkey, where the researcher and the experiment group are. For the program to be organized and applied easily, it was decided to find a colleague from where time-difference is not much from Turkey. A Polish English language teacher applied for the post. The researcher and the Polish colleague met online to form a frame for the program. The Polish colleague was informed about the outline of the program. The number of the participants and their ages were discussed. The researcher demanded for the important dates for the Polish people by considering the weekly tasks. The weekly tasks weren't prepared and decided beforehand in sake of the program to be well-organized considering the important days for a culture and the requests and needs of the participants as well as the ideas of the Polish colleague. In the meeting, the researcher and the Polish partner decided that Google Classroom and Zoom would be used during the program. The participants were registered to a Google Classroom before the beginning of the program. All the information were shared via Google Classroom. The participants were informed about the tasks and their weekly partners and the schedule of the program on Google Classroom. The researcher published the tasks four or five days before the date of the meetings each week for giving the participants sufficient time to be prepared for the tasks. Because some of the tasks required at least one day for the preparation. The program totally took 9 weeks. Weekly tasks along with their functions are given in the Table 3.2. below.

Table 3.2. Weekly Tasks and Functions

Week	Task	Function
1st Week	Introduction, first meeting	Introducing oneself.
2nd Week	Talk about your family. Introduce them in terms of job, appearance, personality, age, and etc.	Introducing family members. Talking about appearance and personality.
3rd Week	Introducing Mustafa Kemal Atatürk and talking about his death (10.10) for Turkish students. Introducing the Republic Day (11.11) and how you celebrate it.	Talking about the historical figures and important dates for the country.

4th Week	Preparing a recipe for a traditional meal. Talking about the ingredients and the process.	Talking about recipes and giving instructions about the process.
5th Week	Taking a vlog about their daily life. Talking about daily routines by giving the exact time.	Talking about daily routines. Telling the time.
6th Week	Preparing a city tour. Preparing a slide share. Talking about the buildings and important places.	Describing the city. Introducing the important places.
7th Week	Introducing an important figure for your country. Share the person's biography and the importance of him/her.	Preparing biographies and talking about it.
8th Week	Finding and telling a folk tale from one's own culture. After listening the tales, finding the differences and similarities between the tales.	Talking about literary work and finding the similarities and differences.
9th Week	Describing Christmas and New Year Eve. Introducing how to celebrate those nights.	Talking about the holidays and important days. Talking about celebrations.

In the first week, the researcher decided to organize an online meeting for both sides to meet each other. It was planned to be an ice-breaker activity for the program. The meeting was held on Zoom. Both sides looked excited to be in such an atmosphere with foreigners. In the beginning, the teachers had the floor. They introduced themselves to the participants to display an example for the sentence structures, etc. After the teachers' introduction, the participants were asked if they wanted to go on. The participants seemed shy in the beginning, therefore the teachers tried to encourage braver participants in the first place. Those braver participants introduced themselves successfully. The teachers behaved like guides by raising some questions like "What are your hobbies?", "What is your favorite food?", "What is your favorite TV series or movie?". The questions were chosen for the participants to get to know each other better and to make them realize the similarities and differences between each other. The communicative function of this week may be "introducing yourself". It was

thought to be one of the most important functions, as it is the initial of any conversation. It was aimed at the students using the necessary structures, tenses, and vocabularies while introducing themselves. The researcher aimed for participants to develop their speaking and listening skills.

After those challenger participants spoke, the other participants talked about themselves, and their life. The meeting took about 2 hours as there were 26 participants and 2 teachers. After the first meeting, the researcher asked his participants about how the meeting was for them. Almost all of the students expressed that they were excited to be in such a program and they said that the Polish participants were friendlier than they had expected. Eventually, the meeting reached what the researcher aimed for.

For the second week, the participants were paired up by the researcher beforehand. The groups and the dates and the exact hour of the meetings were shared with participants on Google Classroom, five days before the meeting in order to leave participants enough time for preparing. Due to the fact that there are more Polish participants than Turkish participants, some of the groups consisted of 3 participants as 2 Polish students and 1 Turkish student. While forming the groups for the initial meetings, the researcher planned to put the participants with their exact peers. The aim was to relieve the participants as much as possible. The participants met on Zoom. Some of the participants prepared PPT slides displaying their family members. It helped the other participants to increase their comprehension levels.

This week the researcher aimed for the participants to develop and reinforce their knowledge about jobs, family members, and the structures of appearance and personality. It was the purpose of the researcher that the participants realized the differences or the similarities between the jobs in two different countries. It was also important that the participants recognized that some races had average appearance such as Polish people are generally blonde and extremely white. The researcher aimed to raise awareness towards foreigners' appearance along with an acceptance towards "the others", as well as noticing one's own appearance more.

The third week's task was considered to be a significant one in terms of the cultural aspects and communicative skills. The participants were given the topic beforehand so that they could collect information about the task. The task was not the same for both sides. The Turkish participants were assigned to prepare a PPT slide

about Mustafa Kemal Atatürk, whose death anniversary is on 10th November. As he is the founder of the Republic of Turkey, he is considered to be one of the most important figures for the Turkish people. The Turkish participants were asked to talk not only about his death but also about what he did during his reign and his significance to Turkey. Briefly, Turkish participants were expected to prepare a biography of him. After presenting the biography, the Turkish participants were to talk about how Turkish people commemorate him and what they do to show their respect for him.

The Polish participants' task was to present the Republic Day of Poland, which is held on November 11th. As the Polish teacher expressed before, it was an important day for Polish people. Therefore, the Polish students prepared well for that task. They mostly prepared a PPT slide about that day. Beginning from the history of the day, what happened on that day, and how they celebrate the day were displayed by the Polish participants. According to what Polish participants prepared, one of the celebration types they do is to run for Republic Day. After the meeting one of the Turkish participants expressed how surprised she got when she heard that they were running for their Republic Day. It was a different celebration type for her. With the help of this task, both of the participants are considered to have learned about each other's history, important figures, and the celebrations along with commemoration. The grammatical structures that the participants used are generally Simple Past Tense because the participants talked about biographies and history.

In terms of communicative function, talking about historic incidents, and historic figures, and telling the date and the years were presented. The participants mostly had to talk about certain dates with their partners. It is considered to be helpful for them to develop in terms of those communicative functions.

The fourth week was held in the middle of November. The task of the fourth week was considered to be a significant aspect of culture; traditional food. The participants were assigned with preparing a recipe for traditional food from their own culture. It was suggested to use images, PPT slides, and videos on YouTube about the food they had chosen. Along with those supplementary materials for their task, the participants were given to prepare a recipe. The communicative functions for this week's task were planned to be talking about food, giving recipes, talking about the cooking process and methods as well as giving ingredients using correct quantifiers. On the other hand, while ordering a cooking process, they were expected to use putting

in order words such as: “First, second, after that, following, later, finally, etc.”. Besides the grammatical structures used in this task were planned to be “Quantifiers for ingredients”, and use the Simple Present Tense for giving recipes. The participants met on Zoom once again. They presented each other with the traditional food from their own culture. Some of them used YouTube videos that are in English in order to increase the comprehension level of their partners. The participants asked each other if they would try that food, and the answers were generally positive. The Polish participants were already familiar with Turkish food: Kebab as there are many kebab stores in Europe.

In the fifth week, the participants were assigned beforehand to have enough time. Their duty was to make a vlog about their daily routine. By doing so, they were going to use certain structures such as Simple Present Tense. They were asked to record themselves beginning from waking up until they go to bed. Another objective of the task was to tell the exact time. The participants were informed that they had to tell the exact time for everything they did. To record themselves in the school, the necessary permissions were ensured. In this way, the participants were able to record themselves all day regardless of the place and the time. It was aimed for the participants to see where their peers live, what their school looks like, the way their partners live, and their partners’ school life, which includes school time, how they spend their time, etc.

The participants were informed that they had to tell the exact time for everything they did. The participants recorded themselves. While taking the videos, they had to speak in English. The participants met on Zoom. They showed their daily routine videos to one another. After the video, they kept talking as they had always done. The participants aimed to realize the differences between their lives as well as the similarities. This task was considered to be a multi-dimensional task in terms of the fact that there were various aspects of the differences and similarities that the participants realized.

The sixth week’s task was to prepare a city tour. The participants were assigned beforehand to Google Classroom which had been created for sharing duties. They were expected to prepare a full city tour including what they were going to eat and where they would go as well as the importance of the places they would go. The participants were to plan a tour indicating the exact time of where to go. It was aimed for the participants to introduce their own cities while talking about the important touristic

and historic places along with the traditional food. The communicative function of the task was considered to be describing a city, planning a city tour, introducing the important buildings, and submitting the traditional food. The grammatical structure that the participants were expected to use was Future Tense. While talking about the tour, they were to use sentences such as “We are going to visit the museum at 12 o’clock”. In addition to the future tense, the participants were, again, expected to tell the exact time. Moreover, they were to sequence the events using the words “first, after, then, finally, etc.”. The vocabulary about tourism was planned to be acquired and used by the participants. It was regarded that important buildings and the touristic parts of cities were significant aspects of the culture. Therefore, the participants were expected to acquire about their partner’s city along with their own city while preparing. The participants met on Zoom. Some of the participants prepared a PPT SlideShare while some of them used Google Earth. It was thought to be a good supplementary material for the participants to have a better understanding and imagine the places. For the traditional food, some of the students showed videos on YouTube about the food. It is considered to have reached its goal.

