



**THE EFFECT OF SPEAKING TASKS ON INTERCULTURAL
AWARENESS AT TERTIARY LEVEL: A CASE STUDY IN TURKEY**



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To my beloved family...

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**KONUŞMA GÖREVLERİNİN ÜNİVERSİTE DÜZEYİNDE
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ÖZET

Küreselleşmenin bir sonucu olarak farklı kültürlerden insanlarla iletişim kurma ihtiyacı İngilizceye olan bakış açısını değiştirmiştir. Buna istinaden İngilizce öğretimi ve öğrenimi de bu durumdan nasibini almıştır. Bu nedenle, farklı kültürel bağlamlarda etkili bir şekilde iletişim kurabilmek için öğrencilerin İngilizce dil becerilerinin yanı sıra kültürlerarası farkındalıklarını da geliştirmeleri gerekmektedir. Bununla bağlantılı olarak bu çalışma, öğrencilerin uygulama öncesi ve sonrası kültürlerarası farkındalık düzeylerini tespit etmeyi ve uygulama sonrasında öğrencilerin kültürlerarası farkındalık düzeylerinde anlamlı bir artış olup olmadığını araştırmayı amaçlar. Ayrıca öğrencilerin uygulama sürecine ilişkin algılarının belirlenmesini de hedefler. Bu amaçlar doğrultusunda, kültürlerarası farkındalık kavramsal çerçevesine göre hazırlanmış olan etkileşime dayalı konuşma görevlerini içeren 8 haftalık çevrimiçi dersler uzmanların yardımıyla tasarlanmıştır. Bu çalışmada örnek olay yaklaşımı ve karma yöntem açıklayıcı sıralı desen kullanılmıştır. Uygulama öncesi ve sonrasında veri toplamak için Kültürlerarası Farkındalık Anketi kullanılmıştır. Nitel veriler ise uygulama öncesi ve sonrası yapılan odak grup görüşmeleri ile uygulamanın birinci ve sekizinci haftasında yapılan gözlemler ile toplanmıştır. Bu çalışma, Türkiye’deki bir devlet

üniversitesinin hazırlık okulunda B1 seviyesinde İngilizce öğrenim gören 11 katılımcı ile gerçekleştirilmiştir. Nicel veriler, eşleştirilmiş gruplar t-testi kullanılarak karşılaştırılmıştır. Görüşme ve gözlemlerden elde edilen nitel veriler ise tematik olarak analiz edilmiştir. Ön testin bulguları katılımcıların uygulama öncesinde belirli bir düzeyde kültürlerarası farkındalığa sahip olduklarını ortaya çıkarmıştır. Ayrıca katılımcıların pratiğe yönelik kültürlerarası farkındalık düzeylerinin de henüz tam olarak gelişmediği ortaya çıkmıştır. Son testin bulgularına göre katılımcıların uygulama boyunca yüksek düzeyde kültürlerarası farkındalığa sahip oldukları ve kültürlerarası farkındalıkları açısından daha karmaşık unsurlar kullandıkları belirlenmiştir. Uygulama boyunca katılımcıların kaygı düzeylerinde zaman içinde azalma olduğu da görüşme sonuçlarında tespit edilmiştir. Eşleştirilmiş gruplar t-testi sonuçlarında, Kültürlerarası Bilgi, Kültürlerarası Beceri, Kültürlerarası Duyarlılık ve Kültürlerarası Etkileşim düzeylerinin ön test ve son test sonuçları arasında anlamlı bir fark olduğunu gösterirken Kültürlerarası İlgî düzeyinde istatistiksel olarak anlamlı bir fark olmadığı bulunmuştur. Katılımcılar çoğunlukla uygulama konusunda olumlu görüş bildirmişlerdir. Uygulamanın kişisel gelişimlerine katkısı, içeriğin bilgilendirici ve ilgi çekici olması uygulamayla ilgili belirtilen olumlu noktalardır. Derslerin süresinin uzatılması ve içeriğin yoğunlaştırılması da katılımcılar tarafında uygulamaya ilişkin öneriler arasında yer almıştır. Sonuç olarak, etkileşime dayalı konuşma görevlerinin, katılımcıların kültürlerarası farkındalıklarını artırmalarına yardımcı olduğu ve katılımcıların farklı kültürlerle maruz kalarak İngilizcelerini pratik etme fırsatı sağladığı sonucuna varılabilir.

Anahtar Kelimeler: Kültürlerarası farkındalık, Etkileşime dayalı konuşma görevleri, İngilizce öğretimi, Üniversite düzeyi

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ABSTRACT

The need for communication with people from different cultures as a result of globalization has changed the perspective on the English language. Accordingly, teaching and learning English has also taken its share of this situation. Therefore, to be able to effectively engage in communication across diverse cultural contexts, students are required to cultivate their intercultural awareness in addition to English language skills. In connection with this, this study sets out to find out students' levels of intercultural awareness before and after the intervention and to investigate whether there is a significant promotion in the students' intercultural awareness levels after the intervention. Also, the perceptions of the students about the intervention process are aimed to be revealed. To attain these purposes, an 8-week intervention which included online lessons based on interaction-based speaking tasks with a set of activities was designed according to a conceptual framework of intercultural awareness with the help of experts. A case study approach and mixed method explanatory sequential design were followed in this study. The Intercultural Awareness Questionnaire was used to collect data before and after the intervention. As for the qualitative data, focus-group interviews conducted before and after the intervention, and observations made in the first and eighth week of the intervention were carried out. 11 participants who were students at an intermediate level of English at a prep school in a state university in Turkey participated

in this study. The quantitative data were compared by using paired samples t-test. The qualitative data obtained from the interviews and observations were thematically analyzed. The findings of the pretest revealed that the participants had already had a certain level of intercultural awareness before the intervention. It was also revealed that the participants' practice-oriented ICA levels were not yet fully developed. The posttest findings indicated that the participants showed a high level of intercultural awareness and developed more complex elements in terms of ICA throughout the intervention. A decrease in the anxiety levels of the participants in time throughout the intervention was also ascertained from the interview results. The paired samples t-test results showed that there was a significant difference between the pretest and posttest results of the dimensions of Intercultural Knowledge, Intercultural Skills, Intercultural Sensitivity, and Intercultural Interaction, whereas no statistically significant difference was found in the dimension of Intercultural Interest. The participants were mostly positive about the intervention. The contributions of the intervention to their personal development and the content being informative and interesting were the positive points stated about the intervention. Extending the duration of the lessons and intensifying the content were the suggestions by the participants regarding the intervention. All in all, it can be concluded that interaction-based speaking tasks with a set of activities were helpful for the participants to enhance their intercultural awareness and provided opportunities to practice their English language with exposure to different cultures.

Keywords: Intercultural awareness, Interaction-based speaking tasks, English language teaching, Tertiary level

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LIST OF ABBREVIATIONS

ICC	Intercultural Communicative Competence
ICA	Intercultural Awareness
ENL	English as a Native Language
ELF	English as a Lingua Franca
WE	World Englishes
EIL	English as an International Language
CA	Cultural Awareness
EFL	English as a Foreign Language
CEFR	Common European Framework Reference

CHAPTER I

INTRODUCTION

This chapter begins by revealing the background of the study and continues with the statement of the problem presenting the gaps in the literature. After the research questions, the chapter then goes on with the significance of the study, certain assumptions, and limitations.

1.1. Background of the Study

With the increased mobility and inexorable progress of technology, English appears in different contexts, which has reshaped how English is seen now. Owing to this close relationship between the language and its cultural context, the English language requires to be understood in its context (Byram & Zarate, 1996). However, considering it in a variety of settings, attributing it to a specific culture is problematic (Baker, 2011a). Also, the idea of associating English directly with inner-circle countries like the United Kingdom or the United States is not sustainable (Baker, 2009a).

In parallel with these, teaching a language has also been affected by these changes. As English goes beyond the national boundaries for intercultural communication (Seidlhofer, 2004), the view of strictly adhering to native speaker norms gives way to teaching an international language in a variety of cultural settings (Alptekin, 2002). However, among all the cultures which English is associated with, which culture to teach is the issue to bring up. In this context, all the cultures that the learners or the users encounter in their communication could not be expected to be learned (Baker, 2011a). Thus, only having the knowledge of

cultures is not enough to maintain successful communication in intercultural settings. Considering these issues, the concepts of Intercultural Communicative Competence (ICC) by Byram (1997) and Intercultural Awareness (ICA) by Baker (2009b) equipping learners with the necessary skills and knowledge for intercultural exchanges draw attention in education.

In terms of ICC, necessary skills, knowledge, and attitudes are crucial to be able to interact in an intercultural setting. Even if the interactants are native speakers, they need to gain these skills, knowledge, and attitudes. Since they are “hosts”, they need to understand and negotiate meanings while interacting with their “guests” (Byram, 1997, p. 41). However, the relationship between the “host” and the “guest” remains limited when the different cultural contexts are considered. In this respect, the concept ICA developed building on ICC comes to the fore. Within this concept, in addition to having a general knowledge of cultures, having the knowledge and skills to interact, negotiate and mediate to overcome stereotyping and miscommunication (Baker, 2009a, 2009b, 2011a, 2011b) have gained importance. In this regard, the Common European Framework (2020) also emphasizes maintaining communication in different multicultural settings to cope with the arising miscommunication due to contrasting views and showing sensitivity and respect for different viewpoints. In a similar vein, if a person lacks cross-cultural sensitivity, they become more likely to ignore the differences between their own culture and other cultures, which will probably influence their intercultural communication (Zhu, 2011). In addition, having an interest in cultures in communication is another important factor of ICA. Trying to mediate between cultures in a global setting requires some personal interest to adapt the communication to the norms of other cultures (Zhu, 2011). Considering all these points, intercultural knowledge, intercultural skills, intercultural interaction, intercultural sensitivity, and intercultural interest are the dimensions of intercultural awareness in this study.

1.2. Statement of the Problem

With the emergence of the need for new skills to be acquired for successful communication in intercultural settings, the importance of developing materials and approaches based on the learners’ needs to improve their ICA has been emphasized (Baker, 2009b). Regarding the materials used to teach English, some deficiencies related to the integration of ICA are revealed in the literature. Imbalanced distribution of cultural aspects and inclusion of false

and invented cultural points in textbooks used to teach English (Zorba, 2019; Zorba & Çakır, 2019) are some of these deficiencies. Moreover, the materials that superficially touch upon the intercultural content fall short of making students think critically about cultural differences (Sobkowiak, 2021). Among the recommendations to develop ICA within ELT classrooms, it is suggested to critically evaluate the images and descriptions of local and other cultures in the textbooks (Baker, 2011a, 2012).

Another gap regarding ICA is related to the practices in classes. The model of ICA presented by Baker (2011b) proposes two different ICA: conceptual and practice-oriented. Practice-oriented ICA is related to how learners or users apply their knowledge by using certain skills in real-time contexts. In this sense, putting the knowledge and skills into practice to communicate in intercultural contexts plays an important role in raising ICA. On this point, there are some studies pointing out certain inadequacies in terms of practicing ICA. Focusing on grammar too much while teaching English has a negative impact on students' ICA development (Zorba & Çakır, 2019). Similarly, teachers give priority to language teaching rather than culture teaching due to the lack of time (Ay, 2018). In parallel with these, despite the positive statements of learners and teachers regarding the importance of ICA in English teaching and learning, both not understanding the concept of ICA fully and paying less attention to the cultural content due to the limitations caused by the busy schedule and syllabus hinder learners from raising their ICA and create a need for some extra-curricular activities related to it (Yılmaz, 2016). Considering all these gap points, there is a need for more investigation related to how to raise students' ICA levels in classrooms. Within the gaps stated above, the primary aim of this study is to investigate to what extent the activities implemented in online English lessons foster the students' ICA development and to explore whether there is a promotion in students' ICA levels after the intervention. The study also attempts to find out the perceptions of the students regarding the activities applied during the intervention.

1.3. Purpose of the Study

Based on the purposes stated above, the present study sets out to answer the following research questions:

1. What are the intercultural awareness levels of the participants before the implementation of the interaction-based speaking tasks to raise intercultural awareness (intervention)?
2. What are the intercultural awareness levels of the participants after the intervention?
3. Is there a significant difference between participants' level of intercultural awareness before and after the intervention?
4. What are the perceptions of the participants about the intervention?

1.4. Significance of the Study

Considering the status of the English language in different cultural settings, adapting new ways to teach and learn the English language from an intercultural perspective seems inextricable. In the literature, there are several studies regarding intercultural awareness in English language teaching and learning. Some of the studies mainly focus on the perceptions of teachers and students in terms of ICA integration into classrooms. Also, some include the implementation of ICA in their studies investigating different points such as the effect of using poetry, the impact of short stories on students' ICA levels, and investigating the students' attitudes, whereas others examine the textbooks. In terms of textbook examination, it was indicated that the culture is superficially delivered to the students, so there is a need for integrating more interculturally-rich content into English language classrooms. In this sense, it will be fruitful to investigate students' ICA levels before and after implementing activities with an intercultural perspective in an English course in a different context. Another point is that although there are several studies conducted with the students, more studies are needed to be carried out including the preparatory school students at universities. In this regard, this research aims to offer a fresh perspective through the implementation with the prep school students at a state university. In light of the findings, this study may provide new ways for teachers to design activities to increase intercultural awareness of the students and give insights for students to increase their intercultural awareness. Moreover, a majority of the studies conducted questionnaires and interviews to collect data. In the present study, observations are likely to provide more details about the practical side of ICA development of the students as well as the questionnaires and the interviews.

1.5. Assumptions

In the following part, certain assumptions which underlie this study are presented:

1. The responses given for the questionnaire conducted as pretest and posttest by the students were accurate and sincere.
2. The responses of the students to the interview questions were sincere and presented their real thoughts.
3. The dimensions consisting of intercultural knowledge, intercultural skills, intercultural sensitivity, intercultural interaction, and intercultural interest reflected the intercultural awareness sufficiently.
4. The students' individual studies on intercultural awareness which may influence the study in a positive or negative way lay beyond the scope of the study.

1.6. Limitations

In the study, there are some limitations stated as follows:

1. The number of the students was limited. Participants who took part in the activities, the pre and posttest, and the interviews consisted of 11 students.
2. The implementation lasted 8 weeks with 2-hour English lessons per week.
3. The lessons were carried out online through an application.

CHAPTER II

REVIEW OF LITERATURE

In this chapter, the literature related to intercultural awareness, certain suggestions regarding the application of intercultural awareness in classrooms, and field studies are presented. Firstly, the concepts that the English language assumes will be handled. Then, the definitions of culture and the relationship between language and culture follow. In addition, certain principles of intercultural awareness from different perspectives will be explained as well as some suggestions related to the practical side of intercultural awareness in classrooms. This chapter also includes the related studies from national and international aspects.

