



HACETTEPE ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ

Department of Foreign Language Education
English Language Teaching Program

THE IMPACT OF TELECOLLABORATION ON LEARNERS' INTERCULTURAL
COMMUNICATIVE COMPETENCE AND IDEAL L2 SELF

Saliha TOSCU

Ph.D. Dissertation

Ankara, 2018



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UZAKTAN İŞBİRLİĞİNİN ÖĞRENCİLERİN KÜLTÜRLER ARASI BECERİSİNE VE
İDEAL HEDEF DİL BENLİĞİNE ETKİSİ

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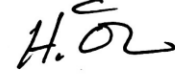
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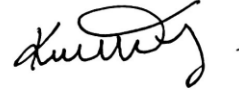
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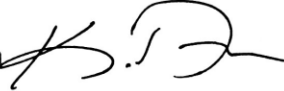
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Prof. Dr. Ali Ekber ŞAHİN
Director of Graduate School of Educational Sciences

Abstract

This study intended to reveal the effect of telecollaborative task engagement and interaction on learners' intercultural communicative competence (ICC) and ideal L2 self. In the study, a quasi-experimental study design was employed to investigate the effect of telecollaboration; hence, the study involved one control group and one experimental group. In the experimental group, 15 Turkish EFL learners were engaged in an intercultural exchange with nine speakers of English as a native language or second language. They performed a number of tasks to improve their ICC using (a)synchronous Internet tools for communication. However, in the control group, seven Turkish EFL learners came together in a real classroom setting and performed identical tasks to those performed by the experimental group. The study took eight weeks in total. The data collection and analysis procedures involved the use of quantitative and qualitative methods. All the data collected were analyzed using quantitative (SPSS 17.0) and qualitative data analysis (MAXQDA 10) software. The findings indicated that telecollaboration did indeed affect the participants' intercultural communicative competence and its components positively and helped the Turkish participants to adopt a clearer ideal L2 self as users of English. Depending on the positive effects of the telecollaboration on the participants' intercultural competence and ideal L2 self, the study provides a number of insights into the effectiveness of telecollaboration for learners at the tertiary level of education; it presents a clear understanding for individual teachers, curriculum planners and institutions about the necessity for the integration of telecollaboration projects into the language curriculum.

Keywords: telecollaboration, computer mediated communication, intercultural communicative competence, ideal L2 self, English as a foreign language

Öz

Bu çalışmanın amacı, uzaktan işbirliğine dayalı çalışma ve iletişimin öğrencilerin kültürler arası becerisi ve ideal hedef dil benliği üzerindeki etkisini ortaya çıkarmaktır. Çalışmada, uzaktan işbirliğinin etkisini araştırmak için yarı deneysel bir çalışma deseni kullanılmıştır. Bu amaçla biri kontrol grubu diğeri deneysel olmak üzere iki grup kullanılmıştır. Deneysel grupta, İngilizce'yi yabancı dil olarak öğrenen 15 Türk öğrenci, anadili İngilizce olan veya İngilizce'yi ikinci yabancı dil olarak konuşan dokuz yabancı öğrenci ile kültürler arası değişime dayalı ödevler yaparak iletişim kurmuştur. Öğrenciler kültürler arası becerilerini geliştirmeleri için verilen ödevleri eş zamanlı ve eş zamansız iletişim sağlayan internet araçlarını kullanarak yerine getirmişlerdir. Kontrol grubunda ise, İngilizce'yi yabancı dil olarak öğrenen yedi Türk öğrenci gerçek sınıf ortamında deneysel gruptaki öğrencilerin yaptıkları ödevlerin aynısını yerine getirmişlerdir. Çalışma toplamda sekiz hafta sürmüştür. Veri toplama ve analiz süreçleri hem nicel hem de nitel yöntemlerin kullanımını içermektedir. Toplanmış olan tüm veri nicel ve nitel veri analiz yazılımları kullanılarak analiz edilmiştir. Çalışma bulguları uzaktan işbirliğinin katılımcıların kültürler arası iletişimsel becerisini ve ideal hedef dil benliğini olumlu bir şekilde etkilediğini göstermiştir. Uzaktan işbirliğinin kültürler arası iletişimsel beceri ve ideal hedef dil benliği üzerindeki olumlu etkisine dayanarak, çalışma yükseköğretim seviyesindeki öğrenciler için uzaktan işbirliğinin etkililiğine ilişkin bilgi sağlıyor ve eğitimciler, müfredat hazırlayanlar ve enstitüler için dil müfredatlarına uzaktan işbirliği projelerinin dâhil edilmesinin gerekliliğinin net bir şekilde anlaşılmasını sağlamaktadır.

Anahtar sözcükler: uzaktan işbirliği, bilgisayar aracılı iletişim, kültürler arası iletişimsel beceri, ideal hedef dil benliği, yabancı dil olarak İngilizce

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Symbols and Abbreviations

SLA: Second Language Acquisition

FLL: Foreign Language Learning

EFL: English as a Foreign Language

ELT: English Language Teaching

EIL: English as an International Language

L2: Second/Foreign language

SL: Second Language

TR: Turkish

FR: Foreign

ICC: Intercultural Communicative Competence

ICCQ: Intercultural Communicative Competence Questionnaire

CLT: Communicative Language Teaching

CMC: Computer Mediated Communication

RQ: Research Question

FIU: Florida International University

SPSS: Statistical Package for the Social Sciences

Chapter 1

Introduction

In educational settings, technology has a significant place due to the benefits it has brought for its users. With its evolving and changing nature, technology has had a great impact on education in many ways (Kern, 2006). Many tools, from online chatting tools to blogs, wikis, etc., provide the users with a new form of discourse, identity construction, maintenance of learning community with the language users from other cultures (Kern, 2006). The integration of technology through its various tools has been noted as having positive results on educational settings. Today, the use of technology has already come to a point which is very different from what it was like in the 1990s, when its use was getting popular in schools for language learning and teaching (Garrett, 2009). The resources benefitted from technology for educational purposes were limited in the 1990s, whereas today computers present unique, strong and practical features we can bring into class to facilitate learning and teaching (Garrett, 2009).

The literature presents a great number of studies which indicate the advantages computers have brought into language learning and teaching settings. Accordingly, using computers has a positive impact on developing communicative skills, creating an opportunity to practice speaking with other language users, develop a) writing skills with the help of digital tools or online feedback on language learners' work; b) learn target forms better; c) develop fluency in the target language, d) increase learners' language awareness; e) develop their critical thinking skills; f) increase learners' motivation to learn; g) increase pragmatic skills in the target language; h) develop learners' learning autonomy, and i) increase interaction in learning (Gimeno-Sanz, 2015; Hung & Higgins, 2015; Pham & Usaha, 2016; Tang, Sung, & Chang, 2015; Yang, 2016; Warschauer, Turbee, & Roberts, 1996).

As a result of rapid developments in information and communication technologies, an interest in computer-mediated communication (CMC), which is a broad term to be used to refer people's interaction with each other via computers; and which is also referred to as telecollaboration or internet-based intercultural communication in the literature, has been in language education since the late

1980s (Simpson, 2002). Using e-mails, discussion forums, video-conferences, or many other internet tools, learners aim to interact with one another or with their teachers synchronously or asynchronously (Simpson, 2002; Warschauer, et al., 1996).

How CMC impacts on learning and teaching processes has been widely investigated by a great number of researchers. The literature presents a huge amount of empirical studies which show that technology integration is essential and contributing to language learning and teaching (Abdorreza, Jaleh, & Azadeh, 2015; Bueno-Alastuey & Kleban, 2016; Belz, 2007; Chun, 2015; Keranen & Bayyurt, 2006; Kern, Ware, & Warchauer, 2004; Kern & Warschauer, 2000; Hobbs, 2010; Kramsh, 2013; Marczak, 2010; McComb, 1994; O'Dowd, 2011; Schenker, 2012; Warschauer, et al., 1996).

CMC expands contexts for social interaction which is actually limited to only face to face communication in traditional classrooms (Simpson, 2002). Through the use of CMC in language education, learning experience goes beyond classroom practices; learners become more initiative in communication asking questions to their CMC partners; more opportunities for learner autonomy emerge; motivation for learning is enhanced, and intercultural communication can be developed because learners can interact with the speakers of other languages to improve their foreign language (McComb, 1994; Simpson, 2002; O'Dowd, 2011). CMC has been recognized as a value bringing pretty of benefits for language teachers and learners. This study specifically aims to explore how intercultural contact through a telecollaborative task engagement and interaction impacts on English as a foreign language (EFL) learners' developing intercultural communicative competence and ideal L2 self.

Background of the Study

Because of the deficiencies of a foreign language learning approach based on form learning such as grammar translation or audiolingualism in developing students' communicative competence, a new approach based on communicative language teaching (CLT) was adopted in the turn of the 1970s (Byram & Fleming, 2010; Hymes, 1970; Larsari, 2011). CLT emphasized the use of the target language in social contexts, which requires more than only linguistic knowledge (Hymes, 1970; Larsari, 2011).

Communicative competence approach adopted in the early times focused on the learners' developing competences which the native speakers of the target language have. However, it is a well-known fact that acquiring native speakers' competences in all domains of a language is unrealistic for most non-native English speakers (Alptekin, 2002; Byram, 1997). As an effect of globalization, English has become a world language, which enables people from very different cultural backgrounds to communicate with each other. Thus, today people need to interact with native or non-native speakers of English effectively in international settings and to gain intercultural communicative competence for business, academic, political or social reasons (Alptekin, 2002; Byram, 1997; Byram & Zarate, 1997; Marczak, 2010; Moeller & Nugent, 2014).

In foreign language education, ICC involves negotiation of language and cultural meaning instead of native speaker competences as a model in language learning (Marczak, 2010). Thus, ICC aims to prepare language learners for communication across cultures and to enable learners to be engaged in such communication considering that their speech partners are individuals with their own identities rather than prototype representatives of a society with a given identity (Marczak, 2010). Ultimately, ICC is crucial to increase learners' understanding of cultural diversity and to help them to use this understanding in cross-cultural environments (Marczak, 2010). Therefore, as underscored by Byram and Fleming (2010), it is important to put aside the assumption that language learners should take native speaker competences while learning a foreign language. Rather, it should be accepted that "different thought and life modes emerge in cross cultural communication" (Byram & Fleming, 2010, p. 12).

ICC in foreign language education entails successful communication with speakers from different cultures (Byram, 1997). In Byram's ICC model, there are five factors involved in ICC. These factors are: "knowledge (learning about social groups, practices and processes of interaction), attitudes (curiosity and openness towards others, readiness to revise cultural values, to engage with others), skills of interpreting and relating (ability to identify and explain cultural perspectives and mediate between and function in a new culture), skills of discovery and interaction (ability to acquire a new culture and cultural practices and the ability to operate knowledge, attitudes and skills under constraints of real-time communication), critical cultural awareness (the ability to evaluate critically the perspectives and practices in one's own and other cultures)" (Byram, 1997, p. 34). Thus, intercultural competence includes values, attitudes, knowledge and skills (Byram, Gribkova, & Starkey, 2002). Its development doesn't simply involve exchanging information between the speakers, but it is based on communicating with other people and maintaining communication even in the circumstances when the same world view is not shared by the participants (Byram, 1997).

In language education, a language classroom generally involves knowledge and skills; however, changes in attitudes or revision of values rarely occur (Byram et al., 2002). Byram et al. (2002) explain that for a classroom to foster intercultural competence, it is essential to create a wish for learners to learn about other cultures and encourage them to explore the similarities and differences across cultures. In such a classroom, learners have an active role in gaining information about other cultures (Byram et al., 2002).

As similar to constructivist approaches, a teaching approach based on ICC aims to encourage learner-centered classes and foster learners' construction of meaning together with other students (Marczak, 2010). As Marczak (2010) states, developing ICC is based on experiences, so it brings a different approach to culture learning which was previously based on the notion that culture learning was possible only with reading the literature in that culture. However, ICC is based on learners' experiences with language and intends to improve learners' awareness of other cultures and their culture making contrasts and comparisons as a result of their contact to the speakers of other cultures (Marczak, 2010).

There is an increasing need for the integration of digital and media literacy into learning and teaching settings in all content areas including language learning, which is a result of the rapidly changing world. These changes require competent learners who have “problem solving, critical thinking, collaboration and multimedia communication skills” (Hobbs, 2010, p.vii).

CMC, also referred to as telecollaboration, has been recognized as having a potential to develop intercultural communicative competence and to enable to apply intercultural learning principles in teaching and learning settings (Kramsh, 2013; O'Dowd, 2011). The international partnership between non-native foreign language speakers and native or non-native speakers of the target language enhance language use and intercultural learning through telecollaboration (Kern & Warschauer, 2000; Kramsh, 2013). Communication with international partners through telecollaboration promotes communication skills and culture knowledge (Kern, 2006). Not only does culture knowledge acquired through telecollaboration involve learning others' culture, but also it enables learners to analyze their own culture from others' view aspects (Kern, 2006).

The effects of telecollaboration on learning foreign languages have been widely delved into through the studies carried out in foreign or second language and teaching settings. These studies have shown positive results of telecollaboration in developing intercultural competence (Anikina, Sobinova, & Petrova, 2015; Jauregi, 2015; Keranen & Bayyurt, 2006; Kern, Ware, & Warchauer, 2004; O'Dowd, 2011; Schenker, 2012).

Kern et al. (2004) express that the studies on telecollaboration and intercultural communication can be sorted into two types. The first type includes the studies describing what exchanges occur between the partners in a telecollaboration project as a result of the online intercultural communication, whereas the second type involves careful examination of the intercultural communication with its linguistic and socio-cultural aspects (Kern et al., 2004). In a recent study, Chun (2015) states that rather than quantitative studies analyzing the discourse patterns in e-mail or forum exchanges, there is a tendency to analyze the communication through telecollaboration qualitatively. Thus, the researchers pay attention to explore the exchange processes in more longitudinal

studies which examine the changes in participants and their cultural understanding over time (Chun, 2015).

Actually, rather than one dominant method, the best method to assess intercultural competence has been noted as using both qualitative and quantitative methods together in a study (Chun, 2015). The analyses of ICC development as a result of an online exchange are crucial to be done with multiple methods in longitudinal studies because of the continuous nature of ICC development, and because of the varying nature of interactions occurring in an online exchange (Chun, 2015).

Besides its effects on developing intercultural competence, one of the basic benefits of telecollaboration or CMC includes its positive influence on learners' motivation, which has a big importance in second language acquisition (SLA) or foreign language learning (FLL) settings (Abdorreza et al., 2015).

Motivation has been recognized as a crucial factor which affects learners' success in language learning (Ushioda & Dörnyei, 2012). It is the basic stimulant to start language learning and to pursue it (Dörnyei, 1996). Dörnyei (1996) explains that even for learners with excellent skills, it wouldn't be possible to be successful in their language learning process in long run if they are not motivated enough. As an internal variability with its huge effect on language learning, the effect of motivation has been investigated directly (Abdorreza et al., 2015; Anikina et al., 2015; Garberoglio, 2012; Jauregi, 2015) or noted as a factor which affects students' learning or developing English skills as a result of the researchers' observation of the students who took part in telecollaboration projects with their partners (Bueno-Alastuey & Kleban, 2016). Those studies have shown a positive relationship between motivation and telecollaboration projects. Accordingly, as different from a face to face classroom setting, telecollaboration or CMC environments lack intimidating elements during the communication which might be synchronous or asynchronous; thus, the learners participating in telecollaboration projects are observed and recorded to be more motivated to participate in the activities, to initiate conversations with their teachers or other students (Abdorreza et al., 2015; Warschauer et al., 1996).

Research on motivation in SLA and foreign language learning (FLL) dates back to Robert Gardner and Wallace Lambert's studies, which indicate that motivation itself impacts on language learning and its impact on language learning process is not controlled by language ability people may have (Dörnyei, 1994; Ushioda & Dörnyei, 2012). It is put forward that as different from other types of motivation, language learning motivation includes social and psychological aspects (Dörnyei, 1994; Ushioda & Dörnyei, 2012).

A language learner does not only acquire the linguistic knowledge of a language in his/ her learning process; instead, s/he is supposed to recognize the community which speaks the target language, and to accept and start to use the target language in a particular way in which the target community uses the language (Ushioda & Dörnyei, 2012). Since 1959, when Gardner and Lambert's socio-cognitive approach to motivation in language learning was first proposed, the concept of motivation in SLA and FLL has been addressed with different models on motivation over time (Ushioda & Dörnyei, 2012).

A recent model of language motivation is L2 motivational self system, which is based on the beliefs foreign language learners hold on their "self-states" in the future (Dörnyei & Chan, 2013, p. 438). In this model, there are three parts: Ideal L2 self, ought-to-L2 self, L2 learning experience. Of these three constituents, Ushioda and Dörnyei state that "L2 ideal self is the most significant one since it represents the characteristics one wants to have in the future as a language learner" (2012, p. 400). The ought-to self stands for the characteristics one attributes to himself or herself to have while the other concept, L2 learning experience focuses on the motivation which is specific in certain situations (Dörnyei, 2009; Dörnyei & Chan, 2013).

The literature presents ample studies which have been carried out to reveal the effects of L2 motivational self-system on language learning. The results from the studies have shown that clear ideal self vision results in high motivation to learn a foreign language (Csizer & Kormos, 2009; Ueki & Takeuchi, 2013), contributes to developing linguistic competence (Magid & Chan, 2012), and reduces learning anxiety (Papi, 2010). In addition, ideal L2 self has been noted as a predictor of intercultural competence in a recent study by Oz (2015). Oz (2015) indicated that the higher the learners' ideal self is, the higher their ICC level is, and

subsequently the learners have higher level of motivation to learn language. In a previous study, Yasmiha (2009) also focused on the significance of language users' forming a self vision taking global concerns into consideration. In this study, Yasmiha (2009) asserts that language learning isn't a simple process, but it is entangled with factors of identity and developing an L2 self.

The effect of ideal L2 self on language learning has been also investigated in a telecollaborative project conducted on deaf L2 learners by Garberoglio (2012) and in another study by Gleason and Suvorov (2012) through a study design which involved some asynchronous computer mediated communication tools and which was based on language learners' self report about the program they used.

Similar to other studies exploring ideal L2 motivation and its positive impact on language learning, these two studies have found that thanks to the activities which the participants engaged in through computer mediated communication tools (synchronous or asynchronous), the participants could develop their future visions as a second language user and this positively reflected on their language learning motivation in general (Garberoglio, 2012; Gleason & Suvorov, 2012).

Because telecollaboration projects have been recognized with their positive influence on intercultural communicative competence and ideal L2 self (though there is only little research on ideal L2 self and telecollaboration), this study further investigates whether such a telecollaboration project is effective in the educational context of EFL in Turkey when integrated into a language learning program at a preparatory school of a university as an extensive activity.

Statement of the Problem

The main problem investigated in the present study is the effect of telecollaboration on English as a Foreign Language (EFL) learners' intercultural communicative competence (ICC) and ideal L2 self. English as a foreign language (EFL) has been widely taught in educational institutions in Turkey. Especially in institutions at tertiary level, the medium of instruction is English and the courses in most of the departments at universities are taught in English in public schools while as indicated in a recent report prepared by British Council (2015), English has been used as the medium of instruction in all of the private universities in Turkey, not in all departments, though.

As a result of globalization, which first came into existence as an economy term and was later used to refer to bring all people living on the world together to interact with each other, the use of English as a common language has gained importance (Tok & Arıbas, 2008). The foreign language education in Turkey aims to teach learners a common language which serves as a bridge between speakers from different cultures to communicate effectively; as a result, to enable them to catch up with the improvements or changes in politics, science, military, economic and social areas (Tok & Arıbaş).

Universities pursue a goal of educating their students to reach global criteria at academic, educational and professional levels (Inceçay, 2012). Notwithstanding the efforts to extend the use of foreign language education, Oktay (2015) points out that in Turkey, the quality of foreign language education is not satisfying. In her recent study, Oktay (2015) lists the problems related to foreign language education in Turkey as crowded classes, lack of exposure to English and English speakers, lack of practice and motivation.

As a result of the improvements in foreign language education, the tendency to teach only linguistic knowledge of a language has not been regarded as effective anymore as it is insufficient to educate fully competent English learners (with native competences) in today's foreign language education approach. Instead of form-based approach in language teaching, or the notion of having native speaker competences in speaking, the concepts like being able to communicate mutually and intelligibly and developing an understanding with other speakers who live at the other edge of the world, tolerating differences and protecting one's own cultural identity have gained importance in foreign language learning (Byram, 1997). Today, the approaches to language learning or knowing other cultures do not involve learning culture from books. Rather, bringing people from different cultures together to develop intercultural competence has become crucial (Alptekin, 2002; Byram, 1997; Byram et al., 2012).

As parallel to the improvements in technology, there is no wonder that the ways to integrate technology into language classes have increased dramatically. Technology use arouses more than the images of projections, computers for presentation purposes alone. Technology enables users to get into touch synchronously and asynchronously through a wide variety of technology tools, and

thus, it makes for the EFL learners to compensate the lack of exposure to target language and other speakers of English possible. The report of British Council brought out in 2015 indicates that technology integration has been enhanced in language classes because language teachers benefit from the Internet, allow their students to use their smart phones to do group tasks, or use interactive whiteboard software supplied by publisher companies together with their course books as a supplementary material. Today, technology offers more benefits to language users. Telecollaboration or CMC is one of the opportunities to enable language users to be exposed to the authentic input, the lack of which is considered as a biggest problem in language learning process. Telecollaboration has been considered as the most important part of the integration of intercultural dimension to foreign language education because it engages the foreign language learners into communication with the speakers of other cultures who live in distant locations (O'Dowd, 2011).

The literature presents a wide variety of studies on telecollaboration in foreign language education especially on ICC development. The findings of the studies shed light on how telecollaboration projects affect foreign language learners' ICC development positively and increase their cultural awareness (Anikina et al., 2015; Angelova & Zhao, 2016; Belz, 2007; Kern et al., 2004; Lee & Markey, 2014; O'Dowd, 2011). The research done on the effect of telecollaboration on intercultural communicative competence was based on the use of various mediums of computer technology. The research involved the use of mediums such as "blogs, podcasting, videoconferencing, e-mail exchanges, on-line message boards" and most of the research in the literature of telecollaboration is based on on-line message boards while tools such as podcasting and video conferencing are not used as often as the others in the studies of telecollaboration (Çiftçi, 2016, p. 315). The general tendency of the researchers who have investigated the effect of telecollaboration is to use e-mail exchanges between two groups of participants who speak different languages than each other on on-line communication platforms (Çiftçi, 2016). The previous research on ICC was based on a study design which involved the tasks the participants carried out through (a)synchronous communication platforms which were mostly based on written chat (Belz, 2003; Chun, 2011; Furcsa, 2009; Lee, 2011; Müller-Hartmann, 2000;

O'Dowd, 2007; Schenker, 2012; Schuetze, 2008). Thus, in most of the studies, the participants wrote their ideas in the discussion boards or message boards to carry out the tasks given to them and their ICC development was investigated as a result. In the literature, the previous studies did investigate the effect of face to face communication of the learners with other learners from different nationalities on on-line platforms. However, the studies on this mode of communication (face to face), to my knowledge, were limited to only a few video sessions in the studies which mostly involved the learners' engagement in written communication (Angelova & Zhao, 2016; Lee, 2011; O'Dowd, 2007). With respect to this, the findings from the studies have not given detailed analysis of the learners' ICC development after the learners were engaged in long term face to face communication by the means of on-line synchronous communication tools. In addition, very few studies investigated the effect of telecollaboration on ICC with a comparison to the classroom setting despite the fact that both (the effect of telecollaboration and the effect of classroom instruction on ICC) were differently examined and found positive outcomes regarding the ICC development (Gomez, 2012; Qin, 2015; Shayakmetova, Shayakmetova, Ashrapova, & Zhuravleva, 2017; Woragwong, Charttrakul, & Damnet, 2017).

In addition, telecollaboration projects have indicated that learners' communication and interaction through on-line tools such as e-mails, blogs and video conferencing with other learners from different cultures have an effect on the learners' motivation to learn foreign languages (Abdorreza et al., 2005; Anikina et al., 2015; Garberoglio, 2012; Jauregi, 2015, Warshauer et al., 1996). Of these studies, some showed that telecollaboration projects have a potential to enable language users to help envision themselves as ideal second language users in the future (Garberoglio, 2012; Gleason & Suvorov, 2012). However, the number of the studies which investigate the effect of telecollaboration on the learners' ideal L2 self is scarce (Garberoglio, 2012; Gleason & Suvorov, 2012) and those studies do not present detailed results about how telecollaboration affects EFL learners' self visions in language learning. Therefore, there is a need to reveal the effect of telecollaboration on the learners' ideal L2 self.

Significance of the Study

The literature provides a number of studies conducted to reveal the value of telecollaboration on the learners' ICC and development of language skills and these studies showed the positive relation between the telecollaboration and the ICC, and the learners' language development. Although the studies conducted in this field were based on the use of various tools of computer technology, the majority of the previous studies involved the use of on-line forums and e-mail exchanges between two groups of participants from different nationalities.

Telecollaboration is being vastly used in educational settings and the researchers have investigated its impact on intercultural competence in many studies. However, these studies were in general based on the use of e-mail exchanges between learners who are from different cultures and were performing tasks to improve their intercultural competence. The number of the studies which investigate the learners' ICC after a long term engagement in on-line face to face communication in groups from different cultures is scarce. The studies conducted in this realm mostly involved an inquiry in the improvement of language skills of the participants or academic achievement (Jamie, Dominguez, Sanches, & Blanco, 2013). Those studies were mostly descriptive in nature to reveal the numbers of the speech patterns arisen in a communication and analyzed mostly written communication through e-mails, blogs or etc. rather than face to face communication. Therefore, there is a need for in-depth research to analyze the effect of telecollaboration on intercultural competence (Kern et al., 2004). Also, the number of the studies which reveal the effect of telecollaboration in language learning and teaching settings in experimental studies which compare the differences and similarities of telecollaboration over classroom instruction was only a few and in them, the effects of telecollaboration on linguistic achievement or improvement in writing skills were investigated rather than intercultural competence (Erkan, 2013; Jamie et al., 2013).

Also, with regard to the effect of telecollaboration on motivation, there were very few studies which investigate it empirically. Rather, most of the studies were based on the participants' notes or researchers' observation on the participants who were involved in such projects. The literature provides a few studies which

explore the learners' ideal L2 self after participation in a telecollaboration project. However, those studies did not shed light on the effect of the telecollaboration in tertiary level education; rather they were conducted with participants at secondary school (Garberoglio, 2012; Gleason & Sumorov, 2012). Therefore, how telecollaboration affects EFL learners' ideal L2 self at tertiary level requires being investigated.

Despite the recognized value of telecollaboration projects all around the world and their positive impacts on language learning and teaching; only a few studies have been carried out to explore its contribution to language education in Turkey. Strictly speaking, to my knowledge, there are only two studies investigating telecollaboration in Turkey. Keranen and Bayyurt (2006) investigated how a telecollaboration project might contribute to developing intercultural competence. However, the participant group in their study involved pre-service English language teachers, who presumably have high degree of English proficiency because the students at English language teaching departments were placed into their departments depending on their scores in a high stake language test. Therefore, the result of that study does not shed light on the effects of a telecollaboration project on the participants with lower English proficiency. Also, in Keranen and Bayyurt's (2006) study, the pre-service Turkish students with average 20 age range were paired with adult Mexican speakers, which means that the telecollaborators were not at the same age range with each other. Therefore, Keranen and Bayyurt (2006) point out the necessity of conducting similar studies in which all the participants could be at the same age range and share the same interests because their study lacks such a participant group. In addition, the study by Keranen and Bayyurt (2006) does not explore the participants' prior knowledge or attitude towards the other culture(s) with pre & post- tests on the participants' cultural knowledge.

The other study based on telecollaboration project in Turkey was carried out by Erkan (2013). In the study, Erkan (2013) reveals the effect of a cross-cultural e-mail exchange on students' English writing skill. The study showed a positive relation between a cross-cultural e-mail exchange project and students' beliefs of writing self-efficacy. The study was based on an experimental research design. The students practiced the paragraph types they learnt to write in class in e-mail

exchanges with their foreign partners. The students' ideas on the project were assessed through reflection forms, semi-structured interviews and one self-efficacy construct developed by Erkan (2013) basing on the original construct prepared by Bandura (1997).

The contribution this study makes to the field can be explained in two ways. The first one is related to revealing the effect of telecollaboration on EFL learners' intercultural communicative competence. The present study differs from other research conducted on the same topic firstly with its research design. As different from the previous research, the present one compares the effect of telecollaboration with classroom instruction with the help of multiple methods of data analyses which have rarely used in the literature of telecollaboration (Chun, 2015). Namely, the study involved one control group which carried out all the tasks in a real classroom setting, and one experimental group which did all the tasks given to them in an on-line setting where they could communicate face-to-face synchronously with some other foreign partners at the same age range with each other and also meet them asynchronously on a platform for written interaction. Also, as different from the previously done research investigating learners' ICC development after a telecollaboration project through (a)synchronous on-line tools such as e-mails or blogs (Chun, 2011; Elola & Oskoz, 2008; Furcsa, 2009; Schuetze, 2008), the present study is basically based on the use of a synchronous on-line tool (Google Hangouts) for face to face communication. With this respect, the present study is different from the studies done before as it basically intends to reveal the effect of telecollaboration with more precise understanding of the face to face online communication. Besides, it involves the use of asynchronous on-line tools for written communication for the participants. Also, this study contributes to the field as it involves in-depth analysis of the participants' intercultural competence through questionnaires, interviews and reflection papers written by the participants in the study.

One more gap in the literature which the present study intends to fill in is related to the effect of telecollaboration on the learners' ideal L2 self. The number of the studies carried out to reveal the effect of telecollaboration on the learners' ideal L2 self, to my knowledge, is limited to only a few (Garberoglio, 2012; Gleason & Sumorov, 2012) and they are different from this one in terms of the

participant groups in them. In one of the previous studies, the participant group was comprised of deaf students, while in the other one the participant group was from a younger age group than the participants in the present study. Due to the lack of the studies revealing the effect of telecollaboration on ideal L2 self, the study sheds light on how telecollaboration affects the language learners' ideal L2 self in tertiary level education.

To sum up, considering the lack of studies investigating the impact of online computer mediated communication on Turkish EFL students' intercultural communicative competence and on their ideal L2 self, this study intends to reveal to what extent a telecollaboration (or CMC) project might help learners to develop their intercultural competence and ideal L2 self. In the following part, the research context of the study is explained.

Research Context

In this study, the findings, analyses and discussion of the data collected from two different groups (control and experimental) prior and subsequent to the intervention are presented. The groups differ from each other in terms of the intervention (or treatment) applied in both groups. In the experimental group, the participants engaged in telecollaboration with some foreign participants from different cultures and carried out the weekly tasks given to them via on-line tools. In the control group, the participants carried out the same tasks with their Turkish friends in the control group, but with a difference from the experimental group. They carried out the tasks in a real classroom setting without participation of any foreign participants from other cultures. Thus, it was aimed to reveal whether telecollaboration affected the language learners' intercultural communicative competence and ideal L2 self or not. The data were gathered using quantitative and qualitative methods. Later, the data were analyzed with the means of quantitative and qualitative methods using computer software for the analyses. The findings were presented in the alignment with the following research questions addressed in the study and discussed with the relevant research from the literature.

Research questions. The research questions (RQ) addressed to fulfill the purpose of this current study are as following:

RQ1. To what extent does a telecollaboration project impact on learners' intercultural communicative competence (ICC)?

- What level of ICC did the participants (in the experimental and control groups) in the study have before the intervention?
- What was the level of each dimension of ICC (knowledge, attitude, skill and awareness) in the control group and in the experimental group prior to the intervention?
- Did the participants (in the control group and experimental group) differ from each other prior to the intervention in terms of their ICC?
- What level of ICC did the participants have after the intervention?
- Were there any differences in groups in terms of their results before and after the intervention?
- Did telecollaboration as opposed to classroom instruction have an influence on the participants' ICC?
- Which dimensions of ICC (knowledge, attitude, skill and awareness) did telecollaboration affect most?

RQ2. To what extent does a telecollaboration project impact on learners' ideal L2 self?

- What was the participants' ideal L2 self level in experimental and control groups in the beginning of the intervention?
- What was the participants' ideal L2 self level in experimental and control groups after the intervention?
- Did telecollaboration as opposed to classroom instruction have an influence on the participants' ideal L2 self?

Assumptions of the Study

The study was conducted depending on some assumptions. Firstly, it was assumed that all of the participants in the study carried out the tasks carefully and willingly without leaving out any details assigned by the researcher. Secondly, the data collection procedures of this study included using questionnaires and interview questions. In order to obtain accurate results, it was assumed that all of the participants answered the questionnaire and interview questions honestly and sincerely.

Before the study started, all the instruments were checked and analyzed for the reliability and validity of the items; therefore, the instruments for collecting the data were assumed to be valid and reliable. Also, it was assumed that the participants in telecollaboration group would not have any technical problems which could prevent them from getting in contact with the foreign students.

Finally, the tasks were adapted from a textbook which was originally designed for classroom instruction. Therefore, in the telecollaboration group, it was assumed that the tasks were appropriately adapted to be carried out on an online platform.

Limitations of the Study

The study has some limitations, which suggests that the findings of the study need to be interpreted with some caution. Firstly, because of the small sample size in this study, the findings may not represent the wide population of EFL learners in higher education. Secondly, ICC development never ends (Byram, 1997). This study is planned to continue for eight weeks to assess the participants' ICC level. Were the participants' ICC development to be assessed with a study to be conducted longitudinally over years, more accurate findings regarding ICC development would be explored.

In addition, the ideal L2 self was assessed through questionnaires which were employed at the beginning and at the end of the study with the purpose of exploring the impact of telecollaboration on it and more data were revealed through open-ended interview questions. However, ideal L2 self might be influenced by factors such as the people involved in interaction, the time when the

tasks were carried out or even the place where the tasks were performed during the project. Therefore, instead of an assessment of ideal L2 self which was done only before and after the project, one which was regularly done week by week throughout the study to explore the effect of such specific reasons would give more effective results regarding how students' ideal L2 self was affected by telecollaboration.

Also, the findings in the present study should be considered with care because some intervening variables may have affected the findings of the study. Today people may be acknowledged about other cultures with the means of various mediums. They might be exposed to the knowledge of a specific culture, its norms and actions specific in it by the means of the media, magazines, books and movies, for example. As the effects of such variables on learners' ICC cannot be observed in experiments, the findings of the study require being interpreted with some caution.

Definitions of Key Terms

The definitions of the key terms in the present study are as follows:

Telecollaboration: "Telecollaboration is an embedded, dialogic process that supports geographically-distanced collaborative work, intercultural exchange and social interaction of individuals or groups through synchronous and asynchronous communication technology (the Internet, mobile services, etc.) so that they attain mutual objective(s) and shared knowledge is produced" (Dooly, 2016, p.192).

Intercultural Communicative Competence: Intercultural communicative competence is "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2004, p. 194).

Intercultural Attitudes (Savoir être): These attitudes are "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (Byram et al., 2002, p. 7).

Knowledge (Savoirs): Intercultural knowledge includes "the knowledge of social processes and knowledge about how other people perceive a person" (Byram et al., 2002, p.7).

Skills of Interpreting and Relating (Savoir Comprendre): These skills are “to interpret a document or event from another culture, to explain it and relate it to documents from one’s own” (Byram et al., 2002, p. 7).

Skills of Discovery and Interaction (Savoir Apprendre /Faire): These skills involve “the ability to acquire the knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (Byram et al., 2002, p.7).

Critical Cultural Awareness (Savoir s’engager): An intercultural speaker needs to know how to value the perspectives and practices in his own and others’ cultures in a critical way (Byram et al., 2002).

Ideal L2 Self: “The ideal L2 self is a powerful motivator for the learner to succeed in learning the L2 because he or she would like to reduce the discrepancy between the actual and ideal selves” (Dörnyei, 2009, p. 29).

Conclusion

This chapter provided the general information related to the present study. Some background information regarding the research scope of this study was given together with the previous studies carried out on the same topic. After that, the statement of the problem was explained, which was followed by the explanation of the significance of the study. Additionally, the research questions which attempted to give an answer to the problem investigated in the study were presented. After that, the chapter continued with the assumptions the study was based on to conduct it. Finally, the chapter ended with the limitations which the study had and the definitions of the key terms in the study.

In the following chapter, detailed information regarding the literature of the research topic of the present study is given. Specifically, the next chapter basically involves the literature regarding ICC, telecollaboration and ideal L2 self. With this respect, in the following chapter firstly the information with regard to the change from communicative competence to intercultural competence is given. After that, the models of ICC are presented with a focus on Byram’s (1997) ICC model with its dimensions, which is followed by the methods to assess ICC. Secondly, the next chapter involves information about telecollaboration and how it is used in

foreign language learning and teaching. Its advantages in educational contexts in general and to develop ICC are given with the information of previous empirical studies. Also, the chapter involves information with respect to the challenges of ICC. The chapter, finally, presents the literature with respect to ideal L2 self. In connection to this, firstly, motivation and its place in language education are explained. After that, the basic theories of motivation are given with a focus on Dörnyei's (2009) L2 motivational self system, which was followed by the information regarding ideal L2 self component of the system and the previous empirical studies on it.



Chapter 2

Literature Review

Introduction

As in almost all domains of our lives, technology has a great influence on education. There is an increasing need for the integration of digital and media literacy into learning and teaching settings in all content areas including language learning, which is a result of the rapidly changing world. Consequently, there is a need to raise competent learners who have “problem solving, critical thinking, collaboration and multimedia communication skills” (Hobbs, 2010, p. viii). Because of the fact that learners need to develop their digital and media literacy, it is required that how to use a wide range of technologies should be learnt and taught (Hobbs, 2010).

As an effect of globalization, English has become a lingua franca in many areas such as politics, science, art and music all around the world. Thus, educational institutions add EFL into their curricula, or English has become the major medium of instruction in many schools at tertiary level. The purpose of such integration is to raise students who are able to carry out their academic, scientific or business related work in global aspects.

Technology is the basic element which makes the distance between nations closer. However, this closeness does not make the cultural elements which each individual owns disappear. Instead, EFL learners need to be aware of their own cultural identity while they also welcome cultural differences across cultures (Byram, 1997). Thus, developing intercultural competence gains importance and one way of developing this competence is to use technology tools for educational purposes.

Motivation in language classes has an important value as it affects the success of a language learner in foreign language education to great extent. In a recent model of motivation, the L2 Motivational Self System, Dörnyei (2009) proposed the importance of self systems to increase the learners’ motivation in language learning and thus, to improve language learning in EFL contexts. The use of technology is crucial in language education in order to engage learners to

communicate with people speaking other languages and to increase their motivation to be a speaker of English.

This chapter presents the literature review on the topics which the present study is based on. The chapter starts with the information about communicative competence, how culture teaching turned into intercultural teaching, the definition of the intercultural communicative competence (ICC), Byram's Intercultural Competence Model with the details of its components and how to assess ICC. After that, the chapter presents the literature review with respect to the telecollaboration in language learning with the information about the benefits and challenges of the telecollaboration, which was followed by the presentation of the empirical studies which involve the impact of telecollaboration on ICC in the field. Finally, the chapter presents the literature related to motivation in language learning. The main theories of motivation are given and after that, Dörnyei's L2 Motivational Self-System is explained in detail with a focus on ideal L2 self. The chapter ends with the presentation of the empirical studies on ideal L2 self.

Communicative Competence

Competence and performance are two terms which were distinctively used in the second language learning theories (Canale & Swain, 1980). The term "competence" relates to "the knowledge of grammar and other aspects of language" while "performance" involves "the actual use of the language" (Canale & Swain, 1980, p. 3). In the definition of competence and performance, Chomsky proposed native-speaker norms for language learners (Bagaric & Djiginovic, 2007). Chomsky's faultless competence in linguistics as a methodology of learning, teaching and assessment of languages was rejected by the supporters of communicative competence and Hymes's communicative competence was strongly advocated because it was based on the competences which are possible to develop by language learners (Bagaric & Djiginovic, 2007). With his notion of communicative competence, Hymes brought a sociolinguistic aspect to the linguistic competence of Chomsky because for Hymes, communicative competence is not inborn, it is used in various situations where people are involved in communication (Bagaric & Djiginovic, 2007). Thus, while learning a language, a child does not simply acquire the knowledge of the linguistic

structures such as sentences, she or he instead learns how to use those forms in an appropriate manner (when, why, to whom etc.) (Peterwagner, 2005). With this respect, Hymes's (1972) definition of competence encompasses "non-cognitive factors such as attitude, values and motivation" (Peterwagner, 2005, p. 11).

The framework set by Hymes (1972) for communicative competence includes "grammaticality (what is formally possible), appropriateness (what is adequate to, suitable for, successful in a context), feasibility (what can be implemented in terms of human information processing) and probability (what is actually performed)" (as cited in Peterwagner, 2005, p. 11). Hymes explains that performance involves the four criteria given above and is possible when those criteria are realized while communicating (Peterwagner, 2005). When communicative competence as a new model of language learning emerged in the 1970s, how it would be tested gained an importance (Murray, 2015). Canale and Swain's (1980) definition of communicative competence found general acceptance for the material production, curriculum planning and the methods of teaching, learning and studying (Murray, 2015). Canale and Swain's communicative competence was established on Hymes's framework in terms of their definition of linguistic competence, which embraces grammar rules, according to them. Canale and Swain give four areas of competences: "Grammatical, sociolinguistic, discourse and strategic competence" (Peterwagner, 2005, p. 12).

To begin with, grammatical (also referred to as formal) competence relates to Chomsky's linguistic competence which encompasses the native speakers' knowledge of grammatical arrangement of the words and sentences, vocabulary and the rules regarding its formation, sounds and their rules, together with the knowledge of how to use all these correctly to form sentences and words (Alptekin, 2002). The second competence, sociolinguistic competence, involves knowing both how to use language in social contexts and which grammar forms are right to use in different social situations (Peterwagner, 2005). Alptekin (2002) explains that participants' role, social position she/ he has in her/ his relation to others in a particular communication, the kind of the information and how the interaction keeps on between the participants are important factors in the use of sociolinguistic competence (Alptekin, 2002). The next competence defined in Canale and Swain's communicative competence is discourse competence, which

is about someone's skill of comprehending and managing texts in "listening, speaking, reading and writing", and which involves "the cohesion and coherence" in those texts (Peterwagner, 2005, p. 11). The final competence is *strategic competence*. This competence is related to the strategies to reduce the problems to be likely to occur because of the factors such as lack of attention or tiredness, misunderstanding, for example (Alptekin, 2005; Peterwagner, 2005).

Bachman (1990) stated that Canale and Swain's framework of competence did not respond how the four components (competences) work together and how they are managed in case of different contexts, so Bachman (1990) gave more details for the *strategic competence* in the Canale and Swain's Communicative Competence (as cited in Peterwagner, 2005). Making small changes in Bachman's model, Bachman and Palmer proposed in the 1990s that the ability of communicative language, which includes the knowledge of a language and strategic competence, is affected by the users' characteristics (Bagaric & Djigunovic, 2007). In Bachman and Palmer's Communicative Language Ability Model, the main parts of the communicative competence are defined in a more complex way than the other models of communicative competence (Bagaric & Djigunovic, 2007). The model differs from the other models because it involves the concern with the qualities of the language learners and takes into consideration the non-cognitive factors in the framework (Bagaric & Djigunovic, 2007).

Alptekin (2002) explains that the native speaker competences in the target language are adopted as an indication of the learners' success in the foreign language learning. As a result, what a language learner is supposed to perform while using a language involves not only the knowledge of how to use that language accurately, but also to know how to use it appropriately with the native speakers of that language in a social context (Alptekin, 2002). However, this notion in language education causes the students to be trained to develop native speaker competences in the target culture, which is unlikely to be realized when English is considered in the frame of English as an international language (EIL) (Alptekin, 2002).

Today a great number of people whose native language is different from English speak English for global communication (Thurnbury, 2006). Thus, the use of English to get into contact with people who are native and non-native speakers

of English has failed the notion of having native speaker competences in English language learning (Alptekin, 2002). Thus, as Alptekin (2002) suggests, because the communicative competence model which is defined as taking the development of the native speaker competences and culture into consideration in language learning remains unrealistic and because English is used internationally all around the world, language users are required developing intercultural communicative competence (ICC).

From Cultural to Intercultural Teaching

Teaching culture has been a controversial topic although it has been widely investigated in second language acquisition (SLA) and foreign language (FL) contexts by the researchers (Kramsch, 2013). The debates on teaching culture in language classes involve whether it should be taught, how it should be taught and by whom (native or non-native speakers) it should be taught (Kramsch, 2013).

Before the 1970s, teaching culture was based on teaching the literature and the art of the target language in connection with grammar translation method in foreign language education (Kramsh, 2013). The concept of culture in this method was related to the products in the culture to be learnt in the arts and literature (Garrett-Rucks, 2009). However, with the communicative approach in foreign language education in the 1980s, there was a shift in understanding of culture in foreign language learning and teaching (Byram et al., 2002). Under the influence of communicative approach in foreign language learning and teaching, culture started to be seen as “the way of life and everyday behaviors of members of speech communities, bound together by common experiences, memories and aspirations” (Kramsh, 2013, p. 64). Despite the change in the notion of culture in language learning and teaching over time, there was no change in the idea that a foreign language learner should gain the competences of native speakers of the target language or that a native speaker had superiority over a non-native speaker of the target language as a model (Byram et al., 2002). However, because English has gained an international position in communication and used globally, the notion of learning the culture of the native speakers of English has lost its importance and necessity (Alptekin, 2002) as it does not comply with the requirements of English as an international language.

Recently Council of Europe (2018) has emphasized that foreign language education does not intend to get the language users to develop the competences which the native speaker of a language has. In the explanation of the descriptors defined in the Common European Framework (CEFR), it was shared that:

Level C2, whilst it has been termed 'Mastery', is not intended to imply native-speaker or near native-speaker competence. What is intended is to characterise the degree of precision, appropriateness and ease with the language which typifies the speech of those who have been highly successful learners (Council of Europe, 2018, p.35).

Council of Europe (2016) points out that the notion of intercultural education is an effect of the requirement of a higher standard education. Such an education intends to improve teaching quality and in turn benefit to the achievement in school and the unity of the society (Council of Europe, 2016). The purpose of intercultural education is to foster "open, reflective and critical attitudes in order to learn a positive view of, and derive benefit from, all forms of contact with otherness" (Council of Europe, 2016, p. 11). Therefore, education should entail providing the learners with opportunities of cultural encounters and teaching them otherness, which represents what is different, unfamiliar or other for a learner (Coste & Cavalli, 2015; Council of Europe, 2016). In the framework of CEFR, learners are defined as "social agents" and language as "a vehicle for communication" (Council of Europe, 2018, p.27). This means that the learners are required to use the language outside the classroom depending on the fact that languages have social function, and disregard the idea of learning a language only as a school subject (Council of Europe, 2018). Thus, Council of Europe (2016) lays emphasis on the importance of intercultural competence.

The definition of intercultural competence. For the definition of *intercultural competence*, Deardorff (2011) states the lack of agreement on the terms in relation to intercultural competence because it is used in a broad range of fields. Deardorff (2011) explains that the terms used to refer to the concept are "cultural competence, global competence, multicultural competence, intercultural maturity" (p. 65). Moeller and Nugent (2014) explain that the difficulty in arriving at an agreement on the definition of ICC is because the concept itself is not easy to

understand. ICC is a complex concept and it should be dealt with a more comprehensive perspective (Dai & Chen, 2014).

Bennett (2013), for example, defines the intercultural competence as an ability to represent and perform intercultural sensitivity, which involves being able to recognize and learn the differences across cultures while communicating with others. Deardorff's (2004) definition of intercultural competence involves successful and proper communication based on people's knowledge, skills and attitudes in particular situations across cultures. Council of Europe (2016) defines intercultural competence as follows:

Intercultural competence is the ability to experience otherness and cultural diversity, to analyze that experience and to derive benefit from it. Once acquired, intercultural competence makes it easier to understand otherness, establish cognitive and affective links between past and new experiences of otherness, mediate between members of two (or more) social groups and their cultures, and question the assumptions of one's own cultural group and environment (p.10).

Although there are many definitions of intercultural competence, the key factors for intercultural competence do not change (Deardorff, 2004). In order to develop intercultural competence, people's attitudes are important. They should be open to different cultures, respect for other cultures and thoughts, be willing to learn about others, have an understanding of other people and be able to behave in the appropriate way in another culture (Byram, 1997; Deardorff, 2004).

Models of Intercultural Competence

In the literature, there are many models of intercultural competence which have arisen as a result of the research on intercultural competence and these models enable the identification of the dimensions of intercultural competence (Navaitiene, Rimkeviciene, & Racelyte, 2015). These models are sorted into five categories which are "compositional, co-orientational, developmental, adaptational and casual process" (Deardorf, 2009, p.10). The compositional models help to recognize the parts of intercultural competence and such models list what qualities

and competences an intercultural person needs to own, but does not explain how related the components with each other are (Deardorff, 2009).

Co-orientational models aim to conceptualize the success of intercultural understanding based on interaction. The main focus of these models is the reciprocity and mutual understanding of the meaning by the people engaging in interaction (Deardorff, 2009). Although such models involve the features of all the other models, they lack the aspect of intercultural competence related to the process (Navaitiene et al., 2015).

The models which place emphasis on process are developmental models and these models describe clearly the steps taken in the development of intercultural competence (Deardorff, 2009). Developmental models are based on the notion that intercultural competence develops gradually over time as people engage in communication (Deardorff, 2009).

The next one is adaptation models, in which adaptation itself is the standard for developing intercultural competence (Deardorff, 2009). The models show the development of one's intercultural competence from "ethnocentric view to ethno-relative one" (Navaitiene et al., 2015, p. 25). The last models are casual process ones which show the causal link between the separate parts of intercultural dimensions (Navaitiene et al., 2015).

There are many models of intercultural competence with a difference in their focus on intercultural competence, but the core ideas in each model are similar (Deardorff, 2009). Some examples of some crucial models of intercultural competence are as given below:

One model is the Developmental Model of Intercultural Sensitivity developed by Bennett (1993). The model gives an understanding of the way people experience differences across cultures. Bennett (1993) divides the model into six parts, which are denial, defense, reversal, minimization, acceptance, adaptation and integration, in first three of which one considers his/ her own culture is superior to the others, while the other parts involves a movement in understanding that one's own culture is not different from the others.

The next model is Deardorff's (2006) Pyramid Model of Intercultural Competence. The model involves attitudes, knowledge (comprehension), skills

and external and internal outcomes. At the bottom level, there are necessary attitudes such as respect, openness and curiosity. At the next level, Deardorff (2006) places knowledge which involves awareness of cultures and culture specific knowledge; and skills such as listening, observing, interpreting, analyzing, evaluating and relating. At the top levels of the pyramid, there are internal outcomes which involve adaptability, flexibility, ethno-relative view aspect and empathy, and external outcomes which are appropriate and effective behavior and communication to realize the goals in communication (Deardorff, 2006). In the model, intercultural competence develops from “the individual level of attitudes and interpersonal attributes to the interactive cultural level in regard to the outcomes” (Deardorff, 2009, p. 255).

Another model is the Process Model of Intercultural Competence, which was developed by Deardorff (2006). Deardorff (2006) developed this model from a research based on a grounded theory approach. Surveying the intercultural educators about the forms of intercultural competence, she developed her model. With her model, Deardorff (2006) emphasizes that intercultural competence continuously goes on developing over time, and it requires understanding the differences from cultural factors, strategies to adapt culturally to another culture and etc. The model involves five parts, which are attitudes, knowledge, skills, internal outcomes and external outcomes. To begin with, attitudes include being respectful, open or willing to learn and explore other cultures. The second component is knowledge. It encompasses a persons’ awareness of his/ her own culture, knowledge regarding other cultures, sociolinguistic awareness (Deardorff, 2011). The next component is skills, which involves listening, observation, evaluation analysis, interpretation and relation. Also, with this component, Deardorff (2011) stresses the importance of thinking critically which involves that a person should comprehend one thing from other people’s perspective together with his own. Finally, the outcomes are divided into two groups as internal and external. The internal outcomes arise as a result of the change in knowledge, skills and attitudes and thus, the learner becomes flexible, can adapt to new cultural situations, becomes more understanding and develops an ethnocentric perspective (Deardorff, 2011). The external outcomes can be observed in a person’s actions and communication (Deardorff, 2011). In the model, Deardorff

(2011) states that the intercultural competence development begins with attitudes. Deardorff (2011) explains that attitudes are at individual level and move towards the outcomes, which are referred to as interaction level. The extent to which one develops his/ her attitudes, knowledge or skills affects his/ her intercultural competence (Deardorff, 2011).

Another model of intercultural competence to be mentioned here is Byram's Intercultural Competence Model. It has a considerable influence in language education. The model is explained in detail in the following section.

Byram's (1997) intercultural communicative competence model. Along with the communicative competence of Hymes (1972), which rejects that language learning does not include only linguistic competence, but also sociolinguistic/ pragmatic competence, discourse competence and strategic competence, the concept of intercultural communicative competence came into existence (Kramsch, 2013).

Byram (1997) broadened the communicative competence and asserted that instead of acquiring native speakers' competences in a foreign language education, the ultimate goal in language education should be the development of intercultural speaker competencies. Accordingly, an intercultural speaker can see his or her speech partner as an individual with his/ her own identity rather than someone who represents one single nationality (Byram, Holmes, & Savvides, 2013). The intercultural communication is based on respect for individuals with their own identity, rather than having an image of stereotype representative of one community (Byram et al., 2013).

Not only do two people exchange their ideas in a speech, but also they bring their identities into conversation, which means that while they are speaking to each other, they recognize each other as individuals who belong to a certain social community (Byram et al., 2002). Thus, the partners involved in communication regard whether what they say is appropriate as much as it is accurate linguistically (Byram et al., 2002).

Intercultural communicative competence rejects native speaker norms because developing an intercultural competence is never complete. Because cultures themselves never stop changing, one cannot have all the knowledge of

one culture while interacting; and also, as long as people live, they become the member of new social groups, which means they acquire new identities. Therefore, when individuals meet new people, they require to adjust themselves to this new social experiences, accept and understand others' beliefs and values. Therefore, "there is no perfect model to imitate, no equivalent of the notion of a perfect native speaker" (Byram et al., 2013, p. 11).

Intercultural speaker. The social interaction with people from other countries involves a person's knowledge of world and also the knowledge of his/her own culture (Byram, 1997). Byram (1997) states that although people sometimes do not realize the importance of the knowledge of their own culture, it is significant because it forms their identity that reflects the society they are from. In an interaction between two people from different cultures, the shared opinions of the social identities affect the interaction a lot (Byram, 1997). Byram (1997) defines the intercultural speakers as "social actors with social identities" and rationalize the necessity of introducing the term of intercultural speaker explaining that in an interaction of two people from different cultures, speakers engage in an interaction different from the one which a person might have with someone from his/her own culture and in which a person speaks the same language with the other speakers (p. 32). Whether such an interaction achieves hoped results or not depends on how effectively the information is shared with the interlocutors and how effectively the communication starts and continues (Byram, 1997). Byram (1997) expresses that the establishment and continuity of a relationship are influenced by the attitudes such as acceptance, openness, tolerance and understanding.

An intercultural speaker is different from a native speaker because she/he takes part in a conversation with, mediates between and thinks of more than one language and culture; however, people who speak only one language and communicate with the speaker of the same language with them are not required to perform similarly with an intercultural speaker (Liddicoat & Scarino, 2013). Therefore, an intercultural speaker should not be considered in the same norms of a native speaker (Byram, 2002; Liddicoat & Scarino, 2013). An intercultural speaker is a person who is able to interact with people from different cultures, and who is open to accept the view points different than his/her perspective (Byram &

Zarate, 1997). An intercultural speaker mediates between different cultures, which requires participating in communication with people from other cultures, and understanding the intended meaning in or across languages and cultures which are not alike (Liddicoat & Scarino, 2013).

The key element of being an intercultural speaker is mediation between different languages and cultures (Deardorff, 2009; Liddicoat & Scarino, 2013). Byram (2002) states that the term of intercultural speaker can also be referred to as and used interchangeably with the term of “intercultural mediator” (p.61). Byram (2002) makes an emphasis that the term of *speaker* (rather than mediator) is ideal as it connects with the language, though. This mediation involves either the intercultural speaker’s looking at himself/ herself from an outsider’s perspective watching, examining, understanding and changing to fit into different conditions (Byram, 2002).

What a person knows about his own culture and others and how a person feels about a particular culture are important in intercultural interaction and they are likely to be shaped by the actions during the interaction. While interacting, the skills which involve analyzing a piece of data from one culture and finding a relation of that with one’s own culture, and exploring new information in interaction are curial (Byram, 1997).

The components of intercultural communicative competence.

Intercultural communicative competence is formed of *knowledge, skills and attitudes* which are completed by one’s beliefs, which later form an individual’s identity in a social group, since she/ he belongs to various social communities (Byram et al., 2002). Byram (1997) gives five *savoirs* necessary in an intercultural competence. They are as explained below.

Intercultural attitudes (Savoir être). Intercultural competence starts with an intercultural speaker’s attitudes (Byram et al., 2002). These attitudes are “curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own” (Byram et al., 2002, p. 7). These attitudes are important to respect others and having an understanding of how our own beliefs might be seen from others’ perspective and give us a sense to see that others’ values and beliefs are equal to ours (Byram et al., 2002). When language learners discover new

perspectives in other cultures as a result of their interaction with the speakers of other cultures, they undergo “a cultural adaptation” as they develop proper attitudes towards other cultures, which in turn will enable language learners to gain an awareness of their own culture and other cultures (Piatkowska, 2016, p. 404)

Knowledge (Savoirs). Knowledge in Byram’s intercultural communicative competence framework does not entail necessarily the information about one particular culture. There are two parts of knowledge defined by Byram (1997). These include “the knowledge of social processes and knowledge about how other people perceive you” (Byram et al., 2002, p.7). In foreign language classrooms, a language teacher cannot be supposed to have complete knowledge of a culture as it is impossible; however, the teacher can enhance his/ her knowledge through interaction with other cultures as his/ her students do (Byram et al., 2002).