Countries emerge from their people. Therefore, in the seventh week, the task was chosen in accordance with this idea. The task was to introduce a significant person to one’s country. The person could be a scientist, a singer, a sportsman, or a political figure as well as a soldier. The participants were free to choose the person they wanted. It was considered to be an important aspect of a culture. Thus, this task was designed. The communicative function of the task was planned to be talking about a person’s life, preparing a biography as well as talking about achievements, etc. The participants were assigned to prepare a SlideShare about the person’s biography and what they did and why they are famous and significant. The participants were given enough time to prepare for their tasks. The task was published on Google Classroom, as usual. The participants met on Zoom. They present their slides to their partners. Some of the participants who had chosen singers showed videos on YouTube. The task led to some of the participants’ conversations to their favorite singer, football player, etc. Aside from the task, the participants kept talking about their favorites. It was considered to be an enjoyable task for the participants.

Literary work is an essential aspect of a culture. Therefore, the eighth week’s task was chosen intentionally. The participants were assigned with finding a folk tale

from their own culture and telling the folk tale. After telling the folk tale, they were to find the similarities or differences between the folk tale. It didn't necessarily have to be the same folk tale; however, they could compare the folk tales they know from their culture. They were expected to ask each other about the moral of the story. They were asked to work with their partner to find similarities between the tales. It was considered to be important for the partners to work together. Vygotsky claims that cooperative learning is an integral part of creating a higher comprehension (Kalina & Powell, 2009). Therefore, cooperation between the partners was aimed to be implemented in the task. The communicative function of this week was considered to be telling a folk tale and commenting about it. The participants were to acquire the sentence structures that they needed for telling a tale. They were expected to use phrases such as "Once upon a time, and etc."

The participants were given time to find a folk tale and prepare a presentation about it. They were free to use images in order to have a better understanding of their partners. After the participants had prepared for their duties, they met on Zoom and began telling their folk tales. During a presentation, the listener side took notes. After the tales were finished, the partners talked to each other about the differences and similarities as well as the moral of the story. It is thought to be an enjoyable and informative task for the participants. Because commenting on a tale requires active listening skills and interpretation skills.

The last week of the program was held in the new year of 2022. The task had a strong relationship with the time of the task. The task was to introduce Christmas and what it meant for Polish participants along with New Year's Eve. On the other hand, the Turkish participants were assigned with describing how they celebrated the New Year. Due to the fact that Christmas is not widespread across Turkey, because of the lack of a Christian population, the Turkish participants were not given a task about Christmas. Instead, their duty was to display what they did on New Year's Eve. Yet the participants were to find the differences and similarities between them. The task wasn't held during Christmas time, because most of the Polish participants went away for a vacation. The Turkish participants asked why it was going to be held the week after New Year's Eve. They were directed to ask the question to their Polish partners. Because they were going to talk about Christmas during their presentation and tell the importance and what they did, etc. The participants were informed beforehand to take

photos and videos on those days so that they could share and display how they celebrate. The communicative function of the task was considered to be talking about important days and holidays, as well as talking about celebrations. The participants met on Zoom. Some of the participants prepared presentations while some showed pictures of the celebration. The Turkish participants showed pictures of them celebrating the new year at school. Some of them celebrated the New Year with their families. The Polish participants showed pictures from their vacations and what they did during Christmas time. With this task, the program ended.



4. FINDINGS

During this chapter, quantitative and qualitative data will be presented. The statistical data are given in tables and with descriptions below every table. The aim is to display the data that are related to the research questions. First, the quantitative data will be presented. After that for the qualitative data, the answers of each participant to the interview (See Appendix F) will be given.

4.1 Statistical Information of Quantitative Data

In this part, statistical data that has been analyzed by the researcher will be given in tables and descriptions below. The aim of this part is to display information about the statistical values of the quantitative data which were acquired through the ICC scale. Table 4.1 represents the overall score differences between the pre and post-tests.

Table 4.1. Overall Scores Between the Pre and Post-Test

Ranks

		N	Mean Rank	Sum of Ranks
Pre-test – Post-test	Negative Ranks	0 ^a	,00	,00
	Positive Ranks	12 ^b	6,50	78,00
	Ties	0 ^c		
	Total	12		

It was identified that the cross-cultural ICC program had a positive impact on the participants. It was also detected that the scores were higher for the post-test group. While there were 0 negative and tie scores, all of the participants have shown positive results. The Table 4.1. reveals a statistically significant difference between the pre and post test results in terms of the second research question “Does communicating regularly with people from other cultures develop the ICC levels of the participants?”.

Table 4.2. displays the Z score of the data.

Table 4.2. Z Score of the Data

	Post test – Pre test
Z	-3,061 ^b
Asymp. Sig. (2-tailed)	,002

When the test statistics were investigated, it was detected that the Z score was -3,061 and $p(0,002) < 0,05$. When it was evaluated with the overall score mean, a statistically significant difference was detected between the post and pre-test groups.

Table 4.3. Overall Score Differences Between The Pre and Post Tests

	N	Minimum	Maximum	Sum	Mean
Pre-Test Mean	12	3.00	4.57	47.57	3.9643
Post-Test Mean	12	4.18	4.89	55.00	4.5833

The overall scores between the pre and post-test statistically reveal that the mean value for all the elements in the scale increased from 3.9643 to 4.5833 after the intervention. The average minimum value increased from 3.00 to 4.18 after the cross-cultural ICC program while the maximum value raised from 4.57 to 4.89.

The overall scores and the differences between pre and post-test groups have been given so far. Following, the statistical data of each sub-category: attitude, skills, knowledge, and action will be given.

4.1.1 Attitude

Table 4.4. below shows the statistical data of the subcategory of the ICC scale “Attitude”.

Table 4.4. Statistical Data of Attitude Factor

		N	Mean Rank	Sum of Ranks
Attitude-post –Attitude-pre	Negative Ranks	1 ^a	2,50	2,50
	Positive Ranks	9 ^b	5,83	52,50
	Ties	2 ^c		
	Total	12		

When analyzed for the subcategory attitude, it was detected that the cross-cultural ICC program had a positive impact on 9 of the participants, while it had a negative impact on one of the participants and no impact at all for two of the participants.

Table 4.5. below represents the test statistics of the subcategory attitude by giving z score and significance level.

Table 4.5. Test Statistics and the Z score of Attitude Factor in Pre and Post-test

	Attitudepost – Attitudepre
Z	-2,568 ^b
Asymp. Sig. (2-tailed)	,010

When the test statistics were analyzed, it was detected that the Z score was - 2,568 and $p(0,010) < 0,05$, and a statistically significant difference was detected for the “attitude” factor in the pre and post-test groups.

Figure 4.1. below, shows the differences in a bar chart for the attitude factor

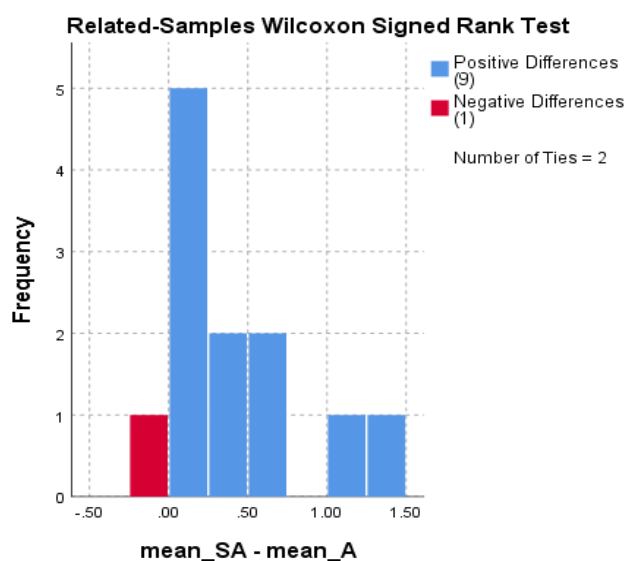


Figure 4.1 The Bar Chart for "Attitude" Factor

In Figure 4.2. (below), it is seen that the minimum value of the participants' answers is 3.43 while the maximum is 5.00. As for the mean value, it is shown as 4.214 while the standard deviation is .4854 for the attitude factor in the pre-test.

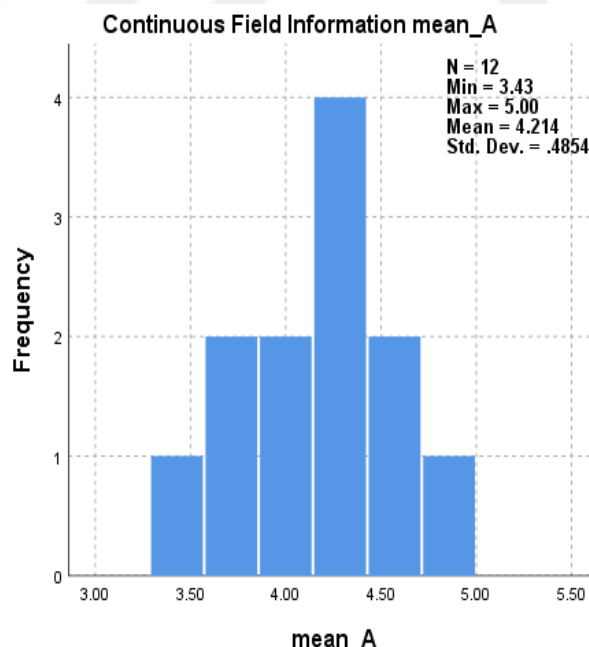


Figure 4.2. Bar chart for certain values of the attitude factor in the pretest

Figure 4.3. displays the mean value, standard deviation, and minimum and maximum values of the participants who answered in the post-test for the attitude factor.