2.1 Concepts of English

With globalization and the increase in the need for interaction among people from different parts of the world and cultural backgrounds, the English language has expanded its borders to the global sense. Showing this expansion, Kachru (1992) comes up with three concentric circles each of which represents a different context of English (see Figure 1). Within these circles, the Inner Circle represents English used as a native language which is regarded as the most appropriate variety of English, whereas the Outer Circle is based on English as an additional language on a more institutionalized basis. In addition, the Expanding Circle covers English used as a primary foreign language. With the interaction among these circles, native speaker norms of English fall short of meeting the needs of people communicating in a global context. In this regard, there is a shift from English as a *Native Language* (ENL) to *English as a Lingua Franca* (ELF) (Seidlhofer, 2001).

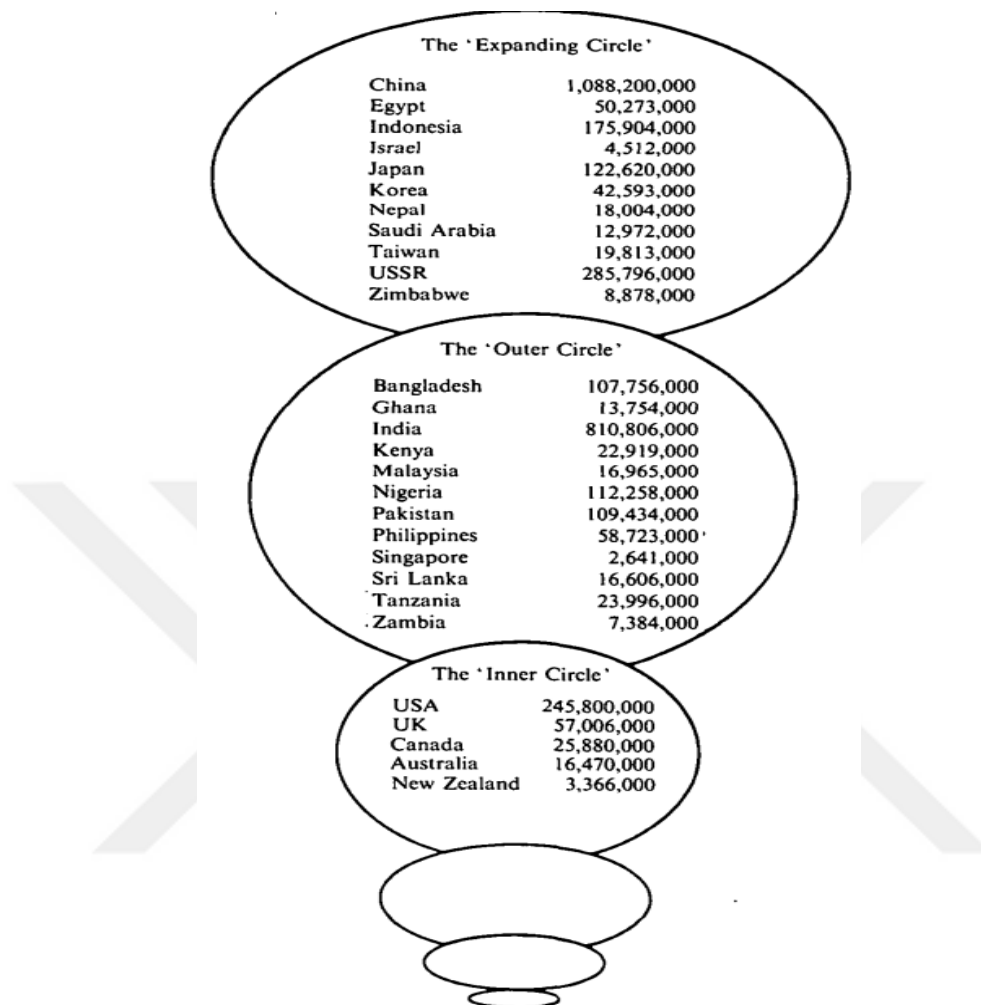


Figure 1. Kachru's three concentric circles. From Kachru, B. B. (1992, p. 3) *World Englishes: Approaches, issues, and resources. Language Teaching*, 25(1), 1-14. <https://doi.org/10.1017/s0261444800006583>

When the globalized nature of English is considered, the need to clarify the terms *World Englishes* (WE) and ELF seems apparent. WE draws attention to the diversity of English in the global sense by treating English in its own national and local contexts, whereas ELF focuses more on communication with English users without imposing territorial limits on English (Baker & Ishikawa, 2021). In this context, the main concern of the ELF speakers is not to imitate how native speakers use English in their contexts, but to use or learn English to be efficient, relevant, and economical (Seidlhofer, 2001). However, the use of the term *International English* interchangeably with the concept of ELF can create some complications (Jenkins, 2006) as “there is one clearly distinguishable, codified, and unitary

variety called *International English*, which is certainly not the case” (Seidlhofer, 2004, p. 210). Instead, *English as an International Language (EIL)* is used as an alternative for ELF which does not emphasize the native speaker norms but highlights the communication of people who have different “*linguacultures*” (Jenkins, 2006, p. 164).

2.2. Definitions of Culture

Culture has been defined from different perspectives as it is not bounded by a single context. According to some views, culture is treated on the surface level such as attributing it to a geographic boundary, or only a group of people such as American culture, Japanese culture, and British culture (Liddicoat & Scarino, 2013). Some associate culture with society. It is “socially acquired knowledge” that is shaped by what individuals interpret from the perception of reality that society imposes (Alptekin, 1993, p. 136). Similarly, from the perspective of culture as a societal norm, it is related to what people do in their own cultural groups and beliefs; however, this may lead to stereotyping as people are considered only in their own cultures (Liddicoat & Scarino, 2013). Bennett and Bennett (2004) define culture in two groups: *objective* and *subjective* culture. *Objective* culture regards culture as a product such as art, music and cuisine, and this type of culture reflects more institutional side of culture, whereas *subjective* culture puts more emphasis on the social aspect of the culture. Put differently, it is “the *worldview* of a society’s people” (p. 150).

Culture is not just shaped by society but by various factors. As it is multilayered, different perspectives are needed to define it. On the one hand, culture consists of symbols from which people create meanings and interpretations in their cultural contexts (Baker & Ishikawa, 2021; Liddicoat & Scarino, 2013). On the other hand, the discourse approach entails participating in different discourse systems simultaneously (Baker & Ishikawa, 2021). In this way, culture is not restricted to only one community or territory.

Another approach to culture is the critical ideological approach which deals with the beliefs and ideas that are related to what is right or wrong in the groups (Baker & Ishikawa, 2021). Rather than attributing culture to the groups, it is attributed to people’s actions and interactions in the practice approach (Liddicoat & Scarino, 2013); that is, individuals always try to negotiate the meaning of the cultural practices to a certain degree as it involves more than one person in interaction (Baker & Ishikawa, 2021).

From a general sense, culture is defined by Gill and Cankova (2002) as “everything related to the customs, institutions, and achievements of a country, group, or community” (p. 1). Besides the definition, they divided the culture into two: *big ‘C’* and *small ‘c’*. It was pointed out that while Big ‘C’ represents the art, music and literature of a country or a group, small ‘c’ is more based on the basic practices we do in our daily lives such as free time activities, school life, social customs and so on.

All in all, considering these broad definitions of culture, it becomes hard to express it with a single definition. Therefore, rather than limiting it to certain boundaries, it is better to integrate all these different perspectives in language education (Liddicoat & Scarino, 2013).

2.3. Language and Culture

Since culture and language are interlinked in many ways, it becomes inevitable to include cultural elements in the language learning process. For this, understanding the relationship between language and culture is necessary. However, the relationship between these two concepts is similar to a chicken and egg situation. The question of whether the culture affects the language, or the language affects the culture seems to be a dead-end street. To answer these questions, Risager (2007) defines the term *linguaculture* (or languaculture) as “a bridge between the structure of the language and the socially constituted personal idiolect” (pp. 171-172). Moreover, Shaules (2019) explains linguaculture as “linguaculture, which emphasizes the idea that language and culture are two parts of a larger whole” (p. 2). The linguaculture depends on the first language context of a person; however, it should not be limited to nations or territories since a language can be used as a first language in different parts of the world (Risager, 2007).

Despite the close relationship between language and culture, instead of oversimplifying that language and culture are inseparable, it would be better to focus on one language, English, which is not bound to any specific culture (Alptekin, 1993). Taking the cultural diversity of English into account, English is not just a tool to be used to transfer information (Corbett, 2003). It is mostly used as an instrument by non-native speakers in academic, commercial, and professional settings (Alptekin, 2002). While English is regarded as a tool for communication, it is associated with its culture, as well (Risager, 2007). In other words, it is more than just a tool for communication. It reflects one’s culture and assumptions that are

made about how to communicate and what meanings to be created in daily life (Liddicoat & Scarino, 2013).

In addition to the different uses of English in intercultural contexts, the English language “whose culture becomes the world itself” embraces a broad range of cultures (Alptekin, 2002, p. 62). As it cannot be attributed to a target culture (Baker, 2011b), it is not possible to learn all the cultures that are encountered in communication (Baker, 2011a). Supporting this, Alptekin (2002) also highlights that in the interaction between a non-native speaker and a non-native speaker, it would be irrelevant to learn about “the conventions of British politeness or American informality to Japanese and Turks, say, when doing business in English” (p. 61). Then, instead of trying to learn all the cultures, what Byram (2013) suggests about which culture to learn is “any culture of any social group with which learners can be encouraged to interact” (p. 60)

Besides the fact that cultures are so many and varied, it is not possible to disregard individual differences. The fact that the interactors have different first languages and cultural backgrounds brings out these differences. Everyone brings their own cultural history which is different from each other while communicating in an intercultural context (Baker, 2009a). Bearing a wide range of cultures all over the world and individual varieties in mind, the term “acculturation” which was defined by Corbett (2003) as “the ability to function in another culture while maintaining one’s own identity” draws attention (p. 30). However, acculturation has also its own drawbacks. While the acculturated learner tends to assimilate into the target culture, the intercultural learner tries to be a mediator in cultural conflicts (Corbett, 2003). Rather than assimilation, negotiation and mediation between cultural conflicts come into prominence within an intercultural approach.

2.3.1. Culture in English Language Teaching

Considering all the changes in the concepts that the English language goes through, it is sensible to think that English language teaching will get its share of these changes, as well (Seidlhofer, 2004). One of the changes that English language teaching goes through is decentering from teaching the target culture. Teaching only the target culture may not have a positive impact on the learners in their intercultural communication. Supporting this, Alptekin (1993) points out that bringing the target culture into learning may cause learners to be alienated from their educational culture, or behaviors that are not allowed in their daily

lives. In his study, Baker (2009a) also points out that having knowledge or experience of a target culture does not contribute to the speakers maintaining successful communication in English.

Rather than degrading English only to its own culture, it seems more sensible to consider multicultural environments in teaching and learning English. As well as having the knowledge of one's own culture, it is also essential to gain the knowledge of other cultures (Baker, 2015a). However, instead of learning all the specific cultures, learning how to "interpret, negotiate, mediate and be creative" is needed as there is no target culture due to the diversity of cultures in which English is used (Baker, 2009a, p. 585). Just having the knowledge seems not enough to engage in successful communication. In this regard, being able to put this knowledge into practice in a flexible and context-dependent way is also required (Baker, 2011b, 2015a). When it comes to teaching the knowledge of cultures, there are certain points to be paid attention to. One of them is stereotyping. Delivering superficial information about the cultures may lead to stereotyping instead of creating intercultural awareness (Baker, 2015a). That is to say, the bits of information that have no relationship with each other can appear to result in stereotyping while transferring cultural information (Dema & Moeller, 2012). Another important point that needs to be considered while teaching the knowledge of other cultures is overgeneralization. It happens when a small amount of knowledge is extended to a wide range of people (Baker & Ishikawa, 2021). When this pre-existing knowledge about the cultures is used in a non-adaptable way while generalizing, it creates stereotyping and acts as a barrier to communication (Baker & Ishikawa, 2021). Therefore, it is important to eliminate communication blocks while conveying information about different cultures.

Although having the knowledge of each specific culture may still be important in intercultural settings, what is needed from the users or learners of English is having an awareness of the cultural references in intercultural communication with the combination of the specific cultural knowledge (Baker, 2011a, 2011b). Having such an awareness requires certain skills to be developed to communicate in different cultural settings. With the unique pre-existing cultural background of the individuals, this awareness entails "the ability to interpret, negotiate, mediate, and be creative in their use and interpretation of English and its cultural references" (Baker, 2009a, p. 585). Within these skills moving from basic awareness to advanced, English language users or learners are supposed to have the ability to understand the role of cultural settings in communication, make meanings in particular

cultural contexts and relate them to one's own culture, compare one's own culture with the other cultures, negotiate between different cultural references, go beyond cultural generalizations and stereotyping (Baker, 2015b), and analyze and interpret the cultures including their own to become independent (Corbett, 2003).

While developing these skills, the users or learners of English are supposed to develop sensitivity to maintain successful communication in intercultural settings. As each individual brings their own cultural background to the cultural context where English is used, they cope with certain cultural differences in some ways to be successful. To be able to accept these cultural differences, empathy which is defined by Bennett (2017) as "the generation of appropriate behavior in alternative contexts" becomes crucial. In this sense, interlocutors both need to understand and interpret what the others mean and expect to be understood in their communication; therefore, they need to develop intercultural sensitivity and show respect for others in a diverse cultural setting (Liddicoat & Scarino, 2013). In a similar vein, as a part of mediating communication, the Common European Framework (2020) also points out the importance of showing sensitivity and respect for different cultural references.

Apart from knowledge, skills, and sensitivity, interaction is another important element in a multi-cultured context in teaching and learning English. To maintain intercultural communication by understanding and interpreting the meanings, interlocutors need to interact with each other (Baker, 2009a). Alongside this, as one of the modes of communication, the Common European Framework (2020) emphasizes the importance of interaction through which the meaning is constructed. Besides meaning-making, interlocutors go through a process of negotiation with people from different cultural backgrounds in their interaction, which enables them to gain new experiences and add to the ones that they already have (Liddicoat & Scarino, 2013).

Having the knowledge of cultures, developing skills and sensitivity, and interacting with people from multiple perspectives require an urge to engage in successful communication in intercultural contexts. Therefore, there is a link between interest and curiosity, and intercultural awareness (Zorba, 2019). By the same token, the need for interest to promote understanding of different cultures is also highlighted by the Common European Framework (2020).