Skills. Byram (1997) stresses that a teacher needs to develop some skills as much as his/ her knowledge about a culture. Byram (1997) analyzes the skills crucial in an intercultural interaction in two parts. Namely, these skills are interpreting and relating, and discovery and interaction, which are explained in the following part.

Skills of interpreting and relating (Savoir Comprendre). These skills are “to interpret a document or event from another culture, to explain it and relate it to documents from one’s own” (Byram et al., 2002, p. 7). Byram (1997) expresses that these skills are important as the speakers involved in an intercultural communication need to be able to understand that the parts of the communication can misunderstand each other. Thus, an intercultural speaker needs to see how these misunderstandings might happen and how their intercultural partners might interpret something written or done.

Skills of discovery and interaction (Savoir apprendre/ faire). These skills involve “the ability to acquire the knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (Byram et al., 2002, p.7). As Byram (1997) explains, an intercultural speaker cannot predict all the knowledge required; therefore, the skill of being able to ask people of other cultures about their beliefs

and values gains importance for an intercultural speaker. Therefore, the skills of discovery and interaction are crucial in an intercultural communication.

Critical cultural awareness (Savoir s'engager). An intercultural speaker needs to know how to value the perspectives and practices in his own and others' cultures in a critical way (Byram et al., 2002). Byram (1997) clearly defines that openness towards other cultures, curiosity about other cultures and tolerance towards others' beliefs and values are crucially important to be an intercultural speaker. However, people have some already-set beliefs and values towards other cultures, which may cause reaction and rejection to other cultures (Byram et al., 2002). Therefore, being aware of such circumstances and developing awareness of their own beliefs are necessary for an intercultural speaker to avoid misunderstandings in an intercultural interaction (Byram et al., 2002).

Assessing intercultural competence. Assessment and teaching are interrelated as teaching involves learners obtain new knowledge and develop new skills; and assessment in "intercultural language teaching" is prerequisite since it provides extremely useful feedback for the learners and teachers (Marczak, 2013, p. 99). In order to assess intercultural competence, an abundant number of measurement tools have been developed (Holmes & O'Neill, 2010). Deardorff (2015) states that the majority of the assessment tools involves the participants' self-reports of their intercultural competence. However, as explained by Deardorff, assessing intercultural communicative competence with only one tool isn't adequate; it is necessary to assess the intercultural competence with "a multi-time measure" and "multi-perspective approach" (2015, p.120) because intercultural competence itself is complicated and competence may change depending on time-, place- or person-specific factors (Deardorff, 2011; Marczak, 2013), and because intercultural competence continues to develop over time (Byram, 2008; Holmes & O'Neill, 2010).

Rejecting self-reports on the development of intercultural competence does not mean disregarding the value of such measurements in assessing intercultural competence. An individual's self-report is certainly important to comprehend to what extent she or he can develop competence in intercultural communication. However, other people's involvement into the process of assessment is important to value the behavior from somebody else's perspective (Deardorff, 2011).

Therefore, many methods require to be used in the assessment of intercultural competence.

These methods might bring about different types of evidence: direct and indirect (Deardorff, 2011). Namely, some direct methods such as asking the learners prepare portfolios, having them write reflection papers or asking them to perform some role plays and observing them might be preferred to assess the learners' intercultural competence, while the assessment of the development of students' intercultural competence indirectly is chiefly done with the help of surveys, which reveals the learners' perspective on the assessed items (Deardorff, 2011).

In the assessment done directly, the learner is fully aware of the process and being assessed (Marczak, 2013). In indirect assessment, the way which the learning is assessed shows not a direct connection with intercultural learning. (Marczak, 2013). Both direct and indirect methods can be used depending on what is aimed to be assessed through the tools used (Deardorff, 2011) and not one has an advantage over the other (Lussier, Ivanus, Chavdarova-Kostova, Golubina, Skopinskaja, Wiesinger, & de la Maya Retamar, 2007; Marczak, 2013). Lussier, et al. (2007) explain that both direct and indirect ways of assessment are crucial and instead of making preference of one, following a mixed methods design which includes direct and indirect ways in order to assess intercultural learning helps to make a good judgment on learning. In order to carry out an effective assessment of ICC, setting achievable goals relevant to the program of teaching and learning is essential (Deardorff, 2011).

Assessment of the dimensions of ICC. To assess ICC, knowing its dimensions (knowledge, skills and intercultural being) bears great importance. The ways to assess each dimension are explained as follows:

To begin with, intercultural knowledge (savoirs) is mostly assessed through multiple choice tests, the purpose of which is to measure to what extent the test takers can acquire cultural facts about other cultures (Lazar, Huber-Kriegler, Lussier, Matei, & Peck, 2007). On the other hand, the intercultural savoirs involve an individual's awareness of the cultural similarities and differences in their own and in the other cultures (Lazar et al., 2007). Therefore, instead of the assessment

with multiple choice assessment tools, the savoirs are to be assessed through some tasks which assist individuals to justify, compare, explain, organize, analyze, appreciate and synthesize cultural knowledge (Lussier, et al., 2007).

Next, Lazar et al. (2007) assert that know-how or savoir-faire involves an individual's skills in using the target language linguistically and interacting with it. However, limiting this dimension of ICC to only linguistic aspect would be very superficial (Lussier et al., 2007). Know-how/ savoir-faire involves not only the skill of functioning in the target language, but also interacting, adjusting, integrating, interpreting, and negotiating in different cultural contexts (Lazar et al., 2007). Therefore, in the context of ICC, know-how (savoir faire) is to be considered involving the changes that the individuals make to adapt to the needs of the social and cultural context of the target language so that they can communicate in intercultural encounters effectively (Lussier et al., 2007).

Finally, the assessment of intercultural being or savoir être of ICC has three levels: cultural awareness, critical awareness and transcultural internalization (Lussier et al., 2007). The studies generally investigate the first level of intercultural being/ savoir être, which refers to the individuals' awareness of the similarities and differences in cultures. Critical awareness entails openness, critical interpretation of cultural identities one has and acceptance of differences in beliefs and values in other cultures (Lussier et al., 2007). At the last level, transcultural internalization, an individual develops competencies in empathizing with other cultural identities, and may modify their values; thus, he/ she is able to gain new view points and undertake the role of intercultural mediators when a misunderstanding occurs (Lussier et al., 2007).

Telecollaboration

The improvements in the technologies of information and communication have brought attention to "computer-mediated communication (CMC)" in language learning and teaching settings since the 1980s (Simpson, 2002, p. 414). With a simple definition, CMC encompasses the communication of people with each other with the means of computers (Simpson, 2002). CMC can be divided into two types as synchronous communication, which involves a real time communication and as asynchronous communication, in which people do not engage in

communication at exactly the same time (Simpson, 2002). The synchronous CMC involves on-line chat, video conferencing or discussion (Simpson, 2002; Thurnbury, 2006). The asynchronous CMC includes, for example, the exchange of e-mails between the communicators, the posts delivered on the blogs or message boards (Thurnbury, 2006). The CMC technologies present advantages for educational settings. They allow the learner to engage in communication one to one and one to many in both ways of CMC (Thurnbury, 2006) and thus, positively influence the learning environment as they increase the likelihood of learners' interaction in educational settings (Thurnbury, 2006).

Based on the Internet use, telecollaboration refers to intercultural exchange between people from different cultures to develop the competences of language (Guth & Helm, 2010). In spite of its relatively short history as a new way in education, telecollaboration or as generally referred to computer-mediated-communication has been vastly investigated in educational settings (Dooly, 2016). Telecollaboration refers to the tasks the language users do collaboratively with their partners who live in remote locations (O'Dowd, 2011). As given by Dooly (2016), the use of telecollaboration in education is defined as follows:

Telecollaboration is an embedded, dialogic process that supports geographically-distanced collaborative work, intercultural exchange and social interaction of individuals or groups through synchronous and asynchronous communication technology (the Internet, mobile services, etc.) so that they attain mutual objective(s) and shared knowledge is produced (p.192).

Telecollaboration (or CMC) has been seen as a great potential to increase intercultural competence since it provides the EFL learners with an opportunity to contact to speakers of other languages with different backgrounds in authentic environments (O'Dowd, 2011). According to Corbett (2003) and Byram (2008), computers are an important part of intercultural learning. There are two different modes of computer mediated ethnography (Corbett, 2003). One is virtual ethnography, which involves learning the other culture through videos, e-mail, and computer software. The other one is joint ethnography. Telecollaboration projects

are the example of the second mode. In that one, learners communicate with others using the Internet resources (Corbett, 2003)

Anikina et al. (2015) state that for intercultural dialogue, telecollaboration projects have a crucial value because they enable students to get into contact with multicultural students with the help of the tasks prepared by the educators. Besides, depending on the purpose of the project or the participant group involved in the project, a telecollaboration project is noted as having the potential to enable teachers to enhance their teaching and monitoring skills and developing students' linguistic skills, computer literacy and intercultural competence (Anikina et al., 2015). Because telecollaboration projects provide FL learners with a chance to engage in the authentic communication with the native speakers of the target language, they are ideal to develop intercultural competence (Anikina et al., 2015).

Two well-known models of telecollaboration are e-Tandem and Cultura. E-tandem models focus on learners' developing linguistic competence. In this model, the learners are paired with another participant and they give each other's writings feedback. As for Cultura models, they are for developing intercultural communicative competence and organized depending on the socio-cultural frameworks (Anikina et al., 2015).

Cultura models came out of the project with the same name: CULTURA, which was originally a project developed by Furstenberg and his colleagues in 1997. The project was based on two groups of students and their work in language classes to have a better understanding of each other's cultures (Furstenberg, Levet, English, & Maillet, 2001). For this, the students work on similar materials from their own cultures, then they share their ideas on the materials with their partners through web tools (Furstenberg et al., 2001). With the help of this project, the students were aimed to gain an understanding of other's "values, attitudes and beliefs" clearly and effectively with the guidance of teachers (Furstenberg et al., 2001, p.59). Thus, the CULTURA project provides an interactive and dynamic way to construct an understanding of other cultures (Furstenberg et al., 2001).

The studies which the CULTURA project brought about are descriptive (Kern et al., 2004), but the project has "a potential to be a key project in the socio-cultural strand of second language acquisition studies" (p.250). As O'Dowd (2011)

explains, “Cultura Model” involves engaging learners from different cultures into tasks, through which they can realize and analyze the differences, similarities in the cultures they own and their partners have and share or discuss their findings with their partners on online discussion boards (p. 345). Thus, the participants are aimed to gain an awareness of their own and a foreign culture and also to develop their language skills (O’Dowd, 2011).

Telecollaboration and Language Learning

Despite the relatively short history of telecollaboration projects, there are a great number of studies which have investigated its effects on language learning. These studies show positive outcomes of telecollaboration projects on different domains of language learning. Its positive effects vary from developing pragmatic competence to linguistic competence. In the following part, the studies showing its benefits are given in detail.

The benefits of telecollaboration in language learning.

Telecollaboration projects offer various benefits in language learning settings. Anikina et al. (2015) carried out an 8-week-telecollaboration project and found out positive impact on students’ language learning motivation, increasing students’ cultural awareness, breaking language barriers, increasing vocabulary, developing language skills. The results were obtained through survey and discussions. In another study, it was revealed that telecollaboration projects have a positive effect on academic achievement (Jamie, Dominguez, Sanches, & Blanco, 2013).

With a vast amount of participants, Jamie et al. (2013) carried out an experimental study dividing the participants into two groups as tele-collaborators and face-to-face collaborators. A questionnaire was used to collect the data and found out telecollaboration influenced the participants’ academic achievement positively. The results showed that telecollaborators’ academic success was higher than face to face collaborators.

Additionally, in a recent study, Bueno-Alastuey and Kleban (2016) explored the positive influence of a telecollaboration project on linguistic competence and intercultural competence. The study was based on the participant students’ notes about the project. Kern et al. (2004) explain that long distance collaboration positively affects “linguistic interaction and development, intercultural awareness

and learning and development of new literacy and their relations to identity” (p.243); however, not only does the online interaction alone affect all three key concepts here, but “logistical, pedagogical and social factors are also involved into the action” (Kern et al., 2004, p. 243).

In a different study, Marti and Fernandez (2016) investigated telecollaboration and socio-pragmatic awareness in a foreign language classroom and found out a positive relationship between them. Similarly, Rice (2012) discussed the benefits of using e-portfolios stressing the importance of interactive potential of CMC in education. Because CMC is effective in developing “communicative intellect” (p.62), if this potential is ignored in educational settings, the learners will be deprived of this intellect. In addition, Rice (2012) underscores the impact of online learning on lifelong learning. Accordingly, what the users write and share online stands out to have lifelong quality (Rice, 2012).

O'Dowd (2003) carried out a study based on e-mailing of the participants to share their knowledge. His study indicated a positive effect of the study on the participants' intercultural learning. Belz's (2003) three-year research project investigated the changes in linguistics through e-mailing in EFL classes in Europe and came up with positive results.

The effects of telecollaboration on intercultural competence. How to develop intercultural competence in a classroom setting has been examined carefully in classroom settings, in which language users lack exposure to the target culture and the native speakers of the target language. The studies conducted to explore the ways to foster intercultural competence present the results that the intercultural competence could be promoted by the integration of the carefully designed materials into the methodology (Lazar et al., 2007). For example, in a study carried out by Woragwong, Charttrakul and Damnet (2017), it was found that the activities which are based on collaboration of the students in a classroom to perform role-plays are effective to develop students' intercultural competence. Likewise, in another study taking the Intercultural Communicative Competence Model of Byram (1997) as basis, Kusumaningputri and Widodo (2018) explored that the learners in tertiary level education could build critical awareness of cultures by the help of the tasks designed to promote the learners' ICC. Similarly, the use of songs to develop intercultural competence was

investigated by Shayakhmetova et al. (2017) and the study came up with the positive influence of songs on developing intercultural competence. Also, Qin (2015) revealed that the integration of a methodology into FL classroom can foster the intercultural competence of the learners. As similar to the songs, various literary texts have also been showed to be effective in developing the learners' intercultural competence when they are integrated into the EFL program (Gomez, 2012).

Despite the fact that the integration of the culturally oriented materials to the language learning and teaching programs could enable language users to adopt positive attitudes towards other cultures, develop their understanding of differences (Gomez, 2012; Kusumaningputri & Widodo, 2018; Qin, 2015; Shayakhmetova et al. 2017), they are not sufficient enough to provide the users with real-life experience in intercultural settings. The positive outcomes of the integration of such culturally rich materials into the language programs notwithstanding, with the advances in technology and the internet, the on-line tools brings more genuine intercultural communication for the language users with the speakers of all other languages.

Out of many benefits of telecollaboration projects, developing intercultural communicative competence stands out. The 2000s has been a turn, which is called as a new wave by Kern et al. (2004) for the telecollaboration studies because the studies conducted before, did not investigate the nature of the interaction. Kern et al. (2004) explain that in the 2000s, long-distance collaboration has gained importance rather than single classroom collaboration. Thus, the focus has been shifted to culture research (intercultural competence, cultural learning, and cultural literacy) rather than language learning. Warschauer (1997) expresses that telecollaboration increases intercultural learning and it has a positive impact on learners' confidence and participation as a result of the increase in the positive emotions enhanced through telecollaboration. As explained in Marczak (2013), telecollaboration projects allowed real intercultural experience for learners because learners from different cultures came together via (a)synchronous tools.

The studies on the effect of telecollaboration on intercultural competence. In a number of studies, the effect of telecollaboration was investigated in the literature. To begin with, O'Dowd (2003) carried out a study between Spanish and English language learners. His study was based on e-mail exchange between the participants. The study showed the positive effect of the interaction on developing intercultural learning. In a three-year-project, Belz (2003) carried out a study with foreign language learners at university level. The study was, as similar to O'Dowd's (2007) study, based on e-mail sending and indicated positive effect of telecollaboration.

In a different study, Müller-Hartmann (2000) carried out research with German high school students who e-mailed to American students to perform the tasks given to them in a telecollaboration project. The study was designed basing on the ICC model proposed by Byram (1997). It was revealed that the study helped the participants to learn about each other's cultures. Thus, Müller-Hartmann (2000) concluded that the study made it possible for the participants to give their opinions on a topic and to improve their view aspect, which in turn led the participants to begin their intercultural learning.

Jin and Erben (2007) carried out a qualitative study to explore the effects of instant messaging between Chinese as a foreign language students and native speakers of Chinese. Their study revealed that the students' intercultural awareness increased as a result of their interaction through instant messaging with the native speakers of the target language. Also, the study contributed to the learners' intercultural attitudes making them respectful for differences between people from different cultures.

In another study, Chen and Yang (2014) explored the effect of technology on intercultural awareness with their long term study with seventh grade students. The participants in the study were Chinese and English students. The study was mostly based on a written chat between the participants, but also involved video conferences.

In another study, Liaw (2006) investigated the effects of e-learning on the development of ICC. The research involved the learners read some texts based on their own culture and then discuss about the texts with other learners from

different cultures in an e-learning environment. Thus, it was explored that such a learning activity was effective to improve the learners' intercultural skills with positive effects on the learners' knowledge and attitudes. Similarly, the effect of telecollaboration on the learners' intercultural awareness was explored in Anikina et al.'s study (2015). Likewise, Angelova and Zhao (2016) conducted a collaborative project which was based on online communication between Chinese and American university students by the means of a discussion board, e-mailing and an online tool to make video calls. The study revealed the project affected the participants' cross cultural awareness.

In a different study, Jin (2015) used a world wide social media site to improve the learners' ICC. The study was carried out with the participation of Korean and American learners and took for 15 weeks. The results indicated the positive effects on the learners' ICC development. In a research investigating the effects of blogging on ICC, Lee (2011) revealed that the participants in the study could share their cultural views through telecollaboration based on the use of blogging and thus, they could increase their knowledge and skills.

In Lee and Markey's (2014) study, the Spanish and American learners' were engaged in communication via a social networking site, blogs and podcasts with each other for one semester. This experience was found to be effective to help the learners to learn cultural knowledge, increase their awareness of their own cultures and also affect the way they think about other cultures positively.

The challenges of telecollaboration. Although telecollaboration projects have been regarded as beneficial in educational settings, they might also have some challenges for the practitioners. Kern et al. (2004) explain that the studies based on telecollaborative projects have attracted the attention of the researchers, but stress that such studies bear difficulties in the process of preparation due to the fact that there are many factors such as "learners with different cultural backgrounds, communicative expectations and rhetorical frameworks" involved in the collaboration process (p. 243). As a result, some challenges derived from lack of participation of project partners, partners' inadequate skills of team work, their lack of insufficient computer skills, some technical difficulties which might arise from the lack of the Internet connection or any equipment and insufficiently

organized telecollaboration tasks might occur in a telecollaboration project (Bueno-Alastuey & Kleban, 2016; Jamie et al., 2013).

Considering the challenges one might encounter in a telecollaboration project, Basharina, Guardado and Morgan (2008) stress that instructors engaged in telecollaboration projects undertake a significant responsibility for online experiences and learning. Therefore, the tasks that the students do in the project, the assessment of the participants' performance, technical problems which might arise during the project, the time allocated for the project should be considered in detail before the project begins (Basharina et al., 2008). Similarly, Chun (2015) warns that although telecollaboration is effective in language and culture learning, increasing awareness and developing ICC, having the learners get into contact with foreign partners online does not bring any benefits alone. The learners who contact with each other and the educators who help the learners to get into contact have a fundamental role in benefitting from a telecollaboration project (O'Dowd, 2011).

While designing a telecollaboration project, all constraints must be taken into consideration in order to avoid possible problems which might occur during the participants' contact with each other (Chun, 2015). Accordingly, Chun maintains that in the development of a telecollaboration project, teachers require "a) to be realistic about the goals and what is achievable with their specific learners and the learners' level of proficiency; b) to plan every aspect of the exchange carefully, from discussing the goals with both partner teachers and students to agreeing on similar assignments and curricular integration, to training the learners to use the technology appropriately; c) to adapt whichever model of exchange they choose to follow their particular needs and goals; d) to follow up on the students' online exchanges in the classroom resolutely so that misunderstandings can be resolved and reinforcing of stereotypes can be avoided" (2015, p. 17).

Motivation in Language Learning

Motivation is recognized as one of the internal variables with a significant influence on the success in language education (Brown, 2001). It is defined as “the extent to which you make choices about goals to pursue and the effort you will devote to that pursuit” (Brown, 2001, p. 72). In the theories of second language research, the impact of motivation is underscored to great extent. Namely, in his Monitor Theory, Krashen (1981), for example, suggests “Affective Filter Hypothesis”, which refers to “a learner’s mental process” in which the input is let in if the input is attitudinally acceptable for the learner (as cited in Johnson & Johnson, 1999, p.5). In another theory, Carrol (1981) explains how *reinforcement* can enhance the involvement in an action with his conscious reinforcement theory. Similarly, Schumann (1978), in his Acculturation Theory, predicates the proficiency in a second language on some social and affective factors, among which motivation exists. While the literature is rich in studies showing positive effects of motivation in educational settings, defining and measuring motivation is not simple because it is difficult to determine whether a learner succeeds in language learning because s/he is motivated or whether the learner is motivated because s/he is successful in learning language (Daskalovska, Gudeva, & Ivanavska, 2012).

Theories of Motivation in Language Learning

The scholars in foreign language education have proposed a variety of theories of motivation in the study of language learning. They address the issue of motivation from different perspectives. In the following part, the theories of motivation in language learning are given.

Gardner’s motivation theory. In Gardner’s motivation theory, foreign language is considered to represent the culture of native speakers of the target language; therefore, the learners are imposed to the cultural elements of another language when they learn a foreign language (Dörnyei, 2001). In this model, Robert Gardner divides learners’ goals in language learning into two broad categories: integrative and instrumental motivation (Dörnyei, 2001). Namely, integrative motivation refers to the motivation when language learners have an

interest to learn the target language in order to be a part of the community of the target language (Gardner, 1985).

In this model, integrativeness, attitudes and motivation are three subcategories. The model suggests that integrativeness and attitudes, which involve learners' reactions to the language teachers and courses, are the aspects affecting learners' motivation.

Dörnyei's motivational framework of L2 motivation. Gardner's model is the most influential model in L2 motivation; nevertheless, it has been criticized by scholars a lot because of the difficulty in understanding if one action is the result of integrative motivation or instrumental motivation and because integrative motivation cannot be enhanced in foreign language classes where the learners have rarely have contact with the native speakers of the target language (Dörnyei, 1994). In the 1990s, L2 motivation was addressed with a different educational focus by many researchers (Dörnyei, 1998). The researchers stressed the lack of social dimension of L2 motivation in educational settings with the new motivational approach in education (Dörnyei, 1998).

Clement, Dörnyei and Noels (1994) did a study on Hungarian students in order to investigate motivation in a setting where learners had limited contact with the native speakers of English. As a result of their study, Clement et al. (1994) found that there was a "tricomponent motivational complex in L2 learning within a foreign language learning classroom environment" (p. 441). Accordingly, these components include integrativeness, linguistic self-confidence and the appraisal of the classroom environment. The findings related to the first component suggest that the language teacher and the L2 course are not thought to be linked to the L2 group and its members (Clement et al., 1994). The second component, self-confidence affects L2 proficiency in a direct or indirect way (Clement et al., 1994). The third component is "classroom-specific component", which includes the evaluation of teacher, the course and the learner group (Dörnyei, 1998, p. 125).

Dörnyei (1994) based his L2 motivation on this tricomponent framework developed by Clement et al. (1994). Dörnyei's (1994) motivational framework of L2 motivation involves three levels: language level, learner level and learning situation level. To begin with, the language level is the broadest one of all three

levels (Dörnyei, 1994). It involves instrumental and integrative motivational sub-systems. For example, this level focuses on the orientations and motives connected to the different parts of L2 such as the culture elements which the L2 conveys and the community in which the L2 is spoken. The second level of the framework is the learner level. This level comprises of effects; and understanding, determining and forming personal tendencies in language learning. Two motivations included in this level are a) the need for achievement and b) self confidence, which contains language use, anxiety, perceived L2 competence, causal attributions and self-efficacy (Dörnyei, 1998). Dörnyei (1998) explains that the learning situation level is the most detailed part of the framework. The learning situation level itself also includes three basic motivational sources: “Course-specific motivational components, teacher-specific motivational components, group-specific motivational components” (Dörnyei, 1998, p. 125). Firstly, course-specific motivational components are related to the syllabus, the materials used to teach, the methods to teach and the learning tasks. Dörnyei (1998) explains that it is better to use the framework suggested by Crookes and Schmidt in 1991 in order to describe the course specific motivational components. Namely, these components are “intrinsic interest” (learners’ curiosity and desire to learn more about themselves and the environment), “relevance” (how relevant the instruction is to the learners’ personal requirements, beliefs and aims), “expectancy” (how likely the learners will be successful) and “satisfaction” (extrinsic and intrinsic rewards as a result of the activity done) (p. 125). Secondly, teachers’ behaviors, personal traits, and teaching style are examined in the teacher specific components. Finally, group-specific motivational components are related to the dynamics of the learner group and comprise of “goal-orientedness, the norm and reward system, and group cohesion and classroom goal structure” (whether it is competitive, cooperative or individualistic) (Dörnyei, 1998, p. 126).

Dörnyei and Otto’s process model of L2 motivation. Students’ degree of motivation is not stable; instead, it changes over time (Dörnyei & Otto, 1998). This change may result from the activity itself or the teacher’s behavior may be determinant, and Dörnyei and Otto’s claim is that when this fluctuation occurs throughout the year, failure or classroom related problems may come into

existence (1998). Thus, Dörnyei and Otto (1998) developed theory with a process oriented approach, explaining the dynamic feature of motivation.

The model involves two parts. The first part is “action sequence”, which shows process based on behaviors (Dörnyei & Otto, 1998, p. 5). Accordingly, firstly wishes are converted into goals and then into plans. Thus, action is taken to reach the goals. The second part is “motivational influences” (Dörnyei & Otto, 1998, p. 5) and those motivational influences include motivational motives which trigger the behavioral process (Öztürk, 2012).

There are three stages of the action sequence to be affected by the learner, the classroom environment and everything related to the classroom environment (Öztürk, 2012). The first stage is pre-actional stage, which refers to choice motivation. This stage is important because before the learners set their goals, they need to be motivated. At this stage, the learners set their goals, form their intentions and initiate their intended action. Once the learners are motivated, they need to sustain and protect the motivation. This is enabled at the second stage, “actional stage”, which is also called as “executive motivation”. A number of factors affect the motivational process at actional stage such as the quality of the learning process, sensitivity to aspects of the environment, perceived progress, classroom climate, distracting influences and so on (Dörnyei & Otto, 1998, p. 56). After this stage is completed, “post-action stage, motivational retrospection”, starts and at this stage the students evaluate their experiences related to the learning and make judgment about what types and in which quality of activities which s/he will be motivated to do for the next time (Dörnyei & Otto, 1998, p. 56).

Dörnyei’s L2 motivational self-system. The L2 Motivational Self system based on the theory of self in psychology reforms the concept of motivation studied in the research done before (Dörnyei, 2009). The system took its basis from the theories of motivation in L2 and psychology (Dörnyei, 2009). The first one is related to the motivational theory of integrativeness. In Gardner’s motivational framework, integrativeness refers to the individuals’ identification of themselves with the native community of the target language (Gardner, 1985). In this framework, integrativeness is seen as a factor in learning L2 because it is recognized as an interest in the target language community (Gardner, 1985). Accordingly, a learner with integrative motivation is expected to show an openness

and identification with the community that speaks the target language as a native language (Gardner, 1985). Thus, in such an approach of integrativeness, cultures are seen as steady and never changing and language learners are perceived to acquire the target culture and to undergo an acculturation process (Pavlenko, 2002). However, such a notion stands out to be invalid in a globalized world because, as Pavlenko (2002) explains, there is “complex stratification in all societies and communities” (p. 293). Therefore, the notion of integration to one mutual culture as described in Gardner’s motivation framework does not seem to be completely correct today because language learners will develop new language identities, which are not peculiar to the native community of the target language as long as the language learners continue their language learning process (Pavlenko, 2002).

The other basis which the L2 motivational self system is based on is related to the theory of self in psychology (Dörnyei, 2009). Dörnyei (2009) took Higgins’ self-discrepancy theory and Markus and Nurius’ possible selves as basis and proposed a new model of motivation for language learning. The possible selves given by Markus and Nurius (1986) refer to one’s expectations; therefore, the possible selves elucidate one’s dynamic process of changing from his/ her present self to the future (Markus & Nurius, 1986). Dörnyei (2009) explains that the concept of self is connected to one’s vision of him or her at the present time. However, though the possible selves derive from what was experienced before, they are clearly related to the future (Dörnyei, 2009). They are what we would like to be, we can be, and what we are afraid of becoming (Markus & Nurius, 1986). In Markus and Nurius’s (1986) theory, the key point is the image of future which one dreams. Thus, it draws attention to the importance of imaginary factor in the ideal L2 self. The effect of imagining on motivation is explained as the reason to achieve something and without imagining, it is not possible to pursue a goal (Dörnyei, 2009).

Higgins’s (1987) self-discrepancy theory is based on the notion that there is some discrepancy between a person’s actual self and his/ her ideal self. Accordingly, actual self refers to the state which an individual is really in, while ideal self refers to the state which an individual wants to be in (Higgins, 1987). When a person decreases the gap between actual self and ideal self, his/ her

motivation increases (Munezane, 2013). Two important components of the Higgins' self theory are "the ideal L2 self and ought to self", the first of which represents a person's expectations, plans to achieve or desires, while the second of which is related to a person's beliefs about the things she/ he has to own such as duties or responsibilities (Dörnyei, 2009, p. 214). Higgins did not focus on an imagery factor in his self discrepancy theory, but he instead explained that motivation for something is generated to decrease the discrepancy between the actual self and ought to self (Dörnyei, 2009). With this respect, future self guides which a person owns makes the action effective to reduce the discrepancy (Dörnyei, 2009).

Dörnyei (2009) explains that a motivational effect of ideal L2 self and ought to self is likely to be produced in particular situations. First of all, for the motivational effect of future self guides, one should have them (Dörnyei, 2009). The existence of the future self guides might not be enough sometimes, they need to be sufficiently clear and powerful, because motivational effect, otherwise, is unlikely to be created (Dörnyei, 2009). The second condition for the effect of future self guides depends on how much a person believes his/ her desires are able to be achieved (Desires need to be realistic for a person to achieve) (Dörnyei, 2009). Also, ideal L2 self and ought to self, which involves the expectations of others should not contradict with each other (Dörnyei & Ushioda, 2011). Next, Dörnyei (2009) explains sometimes people might develop clear ideal and ought to self vision, but it still needs being activated by connected events or sometimes intentional or planned actions of people frequently. Besides all these, putting possible self guides into action is possible with some plans or "self regulatory strategies" which are determined before and are likely to be carried out by a person (Dörnyei, 2009, p. 217). Finally, Dörnyei (2009) explains that "offset by feared self" is effective for the motivational effect of the self guides, which means a person should be made aware of the results of what will happen if she or he does not achieve the desired condition (p.217). Therefore, it is important for a person to have a clear picture in mind about the negative effects of not reaching the goal (Dörnyei & Ushioda, 2011).

Dörnyei's (2009) "L2 motivational Self System" is based on "possible selves and future self-guides" (p.212) and is comprised of three parts. These are ideal L2

self, ought-to-self and L2 learning experience (Dörnyei, 2009). The ideal L2 self represents the ideal image of having L2 competences that a person would like to have (Munezane, 2013). Because a person wants to decrease the distinction between real-self and ideal self, ideal L2 self encourages L2 learning (Dörnyei, 2009). The ought-to-self involves the qualities a person considers s/he should have in order to prevent negative outcomes from happening (Dörnyei, 2009). The L2 learning experience involves motives specific to the learning environment and learning experience (Dörnyei, 2009). For example, the influence of the teacher, the curriculum, other students in class and the experience of achievement are included in the learning experience (Dörnyei, 2009). Dörnyei (2009) states that central component in his L2 Motivational Self System is ideal L2 self.

Ideal L2 self. Dörnyei (2009) underscores that motivation cannot be brought into action alone because it would not be possible for a person to be the same with her/his ideal self without a plan of how she/he will realize one purpose. With respect to ideal L2 self, Dörnyei (2009) explains that a person might lack it or one's ideal L2 self might not be powerful to perceive; therefore, it is important to have more developed ideal L2 self with mental imagery components to increase motivation. Mental imagery, with the definition given by Richardson refers to:

All those quasi-sensory or quasi perceptual experiences of which we are self consciously aware, and which exist for us in the absence of those stimulus conditions that are known to produce their genuine sensory or perceptual counterparts, and which may be expected to have different consequences from their sensory or perceptual counterparts (1969, p.3).

Csizer and Magid (2014) point out that as a term in psychology, mental imagery has been researched in language learning studies which investigate different aspects of language learning such as grammar, reading, writing or vocabulary. Mental imagery involves producing mental images in the mind connected with the senses of smelling, touching, tasting, hearing or seeing (Csizer & Magid, 2014). It is likely to be used for “the preparation, repetition, elaboration intensification or modification of behaviors” and in turn, it might increase one's confidence, reduce his/ her anxiety and improve his/ her performance (Csizer &

Magid, 2014, p. 15). The key factor of mental imagery is its effect to trigger actions. When a learner has a clear and powerful ideal L2 self image or a future goal state as a language learner, she/ he is probable to become more motivated to achieve her/ his goal (Csizer & Magid, 2014).

This suggests that when people do not have a clear image of themselves in L2, they lack motivation necessary to learn that language (Dörnyei, 2009). Therefore, it is important to help learners to develop their ideal L2 self first. However, at this point Dörnyei (2009) underscores that generating motivation or ideal L2 self with a treatment is not possible for a learner. However, the motivation can be increased making language learners aware of what they want to achieve in the future by showing them effective role models (Dörnyei, 2009). Making the ideal L2 self active in language learning is possible with some activities to be done in classroom. For example, some role models might be requested to come into class, music different from one's native language could be listened to; the learners might be involved in activities particular to other cultures (Dörnyei, 2009).

Empirical studies on ideal L2 self. There are a number of studies in the literature having examined L2 motivational self-system. For example, Ueki and Takeuchi (2013) investigated whether having a clearer ideal L2 self-image is important to promote motivation in L2 learning and autonomous L2 learning or not. The researchers carried out their research on Japanese English learners via a 46-item-questionnaire on a 6-point-likert scale. The results of the study showed that if students have a clearer ideal self image, they are more motivated for L2 learning.

Similarly, Csizer and Kormos (2009) did a study on Hungarian students at secondary and tertiary education level and their study showed ideal L2 self and L2 learning experiences promote motivated L2 learning. Aiming to increase English learners' motivation, Magid and Chan (2012), in another study, designed an intervention program based on Dörnyei's L2 motivational self-system. The researchers attempted to find out if their program would strengthen the learners' vision of ideal L2 self or not. The results of the study indicated that the designed intervention program did contribute to learners' ideal L2 selves and as a result, the learners' linguistic competence increased.

In his study, Magid (2014) aimed to enhance the elementary level language learners' ideal L2 self and to aid them to adopt clearer goals to achieve successfully in the future, so he developed a 4-month-intervention program to encourage his participants to invest their time and energy more into the language learning. His intervention increased the participants' ideal L2 self and revealed a positive change in the learners' attitudes towards learning English. Magid (2014) found a connection between motivation and positive attitudes towards language learning. Also, his research revealed that positive attitudes are related to confidence as his participants stated to develop confidence as a result of the intervention.

Similarly, Csizer and Dörnyei (2005) investigated the effect of intercultural contact on motivation and came up with the results that each contact does not naturally lead to a change in motivation or attitudes. Their study was conducted on a large group of participants (of pupils). The study showed that the intercultural contact fostered positive attitudes (Csizer & Dörnyei, 2005).

Papi (2010) also underscored the effect of ideal L2 self and L2 learning experience on reducing the learners' anxiety and increasing motivation. Despite the recognized importance of ideal L2 self and L2 learning experience for motivation, ought-to-L2 self has been noted as having very little or no effect in increasing motivation (Csizer & Kormos, 2009; Papi, 2010).

In a very recent study based on Dörnyei's L2 motivational self-system, Li (2014) explored the difference in learners' motivation in foreign language (FL) and second language (SL) contexts. Li's study (2014) showed that there are significant differences between FL and SL learners in terms of motivation. SL learners' ideal L2 self was stronger than FL learners'. Also, SL learners have more positive attitudes towards L2 learning community and culture. The researcher states that the result is not unexpected because an SL learner can contact to the native speakers of the target language; thus, s/he can develop more pertinent vision of himself/ herself as a qualified user of the target language. SL learners are more motivated to learn about the culture of the society of the target language and strive hard to learn more. However, FL learners had feelings such as anxiety and fear of speaking more than SL learners and their motivation involves "instrumentality" such as getting a good job or passing an exam (Li, 2014, p. 454).

In 2014, Takahashi did research to explore the ideal L2 self of university students who were unlikely to have motivation to learn English in Japan. His study showed that when the participants have clearer images of themselves having clear career goals, their ideal L2 self can be fostered. In another study, Apple and Aliponga (2014) investigated the intercultural competence and possible L2 self in a short term abroad program of Japanese university students. Their study revealed the positive effect of higher ideal self on communication in English.

Yashima (2009) reasoned the inappropriacy of integrativeness in Gardner's motivational framework in EFL context. Yashima (2009) carried out a study to find out the reasons why the Japanese want to study English. The study revealed that Japanese students tend to learn English for intercultural friendship or to contact with the speakers of other cultures (Yasmiha, 2009). Therefore, Yasmiha (2009) asserts that Gardner's integrativeness does not fit into EFL context such as Japan, which is distantly located to other countries. English learning for Japanese EFL learners does not entail the aspiration to contact to the native community of English. Instead, Japanese learners learn English because they want to contact with anything foreign outside their country.

The findings of Yasmiha's study (2009) showed that the reasons why Japanese students want to learn English depends on two goals the students pursue. Accordingly, the students might pursue the goal of getting an academic success, and/ or the students might want to learn English for international interaction with other people. With reference to these findings, Yashima (2009) developed an "international posture" construct, which represents the image how people see themselves as connected to an international community, the state of being ready and willing for communication with people from other cultures (p.3). In Yashima's explanations on international posture (2009), it is clearly asserted that international posture is a sign of the self-images which an English speaking participant owns in an international community. Strictly speaking, a language user who can imagine himself/ herself as a part of a cross-cultural group of people that speak English can have a strong vision of ideal self.

Oz (2015) investigated the connection between the Turkish undergraduate EFL learners' ICC and ideal L2 self. His research showed that the degree of ICC the participants were holding depended on how high their level of ideal L2 self

was. With the results of his study, Oz (2015) draws attention to necessity and importance of fostering ICC in L2 learning explaining that the main purpose of ICC is not to develop competences which native speakers have in the target language, rather to adopt skills and knowledge which the learners will use in intercultural settings, so it is necessary to get the learners to engage in the programs for developing intercultural knowledge and skills.

In the literature, to my knowledge, there are a few studies investigating the ideal L2 self through the use of telecollaboration (or computer mediated communication) in language learning (Garberoglio, 2012; Gleason & Suvorov, 2012). Of these studies, one was conducted by Garberoglio (2012). He conducted research to reveal the effect of a synchronous communication on the learners' ideal L2 self. The participants in the study were 200 deaf language learners. To assess their ideal L2 self attitudes towards language learning, a questionnaire was used. The researcher designed a program to engage the participants to interact more in the target language. The findings of the research revealed an increase in the learners' motivation to learn the target language (English).

In the other study, Gleason and Suvorov (2012) investigated the effect of asynchronous computer mediated communication on non-native language learners' language learning and they came up with the result that the study affected the learners' confidence in L2 learning and thus, the communication with the means of asynchronous computer tools might have helped the learners to develop a clear image of themselves as proficient speakers of English.

Conclusion

This chapter presented the literature regarding the study. In the following chapter, the methodology of the study is presented in detail. The chapter begins with the presentation of the aim of the study and research questions addressed in the study. Then the chapter gives the general information regarding the theoretical framework and research design followed in the study. After that, the details regarding the participants and settings are presented, which is followed by the information with respect to the instruments and materials used in the study together with the procedures followed for the data collection and analysis.

Chapter 3

Methodology

Introduction

This chapter presents the details of the methodology which was followed in this study. Firstly, the theoretical framework is presented to give the rationale behind the research design and its explanation in this study. Then the research questions addressed in the study are given. After that, the details of the study that concern the settings and the participants, their recruitment procedures, the instruments used in the study with the explanation of their procedures of adaptation and piloting are presented in detail. The chapter also involves the data collection procedures followed in both control and experimental groups in the study. Finally, the procedures taken for the data analysis procedures of the research are explained in detail.

The Aim of the Study

The primary aim of this study is to reveal to what extent a telecollaborative task engagement and interaction might contribute to developing EFL learners' ICC, and to what extent the project might impact on the learners' ideal L2 self. In order to explore the effects of telecollaboration, the ICC and ideal L2 self of the participant students in the telecollaboration project were compared to the ICC levels and ideal L2 self of the EFL students who did not engage in a telecollaboration project.

Research Questions

Newman and Benz (1998) underscore the importance of research questions stating that a research question is a preeminent factor which determines the way the data to be collected and analyzed. Depending on the purpose of the study, in order to reveal the effects of telecollaboration on learners' ICC and ideal L2 self, the study aimed to answer the following research questions (RQs):

RQ1. To what extent does a telecollaboration project impact on learners' intercultural communicative competence (ICC)?

- What level of ICC did the participants (in the experimental and control groups) in the study have before the intervention?
- What was the level of each dimension of ICC (knowledge, attitude, skill and awareness) in the control group and in the experimental group prior to the intervention?
- Did the participants (in the control group and experimental group) differ from each other prior to the intervention in terms of their ICC?
- What level of ICC did the participants have after the intervention?
- Were there any differences in groups in terms of their results before and after the intervention?
- Did telecollaboration as opposed to classroom instruction have an influence on the participants' ICC?
- Which dimensions of ICC (knowledge, attitude, skill and awareness) did telecollaboration affect most?

RQ2. To what extent does a telecollaboration project impact on learners' ideal L2 self?

- What was the participants' ideal L2 self level in the experimental and control groups in the beginning of the intervention?
- What was the participants' ideal L2 self level in the experimental and control groups after the intervention?
- Did telecollaboration as opposed to classroom instruction have an influence on the participants' ideal L2 self?

Theoretical Framework

Below is general information regarding the research methods and designs taken as a basis in the present study given.

Research methods and designs. One of the most important scientific research methods is experimental method (Guthrie, 2010). In experimental

research, the researcher carries out an experiment or as defined in Muijs (2004), “a test under controlled conditions that is made to demonstrate a known truth or examine the validity of a hypothesis” (p. 13). The crucial part of an experimental research is the control of the variables. In this way, the measurement of their effect is made in research (Guthrie, 2010). In experimental research, control and experimental groups are created with an attention to matching the groups properly (Guthrie, 2010).

In a true experimental research, the experimental group and the control group are administered a pre-test. Then a treatment is implemented in the experimental group (or treatment group), while not in the control group, which follows a post-test to check if there are any changes between the groups or not (Guthrie, 2010). *Treatment* here means a program or a project whose effects are the main reason of inquiry in a study (Boruch, 1997). While there is not a change in the control group from pre-test to post-test, a change happens in the experimental group (Guthrie, 2010). Thus, a reason-result relation between the treatment and the performance of the participants in the experimental group is established to explain the change in the group (Guthrie, 2010).

The investigation of the effect of an intervention or the treatment can be done in many ways (Mark & Reichardt, 2009). One of the ways to find out the effect of a “treatment” is to use a “randomized experiment” (Mark & Reichardt, 2009, 182). In a randomized experiment, there is a random process in the decision of which group takes the treatment (Mark & Reichardt, 2009). Mark and Reichardt (2009) state that such studies are mostly not preferred because of the ethical concerns in social sciences. Instead, a quasi-experimental method is preferred. A quasi-experimental design is based on the basic idea which underlies in the experimental studies, except that the experimental and control groups are not randomized (Guthrie, 2010). A quasi-experimental design reveals the approximate effect of a treatment without random assignment (Mark & Reichardt, 2009). The effect is explored through comparisons of particular situations which undergo different treatments (Mark & Reichardt, 2009).

There are different types of quasi-experimental designs. The first one is the one group pretest-posttest design, in which the effect of a treatment with the same participants before it is put into action is compared to the effect of the treatment

after it is given (Mark & Reichardt, 2009). Another type is non-equivalent group designs. Non-equivalent group designs involve two groups of participants as different from the one group pretest-posttest design. The creation of the groups might be based on “the participants’ self-selection, administrative decisions or other non-random process” (Mark & Reichardt, 2009, p. 188). The non-equivalent group designs have two types, one of which is the posttest-only non-equivalent group design (Mark & Reichardt, 2009). The participants in this design are placed into two groups: one is the treatment group (in which the treatment is implemented) and the other one is the control group (in which no treatment is implemented) (Mark & Reichardt, 2009). In order to understand the effect of the treatment, the post-test scores of both groups are compared to each other (Mark & Reichardt, 2009). Mark and Reichardt (2009) state that this design is not sufficient in social science due to the faults which arise from the lack of internal validity because of the selection of the participants in the beginning.

As an alternative to the post-test only non-equivalent groups design, the effects of a treatment in the treatment group and control group can be investigated using a pretest-posttest design (Mark & Reichardt, 2009). In this design, it is possible to consider the differences of the participants in the treatment group and the control group in the beginning with the help of the pretest administered before the treatment (Mark & Reichardt, 2009). Guthrie (2010) expresses that this design is widely used and stands as a quite strong method when it is not possible to randomize the groups.

A research design is the most important part of the process which explains the problem investigated in a study and without which the quality of research decreases (Bazeley, 2006; Creswell, 2014). Basically, a research design is the rationale which connects all the collected numbers, facts and information to the study questions (Yin, 2009). Yin (2009) likens designing research to going from one place to another. Accordingly, the questions set in the beginning are where a researcher stands first, and the conclusions are the point where a researcher reaches at the end of the study. Through a research design, the methods in a study are directed in alignment with the approaches followed in it (Creswell, 2014). Three types of research designs which are prominent in research are qualitative,

quantitative and mixed methods designs. In this section, each research design is explained with their strengths and weaknesses.

Quantitative and qualitative research designs. Both qualitative and quantitative research designs are distinctive with their advantages they provide the researcher with. In quantitative research, the focus is the amounts of the typical qualities of people or incidents studied by the researcher (Newman & Benz, 1998). This type of research involves numbers and statistics. Research in which the inquiry is done through quantitative methods involves the use of questionnaires, checklists, scales or tests (Hatch, 2002). On the other hand, the qualitative research could simply be differed from quantitative research with its focus because qualitative research involves the description of “kinds of characteristics of people and events” (Newman & Benz, 1998, p.1). Qualitative data is generally shown with words instead of numerical information (Guthrie, 2010). In qualitative research, the researcher himself/ herself collects the data which mostly include the notes from their observation, transcriptions of interviews with the participants or records that belong to what is being investigated (Hatch, 2002).

Despite the advantages of each design, they are not flawless at all. They have their own weak points. For the qualitative research, for example, Creswell (2015) states that qualitative research has some weaknesses. For example, the results obtained from a study based on qualitative research will be based on the personal ideas and inferences of the researcher, which is related to the subjectivity for the study (Creswell, 2015). Also, the data in such studies are collected from small number of participants. Because of this, the studies do not reveal what general people feel about the thing being investigated in a study (Creswell, 2015). The results are considered to be insufficient to generalize to involve a bigger population (Creswell, 2015). Similar to qualitative research, the collection and analysis of quantitative research are not flawless. While conducting research based on quantitative research, it should be considered well that the results from that research provide only “limited understanding of the context of participants, and the research is researcher-driven” (Creswell, 2015, p. 22). Taking the weaknesses and strengths of each method into consideration, a new research design which involves using both of them emerged in research. The following part gives the details regarding the mixed methods research design.

Mixed methods research designs. In this study, an Explanatory Sequential Mixed Methods Research Design was used to reach an answer for the research questions. With the simplest definition of Creswell (2015), both quantitative and qualitative data are collected and examined separately in mixed methods research design. This design is especially good as it enables the researchers to look at the problem which is being investigated throughout the study from different perspectives (Creswell, 2015). One important reason of conducting mixed methods research design is the insufficiency of the data collected through only quantitative or qualitative data to have an answer for the problem sought in the study (Creswell, 2014; 2015). Bazeley (2006) attracts attention to the importance of the decision on when to integrate qualitative and quantitative data in a mixed methods design. According to Bazeley (2006), it might be done at the level of questions, while designing data collection and doing analysis or while interpreting the results (and most research is based on integration at the level of interpretation). Namely, the results from one method are used to interpret the other (Bazeley, 2006). The research with a mixed methods design makes it possible for the researchers to deal with difficult research questions and to collect bigger number of data which could be collected using only one database (Yin, 2009). Because mixed methods research design eliminates the disadvantage of collecting data from one data source, it is useful in research, and thus, it is effective to have a better understanding of the problem (Creswell, 2015).

Basing on the assumption that “epistemological (way of knowing) and methodological (way of doing)” benefits of each model (quantitative and qualitative) can function together to help to show results and reveal “complementary and contradictory outcome” when mixed methods design is used (Saldana, 2011, p.10). Those who wish to conduct a study which is based on mixed methods design have two purposes: “confirmation” and “complementarity” (Saldana, 2011, p. 64). Namely, the confirmation involves proving the results obtained from one research design with the another one, while the complementarity involves reducing the weak points of one research design with the strong points of the another while using a mixed methods design in studies (Small, 2011).

As explained by Creswell (2014), the notion of integration of different kinds of data in mixed methods became known in the late times of the 18th century, and the procedures for this integration involved particular ways, for example, one type of research (quantitative or qualitative) was used to make the correctness of the results from the other certain, or to explain and discover one research type with the other one (Bazeley, 2006; Creswell, 2014).

It is possible to divide mixed methods research designs into three main models. To begin with, the Convergent Parallel Mixed Method is a mixed methods model in which both quantitative and qualitative data are collected and analyzed separately; after that, the data from two different types of research are combined and related and subsequently interpreted by the researcher (Creswell, 2015). This design is especially effective to look at the problem from different perspectives (Creswell, 2015). The second main model is Exploratory Sequential Design. The purpose of this model is firstly to explain a problem by qualitative research and then it follows the construction of an instrument from the results of this qualitative research. When the instrument is completed, it is used for quantitative data collection and analysis (Creswell, 2015).

The final model of mixed methods design to be explained here is Explanatory Sequential Design, which the present study is based on. This design starts with the investigation of the problem first through quantitative research design, which is later followed by qualitative one in order to explain the results obtained from the quantitative research. This is used when the findings from the quantitative research do not sufficiently explain the problem (Creswell, 2015).

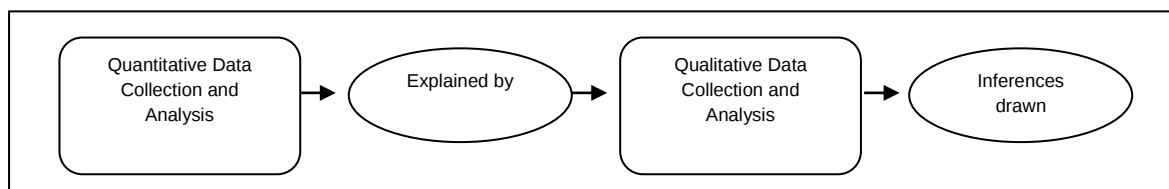


Figure 1. Explanatory sequential design (Creswell, 2015, p. 60)

According to Creswell and Plano-Clark (2006), choosing a research design depends on three main reasons which involve “the decision of timing, weighting and mixing” (p. 83). The decision of timing is related to the sequence in which the data will be collected, the decision of weighting concerns to what extent the

quantitative and qualitative data will be integrated into the data collection and analysis (Creswell & Plano-Clark, 2006). Depending on the purpose of the study, the problem and the questions addressed in the study, the quantitative and qualitative data could have the same or different weight in research (Creswell & Plano-Clark, 2006). The final reason is the researcher's choice of mixing the collected data, which could be done "merging, embedding one data into another at design level and connecting from data analysis to data collection" (Creswell & Plano-Clark, 2006, p.83).

Settings and Participants

In this part, the information regarding the settings and the participants in the study is shared.

Settings. This study was conducted in two settings. One of them is an English preparatory unit of Çankaya University, a private university in Turkey. The other one is Florida International University (FIU), a public university in the USA. The information regarding both of the institutions is presented in detail below.

To begin with, the first setting to be explained here is the English Preparatory Unit of Çankaya University in Turkey. One education year in the Preparatory School, where the study took place involved four periods in total; each of the periods was comprised of eight weeks. Before the students started their education at the preparatory school, they took an English proficiency exam. The aforementioned exam aimed to assess the students' proficiency in four basic English skills (listening, reading, writing and speaking), and two sub-skills (grammar and vocabulary). The students whose proficiency exam scores were inadequate (below 70 out of 100) were placed into their classes depending on their scores in the placement test applied after the proficiency exam. As a result of the placement exam, the students were placed into the classes at three levels: starter, elementary and pre-intermediate. In general, the purpose of the preparatory school program was to help the learners to obtain essential English skills to be able to achieve their academic studies in their departments successfully and effectively. Therefore, the distinguished goals of the program can be explained as to have students gain a) communicative skills in English, b) effective reading & listening skills and strategies, c) critical thinking skills, d) autonomous learning

skills, e) acquaintance with educational technological applications of present time, f) an awareness of global issues, g) appreciation of English as an international language and h) collaborative studying skills (CUPS, Cankaya University).

In order to carry out this study in the preparatory school of the university, both the Ethics Committee Board of the university and the directorship of the preparatory school were applied by the researcher with a document which explained the purpose of the study, the procedures, the instruments to be used, the data collection and analysis procedures. The committee approved that the study could be carried out in the preparatory school on January 12, 2017.

The second setting is Florida International University. This university has campuses in Miami, in the United States of America. The university is a public one which bases its vision on student centered, collaborative and innovative learning and teaching philosophy. The student population of the university is formed of national and international students. In order to carry out the study in this university, The Social and Behavioral Institutional Review Board (IRB) of Florida International University was applied by the researcher with the documents which explained the purpose of the study, the number of the study participants, duration of the study, procedures, risks and benefits the study had for the students (See Appendix G for the IRB Approval). The board approved the study on April 5, 2017. After the approval, the study was given a start in the telecollaboration group.

Participants. The participants in the study were selected depending on “convenience sampling” (McCormack & Hill, 1997, p. 55). Taking students’ availability, easy accessibility and proximity, volunteer students were asked to participate in the study (McCormack & Hill, 1997). The information regarding the recruitment procedures and demographic information of the participants in the control and experimental groups is presented in detail below.

Recruitment of the participants. In order to start this study, the Ethics Committee Boards of the universities where the study was conducted were applied with the written documents which involved the details of the study (See Appendix G for the Ethics Committee Approval). After getting the approval from the universities to carry out the study, the study was given a start in the Spring Term of 2016-2017 academic year.

Because the study had a quasi-experimental design, a control group and experimental group were formed to carry out the research. The control group and experimental group involved 22 Turkish students in total; they all were recruited to the study by the researcher herself.

Their recruitment process involved informing all those students about the study. This process took two weeks in total and the researcher explained the procedures of the study to the participants in person. The students who were interested in the study and volunteered to participate in the study signed a consent form (See Appendix E for the informed consent form) that explained the purpose, duration and conditions of the study, and contact information. After that, the participants were placed into the control group and experimental group by the researcher depending on convenience sampling. Thus, seven of the Turkish participants were placed into the control group, while 15 of them were placed into the experimental group (or telecollaboration groups as sometimes referred to in the study).

The foreign participants in the study were recruited by the help of a contact person in Florida International University (FIU). In this process, a verbal script of recruitment which explained the purpose and procedures of the study was prepared by the researcher of the study. The contact person in FIU informed the students about the study and invited the interested ones to participate in it. Then the contact person met the interested foreign students in person and explained the details. The process took approximately three weeks.

For the students who had further questions, two video sessions with the Turkish researcher were arranged in the presence of the contact person. In those video sessions, the foreign participants were informed further about the study and participation procedures. After having been informed about the study, the foreign participants signed a consent form (See Appendix E for the informed consent form) showing the participation to the study had voluntary bases.

Demographic information of the participants. The Turkish participants all in the study were Çankaya University English Preparatory Unit students who started their education in university at the beginning of 2016-2017 academic year. Notwithstanding the differences in the departments which the students would study in the following year (as can be seen in Table 1 below), the Turkish participants all were studying at intermediate level at the English Preparatory School. Their English proficiency level was ascertained in the exam they took in the beginning of the year, in September. Depending on their scores in that exam, they were placed into their classes.

Table 1

Distribution of Turkish Students' Departments

Departments	Number of Students
Banking and Finance	1
Computer Engineering	3
Electric and Electronic Engineering	3
Industrial Engineering	4
Civil Engineering	3
Machine Engineering	3
Math	1
Mechatronics Engineering	1
Psychology	1
International Relations and Political Science	1
English Translation and Interpretation	1
Total	22

All of the Turkish participants were placed into two groups in the study: control and experimental. Table 2 shows the information regarding the total number of the students who took part in the study and their genders and age ranges. As seen in the table below, in both groups, in total 22 Turkish students whose ages ranged from 18 to 22 participated in this study. In the control group, there were seven Turkish students, six of whom were female while one was male. In the experimental group, there were 15 Turkish students, five of whom were female, while the rest was male students.