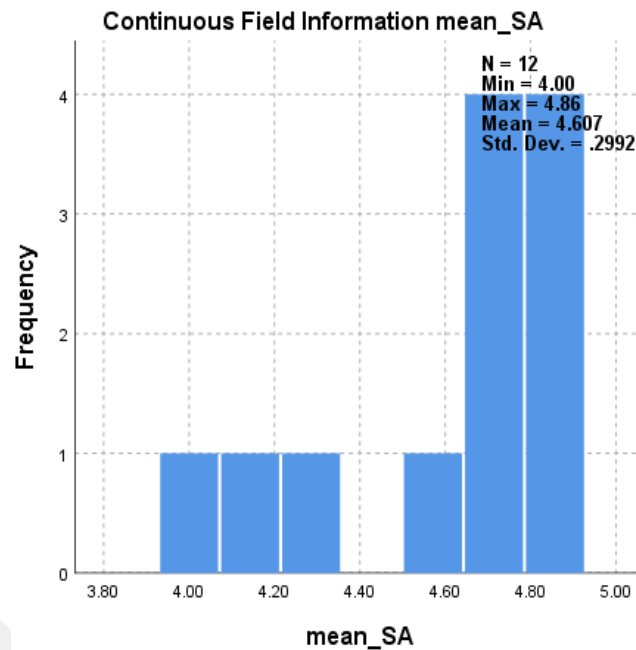


Figure 4.3. The bar chart for certain values of attitude factor in the post-test

Figure 4.3. demonstrates that the minimum value expanded to 4.86 (3.43 in pre-test) and the maximum value decreased to 4.86 from 5.00. The mean value increased from 4.214 to 4.607 while the standard deviation was determined as .2992 (.4854 in pre-test).

4.1.2 Knowledge

In this part statistical data for the “knowledge” factor will be presented with tables and figures as in the previous parts. Table 4.6. below displays the statistical data for knowledge.

Table 4.6. Statistical Data for Knowledge Factor

	N	Mean Rank	Sum of Ranks
Knowledge-post-Knowledge-pre	Negative Ranks 0 ^a	,00	,00
	Positive Ranks 12 ^b	6,50	78,00
	Ties 0 ^c		
	Total 12		

It was statistically revealed that the cross-cultural ICC program had a positive impact on all of the participants for the “knowledge” factor. It was also detected that the observation scores for the post-test group were higher. There were no negative ranks or ties found for the knowledge factor.

The table below demonstrates the test statistics and the Z score along with the significance level of the knowledge factor.

Table 4.7. Test Statistics and Z score of the knowledge factor

Knowledge-post – Knowledge-pre	
Z	-3,071 ^b
Asymp. Sig. (2-tailed)	,002

When the test statistics were investigated, the Z score was detected as -2,568 and $p(0,010) < 0,05$. A statistically significant difference was identified in the knowledge factor between the pre and post-test groups.

Figure 4.4. demonstrates a bar graph for the knowledge factor.

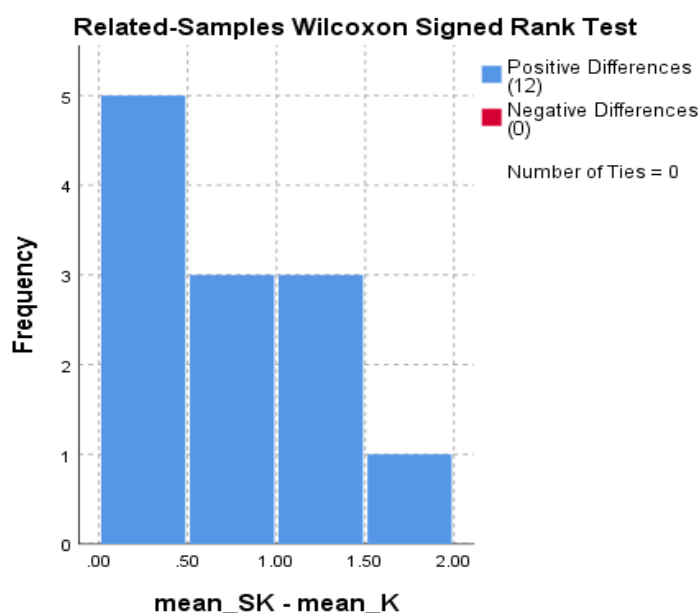


Figure 4.4. Bar Chart for Knowledge Factor

Figure 4.5. demonstrates some information about the answers of the participants in the pre-test for the knowledge factor. It gives the minimum and maximum values as well as the mean value and standard deviation.

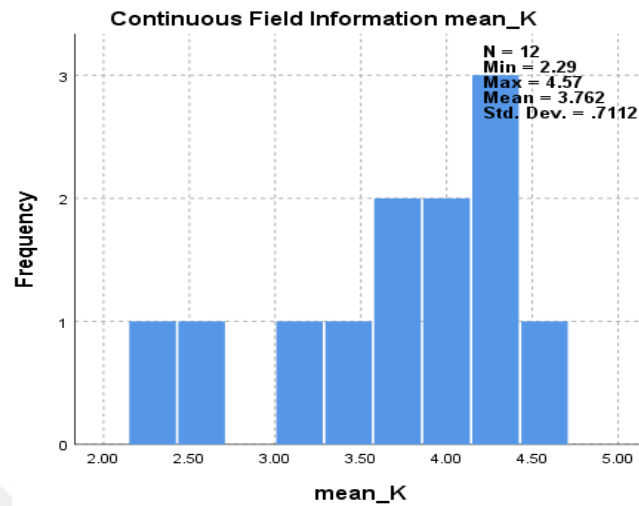


Figure 4.5. Bar chart for certain values of knowledge factor in the pre-test

Figure 4.5. puts forward that the minimum value is 2.29 and the maximum is 4.57 for the knowledge factor in the pre-test. The mean value is determined as 3.762 while the standard deviation is .7112.

Figure 4.6. shows the same information as Figure 4.6. but for the post-test.

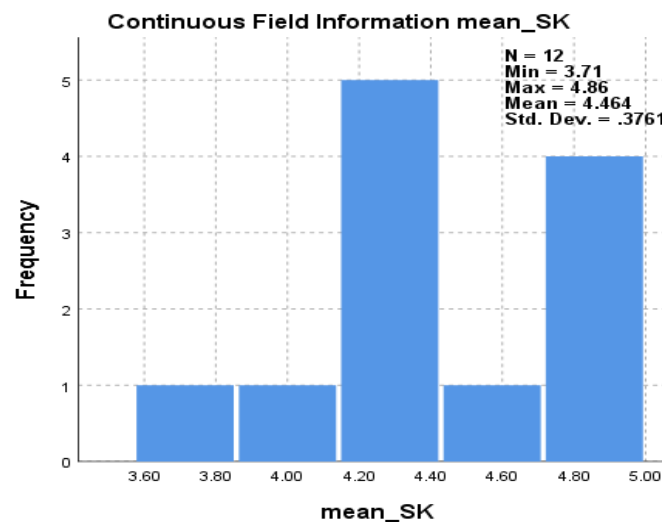


Figure 4.6. Bar chart for certain values of knowledge factor in post-test

Figure 4.6. displays that the minimum value increased to 3.71 from 2.29 and the maximum value went up to 4.86 from 4.57. The mean value raised to 4.464 while it

was 3.762 in the pre-test. The standard deviation was determined as .3761 while it was .7112 in the pre-test.

4.1.3. Skills

In this part, the statistical data for the skills factor will be represented via tables and figures. Table 4.8. demonstrates the statistical data for the skills factor.

Table 4.8. Statistical Data for Skills Factor

	N	Mean Rank	Sum of Ranks
Skills-post – Skills-pre Negative Ranks	0 ^a	,00	,00
Positive Ranks	12 ^b	6,50	78,00
Ties	0 ^c		
Total	12		

When it was analyzed, it was detected that the cross-cultural ICC program impacted all of the observations positively for the “skills” factor. It was also noted that the post-test group had higher observation scores. There were no negative ranks or ties noticed for the “skills” factor.

Table 4.9. below displays the test statistics as well as the z score and the statistically significant differences.

Table 4.9. Test Statistics, Z Score of Skills Factor in the Pre and Post-Test

	Skills-post-Skills-pre
Z	-3,066 ^b
Asymp. Sig. (2-tailed)	,002

When analyzed, it was seen that the Z score was -3,066 and $p(0,002) < 0,05$. It was also revealed that there was a statistically significant difference between the pre and post-test groups for the “skills” factor.

The figure below presents the bar chart for the differences in the “skills” factor.

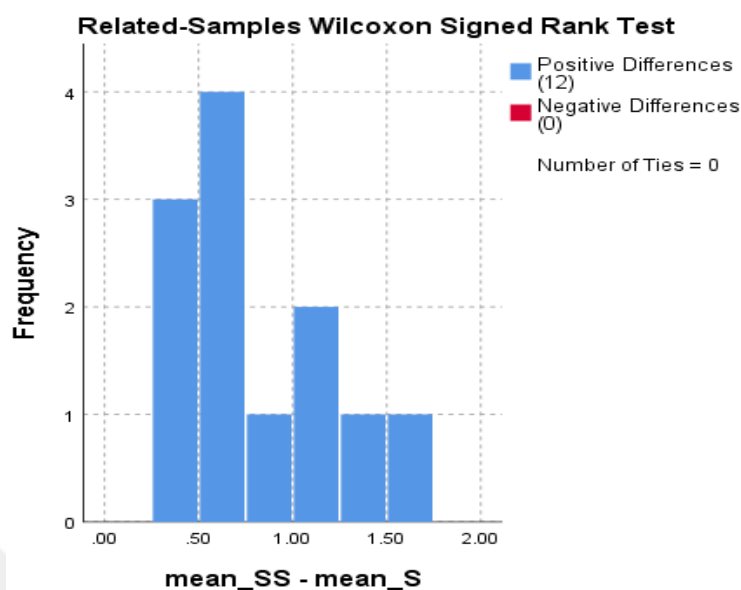


Figure 4.7. The Bar Chart for the Skills Factor

Figure 4.8. demonstrates some information about certain values for the skills factor.