2.4. From Cultural Awareness to Intercultural Awareness

With the spread of the English language in a global setting, to which cultural setting English is bounded becomes a question. Accordingly, instead of conforming to one ideal model, the intercultural speaker has come to the fore in a cultural awareness approach (Baker, 2011a). Cultural awareness (CA) is defined by Baker (2011a) as “a conscious understanding of the role culture plays in language learning and communication (in both first and foreign languages)” (p. 65). Fulfilling the need for this approach, Byram (1997) puts forward a model reflecting the concept of Intercultural Communicative Competence (ICC).

This model consists of five dimensions as shown in Figure 2. To be competent in intercultural communication, having knowledge of one’s own culture and the interlocutor’s culture without any prejudices and stereotypes is included. Apart from the knowledge of the cultures, attitudes are another factor in this model. They include curiosity and openness towards people with different cultural beliefs and behaviors. The third factor is skills which are divided into two: skills of interpretation and relating, and skills of discovery and interaction. The ability to interpret and relate is a knowledge-based skill in which the individual interprets the cultural component and knows how to relate it to his or her own context. On the other hand, the skills of discovery and interaction do not have to be based on the knowledge of the individual. It is based on the recognition of a cultural phenomenon in a foreign context and the application of this with the interlocutors in certain situations. In addition to these three primary factors, critical awareness is an important part of this model. It entails critically reflecting on one’s own culture and other cultures. Without this, language teaching will not fully contribute to the education (Byram, 2012).

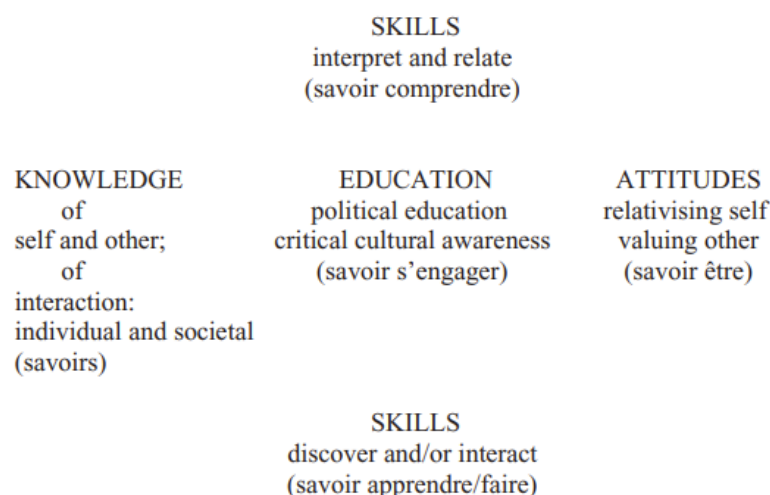


Figure 2. Factors in intercultural communication. From Byram, M. (1997, p. 34). *Teaching and assessing intercultural competence*. Clevedon, UK: Multilingual Matters.

Although CA highlights the diversity in cultural contexts in communication, it falls short in certain respects. While communicating in an intercultural setting, the speakers seem to assume a new role. In this sense, there is a switch from what Byram deals with having “an I-You” relationship in the communication in his model, an intercultural speaker having “an I-You-You” relationship with others has a new role as “a mediator between different people or groups” (Risager, 2007, p. 234). Another limitation is about which culture to know. Despite the importance of knowledge of specific cultures, the problem is how learners or users of English gain knowledge of all the cultures that they encounter in their communication (Baker, 2011a). Likewise, as culture has a dynamic and changeable feature, teaching everything related to culture is impossible to achieve (Liddicoat, 2008). Seen in this way, to be able to maintain successful communication in multi-cultural settings, Intercultural Awareness (ICA) which puts emphasis on the “fluid, fragmented, hybrid, and emergent” nature of the cultures becomes prominent (Baker, 2011a, p. 66).

2.5. Intercultural Awareness (ICA)

The change in the understanding of the cultures and the English language, and the limitations of CA have led to a new concept to emerge. In multi-cultured communication, to prevent possible misinterpretations and thereby miscommunication, people need to develop an awareness of their own culture and an awareness of another culture (Zhu, 2011). Enlarging

this view, intercultural awareness which also incorporates intercultural communicative competence and intercultural sensitivity is defined by Baker (2009b) as follows:

“Intercultural awareness is a conscious understanding of the role culturally based forms, practices and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication.” (p. 88).

Conducting new studies on ICA, Baker (2011b) extended this concept by proposing a model as shown in Figure 3. This model is divided into three levels. Level 1 presents a basic awareness of different cultures without any specific knowledge. Level 2 requires detailed awareness of cultures and the ability to deal with possible miscommunication occurring in different cultural settings and the ability to go beyond stereotyping. Level 3 entails the knowledge of emergent feature of intercultural communication, and the skills and abilities to mediate and negotiate between various cultural contexts. In addition to these three levels, Baker also provides two types of ICA which are *conceptual* and *practice-oriented* in this model. The conceptual ICA is related to the knowledge, attitudes towards cultures, and skills to intercommunicate in different cultural settings, whereas practice-oriented ICA deals with how the users of English apply this knowledge and skills in real intercultural communication.

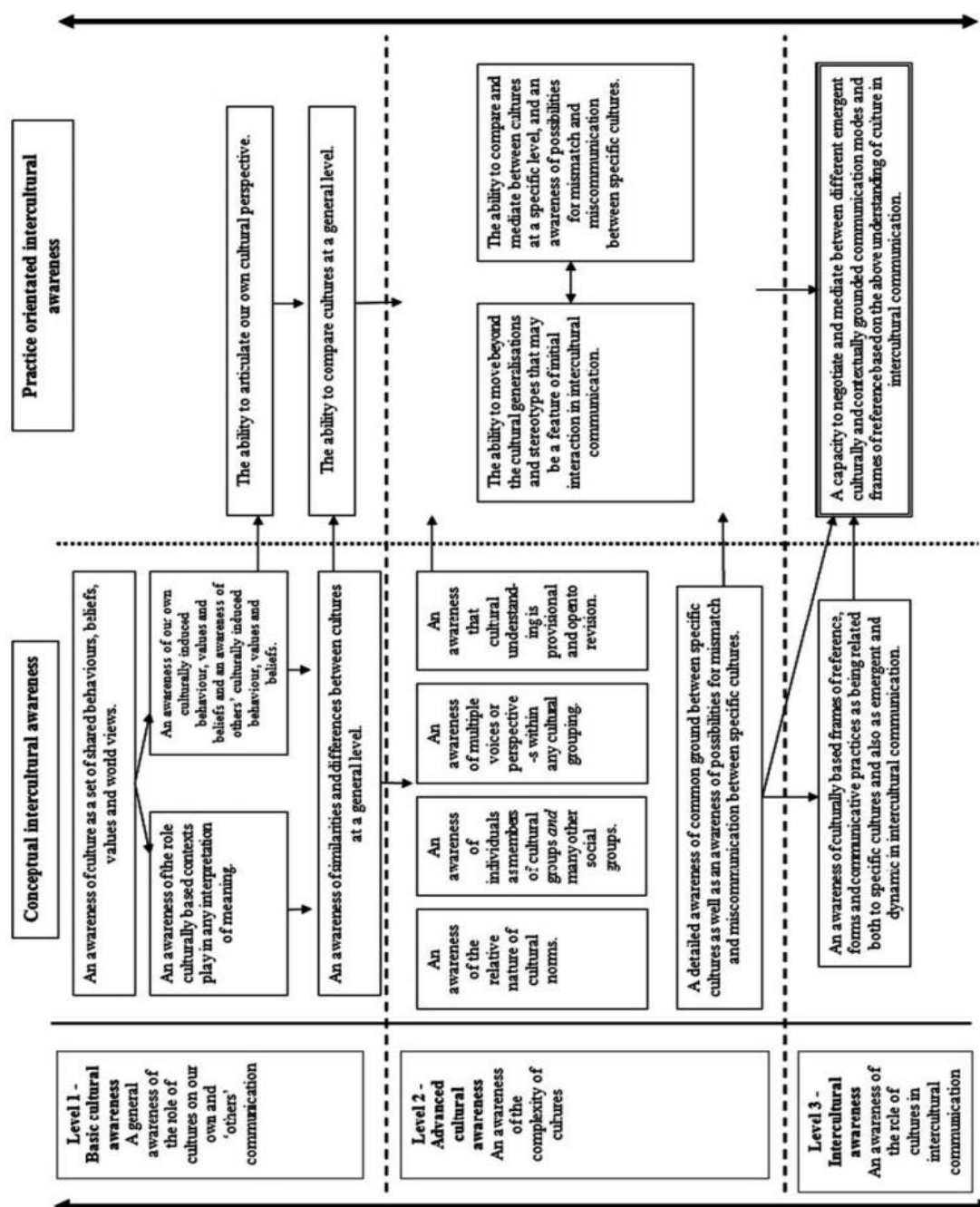


Figure 3. The model of intercultural awareness. From Baker (2011b). Intercultural awareness: Modelling an understanding of cultures in intercultural communication through English as a lingua franca. *Language and Intercultural Communication*, 11(3), 197-214. <https://doi.org/10.1080/14708477.2011.577779>

2.5.1. Interaction-based Approach to Intercultural Awareness

For learning to occur, interaction plays an important role in intercultural contexts. It is based on two different families of theories. First, it is the cognitive theory in which interaction is regarded as a source of information (Liddicoat & Scarino, 2013), in other words, as an input.

In Krashen's (1982) view of cognitive theory, successful communication entails comprehensible input from which we understand the meaning first rather than the structure. In this sense, interaction enables learners to negotiate the meaning; consequently, this leads input to being comprehensible (Liddicoat & Scarino, 2013). Besides negotiation, it seems to be important to get a comprehensible input to overcome the miscommunication that may occur during the interaction in intercultural settings. In this regard, developing an awareness of the possibility of miscommunication during the interaction is one of the elements of the intercultural awareness model by Baker (2011b). To be able to handle communication problems, interaction mainly focuses on the language part since the input is seen more as grammar (Liddicoat & Scarino, 2013) to convey the meaning.

As much as input is important, output also plays an important role in the context of interaction. Through speaking and writing as output, learners identify the gaps, try to understand the working mechanism of the language and extend their learning with the feedback they get from their peers or teachers (Liddicoat & Scarino, 2013), which brings out the sociocultural theory. According to the sociocultural theory by Vygotsky (1978), learning occurs with social interactions; in this way, the social aspect of language learning is emphasized. According to his theory, "All the higher functions originate as actual relations between human individuals." (p. 57), which highlights both the social and individual factors in learning. Individuals interact with the ones who are more knowledgeable in their learning process (Liddicoat & Scarino, 2013). This points out the zone of proximal development by Vygotsky (1978) who emphasizes that learning occurs in a social setting first, then it goes into an intrapersonal process through internalization. In other words, learners may need support from their peers or teachers to achieve the things that they cannot achieve individually; then, they may internalize these subsequently achieved language items which they get through scaffolding (Littlewood, 2004), which lays stress on the mediating role of interaction in learning.

Combining these two theories, the model of intercultural awareness by Baker (2011b) points out the importance of having knowledge of the cultures and the need for the ability to mediate and negotiate in intercultural communication to prevent miscommunication and possible mismatches. In addition to the importance of negotiating the meaning and mediating between the social and the individual, the context is also important in the interaction process. The context to which the English language is attributed has a dynamic nature due to the expansion of English in different settings (Baker, 2011b). This dynamic context provides opportunities

for interaction to create meanings rather than being just a source of information (Liddicoat & Scarino, 2013).

2.5.2. Interaction-based ICA in Language Teaching and Learning

In foreign language teaching and learning, singling out the appropriate cultural content from this process often leads to misunderstanding and miscommunication (Chlopek, 2008). In this respect, intercultural awareness and language teaching and learning go hand in hand to engage in successful communication. From an intercultural viewpoint, Liddicoat and Scarino (2013) present a set of principles for language learning in the following:

- active construction
- make connections
- social interaction
- reflection
- responsibility (pp. 57-59)

One of these principles is *active construction* which is mainly a meaning-making process by making interpretations in the interaction with others. This principle involves making students notice that the culture and language are embedded and creating opportunities for them to make their own interpretations. After creating their own meanings, students need to relate this new content to what they already know. In this sense, they are supposed to *make connections* by finding out the similarities and differences between the new and the old ones. To be successful in this cognitive process, students need to interact with others. As they try to mediate and negotiate in this *social interaction* process, they constantly develop their own intercultural understandings. This social interaction is likely to have an emotional and cognitive effect on the students, as well. Thus, *reflection* providing a chance to develop an understanding of the attitudes and assumptions of their own and others has an important role in language learning from an intercultural perspective. Another core principle in this intercultural viewpoint is *responsibility*. To be able to fulfill all these principles, students should show respect for others and accept that they are responsible for developing their own intercultural sensitivity and intercultural understanding.

Bearing in mind how important these principles are in language teaching and learning, some problems may be found when it comes to the application of ICA in the classrooms. In the

literature, it is found that although teachers know the importance of integrating culture in language teaching, they seem to be unsure about how to apply intercultural tasks and activities and they are less likely to include cultural topics in the classroom (Özışık, Yeşilyurt & Demiröz, 2019; Zorba & Çakır, 2019).

To be able to overcome these difficulties in the classroom, Baker (2011a) provides a set of suggestions regarding how to apply ICA as follows:

- Exploring local cultures
 - Exploring language-learning materials
 - Exploring the traditional media and arts through English
 - Exploring IT/ Electronic media through English
 - Cultural informants
 - Face-to-face intercultural communication (often with non-local English teachers)
- (pp. 68-69)

As for these practical suggestions which can be drawn on in different learning settings, learners develop an awareness towards different cultures by exploring the local culture and culture of national groups. Supporting this, Alptekin (2002) also suggests that local contexts should be included in the activities and materials in language teaching. Additionally, Baker (2011a) stated that language learning materials can be explored critically by making comparisons between what is presented in the material and the reality. Apart from the language learning materials, the IT and electronic media such as films, television, radio, newspapers, novels, and magazines can be explored critically, too. By doing so, students seem to have opportunities to interpret the content and make their own meanings. Besides the critically explored materials, face-to-face communication with the non-local English teachers also helps students to develop ICA. However, if such an opportunity is not available, the intercultural experiences of teachers and students can be a great source of language teaching and learning, as well. It is suggested that teachers can share their own intercultural experiences by presenting discussions, reading texts, reflecting on the successful and unsuccessful parts of their own experiences, and sharing their emotions about those experiences in the classroom (Baker, 2011a).