Table 2

Demographic information of the Turkish participants in Control and Experimental Groups

	Number	Gender		Age Range
		Female	Male	
Control Group	7	6	1	18-22
Experimental Group	15	5	10	18-22
Total	22	11	11	

The questionnaire (See Appendix A) administered at the beginning of the study included three parts, and its first part aimed to explore the profile of the students who volunteered to participate in this study. The first part of the questionnaire began with an introductory note from the researcher explaining the purpose of the study and aimed to reveal the information such as the participants' age, gender, length of English learning, abroad experience and contact with foreigners. The analysis of their responses revealed that 14 of all the Turkish participants stated to have started learning English in the fourth year of primary school, which indicated most of the students had been learning English for about nine years until they came to English Preparatory School at university. The rest of the participants expressed the time they had been learning English as four years on average.

When all the Turkish participants were asked whether they had been abroad before or not, only five of them said to have been abroad before, whereas the other participants stated to have had no abroad experience before. The participants who had been abroad before explained their experience was based on short trips, short family visits or school trips to various countries and they said their contact was not a long or regular one.

Another question in the demographic part of the questionnaire revealed whether the participants had ever been in contact with people who speak other languages and in what ways they maintained their contact. The responses to this question showed that 13 of the students had been in short term contact with speakers of English out of class. They explained that their contact was mostly based on face to face interaction and with people from other nationalities. Very few participants expressed to use the internet tools such as facebook, skype or mailing for communication with foreign people.

In the placement of the participants in the groups of control or experimental, their demographic information was taken no consideration. Through convenience sampling 15 Turkish participants were placed into the experimental group. Those participants worked with foreign students (also referred to as foreign telecollaborators in this study) from Florida International University. Table 3 indicates foreign telecollaborators' information regarding the total number of the participants, their departments, nationality and year of study.

As it is obvious in Table 3, the total number of foreign participants in the study was nine. Although, at the beginning of the study, 11 foreign students agreed to participate, after the first week when the study started, two of the students said they wanted to stop their participation because of their busy schedule in school or because of their private issues such as family matters. They quit participating in the study and thus, nine foreign students actively joined in the sessions throughout the study.

As similar to Turkish participants, the foreign participants were studying at different departments in Florida International University. Regardless of their departments, they agreed to join the study through convenience sampling. Their ages ranged from 18 to 24. Of nine foreign participants, two were studying at the fourth year of study, and the rest was mostly at the first and second year of study in their departments. The students were from different departments.

Table 3

Foreign Telecollaborators' Demographic Information

Department	Number	Nationality	The Year of Study
Computer Engineering	1	American	2 nd
Anthropology	1	American	1 st
Interior Architecture	1	Guyanese American	1 st
International Relations and Political Science	1	Indian	1 st
Communications	1	American	1 st
English Studies	2	American	2 nd
Psychology	2	Hispanic & American	4 th
Total	9		

The demographic information part of the questionnaire administered at the beginning of the study showed that most of the foreign students had never been to Turkey, only two said to come to Turkey for a short time (for a family trip). Also,

one said she had Turkish friends in school; therefore, she was familiar with Turkish culture. The others had never been in contact to Turkish students before.

The open-ended questions to reveal the foreign participants' abroad experience in the questionnaire showed that one student had been abroad for educational purposes. She was an international student studying at FIU, in the US.

Study Design

In the present study, a mixed methods research design was adopted to find an answer for the addressed research questions. In order to explore the effect of a telecollaborative task engagement and interaction on learners' intercultural communicative competence and ideal L2 self, firstly the data were gathered with the help of the questionnaires, so the collection and analysis of the data involved quantitative methods. Later on, the data were aimed to be verified with qualitative methods. Namely, semi-structured interviews were held with all the participants. The interviews were transcribed and later used to explain the data from the questionnaires. Similarly, the class notes and the transcriptions of the sessions which were held throughout the study and the reflection papers which were written by the participants weekly were also analyzed through qualitative methods and used to explain the results from the questionnaires.

Stage 1	
QUANTITATIVE RESEARCH	The administration of the pre-questionnaire 8-week-intervention The administration of the post-questionnaire The analysis of the data from the questionnaires
Stage 2	
QUALITATIVE RESEARCH	The administration of the interviews The analysis of the qualitative data
Stage 3	
INTERPRETATION	The interpretation of the data from two sets of database

Figure 2. The research design of the present study

Employing quasi-experimental study design methods, the participants were placed into two groups: Experimental (also referred to as telecollaboration in this

study) group and the control group. In order to measure the effects of telecollaboration, the control and experimental groups were compared to each other using a pretest-posttest design. The following section presents the details with respect to both of the groups.

Telecollaboration group. This group involved the collaboration of Turkish university students with foreign students who studied in Florida International University in the USA. All the participants in this group met at the beginning of the project and they carried out the tasks given to them each week throughout the study. The task design in the present study was based on discussion, exploration of the one's own culture and other cultures and realization of the similarities and differences across cultures (See Appendix F for some samples of tasks). The participants got into contact using two internet tools. One was *Google Hangouts*, which is an online communication tool used in this study to bring the Turkish and foreign participants together to carry out their tasks. The other one was an online educational platform, *Eliademy*, which was used for acknowledging the participants about the weekly tasks, for getting the participants to leave their written posts for the discussion topics and send their reflection on their weekly experience. Each online platform is explained in detail below.

Online communication platform: Google Hangouts. *Google Hangouts* is an online communication platform, started by Google Company and its two features are video-conferencing and instant messaging (Kobayashi, 2015). The platform is open to group chat up to 10 participants. It allows the users to chat and at the same time to write synchronously. The platform also allows recording the video calls which are made on it.

The main reason to choose this platform for the present study is its easy access and free use. Also, the number of participants who could join in each session was taken into consideration in the process of deciding the platform for the study. In order to use Google Hangouts, the users need to have an e-mail account. The user can invite up to 10 persons to the sessions. The sessions could be recorded on You Tube Live Events.

Lamy and Hampel (2007) underscore that while using online tools in studies, the protection of the participants' privacy is crucial. Therefore, the

environment to be used should be ensured to have sufficient control of access with password protection, for example (Lamy & Hampel, 2007). The on-line tool, YouTube Live Events, has publicity settings which allow the users to have control on sharing the recordings with a group of people or with nobody, which was another reason to choose this platform to use in this study.

In the present study, the participants in the telecollaboration group were assured that confidentiality would be taken as a basis and were kindly requested to share their valid e-mail accounts with the researcher to join in video sessions for communication with their telecollaboration partners. The sessions were held with the participation of 10 participants together with the researcher.

Lamy and Hampel (2007) state that the conditions the users will have while using the Internet should be carefully thought because, for example, when the Internet is slow, the participants may lack the chance for effective communication and this might affect their performance negatively. Even this may cause some participants to have control over other participants in the conversation (Lamy & Hampel, 2007). Therefore, as Lamy and Hampel (2007) suggest, the standardization of the equipment of all participants is necessary, but might not be possible all the time because the users communicate with each other from different locations (from dormitory, office, home and etc.).

Considering the networking conditions, the planning of the sessions was done in the present study. The participants were informed that they required giving their e-mail accounts to join the sessions. After that, the time and the day of the meeting were arranged. At the designated time on the arranged day, the participants in the experimental group were invited for the session by the means of the e-mail accounts they provided. The participants did not require establishing any special applications for the meeting, but they were requested to check the audio and microphone systems of their computers and check their Internet access. Because of the features of their computer systems, some participants preferred to join the sessions with head phones, but most of the participants took part in the meetings without any headphones and had very few technical problems. In addition, because participation to a video chat on Google Hangouts is possible with even smartphones as long as the Internet connection was provided, some of the students could join the sessions with their smart phones.

Depending on the choices and availability of the students, the sessions in the telecollaboration group were held in three different times a week with a different group of participants. In each session, the participant group was arranged so that the Turkish and foreign participants could join together. Thus, the total number of the participants changed from one session to another, but getting foreign and Turkish participants to join the sessions together was taken into consideration carefully. In order to invite the participants for the session, an invitation for the video call was sent to their e-mail accounts which they gave at the beginning of the study on the agreed day of the session. The students clicked on the invitation link which was sent to their e-mail accounts. Because they did not have to be in the same place physically, they joined the sessions from different places. Some joined the sessions from home, while the others from school or dormitory. Below is an image from a session on Google Hangouts given:



Figure 3. An image of a session on Google Hangouts

As seen in Figure 3 above, a big screen appeared during the chat on the computer. The users all had their own image individually at the bottom of the big screen; thus, each participant could see each other in those small images with their names on them. The image of the user who spoke filled the whole screen.

Google Hangouts allows sharing a document or power point presentation on the screen while the communication is going on. This was used in order to show all the members some information about something or when there was confusion about the subject matter. For example, one student showed the photo of a dish, which was not well known in the other culture, or the researcher shared the information regarding some tasks using this feature of Google Hangouts (please see the figure below for the illustration).

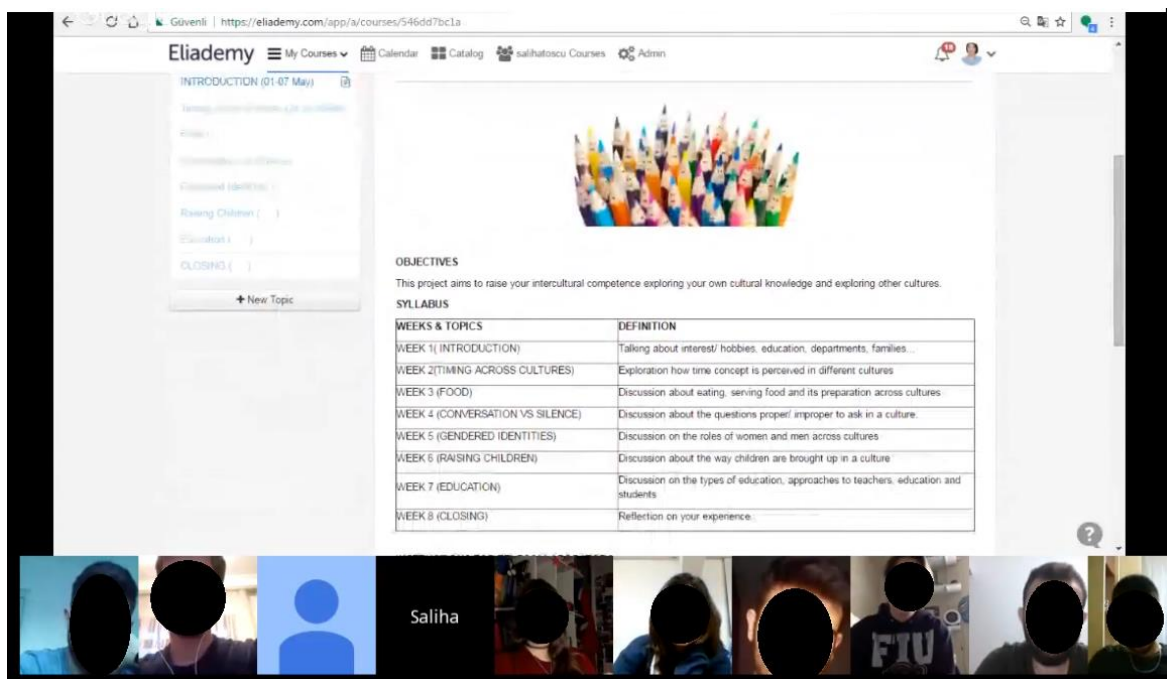


Figure 4. An image from a session on Google Hangouts.

In the figure above, the participants who joined the first telecollaboration session were shared an image from Eliademy to inform them about the topics of the following weeks. Thus, the participants were informed about the procedure during the video chat.

Another feature of Google Hangouts is that it allows instant messaging. Thanks to this feature, as the session was going on, when the participants, for any reasons, needed to explain one unknown word or to introduce a local name, a word which could not be understood by the other participants in the session, they could write it on the message board which came up on the right side of the screen during the session.

During the study, very few technical problems were recorded as hindering the communication among the participants. Those technical problems generally

caused from the slow Internet connection or the lack of audio systems which were not available in the students' personal computers. Those problems were not long-lasting and eliminated very quickly by the users themselves.

Online educational platform: Eliademy. *Eliademy* is an online platform for creating courses and sharing them with learners. The platform is easy to create and allows uploading Word and Pdf documents onto the platform. Similarly, audio and multimedia files can be shared through Eliademy uploading them onto the platform. It is possible to assign tasks and homework to the learners via the platform. Also, the platform allows both synchronous and asynchronous communication. The teachers can arrange webinars on the platform with the enrolled users. Similarly, the platform allows creating a forum to discuss a specific topic.

Creating an online course on the platform requires signing up Eliademy with an e-mail account. After that, the organization of the course and the enrollment of the participants are controlled by the teacher. It is possible to assign roles to the participants on the platform as teacher or learner. More than one teacher is possible to be assigned as *teacher* on the platform. The participants are enrolled with the help of a valid e-mail account which they provided with. Firstly, an invitation for the course is sent to the participant. When the user accepts the invitation, she or he activates his/ her account in the course and appears on the list of the enrolled students on the platform.

The platform enables the users (the creator of the course) to have a right to control the publicity of the course. It provides the users with the alternatives such as *open to everybody* or *only to the chosen participants*. The course created can be modified if necessary. Changing the content, adding new participants and uploading new things all are possible on this platform.

In the present study, Eliademy was used for asynchronous communication in the telecollaboration group. Though the platform allows creating webinars for synchronous communication, with the concerns of recording the sessions and ease of use, Google Hangouts was preferred in the present study for the synchronous communication. All the participants were sent an invitation for the course via e-mails which they provided while participating in the study in the

beginning. They all were assigned *the role of learners* and the researcher of the study had *the role of teacher*. Eliademy was used with the purpose of acknowledging the Turkish and foreign students about the purpose and the content of the study they would take part in. Additionally, this platform was used to inform the participants about the weekly topics of the tasks. For the look of the main page on Eliademy, please see the figure below:

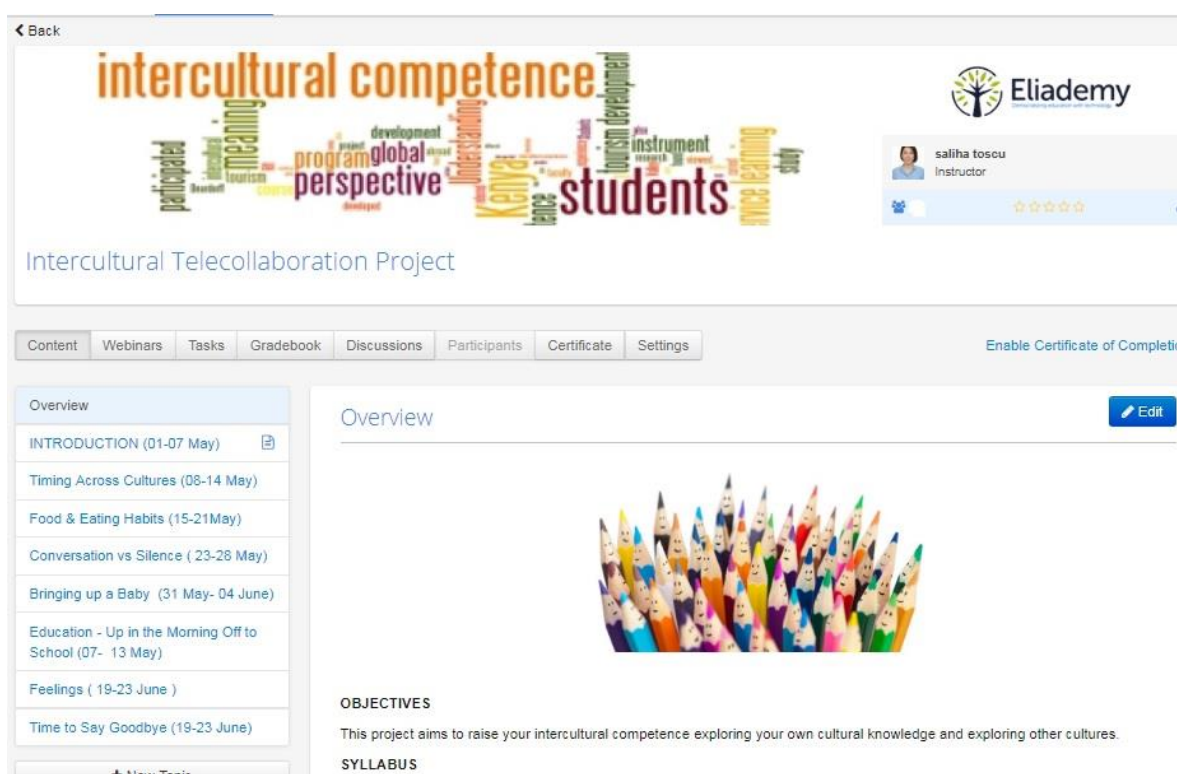


Figure 5. An image from Eliademy

The platform has different features, but two of them were used in the present study. One feature which was commonly used in this study is *Discussions*. The *Discussions* feature of the platform allowed starting a written discussion on the platform for the participants. Using this feature on the platform, a pre-discussion was started in written mode, which was followed by a video session on Google Hangouts. The discussion started at the beginning of the week and stayed open throughout the week allowing the students to visit and join the discussion any time they wanted. By the means of this platform, the participants could see some pre-questions regarding the weekly topic they would discuss further in online chat on Google Hangouts. The topics were started weekly and the students were requested to check the platform to see the pre-discussion questions of the weekly topic. The students required to check the discussion topics and post their ideas on

the questions, statements and/ or make comments on the other students' posts. The comments posted on the forum appeared as seen in the figure below.

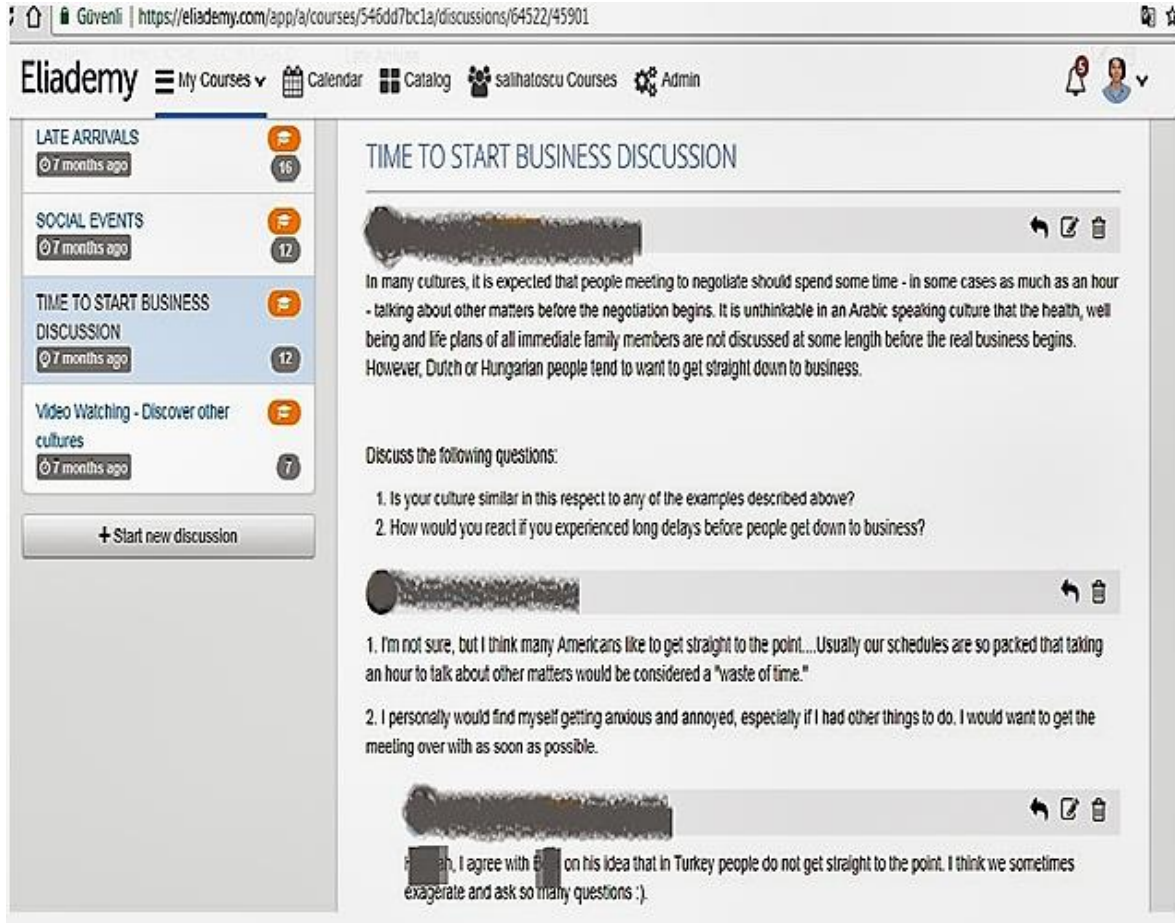


Figure 6. An image from discussion board on Eliademy

The next feature used in the present study is *Tasks*. The *Tasks* feature of *Eliademy* helped to get the participants' reflection on their weekly experience in the present study. This feature allowed assigning all the participants a written reflection on their experience quickly and easily. The tasks were uploaded onto the platform and all of the enrolled participants could be reached at a time. At the end of each week, after the video sessions, the participants wrote a paragraph which involved their gaining from the experience together with the problems which they had regarding the weekly topic. With the purpose of making students feel comfortable to express their ideas more clearly, they were asked to write the reflection papers in either language they wanted: English or Turkish. The reflection papers were read by the researcher weekly, and feedback was sent on their paper by the researcher on Eliademy.

Piloting of online platforms. In the experimental group, the study was based on the use of synchronous and asynchronous Internet tools. Telecollaborators were intended to get into touch through a video call tool, Google Hangouts and an educational platform, Eliademy for written chat and for the acknowledgement of the participants about the weekly topics. In order to minimize the potential problems which could occur during the study because of technical problems, both of the Internet tools were piloted with four students who were not included in the real study for three sessions. Two of these students were at intermediate level of English; others were at the pre–intermediate level.

In this process, first of all a trial course was created on Eliademy by the researcher and the students were enrolled in this course which was started for piloting. The outline of three weeks was uploaded on the platform and the students were asked to check the topics there and post comments on the given discussion topics. Also, the same students were invited for a video chat each week on Google Hangouts. In the end of the week, the students were asked for feedback. Their feedback helped to have a precise understanding of the time to be spent. Also, the number of discussion topics was decreased to three or four because when there were too many topics to discuss, it was observed that the topics overlapped with each other and this caused the same things to be discussed repetitively. Therefore, those topics were excluded from the study and discussion topics were revised accordingly.

The piloting of the procedures enabled to have a better understanding of the problems regarding the use of the target Internet tools. Also, the information obtained from piloting process helped to follow a smooth transition to the real study.

Control group. Seven Turkish participants were placed into the control group. As different from the telecollaboration group, the participants in this group carried out the tasks in a real classroom setting. The online communication tools Google Hangouts and Eliademy were never used in this group. Instead, the participants came together to carry out the same tasks with the telecollaboration group in a real classroom setting with the presence of the researcher.

In order to arrange the sessions, first of all, the time and the day of the sessions were determined together with all the participants in this group. All the participants were Turkish in this group and no foreign participants attended in the sessions. The participants met in a real classroom setting at the pre-determined time and day each week for 45-55 minutes and carried out the tasks which had exactly the same context and activities with the ones telecollaboration group performed.

The participants were given a handout to inform about the weekly topic of the tasks and to make them consider some pre-questions before the weekly session. Then the participants met on the day arranged in the classroom. The session started with the introduction of the weekly topic to the participants and continued with the discussion between the participants on the week's topic. All the sessions were recorded via a camera for further analysis. As similar to telecollaboration group, the participants in this group were asked to write a reflection paper. The students delivered their reflection papers on their weekly experience by hand to the researcher after the session.

Instruments and Materials

In this study, an Explanatory Sequential Mixed Methods design was used for data collection in order to explore the effects of a telecollaboration project on EFL learners' ICC and ideal L2 self. In order to reveal the extent to which the project affected the intended constructs in this study, the students in the telecollaboration and control groups required to carry out the project tasks, which had been adapted from an intercultural communicative competence textbook, *Mirrors and Windows*, written by Huber-Kriegler, Lazar, & Strange (2003). The collection of data was first done through quantitative methods and then with qualitative methods such as semi-structured interviews and reflection papers. For deeper analysis, students' written exchanges and the records of the sessions held throughout the study were taken into consideration.

Instruments to assess ICC. One of the primary aims of this study is to explore the effects of the telecollaboration project on developing intercultural communicative competence. Therefore, quantitative and qualitative methods were used in an explanatory sequential mixed methods design. In order to assess the

participants' ICC and to explore if there was any change after the intervention, a quantitative instrument was used, while for more detailed assessment of the ICC dimensions, some qualitative methods were employed. Namely, these methods contain the self-reflection papers to be written by students at the end of each task, and the semi structured interviews (See Appendix C for the interview questions) which were carried out at the end of the project.

Quantitative instruments to assess the participants' ICC level. The first research question aims to explore the participants' ICC. In order to find an answer for this question, quantitative methods were employed in the study. An intercultural communicative competence questionnaire (ICCQ) developed by Fantini (2006) was used. The ICCQ developed by Fantini (2006) is comprised of fifty-four items in total. The items were prepared to assess the participants' attitudes, knowledge, skills and awareness separately with a group of questions. Fantini (2006) reports the reliability of the questionnaire giving the Cronbach's Alpha as 0.70. This instrument was chosen on the purpose of including questionnaire items to assess all dimensions (attitude, knowledge, skills and awareness) of ICC, which are the main focus of research in this study. The number of questionnaire items under each ICC dimension of the original questionnaire is as: a) 11 items for the dimension of knowledge; b) 13 items for the dimension of attitude; c) 11 items for the dimension of skills, and finally d) 19 items for the dimension of awareness.

Adaptation of the ICCQ. The original questionnaire developed by Fantini (2006) aims to explore the intercultural experiences of students who study abroad. Therefore, the questionnaire was adapted to the context of the present study (See Appendices A and B). In this study, the questionnaire items under each dimension of ICC were used; however, the number of questionnaire items was reduced to 42. Because Fantini (2006) designed this questionnaire for students who participated in a study abroad program, some of the items seemed irrelevant to the context of this study. Also, because of the same reasons of exclusion of some questionnaire items, some adaptations were made on the questionnaire items. Namely, the original items aimed to reveal the ICC levels of students who went abroad for an educational program and spent time there with foreign people, and it was basically based on their experience with their contact to foreign culture. However, the context in this study was different. The participants in this study did not have any

physical existence in foreign culture. Because of the differences in the contexts, some questionnaire items needed adaptation to be compatible with the purposes of this study. The questionnaire was used as a pre-test at the beginning of the study and also as a post-test at the end of the project to see the differences as a result of intercultural contact through telecollaboration with foreign participants.

Translation procedures. Brace (2008) explains that translation of a questionnaire cannot mean to translate each sentence word by word because during a translation process, a loss in “the meanings, the shades of meaning and nuances” of the originally developed questionnaire items might occur when they are translated into another language (p. 203). Therefore, in order to avoid any meaning losses, the questionnaire items need translating sensitively and accurately (Brace, 2008). Therefore, rather than one individual translator, a group of translators who are the native speakers of the language into which the items are translated, and who independently work on the items to be translated are ideal for an accurate translation of a questionnaire (Brace, 2008; Harkness, Van de Vijver, & Mohler, 2003).

In this study, translation and back translation methods were employed for the translation of the ICCQ. In the translation process of the ICCQ, the English version of the questionnaire was asked three Turkish EFL instructors holding at least MA degree in English language teaching (ELT) to translate the items into Turkish individually. After that, from the three versions of Turkish translations, a new set of questionnaire items with semantically closest to the original sentences were chosen by two professionals in English language teaching field. A back-translation to the original language of the questionnaire should be done to see if there are any changes in meaning (Brace, 2008). Therefore, the translated items were then sent to other three EFL instructors with similar professional backgrounds with the former translators and asked to back-translate into English. The back translated questionnaire items were also reduced to one single version of the questionnaire by the same two experts.

In the following process, the Turkish translated version and English original version of the questionnaire were rated to decide if they were semantically similar to each other by three professionals who hold MA degree in English Language Teaching field. The professionals rated the items for their semantic closeness from

1 (no semantic relation) to 10 (full semantic relation). The analysis of the responses given by the raters revealed a mean score of 9.1/ 10, showing semantic equivalence between the translated questionnaire items and the original ones. After that, the questionnaire (which was back-translated into English from Turkish) and the original version of the questionnaire were rated from 1 (no relation) to 10 (full relation) by three professionals and the equivalence of the questionnaires was calculated. The analysis of the responses given by the professionals showed a mean score of 8.8/ 10, which indicates there is a satisfactory level of semantic equivalence between the original version and the Turkish translation of the questionnaire (Erten, 2015) and the translated version of the questionnaire was good enough to meet the content of the questionnaire items in the original version of the questionnaire.

Piloting and reliability of the instruments (Questionnaires). Dörnyei (2003) underscores the importance of piloting because the choice and meaning of the words in a questionnaire bear a crucial role in questionnaire construction. Therefore, Dörnyei (2003) suggests the questionnaire items should be piloted at different stages by a group of people who have similar traits to the target participant group whom the questionnaire will be administered to.

The questionnaire used in this study involved items originally developed by Fantini (2006) and Taguchi, Magid and Papi (2009) in English and the piloting processes of the items were already done in its original language; however, for Turkish participants in the present study the questionnaire was translated into Turkish, and because translation sometimes might cause the loss of meaning, an initial piloting process was carried on the pool of translated questionnaire items.

This process involved the selection of five volunteer students who agreed to participate in the piloting of the questionnaire. The students in this group were English Preparatory School Unit students at the same university with the participants in the present study and did not take part in the real study. The students assisting in piloting were from three different English proficiency levels. Two of them were from the same level with the target participants while the others were from elementary and pre-intermediate levels of English. The students were asked to read each questionnaire item aloud one by one and their understanding of the items was checked. The piloting process took place in the presence of the

researcher and some notes about the questionnaire items which the students hesitated to understand and found uncertain were written down.

This process helped to understand problematic questionnaire items. Depending on the feedback obtained from the students, some problematic items were revised and corrected properly with the help of two colleagues holding MA degree in English Language Teaching. Thus, the questionnaire items were fine-tuned in order to avoid any meaning problems at this initial piloting step. Also, *initial piloting* provided a better understanding of the total time the participants would commit to fill out the questionnaire (Dörnyei, 2003).

Dörnyei (2003) states that *initial piloting* is not enough to understand whether a questionnaire works well with the target group or not, so he suggests administering the questionnaire to a very similar group of students to the target group. Therefore, “final piloting”, in other words, “dress rehearsal” was performed with 62 students in order to give a final touch to the questionnaire items (Dörnyei, 2003, p. 67). The students involved in *final piloting* were from the same English proficiency level with the target participants. Students’ responses were entered to SPSS and the internal consistency of the questionnaire was calculated. The result showed that Cronbach’s Alpha was calculated as .948, which shows high rate of internal consistency of the questionnaire.

Qualitative assessment of the participants’ ICC. With reference to Deardorff (2011), assessment of ICC using only one tool does not provide an accurate indication of ICC development. Therefore, ICC assessment in this study was done using mixed methods. The qualitative data in this study came from the ongoing observation of the teacher, semi-structured interviews done at the end of the project and self-reflection papers written by the participants after each task.

Instruments to assess ideal L2 self. The second aspect of this study is to explore the extent to which an intercultural telecollaboration affects the participants’ ideal L2 self. For this purpose, a questionnaire developed by Taguchi, Magid and Papi (2009) was used (See Appendix A to see the questionnaire). Originally, the questionnaire Taguchi et al. (2009) used in their studies includes all the motivational aspects of self-motivation system (namely, ideal L2 self, ought to self and learning experience), because it is not the scope of this study to

investigate all of them, only ideal L2 self questionnaire items on a 5-point-Likert scale (with a Cronbach's Alpha value of .78) was used.

The same translation procedures applied to the ICCQ was performed on ideal L2 self questionnaire, as well. After that, the questionnaire was given to the participants before and after the project with the purpose of exploring whether the participants' ideal L2 self changed depending on the project they were involved in or not. The quantitative data analysis was aimed to be triangulated by the semi-structured interview questions. Therefore, at the end of the project, the researcher interviewed with the participants individually (See Appendix C for the interview questions).

Tasks. The tasks (See Appendix F for samples of the tasks) which the participants carried out in the experimental group and control group were adapted from *Mirrors and Windows*, which is an intercultural communication textbook prepared by Huber-Kriegler, Lazar and Strange (2003). This textbook was chosen for this study because it involves activities and tasks which assist to develop intercultural communicative competence of the learners (Huber-Kriegler et al., 2003). The objectives of the book include the reflection on the learners' "own culturally determined values and ways of thinking; increasing awareness of intercultural differences in values, behavior and ways of thinking" (Huber-Kriegler et al., 2003, p. 9). Also, the book intends to get "the learners to practice observation and interpretation and critical thinking skills, to develop and adopt multiple perspectives, to develop empathy, open-mindedness and respect for otherness" (Huber-Kriegler et al., 2003, p. 9).

The participants in the experimental and control groups carried out the tasks under the guidance of the researcher. In the experimental group, the students did the tasks with their foreign partners through telecollaboration. In order to carry out those tasks, they used Eliademy (an educational platform to create online courses) and Google Hangouts. Taking into consideration the students' English proficiency level, age and interest, the topics to be used in the study were chosen from the textbook and they were adapted for the telecollaborative partners' use. The study took eight weeks in total and each week was based on one specific topic to discuss. The list of the topics the tasks were based on was given in the table below:

Table 4

The Distribution of the Task Topics by Sessions

Sessions	Topics
1	Getting to know each other
2	Timing across Cultures
3	Food and Eating Habits
4	Conversation vs. Silence
5	Feelings
6	Raising Children
7	Education Systems
8	Closing

In the study, there were two different groups of students (experimental and control), in both of the groups the participants worked on the same tasks, except that telecollaborative partners performed the tasks with the help of synchronous and asynchronous Internet tools with the collaboration of the foreign participants. The organization of the tasks was done firstly to explore the participants' knowledge about the topic and then to search other cultures and find out the similarities and differences, and finally reflect on the topic with a more holistic perspective.

Procedures for Data Collection

This research involved the collection and analysis of both quantitative and qualitative data. Because the quantitative data which were collected in the beginning of the study were aimed to be verified with the qualitative data to be obtained from the interviews transcriptions and the reflection papers, an explanatory sequential mixed methods research design was used in order to carry out the data collection procedures.

O'Dowd (2011) is one of the researchers who carried out studies on telecollaboration and he highlights that matching students with their foreign partners and having them contact to each other do not bring any benefits in telecollaboration projects. Instead, the process overall should be monitored by the teachers carefully (O'Dowd, 2011). Namely, the teacher should follow the students' progress, organize the tasks, detect the technical problems and deal with them, even in necessary conditions, she/ he should become involved in the

interaction process to end problems which might arise because of culture or language related situations (Clavel-Arroitia & Penncock-Speck, 2015).

With reference to O'Dowd (2011), the teacher (the researcher herself) in this study participated in all of the sessions in which the students carried out their tasks. While the students in the control and experimental groups were performing their tasks, the teachers' involvement into the process was provided as an observer, organizer and interaction initiator to prevent any unwanted problems from occurring.

In the telecollaborative group, as every exchange of information will be already saved to the forum, the researcher was able to monitor and engage in the process. Because foreign students were studying at a university in another country, it was difficult for the researcher to contact with the foreign participants in the study in case of a problem. Therefore, a contact person, who works as a researcher at the same university with the foreign students, assisted the researcher to inform students about the process, to get into contact with them in case of problems and to control the foreign students' engagement into the project effectively during telecollaboration.

Almost synchronously with the experimental group, the control group of the study held sessions in which seven participants in the control group carried out the same tasks with the telecollaboration group in a real classroom setting. Throughout 8 weeks, the participants in the control group came together in a real classroom setting on time-tabled days once a week in approximately 45-minute-sessions. The researcher attended in all of the sessions personally and the sessions all were recorded with a camera for further analysis to be done later.

Collection of quantitative data. Data Collection started with the administration of the questionnaire to all participants in the study. The Turkish students were given a questionnaire which involved both ICC and ideal L2 self items (See Appendix A), while the foreign telecollaborators were asked to fill out only the ICC part of the questionnaire (See Appendix B). Because these students were already the native speakers of English or studying in the USA as an international student, ideal L2 self questions were excluded from the questionnaire which they would fill out. After the completion of the questionnaire by the

participants, the study was given a start. The data were collected in control and experimental groups separately. The details of the procedures were clearly explained below.

Collection of qualitative data. The qualitative data were collected in three ways in this study. The sessions held weekly, reflection papers written at the end of each session, and a semi-structured interview done with the participants individually after the study provided the qualitative data in this study.

Weekly sessions. In total, eight sessions were held in each group throughout the study. All the sessions were recorded for further analysis by a camera in the control group and via an online program, *YouTube Live Events* in the experimental group. Also, after each session, a report was written down by the researcher including the time spent for each topic, the number of the participants, the topics discussed and observations from the session.

The control group. This group involved seven Turkish EFL learners and the participants actively joined each session in the project. It took two months to collect data in this group. The first meeting was held in April, 2017 with the introductory session including briefing of the study and ended with a closing session in June, 2017. From beginning to the end, the students engaged in activities based on sharing their ideas on weekly discussion topics.

Each week, the students were acknowledged about the theme of the week with a handout which gave the details of the activities, then on an arranged day, the students came together and carried out the activities in a real classroom setting. Each session took approximately 45 minutes in total and each was recorded by a camera for further analysis of the data. After each session, the participants wrote a short reflection paper which showed their thoughts about their gaining from the experience and handed their paper to the researcher after the session. The researcher herself participated in each session in order to initiate discussion and to provide the continuity of the dialogue in the group. Only one of the participants was not able to attend in the sessions in Week 1 and Week 8 (because of her personal matters). In the other weeks all the participants attended the sessions regularly.

The experimental group. The experimental group included 15 Turkish and nine foreign students. All these participants were first enrolled in the Telecollaboration Project Course on Eliademy, created by the researcher. This course was used for written communication. Through this platform, in the beginning of each week, the students were informed about the week's topic, and carried out activities together with their partners. They posted their comments on the discussion topics on this platform. These topics were further discussed in the video sessions on Google Hangouts. The discussion on this platform was left open for one week for the students to post their comments. Thus, the students could post their comments any time they wanted throughout the week. This written chat was followed by a video chat with the participation of the students.

The first video session started in May, 2017 with an introduction session in which the students were invited for the first meeting on a video chat on Google Hangout. As similar to control group, the duration of the study was planned as eight weeks in total, which means that eight video chat sessions were held in total. The students in this group met their foreign telecollaborators in a video chat in groups of eight or nine students each week. Because foreign participants who joined the study were studying at a university in the United States (USA), the time difference between Turkey and the USA was taken into consideration and a proper time was determined for the meeting. All the participants were invited for the chat at that time. Each session was recorded for further analysis of the data and after each session, the participants were kindly requested to write their feedback on their experience and their gaining from the session, then to send their feedback through Eliademy.

Because Google Hangouts (the video sessions in the experimental group were held on Google Hangouts) allow 10 participants in video call in total, and because larger groups would be ineffective to provide each participant with equal talk time, up to nine students (Turkish and foreign in total) were invited for each session by the researcher. Considering the time differences in Turkey and the USA, three sessions were arranged at different times each week. The participants were asked which one they wanted to join and thus, depending on the suitability of their program, the participants joined the proper session for them. Despite the fact that the number of participants changed in some weeks, in most of the sessions,

the total number of participants reached to nine together with the foreign ones. The sessions took approximately 45 minutes, but after the fourth week, it was recorded that the sessions lasted longer to one hour.

In spite of the fact that the foreign participants all fully attended into the sessions, in Week 3 it coincided that no foreign participants could join in the session. Although the Turkish participants were informed about the fact that no foreign telecollaborators would join, they agreed to start the session and talk about the topic, *Food and Eating Habits*. Later on, regarding on their experience in this week, the participants said to have fun in this session while talking with their Turkish friends.

Semi-structured interviews. Maxwell (2013) expresses that interviews are good as they present data which might not have been discovered by researchers at first sight. Using multiple sources for data collection in mixed methods is important to support the results obtained from one resource to support the other one (Maxwell, 2013). Therefore, the interviews were carried out after the intervention ended in this study.

After the study, each participant was addressed some questions regarding their experience in the study (Please see Appendices C and D for the interview questions). The interview questions involved two parts. In the first part, some questions were asked to the participants to reveal their insights regarding their ICC, and in the second part, the interview questions were asked to reveal the participants' ideal L2 self.

The interviews with the participants in the control group were carried out in a classroom setting and the participants were directed each question individually. The participants were acknowledged that their responses would be recorded and used for the purposes of the recent study. The interviews were done in the native language of the students so that they could feel more comfortable to express their opinions. Each interview took approximately 20 minutes and was recorded with a camera. Later on, the records were analyzed and transcribed for further analysis.

According to Fick (2014), for the participants who cannot be reached easily, using online interviewing brings the same results with face to face interviews. In the experimental group, because of lack of possibility to meet students physically

(the foreign participants lived in another country; most of the Turkish students were not available physically because the school term ended), the interviews were carried out via online interviewing. Specifically, *YouTube Live* was used because the program enables to record the videos for later analysis. The participants in the experimental group were individually interviewed in their native language as similar to the participants in the control group. The interviews took approximately 20 minutes and they were recorded by the researcher with the participants' permission.

The interviews were held with the researcher herself. Because the participants were the researcher's own students, it might be considered that the professional distance between the researcher and the participants affected the results of the study. However, the precautions for that were taken beforehand as the participants were ensured that their performance would never reflect upon their success or scores in school and were told to have right to stop participating in the study for any reasons and at any time they want (See Appendix E for the consent form). Also, the interviews were held in a friendly atmosphere, where the participants were ensured to express their sincere and honest thoughts about their experience in the study.

Reflection papers. Each week ended with a task which involved the participants write feedback based on their experience. The main purpose of getting students to write a reflection paper was to explore what specifically the students learnt in the week, the challenges they had during the week and their personal opinions regarding the topic. In the control group, the students handed their reflection papers to the researcher in the classroom on the following day after the session, while in the experimental group; the participants sent their reflection papers through Eliademy. The students wrote their reflection papers in either language they wanted: Turkish or English. This was done after each week and the participants' responses were saved for the further analysis.

Procedures for Data Analysis

The data analysis was done by the means of both quantitative and qualitative methods in the present study. The procedures applied in the analysis of each sort of data are as explained below.

The analysis of quantitative data. The quantitative data were analyzed via Statistical Package for Social Sciences (SPSS). In order to answer the research questions addressed in this study, first pre- and post-test results were entered into SPSS 17.0 and several tests were performed to find an answer for the research questions in this study. Specifically, a test of descriptive statistics was carried out to reveal the participants' ICC and ideal L2 self before and after the study. Also, non-parametric tests such as Mann Whitney *U* Tests, Kruskal Wallis tests and Wilcoxon Signed Ranks test were carried out to see the differences in groups and between groups. In addition, an ANCOVA test was performed to see whether telecollaboration as opposed to classroom instruction had an influence on the participants' ICC and ideal L2 self.

The analysis of qualitative data. In this part, the information regarding the qualitative aspect of this study is presented in detail. The methods which were followed to analyze the qualitative data are explained in detail.

Pre-analyses. Maxwell (2013) says that the analysis of qualitative data includes basic steps. The analysis is to start with the listening of the interviews before they are transcribed and continue with the reading of the transcripts prepared from the interviews, the notes written depending on the researcher's observation after each session in each group, and all the other documents worth of analysis (Maxwell, 2013). Such an analysis enables researchers to organize and write the notes based on their observations and to prepare notes for themselves. In the light of this information, the records of the interviews and the sessions were watched and listened before the transcription of the data and then the transcription procedure began.

Transcription of the audio records. In qualitative data, transcripts of the audio records are commonly used in the analysis of the data (Meredith, 2016). The primary step to learn about the collected data is transcription (Watts, 2014). A transcription shows the translation of the data collected through using a different method (Müller & Damiro, 2002). Though there are not rigid rules for transcribing the data, Meredith (2016) explains the key features of transcription as "reflecting the methodological approach, readability, accessibility and usability" (p. 663). The central interest in transcription should be clear (Müller & Damiro, 2002).

In the present study, with all the participants, 30 interviews in total with the time duration of approximately 20 minutes were held immediately after the intervention ended. The interviews with the participants in the control group were conducted face to face in a physical setting where the participants were interviewed individually. In the experimental group, the participants were interviewed individually online. The interviews which were carried out in both ways were recorded by the help of a camera (in the control group) or online tools (specifically, Google Hangouts via YouTube Live Events) in the experimental group. The videos of the interviews were watched first and then were literally transcribed on a Word Document. After that, the transcriptions of the documents were checked for the final control by the researcher so that no missing information was left out. When the transcription of the audio records was completed, the coding procedures were given a start. In the following part, the coding procedures are explained.

Procedures of coding. As different from quantitative data analysis through which the researchers provide the statistics, in the qualitative data analysis, the researchers are to deal with huge data and use categories (Blank, 2004). Coding is not a simple work. Saldana (2009) states that a coder needs to be organized with the data, creative, ethical and also should respect the participants and concern about the privacy issues well. Therefore, Saldana (2009) underscores that qualitative research should be done with meticulous care to language and the patterns should be considered in detail. Therefore, getting right coding at the first time is very difficult and the researcher needs to go over the codes for the second time or more.

The first step to be taken in coding is pre-coding. In the coding procedure, words and short phrases in a piece of document bear crucial importance, so coding those words and phrases should be done carefully, so Saldana (2009) underscores the importance of pre-coding and suggests not ignoring. Pre-coding involves “circling, highlighting, bolding, underlying or coloring the segments” which are found significant in the data being analyzed (Saldana, 2009, p. 16). In this way, the words or/ and segments which require attention in research can be identified.

In the light of this information, the coding procedure was preceded by preliminary procedures. First of all, paper-pen coding method was used in the analysis. Saldana (2009) suggests first paper-pen coding method on paper because in this way the researcher can have a better understanding of the data and manage the data more effectively. This provides preliminary copy of the work with the codes. This is better to continue with “transferring the work with the codes to the electronic file” (p. 22). Therefore, the printed copies of the transcriptions of the audio/ video recordings were analyzed by the researcher. In this way, possible codes and categories could be identified. Some notes regarding the codes were taken on the document. Taking notes for the preliminary patterns for coding is effective before the data collection ends (Saldana, 2009). They might not be the final codes to be used in the analysis, but make it easier to create the final codes.

After the preliminary analysis, all the documents of the transcriptions were imported into the software by which the data would be coded and analyzed in detail for the final touch. The following section explains the use of computer software to analyze qualitative data.

The use of qualitative data analysis software. In the analysis of the transcribed data in the present study, computer software was used because such software enables the researchers to save time when the program is known how to be used, to be consistent with the analysis of the data and also to analyze the data effectively (Blank, 2004; Fick, 2014; Saldana, 2009). Similarly, Maxwell (2013) adds that the use of software systems is effective especially since they enable the easy and quick store and retrieval of the information to be analyzed.

It is certain that the use of software to code qualitative data brings some advantages; however, the software doesn't code the data itself (Basit, 2003; Saldana, 2009). The researcher himself/ herself “creates the categories and does segmenting and filing” (Saldana, 2009, p.144).

The use of qualitative data analysis software is appealing to researchers from various subject areas (Basit, 2003; Davidson & di Gregorio, 2011). Davidson and di Gregorio (2011) explain that the analysis of qualitative data involves discovering relations, organizing them, expressing the intended message and integrating the data in inquiry. Thus, a researcher requires finding and bringing

back the information, finding the similarities, finding the specific examples and seeing the relations between them (Davidson & di Gregorio, 2011). All these are already what the researchers who conduct qualitative research do, but the use of computer software eases analysis processes with its time saving feature (Blank, 2004; Davidson & di Gregorio, 2011).

Computer software to analyze qualitative data helps researchers “to import and handle documents saved in rich text format, enabling them to employ supplemental cosmetic coding devices such as colored fonts, bolding and italicizing in their data” (Lewins & Silver, 2007, p.61, as cited in Saldana, 2009, p.23). Saldana (2009) states that such programs are effective especially because they help to retrieve the coded segments in big amounts of documents quickly and make the analysis more consistent with clear illustration feature of complex coding systems (Saldana, 2009). These programs help with “coding, analytic memo writing and exploring patterns in progress” (Saldana, 2009, p. 27).

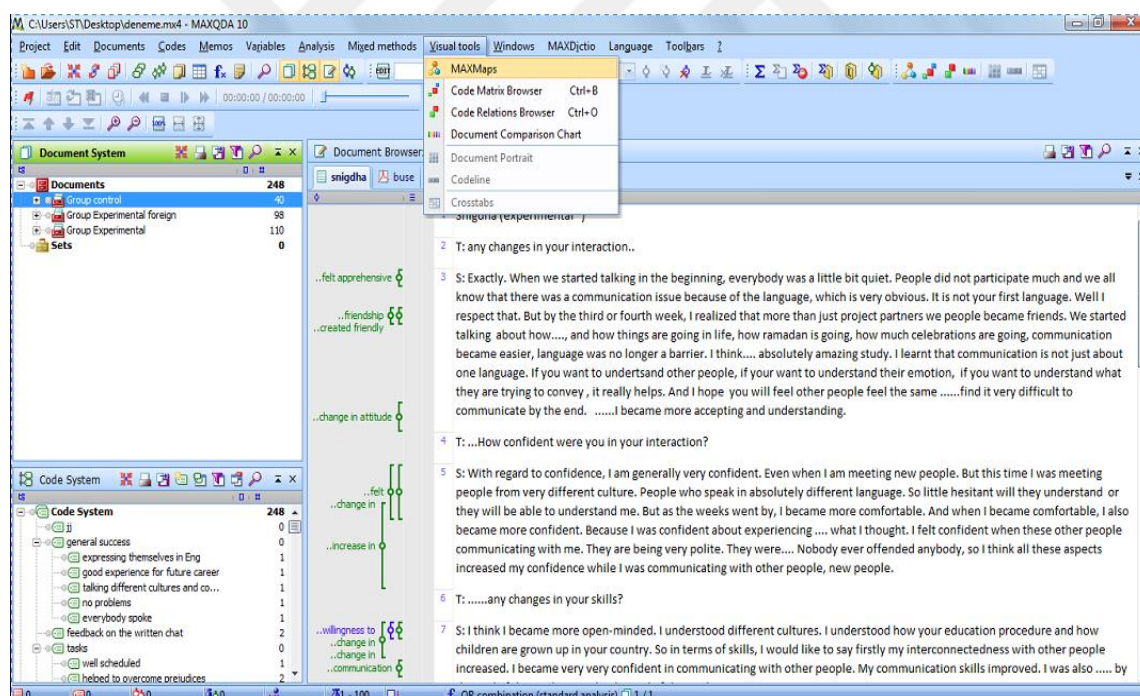


Figure 7. An image of the coded data on the software

Considering the rich qualitative data of the present study, the transcribed data were analyzed using a qualitative data analysis system, specifically MAXQDA 10. MAXQDA 10 was used while coding and analyzing the qualitative data because it eases the creation and import of texts (Fick, 2014). Additionally, it has a coding system which allows creating main and sub-codes and all the coding is

possible to be done in different colors (Fick, 2014). Also, MAXQDA 10 has a quality to combine both qualitative and quantitative research (Fick, 2014) because it does not only give the relations between the codes and their sub-codes, but also provides information regarding the frequency of the codes.

The software, MAXQDA 10, provides the users with visual tools. For example, *Maxmaps* are one visual tool used in the analysis of the qualitative data in the present study in order to see the codes with their sub-codes and their relations. This tool helps to get the visual illustration of the cluster of codes and its sub-codes with relevant patterns. Similarly, *Code Relations Browser* is a tool to see the relations between the coded data. With this tool, the user can get the visual illustration of the relations with small squares, the size of which shows the extent of the relation between the codes. The software enables the users to change one code, merge the coded documents, rename or delete in an easy way.

The (sub) codes in the present study. The codes which were analyzed in this study were determined in the same direction with the aims of this study. Riazi (2016) explains that one of two approaches used in coding the qualitative data is deductive approach, which involves a “top-down approach” (p.36). The researchers using this approach use the codes which already exist or emerged in the literature. In the present study, a deductive approach was used because four main themes with their codes and sub-codes were employed in this study taking the already emerged codes of ICC into consideration (Riazi, 2016): Knowledge, attitude, skill and awareness. Also, the preliminary analysis (reading and watching the videos before the coding) was done as suggested by Maxwell (2013) and this helped to create some other codes such as to explore the benefits and challenges of the project, the participants’ thoughts about the relevancy of the tasks to increase ICC and ideal L2 self and etc.

In spite of the fact that how the coding can be done on a specific document is not necessarily dictated by the researchers in the field, there are many methods to code some data (Saldana, 2009). Sometimes the researcher might prefer to use only one method to code the data, whereas sometimes more methods at a time can be used in the coding process (Saldana, 2009).

In the present study, more than one method was used during the coding process of the transcripts of the interview videos, reflection papers and the video-recordings of the weekly sessions. The methods are *initial methods*, *descriptive methods* and *in vivo* (Saldana, 2009). All of these methods are stated to be suitable for coding the qualitative data on qualitative data analysis software (Saldana, 2009). To begin with, simultaneous coding (or as sometimes referred to as *double coding*) was applied in the study because for some excerpts of the patterns in the qualitative data, more than one code was used.

The next method is *descriptive coding*. While coding with this method, the main topic of the datum being analyzed is described using one word or a few words (Saldana, 2009). In the analyses of the qualitative data in the present study, some coding was done in this way. Another method in the coding process was *in vivo method*, which is also named as *literal coding* (Saldana, 2009). In this method, instead of using topic of the pattern as in descriptive coding, the coding is done using the term actually used by the people who provide the data. Namely, for some patterns, the coding involved the use of one actual word or phrase in the pattern being analyzed. The software, MAXQDA itself allows the researchers to code the document with this method quickly.

Regarding the research purposes, the interview questions were sorted in two sections. In Section I, the participants were addressed the interview questions to have an understanding of the impact of the intervention on the participants' ICC. In order to understand the change in their knowledge, attitudes, skills and awareness, the interview questions were addressed to the participants. Therefore, the themes in inquiry were basically four dimensions of ICC as explained by Byram (1997). In Section II, some other interview questions were asked to the participants in order to reveal the impact of the intervention on their ideal L2 self. Pertaining to the research questions; firstly, the written transcriptions of the interviews were analyzed using *double coding*, *descriptive coding* and *in vivo coding* methods on the software, MAXQDA 10. The analysis started after the documents were imported into the software.

A similar process was also followed in the analyses of the other sources of qualitative data in the present study. Namely, the reflection papers from the sessions were imported into the software with a week by week label and the

papers all were coded using the same codes employed in the analysis of the interview transcriptions.

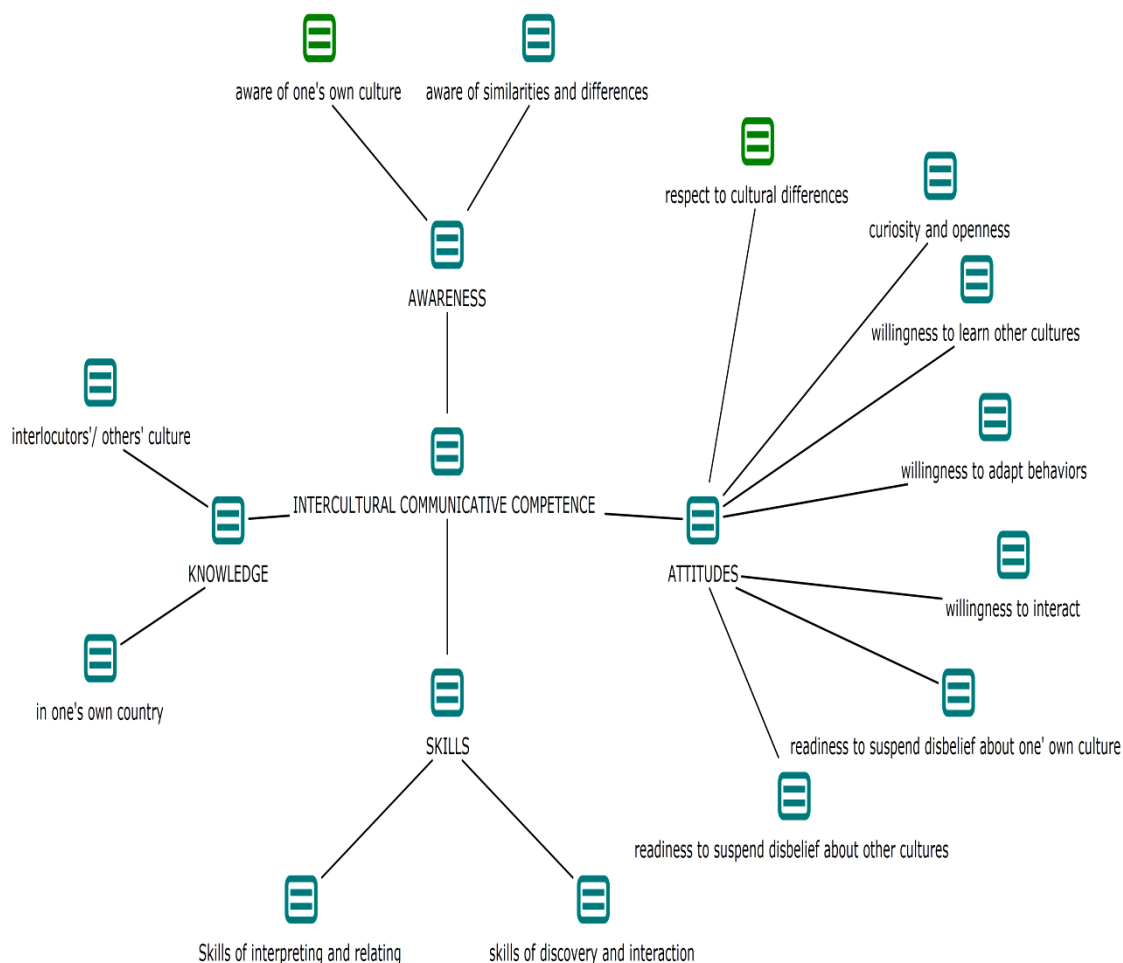


Figure 8. Codes of the intercultural communicative competence

In the figure above, it is clearly presented that four components of the ICC were investigated in this study. Firstly, for the dimension of knowledge, the patterns were coded if the participants learned how other people perceived them, specific norms and information of other cultures, and whether the participants learned specific information about their own culture. For the second dimension, attitudes, the patterns were coded with the codes such as respect to other cultures; willingness to learn other cultures, to adapt behaviors, to interact appropriately; readiness to suspend disbelief in other cultures and one's own culture; and also curiosity to learn other cultures, or openness, tolerance and understanding towards other cultures and people from other cultures.