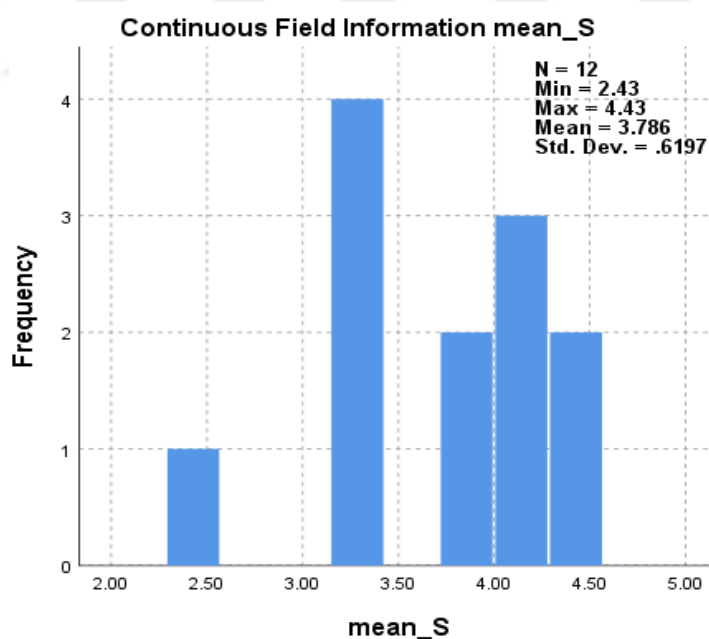


Figure 4.8. Bar chart for certain values of skills factor in the pre-test

In Figure 4.8., it is seen that the minimum value is 2.43 and the maximum is 4.43. On the other hand, the mean value is 3.786 and the standard deviation is .6197.

Figure 4.9. displays certain values such as; minimum and maximum values, mean value and standard deviation, for the skills factor in the post-test.

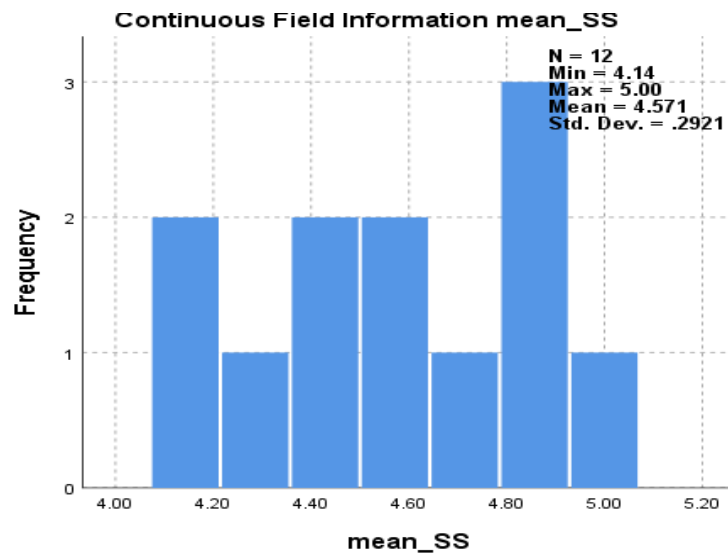


Figure 4.9 Bar chart for certain values of skills factor in post-test

Figure 4.9. shows that the minimum value increased to 4.14 (2.43 in the pre-test) and the maximum raised to 5.00 (4.43 in the pre-test) in the post-test. The mean value, on the other hand went to 4.571 in the post-test, which was 3.786 in the pre-test. The standard deviation was noted as .2921 while it was .6197 in the pre-test.

4.1.4. Action

This part will represent the statistical data, the tables, and the figures for the action factor. Table 4.10. represents the statistical data for the action factor.

Table 4.10. Statistical Data for Action Factor

		N	Mean Rank	Sum of Ranks
Action-post – Action-pre	Negative Ranks	0 ^a	,00	,00
	Positive Ranks	11 ^b	6,00	66,00
	Ties	1 ^c		
	Total	12		

When the statistics were analyzed, it was identified that the cross-cultural ICC program had a positive impact on 11 of the participants while it had no impact at all

for one of the participants. The observation scores were detected to be more in quantity for the post-test group.

Table 4.11. displays the test statistics, Z score, and the significance differences.

Table 4.11. Test Statistics and the Z Score of Action Factor in Pre and Post-Test

	Action-post – Action-pre
Z	-2,941 ^b
Asymp. Sig. (2-tailed)	,003

When analyzed, it was noticed that the Z score was -2,941 and $p(0,003) < 0,05$. It was recognized that there was a statistically significant difference between the pre and post-test groups.

The figure below shows the bar graph for the skills factor.

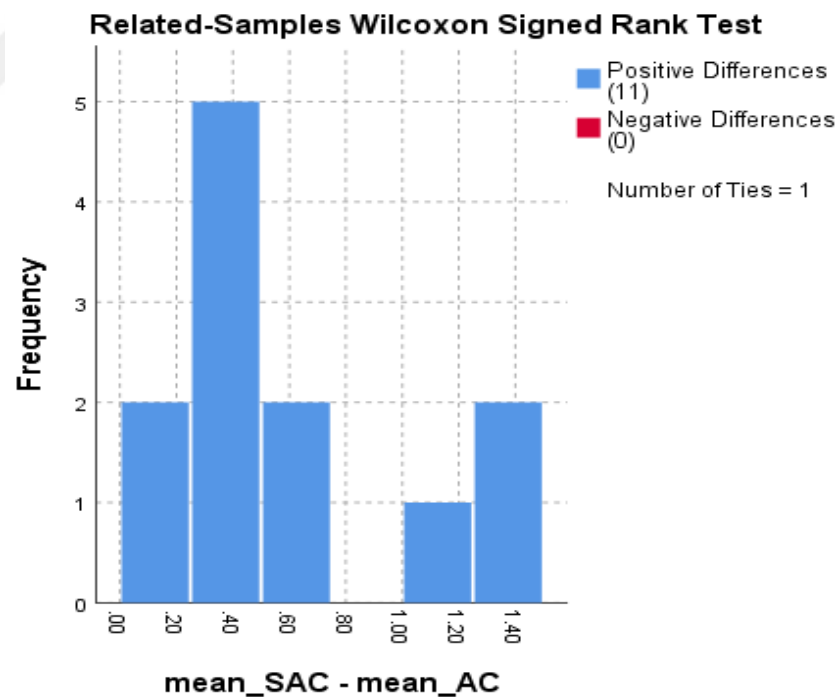


Figure 4.10. The bar chart for the action factor

Figure 4.11. demonstrates information about the minimum and the maximum value, the mean value, and the standard deviation for the action factor in the pre-test.

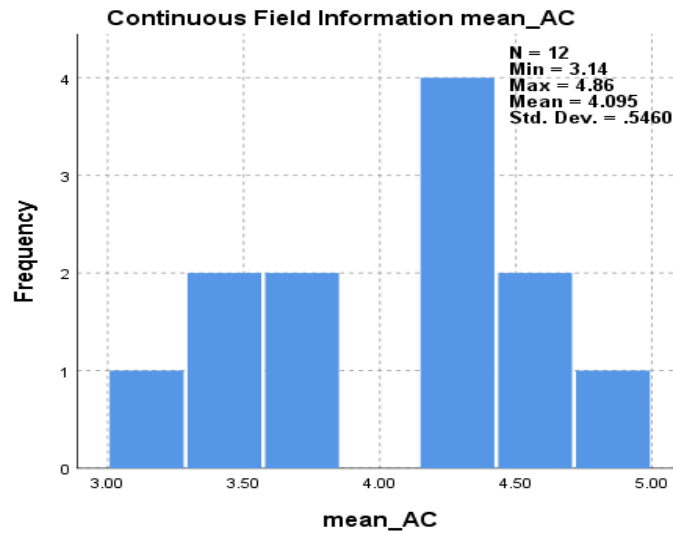


Figure 4.11. The bar chart for certain values for action factor in the pre-test

In Figure 4.11., the minimum value is determined as 3.14 while the maximum is 4.86. The mean value is represented as 4.095 and the standard deviation is displayed as .5460.

Figure 4.12., on the other hand, presents the same information as 4.11. for the action factor but in the post-test.

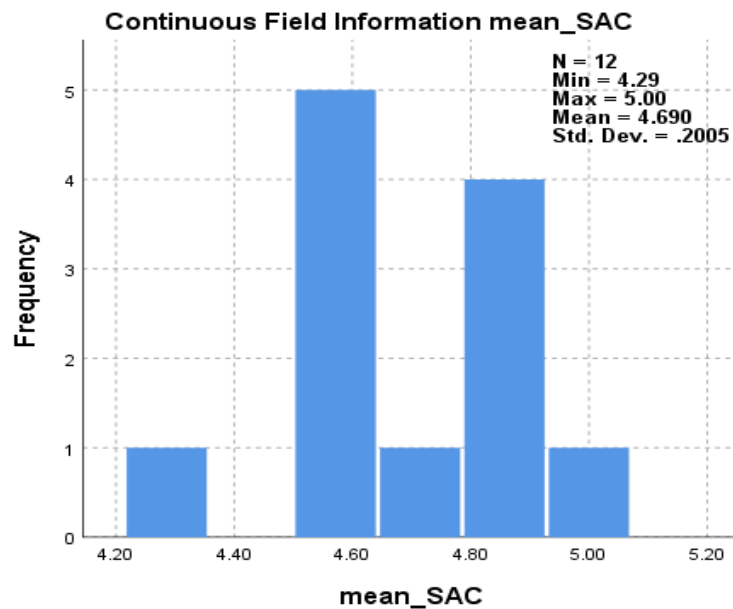


Figure 4.12. Bar chart for certain values of action factor in the post-test.