Along the same line, Lontas and Siegel (2018) suggest a set of practical implications focusing mainly on intercultural communication and speaking skills in L2 as follows:

- Providing opportunities for face-to-face intercultural communication in the classroom
- Engaging students in a guided discussion
- Offering classroom opportunities to hone listening and speaking skills
- Assessing students' current level of intercultural competence
- Utilizing international (and local) students as a classroom teaching resource
- Employing interviews
- Facilitating engagement of L2 language learners by creating a safe space
- Recognizing that much of spoken language is conventional and formulaic
- Exploiting online resources (pp. 5-7)

Similar to what Baker (2011a) recommended, it was suggested by Lontas and Siegel (2018) that face-to-face intercultural communication should be provided for the students. It was also added that the students themselves can be cultural informants if they have a multicultural environment in their classrooms, at the same time they can interact with international students if any in a university context. To be active in intercultural interaction, it was highlighted that speaking and listening skills are important although developing the speaking and listening skills of the students is not given much importance in classrooms due to the lack of opportunities to communicate with people with different language varieties. Along with speaking and listening skills, teaching formulaic language can also be helpful for the students to gain more confidence and improve their fluency in their oral communication. Another suggestion is that guided discussions and interviews can be utilized to increase intercultural awareness since the students have the opportunity to explore both the cultural and linguistic aspects of their communication. Lastly, using the Internet in the classroom gives students a chance to go beyond the classroom border; in this sense, they may have the opportunity to engage in intercultural communication in this way.

In terms of how to apply ICA in classrooms, rather than focusing on teaching, Liddicoat and Scarino (2013) propose a cycle of interacting processes of intercultural learning as shown in Figure 4. This learning-centered cycle has four components. The first one is *noticing* which is a process in which the learners become aware of cultural differences. It is pointed out that as the learners notice the cultural aspects through the activities, it becomes possible for them to develop awareness towards the conflicts, take interest, ask questions, and relate. Another component of the cycle is *comparison*. It is stated that either learners may compare the target culture with their own culture, or they may compare the knowledge that they already have about the target culture and the things they have noticed. Making comparisons enables learners to make personal meanings and develop understandings from multiple perspectives,

which leads to *reflection*. Reflection is not an independent process. It is hand-in-hand with the *interaction*. As intercultural learning requires communication, interaction is needed to make meanings, negotiate, and use the understandings that are the products of reflections. This ongoing cycle does not have a stop. Therefore, interaction also leads to noticing, comparing, and making reflections. In this sense, it is highlighted that a learner may loop until the learning occurs.

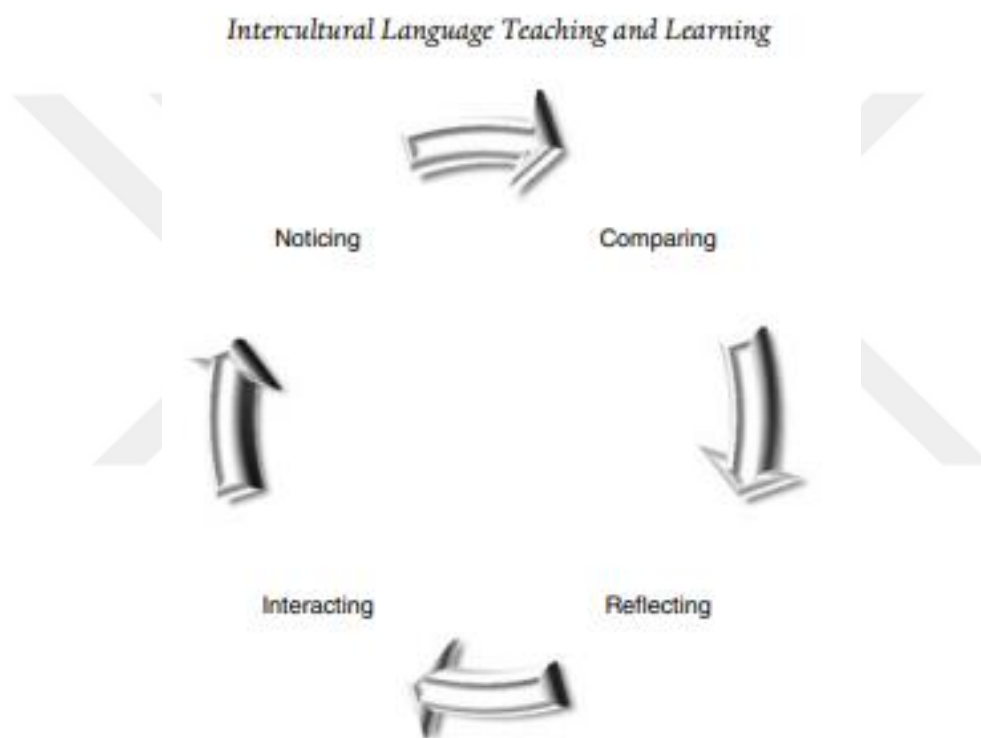


Figure 4. Interacting processes of intercultural learning. From Liddicoat, A. J., & Scarino, A. (2013, p. 60). *Intercultural language teaching and learning*. Wiley-Blackwell.

2.5.3. Interaction-based Activities to Raise ICA in English Language Teaching

The inextricable link between language and culture requires people to develop awareness to be able to engage in intercultural communication. In this sense, systematic intercultural training is crucial for the learners to be successful as intercultural communicators (Chlopek, 2008). Instead of thinking all the people in the world are “just like me” (Çakır, 2006, p. 157), developing an understanding of the cultural differences and being open to these differences

appear to stand out not to have breakdowns in communication. Considering all of these, activities in the classroom are supposed to be designed accordingly. In the literature, a set of information from what activities to implement to how to implement them to raise the students' intercultural awareness is presented.

Kiczowski (2019) proposes seven principles for writing materials for English as a lingua franca. These principles are:

- Intelligibility rather than 'native speaker' proximity (p. 2)
- Successful E(LF)nglish users rather than 'native speakers' (p. 3)
- Authentic E(LF)nglish use rather than 'native speaker' corpora (p. 4)
- Intercultural communicative skills rather than fixed cultural models (p. 5)
- Communicative skills rather than 'native-like' correctness (p. 5)
- Multilingual E(LF) use rather than monolingual 'native speaker' language use (p. 6)
- Raising students' awareness: towards an ELF mindset (p. 7)

These principles highlight moving away from the idea that the native speaker norms are the most correct and appropriate. With the increasing tendency towards communication among people with different L1, intercultural communicative skills are emphasized rather than focusing on stereotyped cultural models. Apart from these, multilingualism comes to the fore instead of monolingual native speaker language in an ELF mindset. In this regard, it is also pointed out that the use of language or languages that the speakers know in a conversation makes the conversation flow and enables speakers to come to terms with each other in terms of meaning.

In addition to these principles which reflect the general features of ELF material, Corbett (2003) provides key aspects of an activity conducted in the classroom. It is pointed out that the activities should have both linguistic purposes and the purpose of developing intercultural awareness. In other words, teachers should not force themselves to exclude communicative tasks to conduct intercultural activities.

Corbett (2003) provides six parts of a task in a communicative activity:

- goal
- input
- activities
- learner's role
- teacher's role
- setting (p. 41)

The first one is the *goal* which means “the pedagogical purpose of the task” (p. 41). Accordingly, a task should be designed to foster both the linguistic development of the learners and their intercultural awareness. After determining the goal, it is important to bear in mind which *input* the students will be exposed to. Input is defined as “the stimulus provided by the teacher for the learning to occur (p. 42). In his model, an input may be a media text, an image, or a written or spoken text to be discussed, analyzed, and interpreted. To provide such input, *activities* should be communicative and in line with the goal. To be able to complete a task, learners also have certain responsibilities. As for the *learner’s role*, they may need support at the beginning; however, they are expected to be more confident in their learning later. In parallel with this, *teacher’s role* also changes according to the stages. At first, the teacher’s aim is to provide materials for the tasks. Then, they become negotiators and mediators in the learning process of their learners. The last component is the *settings* such as individual work, pair work, group work, and whole class activities. As each one has its own benefits and drawbacks, it is suggested to use these in various ways while implementing the activities.

When it comes to which activity to implement to foster the ICA of the students, there are certain suggestions in the literature. As recently communicative methods have tended to accept that language functions as a bridge to fill the information gap, information gap activities have become an important part of a communicative task (Corbett, 2003). In this activity, it is suggested that a student is given information while the other has no information related to it. In this way, students exchange information in pairs or groups to bridge the gap. Another activity which can be used in the classrooms is interviewing. An interview does not consist of asking and answering questions alone. It is fruitful for the learners to examine “what is said”, besides “how it was said” (Corbett, 2003, p. 132). Moreover, what is highlighted is that interviews are great sources for exploring culture as they enable learners to pay attention to the cultural references and inferences in the answers of the interviewees. Corbett (2003) also suggests that anecdote telling as a part of storytelling is another way of maintaining a conversation. Just as stories have cultural purposes, the way the culture is realized in the stories also varies. A more advanced version of storytelling, second storying, is also provided by Corbett (2003). Second-storying which has a cultural purpose also presents a competitive feature. That is to say, in this activity, someone tells a story about a topic in a group. Another person in the group tells his or her own story which is most of the time more extreme than the first story. Thus, it is pointed out that as well as information

exchange, sharing experiences to be accepted in the group has a cultural side. In addition to all these activities, discussions can be exploited, as well. Discussions enable students to compare their ideas, perceptions, and cultural practices, and relate these to their own pre-existing experiences and perceptions (Liddicoat & Scarino, 2013). In addition to the cultural aspects, guided discussions can be fruitful for the linguistic development of the students, too (Liontas & Siegel, 2018). Considering all the activities suggested above, what should also be considered are the activities that encourage students to think critically (Baker, 2011a; Kiczkowiak, 2019). In this way, students can compare the stereotypical information representing their own culture with reality (Kiczkowiak, 2019).

As for conducting activities in an intercultural approach, Chlopek (2008) proposes three stages. He suggests these stages especially for the culturally homogeneous classes as they may not need to raise their intercultural awareness. In *stage one*, students are expected to see their own culture from an outside perspective. *Stage two* is related to enlarging student's vision by engaging them with the cultures of English-speaking countries and enabling them to compare the target culture with their own cultures. Lastly, *stage three* entails learning all the cultures in the world. As students will have experienced the stages one and two, they are assumed to know how to deal with the cultural differences in this stage. However, the learners should not be expected to learn all the cultures they may encounter due to the variety of English in a multicultural setting (Baker, 2011a). Instead, they are expected to gain an awareness of this cultural diversity.

2.6. Studies on Intercultural Awareness

The following part of this paper moves on to the international and national studies on intercultural awareness.

2.6.1. International Studies on Intercultural Awareness

As intercultural awareness in English language teaching and learning is on the agenda due to the unprecedented spread of English all over the world, the literature presents studies on this from different perspectives.

Baker (2009b) conducted a comprehensive study about the role of ICA in communication in an ELF context with a small number of students in a state school in Thailand. The data which

was collected through intercultural encounters that included examples from the participants' experiences, interviews, survey, diaries, observations, and documents contributed to the field by revealing several important points. The first one is the culture of English operated for the participants in different levels ranging from global, national, local, and individual associations. Another point is while more basic knowledge and skills as a part of ICA were more often displayed by the participants, more complex components such as negotiating and mediating between emergent intercultural references were found less. Moreover, it was found that ICA development was not fostered by the experience of the participants in English-speaking countries; however, using English to communicate in intercultural contexts helped to develop their ICA.

Wang (2014) carried out a comprehensive study on the beliefs and understanding of intercultural awareness. For this, 319 people consisting of 290 students and 29 teaching staff at a university in Australia participated in this study. A questionnaire and interview were conducted to gather data. The results indicated that the importance of integration of intercultural awareness in foreign language teaching and learning was recognized strongly by the participants. It was also highlighted that the intercultural awareness of the teaching staff could have an effect on their teaching methodology and course design (Wang, 2014).

Building on his previous study, Baker (2015b) conducted another study with English major students at a Thai university. He attempted to find out whether online courses are effective for teaching intercultural communication and raising the awareness of the students. To do this, a questionnaire following the course and interviews were used to collect the data. As for the results, it was revealed that the students showed a conflict by agreeing on the plurality of Englishes and at the same time accepting the native speaker norms as correct and original source. In addition, students showed positive attitudes towards the materials used in the online course covering intercultural communication and awareness. However, it was reported that there was no significant change in the results of the pre and posttest in terms of intercultural awareness, which may be due to the students' intercultural experience before the course (Baker, 2015b).

In another study, Choeichaiyapoom (2013) traced the development of upper secondary school students' intercultural awareness through English instruction in an intercultural approach. As for the results of this 14-week experiment in Thailand, it was revealed that there was a significant difference between the pre and posttest in terms of intercultural

awareness. It was also reported that implementing an intercultural approach in English instruction fostered students' intercultural awareness (Choeichaiyapoom, 2013).

Sung (2017) investigated undergraduate students of Chinese at a university in Hong Kong to find out the impact of out-of-class activities on students' understanding of English in a global setting. Students were asked to communicate with the international students out of the class. Recordings of the students and written reflections were used to analyze. Results showed that students gained new insights in terms of the understanding of English in the global context and increased their intercultural awareness concerning an appreciation of the diversity of English, questioning the native speaker norms, the importance of communication strategies in intercultural communication, and awareness of how important to use some multilingual words or sentences to maintain effective communication with people with different native languages (Sung, 2017).

Abdzadeh and Baker (2020) carried out a study with teenage students with upper-intermediate level of English at a private language institute in Iran. The ten-session course was implemented to develop the cultural awareness of the students. The findings of the study indicated that the course had a positive influence on the development of the students' cultural awareness moving from basic at the beginning of the course to advanced at the end with the help of systematic teaching of the cultural content and using a variety of materials (Abdzadeh & Baker, 2020).

In his qualitative study which was conducted in an English classroom at the secondary education level in Poland, Sobkowiak (2021) drew attention to the lack of opportunities that the students had in order to explore foreign cultures and compare their own culture with the others. In parallel with this, the results of the teachers' narratives indicated that the teachers tended to give more importance to linguistic and sociolinguistic competency and did not give priority to intercultural development in the classroom. In the study, it was also recommended that intercultural activities and tasks should be integrated into teaching materials to enable students to explore cultures without stereotyping and biases which inhibit students from developing interculturality and to analyze cultural differences not in a superficial way (Sobkowiak, 2021).