The dimension of skills is divided into two sub-categories: The skills of discovery and interaction and the skills of interpreting and relating. The sub-codes for the skills of discovery and interaction are demonstrating flexibility, adjusting behavior and interacting appropriately; the sub-code for the skills of interpreting and relating is contrasting and comparing other cultures with one's own. This refers to being able to understand the intended meaning in a document from a different culture, and find and show relation with one's own culture (Byram et al., 2002).

As can be seen in the figure above, another dimension of ICC was awareness. Byram et al. (2002) state that awareness involves being able to judge some actions, view aspects and even things in other cultures and his/ her own culture. Thus, awareness is not only related to be aware of what people realized or became aware of in other cultures, but in his/ her own culture, as well. Therefore, the data collected through qualitative methods were coded depending on the occurrence of the patterns related to awareness of one's own culture, awareness of cultural similarities and/ or differences across cultures.

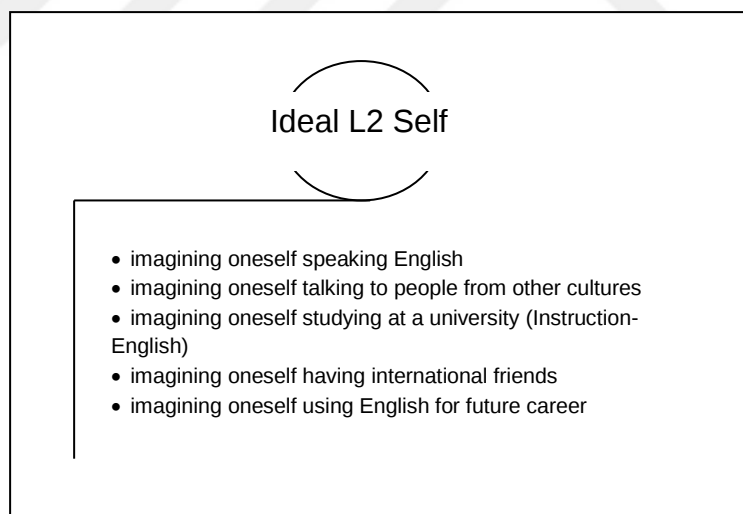


Figure 9. Codes of ideal L2 self

Another aspect of the present study aimed to reveal the impact of the intervention carried out throughout the study on the participants' ideal L2 self. With the aim to see if there was any, the students were addressed some questions in Section II of the interviews. The students were asked whether they could imagine themselves talking to people from other cultures, studying at a university where

the medium of instruction is English, using English for their future career, having international friends, living abroad and speaking English in their future life.

In order to find out to what extent the intervention affected the participants' ideal L2 self, the transcriptions, reflection papers and the session records were analyzed for further investigation with the codes in Figure 9.

Inter-coder agreement on the qualitative data. Saldana (2009) says that the coding procedure can be maintained individually by one researcher only, but for big projects more researchers can be involved in the coding process, as well. In order to show that the results from the coded data do not depend on the subjective analysis of only one researcher, and for more valid and useful research, it is essential to involve more coders into the data analysis process (Neuendorf, 2017). The involvement of two or more coders into the process of the qualitative data analysis produces more “consistent and believable results” and the degree at which the two coders agree on the codes is called as “inter-coder agreement” (Brown, 2001, p. 232).

With the purpose of checking the inter-coder agreement of the qualitative data in this study, the data were coded with two instructors (one is the researcher, herself, and the other one is an instructor of English holding MA's degree in English Language Teaching). 20% percent of the data from the interview transcriptions were taken from each group of participants (control group and experimental group). The second coder was acknowledged about the purpose of the study and procedures of the coding and the codes to be used in the study. Two sets of data were formed for each coder on MAXQDA 10. Each coder coded the same piece of data separately on the software. Later on, the coded documents were merged on the software and the option of segment agreement was performed with the default value of 90%, which showed the segments were coded in the same way by two different coders although they were a little (10%) different from each other. The table below shows the agreement found for the data taken from each group.

Table 5

The Results of Inter-Coder Agreement on the Qualitative Data

Groups		Inter-Coder Agreement (%)
Control Group		93%
Experimental Group	Turkish participants	89%
	Foreign participants	80%
Total		87.5%

As seen in the table above, the result of the analysis showed 87.5% agreement on all the segments coded in the two sets of data. This suggested high level of agreement between the coders. After that, the coding process was carried out by the researcher individually.

Conclusion

This chapter of methodology has given detailed information regarding the aim of the study, the research settings and the participants, the instruments, and the procedures for data collection and analyses. The following chapter involves the findings regarding the analyses of both the quantitative and qualitative data. The presentation of the findings is given in three sections in the following chapter. Firstly, the findings from the quantitative data analysis, then the findings from the qualitative data analysis are presented in Section I and Section II respectively. After that, the integration of the findings from the quantitative and qualitative data analyses is given in Section III.

Chapter 4

Findings

Introduction

The purpose of this study was basically to find out the effect of a telecollaborative task engagement and interaction on learners' ICC and ideal L2 self. The data collection processes in this study involved both quantitative and qualitative methods. The data obtained from the control group and the experimental group were analyzed and as a result, the overarching research questions of the study were attempted to be answered.

This chapter involves three sections. The first section presents the findings of quantitative data analysis. The findings from the pre and post-questionnaires are presented comparing the data from the control group and the experimental group. In the second section, the findings from the qualitative data analysis are given. The results obtained from the interviews held at the end of the study and from the reflection papers written weekly by the participants throughout the study are presented here in detail. In the last section, the results from both analyses will be given with a comparison to each other.

Section 1: Findings from the Quantitative Data Analysis

In order to reveal the participants' ICC and ideal L2 self, the participants' responses to a questionnaire were analyzed statistically on SPSS 17.0. The questionnaire involved 42 questionnaire items which were developed by Fantini (2006) to assess intercultural competence and 10 ideal L2 self items developed by Taguchi et al. (2009) (See Chapter 3 for the details of the instruments). This questionnaire was administered to all of the participants in the study (except that the questions to assess ideal L2 self were not addressed to the foreign participants in the experimental group) at the beginning (as a pre-test) and at the end of the project (as a post-test). This section presents the findings from those questionnaires in alignment with the research questions addressed in this study.

The results of ICCQ administered before the study. One purpose of this study is to reveal to what extent a telecollaborative task engagement and interaction impacts on the participants' ICC. For this, a quasi-experimental study design was employed in this study; thus, the results obtained from two groups (control group and experimental group) were aimed to be compared with each other so that the effects of telecollaboration could be revealed.

With this purpose, an ICC questionnaire with 42 items which involved the dimensions; *knowledge*, *attitude*, *skills* and *awareness* of ICC was administered twice as a pre-questionnaire and as a post-questionnaire to all of the participants in the study.

Table 6

The Number of Questionnaire Items in Each Dimension

Dimensions	Number
Knowledge (Items 1-11)	11
Attitude (Items 12-21)	10
Skill (Items 22-31)	10
Awareness (Items 32-42)	11
Total	42

The questionnaire items originally developed by Fantini (2006) were used to assess four dimensions (knowledge, attitude, skill and awareness) of ICC. As seen in the table above, the dimensions of knowledge and awareness each included 11 items, while the dimensions of attitude and skill each involved 10 items. The results from the descriptive tests performed on SPSS 17.0 are given below.

Participants' ICC prior to the study. The first research question addressed in this study was what level of ICC the participants (in the experimental and control groups) had before the study started. In order to find an answer for this question, a descriptive statistics test was performed on SPSS 17.0.

Table 7

Descriptive Statistics of Pre- ICC Questionnaire

Dimension	Group		N	Minimum	Maximum	Mean	Std. Deviation
Knowledge	Control	Turkish	7	2.45	3.75	3.04	.43
	Experimental	Turkish	15	2.55	4.73	3.59	.59
		Foreign	9	3.09	4.18	3.53	.40
Attitude	Control	Turkish	7	2.50	4.50	3.41	.67
	Experimental	Turkish	15	2.50	5.00	3.87	.64
		Foreign	9	4.00	5.00	4.52	.40
Skill	Control	Turkish	7	2.50	3.90	3.01	.55
	Experimental	Turkish	15	2.50	4.60	3.59	.65
		Foreign	9	3.20	4.90	3.80	.62
Awareness	Control	Turkish	7	2.64	3.91	3.39	.52
	Experimental	Turkish	15	2.73	4.73	3.87	.58
		Foreign	9	3.45	5.00	4.42	.55
Total			31	2.62	4.76	3.71	.57

Firstly, without regard to the differences between participants in groups, the overall mean score of the participants' ICC level prior to the study was figured with a descriptive statistics test on the SPSS 17.0. For that reason, all the participants' responses to the questionnaire items on the 5-point-Likert scale (from strongly agree (5) to strongly disagree (1)) were added to find the total score of ICC on the SPSS and then the mean score was found with descriptive statistics on the SPSS. As the table above indicates, without regard to the differences in groups, the overall ICC level of all the participants was found quite high with a mean score of 3.71.

Participants' ICC in the control group prior to the study. It is clear in Table 7 that in the control group, there were seven students and their responses to the pre-questionnaire on a 5-point- Likert scale showed that the mean score of each dimension was high with a score higher than 3.00. This shows that the students showed a general tendency to agree on the questionnaire items regarding their knowledge, attitude, skill and awareness of ICC. Of all four dimensions of the ICC, the control group students' highest score belongs to *Attitude* dimension with a mean of 3.41.

The attitude dimension included in the ICC questionnaire was formed of 10 items, each of which was shown on a 5-point-Likert scale (from strongly disagree to strongly agree). In the questionnaire, the items with reference to *Attitude* were numbered from 12 to 21 (See Appendices A and B for the questionnaire). Those items were aimed to reveal the students' willingness "to interact with people from other cultures; to learn about their cultures; to deal with the frustrations with other cultures, to show interest in new cultural aspects, to try to understand differences in the behaviors, values, attitudes and styles of those from different cultures, to adapt their behavior to communicate appropriately in a different culture; to deal with different ways of perceiving, expressing, interacting, & behaving; to interact in alternative ways; to deal with the ethical implications of their choices; to suspend judgment and appreciate the complexities of communicating and interacting interculturally" (Fantini, 2006, p. 30).

Considering the high mean score of *intercultural attitude* which the control group students had in the questionnaire, it might be asserted that most of the students in the control group agreed to have willingness to the aforementioned items and had positive attitudes towards people from other cultures. Especially *Item 13* and *Item 16* in the questionnaire had high scores with a mean of 4.00. *Item 13* revealed whether the participants were willing to learn from the members of other cultures, their language and culture. 57% of the participants in the control group expressed high agreement on the Likert scale for this item while there was no disagreement. 42.9% of the participants said they had no idea about their willingness to learn about others' cultures. Although the number of the participants with no idea was high, it can be stated that more than half of the students had willingness to learn cultural differences from people of other cultures before the study started. *Item 16* revealed whether the participants were willing to try to understand differences in the behaviors, values, attitudes and styles of those from different cultures. On this item, 71.5% of the participants stated to agree while no disagreement was found. Similarly, the percentage of the participants with no idea was 28.6%. One item with no agreement was *Item 19*, which was about the participants' willingness to interact in alternative ways, even when quite different from those to which the participants are accustomed and prefer. For the same

item, 28.6% of the participants said they disagreed while 71.4% expressed to have no idea.

The following dimension was awareness with a mean score of 3.39. The items assessing awareness in the questionnaire were numbered from 32 to 42 (See Appendices A and B). The participants' awareness was assessed with 11 items in the questionnaire. Among those items, *Item 36* had the highest mean score ($M = 4.29$). Thus, 85.7% of the participants stated to know the possibility of harm of the thought that one single action represents the whole of one particular society while only 14.3% of the participants expressed disagreement. *Item 32* also had a mean of 3.86, which was the second highest mean score among the items assessing awareness. 71.5% of the participants agreed on this item and as a result, they indicated their awareness of how significant the different and similar aspects across cultures are. For the same item, 14.3% of the participants said to disagree while 14.3% said to have no idea. *Item 35* asked participants' awareness of diversity across cultures, and the descriptive statistics test showed that 71.4% of the participants agreed that they were aware of diversity across cultures. Half of the remaining participants stated to have no idea or disagree on it.

Item 33, *Item 39* and *Item 41* among the set of questionnaire items which assess awareness dimension had the lowest mean. Each had a mean lower than 3.00. *Item 41* ($M = 2.71$) revealed that 71.4% of the participants had no idea about their awareness of their own intercultural development before they started this study. 28.6% of the participants said they were not aware of it. Similarly, the score of *Item 38* was found to be low with a mean of 2.86. None of the participants to whom the questionnaire was administered stated to know the importance and place of beliefs in particular occasions. 85.7% of them said they were not sure while 14.3% said that they were not aware of it.

The dimension of knowledge was found to have a mean score of 3.04 in the control group. In the questionnaire, it was assessed with the items numbered from 1 to 11. The items with the highest mean scores are *Item 3* ($M = 3.57$) and *Item 11* ($M = 3.57$). The responses to *Item 3* showed that 57% of the participants agreed to be able to compare different languages and cultures with their culture to show the differences in of great value features between the cultures. This item did not receive any disagreement, but 42.9% of the participants said they were unsure

about whether they could contrast different languages and their cultures in terms of important aspects or not. *Item 11* indicated whether the participants could talk about and tell the differences in many varied behaviors in one culture with the ones in their culture. 67.2% of the participants responded to this item positively while only 14.3% of them said they could not. For the same item, 28.6% of the participants stated to have no idea if they could or not. The lowest scores belong to *Item 4* ($M = 2.57$), *Item 9* ($M = 2.57$), *Item 5* ($M = 2.71$) and *Item 10* ($M = 2.71$) with a mean lower than 3.00.

A descriptive statistics test revealed that 57.1% of the participants in the control group said they could not identify what stress related to culture is and could not know how to deal with that (*Item 4*) and stated that they could not explain the series of actions to learn and adapt to a new culture (*Item 9*). Only 14.3% of the participants marked agreement on the scale, while the rest said they did not have any ideas. For *Item 5* (*knowing how to learn different languages or cultures*) and *Item 10* (*telling about socially and professionally shared behaviors in interaction across cultures*), *disagree* or *not sure* was marked on the Likert scale by 42.9% of the participants. Only 14.3% of all the participants expressed agreement on the items.

The descriptive statistics test performed on the ICC questionnaire administered before the study showed that the dimension of skill has the lowest score with a mean of 3.01 in the control group. In the questionnaire, the items numbered from 22 to 31 assessed the participants' skill of ICC. When the items were analyzed in detail, it was found that *Item 24* had the mean of 3.57. The findings indicated that the item was agreed by 71.4% of the participants, which meant most of the participants stated to be able to tell the differences between their culture and others. For the same item, only 14.3% of the participants said that they could not contrast other cultures with their own while the rest had no idea. In the set of items which assess skill, the lowest mean score belongs to *Item 27* ($M = 2.57$). The responses to this item indicated that 57.1% of the participants stated to be unable to use appropriate strategies to adapt to a different culture and reduce stress. Only 14.3% of the participants said to be able to use proper strategies to adapt to a different culture. 28.6% of the participants said not to be sure whether they could or not.

Participants' ICC in the experimental group prior to the study. A descriptive statistics test was performed on the SPSS to find out the Turkish participants' (in the experimental group) mean scores for each dimension of ICC prior to the study. As Table 7 makes it apparent, there were 15 Turkish participants in the experimental group. The participants all responded to the questionnaire administered to them prior to the study. The results indicated that as similar to the participants in the control group, the mean scores of each dimension were found more than 3.00 in the experimental group. When the dimensions with the highest mean scores were analyzed, it was seen that as similar to the control group, the mean score of attitude dimension was high with a mean of 3.87, which means that the participants in the experimental group generally tended to agree on the questionnaire items regarding the attitude dimension of ICC. This shows that the participants in the experimental group were positive towards people from different cultures and eager to learn their cultures. The mean scores of *Item 12*, *Item 13*, *Item 15*, *Item 16* and *Item 18* were higher than 4.00. When each of these items was analyzed in detail, it was found that more than half of the participants agreed to be willing to interact with the members of other cultures (*Item 12*, $M= 4.27$); to learn from the members of other cultures about their language and culture (*Item 13*, $M= 4.13$); to show interest in new cultural aspects (*Item 15*, $M= 4.07$); to try to comprehend the different aspects in the other cultures with respect to the actions, beliefs, styles and opinions (*Item 16*, $M= 4.07$); to adapt their behavior to communicate appropriately in a different culture (*Item 18*, $M= 4.00$). Of all the items assessing the participants' attitudes, *Item 14* (which was about the willingness to cope with the feelings like enjoyment or disappointment in a new culture) had the lowest score with a mean of 3.40. The number of the participants who marked agreement on this item on the scale did not exceed 46.7%. Although the number of participants who expressed disagreement was 13.3%, the number of the participants who were unsure was 40%.

Looking at the Turkish students' responses in the experimental group, the dimension of awareness was also recorded to be high with a mean of 3.87. The awareness dimension was assessed in the questionnaire with 11 items numbered from 32-42 (See Appendices A and B). The items aimed at revealing the participants' awareness of "the importance of the differences and similarities

across their own culture and the other languages & cultures; how varied situations in a different culture requires modifying their interactions; themselves as a culturally conditioned person with personal habits and preferences; diversity across cultures; dangers of generalizing individual behaviors as representative of the whole culture; their choices and consequences; their personal values that affect their approach to ethical dilemmas and their resolution; how their values and ethics are reflected in specific situations; varying cultural styles and language use, and their effect in social & working situations; their own level of intercultural development; and how they perceive themselves as communicator, facilitator, mediator, in an intercultural situation” (Fantini, 2006, p. 31). The mean score of this dimension showed that in the experimental group, the Turkish participants had high level of awareness in terms of the items given above. Especially, the questionnaire *Item 32*, *Item 34*, *Item 35*, *Item 36* and *Item 38* had really high scores with a mean higher than 4.00. More than 80% of the participants in this group responded to these items positively. Taking the results into consideration, it might be said that most of the participants in this group knew the importance of the differences and similarities across their own culture and the other cultures (*Item 32*); themselves as a person who is influenced by the society with respect to the cultural elements, but also has his/ her own individual choices and customs (*Item 34*); variety (which, for example, involves the differences in terms of ethnicity, female or male differences and age across cultures (*Item 35*); harm to generalize particular actions as a typical feature of the society (*Item 36*); their individual beliefs which influence their perspective towards different situations in which they need to make a choice and to know how to solve it (*Item 38*). The item with the lowest mean score was *Item 39 (the participants’ awareness of how the effect of their beliefs are shown in certain circumstances)* with a mean of 3.46. Though *Item 39* was found to have the lowest score in the set of items which assessed awareness, it was agreed by 60% of the participants while only 13.3% of the participants marked disagreement on the 5-point-Likert scale. The rest of the participants (26.7%) stated not to be sure about the statement of the item.

The dimensions of knowledge ($M = 3.59$) and skill ($M = 3.59$) were found to have lower mean scores than the dimensions of attitude ($M = 3.87$) and awareness ($M = 3.87$) in the experimental group. The analysis of the set of items

assessing knowledge via a descriptive test on SPSS 17.0 revealed that *Item 1*, *Item 3*, *Item 6* and *Item 7* each had a mean of 3.93. Looking at the responses that the participants gave to the questionnaire before the study began; it was revealed that more than 80.0% of the Turkish participants in the experimental group stated that they could define what culture is and tell what it is comprised of (*Item 1*). None of the participants marked disagreement on this item in the questionnaire; however, 20% of the participants stated to be unsure if they could or not. Similarly, 83.3% of the participants marked agreement on *Item 6* (which was about whether they could tell the similarities between their actions and the ones in the other cultures in important situations). None of the participants disagreed on this item, but a small number of participants (26.7%) said to be unsure. Also, 73.3% of the participants in this group stated that they could tell how other languages and cultures are different from their culture (*Item 3*) and that they could cite important social factors that shape their own culture and other cultures (*Item 7*) prior to the study.

Among the set of items of knowledge, it was found that *Item 2*, *Item 4* and *Item 9* each had a mean of 3.13. A descriptive statistics test was performed to reveal the frequencies of responses to those items, and it was found that only 26.7% (at most) of the participants stated they had the knowledge of acceptable and unacceptable way of behaving in different cultures (*Item 2*); they could identify stress related to cultural differences and the act of dealing with it (*Item 4*) and they could mention the processes of learning, the procedures of learning and the adaptation to a different culture (*Item 9*). Many of the participants (40%) responded to those items as *not sure*. The number of the participants who disagreed was 26.7%.

The analysis of the dimension of skill showed that a big number of the participants (86.7%) said to be able to contrast other cultures with their own (*Item 24*) before they were involved in the study. Additionally, more than half of the participants said that they could demonstrate flexibility when interacting with people from different cultures (*Item 22*); they could adapt the way they behave or wear properly not to offend people from different cultures (*Item 23*); they could communicate properly in various circumstances in other cultures (*Item 26*); they could use appropriate strategies to adapt to a different culture and reduce stress

(Item 29). As different from the responses to the items above, *Item 28* (ability to use models, strategies, and techniques that help to learn other cultures) was found to have the lowest score of mean with 3.17. Only 40% of the participants responded to this item positively while 46.7% of them stated to be unsure and 13.3% said that they could not use suitable strategies to adapt to a different culture and reduce stress.

In the experimental group, the Turkish students were in contact with nine foreign students from Florida International University (FIU). As explained in Chapter 3, these students were from an environment where diverse groups of people live together. When these students' ICC dimensions were analyzed with a descriptive statistics test on the SPSS, it was revealed all of the dimensions of ICC had high mean scores (each dimension had a mean score higher than 3.50). The highest mean scores belong to the dimensions of attitude ($M= 4.52$) and awareness ($M= 4.42$), which were followed by skill ($M= 3.80$) and knowledge ($M= 3.53$) respectively. The detailed analysis of the responses to the pre-questionnaire revealed that a big majority (more than 77%) of the foreign participants agreed on the items which assess each dimension.

Differences between the groups in ICC prior to the study. In order to reveal if the groups were different from each other prior to the study or not, the groups were compared to each other using a Kruskal Wallis test on the SPSS. The purpose of using this test was arisen from the fact that the study involved three groups of participants in the study. Namely, the groups were formed of the participants in the control group, the Turkish participants in the experimental group and the foreign participants in the experimental group.

Given the information regarding the mean scores of ICC dimensions from the pre-test, the groups were compared to each other with a Kruskal-Wallis test, which is "a non-parametric alternative to one-way between groups analysis of variance, ANOVA", on SPSS 17.0 (Pallant, 2007, p. 226). Thus, whether the groups were statistically significant from each other or not was aimed to be revealed. Table 8 gives the results obtained from the Kruskal-Wallis test, which was performed to see if the three groups of participants differed from each other or not before the study began.

Table 8

Group Differences in terms of ICC before the Study

	ICC levels
Chi-Square	7.841
Df	2
Asymp.Sig.	.020

Table 8 makes it clear that the difference in ICC between the groups of participants was statistically significant before the study started (ICC: *Gp 1*, $n= 7$: Control Group; *Gp 2*, $n= 15$: Turkish participants in the experimental group; *Gp 3*, $n= 9$: Foreign participants in the experimental group), $X^2 (2, n= 31) = 7.84, p= .020$). Because a Kruskal Wallis test does not show which groups are different from the other, the results were analyzed in “post hoc in pair wise comparisons using a Mann-Whitney U test with Bonferroni corrected alpha value” (Pallant, 2010, p. 228) and each group was compared to each other.

With the purpose of exploring the overall ICC levels of the groups, the groups were compared with each other on a Mann-Whitney U test on SPSS 17.0 in pairs. Firstly, the participants in the control group were compared to the Turkish participants in the experimental group. After that, they were compared to the foreign participants in the control group, and finally the Turkish participants in the experimental group were compared to their foreign partners in the experimental group.

The overall results did not show any difference between the participants in the control group and the Turkish participants in the experimental group. Nevertheless, a detailed analysis of the dimensions showed that there were significant differences specifically in the knowledge and awareness of the participants in the groups as seen in the table below:

Table 9

Mann-Whitney U Test Result (Between Turkish Participants in the Control Group and Experimental Group)

	Attitudes	Skill	Knowledge	Awareness
Mann-Whitney U	31.500	23.500	22.500	21.500
Wilcoxon W	59.500	44.500	50.500	49.500
Z	-1.487	-1.679	-2.118	-2.196
Asymp. Sig. (2-tailed)	.137	.093	.034	.028
Exact Sig. [2*(1-tailed Sig.)]	.142 ^a	.095 ^a	.032 ^a	.026 ^a

According to the table above, there were statistically significant differences between the control group and the Turkish participants in the experimental group with respect to the dimensions of knowledge and awareness before the study began. The direction of the difference was determined with the calculation of the median values for each group on SPSS 17.0. Consequently, it was found that knowledge of the Turkish participants in the experimental group ($Md= 39$, $n= 15$) was higher than knowledge of the participants in the control group ($Md= 33$, $n= 7$), $U= 22.50$, $z= -2.118$, $p= .034$, $r= .5$ (This means large effect size according to Cohen's d (1988) criteria). The other difference is with the participants' awareness. Similar to knowledge, the awareness of the Turkish participants in the experimental group ($Md= 44$, $n= 15$) were found to be higher than the awareness of the participants in the control group ($Md= 39$, $n= 7$), $U= 21.500$, $z= -2.196$, $p= .028$, $r= .05$ (This means a medium effect size according to Cohen's d criteria).

Another Mann-Whitney U test was performed to see the differences between the participants in the control group and the foreign participants in the experimental group. The test indicated that the participants in both groups differed from each other statistically with a difference of $p = .01$. A further analysis in order to see which dimensions were different in each group was done on the SPSS using a Mann-Whitney U test. The findings are as given in the table below:

Table 10

Mann-Whitney U Test Result (Between Participants in the Control Group and Foreign Participants in the Experimental Group)

	Attitude	Skill	Knowledge	Awareness
Mann-Whitney U	5.500	12.000	12.500	6.500
Wilcoxon W	33.500	33.000	40.500	34.500
Z	-2.766	-1.777	-2.016	-2.652
Asymp. Sig. (2-tailed)	.006	.076	.044	.008
Exact Sig. [2*(1-tailed Sig.)]	.003 ^a	.088 ^a	.042 ^a	.005 ^a

As Table 10 above makes it clear, the dimensions of attitude, knowledge and awareness are very statistically significant between the participants in both groups. The foreign participants recorded higher scores in attitude ($Md= 45$, $n = 9$), $U= 5.500$, $z= -2.766$, $p=.006$, $r= 1.9$, knowledge ($Md= 39$, $n = 9$), $U= 12.500$, $z= -2.016$, $p=.044$, $r= 1.2$ (small effect size) and awareness ($Md= 51$, $n= 9$), $U= 6.500$, $z= -2.652$, $p=.008$, $r= 1.8$ than the participants in the control group. Especially the foreign participants' responses to the items to test the awareness dimension and the attitude dimension were far higher than the control group participants' awareness ($Md= 39$, $n= 7$) and attitude ($Md= 34$, $n= 7$) scores.

A comparison was also done between the Turkish participants and foreign participants in the experimental group in order to find out to what extent these two groups of the participants were different from each other in terms of their ICC before the study started. Therefore, a Mann Whitney U test was conducted on the SPSS. And the result in the following table was found.

Table 11

Mann-Whitney U Test Result (Between Foreign and Turkish Participants in the Experimental Group)

	Attitude	Skill	Knowledge	Awareness
Mann-Whitney U	22.000	33.000	49.000	18.000
Wilcoxon W	127.00	138.000	77.000	123.000
Z	-2.026	-1.197	.000	-2.318
Asymp. Sig. (2-tailed)	.043	.231	1.000	.020
Exact Sig. [2*(1-tailed Sig.)]	.046 ^a	.255 ^a	1.000 ^a	.020 ^a

When each dimension of ICC was analyzed in detail, it was found that the attitudes ($Md= 45$, $n= 9$) and awareness ($Md=51$, $n= 9$) levels of foreign participants were statistically significantly different from the Turkish participants'

attitudes (Md= 40, n= 15) and awareness (Md= 44, n= 15) in the experimental group. The results revealed that the foreign participants had higher *attitudes* and *awareness* of ICC than the Turkish participants.

The results of ICCQ after the study. As it was clearly explained in Chapter 3, the ICC questionnaire (See Appendices A and B) was given to all the participants in the control and experimental groups immediately after the 8-week-intervention ended. The responses to the questionnaire were gathered through a questionnaire prepared on Google Online Documents and sent to the respondents via e-mails.

There were no missing responses to the questionnaire, except that one foreign participant did not respond to the post-ICC questionnaire, so in total 30 responses were received from all the participants, 23 of them were from the experimental group, while seven of them were from the control group.

Table 12

Descriptive Statistics of Post- ICC Questionnaire Results

Dimension	Group		N	Minimum	Maximum	Mean	Std. Deviation
Knowledge	Control	Turkish	7	2.55	4.91	3.64	.85
	Experimental	Turkish	15	2.64	5.00	3.99	.58
		Foreign	8	3.73	4.82	4.41	.39
Attitude	Control	Turkish	7	2.80	4.60	3.87	.68
	Experimental	Turkish	15	3.40	5.00	4.13	.56
		Foreign	8	4.10	5.00	4.69	.31
Skill	Control	Turkish	7	2.80	4.70	3.63	.60
	Experimental	Turkish	15	3.10	5.00	4.01	.54
		Foreign	8	3.80	5.00	4.53	.51
Awareness	Control	Turkish	7	3.27	4.91	4.04	.54
	Experimental	Turkish	15	3.36	5.00	4.10	.47
		Foreign	8	4.00	5.00	4.58	.38
Total			30				

A descriptive statistics test was performed on the SPSS so that the mean scores of each dimension of ICC could be revealed after the study finished. Table 12 shows the results from the ICC questionnaire administered subsequent to the study. The results are explained by groups below.

Participants' ICC in the control group after the study. The mean scores of each dimension after the study are presented in the table above. Accordingly, in the control group, the participants' responses to the post questionnaire of ICC shows a high mean score of awareness ($M= 4.04$). The dimensions of attitude ($M= 3.87$), knowledge ($M= 3.64$) and skill ($M= 3.63$) followed it (as can be compared to each other in Figure 10 and Figure 11 below).

In order to find out whether there was a statistically significant difference in the participants' ICC from pre-questionnaire to post-questionnaire in the control group, a Wilcoxon Signed Ranks test was performed on the SPSS (See Table 40). The test revealed that overall ICC scores of the participants in this group were statistically significantly different from each other ($p= .04$) from the pre-questionnaire to the post-questionnaire. This shows that in the group, the intervention might have made a positive change in the participants' ICC.

Specifically, the detailed comparison of each dimension of ICC showed that the pre-questionnaire median score of awareness ($Md= 39$) increased to the post-questionnaire ($Md= 42$) and the difference between them was statistically significant with a p value of .02. Considering the result here, it might be concluded that the intervention in the control group had an impact especially on the participants' ICC awareness significantly. There was an increase in the mean score of other dimensions, though.

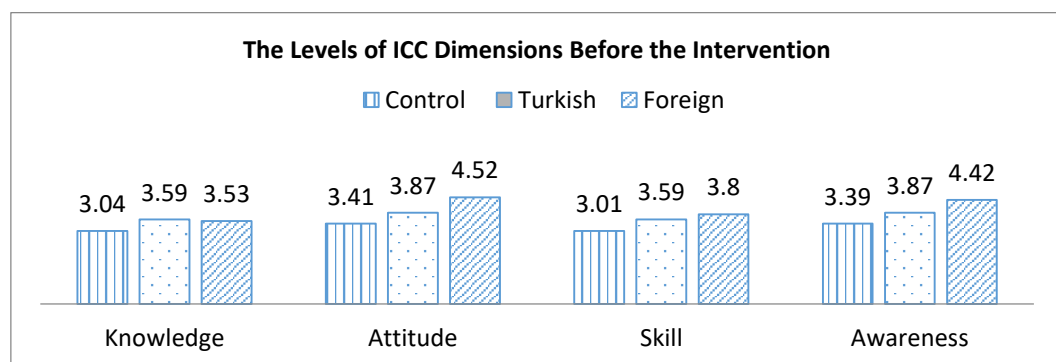


Figure 10. ICC dimensions before the intervention across groups

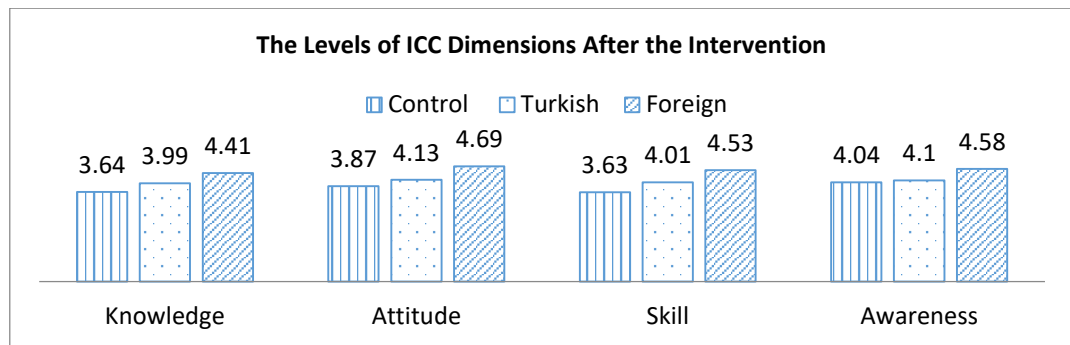


Figure 11. ICC dimensions after the intervention across groups

Participants' ICC in the experimental group after the study. From the Turkish participants in the experimental group, 15 responses were received. A descriptive statistics test on SPSS 17.0 revealed that the mean score of each dimension in the pre-questionnaire increased in the post-questionnaire. As Figure 10 indicates, the dimensions of attitude, awareness, skill and knowledge in the pre-questionnaire were calculated with a mean score of 3.87; with a mean score of 3.87; with a mean score of 3.59; and with a mean score of 3.58, respectively. On the other hand, the descriptive statistics test performed on the post-questionnaire showed that the dimension of attitude had the mean score of 4.13. It was followed by the dimensions of awareness ($M= 4.10$), skill ($M= 4.01$) and knowledge ($M= 3.99$) (See Figure 11 above).

The pre and post-questionnaire results of the Turkish participants in the experimental group were compared to each other with a Wilcoxon Signed Ranks test (See Table 20). The test showed a statistically significant difference in the participants' overall ICC from the pre-questionnaire to the post questionnaire with a p value of .01. When each dimension of ICC was analyzed in detail, it was found that there was not a statistically significant change in the dimension of *attitude* subsequent to the project the Turkish students took part in throughout eight weeks. On the other hand, the dimensions of knowledge, skill and awareness indicated a statistically significant difference from the pre-questionnaire to the post-questionnaire administered subsequent to the study. The statistics showed that 15 Turkish participants' median scores of knowledge in the pre-questionnaire ($Md= 39$) increased in the post-questionnaire ($Md= 44$), and there was a statistically significant difference in the dimension of knowledge from the pre-questionnaire to the post-questionnaire, $z= -2.659^a$, $p= .008$. Also, the test showed

an increase in *Skill* from the pre-questionnaire ($Md= 37$) to the post- questionnaire ($Md= 40$) after the project, $z= -2.835^a$, $p= .005$, with a large effect size ($r> 0.5$). Likewise, the median score of awareness ($Md= 44$) in the pre-test was calculated lower than the post-test ($Md= 45$), and there is a statistically significant difference between them, $z= -2.034^a$, $p= .042$.

Considering the results, it might be asserted that the intervention in the experimental group might have caused an increase in the Turkish participants' ICC. Especially, the dimensions of knowledge, skill and awareness showed statistically significant difference from the pre-intervention to the post- intervention, so it might be asserted that the intervention might have helped the participants to increase their knowledge, skill and awareness of ICC.

Of 8 foreign students in the experimental group, 7 responded to the post-ICC questionnaire. When the mean scores of each dimension were analyzed after the study (See Figure 11), it was found that all the dimensions had a mean higher than 4.00, which shows high agreement on the questionnaire items. The highest mean score was figured for the dimension of attitude ($M= 4.69$). The dimension of awareness followed it with a mean of 4.58. The dimension of skill had a mean of 4.53, and knowledge had a mean of 4.41.

When the pre and post-test results of the foreign participants were compared using a Wilcoxon Signed Ranks test (See Table 30), a statistically significant difference between the pre-questionnaire and the post-questionnaire were found in terms of the overall score of ICC of the foreign participants. The pre and post-questionnaire comparisons of each dimension showed no change in terms of the foreign participants' attitude and awareness of ICC, while an increase in the participants' skill and knowledge was revealed. Accordingly, the foreign participants' median scores of skill increased from pre-test ($Md= 37$) to post-test ($Md= 47$), $z= -2.371^a$, $p=.018$, with a large effect size ($r> 0.5$). Similarly, the foreign participants' pre-test results of the median scores of knowledge ($Md= 39$) increased in the post-test ($Md= 50$), $z= -2.527^a$, $p= .012$, with a large effect size ($r> 0.5$).

Differences between the groups in ICC. Another research question addressed in this study aimed to reveal whether telecollaboration as opposed to classroom instruction has an influence on the participants' ICC levels or not. In order to find an answer to this research question, a one-way analysis of covariance (ANCOVA) was performed on SPSS 17.0. Pallant (2007) explains that "one-way ANCOVA is used to evaluate the impact of an intervention or experiential manipulation while controlling for pre-test results" (p. 294). When the "two-group, pre-test/ post-test" design of this study was taken into consideration, it was determined to carry out an ANCOVA test on SPSS 17.0 (Pallant, 2007, p. 291).

An ANCOVA test was conducted to compare the effects of two different interventions designed to increase participants' ICC levels: one was telecollaboration and the other one was classroom instruction. The independent variable was the type of intervention and the dependent variable consisted of scores obtained from the ICC questionnaire administered after the study. The participants' scores from the ICC questionnaire administered before the intervention were employed as the covariate in the analysis.

"Preliminary checks" were performed to make it certain that there was no "violation of the assumptions of linearity, homogeneity of variance, homogeneity of regression slopes and reliable measurement of the covariate" (Pallant, 2007, p. 297). After the preliminary checks, the ANCOVA test was performed on the SPSS and the descriptive statistics table was checked and controlled for correctness first. The Levene's Test of Equality of Error Variances table showed the Sig. value is bigger than .05, so the variances are equal and the assumption of equal variances was not violated. The main ANCOVA results showed that there is not a statistically significant difference in the ICC levels of the participants in the telecollaboration group and control group after controlling for the results from the ICC questionnaire administered prior to the intervention.

Table 13
ANCOVA Results for ICC

Variable	Experimental	Control	Sig.
Adjusted mean scores= Mean Scores			
Knowledge	4.13	3.63	.41
Attitude	4.32	3.88	.54
Skill	4.19	3.62	.30
Awareness	4.27	4.04	.58
Overall ICC	4.23	3.80	.84

Pallant (2007) also underscores the importance of considering the effect size while interpreting the results from ANCOVA test, so the effect size was calculated in this study and it was found as 0.27 (a small effect size), which explains 2 percent of the variances. The other piece of information that was obtained from the ANCOVA test concerns the influence of covariate (the data from ICC questionnaire administered before the study began). It was found that the Sig. value was .001 (smaller than .005, which means covariate is significant).

After adjusting for the pre-intervention scores, it was found that there was no significant difference between the two intervention groups on the post-test scores of ICC, $F(1,27) = .044$, $p = .84$ (See Table 13 above). Such a result might suggest that even though the study showed an impact on the participants' ICC in groups; this impact did not show any difference between the groups. Namely, engaging students into a telecollaboration project, through which they could work in an online platform with other and native speakers of English, did not make a difference with a classroom instruction, which involved EFL learners came together and carried out the same tasks in a classroom setting.

The results of ideal L2 self. One of the purposes of this study was to reveal whether telecollaboration has an impact on language learners' ideal L2 self or not. In order to find an answer to this question, the questionnaire administered in the beginning and at the end of the project included 10 ideal L2 self questionnaire items originally developed by Taguchi et al. (2009) (See Chapter 3 for the detailed information about the ideal L2 self items). The participants were kindly requested to read each item and give responses to them on a 5-point-Likert scale (from strongly disagree to strongly agree). The data collected through the

pre and post-questionnaires were analyzed using descriptive tests, non-parametric tests and an ANCOVA test on the SPSS.

Because the foreign participants who volunteered to take part in the study were either American citizens, or being in the US for educational reasons, they were not addressed ideal L2 self-questions. Therefore, the questionnaire items which assessed ideal L2 self were addressed to only Turkish participants in the study. Thus, the questionnaires were administered to 22 participants in total (seven participants in the control group; 15 participants in the experimental group).

The participants' ideal L2 self prior to the study. Regarding the participants' ideal L2 self, one research question was what level of ideal L2 self the participants in the control group and in the experimental group had before the study started. With the aim to find an answer to this question, a descriptive statistics test was performed on SPSS and the total mean scores of ideal L2 self in each group were figured and presented in the table below:

Table 14

Descriptives of the Pre-Test Results of Ideal L2 Self

Group	N	Minimum	Maximum	Mean	Std. Deviation
Control	7	2.80	4.80	3.38	.87
Experimental	15	2.70	5.00	4.12	.74
Total	22	2.50	5.00	4.38	.7

The table above shows the descriptive statistics of ideal L2 self part of the questionnaire administered before the study began. As can be seen in the table, the total score of ideal L2 self was quite high with a mean score of 4.38, which suggests that most of the participants marked agreement on the items which intended to reveal the participants' ideal L2 self on a 5-point-likert scale in the questionnaire.

Participants' ideal L2 self in the control group prior to the study. The mean scores of the responses to ideal L2 self items given by the seven participants in the control group were analyzed on the SPSS and the results showed a total mean score of 3.38. The detailed analysis of the items in this group revealed that except for *Item 7*, the mean score of all of the items was figured as more than 3.00. The mean score of *Item 7* ($M = 2.71$) was calculated lower than 3.00. *Item 7* aimed to

reveal specifically whether the participants could imagine themselves speaking English as if they were a native speaker of English or not. The results showed that 71.4% of the participants in the control group stated disagreement on this item. The item with the highest mean score was *Item 2*, which questioned if the participants could imagine themselves studying in a university where all the courses were taught in English. The mean score for this item was calculated as 4.00, which indicated the majority of the students (71.4%) agreed on the item. Such a result might have arisen from the fact that the students were already studying at the Preparatory School of a university, where the medium of instruction in the departments was English. The students were aware of this, and they had studied English for 6 months at Preparatory School. Therefore, it was highly likely that the students had a self-image to study at a department, where the medium of instruction was English before the study began. *Item 2* was followed by *Item 8* and *Item 9* with a mean of 3.71 for each. *Item 8* revealed whether the participants could imagine themselves writing e-mails/ letters. Looking at the pre-questionnaire results of ideal L2 self, it might be concluded that 71.4% of the participants believed to be able to write English letters and e-mails. 14.3% of the participants stated that they did not have a self-image as writing e-mails or letters in English while 14.3% of them said they had no idea about whether they could or not. The following item with the highest mean was *Item 9*, which reveals the participants' opinions about whether English is necessary for them in their future career or not. The statistics showed that 85.7% of the students agreed on this item. Although there was no disagreement on this item, 13.3% of the participants said they had no idea of the necessity of English for their future career.

Participants' ideal L2 self in the experimental group prior to the study. A descriptive statistics test was performed in order to find the mean scores and frequencies related to the ideal L2 self questionnaire items in the experimental group. The descriptive statistics of the responses received from the participants in the experimental group for the items of ideal L2 self showed that overall, all of the items had a mean higher than 4.00 prior to the study.

As different from the result from the control group, in the experimental group, the lowest mean score belongs to *Item 3*, which was about whether the participants could imagine themselves using English in their future career or not.

Regarding this item, it should be also reported that despite the fact that it had the lowest mean score among the items in the experimental group, it still suggests a high mean with 3.66. More than half of the participants (53.3%) in the experimental group agreed on the item. Only 20% of the participants said they did not have a self-image as someone using English in their future career while 26.7% of them were neutral.

When the item with the highest mean score was checked, it was found that the mean score of *Item 4* was 4.47, which was the highest among the set of ideal L2 self items. *Item 4* addressed whether the participants could imagine a situation where they were speaking English with foreigners. The result suggested that before the study began and the participants' contact to the foreign participants in the telecollaboration project, the Turkish participants (80%) in the experimental group had a clear image of themselves as speaking to the other speakers of English. None of the participants in this group said they could not imagine themselves, but 20% of the participants stated that they had no idea about this.

Participants' ideal L2 self in the groups after the study. After the 8-week-intervention carried out with the participants in the control and experimental groups, the questionnaire of ideal L2 self was administered to all of the Turkish participants in the study again. In the following table, the mean scores of the questionnaire items of ideal L2 self after the intervention are presented.

Table 15

Descriptives of the Post-test Results of Ideal L2 Self

Group	N	Minimum	Maximum	Mean	Std. Deviation
Control	7	2.50	5.00	4.14	.95
Experimental	15	3.40	5.00	4.49	.54
Total	22	2.50	5.00	4.38	.7

As it is clear in the table above, the total mean score of ideal L2 self after the intervention was 4.38, which suggests that the majority of the participants marked agreement on the ideal L2 self items in the post-questionnaire.

Participants' ideal L2 self in the control group after the study. The post-test results of the control group showed that all the participants in this group gave responses to the ideal L2 self items administered to them after the project. The

descriptive statistics test showed that the total mean score of ideal L2 self was 4.14 after the treatment. The highest mean score belongs to *Item 4* ($M= 4.42$), which aimed to reveal whether the participants could imagine a situation where they were speaking English with foreigners or not. The results showed that 71% of the participants showed agreement on the item, which meant they could imagine a situation where they were speaking English with foreigners. The lowest mean scores belong to *Item 5* ($M= 3.85$) and *Item 6* ($M= 3.85$), which were low when compared to other items with a mean score more than 4.00, but actually more than half of the participants (56% for each item) showed agreement on the items. Thus, the items showed that 56% of the participants in the control group stated that they could imagine themselves speaking with international friends and colleagues, and they could imagine themselves living abroad using English effectively for communicating with locals.

Table 16

Wilcoxon Signed Ranks Test Results of Ideal L2 Self (Control Group)

Variable	N	Pre-Test	Post-Test	Sig.	Effect Size	Ties
Ideal L2 Self	7	3.39	4.14	.075	.4	0 ^c

With the purpose of revealing whether the intervention caused any changes in the participants' ideal L2 self in the control group or not, a Wilcoxon Signed Ranks test was carried out, and the result showed that there was not a statistically significant difference in overall scores of ideal L2 self before and after the intervention, $z= -1.778^a$, $p= 0.75$. Thus, the result suggested that despite the fact that the mean scores increased from the pre-questionnaire to the post-questionnaire, the difference was not statistically significant, which means the intervention was unlikely to affect the participants' ideal L2 self.

Participants' ideal L2 self in the experimental group after the study. In the experimental group, 15 students gave responses to the questionnaire of ideal L2 self which was administered after the study. As can be seen in Table 15, the overall mean score of the ideal L2 self questionnaire had a mean of 4.49. *Item 9* ($M= 4.80$) and *Item 10* ($M= 4.80$) have the highest mean scores. For *Item 9*, 92% of the participants in the experimental group showed agreement that the things

they want to do in the future require them to use English, while only 8% of the participants stated to have no idea on this item. The other item with the highest mean was *Item 10* and the descriptive statistics test showed that it was fully agreed by all the participants in the experimental group. Looking at this result, it might be stated that all the participants had a self-image of themselves as someone being able to speak English.

Among the set of questionnaire items of ideal L2 self, *Item 7* had the lowest mean with a score of 4.20. The responses to this item showed that 73.4% of the participants agreed to have a self-image of themselves speaking English as if they were a native speaker of English.

In order to see if there were any changes in ideal L2 self of the participants in the experimental group from the pre-questionnaire to the post questionnaire, a Wilcoxon Signed Ranks test was performed on the SPSS. The results showed that there is a statistically significant difference in the participants' ideal L2 self from the pre-questionnaire to the post questionnaire, $z = -2.280^a$, $p = .005$.

Table 17

Wilcoxon Signed Ranks Test Results of Ideal L2 Self (Experimental Group)

Variable	N	Pre-Test	Post-Test	Sig.	Effect Size	Ties
Ideal L2 Self	15	4.12	4.49	.005	.4	4 ^c

This result might suggest that telecollaboration project, which 15 Turkish participants took part in may have influenced the participants' image of self as someone *living abroad and using English effectively for communicating with locals (Item 6); writing e-mails & letters (Item 8); as someone who is able to speak English (Item 9);* and also the project might have affected *how they thought the things which they wanted to do in the future required English (Item 10)*.

Differences between the groups in ideal L2 self. One research question of this study is to reveal if the two groups differ from each other after the intervention or not. An ANCOVA test was performed on the SPSS with the aim to reveal the difference whether the project did make a change in the participants'

ideal L2 self in the control group and experimental group following the preliminary checks such as linearity, homogeneity of variances and homogeneity of regression slopes. The results from the ANCOVA test are as follows in the table below:

Table 18

ANCOVA Results for Ideal L2 Self

Variable	Experimental	Control	Sig.
Adjusted mean scores= Mean Scores			
Ideal L2 Self	4.49	4.14	.67

The results from the ANCOVA test showed that when the total scores for ideal L2 self was calculated, no statistically significant difference could be found between two groups, $F(1.19) = .182$, $p = .67$, *partial eta squared* = .009. Considering the results from the ANCOVA test, it might be suggested that the type of the intervention (either telecollaboration or classroom instruction) did not make a difference in the participants' ideal L2 self. However, the results here should be interpreted with caution (as it is discussed in detail in Chapter 4) because within group analysis of the quantitative data from the pre-questionnaire to the post-questionnaire indicated that a statistically significant difference in the participants' ideal L2 self in the experimental group (See Table 17).

This section presented the findings from the quantitative data analysis. In the following section, the findings from the qualitative data analysis are given by groups.

Section 2: The Findings from the Qualitative Data Analysis

The qualitative data collected in this study involved the participants' self-reports to the interview questions addressed to them at the end of the study and their reflection papers they wrote after each session. All the data were analyzed depending on the themes to assess the participants' ICC level and ideal L2 self on computer software, MAXQDA 10 as explained in detail in Chapter 3.

In this section, firstly, the results from the qualitative data analysis regarding the participants' ICC are given comparing the control group and the experimental

group and then the same comparison is done to reveal the findings which show the impact of the intervention on the participants' ideal L2 self.

The findings from the qualitative data analysis of ICC. The interview transcriptions and reflection papers were analyzed on MAXQDA 10, computer software for qualitative data analysis. The findings were grouped under four dimensions of ICC, (knowledge, attitudes, skills and critical cultural awareness of ICC as put forward by Byram (1997)) with their (sub) codes (See Chapter 3 for the details and list of the (sub) codes). The primary concern of the present study was to show to what extent the intervention in this study affected these dimensions and in turn contributed to the participants' ICC. The findings related to each dimension are explained in the following section with the relevant categories and the patterns in the qualitative data.

Knowledge (*savoirs*). Byram et al. (2002) explain that the dimension of *knowledge* involves “the knowledge of social groups and their products and practices in one’s own and in one’s interlocutors’ country and of the general processes of societal and individual interaction” (Byram et al., 2002, p.11). With the data collected through qualitative methods, it was aimed to reveal whether the intervention improved the participants’ knowledge of their own culture and of the other cultures or not (Figure 12 shows the codes for the dimension of *knowledge*).

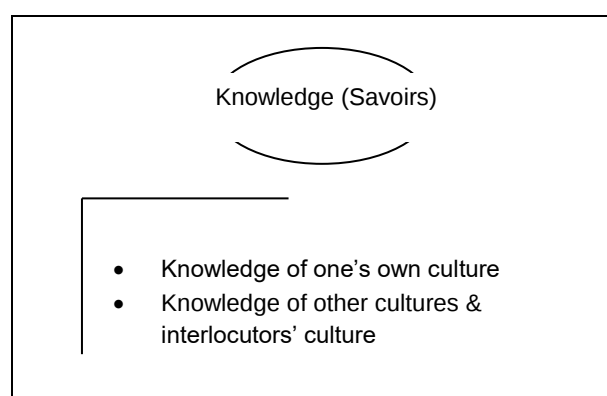


Figure 12. Codes for knowledge (*Savoirs*)

Throughout the study, the participants were given some tasks based on the activities to help enhance their knowledge about other cultures and also to increase their knowledge about their own culture. With regard to this purpose; in the interviews, the participants were asked whether the intervention aided them to increase their knowledge of cultures of other people and also their own. The

transcriptions of the interview records of all the participants were analyzed in detail. In addition, the findings were also supported with the data collected through the reflection papers which the students wrote at the end of each session during eight weeks. Thus, the participants' gaining from the session was intended to be revealed. The analyses of those papers were done and coded in the same way as the interview transcriptions. The findings from each group of the participants are presented below.

The Turkish participants in the experimental group. In the experimental group, 15 Turkish participants were interviewed about their telecollaboration experience with the foreign participants. Of the Turkish participants in the experimental group, all explained that by the means of the tasks done weekly and their weekly video sessions on Google Hangouts, the study caused a positive change in their knowledge about the cultures of the foreign participants who collaborated online with them. For example, as can be understood from the following quote, one of the participants (P 11) said as a result of the discussion with foreign participants about food and lifestyles (in Session 3), he learnt new things through the tasks.

As we wrote in the sessions (refers to the reflection papers he wrote at the end of the session), for example we talked about food types and the foreign participants talked about their lifestyles. Thus, we learnt the things we didn't know. –P11

Another participant (P13) explained the change in her knowledge of the interlocutor's culture giving an example from a weekly video session (Food and Eating Habits). In the video session, during their conversation on food and eating habits across cultures, the Turkish participants shared some information about some popular drinks in Turkish culture. Then a foreign participant (P14) shared how coffee is prepared in her culture. Upon this, the Turkish student (P13), for example, shared in the interview how she learnt the coffee machine was different from the one she is used to as the quote below shows:

Actually, in the video chat, P14 showed us an X (origin og the product) coffee machine. It is very different from our machines I like it. – P (13)

Similarly, another participant (P3) stressed the effect of the intervention on his knowledge about other cultures saying the following:

Our communication continued with tasks. Both they and we shared our ideas and comments on the topics. Thus, we maintained our communication and cultural exchange. – *P (3)*

Besides the interviews, the participants also noted how the weekly tasks contributed to their knowledge about their interlocutors' culture in their reflection papers. For example, in the third session of the project, the participants were asked to discuss the food and eating habits across cultures. The activities were based on an information exchange to find out the similarities and differences between their cultures and other cultures, interpreting a case in a video shared with them. As can be understood from the following excerpts from the reflection papers, the participants noted that the weekly topic contributed to their learning about other cultures.

During our conversations, I learnt eating customs of different cultures from my friends. To hold these conversations with friends helped to gain experience quickly. –*P (3)*

I was mostly astonished by the fact that some food from different cultures was different from mine. Also, I learnt they (people from other cultures), as similarly to us, use proverbs for food. This also astonished me. – *P (11)*

Food culture was different even for people from the same cultures from some aspects. I was surprised when I learnt there are proverbs for food in also other cultures. We discussed the use of spice. Discussing this (topic) was enjoyable. – *P (8)*

Additionally, the participants reported that they could learn about the differences and similarities between the cultures they learnt through the study and their own. In this way, the finding shows that the students actually could expand their knowledge and also perspective. In the following quote, it might be also concluded from the participant's self-reports that as she learned about other cultures, her assumptions also changed about that culture. Here is the excerpt:

I am really happy because I learnt about other cultures. Take the example of **P15** (one of the foreign participants in the study). I realized that we had so many similarities with her. She was from **X** (the country where P15 is from). I realized we have similar cultural things. Take her as an example. For instance, we talked about parents' approval to go out. I learnt that they are similar to us. They don't do anything without permission. I used to think they were freer than us. – *P (12)*

Depending on their telecollaboration experience with their foreign partners, the participants stated that the intervention put a positive effect on their knowledge and this change in knowledge was not only stated to be on the students' knowledge of other cultures, but also on their own culture. For example, in the following quotes, the participants emphasized the effect of the intervention not only on their knowledge of other cultures but also their own culture.

The study helped to increase my knowledge of my own culture and other cultures. I think that the study increased my cultural knowledge. – *P (1)*

I learnt much information about different cultures and knew my own culture better. – *P (2)*

As I said, I gained a lot of knowledge about foreign cultures and knew my own culture much better. I can understand the reasons behind some cultural behaviors better now. – *P (8)*

Garrett-Rucks (2016) explains that knowledge in intercultural context involves understanding of one's culture in a "global and comparative" situation (p. 49). Thus, the learner understands his culture is one of the many varied cultures, and beliefs or opinions which could be held about it can arise from the cultural differences (Garrett-Rucks, 2016). In the present study, the participants in the experimental group uttered how the experience widened their perspectives into their own culture as the following quotes reveal.

There has been a change in my knowledge. I learnt people from other cultures give different reactions to some daily actions. I learnt that some actions which could be ordinary in our cultures might be abnormal in other cultures. – P (10)

In the tasks, we generally talked about the differences between other cultures and ours. In this way, I gained knowledge about different cultures and thus, I can evaluate my own culture from a different perspective. – P (3)

As can be seen in the quotations from the interviews, these two participants underscored that as a result of the tasks which they carried out with their partners, they could learn how their actions can be interpreted differently by people of other cultures. The second excerpt similarly showed that through comparisons done between one's own culture and with others, the participant stated that he could look at his own culture from a different angle. Therefore, one thing the participants stressed was that while they were learning about other cultures, they had a chance to look at their own culture critically.