Figure 4.12. displays that the minimum value increased to 4.29 from 3.14 and the maximum value went up to 5.00 from 4.86. The mean value was raised to 4.690 (4.095 in the pre-test) and the standard deviation was determined as .2005 from .5460.

4.2. Findings of Qualitative Data

In this part, the findings of qualitative data will be presented. The researcher collected the qualitative data through semi-structured interviews. Conducted in a dialogue with each respondent, semi-structured interviews use a combination of closed and open-ended questions (Newcomer, Hatry et al. 2015). The interviews were processed online via Google Meet. The interview questions were prepared in accordance with the research questions (See Appendix F). To this end, the content analysis has been applied to the participant answers by the researcher. Content analysis is a research technique for making reproducible and valid inferences from text (or anything else meaningful) about the context of its use (Krippendorff 2018). For ensuring privacy, the participants' names are hidden. Hereafter the participants will be mentioned as P1, P2 instead of Participant 1, Participant 2 and etc.

Question number 1 in the interview was “Did you enjoy the program? Do you think it contributed to your communicative skills?”.

When the participants' answers were analyzed, it was seen that all of the participants expressed that they enjoyed the program. P1 stated “*I enjoyed the program*” . As another answer to the question about the contribution to the communicative skill, P5 stressed the improvement in communicative skills by stating that “*I felt my speaking skill has improved. My fluency in speaking English has also expanded*”. It was also analyzed that the participants emphasized meeting different people from different countries. P7 stated that “*Every week I was talking to a person who was at the far end of the world*”. Some of the participants explained that they made programs during the program. P10 said “*Of course, I enjoyed the program since I made friends there*”. The participants talked about the fact that thanks to the program they can speak English more relaxed. P11 conveyed “*After the program while speaking English, which is an activity I do with my family occasionally, I realized that I express myself more relaxed*”. In the analysis, it was identified that it was seen that some Polish and Turkish participants kept in touch even after the program finished. P4 expressed “*I made friends. We communicate with each other sometimes via social media*”. One of the participants touched on self-confidence. P2 said “*However, when I see that my partners are on the same level as me, I got more self-confident and I realized that this was normal*”. When analyzed, it was noticed that one of the participants mentioned the prejudices before the program by stating “*At first, I had*

some prejudices towards foreign people, but as we progressed, I got used to talking to foreign people”.

Question 2 was determined “Did you compare your culture and their culture? Did you find any similarities or did you recognize any differences?”. When the participants’ answers were analyzed, it was noticed that a great majority of the participants compared the two cultures. However, two of the participants stated they didn’t compare the two cultures. P2 stated *“I didn’t compare consciously”*. P6 expressed *“Not too much”*. In terms of similarities and differences, it was found that many of the participants found both similarities and differences at the same time. P12 told *“Yes, I compared them. I found some similarities and differences”*. On the other hand, “the differences” between the two cultures were emphasized by two participants. P3 expressed *“Yes, I found some differences”*.

Question 3 was determined as “If so, what are those similarities and differences?”. Here, the participants were asked to give details about the similarities and differences they had during and after the program. The themes are given in Table 4.12.

Table 4.12. Themes Mentioned in the Interview

Themes	Frequency
Food	9
Family attitudes	4
School / Education System	4
Folk tales / Myths	4
New Year Celebrations	3
Daily Routines	2
Bedrooms	1
Clothes	1
Songs/ Dances	1
Family Gatherings	1
Historic Buildings	1

When the researcher analyzed the themes that the participants mentioned, the results were as in Table 4.12. Most of the participants addressed the similarities and

differences in food preferences of Polish and Turkish people. P1 stated that *“I presented ‘Manti’ which is a dumpling, and my Polish partner also introduced something like a dumpling”* as a similarity. In terms of family attitudes, which was not a task topic of any week, many of the participants mentioned it. It was detected by the researcher in participant answers. P2 expressed that *“...one of my partner’s family got upset when she got low marks, just like my family”*. Another theme that some of the participants put emphasis on was education/ school system differences and similarities. P1 remarked *“One of my Polish partners told me that our school time is so long compared to theirs”*. Another theme that some of the participants drew attention to was related to the task topic of the 9th week which was about folk tales. P12 expressed *“They also have myths just like every culture does”*. The participants talked about the theme New Year celebrations. P4 stated *“I celebrate the New Year with my family but my Polish partner celebrated it with her friends”*.

Daily routine, on the other hand, was another theme that was detected in participant answers. P8 remarked *“Their daily routines were the same as what we did. It is usual for any teenager”*. The other themes that were mentioned by the participants just once include bedrooms, clothes, dances /songs, family gatherings, and buildings.

Question 4 was *“After the program, did you realize your culture more?”*. Most of the participants remarked that they realized their culture more after the program. As it was a yes/no question, a great majority of the participants approved that they realized their culture more after the program. P9 stated *“Yes. I realized more of the fallacies about my culture”*. On the other hand, some of the participants didn’t agree with them. P1 expressed *“No, I didn’t. I was already aware of Turkish culture”*.

The final question of the interview was *“What did this program contribute to you?”*. Almost all of the participants stated that the cross-cultural ICC program helped them improve their communicative skills. P7 remarked *“I can express myself better in English thanks to this program”*. Several participants expressed that through this cross-cultural ICC program, they learned and recognized new cultures. P10 told that *“Through this program, I had an opportunity to learn about both my and another culture”*. Many of the participants touched on making friends thanks to this program. P11 stated *“First of all I made friends with whom I still interact”*. Some of the participants, on the other hand, talked about meeting people with different cultural backgrounds. P2 said *“I feel more sincere toward my partners with different cultural backgrounds”*. It was mentioned by some of the participants that self-confidence was

an important element they improved through the program. P5 expressed *“As I meet new foreign people, I build more self-confidence”*. One of the participants drew attention to the fact that learning got more permanent for him in such a program. P7 told *“I looked for the words that I didn’t know after every meeting and I think it is a better way to make them more permanent”*. P3 touched on a different theme by saying *“When making new friends, I am not shy anymore”*.



5. DISCUSSION AND CONCLUSION

This study aimed to see if the cross-cultural ICC program developed ICC level of the secondary-school Turkish students who participated in this program. To this end, this chapter focuses on the findings of statistical data along with the qualitative data which was obtained through semi-structured interviews. In this chapter, all the data will be discussed in accordance with the research questions. The participant comments will be given along with the statistical data as a complementary data. After the discussion of findings of statistical data and qualitative data, a conclusion will be made for this study, and for the further studies.

5.1. Discussion

In this present study, seeing the gap in the literature which was already mentioned in Literature Review part, the researcher aimed to develop a cross-cultural ICC program for the secondary-school learners in Turkey, as there were limited studies for this age range in the literature. The researcher aimed to create real communication situations and opportunities for the participants. It was also aimed to ensure communication between cultures. In the meantime, the participants were to interact each other and develop ICC. To this end, the researcher found a Polish colleague and arranged meetings weekly between Turkish participants and Polish learners of English language. The two-group met weekly online. A pre-test was administrated to the participants before the program. After the program, the participants were administrated the post-test and they answered the questions of the interview. The researcher aimed to promote the statistical data with interview answers. Therefore, this study comprises of two different data as; qualitative and quantitative data.

For the statistical data, the overall statistics showed that the cross-cultural ICC program had a positive impact on the participants. As seen in Table 4.1. (See Findings), all of the participants revealed statistically significant development in their ICC levels. One of the research questions of this study was “Does communicating regularly with people from other cultures develop the ICC levels of the participants?”. It would be fair to say that, the cross-cultural ICC program answered the research question and met the expectations of the researcher. Because all the participants in this cross-cultural ICC program have shown positive scores in the post-test compared to the pre-test.

There were no negative or tie scores detected for overall scores. A statistically significant difference was also detected for the overall scores. Moreover, all of the participants expressed that they enjoyed the program, as given in Findings, and almost all of the participants considered that the cross-cultural ICC program contributed to their communicative skills. P1 told *“I enjoyed the program. It helped me build dialogues with people in English language”*. Another participant, P2 stated *“I struggled in the initial times, yet as we progress, I built self-confidence and I improved in speaking. I enjoyed the program a lot. If it is possible, I want to participate in such programs with various nations in the future”*. The participant stresses that she wants to participate similar programs in the future, and adds that with various nations in the future. It can be interpreted that; the participant is now open to learn new cultures and different people.

It can be concluded that the cross-cultural ICC program developed the ICC level of the participants who attended 9-weeks long program by completing their tasks and communicating with their Polish peers.

The statistical data looked for not only the overall scores of pre and post-tests, but also in terms of the sub-categories of the ICC such as; attitude, skills, knowledge, and action.