2.6.2. National Studies on Intercultural Awareness

In this section, the studies conducted on intercultural awareness of the students in Turkey are summarized by highlighting the important results concerning intercultural awareness. With the proliferation of English language use in Turkey for different purposes in various cultural contexts, studies dwelling on raising intercultural awareness in English language teaching and learning appear in the literature.

Civelekoğlu (2015) carried out a study with 50 students in a state school in İzmir to find out whether using poetry in the lessons raises students' intercultural awareness. The data was collected both quantitatively and qualitatively. As for the quantitative method, an intercultural awareness questionnaire was applied as a pretest and posttest. Intercultural awareness was handled in five dimensions which are intercultural interest, intercultural knowledge, intercultural respect, intercultural activities, and intercultural communication. As for the qualitative side of the study, diaries kept by the students were analyzed. The results showed that using poetry contributed to students' intercultural interest and intercultural knowledge. By the same token, diaries also showed that intercultural awareness of the students was fostered with the use of poetry (Civelekoğlu, 2015).

The quasi-experimental study by Kafa (2016) offered different results. The study including participants who were undergraduate students at Batman University attempted to find out the ICA levels of the students, attitudes of the students towards ELF, the effect of ELF materials on the attitudes of the students and their ICA levels, and the correlation between the attitudes towards ELF and ICA of the students. To achieve these, an experimental group consisting of 25 students and a control group consisting of 26 students were taught English at pre-intermediate level through a five-week course. As for the data collection, a questionnaire on ELF attitudes and a questionnaire on ICA were used as well as the interviews. In terms of the findings, it was reported that although ELF materials had no significant change in the ICA levels of the students and their attitudes, a majority of the students stated that they were aware of the importance of knowing culture for successful communication. In addition, the statements of the students showed that they had a desire to learn about the cultures of other countries as well as the cultures of native countries (Kafa, 2016).

In her study conducted with 45 instructors and 92 English language learners in a preparatory school of a private university in Turkey, Yılmaz (2016) provided several important points

related to the perceptions of the instructors and the learners on intercultural awareness. To collect data, in addition to the questionnaires, semi-structured interview with the instructors and focus-group interview with the learners were conducted. The results revealed that both the instructors and the learners were aware of the importance of intercultural awareness; however, a deep understanding of the concept of ICA was deficient. In addition to the importance of textbooks which mostly determine whose culture to teach in a limited time with a strict syllabus, the noteworthiness of personal interest in cultural preferences was also noted (Yılmaz, 2016).

In the study by Özışık (2018), EFL lecturers' perceptions of intercultural education and its practices in terms of materials, activities, and teacher's role were investigated. A questionnaire was applied to 172 EFL lecturers in prep schools at universities in Turkey. In addition, semi-structured interviews were conducted with 12 teachers. The findings suggested that lecturers were aware of the importance of intercultural awareness in English language teaching and learning. However, it was pointed out that they lacked knowledge regarding the classroom activities and assessment of ICA. Also, the time allocated for the textbooks reflecting Western cultures more, the students' prejudices and stereotypes towards the target culture, and the lecturers' tendency to language teaching rather than culture teaching were certain problems detected, which hindered the integration of culture in teaching and learning (Özışık, 2018).

Uygur (2019) investigated the cultural elements of a textbook used by the 8th grade students in a state school in Gaziantep. 35 students with 35 parents and 6 teachers were interviewed to get their perceptions in addition to the checklist to analyze the cultural components of the textbook. As for the results, it was revealed that culture-free activities outnumbered national and international culture activities. It was also reported that most of the teachers supported the idea of the book presenting Turkish culture to a large extent. Along the same line, all the participants agreed on the point that the cultural input of the textbook is insufficient to raise intercultural awareness. The study also provided insight into developing the coursebooks to foster intercultural awareness of the students (Uygur, 2019).

Rather than only investigating the perceptions of the students, Zorba (2019) carried out research on how to raise intercultural awareness of 7th-grade students with practical English activities in a state school in Turkey. To collect data, an intercultural awareness questionnaire with five dimensions which are intercultural knowledge, intercultural sensitivity, intercultural interaction, intercultural interest, and intercultural skills was conducted before

and after the implementation. Coursebook analysis, semi-structured interviews, and field notes helped to gain more insights into the study. One of the points revealed from the findings was that in the coursebooks cultural elements were presented in a restricted way in addition to the false and invented cultural information. Another point was that the activities used to raise intercultural awareness were useful in fostering students' intercultural knowledge, intercultural skills, intercultural interest, and intercultural interaction. Moreover, it was pointed out that focusing on grammar points and using extra non-professional materials to supplement the coursebook had no help with raising the intercultural awareness of the students (Zorba, 2019).

In the study of Özlü et al. (2019), lecturers from preparatory schools in state schools were investigated to find out their perceptions with regard to the practices, activities, materials, assessment, and teachers' role in developing awareness. The findings indicated that teachers know the importance of integrating both home and target culture in classes, fostering interaction between students, and developing intercultural communicative competence and intercultural sensitivity; however, they have certain concerns related to how to put these into practice. Regarding the interview results, it was suggested that having stereotypes hinders teachers from integrating cultural elements into classes. Lastly, it was found that the textbook is restricted to presenting only the Western culture (Özlü et al., 2019).

Tural (2020) conducted a quasi-experimental study at a university in Turkey to find out whether short stories raise students' intercultural awareness or not. For this, 18 students who are in the treatment group read six short stories, whereas 19 students in the control group read non-literary texts in a six-week implementation. To gather data, a questionnaire before and after the implementation was used. Also, the participants were interviewed. Although the results showed that there was no meaningful change in the level of students' intercultural awareness after the implementation, the qualitative data showed that their ICA levels are in the developmental stage (Tural, 2020).

In a recent study carried out by Özgen (2022), the level of students' ICA levels and the factors that determine their levels were investigated. The participants were preparatory school students at a multicultural university in Antalya. Questionnaires, midterm scores of the students, and semi-structured interviews were drawn on to carry out the research. The findings indicated that students had a high level of intercultural awareness which was determined by factors such as age, foreign classmates, and experience abroad. It was found that when the participants had an interaction with people from different cultures, they

showed a high level of ICA level compared with the other participants who had no similar experience like this. It was reported that these factors also were in correlation with the midterm results of the students (Özşen, 2022).



CHAPTER III

METHODOLOGY

This study seeks to find out whether the intervention promotes students' ICA levels and investigate their perceptions with regard to the activities used during the intervention. With this purpose in mind, Table 1 below presents the research questions, data collection instruments, data collection method, and data analysis.

Table 1

Research Questions, Data Collection Instruments, and Data Analysis

Research Questions	Data Collection Instruments	Data Analysis
<i>RQ1- What are the intercultural awareness levels of the participants before the implementation of the interaction-based speaking tasks to raise intercultural awareness (intervention)?</i>	ICA questionnaire	Descriptive (Statistical) Analysis
	Focus-group interview	
	Observation	Thematic analysis (Coding)
<i>RQ2- What are the intercultural awareness levels of the participants after the intervention?</i>	ICA questionnaire	Descriptive (Statistical) Analysis
	Focus-group interview	
	Observation	Thematic analysis (Coding)
<i>RQ3- Is there a significant difference between participants' level of intercultural awareness before and after the intervention?</i>	ICA questionnaire	Comparison (Paired samples t-test)
<i>RQ4- What are the perceptions of the participants about the intervention?</i>	Focus group interview	
	Observation	Thematic Analysis (Coding)

3.1. Research Design

To achieve the objectives of this study, a case study approach was followed. A case study is “the single instance is of a bound system, for example, a child, a clique, a class, a school, a community” (Cohen, Manion. & Morrison, 2007, p. 253). It is more comprehensively defined as “A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident.” (Yin, 2003, p. 13). In our daily lives, it would be hard to separate the situations from their contexts. In addition to the context-dependency, it also offers a specific example of real people in real contexts rather than just dealing with abstract theories and principles (Cohen et al., 2007). Case studies can be used to serve different purposes. In second language learning, they are often drawn on to keep track of a group of learners in terms of their language development (McKay, 2008). They also explain the cause-and-effect relationship between the real-life events, describe a real-life situation without separating it from its context, illustrate topics by evaluating them descriptively, and explore certain situations that have uncertain outcomes (Yin, 2003).

As case studies are ideal for the combination of the other approaches (Dörnyei, 2007), any mix of quantitative and qualitative evidence can be followed (Yin, 2003). In this sense, this study is based on a mixed-method sequential explanatory design. This design can be used to validate the data or to enlarge the understanding of an issue that is in a complex social context (Creswell, 2014; Dörnyei, 2007). Within this design, the “QUAN → qual” way was followed (Dörnyei, 2007, p. 169). First, the quantitative data is gathered and analyzed, then the qualitative method is followed to explain the results in a more detailed way (Creswell, 2014). As the questionnaire survey may not provide complex meaning despite the opportunity to reach a large amount of data, an interview following the questionnaire can fill this gap (Dörnyei, 2007). Within this framework, in this study, first, a questionnaire for the pretest was conducted preceding a focus-group interview, and observation. The same procedure was applied for the posttest, as well. As the quantitative data from the limited number of students would lack details, the data from the interviews and observation are likely to bridge this gap by providing rich information.

3.2. Research Setting

The context of this study consists of a preparatory school at a state university in Ankara. There are two main reasons why this context was chosen for this research. First, in Turkey, where the Turkish language is the official language, Turkish culture with a variety of cultures is dominant. Although there are people who may be acquainted with the cultures with which English is linked, it is likely to encounter people who do not have enough opportunities to be exposed to the English language and its cultures in their daily lives. In parallel with this, the study by Coşkun (2016) identified the opportunities that the students are deprived of to practice English outside the school and the lack of knowledge about English culture. Although there are students from different countries with various cultural backgrounds in this state school in this study, Turkish culture is still dominant in the classrooms. In culturally homogeneous classes, students may not be in an urgent need to include interculturality in their learning (Chlopek, 2008). In this context, this study attempts to reveal the intercultural awareness levels of the students in a state university in an EFL context. Moreover, the rationale behind why a preparatory school was chosen is that students at preparatory schools are likely to be exposed to the English language more and, in parallel, with different cultures which English is associated with. The prep school in this study provided students with 20-hour English lessons per week for an academic term. However, due to the unfortunate earthquake that happened in Turkey on 6th February, English lessons in the second academic term moved from face-to-face to online education with 10-hour English lessons per week.

3.3. Participants

The number of participants in this study was 11. They studied English at the preparatory school in the academic year 2022-2023. In the first academic term, the school provided students with 20-hour English lessons based on the four skills which are reading, writing, listening, and speaking. In the second academic term, students were provided with 10-hour online English lessons due to the devastating earthquake in Turkey as stated above. The participants started the second term with the B1 level and finished the term with the B2 level. The participants were selected through convenience sampling. In this type of sampling, the participants are selected among those who are available and convenient (Creswell, 2014; Dörnyei, 2007). As the participants are eager to take part in the research study, this sampling

strategy provides rich data (Dörnyei, 2007). With respect to this, the participants were selected from those who were available and volunteered to join the online English lessons.

As for the demographic information that the participants possess, among 11 participants, 8 of them were female while 3 were male. The participants who grew up in the Central Anatolia Region were dominant with 54.5%. The rest was stated as follows: 9.1% from the Mediterranean Region, 9.1% from the Eastern Anatolia Region, 9.1% from the Southeastern Anatolia Region, and 18.2% from the Marmara Region. Also, 45.4% of the participants lived in the city center, 45.5% of them lived in districts and 9.1% of them lived in villages. With regard to the abroad experience of the participants, only one of them had an experience abroad. Although the majority did not have any experience abroad, 45.5% of the participants were in contact with a friend or friends from different countries and/or different cultures.

3.4. Data Collection

In this part, instruments that were used to collect data, and the procedure of data collection are included.

3.4.1. Instruments

In this study, three types of data collection were utilized. These were the questionnaires conducted as a pretest and posttest, focus-group interviews, and observations made in the first week and the last week of the intervention. They are elaborated below.

3.4.1.1. Questionnaire

To gather the quantitative data, the Intercultural Awareness Questionnaire developed by Zorba (2019) was used before and after the intervention (see Appendix III). The consent was taken to be able to use the questionnaire for this study (see Appendix IV). It was reported that the questionnaire is based on Baker's (2009b) and CEFR perceptions regarding intercultural awareness. There are 31 items in the questionnaire on a Likert scale to see the students' level of intercultural awareness. In addition, each item was assigned to the five dimensions of the questionnaire which are intercultural knowledge, intercultural skills, intercultural interaction, intercultural sensitivity, and intercultural interest (Zorba, 2019). Item distribution into these dimensions is shown in Table 2. "The reliability value was found

.900.”, experts’ opinions were taken for the validity of the questionnaire, and a pilot study was administered to ensure the reliability (Zorba, 2019, p. 95). The rationale behind the selection of this questionnaire is twofold. First, the dimensions in the questionnaire which are Intercultural Knowledge, Intercultural Skills, Intercultural Interaction, Intercultural Sensitivity, and Intercultural Interest reflect the perspective of intercultural awareness by Baker (2011b) which is a part of the conceptual framework of this study. Second, the questionnaire includes the dimension of Intercultural Interaction. This dimension is also compatible with the speaking tasks based on interaction in this study. Although a large amount of data can be gathered in a short time through questionnaires, they offer a superficial description of the data rather than delving into the issue deeply (Dörnyei, 2007). In this respect, focus group interviews following the questionnaire were administered to fill this gap.

Table 2

Item Distribution into the Dimensions of Intercultural Awareness (adapted from Zorba, 2019, p. 98)

Dimensions in the questionnaire	The items
Intercultural knowledge	3, 7, 9, 11, 19, 20, 28, 30
Intercultural skills	2, 6, 10, 15, 17, 24
Intercultural sensitivity	5, 13, 14, 18, 27, 29, 31
Intercultural interaction	12, 16, 21, 25, 26
Intercultural interest	1, 4, 8, 22, 23

3.4.1.2. Focus-group interviews

As the name suggests, a focus-group interview including a group of people consisting of 6-10 people is an economical data collection way (Dörnyei, 2007; Patton, 2002). Small groups help researchers collect high-quality data by brainstorming, thinking collectively, and reacting to the issues in a synergistic atmosphere (Dörnyei, 2007). On the other hand, rather than problem-solving, decision-making, or agreeing or disagreeing on an issue, it is a type of interview that helps participants to reflect their opinions considering the others’ perspectives (Patton, 2002). Considering these upsides, focus group interviews before and

after the intervention were conducted in two groups to get the viewpoints of the participants deeply and enhance the quality of the data in the present study. Semi-structured interview type was followed since the respondents were sometimes asked to give more details on an issue. The interviews consist of questions regarding the dimensions of intercultural knowledge, intercultural skills, intercultural sensitivity, intercultural interaction, and intercultural interest as well as the questions related to getting the perceptions of the participants about the intervention process. The questions were directed in Turkish to make the students feel more comfortable and understand the questions properly. The questions are presented in Appendix V. The interview sessions were also audio recorded.