Likewise, the excerpts taken from the reflection papers written after the sessions showed that the tasks led the participants to consider about their own culture thanks to the things they learnt in the sessions. One example of this can be seen in the excerpt below. It was written after Session 4 named as *Silence and Communication*, the participant (P6) noted on the reflection paper he sent:

To me, the topic of the week showed us the reasons of conversation and silence which we hadn't realized before. Although I am a good observer, the tasks helped me to see the points which I hadn't realized before and thus, I had an opportunity to think on them. I started to observe the people in my country better and I started to acquire more knowledge about their behaviors. – P (6)

As the excerpt from the participants' (P6) reflection paper showed, the session made the participant think about his own culture and observe more and thus obtain more knowledge about the behavior of people in his own culture. The

following part involves the results from the foreign participants in the experimental group in terms of knowledge.

The foreign participants in the experimental group. As similar to the Turkish participants in the experimental group, the foreign participants were interviewed individually subsequent to the study. The same question regarding the change in their knowledge was also addressed to the foreign participants in the study. The participants' responses to the interview questions were analyzed and the findings showed that the foreign participants also indicated there was a change in their knowledge of especially interlocutors' culture (Turkish culture). The foreign participants all underscored that the study expanded their knowledge of Turkish culture and Turkey. The findings from the transcriptions of the interviews of foreign participants made it apparent that through the tasks which were based on the comparison and contrast of the cultures; the foreign participants could increase their knowledge of the interlocutors' culture.

In the following quotation, a foreign participant (P16), for example, said his knowledge about Turkish culture increased and he realized education systems were quite similar to each other as a result of the telecollaboration which he was engaged with the Turkish participants in the present study. Here is the comment made by the participant (P16):

My attitudes towards other cultures did not change from this project; however, my intercultural knowledge about Turkey was vastly improved. I learned that our cultures especially when it pertains to college life are actually quite similar. I believe my partners and I were successful in teaching each other about our respective cultures – P (16)

The same student stressed that he believed the tasks did help to facilitate the dialog between his partners about the details of each culture; the study certainly gave him insight into the customs of Turkish culture. Likewise, in another participants' response, it was revealed that the participant (P17) was able to learn more about the Turkish culture through the interaction held online.

In the transcription of the interview of another participant (P15), it is seen that the intervention helped the participant to learn about other cultures and Turkish culture. The student is an international student in the USA and stressed the impact of the study on her knowledge of other cultures.

The project did give me more knowledge about other cultures. I am not from America. I am studying there. But I am familiar. I learnt a lot of things about silence and how gestures are changing in America. I also learnt how you know in Turkey has a culture. That was very knowledgeable for me. So I think my cultural knowledge from the other places of the world has advanced. – P (15)

Though the foreign participants did not specifically express an effect of the project on their knowledge of their own culture in the interviews, the excerpts from the reflection papers they wrote showed that thanks to the sessions, they could develop a different view aspect towards their own culture. For example, one of the participants (P15) wrote in her reflection paper after the session (in which they talked about education and education systems across cultures) that when she learnt about Turkish education system, she could evaluate her education system from a different aspect and could see the advantages and the disadvantages of the education system in her own culture better. Below is the excerpt from her reflection paper:

I realized that all education systems have a lot of similarities like lectures, responsibilities. Also when I look at other education systems, I can evaluate my education system from a different viewpoint. Thanks to this task, I can recognize other education systems and contrast between our and their education systems. Because of that, I can find out the benefits and deficiencies of our education system. – P (15)

As similar to the Turkish students who shared that their knowledge of own culture was affected positively by their telecollaboration experience, the excerpt below shows that in the weekly discussion about *Food and Eating*, the foreign participant (P26) discovered the differences between other foreign participants

who have the same nationality with her in terms of food names and the way they prepare the food.

.....Something that I also find is how different **P14** (another foreign participant from the same culture) and I are in our **X** (the nationality of the participants) culture. Although we are familiar with each other's countries, dishes and know different names, we prepare things differently than the other person and call things in different names. – *P (26)*

In conclusion, it was seen that both the Turkish and foreign participants in the experimental group could learn the behaviors acceptable in each other's cultures and also in different cultures. It was evident in the transcriptions of the interviews and also in the excerpts from the reflection papers that the weekly sessions enabled learners to gain information related to the discussion topics and to expand their knowledge. For example, in Week 2, the participants discussed about the concepts such as being late, punctual or proper ways to react to someone who is late; in another week, they could discover some specific food peculiar to a particular culture, in the following week; they talked about education systems, and thus, they could learn how education systems are different in other cultures. The analysis of the qualitative data showed the study also affected the participants' knowledge of their own culture. The participants reported that this happened through their realization upon their discussion with the participants from other cultures or from the same culture with them on a particular topic.

The participants in the control group. Of seven participants in the control group, all reported that their knowledge of cultures expanded with this study. As similar to the participants in the experimental group, the participants in this group expressed that from the tasks and also from each other; they could obtain new cultural information. For instance, in the following quotations, the participants are giving an example from the same session (Session 2), in which they stated to have learnt about how future time expressions could mean something different. The word *mañana* was given as the same example. This cultural information regarding the word was provided to the participants in the handouts. Depending upon the information how Spanish people use the word to mean something

different, the participants were asked about the existence of the same kind of time expressions in Turkish or any other cultures they know. Thus, the students exchanged their ideas on the topic. As a result of their sharing, it seemed from the interviews that the session contributed to their knowledge of other cultures. The quotations are as seen below:

The project contributed to my (cultural) development because I learnt new things from other cultures which I did not know. As in the example of *mañana* (she gives an example from the class). I believe that this knowledge will benefit me when I encounter with someone from other cultures. – P (21)

.....During the project I learnt many new things from my partners. – P (25)

The project contributed to my knowledge. I learnt things from other cultures which I hadn't known before. For example, *mañana* word from Spanish. Therefore, the project contributed to my knowledge of cultures. – P (20)

In the transcriptions of the interviews, it was obvious that the discussion topics which triggered the discussion in the class helped the participants to learn things regarding other cultures. Being asked whether the sessions provided knowledge regarding their own culture, the students stated that they did not learn anything in particular related to their own culture. However, while listening to their friends, from the information provided through the tasks, the students said they could learn new cultural information about other countries. In the excerpt from the reflection paper written after Session 2 (Timing across Cultures) below, one participant (P21) expresses that her knowledge of other cultures increased, whereas there was not a change in her knowledge of own culture:

.....I learnt new things which belong to other cultures which I hadn't known before. However, I already know how Turkish people are in terms of timing from the people I know around. The strangest information I learned in this session was about X (nationality given

as an example) people as they have an expression for tomorrow when they mean they will never do it. – P (21)

Taking the results from the qualitative data analysis of each group of the participants (Turkish telecollaborators, foreign telecollaborators and Turkish participants in the control group), it might be concluded that the intervention carried out in both experimental and control groups affected all the participants in the study. As a result of the intervention, the participants could broaden their knowledge of other cultures. The second effect of the intervention on the participants' knowledge was the increase in knowledge of one's own culture. In the experimental group, both Turkish and foreign participants stated a positive change in their knowledge in their own culture together with the increase in their knowledge of other cultures. With this respect, the participants in the control group differed from the experimental group. They did not state any change in their knowledge of their own culture. In the following part, the dimension of attitude in ICC is given with the findings from each group in the study.

Attitude (*savoir-être*). The dimension of *attitude* in ICC involves one's curiosity and openness to learn other cultures (Byram et al., 2002). To develop ICC, it is important for the learners to consider how their own cultural norms could be regarded by people from other cultures and doing this requires they not see their cultural values are ultimate correct ones compared to others (Byram et al., 2002).

In order to reveal the change in the participants' attitudes as a result of the intervention, the participants were asked whether there were any changes in their attitudes or not. In the responses, the following codes listed in Figure 13 below were analyzed.

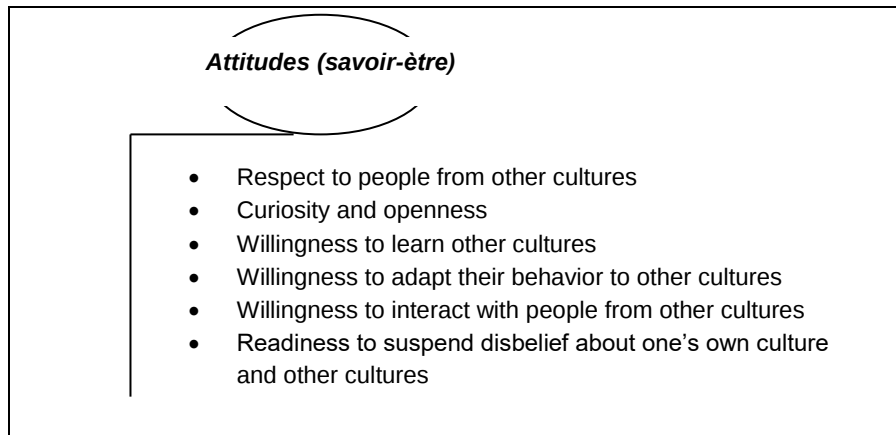


Figure 13. Codes for attitudes (savoir-être)

When the participants were asked directly whether the intervention changed their attitudes towards other cultures and people from other cultures or not, the participants mostly expressed that their attitudes did not change because they were already open to learn other cultures or to meet other people. However, from their responses to the questions regarding the effectiveness of the tasks of the successful parts of the project showed that the intervention caused changes in their attitudes. Namely, there is a positive change in their attitudes in terms of how they respect other cultures; how willing to learn other cultures, to adapt their behaviors to other cultures, to interact with people from other cultures; and how ready they are to suspend disbelief about their culture and other cultures. Here are the coded segments showing the change in the participants' attitudes in the experimental group (Turkish and foreign participants) and the control group given respectively.

The Turkish participants in the experimental group. The qualitative analysis showed that the Turkish participants had high interest towards other cultures before the study began. They stated that they were willing to learn other cultures and knew it is essential to treat all cultural differences with respect. When the effect of the intervention on their willingness to learn other cultures was questioned, the analysis indicated that the participants all stated they thought it was always good to learn other cultures. Seeing the world from different perspectives and understanding those perspectives were important to the participants.

The Turkish participants' interview transcriptions showed that the Turkish participants thought the intervention helped them to become more open towards other cultures and to tolerate the cultural differences with a more understanding approach. In this way, they learned how to look at one specific cultural behavior from different perspectives.

To interact with people from other cultures helped me to interpret the same events in different ways. For example, before making certain assumptions about a topic, I have learnt that I need to think what other people might be thinking about it and this developed me interculturally. – P (2)

In this project, I have understood well that cultures might be different. Maybe the things which are correct in our culture might not be correct in others' culture. Therefore, if I have misunderstanding, for example, I can eliminate the problems (which could arise from misunderstanding) talking to people from other cultures and asking them – P (12)

In another example, a participant (P7) explained that her contact to a foreign partner enabled her to adopt positive attitudes towards the foreign participants' culture.

Well, in the sessions with **P15** (a foreign participant in the telecollaboration group), for example. I didn't know **X** (the country the foreign participant is from) well. However, for example in the sessions with **P15** our attitudes towards **X** (country) changed. – P (7)

This might have arisen from the fact that the participants in the group explored so many differences and similarities between their cultures and the others' while discussing the given topics. Thus, the participants' attitudes were likely to be affected from the intervention positively.

The analysis of the transcriptions showed that the students' willingness to adapt their behavior was also positively affected by the intervention. One Turkish participant (P2), for example, stated (as seen in the excerpt below) that he understood how cultures might differ from one another. As a result, his willingness

to adapt his behaviors increased and he became more flexible towards other cultures.

The project taught me to be flexible towards other cultures, the necessity of learning (about other cultures) in detail before making interpretation of a situation. – *P (2)*

There are more patterns taken from the transcriptions showing how the participants became more willing to adapt their behaviors into the new culture. For example, a Turkish participant (P9) said that as a positive effect of the intervention, he would behave appropriately in the culture he met for the first time. Similarly, in the second quotation below, another Turkish participant (P12) stated that she would adapt her behavior to a new culture appropriately if she started to live in another culture.

I would be careful to behave towards people from other cultures in an appropriate way in their culture. – *P (9)*

I would adapt my behavior into a new culture. For example, when they come to Turkey, they eat Turkish food without any disturbances. I don't know maybe I wouldn't eat an insect which a Chinese person eats, but I would tell kindly in a proper way. – *P (12)*

The analysis revealed that the intervention helped to decrease prejudices towards other cultures. The participants could understand that some misunderstandings might arise from cultural differences, and they could handle such problems when they occur in the future in their work place or during their education in a different culture where they live with people from different cultures.

I can understand cultural differences better thanks to the project. For example, if I was misunderstood, I would apologize and I would say I didn't mean so. If such a thing happened to me; in that, if a person from another culture told something wrong, I would think that happened by mistake and I would behave patiently and without hurting that person, I would tell how I understood her words and say that I knew she/ he was well-intentioned. – *P (2)*

The pre-questionnaire included some questions about the students' intercultural experiences before the telecollaboration started. Therefore, in the questionnaire, the participants were requested to give information about their abroad experience and their contact with foreign people. 80% of the participants stated that they had never had abroad experience, but they had contact with people from other cultures through the Internet. They explained that the contact was not a long and regular one. Instead, that was generally an experience only for once in the meetings with people from other cultures during their visits to the other countries for their holidays.

The participants self-reported that because they had a chance with this study to maintain their communication for a relatively long time and regularly, this changed their attitudes towards other people from other cultures. A participant (P4) explained that thanks to the telecollaboration, she became more understanding towards misunderstandings which could occur because of intercultural differences.

After this study, if I experienced misunderstanding with a person from another culture, I would understand this misunderstanding has occurred because our cultures are different. I would talk to that person and try to explain how it is different in my culture. I said the project affected because I did not talk to foreign people or people from other culture before. In this project, I interacted with people from different cultures and this affected my attitudes in a positive way. – P (4)

If I experienced misunderstanding with a person from a different culture, I would be more understanding because she or he has a different culture. Something existing in our culture might not exist in their culture. I can ask and learn and thus, we can avoid the misunderstanding which arose from cultural differences. – P (12)

With my experience in this project, my prejudice towards other cultures decreased to some extent. I mean I could realize what other people value and started to value them, too. – P (8)

Considering the participants' responses here, it might be concluded from the analysis of the qualitative data that the telecollaboration increased the participants' readiness to suspend disbelief about other cultures as can be seen in the quotes above. The following part presents the findings of the foreign participants regarding their attitudes of ICC.

The foreign participants in the experimental group. The interview transcriptions of the foreign participants were analyzed to find the effect of the intervention on their attitudes. Their responses were coded with the same codes as the Turkish participants. Here are the results from the analysis presented. When the foreign participants were asked about the change in their attitudes, they responded that their attitudes did not change because they described themselves as having positive attitudes towards other cultures. However, in their responses, there was still an indication that the participants' openness towards other cultures, curiosity about other cultures, willingness to adapt their behavior changed as a result of the telecollaboration.

As a result of the qualitative data analysis, it was found that the intervention impacted on the foreign participants' attitudes as they stated to be more open to other cultures and understanding. Below are the examples of excerpts from the interview transcriptions given:

I think I became more open-minded. I understood different cultures.
I understood how your (Turkish) education procedure is and how children are grown up in your country (refers to Turkey). – P (15)

I think that was very interesting to ...like ..just.. I know I know that I have a second language, but you know and I am in that second culture, but it is nice to learn different cultures, at least for me. I am kind of a person; I am very open-minded when it comes to talking and learning about other cultures and religions. It is just interesting for me. I don't close my doors and I want to learn about them all. – P (14)

In the analysis of the transcriptions, it was also found that the participants' willingness to adapt behavior increased with the help of the project. One foreign participant (P15) explained that her understanding and acceptance of the

differences in other cultures increased with her experience during the telecollaboration.

When we started talking in the beginning, everybody was a little bit quiet. People did not participate much and we all know that there was a communication issue because of the language, which is very obvious. It is not your first language. Well I respect that. But by the third or fourth week, I realized that (we became) more than just project partners we became friends. We started talking about how...., and how things are going in life, how Ramadan is going, how much celebrations are going, communication became easier, language was no longer a barrier. I think.... absolutely amazing study. I learnt that communication is not just about one language. If you want to understand other people, if you want to understand their emotion, if you want to understand what they are trying to convey, it really helps. I became more accepting and understanding. – *P (15)*

I think telecollaboration expanded my mind to allow me to really consider the types of backgrounds and views that come from those from different cultures than mine. It really allowed me to be interested in the cultural awareness and celebrating all those who come from different backgrounds than ourselves because even though we come from different places, we still have a lot of similarities. With this, I strengthen my view that if all of us from different cultures give each other respect, kindness, and take the time to understand each other, we can create a peaceful world. – *P (17)*

The findings from the experimental group showed that the Turkish and foreign participants stated an increase in their attitudes towards other cultures as they became more open to other cultures and more curious about them and willing to adapt their behaviors. Also, the Turkish participants in the experimental group stated that the telecollaboration made them ready to suspend disbelief about other cultures. Below are the findings from the control group presented.

The participants in the control group. In the control group, the intervention seemed to have a positive effect on the participants' attitudes. The participants stated that their willingness to communicate with people from other cultures increased, they became more tolerant towards cultural differences and willing to adapt their behavior appropriate in different cultures, ready to suspend disbelief and they became more open to learn other cultures. For example, in the quote below, one participant (P12) expresses as a result of the increase in her understanding of the differences across cultures, she could become more tolerant towards other cultures:

As a result of the conversations we held here, I could better understand the differences (between cultures). Therefore, I can behave more tolerantly (towards a person from another culture if I met him/ her). – P (21)

I could tolerate a misunderstanding which could occur with a colleague from another culture. – P (2)

As seen in the following excerpt below, the same participant stated that the study expanded her view aspect when she had a chance to discuss the similarities and differences in her culture and other cultures:

Well, we compared and contrasted Turkish culture and other cultures in the sessions, for example. This helped me to comprehend the differences between them. Therefore, my view aspect broadened. – P (21)

There are other samples which indicate the change in the participants' attitudes in the control group after the intervention. For instance, the excerpt below exemplifies what a participant (P25) would think about a misunderstanding between her and another person (from a different culture) and how she would deal with such a problem.

If I experienced a misunderstanding, I would think this is normal and would explain the situation calmly again. – P (25)

In the quotation above, it is clear that the participant (P25) became a more understanding person towards cultural differences. The participant states with the

intervention she understood that a specific misunderstanding might have arisen from cultural differences.

All in all, the analyses of the qualitative data showed that there is an indication of an effect of the intervention in both groups. In the experimental group, the analysis of the Turkish participants' interview transcriptions and reflection papers showed that as a result of the telecollaboration, their openness, tolerance towards other cultures increased; they became more willing to learn about other cultures and interact with people from other cultures. In addition, they stated that they became willing to adapt their behavior to other cultures, which showed they could show flexibility in their behaviors depending on the cultural necessities. Besides, their readiness to suspend disbelief about their own culture and other cultures increased.

In a similar way that the telecollaboration affected the Turkish participants' attitudes in the experimental group, the foreign participants' attitudes of ICC were affected from the telecollaboration in which they were involved. The analyses of the transcriptions of their interviews and reflection papers indicated a change in their openness to differences in cultures, their willingness to learn about other cultures, and to adapt their behaviors to the other cultures depending on the necessity to change in a new cultural experience.

The intervention in the control group had a similar effect on the participants' attitudes in the group. The findings in this group were obtained only from the interviews because the reflection papers did not provide any findings regarding this dimension from the control group. The analysis of the transcriptions of the interviews showed that some of the participants expressed the intervention helped them to be open to different cultures; they became willing to learn other cultures and interact with people from other cultures. As parallel to the increase in their understanding towards cultural differences, their readiness to suspend disbelief about other cultures increased. The following part includes the findings from the qualitative data analysis regarding the skills dimension of ICC.

Skills. The dimension of skills in intercultural communicative competence is sorted into two categories by Byram (1997). One is “the skills of interpreting and relating” and the other one is “the skills of discovery and interaction” (Byram et al.,

2002, p. 7). The findings from the qualitative data analysis regarding both categories are presented below.

Skills of interpreting and relating (savoir-comprendre). In the category of skills of interpreting and relating, the transcriptions and reflection papers were analyzed for the patterns which indicated that the participants could interpret a piece of information or event from a different culture and could explain and show the connection between different cultures and his/ her own culture. In this part, the findings from the interviews and reflection papers of the Turkish participants in the experimental group, foreign participants and from the Turkish participants in the control group are presented respectively.

The Turkish participants in the experimental group. In the experimental group, the Turkish participants were asked about the effect of the intervention on their skills. The students stated that there was an effect of the intervention on their skills and relating. Some examples, from the interview transcriptions are given below. For example, several participants (P3 and P6) stated that the most successful part of the study was that the intervention helped them to talk about differences and similarities between their own culture and others.

I think the most successful part of the study was that we could talk about other cultures and compare them with each other. – P (3)

This study helped me to compare other cultures with mine because throughout the study we tried to know each other. The study was mostly for helping us to make a comment about a matter, complete each other more and eliminate deficiencies. In my opinion, these are important to get in contact with other people and maintain a relationship. All the tasks we did in this study were for improving these. – P (6)

The content of the tasks was arranged to get students to compare and contrast their cultures with others by the researcher. For this, each week, some written or visual information regarding cultural issues was shared with the students. Thus, the participants could relate that information to their own culture.

Similarly, the analysis of the reflection papers showed that the participants thought the tasks enabled them to interpret a cultural issue and relate it to their own culture. Below are the examples from the reflection papers written by the Turkish participants (P6, P7, P 27 and P3) in the experimental group.

In the following excerpt, for example, one participant (P6) is writing about his gaining from Session 6, in which the students discussed about education systems (students, teachers, schools, exams, cheating and more). It was clearly noted by the participant that the session enabled him to interpret the information provided about other cultures and to relate it to the education systems in Turkey. In the group, it can be understood that the participant's understanding of the differences in education developed as a result of his conversation with the participants from other cultures.

This week, I compared education system in my culture to other cultures with the help of the information I acquired while doing the task. I saw that some countries have many similarities with ours, while the others are very different. For example, in **X** (the country a foreign participant in the study is from), the education system is very similar to the one in Turkey. On the other hand, in **Y** (the country another foreign participant is from), it is very different from Turkey. I learnt that the education system in **Y** is more flexible and student centered when compared to **X** and Turkey. After this session, I have thought that the education system in our country also requires being as flexible as in **Y**. – P (6)

In Session 3 (Food and Eating Habits), many of the Turkish participants noted that the task showed them the similarities and the differences in terms of food in different cultures. For example, the excerpt from one participant's (P8) reflection paper showed that the student could contrast his culture to others in terms of the use of spice. Similarly, another participant (P27) stated that she could discuss the differences and similarities between her culture and the others. The excerpts are given below:

.....It was really fun to discuss this week's topic. The use of spice in our country is less when compared to some other countries. – P (8)

This week, in the video meeting, I learned the names of different foods and drinks in the cultures of my friends. I was surprised that different food names and some of the foods are similar to our culture. In addition, our eating habits and drinking habits differ between cultures. – P (27)

The following excerpt which was taken from a reflection paper written after Session 6 also shows that the students could discuss the differences between their culture and in the others. The excerpt is as can be seen below:

Thanks to this task, I can recognize other education systems and contrast our education system with others. – P (3)

The foreign participants in the experimental group. The interview transcriptions and reflection papers of the foreign participants were analyzed to reveal the effect of the study on the foreign participants' skills of interpreting and relating. Depending on the foreign participants' responses, it might be stated the intervention helped the foreign participants to compare or/ and contrast their culture with others. For example, one participant (P17) stated that she could learn about other perspectives and could see the similarities and differences between cultures.

.... Through the weekly questions I was able to complete, I found that we all have the similar views and beliefs, so I became confident in communicating as I found more similarities and interesting cultural differences. – P (17)

Another participant uttered in her interviews that the telecollaboration she was involved in enabled her to relate the information she obtained during the sessions to her own culture and this contributed to her cultural knowledge. Here is the quotation from the participant's (P 17) speech:

At first, there were a lot of lost in translation moments and awkward moments because none of us really knew what to say. It was really difficult for me and I'm sure my telecollaborative partners as well. But later on, it became easier as I found we had some similarities

and I kept wanting to say and sharing something with my partners.

– *P (17)*

In the reflection papers, which the participants wrote, there is an indication that the foreign participants did interpret and relate the differences and similarities in one culture to another. For example, the following excerpt is from Session 5 (Conversation and Silence), written by a foreign participant (P26). She wrote what she had taken from the task was that she enjoyed relating one cultural matter in her culture to the others and thus, had understanding of the other culture.

.... For example, I personally like to be quieter until I get to know the person better or they are my family members. I liked the fact that we can relate to other cultures and understand the perspective that the Turkish community also has. – *P (26)*

Similarly, the finding from the reflection papers supported that the participants could relate information from a different culture to the other one. The excerpt is taken from the reflection paper written after Session 4 (Conversation vs. Silence).

Overall I find that silence versus conversation is something that is dependent on what individual people like. I also find that depending on what you grow up with depends on whether you are silent or conversational. I think that culture does impact the way that we are influenced to be loud or quiet. Person behavior; however, is something that is dependent on the person. For example, I personally like to be quieter until I get to know the person better or they are my family members. I liked the fact that we can relate to other cultures and understand the perspective that the Turkish community also has. – *P (17)*

In the following excerpt, the participant (P14) explained how they compared and contrasted the cultures in terms of food. Therefore, it might be understood that the intervention made it possible for the participants to engage in activities where they can develop their skills of relating and interpreting and the participants could make the most of it thanks to their interaction with their partners.

The video chat today was very exciting, as it always is. We were able to talk about our favorite foods, learn their names, and there was also much talk of coffee and tea. It was interesting to discover that tea is as essential to the Turkish culture as coffee is to the American culture. There are differences in the foods we eat, but the dishes we spoke about today were very similar to the ones that I eat at home, as well. One of the Turkish dishes is made with eggplant, tomatoes, etc. and my mother makes it in my home all the time; it's delicious! While living in America, my culture is more inclined to the **X** (the nationality of the participant) one because, my entire family, mother and father, are from **X** (the nationality of the participant) speaking countries. It was funny when I spoke about similar dishes that had different names depending on whether it was made by a **X** (nationality) person or a **Y** (different nationality) person. Yes, I found out that Turkish coffee is made very similar to the way I make some of my coffee. I think what surprised me the most was the fact that in the Turkish culture, people drink more tea than coffee. I thought it was the other way around. – *P (14)*

The results from the experimental group revealed that the telecollaboration affected the participants' skills of relating and interpreting. The findings from the analyses of both the Turkish participants' and the foreign participants' interview transcriptions and reflection papers showed that in the experimental group, the participants stated they related, for example, a piece of information regarding the other culture (depending on the weekly discussion topics) to the one in theirs and while doing that they could interpret the information presented to them as a natural outcome of the interaction they had with others. Below are the findings of the participants in the control group presented.

The participants in the control group. In the control group, the participants' comparisons started with the information provided in the tasks. Because all the participants in this group shared the same culture, during the tasks new information about other cultures came from the sources given in the tasks and from participants' existing knowledge of other cultures. When their interview transcriptions and reflection papers were analyzed, very few participants said they

could develop their skills of relating and interpreting. Only one participant stated that the project positively affected her skills as in the sessions she could discuss the similarities and differences across cultures (as can be seen in the quotation below).

In this study, I think the best part was that we could compare other cultures with Turkish culture, so I think the project helped me to develop my skills while we were comparing other cultures with Turkish culture. – *P (21)*

Despite the lack of evidence in the reflection papers or transcriptions of the interviews to show development of skills of relating and interpreting directly, it should be noted that as similar to the experimental group, the participants in the control group started carrying out the tasks given to them with the information from other cultures; the information was used to relate to their own culture. In Session 2, the students, for example, watched a video of a man who was spurring his soup in Chinese culture and the reactions to that man in the video. Then they talked if such a thing was acceptable in their culture or not and said how they would react and more. Similar kind of activities were done each week, so it is clear that the students used their skills of relating and interpreting although they did not state any development in those skills particularly.

All in all, from the analysis of the qualitative data for the patterns showing the effect of the interventions on the skills of relating and interpreting, it was understood that the participants could compare and contrast different cultures with theirs. This finding was supported with ample evidence from the excerpts from the interview transcriptions and also from the reflection papers in the experimental group. On the other hand, in the control group, the analysis of the interview transcriptions revealed that only one participant indicated the effect of the intervention on the skills of relating and interpreting. There are not any findings from the reflection papers, though. In spite of the fact that such a result might seem to suggest the lack of enough findings which show a change in these skills of the participants in the control group, the findings should be interpreted carefully as the video records and the researcher's notes indicate that the participants in the control group carried out the tasks interpreting the given information on the

handouts (given before the session) and relating it to their own culture and the others. The other category of the skills dimension of ICC, the skills of discovery and interaction, is given below:

Skills of Discovery and Interaction (savoir-faire). Byram et al. (2002) explain that these skills are related to the acquisition of new information and to use that information while communicating or interacting with other people. The (sub)codes investigated as related to these skills are:

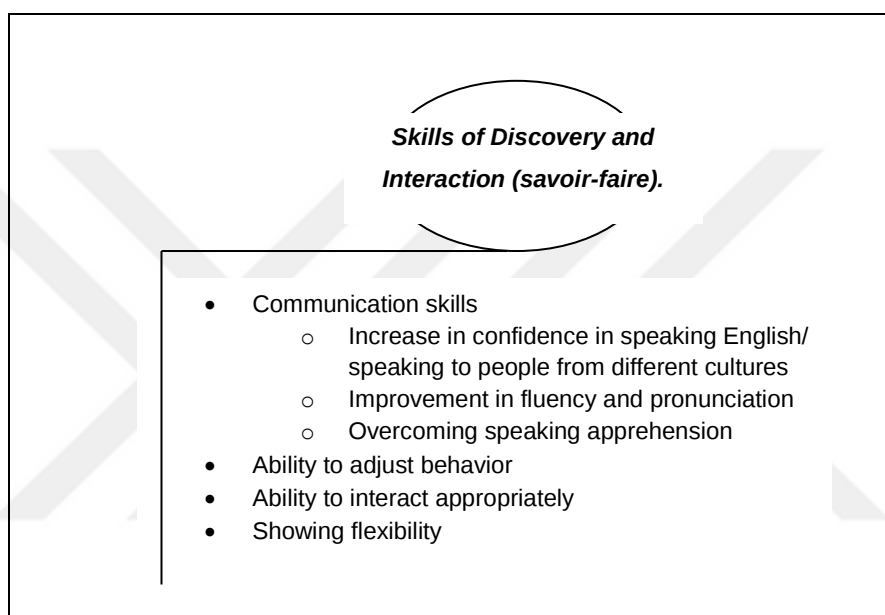


Figure 14. (Sub)codes for skills of discovery and interaction

Each of the findings regarding the codes above were analyzed and presented here with the results from the analysis of the interview transcriptions and reflection papers of the Turkish participants and foreign participants in the experimental group and the Turkish participants in the control group.

The Turkish participants in the experimental group. In the experimental group, the Turkish participants' responses to the interview questions to reveal the effect of the study on their skills showed that the participants thought the intervention caused an increase in their confidence in speaking. Especially, at the beginning of the intervention, the participants all stated that they felt lack of confidence in speaking. This was chiefly because they did not trust themselves in speaking English, because they were going to meet new people who do not speak

their mother tongue and who are from different cultures. However, as the study progressed, the participants stated that they could overcome their lack of confidence and apprehension of speaking English. The following quotes explain well the participants' ideas about how their confidence in speaking English increased after their participation to the study.

Yes, telecollaboration had an impact on my skills. I can interact with foreign people more easily. In the first sessions, I didn't feel confident. As the weeks progressed, my self-confidence increased.
– *P (3)*

In the beginning, I didn't trust myself, but later on I understood making mistakes (while speaking) is fine, I felt more comfortable. –
P (4)

With this study, I could improve my interaction skills. Also, it contributed to the increase in my confidence in my classes (at school). *P (8)*

Well, in the first sessions I couldn't speak well. I spoke very slowly, always waited for the others to speak first. In comprehension, I didn't have any problems. However, in the last sessions I felt that I could speak more. – *P (7)*

Well, it did improve my skills. You will remember in the beginning I didn't speak much. I was nodding to show my agreement, but later on I felt more comfortable, I think. – *P (12)*

This project certainly helped me to develop my skills. Talking about different topics helped me to learn new concepts and each week communication became easier. Therefore, my self-confidence increased. – *P (2)*

Besides the positive effect of telecollaboration to the participants' confidence in speaking English, the participants stated that they could improve their pronunciation skills while speaking to foreign people in the study. The participants explained how their pronunciation changed in the quotations below:

Their pronunciation was different, so I had a chance to hear and learn different pronunciation of the words. - *P (12)*

It caused a change in my skills especially in terms of the pronunciation of the words. I tried to pronounce the words as they did. – *P (9)*

In addition, some participants stated that thanks to the telecollaboration project, their communication skills improved. They especially stressed that the intervention helped them to develop their fluency in English.

This study contributed to my speaking in English with the help of the tasks and our contact to foreign people. My listening skills also improved as we listened to other people. – *P (11)*

This study improved my communication skills and increased my fluency. – *P (10)*

The participants especially based the change in their communication skills on the fact that they had to speak English because, otherwise, the foreign participants would not understand them. The quotations below are the examples of how the Turkish participants in the experimental group explained the change in their skills of communication:

I think my skills of communication changed because I had never had an experience like this one before. I saw that it was really different to speak English to someone from the same country and from another country. – *P (12)*

My interaction skills changed. I can speak more comfortably because before the study, I turned into Turkish when I could not express my opinions (in English). I mean I could communicate with my teacher in a way, but in the sessions the person I talked was not Turkish, I had to express my opinions in a way and I spoke English. I mean I needed to feel more relaxed. I dealt with such things. As I said, (while speaking English) talking to someone who does not

know Turkish pushes you to speak to him/ her in the same language and this develops you. – *P (4)*

As can be understood from the quotations above, the Turkish participants expressed that the fact that they were interacting with the foreign participants through on-line video sessions (on Google Hangouts) made them speak English more fluently. Thus, through the telecollaboration with the foreign participants, they could improve their communication skills.

The participants' responses to the interview questions made it obvious that the study had a positive impact on the participants' skills in intercultural encounters. The participants stated that they could interact appropriately, adjust their behavior and could demonstrate flexibility in an intercultural setting. When the participants were asked whether they could interact appropriately in a different cultural setting or not, the participants all stated they would be careful to behave in the acceptable manner in that culture. They can adjust their behavior accordingly.

I would interact with people from different cultures in an appropriate manner in their cultures. If I cannot do for any reasons, I would say it kindly and appropriately. For example, I cannot eat an insect, but I would say I cannot do it kindly. – *P (7)*

I understood that before going to a different country, the customs and traditions should be searched well. I think that I can interact in an appropriate manner with the people from other cultures. – *P (27)*

I think this study taught me how to interact appropriately. We discussed about many things like general information about cultures, we discussed even about the proverbs in other cultures. – *P (10)*

From the participants' responses, it was obvious that because the students became more culturally aware, they believed they could interact more appropriately in other cultures or with people from other cultures. The findings from the foreign participants' qualitative data analysis are as given below:

The foreign participants in the experimental group. The interviews with the foreign participants in the experimental group were analyzed and the results showed that the foreign participants think the intervention had a positive impact on their communication skills. As similar to the Turkish participants in the experimental group, who stated that their self-confidence of both in speaking English and speaking to people from other cultures increased as a result of their contact to the people from other cultures, the foreign participants expressed that at the beginning of the study, they felt apprehensive and lack of confidence because they would meet people from other cultures. However, the participants stated that they overcame the apprehension or gained their confidence as the sessions progressed. Below are the examples of the quotations from the interviews with the foreign participants presented.

In the beginning, it was about communicating with other people, explaining properly other people what I want to explain and understanding their point, but by the end of the study that went away completely (emphasizing). Communication really improved by the end. It was amazing to see how fluently everyone was talking to each other without any awkwardness. Also, in the beginning of telecollaboration, I did not know whether someone could get offended by what I would say. Like I didn't know I was sensitive enough or not. – P (15)

At first, there were a lot of lost in translation moments and awkward moments because none of us really knew what to say. It was really difficult for me and I'm sure my telecollaborative partners, as well. But later on, it became easier as I found we had some similarities and I kept wanting to say and sharing something with my partners. – P (17)

At the start of the project, I was apprehensive when responding to the discussion questions, but after the second or so time responding I felt that it was easier to communicate with everyone. – P (19)

Considering the fact that the online platform the participants met weekly was actually a setting where the participants could demonstrate their communication skills, the transcriptions revealed that the foreign participants could develop their interaction skills to maintain their conversation with people from other cultures as can be understood from quotation below:

Sometimes I felt like I was having troubles in talking with too many complex words, that many native English speakers don't know the definitions of, I tried to limit my use of such complex language when talking to my telecollaborative partners to try to minimize confusion.

– P (16)

It is clear from the quotation of the participant (P6) that depending on the reactions he received from his partners, the participant stated to try to adjust his speaking for the intelligibility.

In the experimental group, the qualitative data analysis showed that the Turkish participants could develop their speaking skills in English, communication skills as they felt apprehensive in the beginning, later on they could overcome it with more experience in the telecollaboration, and could demonstrate flexibility in adapting their behavior to the other cultures. Similarly, the analyses of the interview transcriptions and reflection papers of the foreign participants in the same group showed that the foreign participants also could improve their communication skills because they could overcome the apprehension to speak to someone from a different culture. Additionally, the foreign participants stated that the telecollaboration had an effect on how they could adapt their behavior or speech in case of lack of understanding in an intercultural encounter. The findings related to the skills of discovery and interaction from the analyses of the interview transcriptions and reflection papers of the participants in the control group are presented below.

The participants in the control group. The participants in the control group stated that the intervention had a positive impact on their communication skills. The participants expressed that this change occurred as a result of the increase in their self-confidence while speaking English. Thus, they said even in their English classes in school, they started to feel more comfortable while speaking English. In

the following quotations, the participants explained how the intervention affected their communication skills:

Thanks to this project, I realized that I have developed myself in terms of interaction. Because I learnt their (people from other cultures) opinions and how they behave (in certain situations), this was an experience and success for me. – *P (13)*

There were times I didn't trust myself in (school) classes. I hesitated to say my opinion, but thanks to this project I started to trust myself more. – *P (25)*

As different from the Turkish participants in the experimental group, in the control group, the participants responded to the question with hesitation, which was about whether they would behave towards people from other cultures in an appropriate manner in their culture or not. Although one participant said she would, most of the participants expressed that they were not sure whether they could or not without a hands-on-experience. For example, one participant (P20) explained that she had respect for other cultures. However, she said that it would not be possible for her to know as she did not have such an experience.

In order to answer that question, I need to have such experience. Without experience, it is not possible for me to know. However, I believe it is necessary. – *P (20)*

In the excerpt above, the participant (P20) in the control group emphasized the lack of contact to foreign participants in the control group. It should be noted here that as different from the experimental group, the participants in this group, turned into Turkish when they did not feel comfortable or had difficulty in expressing themselves while speaking English in the sessions.

To summarize, the effect of the intervention on the skills were intended to reveal through the codes such as communication skills, which were divided into sub-codes such as increase in confidence in speaking in a foreign language, to foreign people; overcoming speaking apprehension; increase in fluency and pronunciation; and ability to adapt behaviors/ speech. The findings from the qualitative data analysis of the Turkish participants in the experimental group

showed that all of the codes investigated under the skills of discovery and interaction were positively affected by the telecollaboration. The findings from the analysis of the foreign participants' qualitative data indicated that there was an effect of the telecollaboration on the participants' confidence in speaking to people from other cultures and ability to behave in accord with the norms of the other cultures. Finally, in the control group, the participants expressed a change in their confidence in speaking English as a result of the sessions which they attended weekly. However, as there was not any interaction with people from other cultures, the participants stated without a hands-on-experience they could not guess the impact of the session on their interaction skills. The section continues with the findings from the qualitative data analysis regarding the critical cultural awareness below.

Critical cultural awareness (savoir s'engager). Byram et al. (2002) explain that this dimension of ICC involves one's evaluation of "the perspectives, practices and products in his/ her own culture in other cultures" (p. 13). This dimension does not require the learner change his/ her belief of particular things, rather it involves making the learner notice them and this happens only when the learner takes a position in which she/ he considers other people important and respects their values (Byram et al., 2002). In order to develop intercultural communicative competence of the learners, it is required to make them aware of the perspective and actions in an evaluative way. Subsequent to the intervention, the participants were interviewed about whether there was a change in their awareness of the perspectives, practices and actions in their culture and other cultures or not. The responses showed that the intervention contributed to the dimension of awareness of ICC. The participants' awareness was analyzed under two codes as in the figure below, which were the participants' awareness of their own culture and other cultures.

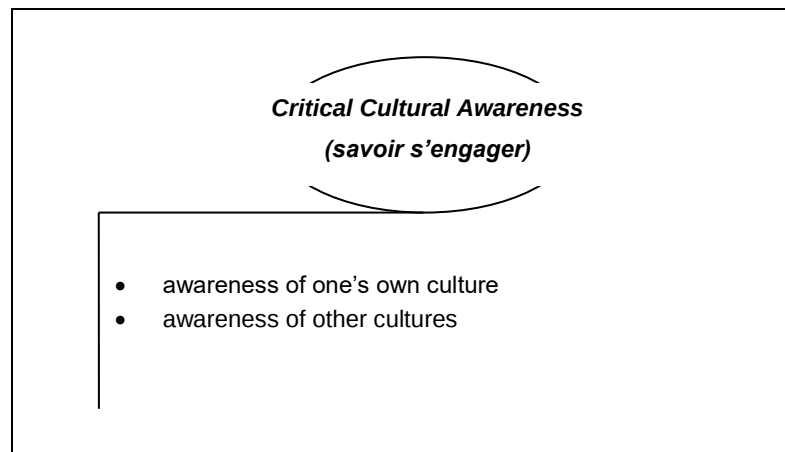


Figure 15. Codes for critical cultural awareness (savoir s'engager)

The findings from each group are as given in detail below:

The Turkish participants in the experimental group. In the experimental group, the participants explained that the telecollaboration helped them to be more aware of the view aspects and behaviors better as a result of their contact to people from other cultures and with the means of the tasks carried out with their friends. The participants emphasized that they could look at their own culture critically, from an outsider's position, which was a result of the participants' self awareness rather than direct teaching. In the quotes taken from the interview transcriptions, the participants emphasized how they realized behaviors in their own culture.

I think the study made me more aware of my own culture. I mean my awareness of how other people see certain behaviors in my culture has increased. I have understood that the things which we perceive as normal can be unusual for them (people from other cultures). – *P (4)*

My contact to foreign people in telecollaboration project made me aware of the details, the distinctiveness (from other cultures) of which is not realized because we are accustomed to them. – *P (5)*

With the quotes above, it is apparent that talking to other people about the similarities and differences across cultures, or seeing other people's reactions and

feedback upon the cultural behaviors enabled the participants to be more aware of the actions and perspectives in their own culture.

When the reflection papers were analyzed, most of the Turkish participants in the telecollaboration group emphasized that the tasks, weekly topics or the discussion fostered their awareness of their own culture. The excerpts taken from the reflection papers related to the effect of the intervention on their awareness are given below:

People have developed their cultures as a result of their interaction with different cultures and importing the good or bad behaviors in other cultures into their own. After this week's session, I started to think about the time when my own culture was first influenced by other cultures and from which aspects specifically. – P (4)

In my opinion, the most interesting thing regarding the topic was different timing understanding of cultures such as meaning to use tomorrow word in Spanish culture. In fact, it made me think that people in our culture need to be more punctual and why they are not. – P (27)

In my opinion, the most interesting thing which is about timing across cultures is *mañana* word. I learned in today's session that if somebody wants something from a Spanish person, and that person says *mañana*, this might mean that she or he will not do it. When we talked about this, I was surprised. Before we talked about timing across cultures, I hadn't thought about it. – P (13)

In this session I realized once again that Turkish people cannot live without bread. – P (10)

The participant (P10) wrote the statement above after his discussion with the foreign participants about food and eating across cultures. All the participants discussed about their eating habits and some cultural food in their culture. During the video sessions or in the forum on Eliademy, the participants gave examples from the types of bread and how often they eat bread a day. In the quotation

above, the participant (P10) stated his realization of the importance of bread in Turkish culture as a result of the telecollaboration.

In Session 2 (Timing across Cultures), the Turkish participants and foreign participants talked about people's reactions for a late train, bus or plane after watching a video about how people in Britain and Germany react. One Turkish participant (P6) in the experimental group gives an example from that session to explain how the project has made him aware of his own culture.

This telecollaboration project helped me to compare and contrast my own culture with others. I could realize the minuses and plusses of my culture. For example, in one session we talked about punctuality and gave examples about bus schedules. Compared to the foreign people we telecollaborated, I understood that Turkish people indulge in delays in traffic, for example. This shows the deficiency in our culture. – *P (6)*

Another Turkish participant (P11) gave an example from the same session saying that as a result of his conversation with other people, he said to become more aware of the differences in timing across cultures.

I think the project has increased my awareness. I certainly think so. Well, take, for example, people from other cultures. For instance, people are late (for meetings) in our culture. One may think if there is something like this in other cultures. I have learnt that this changes from one culture to another in the sessions. I mean some cultures are more punctual. It changes from one culture to another. – *P (11)*

With respect to the experiences in Session 3 (Food and Eating Habits), one Turkish participant (P7) stated that her awareness of eating habits in terms of the differences across cultures increased as she shared what she and her partners prefer to have in breakfast, for example.

Well, for example about food and eating habits, there is a big change in my awareness. For example, I have realized our

breakfast habits are very different in the session we talked about food. – *P (7)*

The analysis of the interview transcriptions showed that as much as the differences, the Turkish participants realized the similarities between their cultures and their foreign partners' cultures. Here is an example from the analysis of one Turkish participant's (P12) interview transcription:

For example, I realized that we have many things in common with **P15** (one foreign participant in the telecollaboration group). She was from **X** (her country). I realized that we are similar in cultural things. – *P (12)*

Taken into consideration, the analysis of the weekly reflection papers showed that telecollaboration made participants aware of certain actions in their own culture and in others. The participants noted down how they could see the differences and similarities on their papers. Through the tasks they carried out in the telecollaboration project, the participants could think about the things they had not thought before. The following excerpts were taken from the reflection papers written by the Turkish participants in the experimental group after Session 2 (Timing across Cultures), Session 3 (Food and Eating Habits) and Session 4 (Conversation and Silence).

This week's task helped me to see that the concept of timing is different across cultures. – *P (6)*

I understood that food culture can be different for people even from the same culture. Also, the existence of the food proverbs made me surprised a lot. – *P (27)*

I liked this topic (Conversation and Silence) because it is something that exists in all cultures and something that I don't usually think about or discuss with people. – *P (5)*

The following excerpts also indicate how the Turkish participants could realize the differences and similarities between their own culture and the others

through telecollaboration. For example, after Session 5 (Raising Children), one Turkish participant wrote:

I realized that there are similarities in families across cultures. I also understood that children's behaviors are similar (to ours) in other cultures. With this topic, I realized that we have similar values with people from other cultures. This week's task brought my notice to the fact that although lullabies, stories, etc., for example, are different in cultures, they involve the same ideas. – P (5)

I realized that our culture is not so different from other cultures. – P (27)

The topic of the week helped me to start thinking about my own culture. I realized that we are less punctual than most countries. – P (8)

One Turkish student (P7) emphasized in her paper how she got surprised when she explored the difference with her culture and the others. The following excerpt was taken from the reflection paper written after Session 5 (Raising Children):

...Moreover, the most interesting thing for me is that parents are similar in every country. **P17** (one foreign participant), for example, said: "My parents do not allow me from time to time". I was surprised. I had thought parents are so strict in our culture, but not in **X** (the country from which the foreign participant is). – P (7)

Another Turkish participant (P27) in the telecollaboration group wrote about her astonishment after Session 3 (Food and Eating) as she discovered the similarities between her culture and the others. Below is the excerpt given:

I was surprised that some foods with different names are similar to the ones in our culture. – P (27)

The student also wrote how she realized the similarity across cultures in terms of the meaning of silence in communication after Session 4 (Conversation

and Silence). She (P27) wrote that she realized the silence between cultures did not vary so much in her reflection paper.

The analyses of the interview transcriptions and reflection papers showed that the telecollaboration project had an effect on the Turkish participants' critical cultural awareness. The findings were based on the existence of the codes of the awareness of the participants' own cultures and awareness of the similarities and differences between cultures (their own and other cultures). Thus, the participants stated to have developed a critical perspective into their own culture.

The foreign participants in the experimental group. The foreign students who were involved in telecollaboration project were addressed the same questions with their Turkish partners. The analysis of the foreign participants' interviews revealed that the intervention made the participants aware of their own culture, cultural similarities and differences between other cultures and their own, and made them aware of cultural diversity. Of these three, it was found that the realization of cultural similarities is the mostly emphasized one by the foreign participants. In the quotation below, a foreign participant (P14) explained how she discovered the similarity between Turkish culture and her own culture. She gave two examples from Session 3 (Food and Eating) and Session 7 (Feelings), in which the participants talked about the wedding traditions across cultures including their own. In the quotation below, regarding Session 7, the participant (P14) states her realization of the similarity of the wedding ceremonies in her culture and in the Turkish culture.

That was very similar to Turkish culture (she says she discovered her culture is similar to Turkish culture). The tea and the coffee. I thought that really surprised me. That was really interesting. And the way we did marriage, also. I know because we spoke about in the beginning. I don't know how we came up with when we spoke about feelings, as well. Like the whole ceremony, the women together and the men and that was really similar, so I thought oh my gosh it is like X (nationality of the foreign student) wedding. It was very very interesting. – P14

The same participant (P14) responded the question of the best part of the project for her as learning about a culture. She explains that through the study, she could realize how the other side of the world is not so different from the one she lives in.

It was to getting to know another culture. At least the minor details. Like how they are similar or different with school, their parents and with themselves, with the food they eat and with their tea or coffee in the morning. I think these things are very interesting. And you know learning about that and just knowing that whether or not your countries are miles away and you know we like to wake up in the morning. We like to sleep at night and sleep a couple of hours or not sleep at all, but we are all the same. – *P (14)*

Another foreign participant (P15) said that the project helped her to see the similarity between her partners' culture and her own. In the quotation below, she gives an example from Session 6, in which the participants discussed about education and compared education systems, students and teachers across cultures. When the participant (P15) was requested to explain whether the intervention affected her awareness of other cultures, she shared the following:

Actually yes. In the beginning, I thought the way we are taught in schools or the way our parents raise us, or the way we communicate with different people in our own culture is just the, but I understood well when I met students from Turkey there, the education system there, learning system is very similar to us. Even, you are very respectful. Generally, I realized that there is not just one place. It is globalization. Every person in every part of the world also thinks just like of all. So I think I did become culturally aware and I no longer feel that what happens in **X** (the country of the foreign participant) not only happens in **X** (the country of the foreign participant). Because I feel that it happens in all parts of the world now. –*P (15)*

As can be seen in the quotation below, she gave another example from Session 5 (Raising Children) to show how the project helped her to see the cultural similarities as a result of her conversation with Turkish partners.

I understood different cultures. I understood how your education procedures are and how children are grown up in your country. We also feel that children are best brought by their parents and through their guidance and what they feel is right and that is very similar to what happens in Turkey. – *P (15)*

These two quotations above show that as the participants talked about their own cultures, their awareness of the similarities between their culture and others increased. Thanks to the project and technology, the foreign participants stated that they could be more aware of different cultures and could see the similarities and differences in them with their own. This is well explained by another foreign participant (P17) as can be seen from her quotation below:

The tasks were relevant because they allowed us to talk about the beliefs, views and activities of our own culture, while learning about another culture's beliefs, views and activities pertaining to that same topic. I realized that with most of the topics, despite the fact some of us come from different cultures, we have a lot of similar beliefs. I learned that we all do a lot of things in the same way and believe a lot of the same things. I guess since now technology is increasingly powerful worldwide; we get to connect with others and learn to develop similar beliefs and habits. – *P (17)*

The reflection papers written at the end of each session also supported the finding from the interviews above. In the reflection papers, the participants pointed out how their awareness of their own culture and how they realized the cultural similarities and differences between their own culture and others. The following quote was written by a foreign participant (P18) after Session 2 (Timing across Cultures). She explained that after this session she could realize how cultures are similar to each other in terms of timing. Besides, while talking about the topic, the participant (P18) could realize that there are some differences in cultural practices among the people even from the same culture.

This made me realize that even though the **X** (the country of the foreign participant) and Turkey are on two opposite ends of the world we are not that different in our timing. This topic also made me understand more how different my family is from my culture in the fact that my family is usually early or on time for events and generally everything, while my culture is late for everything! By answering the discussion questions it made me see how laid back the **X** (the nationality of the foreign participant) is as well as the lack of punctuality. –*P (18)*

Similarly, another participant (P26) mentioned in her reflection paper she wrote after Session 3 that thanks to the tasks or discussions held in the session, she could realize that even the details could be different across cultures, so developing understanding for cultural differences is necessary. Additionally, the participant explained that like other participants, she could see how people from the same culture can be different.

After this week's tasks at hand and the live video chat session, I find that different cultures have different ways that food influences them. For example, with the concept of bread, I would have never thought that it would be so important within a culture that bread is present at every meal. Being that I am someone who can go a few days without eating bread, I would have not thought about serving bread at the table to people of different cultures. This is why I feel that as hosts of people of different cultures you should ask them if there is anything in particular that they eat and see how cultures vary. Something that I also find is how different **P14** (a foreign participant) and I are in our **X** (nationality of the foreign students) culture. Although we are familiar with each other's countries dishes and know the different names, we prepare things differently than the other person and call things with different names. – *P (26)*

Another foreign participant (P14) similarly noted that she could realize the cultural similarities. As it is clear in the excerpt below, the participant explained

how she could realize the similarity between her culture and Turkish culture in terms of the understanding of timing.

The most interesting thing regarding the topic on Timing across Cultures was the video chat we had on Thursday. The participants and I were able to talk about what time is late or early. Through the laughs and conversation, there was a lot of talk on the topic of arriving on time for school, work and social events. There was this topic that came up during the chat about having family members sleep over our homes after a certain time. I was able to tell the story about my uncle and the fact that he needed to stay over my house the other day after a late visit. He came to our house riding a bicycle and my mom and I believed it to be too late for him to ride it back to his house after 1 a.m. For his safety, we told him to stay over and he woke up the next morning and left. This topic helped me to reflect on the fact that timing in America and Turkey is similar.

– P (14)

The following two excerpts are taken from the reflection papers written after Session 3 (Food and Eating Habits). The participant (P14) expressed the similarities in a kind of dish popular in her culture and one in Turkish culture.

It was interesting to discover that tea is as essential to the Turkish culture as coffee is to the American culture. There are differences in the foods we eat, but the dishes we spoke about today were very similar to the ones that I eat at home as well. One of the Turkish dishes is made with eggplant, tomatoes, etc. and my mother makes it in my home all the time; it's delicious! – P (14)

I found out that Turkish coffee is made very similar to the way I make some of my coffee. I think what surprised me the most was the fact that in the Turkish culture, people drink more tea than coffee. – P (14)

As similar to the Turkish participants in the experimental group, the foreign participants stated the telecollaboration made them culturally aware of their own

culture and other cultures. One thing the participants emphasized in the interviews and reflection papers was that they could realize the similarities between their own culture and their partners' culture (Turkish). They expressed although they thought the cultures were well apart from each other in terms of culture, as a result of the telecollaboration, they could become aware of how similar both cultures are in terms of the topics they discussed in the sessions.

Thus, in terms of the critical cultural awareness, the participants in the experimental group (Turkish and foreign participants) came up with similar findings as all the participants said they became culturally aware of the specific cultural behaviors, norms or events particular to their own culture. Also, the telecollaboration helped them to realize the similarities (rather than the differences) between cultures. This section ends up with the findings from the control group below:

The participants in the control group. In the control group, the seven Turkish participants were addressed the interview questions to reveal the effect of the intervention on their awareness of their own culture or other cultures. The participants approved that their awareness increased through the tasks and the discussions they had in each session. In the following quotation, for example, the participant (P20) explains that she could see different perspectives and could learn the things which she had not realized before.

This study helped me to see different perspectives, so I think it was beneficial for me. For example, I learnt what other people in the group think. It also revealed the already existing things, which we had not realized before. – P (20)

For example, we talked about table manners in a dinner. For this topic, my awareness increased. – P (20)

Yes, my awareness of other cultures increased a little more. – P (22)

I realized the differences between cultures a little more. – P (23)

Some of the participants in the control group stated an effect of the intervention on their awareness. It is clear in the quotations above, as the participants discussed about the weekly topics, they could realize more about the cultural differences with an emphasis that their awareness did not increase much, but slightly. The findings from the control group were found in the data from the interviews, whereas no findings were found in the reflection papers. In the following part, the findings from the qualitative data analysis of the interview transcriptions for ideal L2 self are presented by groups.

The findings from the qualitative data analysis of ideal L2 self. The qualitative data collected in this study involved the participants' responses to the interview questions asked to the participants at the end of the study. In the interviews, the participants were addressed some questions (See Appendix C for the interview questions of ideal L2 self) to reveal their ideal L2 self. The questions intended to indicate the participants' thoughts of the importance of English, image of themselves as studying English, using English in their future career, having international friends, living abroad and speaking English to people from other cultures and also to reveal the effect of the intervention.

Below are the findings from the participants of each group presented in detail. Firstly, the findings from the Turkish participants in the experimental group are given. Then the findings from the control group are presented. The foreign participants were not asked any ideal L2 self questions as they already speak English as their native language or as a second language.