The findings of the statistical data revealed that in terms of the attitude factor, there was a statistically significant difference between the pre and post-test results (See Table 4.4.). However, it was also detected that nine of the participants showed positive results after the program, while two of them showed no impact, and one of them displayed a negative impact in terms of the attitude factor (See Table 4.3.). It can be deduced from the findings that; the cross-cultural ICC program had a positive impact on the participants in terms of the attitude factor 9 participants developed their attitude towards the other cultures and people with different cultural backgrounds. It is a positive result for the study. As an example, for the development of attitude factor, P2 said *“I feel more sincere toward my partners with different cultural backgrounds”*. As for a developed attitude, P6 stated *“At first, I had some prejudices towards foreign people, but as we progressed, I got used to talking to foreign people”*. By looking at the statistical data and the participant comments from the interview, it can be said that the cross-cultural ICC program helped most of the participants develop their attitudes towards the others. However, two of the participants showed no difference in the

attitude factor. The study was expected to improve all the participants in terms of all of the sub-categories of ICC as determined in the ICC scale (Ergün, 2016). However, it can be said that some of the participants didn't develop their attitudes. There may have been external or internal factors.

In terms of another subcategory knowledge, when the statistical data were analyzed, it was detected that all of the participants developed knowledge through the cross-cultural ICC program (See Table 4.5.). The scores were higher in the post-test than the pre-test. There were no negative or tie scores found for the knowledge factor. The analyze results showed that there was a statistically significant difference between the pre-test and post-test scores (See Table 4.6.). It was expected that the participants to expand their knowledge in the program. Because it would be fair to say that, one of the main aims of the program was to introduce one's own culture as well as getting informed about other cultures. The tasks of each week were designed in accordance with that assumption. Therefore, it was an expected result for the participants. The participants introduced their culture while they were learning about the other cultures. As a supplementary comment for this, P10 stated *"It was a different experience for me. Even though I've never visited Poland, I know a lot of things about there thanks to this program"*. From this comment, it would be fair to say that the participant knowledge of other cultures has expanded thanks to this program. The participant comments to the third question of the interview (See Appendix), promotes the statistical data in that they developed their knowledge of other cultures. P9 claimed *"... For example, Polish people don't consume meat too much. They eat vegetables more. They told me they consumed meat for special days like holidays. However, we, Turkish people like consuming meat"*. The participants, however, didn't only focus on their tasks. As there were real communication situations, they focused on everything. P9 expressed *"For a similarity, I can say that, when we were having a meeting, my Polish partners' family came into the room without knocking on the door and they started talking with him. It is the same as my family does all the time"* about such kind of incidents. He found a similarity in family attitudes, which was not a topic of any week. Another participant (P1) remarked such kind of incident by saying *"I realized that their domestic life is like ours. For example, while we were talking, my partners' father was watching a football match just like ours"*.

However, when the components of ICC (Byram 1997) are analyzed, it is seen that knowledge includes not only the knowledge of others, but also the knowledge of

self. To this end, the researcher prepared a question in the interview as “Did you realize your culture more after the program?” since it was seen essential for the participants to be aware of and informed about their own culture. Looking at the participants’ answers to the question, it can be said that most of the participants realized their own culture more after the cross-cultural ICC program. P3 stated *“I got informed more about my own culture. I prepared a project about Atatürk’s life and while introducing it to them I learned more about Atatürk”*. Even though Atatürk and his life is taught in schools, the participant expressed that he got informed about Atatürk by preparing a presentation about him. Another participant, P6 remarked *“Of course! In order to introduce my culture to other people, I made research and that led me to be more knowledgeable about my culture”*. It was important for the participants to make research about their weekly tasks. Through those tasks the participants were informed about their own culture and expanded their knowledge. However, not all of the participants think that they developed knowledge about their own culture. P1 told *“No, I didn’t realize my culture more. I was already aware of Turkish culture”*. When the participant’s background is analyzed, it is seen that she has some overseas experiences. Therefore, it is quite natural that her knowledge about the Turkish culture didn’t expand.

In terms of another sub-category skills, the statistical data represents that the cross-cultural ICC program had a positive impact on all of the participants. When the statistical data analyzed, it was seen that post-test scores were higher than the pre-test scores in terms of skills factor. There were no negative or tie scores detected (See Table 4.7.). There was a statistically significant difference between the pre and post-test results (See Table 4.8.). The mean score increased to 4.571 from 3.786. Therefore, it is fair to say that all the participants developed their skills through the cross-cultural ICC program. The participant comments promote this idea. Most of the participants expressed they realized a development in their communicative skills. P1 stated *“I realized that I can communicate with people from different cultural backgrounds. I think it helped me improve my communicative skills. I realized that I can understand them and they can understand me. I realized that I can use the English that I learn in the classroom in real life”*. The participant expressed that she could use the English that she had learned in the classroom in real life situations.

It is important in that the participants make use of the language they learn with the help of such opportunities to talk to foreign people. P2 remarked *“I progressed in*

communication. With the help of the program, instead of thinking and planning what to say, I say it without thinking". It is seen important in that; the program contributed the participants in developing their speaking skill. One of the participants (P9) explains the situation by giving a concrete example *"I think my foreign language skills have improved thanks to this program. As you move from unit to unit in English Language lessons, you can easily learn the vocabulary of those units, however, when you talk to a real person you use everything you have learned so far rather than just a certain unit's vocabulary. Sometimes you can't remember something and you are beginning to search for it, the person you are talking to may help you and I think it is more permanent for you to remember. As you talk to people, you learn how to and where to speak. Sometimes by body language, and sometimes by different methods, I tried to transfer what I wanted to say. Once, while we were talking about the games, there was a game character. I couldn't remember its name but it was a pig. So, I told him it was a pig and the moment he heard it he told me the name of the character. By doing so, I used a close meaning and found the word. And sometimes you don't remember the word but you show the object directly and transfer the meaning"*. There are a lot to say about this explanation. First of all, the participant got aware of the fact that language is a whole. Even though in the lessons, it is discrete into units in terms of grammar, vocabulary and etc., the real-life communication requires language as a whole. Moreover, unconsciously he talked about strategic competence, which is defined as different verbal and non-verbal actions to avoid communication breakdowns that insufficient competence. He used communication strategies without noticing. In the "pig" example he used approximation as Dörnyei (1995) introduced. When he said *"sometimes you don't remember the word but you show the object directly and transfer the meaning"*, he referred to use of nonlinguistic means as Dörnyei (1995) remarked. Most of the participants expressed that after the program they feel more relaxed while speaking English. P5 stated *"I felt my speaking skill has improved. My fluency in speaking English has also expanded. I speak more relaxed now"*. Furthermore, P11 remarked *"After the program, while speaking English, which is an activity I do with my family occasionally, I realized that I express myself more relaxed"*. Some of the participants also regard that they don't get shy or they don't hesitate to speak in English anymore.

P6 stated *"Before the program, I would have hesitated to answer a foreigner but now I can do that"*. Moreover, P12 said *"...Because it was nice to speak to foreign*

people. *I used to be shy when talking to foreign people, but this program helped me improve my speaking skills, I can talk to them easily*". It is important in foreign language learning process that the learners feel relaxed and don't get shy. Krashen (1981) claims that one's anxiety level can have a very strong effect on the affective filter and adds that when the affective filter is high, little or no acquisition occurs regardless of the effect of the communication and the input. Therefore, it can be stated that this program may have helped some of the participants lower their anxiety level and affective filter. In terms of skills of interpretation and relating (Byram 1997), the participants raised awareness towards the others' texts and written work. For example, in the 8th week, the participants were to find an introduce a folk tale from their culture along with listening to their partners' folk tales and to find similarities and differences between them. To this end, some of the participants gained the skills of comparing and contrast by comprehending the elements of texts from a different culture. P10 stated *"When we were introducing short stories, my partner introduced a mythical creature to me. The whole story was similar to Lake Van Monster. The content and the moral of the stories were alike"*. The participant was able to understand and make comparisons about a text that was from a different culture and relate it to his own cultural texts. Moreover, P12 expressed *"They also have myths just like every culture does. Their myth's name was Golden Duck. I remember that. This is a similarity I think"*. Here again, the participant realized the similarities between the cultures by comparing two texts from different cultures. The program helped participants prevent and recognize the fallacies with the help of skills of interpretation and relating. For example, P9 remarked *"For example, I always thought that the short stories such as little red riding hood, that had been told to us belonged to Turkish culture. However, one week our topic was to tell a short story, I told Little Red Riding Hood as a Turkish short story, and my Polish partner told me the same story. In fact, he thought it belonged to Polish culture. Then I comprehended that those short stories give common messages"*. Here it may be interpreted that the participant and his partner had some fallacies about their culture, but with the help of the cross-cultural ICC program, the participant and his Polish partner were able to interpret and relate the text and compare them. P5 conveyed *"As a similarity, I can say that their short story was similar to ours in terms of plot and main idea. It was cautionary"*.

As a consequence, it can be said that the program helped the participants develop their skills of interpretation and relating thanks to certain tasks.

Another sub-category of the ICC scale was “action”. The target elements in Action scale are related to pursuing opportunities to interact with people with different cultural backgrounds and intervening when there is a human rights violation as well as protesting cultural prejudices and cliches and discriminations (Ergün 2016). According to the findings of statistical data, it was detected that the cross-cultural ICC program had a positive impact on 11 of the participants. On the other hand, the program had no impact on one of the participants (See table 4.9.). It was also identified that there was a statistically significant difference between the pre and post-test results (See 4.10.). The participant scores increased in quantity in the post-test compared to the pre-test. In terms of participant comments, there were some participants talking about their thoughts and behaviors in terms of action. P6 remarked *“First of all, my prejudices have disappeared thanks to the program”*. Moreover, P9 stated *“I can talk to a person with a different cultural background more comfortably. I realized that they are human beings just like me”*. As they get to know each other, the participants raised their recognition and by saying they are human beings just like him, he lifts all the discrimination by accepting and understanding the existence of different people with different cultural background. P8 said *“We prevented fallacies. For example, one of my Polish partners told me he thought we, Turkish people, rode camels and wore a fez. I told him we didn’t do such things”*. Here we can see an action taken for preventing cultural stereotypes and fallacies even though it was about the participant’s own culture. The participant aimed to prevent fallacies about his own culture with a nice attitude.