3.4.1.3. Observations

As case studies are better when they are based on a variety of sources rather than a single source (Yin, 2003), in this study observations were used to contribute to the data by adding new information. Observations are valuable for data collection by adding new perspectives to the study (Yin, 2003). In addition to this feature, observations are also worthy of collecting data from the people who would not want to talk in an interview (Merriam & Tisdell, 2016; Patton, 2002). In this respect, observations were done during the first week and the last week of the intervention to uncover the points that were possibly not put into words. Also, they are useful to collect data about what students really do in class. When it comes to the observation types, in this study, structured observation was administered. Structured observations require using an observation scheme, which makes the observation process more reliable (Dörnyei, 2007). As for the role of the researcher in the observation process, the researcher acted as an “onlooker” (Patton, 2002, p. 265) to eliminate potential biases (Yin, 2003). In non-participant observations, the researcher either does not fully participate in the setting or takes part in this process in a minimal way (Dörnyei, 2007). In terms of the instruments to observe the phenomenon, although it is possible to select an instrument that is readily available, it requires some adaptations when the needs of the research and the participants in the study are considered (Dörnyei, 2007). In this study, an observation scheme developed by Yıldız (2016) was used by making minor adaptations for the same reason. In the scheme, there were 8 criteria which were based on the intercultural perspectives of Byram, Gribkova and Starkey (2002). In this study, these criteria were adapted according to the requirements of the research. On the other hand, in terms of what to observe, the criteria

were completed under certain headings. These headings were based on the checklist presenting the list of the things to observe by Merriam and Tisdell (2016). Experts' opinions were received for the adapted rubric. The observation rubric is presented in Appendix VI.

3.4.2. Data Collection Procedure

There are three stages in the data collection process of this study. The first one is the pretest stage. In this stage, after selecting the participants who were in the second academic term in their preparatory school, the ICA questionnaire was conducted. Following the questionnaire, the focus group interviews were carried out to gain a deeper insight. In the second stage, an 8-week intervention was implemented. In the first week of the intervention, the participants were observed according to the scheme as stated in the section above. In the eighth week, the same procedure was applied. As for the last stage, following the intervention, the same questionnaire was applied preceding the focus group interviews. The data collection procedure is shown in Figure 5.

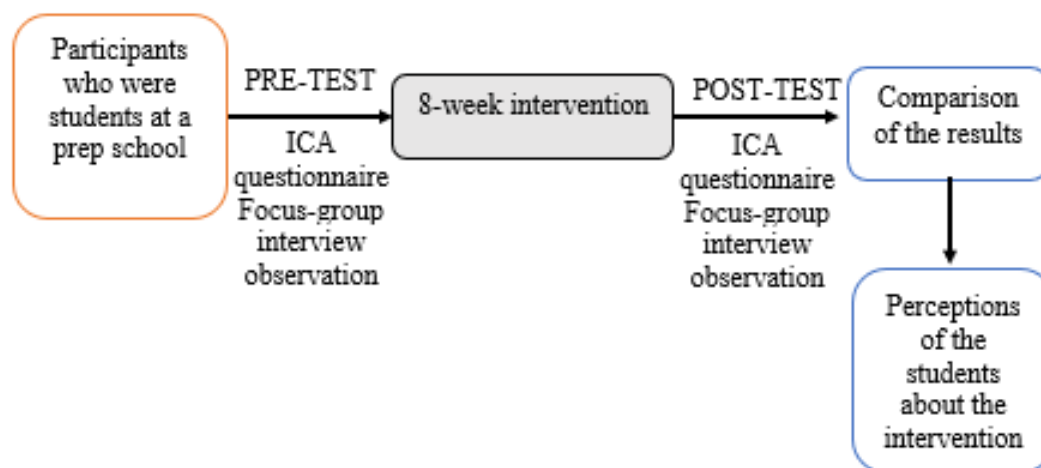


Figure 5. Data collection procedure

3.5. Conceptual Framework and the Planning of the Activities

In the present study, while designing the activities, the researcher applied a framework based on the literature as presented in Figure 6. It consists of three parts. The first part which is based on Baker's intercultural approach (2011b) was considered while designing the

activities in the English lessons. According to Baker, there are three levels of intercultural awareness. Level 1 includes general knowledge of the cultures. Level 2 is related to gaining an understanding of the complexity of cultures, which requires negotiation of the conflicts, mediation between the differences, and overcoming biases and stereotyping, whereas Level 3 requires an awareness of the emergent and dynamic nature of the cultures. In addition to these levels, there are conceptual and practice-oriented ICA. Conceptual ICA is related to having an awareness of the behaviors, beliefs, and worldviews regarding the cultures while practice-oriented ICA deals with how to put these into practice in real intercultural communication.

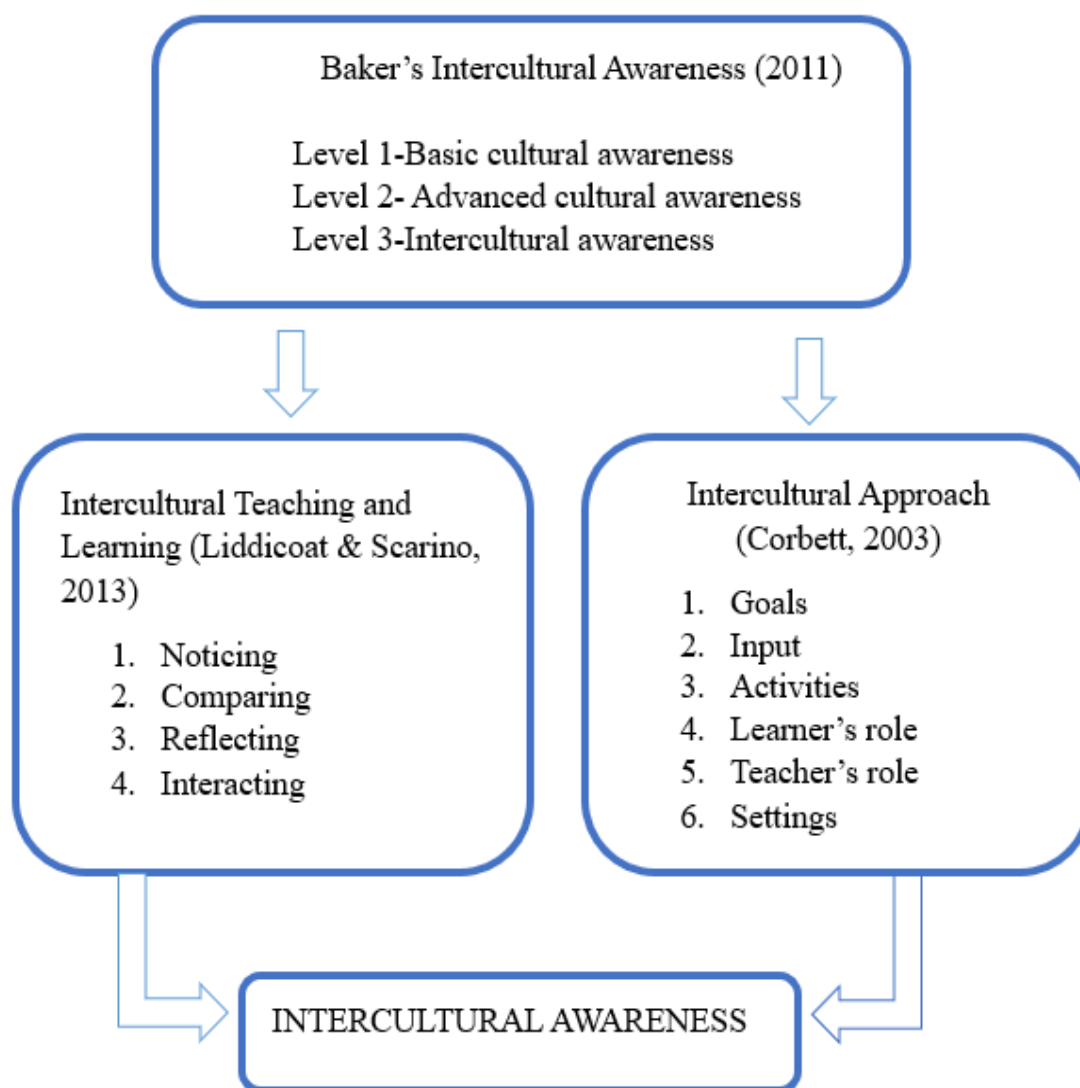


Figure 6. Conceptual framework of the activities

While designing the activities in the study, warm-up and pre-activities including several images, GIFs, and reading texts were designed meticulously enabling students to have a general knowledge of the cultures, compare different cultures with their own cultures, and overcome the stereotypes and biases. In the while and post activities, it was attempted to deal with the miscommunication that may occur in an intercultural context with the speaking tasks in groups or pairs and use the activities highlighting that the cultures are alive and always changing.

In the second part, the intercultural approach by Corbett (2003) was taken into consideration while designing the speaking tasks. The first element in his approach is the goal. The goal of the cultural tasks should consist of intercultural exploration and linguistic development. In this study, the speaking tasks were designed both to foster students' intercultural awareness and to improve their fluency and accuracy in their speech. The second element is input which can be "a written or spoken text for discussion, or a visual image for interpretation and evaluation, or a media text for analysis" (Corbett, 2003, p. 42). In the present study, there were several images, GIFs and reading texts for students to interpret, compare, and relate to their own cultures. Also, videos were utilized to analyze the cultural elements, interpret the cultural events, and relate them to their own lives. As for the third element which is activities, Corbett suggests communicative ones with group work and info-gap activities. In the study, speaking tasks involved either pair work or group work as interaction is an important element in fostering intercultural awareness (see Appendix II). Also, the speaking tasks included communicative activities that aim to provide interaction as shown in Table 3. Another element that Corbett emphasizes is the learner's role. At the first stages, learners may need scaffolding, then in the later time, they can be more confident in the activities. In the study, the speaking tasks included certain guidelines for the students considering that they might have difficulty in achieving the tasks as it could be the first time in their life. As for the teacher's role, in a similar vein, teachers become negotiators and facilitators when the learners become more confident in their learning. Lastly, the tasks should include different settings which can be individual work, pair work, group work, and whole-class activities (Corbett, 2003). In this study, pair and group work were dominant in the speaking tasks by considering the need for social interaction for intercultural learning to occur (Liddicoat & Scarino, 2013).

Lastly, the cycle of intercultural teaching and learning by Liddicoat and Scarino (2013) was drawn on for the instructional procedure (see Figure 4). There is no starting and end point in

this cycle. However, one possible starting point can be noticing. In this stage, students are supposed to notice the similarities and differences between different cultures. It is the teacher's role to prompt questions to make students notice the aspects of language and culture independently (Liddicoat & Scarino, 2013). In the study, the activities start with a warm-up and go on with a reading text which enables students to learn the related vocabulary items and provides some cultural aspects. Especially in these parts, students were supposed to notice the similar and different cultures from their own cultures and relate what they noticed to their own lives. Thus, the stages of noticing and comparing are interrelated. Reflecting is another stage which includes "a process of interpreting experience" (Liddicoat & Scarino, p. 61). Students are supposed to make personal sense from different perspectives. The present study included several questions for students to reflect on what the given input means to them. Additionally, every week, at the end of the lessons, there were "Evaluate the Week" parts which provided opportunities for students to reflect on the covered issues. Another element in the cycle is interacting. For intercultural learning to occur, learners need to engage in diversity actively (Liddicoat & Scarino, 2013). Therefore, in the study, especially the speaking tasks required pair or group work to save the interaction from being only one way (teacher to student or student to teacher). Interactions can also help students notice, compare, and reflect (Liddicoat & Scarino, 2013). In the study, after the speaking tasks, there was a part that included questions enabling students to notice and reflect on the points they talked about.

Within this framework, the themes were determined. First, the literature was reviewed to gather the topics suggested in the literature to foster the students' intercultural awareness. Çakır (2006) presented a set of topics to be used within the course syllabus. Eating and language were two of these topics. In addition to these, Gill and Cankova (2002) presented certain themes and activities designed to raise the awareness of the students towards the variety of cultures. Cities, festivals, food, and international English were some of the themes suggested. Moreover, Baker (2015b) carried out an implementation by using ten themes to raise students' intercultural awareness levels. "English as a Global Language", "Intercultural Communication and the Internet", "Comparing cultures: politeness", and "Cultural Stereotypes and Generalisations in Communication" were some of the themes in the study (p. 10). Second, the themes were put into order from concrete to abstract and assigned to the weeks as shown in Table 3. After that, the reading texts, images, GIFs, and videos were selected according to these themes. Then, the plans of the activities were prepared with the

help of the experts (see Appendix I). Reading texts and videos were placed before the main speaking tasks to provide input for the students. The lessons were put into order according to the familiarity levels of the themes.

Table 3

The themes and the activity types assigned to the weeks

Week	Theme	Activity Type of the Speaking Tasks
1	Food Around the World	Info-gap activity
2	English as a Global Language	Interviewing
3	Festivals	Info-gap activity
4	Communication through the Internet	Anecdote telling
5	Advertisements	Second storying
6	Politeness around the World	Discussion “Think-Pair-Share”
7	Towns and Cities	Interviewing
8	Stereotyping	Discussion “Think-Pair-Share”

3.6. Data Analysis

As the data consist of both quantitative and qualitative evidence, the analysis was done by using different techniques and procedure. These were explained in the following part.

3.6.1. Quantitative Data Analysis

The quantitative data gathered through the Intercultural Awareness Questionnaire developed by Zorba (2019) were analyzed via the IBM SPSS Statistics program. Before the data were analyzed, a reliability test on the items was first applied. The results of the test are presented in Table 4. As the results indicate, the Cronbach’s Alpha of the Intercultural Awareness Questionnaire was found .913. It was also found that Cronbach’s Alpha of the dimensions was between .703 and .815. All these values show that the questionnaire is reliable.

Table 4

Reliability Statistics

Groups	Cronbach's Alpha	The number of items
Intercultural awareness (Overall)	.913	31
Intercultural Knowledge	.786	8
Intercultural Skills	.703	6
Intercultural Sensitivity	.778	7
Intercultural Interaction	.815	5
Intercultural Interest	.815	5

Following the reliability, the test which was used to determine whether the data of pretest and posttest complied with the normal distribution hypothesis by considering the skewness and kurtosis coefficients was applied. The test results are shown in Table 5.