The Turkish participants in the experimental group. First of all, the interview started with the question of whether the participants thought English is an important language for their education, career and etc., and whether the intervention had an impact on their opinions of the importance of English or not. The participants' responses showed that the participants all see English very important especially to interact with other people in the world and also, for their business life and future career. In their responses, the participants defined English as an international language spoken by different nations, a universal language, a world language or a lingua franca, which is easy to learn and use. Some examples of the responses were given in the quotations below:

I think English is very important. Maybe it is the most important language in the world. It is an international language and spoken everywhere in the world. Therefore, to learn it is a necessity for us in order to communicate with the other side of the world. – *P (27)*

English is, of course, very important. I see English as a world language. It is spoken by a lot of people. – *P (10)*

English is certainly very important. It is a language spoken all around the world and as we experienced in the project, the more you know English, the easier it becomes to receive information and share what you know with others. It is a mutual channel which everybody can connect to. – *P (2)*

I think that everybody needs to learn English. Because it is the native language of developed countries in the world and also it is easy to learn, it is the best language to be a lingua franca. – *P (5)*

In my opinion, English is important. I understood its importance in our sessions once again because there were some foreign friends whose native language is not English. However, we communicated with them all using English. – *P (4)*

The quotations above show that the participants see English crucial for their life and with this study they could understand its importance again. Because as said by one participant above (*P4*), the study provided them firsthand experience to interact with people whose native language is not English at all. However, they could communicate with each other using English.

The participants were also asked whether they could imagine themselves studying at a university where the medium of instruction is English or not. The analysis of the interview transcriptions showed that the participants all had a clear image of themselves studying at a university abroad for their future educational purposes such as a Master's Degree. Please see the examples from the interview transcriptions below for the participants' responses:

I can imagine myself in a university abroad where the medium of instruction is English for studying my Master's Degree. I wish it would be possible. I want it very much. In this study, for example, we had difficulties in the beginning, but later on we got used to each other. Similarly, it becomes very easy to adapt to live in a new country in a few months. Therefore, I can imagine myself very easily. I would be very comfortable. – *P (13)*

Yes, I can imagine and I think I would be a very successful student there. I would be a student who is loved by everybody. I would have both foreign and Turkish friends there and communicate with them all easily. You know I was also very confident in the sessions and could make friends easily. – *P (10)*

The interviews also revealed that the participants all have a clear self-image using English in their future career. They stated that they believed they would work in a job where they could use English and work with some foreign colleagues.

Well, most probably my future career plans will require using English. I think I will have a position in the management of a company and work with both Turkish and foreign colleagues. I would comfortably communicate with the colleagues from different nationalities. - *P (10)*

Yes, I can imagine. I will already work abroad, maybe in the USA or in Canada. I believe I will have many colleagues from other nations. I can have a few Turkish colleagues, as well. – *P (5)*

I can imagine myself using English in my future career. I will be a successful employee. I believe I will work with people from other cultures and I will communicate with them a lot since I know they will contribute to my development. – *P (2)*

From the responses above, it might be concluded that the participants had a clear self-image to speak English or living abroad in a country where English is spoken. When they were asked whether their participation to telecollaboration had

an impact on their opinion about English or not, they expressed that the telecollaboration positively affected their thoughts. Through the weeks, they could develop their language skills and could learn more about other cultures. Therefore, the telecollaboration seemed to have an impact on their image of themselves for English. They stated that they could work with people from other nations without any difficulties and they would be more aware of the misunderstandings which could occur because of cultural differences.

The participants in the control group. The participants in this group were addressed the same interview questions with the Turkish participants in the experimental group. When the participants were asked about their opinions on the importance of English, it was found out that they all saw English as an important language. They defined it as a world language and a mutual language used for communication between people from different nationalities. Here are some samples of the quotations:

English is a world language, which is necessary to learn. I mean, as we know, English has become important everywhere as it is spoken by everybody in the world. – P (20)

I think it is important because it is a common language just like music. – P (24)

In my opinion, English is an important language, which is known and used everywhere in the world. Therefore, it is quite important for communication. – P (25)

The analysis of the interview transcriptions showed that the participants in this group think English has an important place to communicate with other people explaining its being a world language spoken everywhere in the world. However, the participants did not make an emphasis for the effect of the study on their thoughts of the importance of English. They did not specifically utter the study helped them to comprehend the importance of English more, but instead, they expressed their general opinions about how they saw English.

In the interviews, the participants were interviewed about their self- image as someone who can speak English, use it for future career or study at a university

where they study for their Master's Degree abroad in English medium instruction. When their responses were analyzed, the findings showed that the participants could imagine themselves studying at a university for their Master's Degree. However, they stressed it was because they would already study their Bachelor's degree at a university where the medium of instruction is English. Please see the quotation below:

Yes, I can imagine myself. This is mostly because of my university.
I will study my department in English. Hadn't I come to this university to study, I wouldn't imagine. – *P (20)*

Regarding the participants' self-image working in a job which requires they use English and they work with people from other cultures, the participants' responses in the interviews are given below. Accordingly, the participants stated that they could imagine themselves working in a job in which they have to use English, but they would prefer to communicate more with their Turkish colleagues instead of their colleagues from other nations. This was because they believed that it would be easier to communicate with colleagues from the same culture with them as they shared the same culture and language.

I can imagine myself using English in my future career. I will have foreign and Turkish colleagues in the workplace. Then I would prefer to communicate more with my Turkish colleagues because I think I can communicate with them more easily. – *P (24)*

I can imagine myself working in a job which requires I speak English. I will have colleagues from different cultures and my own culture there. I would make friends with the Turkish ones better because I believe when a problem arises; I can compromise with the Turkish colleagues more easily. – *P (20)*

In my job in the future, I can imagine myself speaking English. I know I will have work-mates from different cultures and the Turkish culture. Although I would talk to the colleagues from different cultures, I would spend more time with my Turkish colleagues.

However, as I am willing to learn about other cultures, I would be a good friend with my colleagues from other cultures. – *P (21)*

As can be understood from the quotations above, even though the participants can imagine themselves using English in their job, it was concluded from their responses that they had hesitation in imagining themselves communicating with colleagues from other cultures. They expressed their preference of communication with colleagues from the same culture over the foreign ones.

All in all, the findings of the ideal L2 self from the qualitative data analysis of the control group suggest that the participants in this group had clear future vision of themselves using English in their jobs, career or in their education; however, they did not stress the effect of the intervention on their ideal L2 self. Rather, they related the future image of themselves using English to the education to be given in their school (in their departments). Also, although the participants stated that they could imagine themselves using English in their future career, they added that they would prefer to interact with the colleagues from the same culture with themselves more if they were in a workplace where there were colleagues from the same culture with them and from other cultures (with an emphasis that this would not mean they would disregard the colleagues from other cultures).

The following section involves the integration of the findings from the quantitative and qualitative data analyses. Firstly, the findings of the ICC are presented, which is followed by the findings of the ideal L2 self.

Section 3: The Integration of the Findings from Quantitative and Qualitative Data Analyses

This section presents the discussion of the findings from the quantitative and qualitative data analyses. The study aims to reveal the effect of telecollaboration on the participants' ICC and ideal L2 self. The results regarding firstly ICC, then ideal L2 self from each group (Telecollaboration, also referred to as experimental group, and Control group) are presented separately in this section.

The comparison of the groups in terms of their ICC (Quantitative data analysis). In the present study, the impact of telecollaboration of the Turkish EFL learners with foreign participants on ICC was aimed to be identified as comparing it with the development of the Turkish EFL learners' ICC in a real classroom setting without any foreign participants. Therefore, all the quantitative data collected from both groups were compared to each other using an ANCOVA test on the SPSS (See Section 1 in Chapter 4 for the detailed information regarding the test and its results). The results indicated that there is not a statistically significant difference between the groups in terms of their ICC (overall) and its dimensions (components) as indicated in the table below:

Table 19
ANCOVA Results of ICC

Variable	Experimental	Control	Sig.
Adjusted mean scores= Mean Scores			
Knowledge	4.13	3.63	.41
Attitude	4.32	3.88	.54
Skill	4.19	3.62	.30
Awareness	4.27	4.04	.58
ICC (Overall)	4.23	3.80	.84

Even though no significant difference was found between the groups, when the data collected from both groups were analyzed in detail using within group comparisons (specifically with Wilcoxon Signed Ranks Tests performed on the SPSS), it was explored that the intervention did lead to changes in the participants' ICC. In the following part, the findings which were presented separately in Section 1 and Section 2 in this chapter are presented in an integrated way.

The findings regarding the ICC from the quantitative and qualitative data analyses. The findings from the quantitative and qualitative data analyses are presented below by groups. The findings start being presented in the organization that firstly, the findings of the telecollaboration group are given in the order that the results from the quantitative data analysis are presented first, which is then followed by the results of the qualitative data analysis. Because the telecollaboration group involved two groups of participants, Turkish and foreign, the findings here are given under two headings as *the findings of the Turkish participants in the experimental group* and *the findings of the foreign participants in*

the experimental group. After the presentation of the results of the telecollaboration group (experimental group), the findings from the control group are given exactly in the same organization with the telecollaboration group. Namely, the findings from the quantitative data analysis are first presented, and then the findings from the qualitative data analysis are given in detail.

The telecollaboration group. This group involved the telecollaboration of two groups of participants via the online (a)synchronous communication tools. 15 Turkish participants studying English at the prep-school of Çankaya University in Turkey collaborated with 9 foreign university students who are from different cultures and who study in Florida International University in the USA to carry out the tasks adapted from the textbook of *Mirrors and Windows* by Huber-Kriegler et al. (2002) (Please see Appendix F for some samples of tasks), to explore each other's cultures, develop understanding of the norms, actions, behaviors in other cultures and their own culture and develop attitudes such as openness and curiosity towards other cultures and respect for otherness. Thus, the learners who were involved in telecollaboration were expected to exchange their knowledge with each other and develop their understanding of other cultures. In the present study, the learners were expected to get engaged into synchronous (through Google Hangouts) and asynchronous (through Eliademy) communication with their foreign partners. Below are the findings of the Turkish and foreign participants in the experimental group given.

The Turkish participants' findings. Two questionnaires (one was completed before the intervention started; the other one was completed after the intervention) were administered to the participants in the telecollaboration group. The data collected through the questionnaires were analyzed in the alignment with the research questions addressed in the study. Specifically, the levels of the ICC which the participants held before and after the telecollaboration (intervention) were calculated on the SPSS using descriptive statistics tests and then, looking at the mean scores of the participants, which dimension(s) of the ICC had higher scores than the other was revealed. After that, whether there was a statistically significant difference in the Turkish participants' ICC as a result of their telecollaboration with the foreign participants or not was checked on the SPSS via a Wilcoxon Signed Ranks test to see the changes within the group. As a result of

the analyses performed on the SPSS, the findings were found as indicated in the table below:

Table 20

The Changes in the Turkish Participants' ICC from Pre- to Post-Questionnaire (Within Group)

Variable	N	Pre-Test	Post-Test	Sig.	Effect Size	Ties
Attitude	15	3.87	4.13	.89	.3	1
Knowledge	15	3.59	3.99	.008	.4	2
Skills	15	3.59	4.01	.005	.5	1
Critical Cultural Awareness	15	3.87	4.10	.045	.3	2
Overall ICC	15	3.73	4.05	.011	.4	0

As the table above shows, the results from the questionnaires indicated that there was a statistically significant difference between the Turkish participants' overall ICC before and after the study in the experimental group ($p = .011$). The participants' mean scores of ICC was higher in the post-questionnaire ($M = 4.05$) than the pre-questionnaire ($M = 3.73$), suggesting a positive effect of the intervention (telecollaboration) on the Turkish participants' total ICC within the group. The detailed analysis of each dimension of ICC (specifically, attitude, knowledge, skills and critical cultural awareness) was presented respectively below.

Attitude (savoir être). The quantitative analyses were conducted on the data which were collected by the help of two questionnaires administered at the beginning and at the end of the study. In the table above, the pre and post-questionnaire results regarding the attitude dimension of ICC for the Turkish telecollaborators are shown. The results here show that Turkish participants' levels of attitudes are found to be high since the mean scores in the pre-questionnaire on a 5-point-Likert scale (from strongly agree to strongly disagree) were found more than 3.00. This indicated that the majority of the participants showed tendency to agree on the questionnaire items related to the attitudes dimension of ICC. Thus, it might be concluded that before the participants' intercultural experience (through telecollaboration) started, the participants had positive attitudes towards learning other cultures and people from other cultures.

One of the goals which the present study aimed to reach was to reveal whether the Turkish participants would adopt positive attitudes towards other cultures or not as a result of their contact to foreign participants through telecollaboration. Therefore, a Wilcoxon Signed Ranks test was performed on the SPSS and it was checked whether there was a statistically significant difference in the participants' attitudes from pre-questionnaire ($Md= 40$) to post-questionnaire ($Md= 43$), and the results showed no statistically significant difference, $z= -1.698^a$, $p=.089$, suggesting that the intervention might not have affected the participants' attitudes of ICC.

The qualitative data analysis was basically depended on the interviews held at the end of the project and the reflection papers written after the weekly sessions. As parallel to the findings from the pre-questionnaire analysis, in the interviews some of the Turkish participants literally stated that there was not a change in their attitudes towards other cultures or their interlocutors' culture because they explained their attitudes had always been positive towards other cultures and also they were open to learn other cultures (as shown in Table 21 below). In the analysis of the qualitative data, it was found that 6 of 15 Turkish participants in the experimental group did not think that there was a change in their attitudes.

Table 21

No Changes in Attitudes (Turkish Telecollaborators)

Participants	Statements
P5	There is no change in my attitudes because I already had short contact with people from the same culture with the ones in the telecollaboration project before.
P4	My attitudes did not change because I am willing to learn other cultures.
P9	There is no change in my attitudes.
P13	Well, I am already curious about other cultures. I have an interest in cultures already.
P12	There is no change because I already open to learn other cultures.
P11	Well, I cannot say my attitudes changed to great extent.

Note. P = Participant.

It might be understood from their statements that the participants expressed there was no change in their attitudes towards other cultures and people from other cultures because of the reasons such as their contact to the people from different cultures before the intervention in this study (P5) and their willingness and curiosity to learn about other cultures (P4, P5 and P12).

Even though the participants did state their attitudes did not change with the intervention in the interviews, the detailed analysis of their interviews showed that their intercultural experience had an impact on their attitudes. Namely, the patterns regarding the positive change in the participants' attitudes of ICC came together with the codes such as "openness, tolerance towards other cultures, willingness to learn other cultures, willingness to adjust their behavior appropriately in other cultures, readiness to suspend disbelief" (Byram et al., 2002, p. 7). The sample statements for each code are given in the table below:

Table 22

Changes in Attitudes (Turkish Telecollaborators' Statements from the Interviews)

Codes	Participant	Statements
Open, understanding and tolerant towards other cultures	P2	To interact with people from other cultures helped me to interpret the same events in different ways. For example, before making certain assumptions about a topic, I have learnt that I need to think what other people might be thinking about it and this developed me interculturally.
	P12	In this project, I have understood well that they have a different culture. Maybe the things which are correct in our culture might not be correct in their culture. Therefore, if we have a misunderstanding, for example, we can eliminate the problems (which could arise from misunderstandings) talking to people from other cultures and asking them.
Willingness to learn other cultures	P7	Well, in the sessions with P15 (a foreign participant in the telecollaboration group), for example. I didn't know X (the country the foreign participant is from) well. However, for example in the sessions with P15 , our attitudes towards X (country) changed.
Willingness to adjust behavior	P2	The project taught me to be flexible towards other cultures, to know in detail before making interpretation of a situation.
	P9	I would be careful to behave towards people from other cultures in an appropriate way in their culture.
Readiness to suspend disbelief	P4	After this study, if I experienced a misunderstanding with a person from another culture, I would think this misunderstanding occurred because our cultures are different. I would talk to that person and try to explain how it is different in my culture.
	P8	With my experience in this project, my prejudice towards other cultures decreased to some extent. I mean I could realize what other people value and started to value them, too.

Note. P = Participant.

As shown in the table above, P2 and P12 stated that thanks to their social experience through telecollaboration, they became more open to other cultures and developed a different perspective to the events with the help of the telecollaboration project. In this way, they became more understanding towards

cultural differences and as they learnt about other cultures from their foreign partners in the study, they could change their thoughts on their own culture (as stated by P7) and this increased their willingness to learn about other cultures. Also, as it is clear in the table above, some participants (P2 and P9) expressed that their intercultural experience in the study made them more flexible towards other cultures. The participants stated that they could adapt their behaviors to act appropriately in a particular culture different from theirs. The participants also stated that they became more willing to adapt their behavior to other cultures. It might have arisen from the fact that while exchanging their thoughts and knowledge about their own culture and other cultures in the video sessions and on the forum on Eliademy, the participants could explore the acceptable behaviors, norms and beliefs in other cultures, and as a result, they might have developed proper attitudes in other cultures, which is the ultimate aim of an intercultural encounter (Byram, 1997). Garrett-Rucks (2016) explains that in an intercultural interaction, behaving appropriately refers to the way which the interlocutors perceive them; thus, understanding people from other cultures bears crucial importance. However, because of the effects of one's own culture and also language, it is generally difficult (Garrett-Rucks, 2016). From all their experience, it can be understood that as an effect of their contact to the people from other cultures, they could interpret the misunderstandings which were likely to occur because of cultural differences in a more understanding way (P4 and P8).

All in all, as the findings here make it clear, although the statistics from the questionnaires suggested the opposite, the telecollaboration project brought about an effect on the Turkish participants' attitudes towards other cultures. Their responses to the interviews showed that the telecollaboration helped them to adopt more positive attitudes towards other cultures since they became more open to learn other cultures, willing to accept cultural differences, willing to change their behaviors in accord with the norms of the culture of other people and ready to quit making subjective judgments on people from other cultures and from their own cultures. The findings related to the Turkish participants in the telecollaboration group continue with the findings regarding the changes in their knowledge below.

Knowledge (savoirs). The pre-questionnaire administered to the participants in the beginning showed that the Turkish participants' knowledge was high with a

mean of 3.58. In order to reveal the effect of the telecollaboration on the participants' knowledge of ICC, the questionnaire was administered again after the intervention, and the scores from the pre-questionnaire ($Md= 39$) and post-questionnaire ($Md= 44$) were compared to each other with a Wilcoxon Signed Ranks test on the SPSS. The test showed that the difference in scores from pre to post-questionnaire is statistically significant, $z= -2.659^a$, $p=.008$, suggesting that the intervention might have affected the knowledge dimension of ICC significantly.

In the interviews, the participants' responses were analyzed to check the presence of their statements regarding the increase in their knowledge of the cultural actions, beliefs, norms and so on in their own culture and in other cultures. Supporting the findings from the quantitative data analyses, the data from qualitative methods indicated that the Turkish participants stated an increase in their knowledge of their own culture and also other cultures. The knowledge dimension of ICC was analyzed with the (sub)codes of knowledge of one's own culture and knowledge of the interlocutors' culture, which also involves expanding knowledge about other cultures.

Table 23

Changes in Knowledge (1) (Turkish Participants in the Experimental Group – Statements from the Interviews)

Codes	Participant	Statements
Knowledge of one's own culture	P1	The study helped to increase my knowledge of my own culture and other cultures. I think that the study increased my cultural knowledge.
	P2	I learnt much information about different cultures and knew my own culture better.
	P8	As I said, I gained a lot of knowledge about foreign cultures and knew my own culture much better. I can understand the reasons behind some actions better now.
	P3	In the tasks, we generally talked about the differences between other cultures and ours. In this way, I gained knowledge about different cultures and thus, I can evaluate my own culture from a different perspective.
Knowledge of other cultures and interlocutors' culture	P11	As we wrote in the sessions (refers to the reflection papers he wrote at the end of the session), for example, we talked about food types and the foreign participants talked about their lifestyles. Thus, we learnt the things we didn't know and we learnt them.
	P3	Our communication continued with tasks. Both they and we shared our ideas and comments on the topics. Thus, we maintained our communication and cultural exchange.

Note. P = Participant.

The excerpts from the participants' responses in the interviews revealed that with the telecollaboration project, the participants increased their knowledge of their own culture. Some of the participants in the experimental group (as can be seen in the table above) expressed as they were discussing the similarities or differences across cultures, they could also get new information about their own culture. As it is obvious in the table above, the participants emphasized the impact of the intervention on what they knew about their own culture. Thus, the telecollaboration enabled them to learn their culture better. This might have arisen from the fact that as the participants could explore the similarities and differences in their cultures with others, they were able to see their culture from a different perspective. The next code investigated under knowledge dimension of ICC is the participants' developing knowledge of other cultures. The participants stated that their contact to the foreign participants in the weekly sessions, they could expand their knowledge of the lifestyles, food types or other things which they discussed under the weekly topics of the sessions and which they had not thought before. As similar to the excerpts from the interviews, the participants also indicated how the telecollaboration affected their knowledge in their reflection papers (as seen in the table below).

Table 24

Changes in Knowledge (2) (Turkish Participants in the Experimental Group – Reflection Papers)

Codes	Participant	Notes
Knowledge of other cultures and interlocutors' culture	P3	During our conversations, I learnt eating customs of different cultures from my friends. To hold these conversations with friends helped to gain experience quickly.
	P11	I was mostly astonished by the fact that some food from different cultures was different from mine. Also, I learnt they (people from other cultures) as similar to us use proverbs for food. This also astonished me.
	P12	I am really happy because I learnt about other cultures. Take the example of P15 (one of the foreign participants in the study). I realized that we had so many similarities with her. She was from X (the country where P15 is from). I realized we have similar cultural things. Take her as an example. For instance, we talked about parents' approval to go out. I learnt that they are similar to us. They don't do anything without permission. I used to think they were freer than us.

Note. P = Participant.

In their reflection papers, the participants noted that each week, they could learn about other cultures thanks to the telecollaboration sessions they held with their Turkish and foreign partners. So long as the participants learnt new things about their own cultures, they knew how to look at their own culture, which is crucial to be intercultural as it helps one to relativise his/ her prejudices and judgments (Byram, 2002).

To sum up the findings regarding the effect of the telecollaboration on the Turkish participants' knowledge, it is worth writing here that supporting the findings from the quantitative data analysis, the qualitative data analysis showed a change in the participants' knowledge. Namely, as a result of their on-line contact to the foreign participants to conduct the tasks given to them, the Turkish participants could increase their knowledge of their own culture and other cultures. Below are the findings related to the *skills* dimension of the ICC presented.

Skills. The pre-questionnaire indicated that the skills dimension of the ICC of the Turkish participants had a mean score of 3.59. When the questionnaire was administered again after the participants joined in the telecollaboration project, the results showed that there was a statistically significant difference in the Turkish participants' *skills* of ICC, $z = -2.835^a$, $p = .005$.

The effect of the intervention on the participants' skills of ICC was also investigated through the qualitative methods, specifically through the interviews and the participants' reflection papers. The analysis showed that two categories related to the skills defined by Byram (1997) were stated to have improved in the telecollaboration group. Each category is explained below with its codes and sub-codes.

Firstly, the skills of relating and interpreting (*savoir comprendre*) refer that it is not enough to gain specific knowledge, but it should be known how to use that knowledge to interpret a behavior, for example, in a particular culture and relate it to a behavior in one's own culture (Byram, 1997). To display this skill, an intercultural speaker is supposed to discuss the similarities and differences between cultures. All the tasks in the present study (For the details of the tasks, see Chapter 3 and for some samples of tasks, see Appendix F) were designed to enable learners to interpret and relate specific beliefs, norms or behaviors in one

culture and relate them to their own. Therefore, during their contact to the foreign participants, the Turkish participants discussed the similarities and differences. It was apparent in the video records of the sessions and also reported by the participants in the interviews that the intervention did make a positive impact on the Turkish participants' skills of interpreting and relating. The following table includes the participants' statements which show how their skills of interpreting and relating developed as a result of their contact.

Table 25

Changes in Skills of Interpreting and Relating (1) (Turkish Participants in the Experimental Group – Statements from the Interviews)

(Sub)codes	Participant	Statements
Can compare and contrast different cultures	P3	I think the most successful part of the study was that we could talk about other cultures and compare them with each other.
	P6	This study helped me to compare other cultures with mine because throughout the study, we tried to know each other. The study was mostly for helping us to make a comment about a matter, complete each other more and eliminate deficiencies.

Note. P = Participant.

The analysis of the interview transcriptions showed that the participants underscored their contrast and comparison of the cultures during their telecollaboration. One participant (P6) stated that during the study they could talk about the similarities between their own culture and the others while they were getting to know each other. Similarly, in the reflection papers, the participants noted that as they discussed about the weekly topics, they could recognize similar or different beliefs, actions or norms across cultures. As similar to the findings from the interviews, the participants' reflection papers provided with the information showing the participants could use their skills of interpreting and relating.

Table 26

Changes in Skills of Interpreting and Relating (2) (Turkish Participants in the Experimental Group – Reflection Papers)

(Sub)codes	Participant	Notes
Can compare and contrast different cultures	P6	This week, I compared education system in my culture to other cultures with the help of the information I acquired while doing the task. I saw that some countries have many similarities with ours, while the others are very different. For example, in X (the country a foreign participant in the study is from), the education system is very similar to the one in Turkey. On the other hand, in Y (the country another foreign participant is from), it is very different from Turkey. I learnt that the education system in Y is more flexible and student centered when compared to X and Turkey. After this session, I have thought that the education system in our country also requires being as flexible as in Y .
	P8	It was really fun to discuss this week's topic. The use of spice in our country is less when compared to some other countries.
	P27	This week, in the video meeting, I learned the names of different foods and drinks in the cultures of my friends. I was surprised that different food names and some of the foods are similar to our culture. In addition, our eating habits and drinking habits differ from one culture to another.

Note. P = Participant.

The excerpts seen in the table above were taken from the reflection papers. The participants stated how they could explore the differences and similarities across the cultures they discussed. As the notes which Participant 6 took in his paper after Session 6 make clear, the session helped the participant to learn about the education systems in his and the foreign partners' countries. The participant could relate that information to his own education system and see how similar they are. In another excerpt, Participant 8 who took part in Session 3 (Eating and Food) shared his understanding of the use of spice in his own culture after learning about other cultures. Similarly, Participant 27 could compare the food names in her culture and in others. Considering all the findings here, it is possible to assert that the intervention did enable the Turkish participants develop skills of interpreting and relating.

The second category, the skills of discovery and interaction of Byram (1997) were checked in the qualitative data. Byram et al. (2009) explain that this category contains skills needed to obtain specific knowledge regarding a culture and to be able to use that knowledge in an interaction. When the qualitative data were analyzed to reveal the impact of telecollaboration on this category of skills, it was

found that a) the telecollaboration affected the Turkish participants' confidence in speaking English positively improving their speaking apprehension in English; b) helped the Turkish participants to increase their confidence in speaking to people from other cultures; c) aided the participants to improve their fluency; d) contributed to the participants' ability to interact appropriately (showing flexibility in their behavior). In the following table, the sample quotations from the interviews were provided.

Table 27

Changes in Skills of Discovery and Interaction (Turkish Participants in the Experimental Group – Statements from the Interviews)

(Sub)codes	Participant	Statements
Increase in confidence in speaking English / to foreign people & overcoming speaking apprehension	P3	Yes, the telecollaboration had an impact on my skills. I can interact with foreign people more easily. In the first sessions, I didn't feel confident. As the weeks progressed, my self-confidence increased.
	P4	In the beginning, I didn't trust myself, but later on I understood making mistakes (while speaking) is fine, I felt more comfortable.
	P7	Well, in the first sessions I couldn't speak well. I spoke very slowly, always waited for the others to speak first. In comprehension, I didn't have any problems. However, in the last sessions I felt that I could speak more.
	P8	With this study, I could improve my interaction skills. Also, it contributed to the increase in my confidence in my classes (at school).
Improvement in fluency	P10	This study improved my communication skills and increased my fluency.
	P11	This study contributed to my speaking in English with the help of the tasks and our contact to foreign people. My listening skill also improved as we listened to other people from different cultures.
Ability to interact appropriately & showing flexibility	P7	I would interact with people from different cultures in an appropriate manner in their cultures. If I cannot do for any reasons, I would say it kindly and appropriately. For example, I cannot eat an insect, but I would say I cannot do it kindly.
	P27	I understood that before going to a different country, the customs and traditions should be searched well. I think that I can interact in an appropriate manner with people from other cultures.
	P10	I think this study taught me how to interact appropriately. We discussed about many things like general information about cultures, we discussed even about the proverbs in other cultures.

Note. P = Participant.

The analysis of the interviews indicated that the participants' confidence in speaking English and also to speak to people from other cultures increased with the telecollaboration experience the participants had in the study. As can be understood from the participants' statements in the table above, during their

contact, they attempted to maintain their communication with the foreign participants and with the other Turkish participants attending the sessions; they had an understanding that making mistakes was not a problem; they could overcome their speaking apprehension in English. Even, one participant (P8) clearly stated that he could reflect this increase in his confidence in speaking English to his classes in school. The findings from the analysis of the interview transcriptions also suggested that the participants could develop their fluency in English as they performed the tasks with all the other telecollaborators.

In addition, the participants stated that they could develop the ability to interact appropriately in a different culture as a result of the telecollaboration. Depending on the things they learnt from each other in the sessions, the participants expressed that they learnt how to communicate in a different culture and also gave their insights about their possible reactions to the events which were possible to arise in the future because of cultural differences.

Considering the findings from the quantitative and qualitative data analyses, it might be asserted that the telecollaboration helped the Turkish participants to improve their skills of ICC (the skills of relating and interpreting and the skills of discovery and interaction) (as defined by Byram et al., 2002). The findings regarding the last dimension, critical cultural awareness, are presented in the following part.

Critical Cultural Awareness (savoir s'engager). The results from the Wilcoxon Signed Ranks test showed that there is a statistically significant change in the Turkish participants' *cultural awareness*, $z = -2.034^a$, $p = .042$. The findings suggested that the participants' awareness increased through the telecollaboration from the pre-questionnaire ($Md = 44$) to the post-questionnaire ($Md = 45$). Supporting the findings from the quantitative data, the findings of the qualitative data suggested a change in the participants' critical cultural awareness. Looking at the participants' responses in the interviews, the critical cultural awareness was investigated under the codes of being aware of their own cultures and aware of the cultural differences and similarities across cultures.

It was found that when the participants were addressed whether the telecollaboration caused a change in their awareness or not, 73.3% of the

participants clearly stated that they thought there was a positive change in their awareness. The findings indicated that the Turkish participants stated their awareness of their own culture and other cultures changed depending on their experience with the foreign participants through the telecollaboration. In the table below, the excerpts from the interviews are given for each code.

Table 28

Changes in Critical Cultural Awareness (1) (Turkish Participants in the Experimental Group – Statements from the Interviews)

Codes	Participant	Statements
Aware of their own culture	P4	I think the study made me more aware of my own culture. I mean my awareness of how other people see certain behaviors in my culture has increased. I have understood that the things which we perceive as normal can be unusual for them (people from other cultures).
	P5	My contact to foreign people in telecollaboration project made me aware of the details, the distinctiveness (from other cultures) of which is not realized because we are accustomed to them".
	P6	This telecollaboration project helped me to compare and contrast my own culture with others. I could realize the minuses and pluses in my culture. For example, in one session, we talked about "punctuality" and gave examples about the bus schedules. Compared to the foreign people we telecollaborated, I understood that Turkish people indulge in delays in traffic, for example. This shows the deficiency in our culture.
Aware of cultural similarities and differences	P12	For example, I realized that we have many things in common with P15 (one foreign participant in the telecollaboration group). She was from X (her country). I realized that we are similar in cultural things.
	P6	This week's task helped me to see that the concept of timing is different across cultures".
	P7	Well, for example about food and eating habits, there is a big change in my awareness. For example, I have realized our breakfast habits are very different in the session we talk about food.

Note. P = Participant.

The excerpts given in the table make it obvious that the participants could develop their awareness in their own culture. The participants expressed they could take a look at their own culture from a different perspective, and this helped them to understand how people from other cultures could perceive their actions particular in their cultures. They also stated that through the comparisons with other cultures, the participants could develop critical understanding of their own culture. They stated they could interpret an event, for example, in their own culture better and could determine whether it was good or bad.

Also, there are some examples from the reflection papers which include the Turkish participants' thoughts about the effect of the telecollaboration on their awareness of their own cultures. The excerpts are given in the table below. Depending on the findings here, it might be concluded that as a result of the discussion topics and the participants' conversations with each other, they started to think about particular actions in their own culture differently as noted by Participant 13 after Session 2 when she mentioned her realization of the punctuality of people in her own culture. In another excerpt, Participant 8 noted after Session 2, as a result of their comparisons with other cultures, he had a better understanding of punctuality in Turkish culture. In the following table, the excerpts from the reflection papers which show the changes in critical cultural awareness are presented.

Table 29

Changes in Critical Cultural Awareness (2) (Turkish Participants in the Experimental Group – Excerpts from the Reflection Papers)

Codes	Participant	Excerpts
Aware of their own cultures	P8	This topic helped me to start thinking about my culture. I realized that we are not as punctual as other cultures. (Session 2)
	P13	In my opinion, the most interesting thing which is about timing across cultures (the session) is <i>mañana</i> . If somebody wants something from Spanish people and Spanish people say <i>mañana</i> , this might mean that they will never do it. When we talked about this, I was very surprised. Before we talked about timing across cultures, I had not thought about it. When I asked questions, I thought about whether Turkish people are punctual or not. (Session 2)
Aware of cultural similarities and differences	P6	I realized that there are similarities in families across cultures. I also understood that children's behaviors are similar (to ours) in other cultures. Regarding this topic, I realized that we have similar values with people from other cultures. This week's task brought my notice to the fact that although lullabies, stories, etc., for example, are different in cultures, they involve the same ideas. (Session 5)
	P27	I understood that food culture can be different for people even from the same culture. Also, the existence of the food proverbs made me surprised a lot. (Session 2)
	P27	However, since I have learned that the (meaning of) silence between cultures does not vary so much, I can now communicate easier with (people from) different cultures. (Session 3)
	P27	I realized that our culture is not so different from other cultures. In addition, we didn't mention anything I did not notice before this week's call. I really liked this week's topic. I learned how to behave when I need to communicate with other cultures. Learning this gave me a very useful experience. (Session 3)
	P7	Moreover, the most interesting thing for me is that mothers are the same in every country. P17 (one foreign participant), one example of this, said: "My parents do not allow me from time to time to go out". I

	was surprised. I just thought my mother was too strict with this. I think the concept of time is a more flexible concept in other countries of the world. Because Turkey is a bit restrictive with this respect. Or maybe I've always come up with such people. Even if there are minor differences, nobody likes to wait. Wherever you are... (Session 5 & Session 2)
P6	In terms of age differences, there are similarities in perceptions of timing. The fact that everybody reacts similarly towards being late helped me to understand people's perception of timing does not differ that much. (Session 2)
P7	At the end of this session I noticed that the timing of cultures was not very different in each country. (Session 2)
P3	I realized that every education system has a lot of similarities like lectures and (students') responsibilities. (Session 6)
P8	I learned that while talking to someone, even the distance between speakers is important. It was nice to realize this. (Session 3)

Note. P = Participant.

In addition to the effect of telecollaboration on the participants' awareness of their own culture, the participants often stated to become more aware of the other cultures through the tasks they carried out weekly with the foreign participants. As the participants shared their ideas and discussed about the weekly topics, they expressed to have seen the similarities and differences between their cultures and other cultures, which was a result of the increase in their awareness of events, actions or norms different or similar across cultures. Besides the interview responses, the effect of telecollaboration on their critical cultural awareness was written down a lot in the reflection papers by the Turkish participants. The analysis of the data from the reflection papers revealed that the more the participants learned about other cultures comparing and contrasting the actions, events or values with their cultures, the more they could discover the similarities and differences across cultures.

As understood from the excerpts in Table 28 and Table 29, the weekly sessions made the participants culturally aware of how similar the cultures are in terms of the topics they discussed. In the excerpts, the Turkish participants mainly mentioned they saw the similarities across cultures which they discussed about in the sessions.

To sup up, both the quantitative and qualitative data analyses revealed that there was a change in the Turkish participants' critical cultural awareness as a result of the telecollaboration. By way of explanation, telecollaboration raised the Turkish participants' awareness of the norms, behaviors or etc in their own culture

and in other cultures. In the following part, the findings of the foreign participants are presented in detail.

The foreign participants' findings. In order to reveal the effect of the telecollaboration, the foreign participants in the study were administered the questionnaire before and after the study as similarly to the Turkish participants with whom they communicated with the means of the on-line (a)synchronous Internet tools. The data collected through the quantitative methods were analyzed on the SPSS to explore if there were any changes in the group from pre-questionnaire to post-questionnaire using a Wilcoxon Signed Ranks test on the SPSS. The results were found as seen in the table below:

Table 30

The Changes in the Foreign Participants' ICC from Pre- to Post-Questionnaire (Within Group)

Variable	N	Pre-Test	Post-Test	Sig.	Effect Size	Ties
Attitude	9	3.41	4.69	.52	.1	2
Knowledge	9	3.04	4.41	.012	.5	0
Skill	9	3.00	4.52	.018	.5	1
Awareness	9	3.39	4.58	.39	.2	1
Overall ICC	9	4.06	4.55	.035	0	0

The mean score of the foreign participants' overall ICC before the study was found to be quite high with a mean of 4.06 on a 5-point-Likert scale (from strongly disagree to strongly agree). This showed that the foreign participants had high level of ICC before they took part in telecollaboration in this study. The results from the pre-questionnaire and post-questionnaire were compared on a Wilcoxon Signed Ranks test to reveal the effect of telecollaboration within group. The results indicated that there was a statistically significant difference between the foreign participants' overall ICC from pre to post-questionnaire ($p < .05$), suggesting that the telecollaboration made an impact on the foreign participants' ICC. The findings regarding the changes in all the other dimensions (components) of ICC were presented one after another below.

Attitudes (savoir être). As similar to the Turkish participants in the telecollaboration group, the foreign participants' attitudes were analyzed to reveal the differences before and after their involvement into the intervention. The results of the quantitative data analysis are shown in Table 30 above.

As it is clear in the table, the foreign participants' mean score of the dimension of attitudes is 3.41 before the study, which shows high level as it shows the participants generally showed agreement on the questionnaire items (on a 5-point-Likert scale). The pre and post-questionnaire scores were compared with a Wilcoxon Signed Ranks test and it was found that there was not any statistically significant difference in the foreign participants' attitudes from pre-questionnaire ($Md = 45$) to post-questionnaire ($Md = 47.5$), $z = -.631^a$, $p = .52$. Such a result might have arisen from the fact that the participants in this group were already from the USA, a multicultural setting seen as an enrichment because of its effect on the diversity of people living there (Parrillo, 1994). As given in Chapter 3, the foreign participants in the present study were from different nations (American, Guyanese American, Indian or Hispanic American) and they were studying at an international university. Also, as similarly to their Turkish telecollaborators, they were recruited into the project depending on their willingness to be a part of the project. Because the participants accepted to join this project and to meet people from other cultures, it might be understood that they were open to learn about other cultures and had positive attitudes towards cultural differences.

The foreign participants' interview transcriptions were analyzed in detail to explore if there was a change in their attitudes or not. In Table 31, it is obvious that some participants (P16 and P19) did not report their attitudes changed; however, the participants stated their knowledge and awareness of their interlocutors' cultures increased.

Table 31

No Changes in Attitudes (Foreign Telecollaborators)

Participant	Statements
P16	My attitudes towards other cultures did not change from this project; however, my intercultural knowledge about Turkey was vastly improved.
P19	It did not cause any changes in my skills or attitudes towards other cultures, but it did open me up more to Turkish culture.

Note. P = Participant.

Despite the fact that the findings from the quantitative data analyses suggest there is no change in the foreign participants' attitudes, and some qualitative data (as shown in Table 31 above) show some patterns in their interview responses for *no change*, in the attitudes towards other cultures, there are some other data which show that the foreign participants' contact to the Turkish participants in the telecollaboration sessions enabled the foreign participants to be more open-minded (can be seen in the statements of P14 and P15) and ready to suspend disbelief about other cultures and their own. In the following table, the codes of the attitude dimension of ICC were indicated with the sample statements from the interviews:

Table 32

Changes in Attitudes (Foreign Telecollaborators' Statements from the Interviews)

Codes	Participant	Statements
Openness, understanding and tolerance towards other cultures	P15	I think I became more open-minded. I understood different cultures. I understood how your education procedure and how children are grown up in your country.
	P14	I think that was very interesting and affected my attitudes to ..like ..just.. I know I know that I have a second language, but you know I am in that second culture, but it was nice to learn different cultures, at least for me. I am kind of a person; I am very open-minded when it comes to talking and learning about other cultures and religions. It is just interesting for me. I don't close my doors and I want to learn about them all.
Openness to other cultures & readiness to suspend disbelief	P17	I think telecollaboration expanded my mind to allow me to really consider the types of backgrounds and views that come from those from different cultures than mine. It allowed me to really be interested in the cultural awareness and celebrating all those who come from different backgrounds than ourselves because even though we come from different places, we still have a lot of similarities. With this, I strengthen my view that if all of us from different cultures give each other respect, kindness, and take the time to understand each other.

Note. P = Participant.

It might be suggested from the findings here that the telecollaboration had a positive impact on the attitudes of the foreign participants in terms of openness to other cultures and readiness to suspend their disbelief about their own culture and others. For instance, one participant (P15) explained in the quotation in the table above that she became more open-minded as a result of the telecollaboration with the Turkish participants. For this, she exemplified the change in her understanding

of the education systems (from Session 6) and the ways of raising children (from Session 5) in the interlocutors' (Turkish) culture.

In another quote, a different participant (P17) expressed that with the exploration of similarities, she became more open to people from other cultures. In this way, she said that she could expand her view aspect. Looking at the given samples of the quotations here, it is possible to assert that the telecollaboration project affected the foreign participants' attitudes in terms of openness, respect for others and suspending disbelief about other cultures.

To sum up, both foreign and Turkish participants' attitudes of ICC were high before the project and as similar to each other, both foreign and Turkish participants in the experimental group stated in the interviews that there was not a change in their attitudes towards other cultures because they already had positive attitudes such as "openness, respect, tolerance, willingness to suspend disbelief" (Fantini, 2000, p. 26). Nevertheless, the findings from the analyses of the qualitative data of both groups showed that telecollaboration might have affected the participants' attitudes in terms of openness, tolerance and understanding towards other cultures and in terms of readiness to suspend disbelief in the experimental (telecollaboration) group.

Knowledge (savoirs). The analysis of the quantitative data from the pre-questionnaire revealed that the foreign participants' knowledge was high with a mean of 3.52 because it showed the participants mostly agreed on the questionnaire items which assess knowledge dimension of the ICC on a 5-point-Likert scale. Comparing the foreign participants' knowledge before and after their telecollaboration experience, the Wilcoxon Signed Ranks *Test* on SPSS showed that there is a statistically significant difference between the pre-questionnaire results ($Md= 39$) and the post questionnaire ($Md= 50$), $z= -2.527^a$, $p= .012$. This suggests that the foreign participants might have increased their knowledge as a result of their telecollaboration with the Turkish participants.

When the qualitative data were analyzed to explore the impact of telecollaboration on the foreign participants' knowledge of ICC, the results showed that as similar to Turkish participants who indicated an increase in their knowledge in the interviews and reflection papers, the foreign participants expressed that their

experience with their Turkish partners affected their knowledge of Turkish culture (as can be seen in the table below). As they shared the cultural points regarding the weekly discussion topics, they could share their knowledge with each other, it is obvious from their statements that this exchange affected what the foreign participants knew about Turkey and Turkish culture.

Table 33

Changes in Knowledge (1) (Foreign Participants in the Experimental Group – Statements from the Interviews)

Codes	Participant	Statements
Knowledge of other cultures and interlocutors' culture	P16	My intercultural knowledge about Turkey was vastly improved. I learned that our cultures especially when it pertains to college life are actually quite similar.
	P15	The project did give me more knowledge about other cultures. I am not from America. I am studying there. But I am familiar. I learnt a lot of things about silence and how gestures are changing in America. I also learnt how you know in Turkey has a culture. That was very knowledgeable for me. So I think my cultural knowledge from the other places of the world has advanced.
	P16	It certainly helped me to have insight into the customs of Turkish culture.
	P18	Change in my own culture not much, but I learnt more in other cultures.

Note. P = Participant.

In the table above, it is clear that the participants (P16 and P15) placed an emphasis on the effect of the telecollaboration on their knowledge. They stated that their knowledge about Turkey and Turkish culture expanded. In the table above, one participants' (P18) utterance takes attention to the effect of the telecollaboration on her knowledge of own culture. The participant (P18) stated in the interview that there was not a big change in her own cultural knowledge; on the other hand, in the reflection papers, some other participants particularly noted that they learnt more about their own culture during their on-line intercultural encounter with the Turkish participants.

Table 34

Changes in Knowledge (2) (Foreign Participants in the Experimental Group – Reflection Papers)

Codes	Participant	Notes
Knowledge of one's own culture	P15	I can evaluate my education system from a different viewpoint. Thanks to this task, I can recognize other education systems and contrast between our and their education systems. Thanks to the task, I can find out the benefits and deficiencies of our education system.
	P26	Something that I also find is how different P14 (another foreign participant from the same culture) and I are in our X (the nationality of the participants) culture. Although we are familiar with each other's countries, dishes and know different names, we prepare things differently than the other person and call things in different names.

Note. P = Participant.

In their reflection papers, the participants stated that their interaction with the Turkish participants helped them to develop their own perspective to the other cultures. One participant (P15), for example, explained that because she learned about other education systems, she could look at the system in her country from another angle as she understood the minuses or pluses of the system over the other ones better. Another participant (P26), for example, expressed how she learnt she and another foreign participant from the same culture with her gave different names to certain foods.

As the findings here make it clear the telecollaboration project seemed to have had an impact on both parties of the participants in the experimental group: Turkish and foreign. No matter the foreign participants were from a multicultural setting, the participants' online encounter with people whose culture was pretty new for them helped them to learn new things related to that culture and as a result of their realization of similarities and differences, the participants adopted a new perspective in their own culture and could expand their knowledge in it. Thus, it might be concluded that the intervention in the telecollaboration group impacted on the knowledge dimension of ICC. The following part involves the foreign participants' findings with respect to the skill dimension of ICC.

Skills. The findings from the quantitative data showed a statistically significant difference from pre-questionnaire ($Md= 37$) to post-questionnaire ($Md= 47.5$) in the foreign participants' skills of ICC, $z= -2.371^a$, $p= .018$. This finding is

also in the alignment with the findings from the qualitative data. In the table below, there are samples showing the statements of the foreign participants from the interviews:

Table 35

Changes in Skills of Interpreting and Relating (Foreign Participants in the Experimental Group – Statements from the Interviews)

(Sub)codes	Participant	Statements
Can compare and contrast different cultures	P17	 Through the weekly questions which I was able to complete, I found that we all have the similar views and beliefs, so I became confident in communicating as I found more similarities and interesting cultural differences.
	P21	In this study, I think the best part was that we could compare other cultures with Turkish culture, so I think the project helped me to develop my skills while we were comparing other cultures with Turkish culture.

Note. P = Participant

As can be seen in the table above, in the analysis of the interview transcriptions, two of the participants (P17 and P21) expressed that they discovered the similarities and differences in the topics they discussed with the weekly tasks they carried out with the Turkish telecollaborators. Thus, as one participant (P21) expressed, the telecollaboration had an influence on the skills of interpreting and relating. In the reflection papers, the number of relevant data was not much, but one participant (P26) indicated in her reflection paper that after the session, her understanding of Turkish community expanded and she could relate the cultural information provided to her to the other cultures. The excerpt from the participant's reflection paper is as seen below:

.... For example, I personally like to be quieter until I get to know the person better or they are my family members. I liked the fact that we can relate to other cultures and understand the perspective that the Turkish community also has. – P (26)

Considering the findings from the interviews and the reflection papers, it might be asserted that the telecollaboration project might have improved the foreign participants' skills of relating and interpreting. When the other category of skills of ICC, skills of discovery and interaction, was analyzed in the foreign participants' interviews and reflection papers, it was revealed that the

telecollaboration might have affected the participants' confidence in speaking to foreign people and overcoming speaking apprehension as well as the ability to interact appropriately adjusting their speech. The table below presents the excerpts from the interviews and the reflection papers of the foreign participants regarding the skills of discovery and interaction:

Table 36

Changes in Skills of Discovery and Interaction (Foreign Participants in the Experimental Group – Statements from the Interviews and Reflection Papers)

(Sub)codes	Participant	Statements
Increase in confidence in speaking to foreign people & overcoming speaking apprehension	P15	In the beginning, it was about communicating with other people, explaining properly other people what I want to explain and understanding their point, but by the end of the study that went away completely (emphasizing). Communication really improved by the end. It was amazing to see how fluently everyone was talking to each other without any awkwardness. Also, in the beginning of telecollaboration, I did not know whether someone could get offended by what I would say. Like I did not know I was sensitive enough or not.
	P17	At first, there were a lot of lost in translation moments and awkward moments because none of us really knew what to say. It was really difficult for me and I'm sure my telecollaborative partners, as well. But later on, it became easier as I found we had some similarities and I kept wanting to say and sharing something with my partners.
	P19	At the start of the project, I was apprehensive when responding to the discussion questions, but after the second or so time responding I felt that it was easier communicating with everyone.
Ability to interact appropriately & showing flexibility	P16	Sometimes I felt like I was having troubles in talking with too many complex words, that many native English speakers do not know the definitions of, I tried to limit my use of such complex language when talking to my telecollaborative partners to try to minimize confusion.

Note. P = Participant.

In the table above, the foreign participants' statements show that the participants were apprehensive at the beginning of the project because they did not know whom to talk; however, they could overcome their apprehension and increased their confidence in speaking to foreign people. It is likely to arise from the fact that the participants could know each other and their cultures better with each session. In addition to the impact of the telecollaboration of the foreign participants' confidence in speaking to foreign people and overcoming apprehension, one participant (P16) noted in his reflection paper how he adjusted his speech to be understood by his Turkish telecollaborators. He stated that in the

sessions, he understood that his sentences were a bit complicated for his partners and for that reason; he started to pay attention to the language which he used during the sessions.

To sum up, the findings from the quantitative data analysis showed a statistically significant difference in the foreign participants' skills of ICC after the telecollaboration they were involved in. The analysis of the qualitative data (both from the interviews and the reflection papers) indicated that the participants stated especially the effect of the telecollaboration on their skills of relating and interpreting as they could compare and contrast the cultures and they seemed to be able to relate the information relevant to a particular culture to their own culture and the others. Besides, the telecollaboration affected their skills of interaction and discovery, the sub-codes under influence of which were confidence in speaking to people from other cultures and ability to interact appropriately in accord with the necessities in the intercultural encounters. In the following part, the findings regarding the critical cultural awareness of the ICC are given.

Critical cultural awareness (savoir s'engager). A Wilcoxon Signed Ranks test was performed on the SPSS in order to find out whether there were any changes in the foreign participants' critical cultural awareness or not. The findings of the quantitative data analyses did not show any significant differences in the foreign participants' critical cultural awareness, $z = -.845^a$, $p = .39$. This result suggested that the participants' critical cultural awareness did not increase statistically significantly from the pre-questionnaire ($Md = 51$) to the post questionnaire ($Md = 51$). Their responses to the questionnaires revealed that the participants had already had a high level of critical cultural awareness with a mean of 4.42 in the pre-questionnaire and a mean of 4.57 in the post-questionnaire.

The qualitative data of the foreign participants were analyzed to reveal the effect of the telecollaboration on the participants' critical cultural awareness. Hence, as similar to the Turkish participants, the foreign participants were interviewed about their thoughts of the increase in their critical cultural awareness as a result of the telecollaboration they were involved in throughout 8 weeks. To this question, none of the foreign participants gave a negative response. All explained that there was a change in their awareness of their own culture and awareness of other cultures in the interviews and their reflection papers. Firstly,

the findings showing the foreign participants' critical cultural awareness are presented below. Then the findings regarding their awareness of other cultures are given.

To begin with, in spite of the fact that in the interviews, none of the foreign participants stated any effects of the telecollaboration on their awareness of the norms, actions or events in their own culture, two of the participants indicated an effect on their reflection papers. The table below shows the excerpts from the reflection papers.

Table 37

Changes in Critical Cultural Awareness (1) (Foreign Participants in the Experimental Group – Excerpts from the Reflection Papers)

(Sub)codes	Participant	Statements
Aware of their own culture	P14	This topic also made me understand more how different my family is from my culture in the fact that my family is usually early or on time for events and generally everything, while my culture is late for everything! By answering the discussion questions it made me see how laid back the X (nationality) is as well as the lack of punctuality. (Session 2)
	P26	Something that I also find is how different P14 and I are in our X (nationality) culture. Although we are familiar with each other's countries, we prepare things (dishes) differently than the other person and call things different names.(Session 3)

Note. P = Participant.

The nationality of the two foreign students (P14 and P26) whose statements are shown in the table above is the same. Especially after Session 2 and Session 3, both of the participants wrote in their reflection papers that as a result of the weekly tasks, they became more aware of some particular things in their own cultures. Participant 14, for example, drew a conclusion about people in her culture about their sense of punctuality. Likewise, Participant 26 noted in her reflection paper that she could realize how differently another participant from the same culture with her and she prepare some foods and name them in the same culture. Thus, these two examples show that the telecollaboration might have enabled some of the foreign participants to be able to realize certain behaviors or events in their own culture as they discussed in the sessions.

As for the foreign participants' awareness of the other cultures in terms of the similarities and differences in them, more findings were found both in the interviews and in the reflection papers. The table below includes some of the excerpts from the interviews with the foreign participants:

Table 38

Changes in Critical Cultural Awareness (2) (Foreign Participants in the Experimental Group – Statements from the Interviews)

Codes	Participant	Statements
Aware of cultural similarities and differences	P14	That was very similar to Turkish culture (she says that she discovered her culture is similar to Turkish culture). The tea and the coffee. I thought that really surprised me. That was really interesting. And the way we did marriage also. I know because we spoke about in the beginning. I don't know how we came up with when we spoke about feelings, as well. Like the whole ceremony, the women together and the men and that was really similar, so I thought oh my gosh it is like X (nationality of P14) wedding. It was very very interesting.
	P15	We also feel that children are best brought by their parents and with their guidance and what they feel is right and that is very similar to what happens in Turkey.
	P16	I found that we all have the similar views and beliefs.
	P17	It just reassured me that the people there or your friends in your hometown can be friends across the world. Everything is the same.

Note. P = Participant.

The findings from the analysis of the interview transcriptions showed that the foreign participants mainly underscored their realization of the similarity of their own culture with Turkish culture instead of the differences between them. As a result of their conversations with their Turkish participants, the foreign participants could compare their cultures. It became clear in the participants' statements with the expressions such as "that really surprised me, Oh my Gosh, it is like .. wedding" that the participants did not expect to explore such similarities in food and eating habits, raising children, education systems, etc. between the cultures. However, as a result of their intercultural experience with the telecollaboration, they could explore the similarities between the cultures which are physically far away from each other.

The reflection papers also provided with similar findings relevant to the participants' awareness of the other cultures. The participants noted in their reflection papers about their realization of the similarities between Turkish culture

and their own cultures after the sessions. The excerpts relevant to the foreign participants' awareness of cultural similarities and differences from the reflection papers are presented in the following table:

Table 39

Changes in Critical Cultural Awareness (3) (Foreign Participants in the Experimental Group – Excerpts from the Reflection Papers)

(Sub)codes	Participant	Excerpts
Aware of cultural similarities	P18	This made me realize that even though the X (the country the foreign students is from) and Turkey are on two opposite ends of the world we are not that different in our timing. (Session 2)
	P14	This topic helped me to reflect on the fact that timing in America and Turkey is similar. (Session 2)
	P14	Yes, I found out that Turkish coffee is made very similar to the way I make some of my coffee. I think what surprised me the most was the fact that in the Turkish culture, people drink more tea than coffee. I thought it was the other way around. (session 3)
	P17	The study allowed me to be really interested in the cultural awareness and celebrating all those who come from different backgrounds than ourselves because even though we come from different places, we still have a lot of similarities.

Note. P = Participant.

Fantini (2000) underscores the benefits of communication with people from different cultures and languages than one's own saying that it presents people to adopt new view aspects and to understand and recognize not only the differences, but also the similarities between all people living in the world. In the reflection papers, the foreign participants wrote about how they became more aware of the similarities between their own and Turkish culture. As they did in their interviews, the participants stressed in their reflection papers that they realized the similarities rather than the differences. This finding is aligned with the findings from the data analysis of the interviews.

Considering all the findings here, it might be concluded that the qualitative data showed that there was a change in the critical cultural awareness of the foreign participants even though the quantitative data analyses showed the opposite of this finding. The data from the interviews and the reflection papers revealed that the foreign participants could look at their own culture from different perspective critically from other people's perspective and they could discover similarities between their own culture and Turkish culture. The following part

presents the findings of the control group. The presentation of the findings will follow the same order with the other groups of the participants. Firstly, the findings from the quantitative data analyses results are presented. After that, the findings from the qualitative data analysis are given with the excerpts from the interviews and reflection papers.

The control group. In this group, seven Turkish FL learners studying English at prep-school in university met weekly in a classroom setting and carried out the same tasks with the participants in the experimental group; with a difference that they did not get in contact with foreign participants through telecollaboration. In order to reveal the impact of the telecollaboration on the ICC, the findings from this group were compared to the findings from the telecollaboration group. Because no statistically significant difference between the groups was found depending on the difference in the type of intervention (for the ANCOVA test result, see Table 13), within-group-changes were analyzed in order to have a better understanding of the change in the ICC in the groups. In order to comprehend the changes within the group, the findings from the pre-questionnaire and from the post questionnaire were compared using a Wilcoxon Signed Ranks test on the SPSS. The table below shows the results of the control group from the Wilcoxon Signed Ranks test:

Table 40

Changes in ICC in the Control Group from Pre- to Post-Questionnaire (Within Group)

Variable	N	Pre-Test	Post-Test	Sig.	Effect Size	Ties
Attitude	7	3.41	3.87	.24	.3	0
Knowledge	7	3.03	3.64	.089	.4	0
Skill	7	3.01	3.63	.051	.4	0
Awareness	7	3.39	4.04	.028	.5	0
Overall ICC	7	3.21	3.80	.042	.5	0

As the table above shows, the overall ICC in this group was figured with a mean of 3.21 before the intervention, which is high as it shows the participants generally showed agreement with the questionnaire items on a 5-point-Likert scale. After the intervention, the results showed that the participants' overall ICC

increased to the mean of 3.80, which showed a statistically significant difference from pre-to post questionnaire ($p < .05$). Thus, it might be asserted that the intervention carried out in this group made a positive influence in the participants' ICC overall. The effects of the intervention on each dimension are explained below separately.