ICC requires recognition and acceptance of the existence of other people as well as being aware of one’s own culture. However, sometimes in order to gain awareness for one’s own culture, it is important to come across different people with different cultural backgrounds. The sub-category action requires empathy. According to Krashen (1981), empathy, the ability to put oneself in another's shoes, is also thought to be related to acquisition. Since, empathic individuals can more easily identify with speakers of the target language and thus accept their input as intake.

As stated in Findings part, some of the participants compared the education systems and schools of the two countries; Turkey and Poland. Since in the fifth week the participants were expected to take a daily routine vlog. In that task, some of the participants talked about their school life, and made comparisons between their school life and education system. P1 stated *“One of my Polish partners told me that our*

school time is so long compared to theirs. I showed her my school via a video, she liked my school because she thought it was a new one, and I liked her school because it was a traditional and relatively old one. It looked like a historic one". They talked about their schools and compared them not only in terms of the school buildings, but also the school hours and etc. P4 told "When we introduced our school life, I realized that, even though we were the same age as my partner, our lessons differed. For instance, we didn't have a lesson named "Literary" but they did, we didn't have "Geography" separately, we had "Social Studies" which combined history and geography at the same time. I understood the differences in the education system". The participants realized and got informed about the differences in education systems. Moreover, P11 remarked "For example, they call 8th-grade mid-high school. Here in Turkey, we call it Secondary School. It was different. Their school finishes at 1 p.m. They can spend the rest of the day for themselves. Our school finishes at 5.50 p.m. Our ages are the same but I am studying for the LGS (A central exam for high school), they don't have a such obligation. I got upset about that". Here it is seen that the participant made some comparisons between the education system and started to realize the differences and she got upset about being obliged to study for a central exam which didn't exist for her peers in Poland. Furthermore, she realized that the school time she spent each day was longer than her Polish peers. In this comment, critical cultural awareness emerges. Critical cultural awareness refers to the ability to judge viewpoints, practices and products in one's own and other cultures and countries (Byram 1997). To sum up, the participants made critical cultural judgements by comparing the education and school systems of two countries. P6 made a comment about the cross-cultural ICC program by saying that "The process was wonderful. I think it helped me improve my speaking skills. Because we can't find opportunities to speak this much in our education system". The participant drew attention to the lack of opportunities to speak in English in the classroom. Therefore, it may be deduced that such kind of programs may benefit the students in that they have more opportunity.

Because during the program, the participants recorded their meetings, and it is seen that some of the meetings took more than an hour. It is not quite possible for a secondary school student to speak that much in crowded classes.

Another participant (P3) talked about the social dimension of the program by stating "When making new friends, I am not shy anymore. Because I met many new people. I am braver when meeting new people. This program contributed this to me".

Language is a facilitator of social interaction. Therefore, the participant developed social abilities like making friends and etc. Even though it was stated before that all of the participants enjoyed the program, some of the participants promoted this idea by uttering their wishes to participate such kind of programs in the future. P2 stated *"If it is possible, I want to participate in such programs with various nations in the future"*. Furthermore, p12 said *"I want to participate in such programs in the future"*. It can be deduced that the participants are open to participate in such programs.

Some of the participants touched on the fact that the English language was the only communication means between them and their Polish partners. They claimed that this was challenging to them. P7 expressed *"It was challenging to speak English because it was the only common language"*. P9 stated *"In terms of language skills, for example, when you are in the English language lesson there are people to help you, but when you interact with a foreigner there is nobody to help you, so you have to do it on your own but sometimes the person you are communicating is helping you"*. Finally, p11 drew attention by saying *"It was unusual to communicate with them because while we speak English with each other, I mean Turkish people, it is relieving the know that we can move on in Turkish any time, but our Polish colleagues speak in another language. Therefore, it was a little bit challenging"*. It can be concluded that the participants had to speak English for the first time in real life, therefore, they used communication strategies and somehow, they achieved to prevent communication breakdowns thanks to the program. The participants also stressed the continuum of their friendship with some of their Polish partners. Some of the participants talked about the fact that they made new friends through this program. P4 stated *"I made friends from Poland"*. P5 said *"It was nice to meet new people. I made friends with whom I still keep in touch"*. P10 remarked *"Of course, I enjoyed the program, since I made friends there. I still play computer games with one of them"*. P11 told *"First of all I made friends with whom I still interact"*. The participants still see their Polish friends and interact with each other. It can be interpreted as another version of pen pals in our digital age.

5.2. Conclusion

In this part, a conclusion will be given for the present study as well as recommendations and implications for further studies.

First of all, ICC is an important element in language learning process in that it helps learners develop intercultural and international interaction. Because it aims to

develop an understanding and acceptance towards the others along with developing certain necessary skills. It does not only deal with the other cultures but also helps learners develop awareness for one's own culture.

To this end, in this present study, the researcher designed a cross-cultural ICC program for the secondary-school Turkish students. There were limited studies aimed to develop ICC of this age range. One of the goals of this study was to touch on that. Furthermore, the study aimed to develop ICC levels of the secondary-school Turkish students who participated in this program. To this end, the study is considered significant. The lack of communication opportunities of the learners of English also triggered a desire for the study to be conducted. The cultural teaching/ learning elements were found to be limited, since they lacked interaction with people with different cultural backgrounds.

Therefore, the researcher designed a cross-cultural ICC program where the participants complete their tasks and meet their foreign partners online. The participants met 9 weeks straight. They were administrated an ICC scale both before and after the study. After that an interview was administrated for the qualitative data. The statistical data represent that the program had a positive impact on the participants. As seen in the findings and discussion part, the participants enjoyed the program and most of them considered they improved their communicative skills.

However, since the number of the participants are limited, it is considered to be one of the biggest limitations for this study. Hence, it can't be generalized for the overall population. Nevertheless, if the findings of different studies reveal similar data, it can be generalized. In this respect, the study is believed to fill a gap in the literature. This particular study is hoped to pave the way for further studies. Because it is considered to be important that such kind of experimental studies are means of developing new and useful methods in learning process. It is hoped the study to be taken into consideration by the curriculum developers and foreign language teachers in that they put more emphasis on developing such kind of programs and activities that require communication with people who have different cultural backgrounds.

It is also recommended for the further studies to administrate the program for a larger group of participants and as well as different age range. The recordings of the meetings can be analyzed in terms of discourse analysis or communication strategies, as well.



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APPENDICIES

Appendix A

Ethical Permission



ONDOKUZ MAYIS ÜNİVERSİTESİ
SOSYAL VE BEŞERİ BİLİMLER ARAŞTIRMALARI ETİK KURUL KARARLARI

KARAR TARİHİ	TOPLANTI SAYISI	KARAR SAYISI
27.08.2021	08	2021/689

KARAR NO: 2021-689
Üniversitemiz Lisansüstü Eğitim Enstitüsü öğrencisi Gurur Saylan' ın Doç. Dr. Ceylan Yangın Ersanlı danışmanlığında "Developing Intercultural Communicative Competence Through Telecollaboration" isimli yüksek lisans tezine ilişkin ölçek ve bilgisayar ortamında anket/test çalışmasını içeren 24909 sayılı dilekçesi okunarak görüşüldü.

Üniversitemiz Lisansüstü Eğitim Enstitüsü öğrencisi Gurur Saylan' ın Doç. Dr. Ceylan Yangın Ersanlı danışmanlığında "Developing Intercultural Communicative Competence Through Telecollaboration" isimli yüksek lisans tezine ilişkin ölçek ve bilgisayar ortamında anket/test çalışmasının kabulüne oy birliği ile karar verildi.

Appendix B

T.C.
ONDOKUZ MAYIS ÜNİVERSİTESİ
SOSYAL VE BEŞERİ BİLİMLER ARAŞTIRMALARI ETİK KURULU
VELİ / VASİ ONAY FORMU

TARİH: 17/08/2021

Bu çalışma, Gurur Saylan, Yabancı Diller Bölümü/ İngiliz Dili Eğitimi tarafından yürütülen bir çalışmadır. Bu çalışmanın amacı Kültürlerarası iletişim yetisinin uzaktan işbirliği ile geliştirilmesidir. Bu amaçla velisi / vasisi olduğunuz kişinin bazı soruları cevaplandırmasına ve anketleri doldurmasına ihtiyaç duymaktayız. Uygulama tahminen 3 ay sürecektir.

Velisi / vasisi olduğunuz kişinin çalışmaya katılımının onun fiziksel, zihinsel ve psikolojik gelişimine hiçbir olumsuz etkisi olmayacağından emin olabilirsiniz. Çalışmaya katılım tamamen gönüllülük esasına dayanmaktadır. Çalışma öncesinde velisi / vasisi olduğunuz kişinin de sözel olarak rızası alınacaktır. Velisi /vasisi olduğunuz kişinin vereceği cevaplar kesinlikle gizli tutulacak ve sadece bilimsel araştırma amacıyla kullanılacaktır. Bu formu imzaladıktan sonra da dilediğiniz aman velisi / vasisi olduğunuz kişinin çalışmadan ayrılma hakkı bulunmaktadır. Çalışma hakkında daha fazla bilgi almak ve sorularınız için Gurur Saylan, TELEFON NO, MAİL ADRESİ ile iletişim kurabilirsiniz. Desteğiniz için teşekkür ederiz.