Table 5

Skewness and Kurtosis Values

Groups	N	Skewness	Kurtosis
Intercultural Awareness Pretest (Overall)	11	-.180	-.282
Intercultural Knowledge Pretest	11	-.395	-.801
Intercultural Skills Pretest	11	.196	-1.223
Intercultural Sensitivity Pretest	11	-.156	-.007
Intercultural Interaction Pretest	11	.511	.047
Intercultural Interest Pretest	11	-.439	-1.315
Intercultural Awareness Posttest (Overall)	11	-.149	-.407
Intercultural Knowledge Posttest	11	-.284	-.962
Intercultural Skills Posttest	11	.196	-1.223
Intercultural Sensitivity Posttest	11	-.237	-.122
Intercultural Interaction Posttest	11	.511	.047
Intercultural Interest Posttest	11	-.439	-1.715

Skewness is related to how symmetric the distribution is, whereas kurtosis shows how much the distribution peaks (Tabachnick & Fidell, 2013). Although a value of zero (0) in terms of skewness and kurtosis indicates the normal distribution (Tabachnick & Fidell, 2013), the values between +2 and -2 are acceptable for the normal distribution of the evidence (George

& Mallery, 2022). As a result of the analysis carried out, it was determined that the variables showed normal distribution.

After ascertaining that there was a normal distribution, parametric tests were administered. As well as the descriptive analysis, the paired samples t-test was administered to find out whether there was a significant difference between the pretest and posttest results.

3.6.2. Qualitative Data Analysis

Qualitative data were collected through focus-group interviews and observations conducted before and after the intervention. The data obtained from the interviews were first transcribed for thematic analysis. Then the data were translated into English with the help of the experts. Analysis was implemented by considering the steps about how to code the qualitative data suggested by Merriam and Tisdell (2016). The transcribed document was analyzed by using a software program MAXQDA which enables to analysis of the qualitative and mixed method data. Manuel scanning was also used to find the codes in the document. After reading the data sets, the data were coded. Then the codes that were too many were grouped under the themes that were more comprehensive. The same procedure was repeated for the analysis of the data obtained from observations.

CHAPTER IV

FINDINGS

In this chapter, the results of the analysis of both quantitative and qualitative data were organized according to the research questions which were presented as follows:

1. What are the intercultural awareness levels of the participants before the implementation of the interaction-based speaking tasks to raise intercultural awareness (intervention)?
2. What are the intercultural awareness levels of the participants after the intervention?
3. Is there a significant difference between participants' level of intercultural awareness before and after the intervention?
4. What are the perceptions of the participants about the intervention?

4.1. Research Question 1: What are the intercultural awareness levels of the participants before the implementation of the interaction-based speaking tasks to raise intercultural awareness (intervention)?

The findings related to this research question were presented in three parts respectively: the results of the questionnaire conducted as a pretest, the results of the analysis of focus-group interviews carried out as a pretest, and the results of the analysis of the observation administered in the first week of the intervention.

The data were collected from 11 participants through the Intercultural Awareness Questionnaire which consisted of five dimensions: Intercultural Knowledge, Intercultural Skills, Intercultural Sensitivity, Intercultural Interaction, and Intercultural Interest. Also, the

questionnaire was in Likert-scale format with five responses: Strongly agree (5), Agree (4), Neutral (3), Disagree (2), and Strongly disagree (1). In addition to the overall mean score, the mean score of each dimension is presented in Table 6. The mean scores were compared to the midpoint score which is 3 corresponding to “Neutral” since “Neutral” indicating the midpoint corresponds to the neutral level of opinion (Chyung, Roberts, Swanson & Hankinson, 2017). In this sense, the scores above 3 were regarded as an inclination towards agreement. Thus, scores closer to 5 “Strongly Agree” were regarded as a high level of ICA (Kafa, 2016).

Table 6
The Mean Scores of the Dimensions in the Pretest

	N	Min	Max	$\bar{X}$	SS
Intercultural Knowledge	11	3.00	4.88	4.06	.58
Intercultural Skills	11	3.67	4.83	4.20	.41
Intercultural Sensitivity	11	3.29	5.00	4.19	.48
Intercultural Interaction	11	3.60	4.80	4.15	.35
Intercultural Interest	11	3.60	5.00	4.35	.54
Overall	11	3.47	4.78	4.19	.40

Considering the mean scores of all the dimensions, the levels of awareness are 4.06 in Intercultural Knowledge, 4.20 in Intercultural Skills, 4.19 in Intercultural Sensitivity, 4.15 in Intercultural Interaction, 4.35 in Intercultural Interest. All the mean scores of the dimensions are above 4, which shows agreement. The highest mean score belongs to the dimension “Intercultural Interest”, whereas the lowest one belongs to “Intercultural Knowledge”. Similarly, the overall mean score is 4.19 which shows a high level of intercultural awareness.

As for the findings attained from the qualitative data, six themes emerged from the responses of the participants as shown in Table 7. The most emerging theme was language, whereas the least emerging one was skills.

Table 7

Themes and Coding Frequencies in Focus-group Interview Conducted as Pretest

Themes	Frequency
Language	19
Knowledge of cultures	16
Interaction	14
Sensitivity	14
Interest	12
Skills	9

The theme appearing the most frequently was language ($f=19$). As shown in Table 8, the subtheme learning language with cultures appeared 11 times, whereas learning language without cultures emerged 4 times in the responses of the participants. In other words, the statements including that learning cultures contribute to language development outnumbered the statements regarding culture-independent language learning. Also, the English language was regarded as a global language ($f=4$).

Table 8

Subthemes, Example Excerpts, and Coding Frequencies of the Language Theme (Pretest)

Theme	Subtheme	Excerpts	Frequency
Language	Learning a language with cultures	P5: <i>“Just as when a foreigner learns Turkish, having knowledge of our own culture makes it easier for him or her to learn Turkish, of course, our knowledge of different cultures makes it easier for us to learn English.”</i>	11
		P6: <i>“In a country in the Far East, they bow and greet each other, and I heard that there is a word for it in English. You know, learning this English word can help us communicate with the people we talk to later, and I think it will contribute to English like this.”</i>	
	Learning a language without cultures	P9: <i>“I do not think that knowledge and skills for different cultures contribute to learning any languages.”</i>	4
	English as a global language	P4: <i>“And mastering one of the languages spoken by people around the world, like English, would be nice for the future.”</i>	4

The second most appearing theme was knowledge (f=16). As shown in Table 9, the participants have cultural knowledge for these purposes: to have good communication (f=5), to be respectful of people from different cultures (f=4), and to use this knowledge in their education (f=3). Besides, the relativity of the culture is another subtheme of knowledge (f=4). Regarding the relativity of culture, the participants stated that cultural practices can vary from culture to culture.

Table 9

Subthemes, Example Excerpts, and Coding Frequencies of the Knowledge of Cultures Theme (Pretest)

Theme	Subtheme	Excerpts	Frequency
Knowledge of cultures	For good communication	P11: <i>"I think it definitely needs to be taught because in the future, for example, when we go abroad or something, I think we can communicate with the other person more easily with the knowledge about the culture we learn in prep class."</i>	5
		P9: <i>"I think that a little bit of information from every culture should be given so that everyone can understand each other easily."</i>	
	For respect	P1: <i>"Yes, I said if I live or get a job there in the future, I don't want to disrespect people."</i>	4
	Cultural relativity	P8: <i>"He or she may not laugh at the things I laugh at."</i>	4
		P3: <i>"For example, when we talk to a person from that culture there, something that would be perceived naturally from our culture may have been perceived as a bad thing for them. For example, there was a gesture in our culture, when you put your both hands on your throat and hit your throat, it means I don't have Money, but it means different things in Azerbaijan, in Azerbaijani culture."</i>	
	For education	P9: <i>"For example, since I am a preparatory student, we have a lot of research assignments. That's why I'm learning."</i>	3

As for the theme interaction emerging 14 times, as shown in Table 10, the possibility of mismatch during communication with different cultures ($f=5$), and emotional state at the moment of interaction ($f=5$) outnumbered the lack of experience ($f=1$) and security issues ($f=3$). Within this theme, the participants shared their experiences and ideas about the possible mismatches in communication. In addition to feeling happy, they also stated that

they could feel nervous and anxious during the interaction. To interact with a person from a foreign culture, feeling safe was a criterion for the participants.

Table 10

Subthemes, Example Excerpts, and Coding Frequencies of the Interaction Theme (Pretest)

Theme	Subtheme	Excerpts	Frequency
Interaction	Mismatch in communication	P9: <i>"I have an experience in this matter. One of my friends was a foreigner. Actually, we didn't have any problems at first. You know, because our common language was English, but then we clashed at some points because our lifestyles and cultures were different."</i>	5
	Emotional state	P6: <i>"As our friend said, I would feel excited and happy. At the same time, I might be a little worried not to disrespect his values."</i>	5
		P8: <i>"I feel nervous at first, but then we relax and even become more relaxed than normal conversations."</i>	
	Security	P5: <i>"All kinds of communication can be established with a person who does not harm anyone. I had a one-to-one communication with someone. Anything he did made me feel like it was a danger. I try to end the communication as soon as possible and get away from there."</i>	3
	Lack of experience	P10: <i>"Honestly, I've never had such an experience."</i>	1

The theme sensitivity which was in equal number with the theme interaction in terms of frequency appeared 14 times. As shown in Table 11, developing empathy (f=6), being tolerant of other cultures (f=5), and being open to different cultures (f=3) were the subthemes of sensitivity.

Table 11

Subthemes, Example Excerpts, and Coding Frequencies of the Sensitivity Theme (Pretest)

Theme	Subtheme	Excerpts	Frequency
Sensitivity	empathy	P1: <i>"I think one should have empathy skills. After all, I think trying to understand a person is a very big deal."</i>	6
		P9: <i>"I think we need to be tolerant."</i>	5
	tolerance	P7: <i>"Different dances and dialects may seem funny to me, or What they eat may sound disgusting. I'd try to hide it all 'cause I don't wanna hurt him or her. This is his/ her culture."</i>	
	openness	P6: <i>"I don't know if it means the same as empathizing, but it is necessary to be open to innovations."</i>	3

The theme interest emerged 12 times in the responses. As shown in Table 12, the participants were interested in different cultures (f=6), cultural practices (f=4), and comparing cultures with their own cultures (f=2).

Table 12

Subthemes, Example Excerpts, and Coding Frequencies of the Interest Theme (Pretest)

Theme	Subtheme	Excerpts	Frequency
Interest	Interest in different cultures	P8: <i>"I get very curious when cultures are strange and unconventional."</i>	6
		P10: <i>"I have always been interested in different cultures since I was a child. I wonder what other people are doing."</i>	
	Interest in cultural practices	P7: <i>"I would like to talk about their traditions most. Let me give an example, for example, a country like India has a lot of holidays and celebrations, and if I met someone from this culture, I would like to know the reason for this holiday, when and how they are celebrated."</i>	4
	Interest in comparing cultures	P1: <i>"Honestly,, I would like to talk about the similarities and differences between our cultures. So, I'm honestly curious about these."</i>	2

The least emerging theme was skills (f=9). As shown in Table 13, the ability to negotiate and mediate (f=5), the ability to make inferences (f=2), and the ability to overcome stereotyping (f=2) were the subthemes of skills.

Table 13

Subthemes, Example Excerpts, and Coding Frequencies of the Skills Theme (Pretest)

Theme	Subtheme	Excerpts	Frequency
Skills	Negotiating and mediating	P10: <i>“Honestly, I don’t react at all so that that person will not be disturbed, so I always try to talk quite normally like I talk to my friends.”</i>	5
		P5: <i>“For example, one of his or her behaviors seems strange to me. I say.. I ask if this means anything different in his or her culture.”</i>	
	Overcoming stereotyping	P9: <i>“I think we shouldn’t judge or comment on anything without knowing about the lifestyle of each society.”</i>	2
	Making inferences	P5: <i>“I can call it analytical thinking. The ability to make inferences. For example, I’ve been in contact with someone for a while. I’ve observed certain behaviors. After observing the behaviors, he exhibits in a certain situation, he or she exhibits another behavior. For example, I observe something that I don’t know for the first time, but I can make inferences if it’s similar to the previous ones .”</i>	2

In addition to the interview results, Table 14 shows the results of the observation notes of the first week of the intervention. Accordingly, although the participants used their previous knowledge and knowledge of different cultures during the lesson, they did not describe any international food when it came to the speaking task. In addition, they showed an interest in different cultures, especially the ones that were unfamiliar with their own culture, and

curiosity towards different tastes. It was also observed that the participants used certain techniques to negotiate and mediate when there was a mismatch in cultures.

Table 14

The Results of the Observation Notes (1st Week of the Intervention)

Themes	Subthemes	Excerpts
Knowledge	Knowledge of different cultures	• Most of the participants knew the items on an online quiz tool (questions related to food around the world) correctly. • Almost all of the students guessed falafel from its picture correctly. • One of the participants (P2) was describing a meal while his pair (P6) was trying to guess what it was. P2 said, <i>“It is round”</i>. P6 guessed by saying <i>“Is it sushi?”</i> • Another participant (P4) said <i>“Maybe Italy. It looks like pizza.”</i>
	Previous knowledge	• The participants used their previous knowledge from their own culture while guessing the taste of the food. For example, P6 commented, <i>“It looks like borek.”</i>
	Lack of knowledge	• Some questions related to the nationality of the food (i.e., the nationality of Pani Puri, and the origin of croissant) were done incorrectly by half of the participants. • The participants did not describe any international food. They either described national foods such as stuffed meatballs (içli köfte), stuffed vine leaves (sarma), eggplant with minced meat (karnıyarık) or the food which can be common everywhere such as cake, hamburgers, and fries.

Interest	interest in different cultures	• The participants seemed interested in the unfamiliar food. • The participants wanted to try different foods from different countries. For example, P1 said “<i>I think roti. It looks delicious.</i>” P8 said, “<i>I want to try mochi because it looks weird.</i>”
Sensitivity	being open to new cultures	• P4 said that he wanted to try new tastes. • P8 also wanted to try Japanese food.
Skills	negotiating and mediating	• When the teacher asked, “<i>How would you react if you didn’t like the taste of the food?</i>” P8 said “<i>I can use my mimics</i>”, and P4 said “<i>I don’t give any reactions. I pretend to like the food.</i>” • P8 said “<i>They don’t know. It’s very hard.</i>” (while talking about describing national food for foreigners)

4.2. Research Question 2: What are the intercultural awareness levels of the participants after the intervention?

For this research question, the findings were presented in three parts: the results of the questionnaire conducted after the intervention, the findings attained from the interview carried out following the intervention and the findings of the observation made in the last week of the intervention.