Attitude (savoir être). The analysis of the quantitative data in this group showed that the attitudes of ICC of the participants in this group were high with a mean of 3.41 (as shown in Table 40 above). A Wilcoxon Signed Ranks test was performed on the SPSS to check if there were any changes in the participants' attitudes from pre-questionnaire ($Md = 35$) to post-questionnaire ($Md = 38$) in the control group, but no statistically significant difference was found in the attitudes dimension of ICC in this group $z = -1.185^a$, $p = .23$.

In the interviews, upon the questions regarding the change in the attitudes of the participants, one participant (P20) stated that she could not answer this question because she did not experience interaction with people from a different culture or a long term contact with a foreign person. She said: "In order to be able to understand the change in my attitudes, I need to get into contact with foreign people", emphasizing the lack of contact with people from other cultures in the sessions during the project.

Some other participants (P22 and P23) said that the project made only a slight effect on their attitudes towards other cultures. For example, Participant 22 said that although the project did not impact greatly, only a small change in his attitudes happened as he learned new things about other cultures. Likewise, Participant 23 stated in the interview that the project changed her attitudes slightly as a result of the increase in her awareness of the norms or actions in other cultures.

While the findings from the qualitative data above support the findings that the intervention in the control group did not make a difference in the control group, in the quotations which belong to other participants (P21, P22 and P25), it was found that the intervention made the participants more open and tolerant to cultural differences, and in turn, more willing to suspend disbelief and judgment about other cultures. The codes found in the qualitative data analysis of the

participants' interview transcriptions in the control group are as given in Table 41 below:

Table 41

Changes in Attitudes (Control Group – Statements from the Interviews)

Codes	Participant	Statements
Positive change in attitudes & tolerance	P25	Yes, there is a change in my attitudes. I learned new things about other cultures and the increase in my knowledge reflected on my attitudes towards other cultures positively.
	P22	A positive change happened in my attitudes towards other cultures.
	P21	As a result of the conversations we held here, I could better understand the differences (between cultures). Therefore, I can behave more tolerantly (towards a person from another culture if I met him/ her).
Tolerance and readiness to suspend disbelief	P25	If I experienced a misunderstanding, I would think this is normal and would explain the situation calmly again.
	P21	I could tolerate a misunderstanding which could occur between colleagues from another culture.

Note. P = Participant.

Looking at the findings from the qualitative data analysis, it might be concluded about the changes in the attitudes dimension of ICC that two of the participants did not feel a change in their attitudes because of lack of interaction with people from other cultures. However, other participants stated that as a result of the sessions, their knowledge about other cultures expanded and this helped them to develop positive attitudes and to be more tolerant towards other cultures (because they could learn more about the differences between other cultures and their culture) and thus, they became more ready to interpret the misunderstandings without any prejudices.

The findings here might be summarized as although the quantitative data analysis did not show any changes in the participants' attitudes, and some of the participants clearly stated there was no change in their attitudes, there were some other participants in the control group who stated that depending on their experiences in the sessions, they became more open and tolerant to other cultures and they learned how to look at some cultural events from a different perspective. The findings regarding the knowledge dimension of the ICC are presented below.

Knowledge (savoirs). The pre-questionnaire administered to the participants in the control group showed that before the intervention which involved the participants' meeting in the classroom setting and carrying out some tasks (See Appendix F for some task samples), the participants' knowledge of ICC had a mean of 3.03, which can be considered to be high since it shows the participants' agreement on the questionnaire items on a 5-point-Likert scale (from strongly disagree to strongly agree). After the intervention, the participants' knowledge of ICC was analyzed again with a Wilcoxon Signed Ranks Test, the result did not show a statistically significant difference in the participants' knowledge from the pre-questionnaire ($Md= 33$) to the post questionnaire ($Md= 40$) in the control group, $z= -1.703^a$, $p= .089$.

When the findings from the qualitative data analysis were taken into consideration, it was revealed that the participants increased their knowledge of other cultures. What is worth noting here is that as different from the Turkish participants in the experimental group, the participants in the control group did not state any improvement in their knowledge of their own culture. From their responses to the interview questions, it was clear that the participants stated to have developed their knowledge about other cultures depending on the information provided in the sessions.

Table 42

Changes in Knowledge (The Participants in the Control Group – Statements from the Interviews)

Codes	Participant	Statements
Knowledge of other cultures and interlocutors' culture	P21	The project contributed to my (cultural) development because I learned new things from other cultures which I did not know. As in the example of <i>mañana</i> (she gives an example from the session). I believe that this knowledge will benefit me when I encounter with someone from other cultures.
	P25	During the project I learned many new things from my partners.
	P20	The project contributed to my knowledge. I learned things from other cultures which I hadn't known before. For example, <i>mañana</i> word from Spanish. Therefore, the project contributed to my knowledge of other cultures.

Note. P = Participant.

From the examples of the interview quotations in the table above, it might be concluded that the participants in the control group could expand their knowledge of other cultures with the means of the information provided them in the sessions and also, as a result of their interaction with each other in the group. The *mañana* example mentioned in the interviews is from Session 2 (from *Mirrors and Windows* textbook written by Huber-Kriegler, Lazar and Strange (2003)). In order to get the participants to explore other cultures and to realize the similarities and differences in their own cultures, they were firstly given the handout which included an example of time expression from Spanish culture and what it sometimes means in Spanish culture. The participants firstly learned how that specific word could mean differently depending on the context it is used. After this example, they shared their knowledge about other cultures and talked about whether similar expressions are common in their own culture or not. The records showed that the participants in this group shared the examples from their own culture emphasizing that those words are generally borrowed ones from other languages.

Considering the findings here regarding the knowledge dimension of ICC, one might draw the conclusion that the intervention in both groups did cause an increase in the participants' knowledge notwithstanding the existence of reverse results in the quantitative data analysis. In the control group, there were findings neither in the interviews nor reflection papers with respect to a change in the knowledge of one's own culture. In the following part, the findings regarding the skills dimension of the ICC are presented.

Skills. The questionnaire analyses of this study showed that from pre-questionnaire ($Md= 29.5$) to post questionnaire ($Md= 36$), there was not a statistically significant difference in participants' skills of ICC, $z= -1.682^a$, $p= .093$ in the control group. Hence, it might be asserted that the intervention did not impact on the participants' skills of ICC elaborated by Byram (1997), so with this respect, the control group differs from the experimental group. However, looking at the results from the quantitative data analysis, it is not possible to conclude that the intervention done in the classroom has no impact on the participants in this group in terms of skills. The analyses of the interviews of the participants showed that some participants clearly stated a change in their skills of discovery and

interaction. The (sub)codes investigated under skills of discovery and interaction in the control group are increasing confidence in speaking English and overcoming speaking apprehension.

Table 43

Changes in Skills of Discovery and Interaction (The Participants in the Control Group – Statements from the Interviews)

(Sub)codes	Participant	Statements
Increase in confidence in speaking English & overcoming speaking apprehension	P24	... I realized that I felt myself better in terms of communication (in English) because I learned my friends' thoughts and how to behave in a different cultural setting. This is an experience for me.
	P25	In my classes (at school), I had times when I did not feel confident. I felt hesitated to say my thought. However, with this project I started to feel more confident.

Note. P = Participant.

As similar to the Turkish participants in the experimental group, there were participants in the control group who expressed that the sessions increased their confidence in speaking English. They stated that they improved themselves in terms of interaction depending on the increase in their knowledge of other cultures. One participant (P25) said that this also reflected on her performance in English classes at school since she said that she started to trust herself more while speaking English as a result of the study. Thus, it might be also asserted that the intervention might have affected the participants' communication skills. The qualitative data provided no findings related to the other category of skills: the skills of relating and interpreting. Notwithstanding the fact that it was not directly stated by the participants, it should be underscored here that the tasks were organized to get students to talk about the similarities and differences between cultures and explore their own culture. With this respect, the video records of the sessions provided observational data which show that the participants read or watched specific information related to a culture and related it to their own culture.

All in all, it might be concluded about the control group that the intervention might not have had a big impact in terms of the skills dimension of the ICC; however, the qualitative data showed that there were some participants in the control group who stated the effect of the intervention on their skills of discovery

and interaction. In the following part, there are the findings from the quantitative and qualitative data analyses regarding the *critical cultural awareness* dimension of ICC in the control group.

Critical cultural awareness (savoir s'engager). In order to reveal whether there was an effect of the intervention on the participants' critical cultural awareness within the control group, a Wilcoxon Signed Ranks test was performed on the SPSS. Consequently, the test showed that the participants' critical cultural awareness was statistically significant from the pre-questionnaire ($Md= 39$) to the post-questionnaire ($Md= 42$), $z= -2.201^a$, $p= .02$. This result suggests that the intervention might have increased the participants' critical cultural awareness. After the intervention ended, the participants were interviewed about whether there was a change in their critical cultural awareness or not.

The findings from the analyses of the interview transcriptions indicated that more than half of the participants in this group (66.6%) uttered an increase in their critical cultural awareness as a result of the intervention with their positive response to this question. However, all of the participants having said about the change expressed that the change was not very big, it was slight.

Table 44

Changes in Critical Cultural Awareness (The Participants in the Control Group – Statements from the Interviews)

Codes	Participant	Statements
Aware of the similarities and differences	P20	For example, we talked about table manners in a dinner. About this topic, my awareness increased.
	P21	As a result of the discussions we held in the sessions, I could realize the differences between cultures. I can behave more tolerantly now.
	P22	Yes, my awareness of other cultures increased a little more.
	P23	I realized the differences between cultures a little more.

Note. P = Participant.

In the reflection papers, no excerpts were found to show the change in the participants' critical cultural awareness; however, the analyses of the interview transcriptions showed that the participants in this group realized especially the differences between their own culture and the others which they discussed in the sessions.

The results here showed that despite the results from the quantitative data analysis which indicated no statistically significant difference in the participants' critical cultural awareness in the control group, their interviews showed that the participants think there was an increase in their critical cultural awareness. It was a slight one, though. They stated to be aware of the differences between their own culture and the others a little more. The participants did not state any change in their awareness of their own culture, so the control group was different from the experimental group, in which the participants stated a change in their awareness of their own culture. The analysis of the reflection papers did not provide any findings regarding the critical cultural awareness of the participants in the control group. The findings came from the analysis of the interview transcriptions. The findings regarding the second aspect which the present study intended to reveal, the participants' ideal L2 self, are presented below.

The comparison of the groups in terms of their ideal L2 self (quantitative data analysis). One purpose of the present study was to reveal to what extent the telecollaboration of the Turkish EFL learners with foreign participants affected the participants' ideal L2 self comparing it with the construction of the Turkish EFL learners' ideal L2 self in a real classroom setting when they carried out tasks designed to foster their intercultural communicative competence. As explained in detail in Section 1, Chapter 4, the data collected through the questionnaires administered at the beginning and at the end of the present study were analyzed using an ANCOVA test to reveal the differences between the participants in the experimental group and in the control group in terms of their ideal L2 self. The results showed that the groups did not differ from each other, $F(1.19) = .182$, $p=.67$, *partial eta squared*= .009. (See Table 18 in Section 1, Chapter 4 for the results). Thus, the result here suggested that there was not a change between the experimental group and the control group depending on the type of the intervention (either telecollaboration or classroom instruction) in the present study.

Despite the fact that a statistically significant difference between the groups was not found in terms of ideal L2 self, the changes within the groups were analyzed statistically on the SPSS, and also the qualitative data from the

reflections and interviews were analyzed; thus, how telecollaboration affected the participants' ideal L2 self was intended to be revealed.

The findings regarding the ideal L2 self from the quantitative and qualitative data analyses. The findings regarding the effect of the telecollaboration on the participants' ideal L2 self are given below by groups. The findings from the quantitative and qualitative data analyses are presented together in this section. The foreign participants were excluded in this part because they were already the native speakers or the speakers of English as a second language. Therefore, the analyses included the data only from the Turkish participants in the experimental group and in the control group. The presentation of the findings is given in the order that firstly, the findings from the quantitative and qualitative data analyses from the telecollaboration group, then from the control group are presented respectively.

The telecollaboration group. The data collected through the questionnaires from the telecollaboration group were analyzed to reveal if the participants' ideal L2 self changed from the pre-questionnaire to the post-questionnaire. In order to see the difference (if any), a Wilcoxon Signed Ranks test was performed on the SPSS and the result showed a statistically significant difference from the pre-test to the post test in the participants' ideal L2 self in the telecollaboration group, $z = -2.280^a$, $p = .005$ (See Table 17 in Section 1, Chapter 4).

The qualitative data analysis basically involved the analysis of the interview transcriptions. As a result of the Turkish participants' communication with the foreign participants in the study using on-line communication tools for 8 weeks, whether there was a change in their future vision of self in language learning and using or not was intended to be identified. The interviews were held with the participants individually after the telecollaboration project ended. The participants were first asked what they thought about the importance of English after their telecollaboration experience with the foreign participants. The answers are as seen in the table below:

Table 45

Ideal L2 Self – Importance of English (Telecollaboration Group – Statements from the Interviews)

Codes	Participant	Statements
Importance of English	P27	I think English is very important. Maybe it is the most important language in the world. It is an international language and spoken everywhere in the world. Therefore, to learn it is a necessity for us in order to communicate with the other side of the world.
	P10	English is, of course, very important. I see English as a world language. It is spoken by a lot of people.
	P2	English is certainly very important. It is a language spoken all around the world and as we experienced in the project, the more you know English, the easier it becomes to receive information and share what you know with others. It is a mutual channel which everybody can connect to.
	P5	I think that everybody needs to learn English. Because it is the native language of developed countries in the world and also it is easy to learn, it is the best language as a lingua franca.
	P4	In my opinion, English is important. I understood its importance in our sessions once again because there were some foreign friends whose native language is not English. However, we communicated with them all using English.
	P3	English is the most common language today. Generally, people communicate with others using English when they go abroad. In our meetings with the foreign friends, we did so. Therefore, I think English is a bridge.
	P12	A world language everybody speaks in the world, for me.
	P6	It is the most important language in the world. It is a global one. No matter where people are from, they all communicate in English.
	P11	It is a world language. It is used in all areas of the life such as job application and communication with people from other cultures.

Note. P = Participant.

The findings showed that the participants in the experimental group consider English as an important language. They mostly defined it as a world language used by everybody in the world for communication, to exchange information, to do jobs (P2). Some of the participants (P2, P3 and P 4) especially emphasized that they understood the importance of English in communication with others better after their telecollaboration experience. Thus, the findings suggest that as a result of their contact to the foreign people from other cultures, the Turkish participants in the experimental group had positive attitudes towards English.

After this question, the participants were asked questions to identify whether they could imagine themselves in different situations in which they needed to speak English as an effect of the telecollaboration. Namely, the

questions involved whether they could imagine themselves as studying at university where the medium of instruction is English, using English for their future career and having international friends or not. The excerpts from the interviews are given below:

Table 46

Ideal L2 Self (Telecollaboration Group – Statements from the Interviews)

Codes	Participant	Statements
Image of themselves as studying at a university in English	P13	I can imagine myself in a university abroad where the medium of instruction is English for studying my Master's Degree. I wish it would be possible. I want it very much. In this study, for example, we had difficulties in the beginning, but later on we got used to each other. Similarly, it becomes very easy to adapt to live in a new country in a few months. Therefore, I can imagine myself very easily. I would be very comfortable.
	P10	Yes, I can imagine and I think I would be a very successful student there. I would be a student who is loved by everybody. I would have both foreign and Turkish friends there and communicate with them all easily. You know I was also very confident in the sessions and could make friends easily.
	P2	I can imagine myself in a university where the medium of instruction is English. I can imagine myself in a university in England, for example. Most of my friends would be English, but I would have friends from other cultures, as well. Everybody would speak English fluently there. I would be willing to speak to them and learn their cultures. I want to go abroad because I learnt how to be tolerant and flexible.
	P9	I can imagine myself studying for my MA's Degree.
	*P8	I can imagine because my classes in school are already in English.
Image of using English in future career & having international friends	P10	Well, most probably my future career plans will require using English. I think I will have a position in the management of a company and work with both Turkish and foreign colleagues. I would comfortably communicate with the colleagues from different nationalities.
	P5	Yes, I can imagine. I will work abroad, maybe in the USA or in Canada. I believe I will have many colleagues from other nations. I can have a few Turkish colleagues, as well.
	P2	I can imagine myself using English in my future career. I will be a successful employee. I believe I will work with people from other cultures and I will communicate with them a lot since I know they will contribute to my development.
	P7	Yes, I can. I would have colleagues from my own culture and from other cultures in my work place. I would rather communicate with foreign ones more to learn new cultures.

Note. P = Participant.

As the table above indicates, when the participants were asked to imagine themselves studying abroad, the participants stated to be able to imagine. Some participants (P13 and P9) said they would imagine themselves studying for their Master's Degree abroad. They expressed they would feel comfortable there, and

would easily adapt to the new setting (P13 and P10). One participant (P10), for example, referred to his performance in the telecollaboration sessions and he said he was confident there and he believed he would communicate with foreign people in a foreign culture easily.

Another question was related to whether they could imagine themselves using English for their future career in their jobs or not. Regarding this questions, the students were also asked to imagine the work environment for themselves, who they were working with (foreign colleagues or colleagues from the same culture with them) and who they would prefer to communicate with. The participants in the experimental group said that they could imagine themselves doing a job requiring using English. Though most of the students did not state where that workplace might be, there were participants who clearly expressed that they wanted to work abroad (P5). It was understood from the participants' responses that the participants were open to interact with people from other cultures. It is clear in the excerpts that the participants imagined to have colleagues from other nationalities and from their own. Upon the question of who they would prefer to interact with more, though they said that they would speak to all of them, some participants expressed that they would be prone to speak to the foreign ones more (P10 and P2). Despite the fact that their responses were not given in the table, some other participants (P5, P11 and P13) also stated to imagine themselves using English for future career and prefer to speak to foreign colleagues more.

Most of the participants in the telecollaboration group expressed they had future self-image with an effect of the telecollaboration. In the interviews, only one participant in the experimental group (P8) attributed his using English for future career to his education at university where the medium of instruction is English.

All in all, the findings from the quantitative data analysis showed that the telecollaboration might have affected the participants' ideal L2 self positively. The results of their qualitative data analysis from the interview transcription were parallel to the findings from the quantitative data analysis. The participants stated that as a result of their telecollaboration experience, they started to see English better as a crucial world language to speak people from other cultures. The findings also showed that they could have a clearer image of themselves as using

English for their education or future careers. Thus, it suggests that they can imagine themselves speaking English to people from other cultures. In the following part, the findings of the ideal L2 self of the participants in the control group are presented.

The control group. In order to see whether the intervention (or treatment) carried out in class helped the participants in this group to have a clearer vision of themselves as a language learner who can have an image of themselves as studying at a university where the medium of instruction is English, having a future career plan in English (for example, working in an international company with international friends) living abroad, the participants' responses to the questionnaire items for their ideal L2 self were analyzed using a Wilcoxon Signed Ranks test on the SPSS; thus, the differences in the participants' ideal L2 self were revealed from the pre-test to the post-test in the group. The result showed that there is not a statistically significant difference in the participants' ideal L2 self, $z = -1.778^a$, $p = 0.75$ (See Table 16 in Section 1, Chapter 4). Thus, the result here suggests that the intervention carried out in the classroom might not have helped the participants to develop their ideal L2 self to great extent.

In the study, the qualitative data were collected through the interviews and reflection papers. However, in the reflection papers written by the participants in the control group, no patterns or evidence were found to show a change in the participants' ideal L2 self. Therefore, below are the results from the analysis of the interview transcriptions presented in the table.

Table 47

Ideal L2 Self (Control Group – Statements from the Interviews)

Codes	Participant	Statements
Importance of English	P20	English is a world language, which is necessary to learn. I mean, as we know, English has become important everywhere as it is spoken by everybody in the world.
	P21	A world language to be learnt.
	P23	It is important everywhere in the world. We all know.
	P24	I think it is important because it is a mutual language just like music.
	P25	In my opinion, English is an important language, which is known and used everywhere in the world. Therefore, it is quite important for communication.

Image as studying at university in English	P20	Yes, I can imagine myself. This is mostly because of my university. I will study my department in English. Hadn't I come to this university to study, I wouldn't imagine.
	P21	I can imagine myself in a university where the medium of instruction is English for my MA's Degree.
Image as using English in future career & having international friends	P24	I can imagine myself using English in my future career. I will have foreign and Turkish colleagues in the workplace. Then I would prefer to communicate more with my Turkish colleagues because I think I can communicate with them more easily.
	P20	I can imagine myself working in a job which requires I speak English. I will have colleagues from different cultures and my own culture there. I would make friends with the Turkish ones better because I believe when a problem arises, I can compromise with the Turkish colleagues more easily.
	P21	In my job in the future, I can imagine myself speaking English. I know I will have work-mates from different cultures and the Turkish culture. Although I talk to the colleagues from different cultures, I would spend more time with my Turkish colleagues. However, as I am willing to learn about other cultures, I would be a good friend with my colleagues from other cultures.

Note. P = Participant.

After the treatment (intervention) ended, the participants in the control group were addressed some interview questions (See Appendix C for the interview questions) individually. The first question was asked to identify whether the intervention in the classroom changed their perception of the importance of English or not. Their responses to the question showed that the participants considered that English is an important language to learn for communication with people living all around the world (P20, P24 and P25).

As for the other question regarding the change in their future self-image as studying at a university with an English medium instruction, two of the participants stated that they could, but one of those participants (P20) stated that she had a future image for studying English abroad because the university she was studying at had an English medium instruction.

When the participants were asked whether they could imagine themselves using English in their future career or not, their responses showed that they could imagine themselves working in a job where they required using English (P24, P20 and P21), but to the question about their workmates, they said when they had colleagues from different cultures and from their own culture in the workplace, they would prefer to speak to the workmates with the same culture with them because they thought it would be more comfortable for them to communicate.

To summarize, the quantitative data analysis did not show a significant effect of the intervention on the participants' ideal L2 self in the control group. When the findings from the qualitative data analysis were taken into consideration, it was found that the participants in this group thought English is an important language to learn. The findings showed that they had a future image of themselves using English in their education and future career; however, about their workmates, they stated to be able to communicate more easily with the ones from their own culture, rather than the foreign ones.



Chapter 5

Discussion

Introduction

Whether the telecollaboration, which involved Turkish EFL learners' contact with foreign participants and foreign cultures through the communication based on the use of on-line communication mediums, develops learners' ICC and ideal L2 self was the main concern to be identified in the present study. With respect to this purpose, the study intended firstly to determine the differences in the four main dimensions of the ICC, given in Byram's Intercultural Communicative Competence in detail by following quantitative and qualitative data analysis methods and comparing the construction of the Turkish EFL learners' ICC in a real classroom setting with the absence of speakers from different cultures, and secondly given that there is the same context with the communication through the telecollaboration, the study intends to explore the extent to which the EFL learners' ideal L2 self is affected by the telecollaboration as opposed to classroom instruction.

The primary research questions addressed in this study are:

1. To what extent does telecollaboration affect EFL learners' ICC?
2. To what extent does telecollaboration affect EFL learners' ideal L2 self?

This chapter presents the main findings of the study with the interpretation and discussion of the findings together with the findings of the relevant literature. In connection with the research questions, and based on the findings from the relevant literature, attempts are made to interpret firstly the effects of the telecollaboration on the participants' ICC, followed by its effects on the participants' ideal L2 self.

Main Findings of the Study

One aspect of this study was to reveal the effect of a telecollaborative task engagement and interaction on the participants' intercultural competence (ICC). In this respect, the study concluded that the telecollaboration did indeed make an

impact on the participants' ICC. Even though the findings from the quantitative data analysis did not indicate a considerable effect on the participants' ICC upon being compared with the control group, the findings from the within group analysis of the quantitative data analysis and qualitative data analysis suggested that the telecollaboration developed the participants' ICC.

The second aspect of the study was related to the effect of a telecollaborative task engagement and interaction on the participants' ideal L2 self. The data collected through the quantitative and qualitative methods showed that telecollaboration was effective in fostering the participants' ideal L2 self. Although the findings from the quantitative methods did not reveal a dramatic effect of the intervention on ideal L2 self when the experimental and control groups were compared, the within group analysis of the quantitative data and qualitative data showed that the telecollaboration had brought about an effect on the participants' ideal L2 self.

Discussion of the Findings regarding the Participants' ICC

In order to reveal the impact of the telecollaboration on the EFL learners' ICC, the findings of the telecollaboration group were compared to the findings of the control group, performing the same tasks as the participants in the experimental group. The findings of the research indicated that in both approaches of intervention (telecollaboration vs. classroom instruction), the learners' ICC could be developed by means of the tasks which were designed for the purpose such that the participants could view the situations critically to see the events from a broader perspective in a more understanding, tolerant and open manner with regard to the cultural behavior, differences, similarities, events or norms as they compared and contrasted their cultures with other cultures, through the means of which the language learners could also explore their own cultures.

When two groups were compared in terms of ICC, no statistically significant difference was found as a result of the difference in the type of the intervention. Thus, the study suggested that the learners' ICC can be developed in a classroom and through an on-line face-to-face interaction with the participation of foreign people from other cultures. In this regard, the findings from this study are consistent with the literature. Notwithstanding the lack of studies comparing these

two types of intervention with each other (Jamie et al., 2012), there are many studies in the literature conducted separately investigating how to develop the foreign language learners' intercultural competence in the classroom (Chen & Yang, 2014; Jin, 2015; Liaw, 2006) and through on-line communication practices based on telecollaboration (computer mediated communication) (Angelova & Zhao, 2014; Anikina et al., 2015; Belz, 2003; Chen & Yang, 2014; Jin & Erben, 2007; Jin, 2015; Liaw, 2006; Müller-Hartmann, 2000; O'Dowd, 2003, 2007; Stickler & Emke, 2011; Tudini, 2003). Thus, the present study did not differ from those studies as it revealed the result that the learners' ICC could be developed in the classroom and through on-line communication (telecollaboration) with people from different cultures.

The fact that there was no statistically significant difference between classroom instruction and the telecollaboration on the participants' ICC might be related to the design of the tasks given to the participants in the control group and the experimental group. In this regard, the present study presents similar findings to previous studies investigating how to promote intercultural competence in a classroom setting in the absence of speakers of other languages and from different cultures (Damnet, 2017; Gomez, 2012; Kusumaningputri & Widodo, 2018; Qin, 2015; Woragwong et al., 2017). The tasks in the present study were adapted from a textbook which involves tasks to help learners to develop their intercultural competence in the classroom (See Chapter 3 for details of the tasks). Therefore, the result that the type of intervention did not make any changes in ICC might be attributed to the design of the tasks which the participants were asked to perform during the study. The tasks had three purposes, the first of which is to help language users to explore their own culture; the second of which is to discover other cultures with the activities by having learners discuss similarities and differences across cultures, and the third of which is to engage the learners in evaluating all the experience carefully from a holistic perspective. Thus, the findings here suggest that the materials with such a design of task-based purposes improve the learners' ICC function effectively when they are used either through telecollaboration or in classroom settings.

Considering the positive results from the experimental group, one conclusion to be drawn regarding the administration of those tasks in the

telecollaboration group is that the design of the tasks was similarly appropriate and relevant for use in the telecollaboration group. Thus, as O'Dowd (2011) emphasized telecollaboration alone cannot foster ICC with the bare effect of technology used for the communication or with exposure to the interaction with people from different cultures, the design of the tasks could have impacted on the participants' ICC in the experimental group.

The present study was based on a quasi-experimental design, which gives the close effect of a treatment, and which was discovered through the comparisons of specific situations in different treatments (Mark & Reichardt, 2009); therefore, the groups were not homogenous. As a result, an ANCOVA test was used in the analysis of the differences between the two groups of participants (the telecollaboration and control groups) in terms of the changes in their ICC depending on the type of intervention. The findings did not show any differences between the groups in terms of the intervention. In statistics, it is always possible to make incorrect assumptions about the results. One of the errors which could be made refers to the "Type II error" (Pallant, 2007, p. 205). This type of error arises from the rejection of a "null hypothesis" although it is false (Pallant, 2007, p. 205), which refers to an incorrect assumption that the groups do not differ from each other even though they actually do. Pallant (2007) underscores that the tests do intend to reveal the difference between the groups, which is related to the power of that test. Explaining that the number of the participants in the study affects the power of a test, Pallant (2007) underscores that in the studies with small sample sizes, results showing that there are no statistically significant results might arise from the lack of power. When the small sample size of the present study is taken into consideration, the result that the groups do not differ from each other in terms of their ICC might be related to the lack of sufficient power of the test.

Notwithstanding the non-significant difference between the groups in the present study, the within group analyses and the analysis of the qualitative data revealed the differences between the groups more vividly. The results are presented below.

The effect of telecollaboration on each dimension of ICC. The change in the learners' ICC was analyzed in detail under the dimensions of ICC proposed in Byram's Intercultural Communicative Competence. The discussion of the

findings related to each dimension (or sometimes referred to as components in this study) are given below.

The effects on attitudes. Attitudes (*savoir être*) are explained to be essential in order to interact interculturally in a successful manner (Byram, 1997). Byram (1997) explains that the dimension of Attitudes involves “curiosity and openness, readiness to suspend disbelief and judgment with respect to others’ and one’s own meanings, beliefs and behaviors, and analyze them from the viewpoint of the others” (p. 34). As the learners explore other cultures, they expand their view aspects about other cultures, and as a result, they develop appropriate attitudes towards other cultures.

The data collected through the pre- and post-questionnaires of ICC were analyzed to show the differences between the telecollaboration (experimental) group and the control group to determine whether the intervention type made any difference to the participants’ ICC. However, the results showed no difference between the groups. When the quantitative data analysis was performed to reveal the within group differences (from pre-test to post-test), no statistically significant difference was found in the attitudes of the participants in either groups in terms of the attitudes dimension in Byram’s ICC model (1997) despite the fact that there was an increase in the mean scores of attitudes from the pre-questionnaire to the post-questionnaire.

Marczak (2013) emphasized that the importance of computer technology in EFL settings lies in its strength to foster language learners’ interest in other cultures because of its motivating effects. However, Marczak (2013) did make this statement laying particular emphasis on the characteristics of the people engaged in on-line communication with foreign people. Being prone to react positively in intercultural settings is important. Similarly, Byram (1997) clarified that attitudes are the most crucial dimension, the existence of which brings about the other dimensions. Without positive attitudes towards a culture, it is unlikely to develop ICC.

In this study, the pre-test results and the interviews revealed that the participants had a tendency to be open to any differences and were eager to stop making subjective judgments on cultural differences and they were aware of the

danger of generalizing one behavior as being representative of an entire community. Thus, the findings show the importance of being conditioned to develop interculturally and making the most of such intercultural experiences. This suggests that in the present study, had the participants not been willing to learn about other cultures and interact with people from other cultures, they would not have wanted to participate in this study. Thus, the findings from this study bring attention to the necessity of having volunteer learners engage in such projects for their own benefit as issues such as time commitment or the busy school schedules of the participants might make the benefits to be derived from such projects be less than expected.

Even though the quantitative data analysis did not show a difference, the qualitative data indicated that the participants' interaction in the experimental group for eight weeks using the asynchronous and (basically) synchronous Internet tools had a positive effect on their attitudes. The qualitative findings from the study also showed that not only the Turkish participants but also the foreign participants in the telecollaboration group adopted positive attitudes towards other cultures. The participants stated that the experience made them more open to learn about other cultures and enabled them to have a deeper understanding of any misunderstandings likely to occur due to cultural differences. Therefore, it could be asserted that the telecollaboration experience affected both parties of participants in the telecollaboration group in terms of their attitudes. With respect to this finding, the present study differs from the previous research (to this researcher's knowledge) as it showed that adopting positive attitudes as a result of telecollaboration is peculiar not only to foreign language learners but also to speakers of English from a multicultural society in which many diverse groups live. Such a result might have arisen from the fact that the foreign participants stated they had no prior contact with people from Turkey (despite some having Turkish friends in the USA and one having come to Turkey for a holiday). They did not have a precise idea about Turkish culture. However, as the participants knew each other in each session and explored each other's cultures, their attitudes may have changed positively.

In the literature, there are numerous studies showing that telecollaboration studies help language learners to adopt positive attitudes towards other cultures

(Byram, Barrett, Ipgrave, Jackson, & Mendez-Garcia, 2009; Barrett, Byram, Ipgrave, & Seurrat, 2013; Chase & Alexander, 2007; Furcsa, 2009; Jin & Erben, 2007; Liaw, 2006; Lee & Markey, 2014). Therefore, the findings regarding the attitudes dimension of the ICC model were consistent with the previous research since it appears from the results that the Turkish participants' on-line encounter with the foreign participants affected their attitudes positively as the participants expressed a change in their openness to other cultures, became more tolerant towards cultural differences, and were willing to learn about other cultures.

In the control group, even though the participants mentioned a change in their attitudes, they became more open to learning about different cultures, they emphasized that the change was only slight. When the findings relevant to the attitudes of the participants in the control group were taken into consideration, the qualitative data showed that the intervention in the classroom helped them to be more open to learning about other cultures and more tolerant of the differences between cultures. Byram et al. (2002) explained that having learners adopt more positive attitudes does not often occur in a classroom. However, in this study, notwithstanding its small effect (very few participants stated the intervention changed their attitudes towards other cultures), some evidence was found in the participants' statements. This may be interpreted with the fact that, according to Byram et al. (2002), attitudes might change when learners are encouraged to explore the similarities and differences across cultures.

The effects on knowledge. Despite the fact that the comparison of the groups did not show any difference between the groups, within group analysis of the quantitative data revealed that both Turkish and foreign participants' knowledge changed as a result of their telecollaboration experience, while no change in the control group was identified. The findings here are also supported with the qualitative data from the reflection papers and the interviews. In their responses to the interview questions, the Turkish participants stated that the project helped them to learn about other cultures as a result of their contact with foreign people whose cultures were different. Throughout the study, the participants contacted each other and performed the given tasks which aimed to enable the learners to discover other cultures as well as to explore their own

culture. Thus, looking at the results from the qualitative data analyses, one might conclude that the telecollaboration impacted on the Turkish participants' knowledge of their own culture and also others' culture. Similarly, to the Turkish participants, the foreign participants stated that they could learn more about their own culture and Turkish culture more with the project. Thus, it might be asserted that the telecollaboration enabled the participants to increase their knowledge of their own culture and the foreign cultures as they discussed other cultures and could see what other people knew about each other. Moreover, they could learn more about their own culture. This result is not only peculiar to the Turkish participants, but also to the foreign participants.

The findings here are in the alignment with the findings of Sik (1998), who express the discovery of other cultures being made possible with the aid of the Internet because consequently, it is likely to enter into those cultures and learn about them in detail. O'Dowd (2011) makes it clear that when learners are involved in a telecollaboration project, through which they can perform tasks based on information exchange, comparison of the cultural norms, beliefs and norms, for example, the participants gain an awareness of their own culture and other cultures. Likewise, Schenker (2012) found in his six-week telecollaboration project, which was based on e-mail exchanges between American and German learners, that the participants could discover more of their own culture and other cultures through the study. Similarly, Ducate and Lomicka (2008) presented results that online exchanges contributed to learners' knowledge and helped them to gain new perspectives. Müller-Hartmann (2000) found that through contact with people from other cultures, the participants in his study learned factual information about each other's cultures. Despite Müller-Hartmann's (2000) participant group having been from a younger age group (high school students) than those in the present study, the results were similar. Both the foreign language learners and native speakers of the target language could gain knowledge about one another's cultures. Thus, the study reveals that both e-mail exchange and face-to-face communication are effective in increasing intercultural knowledge in telecollaboration projects.

One result noteworthy to mention here is that in the telecollaboration group, both the foreign and Turkish participants stated a change in their knowledge related to their own culture, while no participants in the control group stated such

an effect of the in-class intervention on their knowledge of their own culture. Thus, it might be concluded that communicating with foreign people from other cultures improves not only one's knowledge of a different culture but also one's own culture. The finding here supports Kern's (2006) notion that telecollaboration helps learners to analyze their own culture from the perspective of other people. However, it seems that in the classroom environment, the participants focused on only the information given to them and could not adopt a critical view of their own culture. Therefore, the social engagement maintained through the telecollaboration between foreign language learners and learners from other cultures fosters cultural knowledge (Lee & Markey, 2014).

Despite the fact that the analysis of the quantitative data did not indicate a change in the control group in terms of knowledge, the qualitative data revealed that, for some participants, the intervention in the classroom contributed to a change in their intercultural knowledge about other cultures. The examples the participants gave to show how their knowledge changed in the intervention were from the information provided to them in the handouts rather than from the information yielded in the interactions among the participants in the group. In the telecollaboration group, however, it was found that they learned mostly from their foreign partners.

The effects on skills. For the skills dimension of ICC, it might be asserted that in the experimental group, both Turkish and foreign participants could improve themselves as a result of the telecollaboration project in which they were involved. This finding was confirmed with both the quantitative and qualitative data. The development of skills is indicated as important as attitudes and knowledge in ICC; therefore, their development in foreign language learning settings should be supported well (Byram et al., 2002). Byram (1997) divides the skills dimension into two categories: Skills of interpreting and relating and skills of discovery and interaction. Whether the treatments (interventions) administered in the control and experimental groups affected both categories or not was analyzed through qualitative data analysis methods.

Overall, the findings of the present study showed that the telecollaboration contributed to the skills of the participants in the experimental group, so the study is in line with the previous research revealing that such projects can increase the

learners' skills in English (Byram et al., 2002; Lee, 2011). It was found that the study contributed to the relating and interpreting skills of both the Turkish and foreign participants, which might have arisen from the fact that all the tasks in the study were designed to have the participants discuss the similarities and differences between their cultures and across their cultures.

In the second category, the analysis of the qualitative data showed that the Turkish and foreign participants showed changes in skills of discovery and interaction in different ways. A contribution of the telecollaboration to the foreign participants' confidence in speaking to the people from other cultures in the telecollaboration group was found. Gregersen (2008) explains that when language learners are not able to express their ideas in the foreign language because of the lack of proficiency in that language, they feel disappointed and thus, they feel uncomfortable while talking to others. As a result, learning and performance in the foreign language is inhibited (Lamy & Hampel, 2007). This causes an increase in anxiety, which can be ameliorated when confidence increases (Dörnyei, 2001). In the present study, the findings show that the students felt uncomfortable at the beginning of the study. However, by the end of the study, their confidence increased and their attempt and eagerness to join the intercultural exchange with other participants increased. During the interviews, one question regarding the participants' experience in the study was whether or not there was a change in their confidence throughout the project. All of the Turkish participants agreed on a change in their confidence. They especially emphasized that their confidence changed by the end of the study. As a result of their contact to their partners, the Turkish participants also underscored the improvement in their fluency in English. A number of participants even expressed that the positive effect of the project on their communication skills in English reflected on their classes. As a result of the increase in their confidence in speaking English, the participants might have started feeling more comfortable expressing their opinions in English.

The participants stated that at the beginning of the study they had some concerns regarding the study; however, they were able to overcome their apprehension after a few sessions. The literature provides studies indicating the effect of computer mediated learning on learners' confidence (O'Dowd, 2007; Warschauer, 1997). Similar to the present study, Jin and Erben (2007) conducted

a study with Chinese and American participants who were engaged in communication through instant messaging. The researchers found that there was a positive change in the participants' confidence in communication. While they did not feel confident at the beginning of the study, there was an increase in the middle and end of the study in terms of the participants' confidence. Likewise, in his study, Warschauer (1997) revealed how the participants who were engaged in a telecollaboration project increased their confidence in speaking.

Byram et al. (2002) explained that an intercultural speaker should know how to compare cultures. He further explained that an intercultural speaker is supposed to display skills of understanding of the fact that some misunderstandings may occur due to cultural differences and apply skills to deal with such problems with positive attitudes. Thus, the speaker can see cultural similarities and differences and develop an understanding of how a particular event, for example, can be interpreted differently in a different culture (Byram et al., 2002). For this, Byram (1997) refers to the importance of *the skills of interpreting and relating*. The other is *the skills of discovery and interaction*, which involves "finding out new knowledge and integrating it with one's already existing knowledge" (Byram et al., 2002, p. 14).

Most of the foreign participants in the present study were already native speakers of English and the others spoke English as a second language differently from their Turkish partners. Because they are from a multicultural setting, from the US, where diverse groups of people live (Parillo, 1994), the foreign participants in the study were supposed to have already had contact with people from other cultures, and as a result, to have already developed their ICC skills. Therefore, revealing a change in their skills with the telecollaboration project might not be expected. However, the qualitative data indicated that there is a change in the foreign participants' confidence in speaking to people from other cultures. For the majority of the foreign students in this study, it can be said that they were not very familiar with the Turkish culture and Turkish people. Therefore, they felt the same apprehension with the Turkish participants in the group despite not having any language barriers such as lack of proficiency in the target language. The foreign participants initially felt apprehensive as they did not know what communication with people from Turkish culture would entail. However, it was clear in the

qualitative data analysis that the telecollaboration had them develop their skills of speaking to foreign people from other cultures. The telecollaboration studies all involved the communication between the learners of the foreign language and the native speakers of that language. However, there is a paucity of findings regarding the native speakers of the target language presented (Çiftçi, 2016). The present study revealed that as similarly to the foreign language learners of a specific language, native speakers of that language also benefit from the intercultural experiences with telecollaboration.

The findings from the control group are likely to explain the most basic differences between the telecollaboration and the control groups in the present study. It was revealed that, with regard to the confidence that the participants had explained, there is only a change in their confidence in speaking English; thus, they referred to the effect of their language fluency, which might be because the sessions (in the control group) provided the learners with extended time out of their classes to improve their English speaking skills. However, they stated that they cannot have a good understanding of the development of skills of interaction and discovery without hands-on experience of communication with speakers of the target language. There is no doubt that providing the learners with all the knowledge related to a particular culture is impossible; hence, the development of skills comes to the forefront (Elola & Ozkos, 2008). In this manner, learners can understand any misunderstandings that may occur due to cultural differences, know how to resolve such problems, learn new knowledge and use new knowledge in new situations (Elola & Ozkos, 2008). The findings from the control group showed that because the students did not come into communication with the speakers of other languages, they could not develop such skills. Therefore, this result calls for the necessity of bringing students into contact with other speakers. Having students experience intercultural contact with other speakers of a target language from different cultures via technology enables language learners to gain experience they may also have in real life (Chen & Yang, 2014). Therefore, the telecollaboration projects (referred to as computer mediated communication) provide learners with the opportunity to use the language outside the classroom, with the means of the technology, to communicate with people from other cultures (Belisle, 2007). As such projects aid learners to learn about other people's views,

they are effective in developing ICC and increasing what learners know about what actions are to be taken in intercultural situations (Liaw, 2006). However, it should be noted that when the students were exposed to on-line intercultural experience, it did not bring any improvement in the development of the intercultural skills (O'Dowd, 2007). Rather, the guidance and assistance of the researcher had great importance. It was necessary for the researcher and the teacher to organize intercultural encounters taking into consideration the partners, the availability of the sources and media, and their accessibility.

The teacher takes on an important role in the telecollaboration studies as she/he fulfills the responsibilities of “organizer, intercultural partner, model and resource” (O'Dowd, 2007, p. 151). In the present study, the researcher herself was present in all of the sessions held during the study, performed careful planning for each group and eliminated any problems thereby minimizing the risk of problems. Therefore, the reason for there being no difference between the groups in terms of their ICC might be attributable to the fact that the students were engaged into a well-planned, organized communication interaction and each step of this study was followed by the teacher/researcher. Thus, the results draw attention in the telecollaboration projects to the importance of the design.

The effects on the critical cultural awareness. This dimension involves the ability to consider the viewpoints, actions or all the output in one's own culture and in other cultures from an analytical perspective (Byram et al., 2002). Even though people have tolerance and understanding of the differences arising due to cultural differences, they can harbor negative attitudes towards those differences and reject cultural differences; thus, Byram et al. (2002) underscore the importance of knowing the norms and values existing in one's own culture and their effects on people's thoughts. In addition to the values in one's own culture, similarly, an intercultural speaker is also required to know the values and/or norms in other cultures (Byram et al., 2002).

The quantitative data analysis showed that the telecollaboration affected the Turkish EFL participants' cultural awareness positively. The qualitative data indicated that the on-line communication with the foreign participants in the present study fostered the Turkish participants' awareness not only in other cultures but also in their own culture. Similar results were also found in the

qualitative data of the foreign participants (despite the quantitative data showing the opposite). The foreign participants stated that their awareness of the Turkish culture (especially) expanded with their contact to the Turkish participants in the study. Additionally, the study raised their awareness of their (foreign participants') own culture. The findings regarding the effect of telecollaboration on the foreign language learners' critical cultural awareness were found to be consistent with the previous study (Angelova & Zhao, 2014; Anikina et al., 2015; Lee & Markey, 2014).

O'Dowd (2007) analyzed the effect of telecollaboration on the intercultural communicative competence using various modes of technology, such as emailing, video-conferencing and web-based message boards. He carried out his study with three groups of students who were partnered with students from other cultures. His study revealed that the telecollaboration affected the learners' intercultural competence aiding students to develop their intercultural awareness. Similarly, Jin and Erben (2007) found a positive impact of telecollaboration on intercultural awareness. In an e-mail exchange project between Hungarian learners and American speakers, Furcsa (2009) found that e-mail exchange between learners from different cultures contributed to learners' attitudes to language learning and increased their cultural awareness. Thus, the results of the present study supported the findings of the previous research showing that intercultural awareness can be improved with telecollaboration.

As for the control group, the within group comparisons of the quantitative data analysis (from the pre-questionnaire to the post-questionnaire) showed a change in the awareness of the participants in this group. Therefore, as Witte (2014) explains, exposure to other cultures is not authentically pre-requisite to accomplishing intercultural competence. In fact, and to the contrary, the development of intercultural competence is actually based on cultural awareness which learners always keep fresh (Witte, 2014). Thus, Witte (2014) underscores the importance of engaging learners in a learning environment which provides them with rich, direct and indirect knowledge of cultures (Witte, 2014). It seems that the knowledge shared in the sessions in the control group might have affected the participants' awareness of other cultures. However, no findings were found regarding the change in their own cultures, which indicates the difference between

the telecollaboration and classroom instruction on the foreign language learners' critical cultural awareness. As explained by Patel et al. (2011), starting friendships with people from other cultures is likely to change fixed opinions about others. Although an intercultural encounter is supposed to gain more knowledge about other cultures, Patel et al. (2011) proposed that, as people engage in more intercultural interaction, they do not know much about their own culture, their viewpoint of culture, or the strong and weak aspects of their own cultures. Thus, the intercultural encounters develop the manner in which people perceive their own respective cultures, and appreciate them together with other cultures. When the values, perspectives and actions are understood and appreciated in one's own culture, it becomes possible for people to accept other cultures, respect them and look at the beliefs, norms, etc. in that culture from a different perspective (Patel et al., 2011). In the present study, it was clearly stated by the participants' in the experimental group that as they discussed the cultural elements in their own particular cultures and in other cultures, the participants were able to explore their own cultures further. They developed their awareness of regarding especially the similarities in different cultures.

Discussion of the Findings regarding the Participants' Ideal L2 Self

Apart from intercultural communicative competence, the present study investigated the effects of the telecollaboration on the ideal L2 self of the participants in the present study. Ideal L2 self is defined as the central component in the L2 Motivational Self System of Dörnyei (2009). As explained by Dörnyei (2009), ideal L2 self involves the future plans which a learner wants to achieve, so a learner with a clear self-image as a successful language learner or speaker of English has a strong will and motivation to realize it.

In the present study, it was found that there was no statistically significant difference between the participants in the telecollaboration and the control groups in terms of their ideal L2 self. Although the data analysis of the quantitative data from the post-test showed that there was an increase in the mean scores of the ideal L2 self scores of the participants in both groups, that increase was not found to be statistically significant in the control group, whereas it was statistically significant in the telecollaboration group as a result of the within group

comparisons of the mean scores of the ideal L2 self from the pre-questionnaire to post-questionnaire. Thus, the result here is likely to bring about the difference between the telecollaboration and the classroom instruction with respect to the language learners' ideal L2 self, suggesting that the participants' on-line face-to-face contact with native speakers and other L2 speakers of English might have created an impact on the learners' self future vision as a speaker of English.

In this regard, the study is in concord with the previous research conducted by Li (2014). Without taking notice of the fact that Li's study was not based on a telecollaboration contact or computer mediated communication of foreign and native speakers of English, but instead it was based on contact made with the native speakers of English in a second-language context, Li (2014) came to the conclusion that contact with native speakers of the target language fostered the learners' ideal L2 self, thereby making them more motivated to learn about the target society. Thus, it might be interpreted that the contact of the Turkish participants with the foreign participants through the telecollaboration with the native speakers of English had a positive impact on the Turkish participants' ideal L2 self.

The participants in the present study were English learners in a foreign language context and they lacked experience of a relatively long interaction with foreign people for whom English is a native language or second language. As a result of their contact through the telecollaboration, they broadened their experience of speaking English. This reveals the advantage of the technology to have learners engage in authentic communication with native speakers or other speakers of English (Anikina et al., 2015).

As stated by Dörnyei (2009), "motivation comes from successful engagement with the language learning" (p. 217). Therefore, it is likely for the Turkish participants in the experimental group that since they experienced successful communication with the speakers of English whose native language and culture are different from Turkish, they were good at understanding the other speakers in English, expressing their ideas well, they could develop a clear future vision of themselves as good speakers of English, having careers using English, and so on.

The findings from the qualitative data analysis were parallel to the findings from the quantitative data. The analysis revealed the participants' thoughts about the importance of English. It seemed that the participants better understood the importance of English as a result of their contact with the foreign people through telecollaboration. The main conclusion from the analysis of the participants' transcriptions was that they saw English as an international language enabling them to have contact with other people around the world and they expressed that they could understand how important English is for them to communicate with other people. This might have provided the learners with motivation for language learning.

Moreover, the qualitative data analysis revealed conclusions such that the Turkish participants in the experimental group had a very clear image of themselves as studying English abroad, using English in their future careers and having international friends. Thus, based on Dörnyei's (2009) remark that "successful engagement" triggers motivation (p. 217), the conclusion was that the Turkish participants gained confidence in English as a result of their experience in the present study and that they developed a clear ideal L2 self in using English in education and their career. The increase in the confidence in speaking skills was also uttered literally by the participants in the telecollaboration group. They stated that they started to feel more confident in speaking English and they could overcome their speaking anxiety and apprehension as a result of their on-line communication with the foreign participants through technology, which might have affected their ideal L2 self positively.

The differences in the ideal L2 self in both groups may be attributable to the fact that because the participants in the control group did not have contact with people from different cultures who speak English as a native language or second language, they could not develop their ideal L2 self to the same or similar degree as the participants in the experimental group. Such a result might be drawn from the qualitative data analysis of the control group participants' interviews. The analysis revealed that, similar to the Turkish participants in the experimental group, the participants in the control group had clear visions of themselves using English for their education and in their future careers. However, unlike the Turkish participants in the experimental group, the participants in the control group

basically related their future vision of studying abroad or working in a job requiring English to the education they would receive at their school. Namely, they stated that because the medium of instruction is English in their departments, they could imagine themselves studying English. They did not specifically assert an effect of the intervention (treatment) conducted in the classroom setting on their thoughts about a vision of their future using English.

Furthermore, one more difference between the participants from the research groups in the study was in terms of their future image of themselves as having international friends. The results showed that the Turkish participants in the experimental group had a clearer image of themselves as having international friends and communicating with them (if they had any) in their work places in the future. Such a result reveals that contact with people from other cultures helped learners to envision themselves using English more clearly. However, the participants in the control group especially stated that they would prefer to talk to people from the same culture as them more rather than with foreign participants (with an emphasis that they would not hesitate to make friends with the foreigners).

The conclusion showing positive effects of telecollaboration on the participants' ideal L2 self should be interpreted with caution because, as Dörnyei (2009) asserts, motivation for a language learner is unlikely to be generated by means of a treatment. However, the learners' motivation can be increased by building their awareness of that which they want to accomplish in the future and this would be possible by showing them models to follow and engaging learners in cultural activities (Dörnyei, 2009). Thus, it might be concluded that the Turkish participants' experience of communication with foreign people helped the Turkish participants in the experimental group to strengthen their awareness of their capacity to use English in international settings and thus, they would have a clearer vision of using English. With respect to this conclusion, the study also accords with the previous research (Gleason & Suvorov, 2012), which reveals the effect of asynchronous communication between non-native and native speakers of English. However, in the control group, the lack of an international setting did not produce the same results as those of the telecollaboration group.

Overall Discussion of the Findings from the Study

Taking the findings regarding the ICC and the ideal L2 self in the present study into account, it might be assumed that the telecollaboration project, in which the Turkish participants were involved to communicate with foreign participants in the study, had an impact on their ICC and ideal L2 self in a positive way.

Despite the fact that the quantitative data analysis did not present any powerful effect of the telecollaboration on the participants' ICC and ideal L2 self, the findings from the qualitative data analysis revealed the difference in a more apparent manner between the telecollaboration group and the control group. Namely, the Turkish participants, who came into contact with the foreign participants, fostered their attitudes thanks to the telecollaboration being more open to cultural differences and the participants being willing to learn about other cultures, to adjust their behaviors to accord with the cultural requirements in other cultures, and to be ready to suspend disbelief about other cultures. Moreover, it seemed from the findings that the Turkish participants could increase their knowledge about their own culture and other cultures as a result of the study. Thus, as the participants discussed the cultural topics given to them with the foreign participants in the study and they were able to explore their own culture and the foreign participants' cultures. Additionally, the most significant change was found especially in the skills dimension of ICC. Not only the skills of relating and interpreting but also the skills of interaction and discovery were found to be affected positively with the learners' face-to-face online communication. Specifically, comparing and contrasting cultures, confidence in speaking, overcoming speaking apprehension and increasing interactions appropriately were found to increase as a result of their contact with the foreign participants via technology.

Finally, there is a positive change in the participants' critical cultural awareness as the participants became aware of both their own culture and the cultures of others. Byram (2013) explains that what distinguishes ICC depends on the critical comparison of cultures. Neuner (2003) asserts that being tolerant towards the differences of other people and having curiosity to learn about them and developing a profound understanding of one's own culture are based on "the

awareness and acceptance of one's own world and the perception and acceptance of the foreign world" (p. 49). Therefore, it is crucial to develop an understanding and tolerance towards other cultures (Neuner, 2003). Respecting other people, and being respected by others, and understanding others, namely being able to look at events from others' perspectives are essential in cultural encounters in all languages and cultures (Patel, Sooknanan, & Li, 2011). Thus, looking at the results here, it is possible to say that the Internet is not only a simple object of technological advancement, it also plays a crucial role for cultures (Paz, 2004). As a result of globalization, intercultural competence has become the most important skill for university students pursuing career goals in international settings (Krajewski, 2011). Even though language proficiency stands out to communicate with people from other cultures, language education should also involve preparing learners for intercultural encounters fostering their intercultural competence (Krajewski, 2011). Byram et al. (2002) explained that coming into contact with speakers of English presents a good opportunity for language learning in a class. Thus, taking from the findings of this study, it is possible to assume that technology can provide good opportunities to enable foreign language learners to develop their intercultural competence.

With respect to the problems learners face in a telecollaboration project, Liaw (2006) reported that because of the technical problems, the participants' willingness to participate in the project decreased. Similarly, Anikina et al. (2015) revealed that when the participants did not receive responses to their e-mails from their foreign partners on time, the participants in her study showed a lack of enthusiasm to continue their communication with the foreign participants. Thus, it is clear that lack of motivation affects the benefit one might obtain from such projects (Anikina et al., 2015; Helm, 2015). Therefore, a strong emphasis should be placed on the effect of motivation in telecollaboration studies. Martin and Nakayama (2010) explained that given that a person is not willing to communicate in intercultural contexts, there will not be any drive for intercultural communication. The second aspect of the study aimed to reveal the change in the participants' ideal L2 self as a result of the telecollaboration. The findings showed that the participants' contact with native English speakers or second language English speakers benefited the participants such that the participants had an apparently

clearer vision of themselves using English in the future. Dörnyei (2009) and Magid (2014) underscore that having positive attitudes toward language learning or the community speaking the target language is positively correlated with motivation.

This chapter presented the discussion of the results found in the study. The following chapter presents a brief summary of the study and the pedagogical and methodological implications of the study in addition to suggestions for further studies.



Chapter 6

Conclusion

Introduction

This chapter presents the summary of the study, conclusion and pedagogical and methodological implications of the study. It also includes suggestions for further studies.

Summary of the Study

This study aimed to reveal the similarities and differences with respect to ICC and the ideal L2 self between EFL learners engaged in online communication to carry out tasks with native English speakers or second language speakers of English and EFL learners who were involved in communication to perform tasks in a real classroom setting without any foreign participants in the classroom.

The study was carried out with 32 participants in total, 22 of whom were Turkish EFL learners studying at the English preparatory school of a private university, nine of whom were native English speakers or second language speakers studying in different departments ranging from freshmen to senior students at a state university in the USA. Turkish EFL learners in the study were placed into two groups: an experimental group (referred to as the telecollaboration group) and a control group. In the experimental group, 15 Turkish EFL learners were engaged in online communication with nine foreign participants performing a number of tasks which were adapted from the *Mirrors and Windows* textbook written by Huber-Kriegler et al. (2003) to foster foreign language learners' ICC. Seven other Turkish EFL learners carried out the same tasks in a real classroom setting. In the experimental group, the participants came into contact through a video call tool, Google Hangouts and an educational platform, Eliademy, which was employed to inform the participants about the weekly task and have them engage in a written chat. The intervention in the study lasted 8 weeks in total.