Gurur Saylan

Yukarıda açıklamasını okuduğum çalışmaya hiçbir baskı ve zorlama olmaksızın velisi / vasisi olduğum kişinin katılmasını kabul ediyorum.

İSİM SOYİSİM
İMZA

Appendix C

Scale of ICC (Ergün, 2016)

Attitude Scale	5	4	3	2	1
1. I value cultural diversity and pluralism of views and practices.					
2. I respect people who have different cultural affiliations from mine.					
3. . I am open to, curious about and willing to learn from and about people who have different cultural orientations and perspectives from mine.					
4. . I am willing to empathise with people who have different cultural affiliations from mine.					
5. I am willing to question what is usually taken for granted as 'normal' according to my previously acquired knowledge and experience.					
6. I am willing to tolerate ambiguity and uncertainty					
7. I am willing to seek out opportunities to engage and co-operate with individuals who have different cultural orientations and perspectives from mine.					
Knowledge Scale					
1. I understand the internal diversity and heterogeneity of all cultural groups.					
2. I am aware of and understand my own and other people's assumptions, preconceptions, stereotypes, prejudices, and overt and covert discrimination.					
3. I understand the influence of one's own language and cultural affiliations on one's experience of the world and of other people.					
4. I am aware of the fact that other peoples' languages may express shared ideas in a unique way or express unique ideas difficult to access through one's own language(s).					
5. I am aware of the fact that people of other cultural affiliations may follow different verbal and non-verbal communicative conventions which are meaningful from their perspective..					
6. I have the knowledge of the beliefs, values, practices, discourses and products that may be used by people who have particular cultural orientations.					
7. understand processes of cultural, societal and individual interaction, and of the socially constructed nature of knowledge.					

Skills Scale	5	4	3	2	1
1. I am able to decentre from my perspective and to take other people's perspectives into consideration in addition to mine.					
2. I am able to discover information about other cultural affiliations and perspectives.					
3. I am able to interpret other cultural practices, beliefs and values and relating them to mine.					
4. I am able to understand and respond to other people's thoughts, beliefs, values and feelings.					
5. I am able to adapt my behaviour to new cultural environments – for example, avoiding verbal and non-verbal behaviours which may be viewed as impolite by people who have different cultural affiliations from mine.					
6. I am able to manage breakdowns in communication.					
7. I am able to act as a mediator in intercultural exchanges, and translate, interpret and explain.					
Action Scale					
1. I seek opportunities to engage with people who have different cultural orientations and perspectives from mine.					
2. I interact and communicate appropriately, effectively and respectfully with people who have different cultural affiliations from mine.					
3. I cooperate with individuals who have different cultural orientations on shared activities and ventures, discuss differences in views and perspectives, and construct common views and perspectives.					
4. I challenge attitudes and behaviors (including speech and writing) which contravene human rights, and take action to defend and protect the dignity and human rights of people regardless of their cultural affiliations.					
5. I intervene and express opposition when there are expressions of prejudice or acts of discrimination against individuals or groups.					
6. I challenge cultural stereotypes and prejudices.					
7. I encourage positive attitudes towards the contributions to society made by individuals irrespective of their cultural affiliations.					

Appendix D

Turkish Version of the Scale (Güneş, 2018)

Tavır Ölçeği	5	4	3	2	1
1. Kültürel çeşitlilik ve görüş ve uygulamaların çoğulculuğuna değer veriyorum.					
2. Benden farklı kültürel aidiyetlere sahip insanlara saygı duyuyorum.					
3. Benim kültürel açımdan farklı kültürel yönelim ve perspektifleri olan insanlara meraklı ve bunlardan öğrenmeye açığım.					
4. Farklı kültürel aidalara sahip insanlarla empati kurmaya hazırım.					
5. Daha önce edindiğim bilgi ve tecrübelerime göre genellikle normal olarak kabul edilen şeyleri sorgulamaya hazırım.					
6. Şüpheliği ve belirsizliği hoş karşılamaya hazırım.					
7. Farklı kültürel yönelimleri ve perspektifleri olan bireylerle etkileşime geçme ve işbirliği yapma fırsatlarını aramaya hazırım.					
Bilgi Ölçeği					
1. Bütün kültür gruplarının iç çeşitliliğini ve heterojenliğini anlıyorum.					
2. Kendi ve diğer insanların varsayımlarını, basmakalıplarını, önyargılarını ve açık ve gizli ayrımcılığın farkındayım ve anlıyorum.					
3. Kişinin kendi dilinin ve kültürel bağlarının kişinin dünyaya ve diğer insanlara olan tecrübesine etkisini anlıyorum.					
4. Diğer insanların dillerinin paylaşılan fikirleri benzersiz bir şekilde ifade edebilecekleri veya kendi dilleri aracılığıyla erişmesi zor benzersiz fikirler ile ifade edilebileceğinin farkındayım.					
5. Diğer insanların, kültürel olarak kendi bakış açılarınca anlamlı olabilecekleri farklı sözlü ve sözsüz iletişim kurallarını izleyebileceklerinin farkındayım.					
6. Belli kültürel yönelimlere sahip kişiler tarafından kullanılabilecek inanç, değer, uygulama ve söylem hakkında bilgiye sahibim.					
7. Kültürel, toplumsal ve bireysel etkileşim süreçlerini ve sosyal olarak yapılandırılmış bilginin doğasını anlıyorum.					

Beceri Ölçeği	5	4	3	2	1
1. Kendi perspektifimden uzaklaşabilirim ve başkalarının bakış açılarını benimkine de ekleyebilirim.					
2. Diğer kültürel aidiyetler ve perspektifler hakkında bilgi keşfedebilirim.					
3. Diğer kültürel uygulamaları, inançları ve değerleri yorumlayabilir ve onları benim kültürümle ilişkilendirebilirim.					
4. Başkalarının düşüncelerini, inançlarını, değerlerini ve duygularını anlayabilir ve bunlara cevap verebilirim.					
5. Davranışımı yeni kültürel çevrelere uyarlayabilirim örneğin, benimkinden farklı kültürel aidiyetlere sahip insanlar tarafından kabalık olarak görülebilecek sözlü ve sözsüz davranışlardan kaçınabilirim.					
6. İletişimdeki bozuklukları yönetebilirim.					
7. Kültürlerarası alışverişte aracılık yapabilir ve tercüme edebilir, yorumlayabilir ve açıklayabilirim.					
Eylem Ölçeği					
1. Farklı kültürel yönelimleri ve perspektifleri olan insanlarla etkileşim kurmak için fırsatlar ararım.					
2. Farklı kültürel bağları olan insanlarla etkileşim ve içinde etkili ve saygılı bir şekilde iletişim kurarım.					
3. Ortak faaliyetler ve girişimler konusunda farklı kültürel yönelimler gösteren, görüş ve bakış açılarındaki farklılıkları tartışan ve ortak görüş ve perspektifler kuran kişilerle işbirliği yaparım.					
4. İnsan haklarına aykırı tutum ve davranışlara (konuşma ve yazma da dahil) karşı çıkar ve kültürel aidiyetlerine bakılmaksızın insanların onur ve insan haklarını savunmak ve korumak için harekete geçerim.					
5. Kişilere veya gruplara karşı önyargı veya ayrımcılık eylemleri olduğu zaman ifade edip, müdahale ederim.					
6. Kültürel kalıplaşmışlıklara ve önyargılara itiraz ederim.					
7. Bireylerin kültürel aidiyetlerine bakılmaksızın topluma yaptıkları katkılara yönelik olumlu tutumları teşvik ederim.					

Appendix E

Permission from the Scale Developer



Gurur Saylan <
Alici: sgoncuergun >

@gmail.com>

11 Ağu 2021 Çar 21:26 ☆ ↩ ⋮

Sayın Sevdâ Hocam,

İsmim Gurur Saylan, Samsun Ondokuz Mayıs Üniversitesinde yüksek lisans öğrencisiyim. Tezimi "Intercultural Communicative Competence" üzerine yazıyorum. Tezimde kullanmak üzere sizin 2016 yılında geliştirdiğiniz Tutum, beceri, bilgi ve eylem alt başlıklı ICC ölçeğinizi tezimde kullanmak üzere izninizi arz ederim. Şimdiden teşekkür ederim.

Saygılarımla

Gurur Saylan



sgoncuergun
Alici: ben >

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11 Ağu 2021 Çar 21:46 ★ ↩ ⋮

Merhaba Gurur,
Tabiki kullanabilirsin. Danışman hocanla da görüşüp onay aldıysan benim için herhangi bir sorun yok. Kolaylıklar ve başarılar dilerim,

Sevda G. ERGÜN

Appendix F

Interview Questions

Participant number:

- 1) Did you enjoy this program? Do you think it contributed to your communicative skills?
- 2) Did you compare your culture and their culture? Did you find any similarities or did you recognize any differences?
- 3) If so, what are those similarities and differences?
- 4) After the program, did you realize your culture more?
- 5) What did this program contribute to you?

CURRICULUM VITEA

Gurur Saylan graduated from Ondokuz Mayıs University, faculty of education, English language teaching program on 04.06.2020. After his graduation, he enrolled for English language teaching program at Ondokuz Mayıs University for his master's program. Since his graduation, he has been working as an EFL teacher in private schools. He speaks advanced level of English and beginner level of Italian. His main interest areas are Foreign Language Teaching, Approaches to Language Teaching, Intercultural Communicative Competence, and English Literature.

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Publications :

1. Saylan, G., & Ersanlı, Y., C. (2022). Telecollaboration and ICC. International LET-IN 2022 Conference Ankara.