In the data collection process, to assess the participants' ICC, an intercultural communicative competence questionnaire developed by Fantini (2006) was used with some adaptations. To assess the participants' ideal L2 self, a questionnaire developed by Taguchi, Magid and Papi (2009) was used.

The questionnaire involved 43 questionnaire items on a 5-point-Likert scale (ranging from strongly agree to strongly disagree). In addition, the transcriptions of the semi-structured interviews held with all the participants at the end of the study and the weekly reflection papers written by the participants after each session provided some data to determine the changes in the participants' ICC and ideal L2 self as a result of the intervention. The data analysis procedures involved quantitative and qualitative methods with the data from the questionnaires being analyzed using SPSS 17.0. The data collected through the interview transcriptions and the reflection papers were analyzed with MAXQDA qualitative data analysis software using coding methods. The main findings of the study are presented below:

The study revealed that the telecollaboration had a number of advantages on the participants' ICC over the classroom instruction. Despite the fact that the comparison of the quantitative data from the experimental group and the control group did not show a statistically significant difference with respect to the ICC, the qualitative data analysis and within group analysis of the quantitative data from the pre- to post-questionnaire revealed a number of differences. Specifically, the participants' on-line face-to-face communication with people from cultures other than their own brought benefits in terms of the dimensions of ICC investigated in the study. Namely, the within group comparisons of the participants' ICC from pre-test to post-test revealed a statistically significant difference in the dimensions of knowledge, skills and critical cultural awareness in the telecollaboration group.

The findings from the qualitative data analysis were consistent with the findings from the quantitative data. The telecollaboration had a positive effect on the participants' knowledge about their own culture and other cultures. The telecollaboration also had a positive effect on their skills of relating and interpreting and skills of interaction and discovery as well as their critical cultural awareness making the participants more aware of their own culture and other cultures. Regarding the attitude dimension, the findings showed that there was no statistically significant change in the within group comparisons of the mean scores from the pre- to post-questionnaire. However, the participants' mean scores of the dimension of attitudes were already high ($M=3.87$), suggesting that the participants had positive attitudes towards other cultures. Despite the fact that

there was an increase in their mean scores in the post-test ($M= 4.13$), the statistics did not show that it was statistically significant. With respect to this finding, the qualitative data showed that the study contributed to the participants' ICC. The study made the participants more open to learning about other cultures and more willing to learn about other cultures, adjust their behaviors in accord with a different culture and be ready to suspend disbelief about other cultures.

In an attempt to reveal the effects of the telecollaboration on the participants' ideal L2 self, the pre- and post-questionnaires and interview transcriptions were used. The quantitative data analysis performed to explore the differences between the experimental group and the control group did not indicate a statistically significant difference between the groups. However, the within group analysis showed that there was a statistically significant change in the participants' ideal L2 self from the pre-questionnaire to the post-questionnaire in the experimental group. An analysis of the interview transcriptions also revealed that the findings were consistent with the findings from the quantitative data analysis. Accordingly, as a result of the telecollaboration, the participants stated that they had a clearer ideal L2 self when using English for educational and professional purposes, speaking English and having international friends.

Limitations of the Study

The study suffers from a number of limitations that researchers intending to conduct similar research should take into consideration in further studies. The first limitation of the study is related to the small sample size of the study. The present study was basically based on face-to-face on-line communication of the participants with foreign participants. Taking into consideration the maximum number of participants who could join the sessions on Google Hangouts and the availability of the participants (as the participants lived in geographically different places, there was a time difference), the sample size in the present study did not include a large group of participants. Therefore, the results lack the generalizations of the results to a wider population of EFL learners. Further research, which could be carried out on different media of technology and with a large sample size, might provide a better understanding of the effects of telecollaboration on the development of ICC.

The next limitation derives from the fact that it does not reveal the longitudinal effect of telecollaboration. The present study lasted only 8 weeks during which time the participants were asked about their experience immediately after the study. However, more accurate results may have been obtained from the study had the study lasted longer (over years) and had there been opportunities to observe how the participants reflected their intercultural competence on their life after the study ended.

Next, the findings in this study should be interpreted carefully because an assessment of ICC development completely being derived from an intervention is in fact not easy to perform. Many intervening factors may have been involved in the process while the participants were tele-collaborating with the foreign participants in the study. For example, a piece of information the participants learned in their classes while the study was in progress, a song, or a magazine or newspaper news article, etc., might have affected the participants' attitudes, knowledge or awareness of other cultures. Therefore, the results here require being treated with some caution.

The final limitation is related to the assessment of the participants' ideal L2 self which was assessed through two questionnaires at the beginning and end of the study. However, motivation is not static and it might be affected by many factors; therefore, if the participants' motivation had been assessed over a period of weeks, more elaborate findings regarding the participants' motivation could have been found in the study.

Conclusion of the Study

This study aimed to reveal the extent to which telecollaboration affects ICC and ideal L2 self in tertiary level education. The results found in the study showed that telecollaboration had the potential to foster the participants' ICC. Moreover, the findings showed that as a result of the telecollaboration experience the participants had with the foreign participants volunteering to take part in the study, the participants could adopt a clearer self-image while speaking English, which in turn might have produced an effect on their motivation to use English.

Implications of the Study

This part presents below the pedagogical and methodological implications derived from the findings of the study.

Pedagogical implications. English is used as a lingua franca in every aspect of the life from politics to art. Thus, in order to communicate with others, English has gained an important role, which has increased the demands in educational institutions to integrate English into their teaching goals. In many educational settings at the tertiary level, English medium instruction is common in order to meet graduates' academic, scientific or business related needs in global aspects. Today, speaking English not only means speaking to the native speakers of the target language (Alptekin, 2002), it requires speaking to people from different cultures. Thus, instead of native-speaker competency in the target language, developing intercultural communicative competence has gained importance in foreign language education (Alptekin, 2002). For the development of ICC, technology provides language learners with many benefits. Therefore, the present study intended to show the extent to which foreign language learners' online communication could affect their ICC. The findings of the study showed that on-line communication with foreign participants produced positive effects on learners' ICC, including improvements in their attitudes, knowledge, skills and critical cultural awareness.

Several pedagogical implications which could be useful in foreign language education arose from the findings of the study. To begin with, the research design of the study was a quasi-experimental one, in which the effects of the telecollaboration on ICC and ideal L2 self were intended to be revealed by comparing and/or contrasting the effects of classroom instruction on ICC and ideal L2 self. Because of the scarcity of such studies in the literature, the findings from the present study reveal the benefits of telecollaboration on the ICC and ideal L2 self of learners of a foreign language over classroom instruction in a more elaborate manner. The study particularly revealed that the telecollaboration experience provided the Turkish participants firstly with attitudes such as willingness to learn other cultures and adjust their behaviors accordingly with other cultures, as well as a readiness to suspend their disbelief about other cultures.

Secondly, it provided the Turkish participants with the knowledge that the telecollaboration group differed from the control group and the participants could expand their knowledge of their own culture. Thirdly, it provided the Turkish participants with skills because the Turkish participants stated that the effect of their on-line contact with the foreign participants contributed to their relating and interpreting skills, their confidence in speaking in English to people from different cultures, their fluency and their skills in interacting appropriately with people from other cultures. However, in the control group, the participants stated a change only in their confidence in speaking English. Finally, the telecollaboration experience provided the Turkish participants with critical cultural awareness because the Turkish participants in the experimental group uttered a change in their awareness of their own culture together with the other cultures, whereas in the control group, the participants stated a change only in their awareness of other cultures. Pondering the positive results here, the study might suggest that the telecollaboration had a considerable effect on the foreign language learners' ICC development.

Another implication of the study was related to the findings regarding the foreign participants in the study. The literature in the field is rich in the studies particularly revealing the effects of the (a)synchronous on-line communication between the non-native speakers and native speakers or the non-native speakers and non-native speakers of the target language on the foreign language learners' ICC. Unlike the previous studies, the present study has revealed in detail how telecollaboration projects offer benefits to native speakers (NS) or second language (SL) speakers who were engaged in such projects in terms of ICC. The results showed that the NS or SL speakers of the target language could develop their attitudes (being more open to other cultures, more ready to suspend their disbelief about other cultures), their knowledge of their own culture and also of the other participants' cultures in the study; they also improved their skills of relating and interpreting together with their skills of speaking to foreign people, and interacting appropriately in a different culture; in addition, their critical cultural awareness increased because they stated to become more aware of their own culture and the other cultures (especially discovering the similarities between cultures). Consequently, the present study revealed that the benefits of the

telecollaboration projects are not one-sided (not only for the foreign language learners), and it was, in fact, effective for the other party of participants in the telecollaboration group. Thus, the study may give researchers insight into the effectiveness of such projects.

Depending on the positive results emerging from the telecollaboration, and with careful design and selection of tasks, participation of volunteer participants in the same age range, and the use of properly selected technological media, the study concluded that successful practices of telecollaboration at the tertiary level of education can be integrated into the curricula of university departments. Thus, universities might collaborate with other universities to engage their students in meeting with international students from around the world. With this purpose, some courses involving the learners' telecollaboration with other learners from different cultures to exchange their ideas on the topics relevant to their field, share their experiences and so on might be organized by universities. Such courses might be integrated into the preparatory school curricula of universities in 8-week modules or even offered as extracurricular activities to the students in other departments. Thus, learners may have opportunities to gain an international experience online, meet international students from the same departments as them and communicate with people speaking languages other than their own, which in turn would help learners to improve their English speaking abilities and be more motivated to learn English.

One prominent factor affecting the success in language learning is motivation (Ushioda & Dörnyei, 2012). Dörnyei (2009) explains that one's future vision of how one would like to be, the ideal L2 self, causes foreign language learners to be more motivated to learn a language. Thus, learners' self-image as using English successfully in the future brings motivation to learn English. One main concern of the present study, however, was to reveal the effect of the telecollaboration on the foreign language learners' ideal L2 self. The final implication from the findings of the study is related to the effect of the telecollaboration on the EFL learners' ideal L2 self. The findings revealed that the participants who were engaged in communication with native English speakers or second language English speakers had a clearer ideal L2 self, which might suggest that they are more motivated to learn English. Thus, the learners might be

engaged in the telecollaboration experience more to increase their motivation in foreign language education.

All in all, considering the results here, the study provides implications for teachers, researchers, institutions and students about the necessity for the integration of telecollaboration projects into curricula at the tertiary education level to help learners to develop their ICC and to have clearer ideal L2 self to increase their motivation to learn English.

Methodological implications. In telecollaboration studies, previous research shows participants' distress at not receiving a response from telecollaboration partners on time and at technical problems in the technology (Anikina et al., 2015; Chun, 2015; Liaw, 2006). However, no findings similar to the aforementioned problems were revealed in the present study. This may be due to a number of reasons. First of all, as different from the previous research, in the present research, communication was mostly based on synchronous face-to-face communication on Google Hangouts. In the previous research in the literature, communication between EFL learners and native speakers of the target language was mostly maintained via e-mail, which could have caused delayed responses. However, in the present study, the participants performed the given tasks face-to-face in a virtual environment. Therefore, it was necessary for the participants to join every session and communicate synchronously.

Because the communication in the experimental group was based on technology and Internet use, there existed the possibility of technical problems arising from the lack of an Internet connection. Alternatively, a problem was likely to occur due to a lack of technical computer knowledge or skills (Basharina et al., 2008). However, as these were taken into consideration at the very beginning of the study during the design stage, the number of technical problems distracting the participants from the communication remained at a minimum. Because those technical problems were not long lasting, no negative effects (which might have affected the intercultural communication between the Turkish participants and their foreign telecollaborators) on the participants' telecollaboration experience were identified. Thus, the findings here might suggest that because of the advances in technology and increases in the learners' computer literacy, fewer technical problems are likely to be encountered in

telecollaboration projects. Thus, the study takes attention to the notion that the success of online collaboration depends on the choice of right technology tool which is proper to carry out the task (Graham & Misanchuk, 2004).

Another difference in the present study from the previous research is that each session was comprised 10 students at most with Turkish and foreign students participating together. Therefore, the present study was based on group work. However, in most of the previous research, the language learners involved in those studies were partnered one-to-one. Graham and Misanchuk (2004) explain the handicaps regarding computer-mediated group work as the formation of the groups, tasks, and interactions. However, because all the participants (Turkish or foreign) were from the same age group, and because the concerns like differences in time zones, their availability to participate in the study had been considered beforehand, the problems arising from the group work did not affect the communication in the present study negatively. Instead, the participants were observed to benefit from the design of the project because in that design, it became possible to collect a variety of opinions as proposed by Graham and Misanchuk (2004). Thus, the study provides teachers or researchers the insight that instead of one-to-one interaction, group work involving participants from different cultures also brings benefits to the foreign participants' intercultural communicative competence as long as the interactions are designed carefully.

All in all, the findings in the present study contribute to the field because they provide some insights into how beneficial a telecollaboration project might be for students at the tertiary level and they present the necessity of bringing such projects into the curricula of foreign language education programs. Thus, the study brings some beneficial implications for individual teachers who are eager to have their students engage in intercultural contact with students from other cultures. Additionally, curriculum planners might draw a number of conclusions from the findings of this study upon integration of such projects into their curricula. The study could also present some insights for the administrators in charge of investing such projects at their institutions.

Suggestions for Further Research

The present study was chiefly based on revealing the effects of telecollaboration on the ICC of learners of foreign languages and their ideal L2 self in tertiary level education. For more reliable results, the size limitations of the study ought to be considered in the further studies. Thus, the effects of the telecollaboration could be investigated with a larger group of participants over a longer period of time than the present study.

The study indicated that the telecollaboration affected the foreign language learners' ideal L2 self positively, thereby helping them to adopt a much clearer self-vision using English for educational and professional purposes. The findings regarding the ideal L2 self were explored through the questionnaires administered at the beginning and end of the study in addition to the interviews held at the end of the study. However, motivation may have changed over time depending on the situations, events, etc. that the students encountered during their contact. Therefore, a future study involving keeping track of the changes in the participants' motivation regularly at each step of the study might provide a better understanding of the effects of the telecollaboration on the learners' motivation.

The change in the participants' ICC was revealed through the analyses of the data from the questionnaires, the participants' interview transcriptions and reflection papers. Had the participants been asked to fill in a checklist including can-do statements related to each dimension of ICC, a more accurate understanding of the development of the participants' ICC would have been gained. Therefore, researchers wishing to conduct future telecollaboration research might consider asking participants to fill in a checklist to explore how the dimensions of ICC are affected from their experience.

Personal Reflection

The process of writing this dissertation was admittedly a challenging but intriguing experience for me at each step. This process might be likened to a journey through which a person might experience many pleasant, encouraging, tough and disappointing moments. I would like to share some of my conclusions regarding the telecollaboration studies from my casual observation and experience throughout the study in order to provide some insights for researchers who intend to pursue further studies of telecollaboration.

To begin with, the strength of telecollaboration studies, in my opinion, lies in the fact that such projects are truly effective ways to strengthen personal relations. From beginning to end, I made many friends who contributed to this study with their advice and suggestions while I was turning the idea of telecollaboration over in my mind. There is no doubt that one of them was the contact person in the present study, Rayna Rusenko, in the corresponding university (FIU) in the USA. Her contribution to this study was invaluable and without her assistance and contribution, it would have been impossible to conduct this study. The study took a relatively long time and therefore, one might expect the participants to remove themselves from participation in the study for any reason. Therefore, I personally believe that the selection of the willing participants is very important for telecollaboration studies. While recruiting the Turkish participants into the study, I had the opportunity to meet every participant in person and talk to them about the details. However, for the foreign participants, I did not have such an opportunity to meet them personally. At this stage, Rayna Rusenko devoted her time to find volunteers and interested students for the study. She talked to all the participants in person and explained the procedures of the study, making each step clearer so that I could conduct the study effectively. Later, we arranged video calls together so that no unanswered questions remained in the participants' minds regarding the study, participation procedures or ethical issues.

Moreover, having a contact person such as Rayna, who knows the culture and institutional demands of foreign telecollaborators is important. Rayna is a researcher in the same university as the foreign participants and hence, she was knowledgeable about the participants' possible expectations and institutional

requirements. With respect to all these factors, she provided me with precise guidance about the foreign participants' school schedules, demands and expectations, which helped to organize the content, duration and dates of the sessions more accurately. Additionally, because the participants were not in the proximity in which I could immediately deal with any problems, Rayna Rusenko dealt with all of them. Therefore, in my opinion, in cross-cultural telecollaboration projects, a contact person plays a crucial role.

The contact with foreign people and cultures by means of Internet tools for communication was very motivational for the participants and myself. I casually observed that most of the participants were very willing to join the sessions. It might have depended on the novelty effect of the experience the participants had, but it can be clearly stated that the participants seemed highly motivated to join the sessions. Moreover, the telecollaboration helped me to observe the strength of my students beyond the classroom. It seemed that we took the classes from a physical environment to a virtual setting, which had a comforting and motivating effect on every participant, including myself. I observed that each week, the Turkish participants especially demonstrated a willingness to take part in the study.

One concern researchers should consider in the studies of cross-cultural telecollaboration is the possible differences in institutional requirements, one of which had been in the process of my application for ethics committee approval. For example, when I applied for the Institutional Review Board of the corresponding university, I was required to present a certificate on a "Research on Human Subjects Course," which was a requirement for the investigators involved in research with human subjects. Since I had not been able to supply the certificate for the course, I was required to acquire the certificate for the course through an online course provided by the university, which delayed the starting date, thereby commencing the study on a date later than planned. Therefore, those intending to carry out such projects are advised to consider such institutional requirements beforehand. Consequently, it may well help better to plan the schedule of the study.

As I explained in the implications part of this dissertation, during the study very few technical problems occurred. The effect of the advances in technology is

indubitably immense. Moreover, I believe it was because of the prior effort expended in preventing them that technical issues were minimized. Before commencing the project, I piloted the procedures beforehand with a small group of participants in case there any unforeseen and unanticipated problems would occur. The experience from the pilot helped me to gain an understanding of the content to be included in the sessions, the length of the sessions, the ease and complexity of the logging in process, the record of the sessions, and so on. In short, it provided me with a rehearsal for the actual project. I believe that in telecollaboration studies, each group of participants will have their own peculiar features in the study. Depending on the age, skills and knowledge of computers, attitudes towards the use of technology, willingness and so on, the participants' engagement in the study would vary. Therefore, the piloting or rehearsal of telecollaboration with a representative group of participants might be effective in reducing the number of problems that are likely to occur in further studies.

Despite the fact that the study had a small sample size, the arrangement of the sessions was challenging for me as I was actively participating in every session based on the video call. Considering the total participants who were able to join a session, I arranged the sessions so that the foreign participants and Turkish participants could participate in each session together. In order to arrange the sessions well, e-mails were sent to acknowledge the following weeks' topics, the expectations from them and to plan the following session. Despite the fact that in the beginning we set a fixed time for the meetings with all the participants, there were times when changes needed to be made because of the participants' busy school schedules or an unexpected program. Therefore, it is highly possible that in telecollaboration studies based on complete face-to-face communication on the Internet, handling large groups of participants might be difficult. However, the involvement of more researchers might reduce the difficulty.

In the present study, the students did not self-report negative effect of the the telecollaborative task engagement and interaction they were involved in. In fact, when the time commitment and effort they were supposed to show are thought, the participants were required to devote their time and energy a lot in this study. They were present in the sessions. Only a few participants could not attend a few sessions because they had personal problems they had to deal with. They

paid attention to write their reflection papers after sessions. These might have derived from several reasons. Firstly, the participants' willingness might have a positive influence on their performance. They were not forced to be a member of this study. Rather, they volunteered. Because they were already positive and open to intercultural encounters, this might have affected their participation process positively. Despite the fact that the participants had a right to quit participating this study for any reasons and any time they wanted (with the consent form they signed), after the project started they did not end their participation. Only at the beginning some foreign participants did stop since they said they could not continue their participation because of their personal problems or school schedules. It is highly possible that if the group size had been larger than it was, it would have been more difficult to handle the group. The time participants had a chance to express their thoughts would have been less and they might have felt demotivated and would have stopped their participation. Thus, it is highly likely that the small sample size of the study brought benefits to the effective administration of the procedures in the present study and led to less problems.

To conclude, my experience in the process of writing this dissertation was very valuable and constructive for me. Strictly speaking, despite the difficulties faced during this journey, there is no doubt that a greater number of benefits than challenges were gained. Therefore, I personally believe the necessity of the integration of telecollaboration projects into the curricula of educational institutions for learners and even for educators to encounter new cultures and people, learn new languages and develop personally to meet the requirements of a globalized world.

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APPENDIX-A: ICC and Ideal L2 Self Questionnaire (Turkish)

Uzaktan İş Birliğinin Öğrencilerin Kültürlerarası Beceri ve İdeal Hedef Dili Üzerindeki Etkisi

Sevgili öğrenciler,

Bu anket bir doktora tezinin parçası olarak uzaktan iş birliğinin kültürlerarası yeterlilik ve ideal hedef dil üzerindeki etkisini ortaya çıkarmayı amaçlar. Anket 3 kısımdan oluşmaktadır. Lütfen her bir soruyu dikkatli bir şekilde okuyup cevaplayınız. Cevaplarınız yalnızca araştırma amacıyla kullanılacaktır. O yüzden cevaplarınızı samimi bir şekilde vermeniz önemlidir. Ankette paylaştığınız kişisel bilgileriniz kesinlikle gizli tutulacaktır.

Yardımlarınız için şimdiden teşekkür ederim.

Saliha TOSCU

1. KISIM

Lütfen aşağıdaki bilgileri doldurunuz:

1. Cinsiyetiniz: Kadın: _____ Erkek: _____
2. Yaşınız: _____
3. Doğum yeriniz: _____
4. Bölümünüz: _____
5. Kaç yıldır İngilizce öğreniyorsunuz? _____
6. Hiç yurt dışında bulundunuz mu? EVET: _____ HAYIR: _____

(Cevabınız “EVET” ise lütfen aşağıdaki soruları yanıtlayınız.)

a) Hangi ülkeye/ ülkelere ve ne zaman gittiniz?

b) Gidiş sebebinizi kısaca anlatınız.

c) Orada ne kadar kaldınız?

7. Kendi Kültürünüzden farklı, yabancı insanlarla tanıştınız mı? EVET: ____ HAYIR: ____

(Cevabınız “EVET” ise lütfen aşağıdaki soruları yanıtlayınız.)

a) İletişim kurduğunuz kişi veya kişilerin ana dili ve ülkesi nedir?

b) Tanıştığınız yabancı kişi/ kişilerle iletişimde kullandığınız ortak dil nedir?

Türkçe: ____ İngilizce: ____ Diğer: ____

c) Ne kadar sıklıkla görüştünüz/ görüşüyorsunuz? En son ne zaman iletişim kurdunuz?

d) Ne şekilde iletişim kuruyorsunuz? (Örneğin, yüz yüze, internet bağlantıları yoluyla, telefon görüşmeleriyle vb.) Lütfen kısaca açıklayınız.

2. KISIM

Kültürlerarası İletişimsel Beceri Anketi

Lütfen soruların tamamını aşağıda 1’den 5’e kadar olan ölçeği kullanarak cevaplayınız. Size uygun olan kutuya “X” işareti koyunuz.

		1 ASLA	2 NADİREN	3 SİK SİK	4 NEREDEYSE HER ZAMAN	5 HER ZAMAN
1.	Kültürün tanımını yapabilir, onun bileşenlerini ve zorluklarını tanımlayabilirim.					
2.	Farklı kültürlerde uyulması gereken kuralları ve yasakları bilirim (Örneğin: tebrik, giyim, davranış vb.).					
3.	Farklı dillerin ve kültürlerin önemli yönlerini kendi kültürümle karşılaştırabilirim.					
4.	Kültürarası farklılıklardan kaynaklanan stresin belirtilerini ve bu stresin üstesinden gelebilme stratejilerini bilirim.					

5.	Farklı dilleri ve kültürleri öğrenmeye yardımcı olacak teknikleri bilirim.					
6.	Farklı kültürden insanların davranışlarını kendi davranışlarımla kıyaslayabilirim (sosyal etkileşim, günlük işler, zaman algısı gibi önemli alanlarda).					
7.	Kendi kültürümü ve başka kültürleri şekillendiren önemli sosyal etkenleri tanımlayabilirim.					
8.	Yeni kültüre uyum evrelerini (yani yabancı bir ülkede yaşamaya başladığımda 1) yeni kültüre merak duyma, 2) sonrasında yeni kültüre uyum zorlukları çekme, 3) yeni kültüre uyum sağlama, 4) ülkeme döndükten sonra kendi kültürüme karşı şüphe duyma) bilirim.					
9.	Farklı bir kültürü öğrenmek için gerekli öğrenme süreçlerini ve stratejilerini bilirim.					
10.	Sosyal ve mesleki alanlarda farklı kültürler arasında yaygın olan karşılıklı iletişime dayalı davranışları bilirim.					
11.	Kendi kültürümdeki çeşitli davranış örneklerini diğer kültürdekilerle karşılaştırıp tartışabilirim.					
12.	Başka kültürlerden insanlar ile iletişim kurmaya istekliyimdir.					
13.	Farklı kültürden insanlarla iletişim kurarken, dillerini ve kültürlerini kendilerinden öğrenmeye istekliyimdir.					
14.	Farklı bir kültürle ilgili duygu ve hayal kırıklıklarımın (kültürün sağladığı memnuniyete ek olarak) üstesinden gelmeye istekliyimdir.					
15.	Farklı kültürden insanlarla iletişim kurarken, yeni kültürel konulara (örneğin, değer yargıları, tarih, gelenek vb. anlamak gibi) ilgi duyarım.					
16.	Farklı kültürden insanlarla iletişim kurarken; onların davranış, değer, tutum ve üsluplarındaki farklılıkları anlamaya istekliyimdir.					
17.	Farklı bir kültürde, yerinde iletişim kurmak için davranışlarımı uyarlamaya istekliyimdir (örneğin, farklı durumlarda ihtiyaca göre sözsüz iletişim kurmak gibi).					
18.	Kültürlerarası iletişimde, olayları çeşitli şekillerde algılamaya, kendimi ifade etmeye, kişilerle etkileşim kurmaya ve duruma uygun davranış sergilemeye istekliyimdir.					
19.	Farklı kültürden kişilerle iletişim kurarken, alternatif yollar deneyerek, hatta alışkın olduğum ve tercih ettiğim yöntemlerden farklı bir şekilde iletişim kurmaya istekliyimdir.					
20.	Farklı kültürden kişilerle iletişim kurarken, tercihlerimin etik sonuçları ile (kararlarım, sonuçları, vb. açısından) başa çıkabilmeye istekliyimdir.					

21.	Farklı kültürden kişilerle iletişim kurarken, ön yargılarımı ortadan kaldırmaya, bu iletişim ve etkileşimin ortaya çıkarabileceği zorluğu anlamaya istekliyimdir.					
22.	Farklı kültürlerden insanlarla iletişim kurarken, esneklik gösterebilirim.					
23.	Farklı kültürden insanları rahatsız etmeyecek şekilde davranışımı, kıyafetimi vb. uygun bir şekilde ayarlayabilirim.					
24.	Farklı kültürleri ve kendi kültürümü karşılaştırabilirim.					
25.	Yabancı dil ve kültürleri öğrenmek için stratejiler kullanabilirim.					
26.	Farklı bir kültürde, çeşitli sosyal durumlarda yerinde etkileşim kurabilirim.					
27.	Farklı bir kültüre adapte olmak ve bu süreçteki stresi azaltmak için uygun stratejiler geliştirebilirim.					
28.	Başka kültürleri öğrenmeye yardımcı olan modelleri, stratejileri ve teknikleri kullanabilirim.					
29.	Üslubumu ve kişisel iletişimimi geliştirmek için, kültürel bilgiyi nasıl kullanacağımı bilirim.					
30.	Kültürlerarası anlaşmazlıktan ve yanlış anlamalardan doğacak sorunlar oluştuğunda, onları çözebilirim.					
31.	Başka kültürlere adapte olmak için, uygun stratejileri nasıl kullanacağımı bilirim.					
32.	Başka dil ve kültürler ile kendi kültürüm arasındaki farkların ve benzerliklerin önemini farkındayım.					
33.	Farklı kültürlerde, davranışlarımı farklı durumlara nasıl uyarlamam gerektiğinin bilincindeyim.					
34.	Kişisel alışkanlıkları, tercihleri olan ve kültürel olarak koşullanmış (çevresindeki kültürü kabul eden) biri olmanın önemini farkındayım.					
35.	Kültürlerarası çeşitliliğin (ırk, cinsiyet ve yaş gibi) önemini farkındayım.					
36.	Bireysel davranışların, tüm kültürün temsili olarak genellenmesinin tehlikeli olduğunun farkındayım.					
37.	Beni daha az ya da daha çok kabul edilebilir kılan tercihlerimin ve bunların sonuçlarının farkındayım.					
38.	Etik ikilem ile karşılaştığımda, çözümüne yönelik yaklaşımımı etkileyen kişisel değerlerimin farkındayım. (Örneğin, bir kültürü kendi kültürümüze benzemiyor diye yargılamalı mıyız yoksa kendi normlarıyla kabul etmeli miyiz?)					
39.	Belirli durumlarda değer yargılarımın dışarıdan nasıl görüldüğünün farkındayım.					
40.	Çeşitli kültürel üslupların, dil kullanımının ve bunların sosyal					

	& çalışma hayatına etkilerinin farkındayım.					
41.	Kendi kültürlerarası yeterlilik gelişim seviyemin farkındayım.					
42.	Kültürlerarası iletişim kurarken, “iletişimi sağlayan, kolaylaştıran ve iletişimde uzlaşma sağlayan kişi” pozisyonlarında ne durumda olduğumun farkındayım.					

3. KISIM

İdeal Hedef Dil Benliği Anketi

		1 ASLA	2 NADİREN	3 SİK SİK	4 NEREDEYSE	5 HER ZAMAN
1.	Kendimi yurt dışında yaşarken ve İngilizce bir tartışma yaparken hayal edebilirim.					
2.	Kendimi bütün derslerin İngilizce olarak öğretildiği bir okulda/üniversitede okurken hayal edebiliyorum.					
3.	Ne zaman gelecek kariyerimi düşünsem, kendimi İngilizce konuşurken hayal ederim.					
4.	Yabancılarla İngilizce konuştuğum bir durumu hayal edebilirim.					
5.	Kendimi uluslararası öğrenciler ve meslektaşlarımla konuşurken hayal edebilirim.					
6.	Kendimi yurt dışında yaşarken ve İngilizceyi etkin bir şekilde ana dili İngilizce olanlarla konuşurken hayal edebilirim.					
7.	Kendimi İngilizceyi ana dilim gibi konuşurken hayal edebilirim.					
8.	Kendimi İngilizce e-posta ve mektup yazarken hayal edebilirim.					
9.	Gelecekte yapmak istediğim şeyler İngilizce kullanmamı gerektirir.					
10.	Kendimi İngilizce konuşabilen biri olarak hayal edebilirim.					

Katkılarınızdan dolayı teşekkür ederim.

APPENDIX-B: ICC Questionnaire (English)

Dear participant,

This questionnaire aims to explore your intercultural communicative competence as a part of a dissertation. It includes two sections. Please read each instruction carefully and write your answers in the gap provided. The results of the questionnaire will be used only for research purposes, so please give your answers sincerely. Your name and all other personal information will be kept confidential.

Thank you for your cooperation.

Saliha Toscu

Part 1: Demographic and Educational Background

Please complete the gaps below with your information.

Gender: Male: _____ Female: _____

Age: _____

Nationality: _____

Department: _____

The year of study: _____

How long have you been in the USA? _____

Have you ever been abroad?

Yes: _____ No: _____

If your answer is YES, please explain in short: a) Which country/ countries did you go to?

b) What was your purpose of visit?

c) How long did you stay there?

Have you ever had any long-term interaction with people living in the other countries?

Yes: ____ No: ____

If your answer is YES, please explain in short: a) When did/do you communicate with them? b) How often did/do you communicate with them? c) How did/do you communicate with them? (Face to face or using the Internet)

PART 2: Intercultural Communicative Competence Questionnaire

Please respond the questions below using the scale from “1” to “5”. Put an “X” into the relevant box.

		1 NEVER	2 SELDOM	3 OFTEN	4 ALMOST ALWAYS	5 ALWAYS
1.	I can cite a definition of culture and describe its components and complexities					
2.	I know the essential norms and taboos of other cultures (e.g. greetings, dress, behaviors, etc).					
3.	I can contrast important aspects of different languages and cultures with my own.					
4.	I can recognize signs of culture stress and some strategies for overcoming it.					
5.	I know some techniques to aid my learning other languages and cultures.					
6.	I can contrast my own behaviors with those from different cultures in important areas (social interactions, basic routines, time orientation etc.).					
7.	I can cite important social factors that shape my own culture and other cultures.					
8.	I can describe a model of cross-cultural adjustment stages. (1) Being excited about the new culture , 2) culture shock, 3) cultural adjustment, 4) cultural adaptation)					

9.	I can cite various learning processes and strategies for learning about and adjusting to a different culture.					
10.	I can describe interactional behaviors common among different cultures in social and professional areas.					
11.	I can discuss and contrast various behavioral patterns in my own culture with those in other cultures.					
12.	I am willing to interact with the members of other cultures.					
13.	I am willing to learn from the members of other cultures, their language, and culture.					
14.	I am willing to deal with my emotions and frustrations with a different culture (in addition to the pleasures it offers).					
15.	I am willing to show interest in new cultural aspects (e.g. to understand the values, history, traditions, etc.)					
16.	I am willing to try to understand differences in the behaviors, values, attitudes and styles of those from different cultures.					
17.	I am willing to adapt my behavior to communicate appropriately in a different culture (For example: in non-verbal and other behavioral areas, as needed for different situations).					
18.	I am willing to deal with different ways of perceiving, expressing, interacting, & behaving.					
19.	I am willing to interact in alternative ways, even when quite different from those to which I am accustomed and prefer.					
20.	I am willing to deal with the ethical implications of my choices (in terms of decisions, consequences, results, etc.).					
21.	I am willing to suspend judgment and appreciate the complexities of communicating and interacting interculturally.					
22.	I can demonstrate flexibility when interacting with persons from different cultures.					
23.	I can adjust my behavior, dress, etc., as appropriate to avoid offending the members of other cultures.					
24.	I am able to contrast other cultures with my					

	own.					
25.	I can use strategies for learning foreign languages and other cultures.					
26.	I can interact appropriately in a variety of different social situations in a different culture.					
27.	I can use appropriate strategies to adapt to a different culture and reduce stress.					
28.	I can use models, strategies, and techniques that help me learn other cultures.					
29.	I know how to use culture-specific information to improve my style and personal interaction.					
30.	I can resolve cross-cultural conflicts and misunderstandings when they arise.					
31.	I know how to employ appropriate strategies for adapting to other cultures.					
32.	I am aware of the importance of the differences and similarities across my own culture and the other languages & cultures.					
33.	I am aware how varied situations in a different culture requires modifying my interactions.					
34.	I am aware of myself as a culturally conditioned person with personal habits and preferences.					
35.	I am aware of diversity across cultures (such as differences in race, gender and age).					
36.	I am aware of dangers of generalizing individual behaviors as representative of the whole culture.					
37.	I am aware of my choices and consequences (which make me less or more acceptable).					
38.	I am aware of my personal values that affect my approach to ethical dilemmas and their resolution.					
39.	I am aware how my values and ethics are reflected in specific situations.					
40.	I am aware of varying cultural styles and language use, and their effect in social & working situations.					
41.	I am aware of my own level of intercultural development.					
42.	I am aware how I perceive myself as communicator, facilitator, mediator, in an intercultural situation.					

APPENDIX-C: Interview Questions

ICC- Interview Questions

Uzaktan-işbirliği grubundaki öğrencilere yöneltilen sorular:	Kontrol grubundaki öğrencilere yöneltilen sorular:
• Deneyimlerinizi paylaşır mısınız? • Uzaktan işbirliği partnerinizle iletişiminizde gelişime katkı sağladı mı? Açıklayınız. İletişim esnasında kendinize güveniyor muydunuz? • Uzaktan işbirliği beceri, başka kültürlerle karşı tutumunuz, kültürel farkındalık ve kültürel bilginizde bir değişime sebep oldu mu? Detaylı açıklayınız. • Çalışma boyunca, yabancı partnerlerinizle yaşadığınız problemleri ve başarılı anları anlatır mısınız? • Ödevler başka kültürlerden insanlarla iletişiminizi sürdürmenize yönelik miydi? Ödevler kendi kültürün ve başka kültürlerle ilgili bilgine ne şekilde etki etti? Detaylı açıklayınız	• Deneyimleriniz paylaşır mısınız? • Yürütülen dersler iletişiminizde gelişime katkı sağladı mı? Açıklayınız Dersler esnasında kendinize güveniyor muydunuz? • Dersler, beceri, başka kültürlerle karşı tutumunuz, kültürel farkındalık ve kültürel bilginizde bir değişime sebep oldu mu? Detaylı açıklayınız. • Arkadaşlarınızla verilen ödevleri yürütürken yaşadığınız problemleri ve başarılı anları anlatır mısınız? • Ödevler başka kültürlerden insanlarla iletişiminizi sürdürmenize yönelik miydi? Ödevler kendi kültürün ve başka kültürlerle ilgili bilgine ne şekilde etki etti? Detaylı açıklayınız

İdeal L2 Self- Interview Questions

1. Küresel bağlamda İngilizceyi nasıl görüyorsunuz?
2. Sizce dünyada yaşayan diğer insanlar ile iletişim kurmak için İngilizce önemli midir?
3. Master yapıyor olsanız kendinizi İngilizce konuşulan bir üniversitede eğitime devam ederken hayal edebiliyor musunuz? Bu soru ile ilişkili lütfen açıklayınız:
 - Hangi ülkede eğitim görüyorsunuz?
 - Hiç arkadaşınız var mı? Arkadaşlarınız başka kültürden mi yoksa sizin ile aynı kültürden mi? Arkadaşlarınız hangi dilleri konuşuyorlar?
 - Onlarla konuşmaya hevesli misin?
 - Kültürel farklılıklarınız ve benzerliklerinizi öğrenmeye hevesli misiniz?
 - Başka kültürlerden olan arkadaşlarınızla kültürel farklılıklarınıza tahammül edebilir misiniz?
4. Kendinizi iş arkadaşlarınız ile İngilizce konuşmak zorunda olduğunuz bir ortamda hayal edebiliyor musunuz? Bu soruyla ilişkin lütfen açıklayınız:
 - Bu işteki konumunuz nedir?
 - Aynı iş yerinde kendi kültürünüzden ve başka kültürden iş arkadaşlarınız olduğunu hayal ediniz. Kiminle konuşmayı tercih edersiniz?
 - Farklı kültürlerden insanlara, kendi kültürlerine uygun bir şekilde davranmaya ve konuşmaya dikkat eder misiniz?
 - Sizin ve farklı kültürlerden iş arkadaşlarınızla aranızda oluşabilecek bir yanlış anlama ile ilgili ne düşünüyorsunuz?
5. Farklı kültürlerdeki gelenek ve davranışları öğrenmeye açık mısınız?
6. Biri sizin kültürünüz ile ilgili soru sorsa anlatabilir misiniz?

APPENDIX-D: Interview Questions (Foreign Participants)

Foreign Participants' Interview Questions

- Could you please share your experiences regarding your telecollaboration with Turkish participants?
- Please explain any changes in your communication with your telecollaborative partners. How confident were you while you were interacting with your telecollaborative partners?
- Did telecollaboration cause any changes in your skills, attitudes toward other cultures, cultural awareness and cultural/ intercultural knowledge? Please explain in detail.
- Can you explain any problems and achievements you experienced throughout your contact to your telecollaborative partners?
- Were the tasks relevant to support your communication with people from other cultures? Please explain in detail. In what ways the tasks impacted on your knowledge about your own culture and other cultures?

APPENDIX-E: Informed Consent Form

Dear participant,

This study is a part of the PhD thesis with the title, “The impact of Telecollaboration on Learners’ Intercultural Competence Development and Ideal L2 Self”, to be carried by Prof. Dr. İsmail Hakkı ERTEN and Saliha TOSCU, a PhD student at English Language Department in Hacettepe University in Turkey. The study aims to reveal to what extent telecollaboration affects language learners’ intercultural competence development and their ideal L2 self. The study has been reviewed and approved by “Research Ethics Committee” on behalf of Hacettepe University. Your participation in the study is completely voluntary. In case of any disturbance, participants will be given any help and support by the researcher to eliminate the problems. If your disturbance continues, you may choose to stop participating at any time, for any reason if you decide so. Your decision not to volunteer will not affect the treatment you may be receiving or have no effect on your lessons.

All information you supply during the research will be held in confidence and only research staff will have access to this information. The information to be obtained will be used only for scientific purposes and will be published only in scientific journals. If you have any questions about the research in general, or about your role in the study, at any stages of the study your answers will be answered by the researcher. If you have any questions about the process or about your rights as a participant in the study please contact Saliha Toscu (Telephone: _____ / e-mail: s.toscu84@gmail.com). For your participation and your support, thanks in advance.

I consent to participate in this study voluntarily and all the information I have given to be used for scientific purposes in scientific journals. I am aware that I may withdraw this consent at any time without penalty. My signature below indicates my consent.

Date:

Participant:

Name Surname:

Address:

Tel:

E-mail:

Signature:

Researcher in charge:

Name Surname: Prof. Dr. İsmail Hakkı Erten

Address: Hacettepe University Faculty of Education B Block English Language Teaching

Tel: 0312 297 85 75

E-mail: iherten@hacettepe.edu.tr

Signature:

APPENDIX-F: Some Samples of Tasks

(The tasks used in the sessions were taken and adapted from *Mirrors and Windows* textbook by Huber-Kriegler, Lazar & Strange, 2003).

WEEK 2

Timing Across Cultures



This week you are supposed to share your ideas and knowledge about timing across cultures. In order to share your ideas, you need to go to "**DISCUSSIONS**" and chat with your friends.

At the end of the week, please come back here and share your gaining on the reflection part below.

- How long do you take for breakfast on a normal weekday?
- How long does a coffee break last for you? A cigarette?
- How much time do you spend on lunch?
- When does evening start for you?
- Rank yourself on a punctuality scale from 1 to 5 (1 =very punctual, 5= hardly ever punctual). Then rank the majority of people in your culture on this scale. Give examples.

Discovering other cultures:

Video: Watch the video about German people.

How precisely does public transport follow timetables in your cultures? Do timetables give exact times of departure or do they just tell you at what intervals buses should be expected to come?

What is the attitude of passengers if trains and buses or planes are late? Angry? Resigned? Accepting?

What does tomorrow mean to you?

The Spanish word, Mañana, has been jokingly defined as "anytime between tomorrow and never."
In much of the Arabic-speaking world, "tomorrow" is a polite way of saying, "I don't know or "never" in answer to such questions as: "when will you have the spare part so that you can repair my car?" (In fact, this is not strictly connected with time, but more a polite response and all Arabic speakers understand what it means.

- Would a similar use of this word cause misunderstandings in your culture?
- How would you think such misunderstandings could be avoided?
- Are there similar time-related responses in your language that could be easily misinterpreted?

Post- Activity:

Reflection: Write a reflection paper depending on your experience this week. Please try to include your answers to the following questions in your paper.

- 1) Are there any changes in your attitudes towards other cultures in terms of timing?

- 2) Is there anything you discovered regarding timing in your own culture?
- 3) What was did you find the most interesting regarding timing across cultures?

WEEK 3

FOOD & EATING HABITS



Video Watching: Eating habits across cultures.

Watch the video and share ideas about it.

- Have you ever had an experience like the one the man in the video had?
- How would your reaction be like if you were in the shoes of the Japanese people in the video?
- How would your reaction be like if you were in the shoes of the foreign man in the video?
How would you feel?

Project: Write a script of 3 people from different cultures at a dinner table together. The people could be students at an international summer camp or teachers at a reception before a workshop.

In "Discussions" a forum is open for your names. Please chat with your friends about how to write the task and give your script a final touch there. After your script is ready, you can upload your script onto the forum.

You may think about the following questions to add into your script:

- What are suitable conversation starters?
- Who would order what in which sequence (for example, soups, salads, meat and sweets)?
- Would you have to agree on something everybody would have to order and eat or drink? (Bread, rice, tea, coffee...?)
- Would everybody order different drinks (hot, cold...)?
- Would the party wait until everybody had been served? Or would everyone start eating as soon as they got their plate?

You may think about the following questions to add into your script:

- What are suitable conversation starters?
- Who would order what in which sequence (for example, soups, salads, meat and sweets)?
- Would you have to agree on something everybody would have to order and eat or drink? (Bread, rice, tea, coffee...?)
- Would everybody order different drinks (hot, cold...)?
- Would the party wait until everybody had been served? Or would everyone start eating as soon as they got their plate?

You may think about the following questions to add into your script:

- What are suitable conversation starters?
- Who would order what in which sequence (for example, soups, salads, meat and sweets)?
- Would you have to agree on something everybody would have to order and eat or drink? (Bread, rice, tea, coffee...?)
- Would everybody order different drinks (hot, cold...)?
- Would the party wait until everybody had been served? Or would everyone start eating as soon as they got their plate?

POST TASK:

Write a reflection on the task this week. What have you taken from your sharings with your friends. Please include some information about the following into your paper.

- Are there any changes in attitudes towards food and eating habits across cultures?
- Is there anything you explored about your own culture?
- What surprised you most?

WEEK 4 Conversation & Silence



Conversation Topics:

Look at the following topics and decide if they are acceptable for introduction into a conversation with a person of the same age whom you meet for the first time at a fairly informal social event like a party in your culture. Add any topics which you can find.

- **Age:** Could you ask someone's age?
- **Family relationship:** Could you talk about problems in your family? Could you ask if someone is married?
- **Jokes:** Could you tell a joke? What topics would be taboo?
- **Professions:** Could you ask what others' professions are? Could you talk about your own?
- **Money:** Could you ask what something has cost or what somebody earns?

Video Watching:

Watch the video and share your ideas on the given topics below:

- ❖ What is the problem in the video?
- ❖ Share your ideas about how to eliminate the communication problem in the video.

Now watch the second part of the video to compare your ideas.

Non-verbal Communication:

Of course, one feature of conversation which is largely absent from other text-types is the simple fact that you can see, and even touch, each other. So body language, facial expression, eye contact, proximity and movement all come into play and add to your verbal message. Cultural differences abound here, too. Just standing too close to someone can make them feel uncomfortable. As can standing too far away.

- ❖ What gestures do people use in your culture when they meet?
- ❖ Do you keep eye contact when you have a conversation with someone you have just met?
- ❖ In terms of body language, eye contact, personal space and physical contact, what exactly is considered offensive in your culture and the cultures you are familiar with?

Proverbs & Sayings:

Here are some English proverbs and sayings about talk. They seem mostly based on the assumption that people talk too much, or that people who talk a lot are not so wise or clever. Is this really true? Do people in your culture make the same judgments?

- “Talk is cheap.”
- “Actions speak louder than words.”
- “Silence is golden.”
- “Still waters run deep.”

WEEK 5 FEELINGS



Reflection your own culture:

- How do people make friends in cultures you are familiar with? Is there a specific sequence of steps to be taken when getting to know one another?
- Is there a famous couple or love story in your culture like *Shakespear's Romeo and Juliet*? What is their story? Are they still quoted as examples of true love?

Song Activity:

Since love is a somewhat difficult to describe, writers often resort to metaphor or simile. That is, they use an apparently unconnected concept as a “vehicle” to express ideas.

- Share a song in which love is expressed with a different metaphor in your culture. Comment on each sharing.

Post Activity: What differences or similarities did you notice between your culture and other cultures? Write a reflection paper to explain them.

Week 6
Raising Children



Reflecting on Your Own Culture:

Look at the list below: Do some of these “childhood tribulations” remind you of your own experiences?

- Forced naps
- Waiting in the car
- Hidden chocolates
- Waiting for cartoons to come on
- Floating goldfish
- Carrots instead of cookies
- Being left behind by older siblings
- Having to mind your younger brother / sister
- Enduring kisses from old aunts and uncles
- Having to go to bed at nine

If so, relate a little anecdote and describe how your family reacted.

Decision – making

What kind of decisions did you have a say in when you were brought up?

Compare and discuss your answers to the grid with your partner. Do you think the majority of people in your culture would give similar answers?

Age group	3-6			7-10		
Decision	Yes	Sometimes	No	Yes	Sometimes	No
What time you went to bed						
The kinds of toys you got						
The kinds of clothes you wore						
Who you played with						
What food you ate/ did not eat						
Where the family went on holidays						
How to decorate your own room						
Which school you attended						

- Is there a difference between the younger and older generation?
- What might be the reason(s) of similarities and differences?
- What might be the underlying values and rules which lead to the differences?

Discovering other cultures:

Video Activity:

Watch the video and give your opinions on what is happening on the video.

How were you brought up? Were your parents the same as the parents in the video? Which type of parenting is common in your culture, do you think. Please give examples.

Song Activity:

Think about a lullaby in your culture and share it with your friends then explain which norms and values that lullaby conveys. Then discuss if these norms and values are universal (the same in all of the cultures) or not. If they are not, discuss the differences.

Post Activity: Write a reflection paper to explain the following:

- Are there any changes in your attitudes towards other cultures in terms of how a child is brought up across cultures after this week's sharing? Did the task contribute to your understanding of your own culture and other cultures?
 - Is there anything which makes you surprised across cultures in terms of the way a baby is brought up?
-
-
-

Week 7
Education Systems

**Activity:**

1. (This task involves group work –groups of three –four. The students will prepare a leaflet and upload it onto the site. Later on the groups will make comments on the leaflets.)

Write a leaflet giving advice to someone from another culture who is coming to study in your college or school. Here are some areas which you might like to think about:

- Beginning and end of school year;
 - Subjects and what they cover;
 - Daily routine;
 - Relations with teachers;
 - Deadlines and punctuality;
 - Attendance requirements;
 - Study skills and approach; help and advice;
 - Facilities;
 - Student advisers;
2. Share a photo from your class, school cafeteria or... and make comments on your photos. You might consider finding differences and similarities between the photos.

Post Activity: Please write a reflection paper including the information following:

- Please explain whether this week's task has helped you to realize the differences or similarities in education systems in other countries. Give examples.
- Are there any changes in your attitudes education systems?
- What was the most interesting thing regarding the task, do you think? Please explain.

APPENDIX-G: Ethics Committee Approval



T.C.
HACETTEPE ÜNİVERSİTESİ
Rektörlük

Sayı : 35853172/

433-173

12 Ocak 2017

EĞİTİM BİLİMLERİ ENSTİTÜ MÜDÜRLÜĞÜNE

İlgi: 06.12.2016 tarih ve 2797 sayılı yazınız.

Enstitünüz Yabancı Diller Eğitimi Anabilim Dalı İngiliz Dili Eğitimi Bilim Dalı doktora programı öğrencilerinden **Saliha TOSCU**'nun **Prof. Dr. İsmail Hakkı ERTEN** danışmanlığında yürüttüğü "**Uzaktan-İşbirliği'nin Yabancı Dil Öğrencilerinin Kültürlerarası Beceri Gelişimi ve İdeal Hedef Dil Benliği Üzerindeki Etkisi**" başlıklı tez çalışması, Üniversitemiz Senatosu Etik Komisyonunun **02 Ocak 2017** tarihinde yapmış olduğu toplantıda incelenmiş olup, etik açıdan uygun bulunmuştur.

Bilgilerinizi ve gereğini rica ederim.

Prof. Dr. Rahime M. NOHUTCU
Rektör a.
Rektör Yardımcısı

Hacettepe Üniversitesi Rektörlük 06100 Sıhhiye-Ankara
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Ayrıntılı Bilgi için:
Yazı İşleri Müdürlüğü
0 (312) 305 1008



MEMORANDUM

To: Dr. Vanessa Sohan, Principal Investigator
CC: File
From: Eliza Gomez, M.Ed., Coordinator, Research Integrity *EG*
Date: April 5, 2017
Protocol Title: "THE IMPACT OF TELECOLLABORATION ON LANGUAGE LEARNERS' INTERCULTURAL COMPETENCE DEVELOPMENT AND IDEAL L2 SELF"

The Social and Behavioral Institutional Review Board of Florida International University has approved your study for the use of human subjects via the **Expedited Review** process. Your study was found to be in compliance with this institution's Federal Wide Assurance (00000060).

IRB Protocol Approval #:	IRB-17-0101	IRB Approval Date:	04/05/17
TOPAZ Reference #:	105533	IRB Expiration Date:	04/05/18

As a requirement of IRB Approval you are required to:

- 1) Submit an IRB Amendment Form for all proposed additions or changes in the procedures involving human subjects. All additions and changes must be reviewed and approved by the IRB prior to implementation.
- 2) Promptly submit an IRB Event Report Form for every serious or unusual or unanticipated adverse event, problems with the rights or welfare of the human subjects, and/or deviations from the approved protocol.
- 3) Utilize copies of the date stamped consent document(s) for obtaining consent from subjects (unless waived by the IRB). Signed consent documents must be retained for at least three years after the completion of the study.
- 4) **Receive annual review and re-approval of your study prior to your IRB expiration date.** Submit the IRB Renewal Form at least 30 days in advance of the study's expiration date.
- 5) Submit an IRB Project Completion Report Form when the study is finished or discontinued.

Special Conditions: N/A

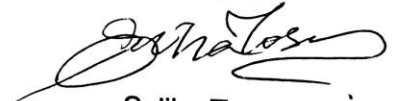
For further information, you may visit the IRB website at <http://research.fiu.edu/irb>.

APPENDIX-H: Declaration of Ethical Conduct

I hereby declare that...

- I have prepared this thesis in accordance with the thesis writing guidelines of the Graduate School of Educational Sciences of Hacettepe University;
- all information and documents in the thesis/dissertation have been obtained in accordance with academic regulations;
- all audio visual and written information and results have been presented in compliance with scientific and ethical standards;
- in case of using other people's work, related studies have been cited in accordance with scientific and ethical standards;
- all cited studies have been fully and decently referenced and included in the list of References;
- I did not do any distortion and/or manipulation on the data set,
- and **NO** part of this work was presented as a part of any other thesis study at this or any other university.

21 /06/2018



Saliha Toscu

APPENDIX-I: Dissertation Originality Report

28/06/2018

HACETTEPE UNIVERSITY
Graduate School of Educational Sciences
To The Department of English Language Education

Thesis Title: The Impact of Telecollaboration on Learners' Intercultural Competence and Ideal L2 Self

The whole thesis that includes the *title page, introduction, main chapters, conclusions and bibliography section* is checked by using **Turnitin** plagiarism detection software take into the consideration requested filtering options. According to the originality report obtained data are as below.

Time Submitted	Page Count	Character Count	Date of Thesis Defence	Similarity Index	Submission ID
28/06/2018	281	529,494	21/06/2018	15%	958398827

Filtering options applied:

1. Bibliography excluded
2. Quotes excluded
3. Match size up to 5 words excluded

I declare that I have carefully read Hacettepe University Graduate School of Educational Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.

I respectfully submit this for approval.

Name Lastname: Saliha Toscu
Student No.: N122460064
Department: English Language Education
Program: Ph.D.
Status: ☐ Masters ☒ Ph.D. ☐ Integrated Ph.D.



ADVISOR APPROVAL

APPROVED

Prof. Dr. Ismail Hakkı Erten



APPENDIX-J: Yayınlama ve Fikrî Mülkiyet Hakları Beyanı

Enstitü tarafından onaylanan lisansüstü tezimin/raporumun tamamını veya herhangi bir kısmını, basılı (kâğıt) ve elektronik formatta arşivleme ve aşağıda verilen koşullarla kullanıma açma iznini Hacettepe Üniversitesine verdiğimi bildiririm. Bu izinle Üniversite'ye verilen kullanım hakları dışındaki bütün fikrî mülkiyet haklarım bende kalacak, tezimin tamamının veya bir bölümünün gelecekteki çalışmalarda (makale, kitap, lisans ve patent vb.) kullanım hakları bana ait olacaktır.

Tezin kendi orijinal çalışmam olduğunu, başkalarının haklarını ihlal etmediğimi ve tezimin tek yetkili sahibi olduğumu beyan ve taahhüt ederim. Tezimde yer alan telif hakkı bulunan ve sahiplerinden yazılı izin alınarak kullanılması zorunlu metinleri yazılı izin alarak kullandığımı ve istenildiğinde suretlerini Üniversite'ye teslim etmeyi taahhüt ederim.

☐ **Tezimin/Raporumun tamamı dünya çapında erişime açılabilir ve bir kısmı veya tamamının fotokopisi alınabilir.**

(Bu seçenekle teziniz arama motorlarında indekslenebilecek, daha sonra tezinizin erişim statüsünün değiştirilmesini talep etmeniz ve kütüphane bu talebinizi yerine getirirse bile, teziniz arama motorlarının ön belleklerinde kalmaya devam edebilecektir)

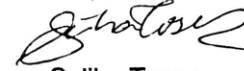
☒ **Tezimin/Raporumun 21.07.2019 tarihine kadar erişime açılmasını ve fotokopi alınmasını (İç Kapak, Özet, İçindekiler ve Kaynakça hariç) istemiyorum.**

(Bu sürenin sonunda uzatma için başvuruda bulunmadığım takdirde, tezimin/raporumun tamamı her yerden erişime açılabilir, kaynak gösterilmek şartıyla bir kısmı veya tamamının fotokopisi alınabilir).

☐ **Tezimin/Raporumun tarihine kadar erişime açılmasını istemiyorum ancak kaynak gösterilmek şartıyla bir kısmı veya tamamının fotokopisinin alınmasını onaylıyorum.**

☐	Serbest	Seçenek/Yazarın	Seçimi:
.....			
.....			
.....			

21/06/2018



Saliha Toscu