The questionnaire used in the pretest was also utilized for the posttest. The same procedure in Part 4.1. was applied to compare the mean scores obtained from the analysis. The mean scores were compared to the midpoint score 3. The scores closer to 5 are accepted as a high level of intercultural awareness. The mean scores of the dimensions in the posttest are shown in Table 15. When all the dimensions were considered, all the mean scores were found above 4. The findings revealed that the mean scores of all the dimensions were quite high. Accordingly, the intercultural awareness levels are 4.65 in Intercultural Knowledge, 4.58 in Intercultural Skills, 4.70 in Intercultural Sensitivity, 4.56 in Intercultural Interaction, and 4.71 in Intercultural Interest. The overall mean score was 4.64.

Table 15

The Mean Scores of the Dimensions in the Posttest

	N	Min	Max	$\bar{X}$	SS
Intercultural Knowledge	11	4.25	4.88	4.65	.19
Intercultural Skills	11	4.17	4.83	4.58	.23
Intercultural Sensitivity	11	4.29	5.00	4.70	.20
Intercultural Interaction	11	4.20	4.80	4.56	.20
Intercultural Interest	11	4.20	5.00	4.71	.26
Overall	11	4.47	4.84	4.64	.15

With regard to the focus-group interviews carried out as a posttest, there were two parts in the questions: the questions related to intercultural awareness and the questions regarding the intervention. In this section, the results obtained from the analysis of the responses to the questions about intercultural awareness were presented. The results of the second part were presented in section 4.4 in detail. Accordingly, seven themes emerged from the analysis as shown in Table 16.

Table 16

Themes and Coding Frequencies in Focus-group Interview Conducted as Posttest

Themes	Coding Frequencies
Sensitivity	19
Knowledge of cultures	18
Intervention	17
Interaction	16
Language	7
Skills	7
Interest	5

The most frequent theme was sensitivity ($f=19$). As shown in Table 17, it was revealed that respect ($f=11$) was the most repeated point in the responses of the participants. Other than this, empathy ($f=6$) and tolerance ($f=2$) were the other points repeated by the participants.

Table 17

Subthemes, Example Excerpts, and Coding Frequencies of the Sensitivity Theme (Posttest)

Theme	Subtheme	Excerpts	Frequency
Sensitivity	Respect	P4: <i>"I would accept that every person has a unique culture and try to show respect for him or her in the groove to show that I accept this."</i>	11
		P7: <i>"Let me put it this way, I don't know, there may be people who will react differently and maybe have opposite thoughts about What they do, but I think it shouldn't be like that. So, it's his or her culture after all."</i>	
		P5: <i>"More precisely, I think that rather than gaining knowledge, their families should teach respect and empathy from childhood while people are being raised. In other words, if that respect and empathy were not taught to the individual as a child, either he or she learned all cultures after growing up, it doesn't matter."</i>	
	Empathy	P7: <i>"Just as I wouldn't want him or her to interfere with my lifestyle or my belief or my culture, I wouldn't interfere with him or her in the same way no matter what he or she does."</i>	6
		P6: <i>"I think the greatest skill is empathy. I don't know. For a person to have empathy because if he or she does something different and he or she can't understand it, it may seem weird to the others."</i>	
	Tolerance	P4: <i>"I think tolerance, understanding, and empathy are very important besides knowing the language."</i>	2

The second most emerging theme was knowledge of cultures (f=18). Within this theme, as shown in Table 18, the participants stated that learning the way of living of the people with whom they would communicate (f=6) was important as well as learning languages to be able to maintain good communication (f=3). Some statements revealed that the participants wanted to learn about different cultures in case they went abroad (f=3). Despite the statements emphasizing the importance of learning about different cultures, there were also statements suggesting the idea that there is no need to learn every culture with which the English language is associated (f=3). Cultural relativity suggesting the things can vary from

culture to culture (f=2) was also found as a subtheme. Only one statement included stereotyping in the responses of the participants.

Table 18

Subthemes, Example Excerpts, and Coding Frequencies of the Knowledge of Cultures Theme (Posttest)

Theme	Subtheme	Excerpts	Frequency
Knowledge of cultures	Knowledge of lifestyle	P9: <i>"It is important to know their lifestyles."</i> P5: <i>"No lies, about their lifestyle."</i>	6
	Knowledge of language	P1: <i>"I think it is important to know as many languages as possible. I mean, it is important to know at least as much as we can communicate in a simple way even if we don't know them fluently."</i>	3
	Knowledge for abroad experience	P6: <i>"Honestly, I would like to learn because if we have a chance to go abroad for any reason, we can make a lot of friends there.."</i>	3
	No need to learn all the cultures	P5: <i>"If it is a country I will go to, I would like to learn it, but I do not need to learn the culture of all English-speaking countries just because English is spoken."</i>	3
		P1: <i>"Frankly, I think it might be boring if we learn too much culture, but it can also be learned to a certain extent in order to respect their lifestyle. I mean, the points which are the most important for example, in this country it is this way, in that country it is that way."</i>	
	Cultural relativity	P5: <i>"You know, when I watch a foreign TV series, the reaction of foreigners to certain situations is different. For example, we react at three levels, whereas they react at five levels."</i>	2
	Having stereotypes	P1: <i>"That person may have come from a more undeveloped country than ours like India. Yes, though yes, I can't count any country more undeveloped than ours, I realized that right now. I don't know, for example, I met an Iranian person. Girls and boys were doing everything separately. He told me all these things. I was actually in shock. I know that indeed, it is a better country than us economically. "</i>	1

Intervention (f=17) was another recurring theme throughout the dataset. As shown in Table 19, positive sides of the intervention (f=6) were reported as well as the things that need to be improved (f=6) and certain suggestions about timing (f=5).

Table 19

Subthemes, Example Excerpts, and Coding Frequencies of the Intervention Theme (Posttest)

Theme	Subtheme	Excerpts	Frequency
Intervention	Positive sides of the intervention	P7: <i>"First of all, I was satisfied with the training. Yes, I had the opportunity to see what perspective everyone here has on communication and check whether my perspective is correct."</i>	6
		P1: <i>"The content was very good, entertaining, and informative. Yes, you chose it very well. It was really good."</i>	
		P6: <i>"Honestly, I was satisfied because I normally lack self-confidence and I can't talk in any way, but I don't know. You were so sweet. That's why my speaking improved. I think I've gained some self-confidence. I mean, it's good for me in terms of speaking, frankly."</i>	
			6
	The things that need to be improved	P5: <i>"If writing was added, I think it would be something that would cover all of them, not just speaking."</i>	
		P4: <i>"Just a more intensive version of the same topic could be better."</i>	
		P7: <i>"Now, since we are learning things about cultures, I think we could learn different things if everyone did general research on a different culture at least once or twice and took notes and told it to each other in class. It's like a little homework."</i>	
	Timing	P4: <i>"I also think that it was enough, but it would still be nice if there was even more."</i>	5
		P1: <i>"I can't say inadequate, but it is something that can be improved after all. It would be better if it was longer."</i>	

Another theme recurring in the data was interaction which appeared 16 times in the responses. As shown in Table 20, personality traits affecting the interaction was the most frequent subtheme (f=7). Accordingly, being self-confident, honest, understanding, curious,

and patient were the personality traits stated by the respondents to have successful communication. The respondents stated that they could feel excited at the moment of the interaction with someone from a different culture (f=5). There were also statements about avoiding miscommunication that might occur during the interaction(f=4).

Table 20

Subthemes, Example Excerpts, and Coding Frequencies of the Interaction Theme (Posttest)

Theme	Subtheme	Excerpts	Frequency
Interaction	Personality traits	P4: "I think I need to be self-confident. Besides, I think I should show that I respect those people. I have to be compatible with that person. Being honest and understanding also makes communication easier." P1: "What makes it easier is that I am a curious person. I am also a person who generally likes to make new friends." P9: "I had many friends from foreign cultures, so it was a normal thing actually. So, I communicate with him or her the same way I communicate with you. It wasn't that different. It may be related to my personality. I think I'm too patient."	7
	Excitement	P5: "I feel excited. It is an excitement for having a new experience and adding something new to my life and not for making a mistake. I don't know. There may be very exceptional things but in general, I am not anxious about making mistakes." P4: "I will probably have a lot to learn from this person. Knowing that I have the opportunity to learn the ideas, values, and cultural elements of people from different cultures is another reason for me to be excited."	5
	Miscommunication	P6: "Thanks to learning these cultures, there will be no misunderstandings with my friends." P7: "Yes, I told you that there should be no misunderstandings in situations where we have difficulties."	4

As shown in Table 21, it was also revealed that the theme of language (f=7) appeared with the subthemes of English as a global language (f=2) and learning language with culture (f=5).

Table 21

Subthemes, Example Excerpts, and Coding Frequencies of the Language Theme (Posttest)

Theme	Subtheme	Excerpts	Frequency
Language	Learning language with cultures	P5: <i>“Such as pronunciation or facial expressions. You know, since these are the things that are a part of the language after all, it is useful to have knowledge about that culture in terms of learning English.”</i>	5
		P4: <i>“I also think it contributes to our learning because while communicating with people from different cultures, we learn local idioms and sayings in that culture. It is like translating different cultures.”</i>	
	English as a global language	P4: <i>“So, first of all, English is a global language, and it means that anyone who wants to be successful around the world should learn it very well.”</i>	2

Being equal to the theme of language in terms of the coding frequencies, skills also appeared 7 times in the dataset. As shown in Table 22, the ability to negotiate and mediate ($f=6$) was the most recurrent subtheme, whereas the ability to have fun emerged only once.

Table 22

Subthemes, Example Excerpts, and Coding Frequencies of the Skills Theme (Posttest)

Theme	Subtheme	Excerpts	Frequency
Skills	Ability to negotiate and mediate	P1: <i>"In fact, since there are many different cultures in our country, such things can be experienced even with my friends. For example, Eastern culture, Black Sea culture, Aegean culture... So different. Funny situations can arise, but of course, we all have fun on the basis of mutual love and respect."</i>	6
		P9: <i>"If he or she had behaviors that were not from my culture, I would find it strange at first. This situation seems different to me, but I think we can get along again later. So, I think we can compromise."</i>	1
	Ability to have fun	P5: <i>"Besides, how can I say that? I can say knowing how to enjoy life. I don't know. This is the desire to know how to have a good time, to have fun. A hard-to-find skill, frankly."</i>	

The least recurrent theme was interest appearing 5 times in the responses of the participants. As shown in Table 23, interest in different cultures ($f=3$) and interest in comparing cultures ($f=2$) emerged as subthemes.

Table 23

Subthemes, Example Excerpts, and Coding Frequencies of the Interest Theme (Posttest)

Theme	Subthemes	Excerpts	Frequency
Interest	Interest in different cultures	P9: <i>“I would like to learn because English is not only in America and England. Because it is spoken as a native language in many Indian or other Asian countries.”</i>	3
		P7: <i>“Learning a different culture because there are many different cultures in the world. I think learning these can broaden one’s horizon seven more.”</i>	2
	Interest in comparing cultures	P6: <i>“Honestly, I would like to talk about their sacred values and the differences and similarities between their cultures and our culture.”</i>	

From the results of the observation made in the eighth week of the intervention as shown in Table 24, three themes and four subthemes emerged. Although two of the participants adopted stereotypes, there were also utterances regarding how to overcome stereotyping issues. Another recurring theme that participants discussed was cultural diversity with a subtheme of being respectful of diversity. Also, the participants showed interest in the materials used in the lesson of the last week.

Table 24

The Results of the Observation Notes (8th Week of the Intervention)

Themes	Subthemes	Excerpts
Stereotyping	Having stereotypes	• P7 said, <i>“He can be a businessman because he wears a suit.”</i> (looking at an image of an artist). • P4 said, <i>“The problem is that Barbie and these kinds of toys make people force themselves to transform into a thing that they cannot be.”</i>
	Overcoming stereotyping	• The participants realized that Barbie diversified their dolls in terms of their appearances. • P1 said <i>“Due to the society’s standards, everyone feels themselves not enough and not pretty, which is quite a bad thing. We need to solve this.”</i> • The participants realized that the outfit did not fit with reality (when they tried to guess the occupations of the people shown in the pictures.)
Cultural diversity	Respect for diversity	• P5 said, <i>“Differences make all people perfect. What makes a rainbow is that it has different colors. I think it is important that we should accept people of different cultures and backgrounds.”.</i> • P4 said, <i>“Diversity is a gift from God to be celebrated and beauty should be seen in all different forms.”.</i>
Interest	Interest in the materials	• P7 said <i>“Very different story.”</i> (for the reading text) • The participants showed interest in the activity to guess the occupations of the people shown in the pictures.

4.3. Research Question 3: Is there a significant difference between participants’ level of intercultural awareness before and after the intervention?

To answer this research question, a paired samples t-test was conducted to examine whether there was a significant difference between the pretest and posttest scores of the participants. The findings obtained as a result of the analysis are shown in Table 25.

Table 25

Overall Paired Samples t-Test Results

	Overall	N	$\bar{X}$	SS	t	p
Intercultural Awareness	Pretest	11	4.19	.40	-3.324	.008
	Posttest	11	4.64	.15		

As Table 25 indicated, there was a statistically significant difference between the overall pretest and posttest results of the participants ($t = -3.324$, $p < 0.05$). Besides, the overall mean score of the posttest ($\bar{X} = 4.64$) was found higher than the overall mean score of the pretest ($\bar{X} = 4.19$). This indicated that the intervention contributed to the development of the intercultural awareness of the participants.

In addition to the overall results, whether there was a statistically significant difference between the pretest and posttest scores of the dimensions was shown in Tables 26, 27, 28, 29, and 30.

With regard to the dimension of Intercultural Knowledge, it was found that there was a statistically significant difference between the pretest and posttest scores for intercultural knowledge ($t = -3.086$, $p < 0.5$) as shown in Table 26. Based on these results, it can be said that the intervention enabled students to improve their knowledge about the cultures.

Table 26

Paired Samples t-Test Results of Intercultural Knowledge

	Dimension	N	$\bar{X}$	SS	t	p
Intercultural Knowledge	Pretest	11	4.06	.58	-3.086	.012
	Posttest	11	4.65	.19		

Table 27 showed that there was a statistically significant difference between the pretest and posttest scores for Intercultural Skills ($t = -2.568$, $p < 0.5$). Although the difference in the mean scores of the pretest and posttest was not very far from each other, the results indicated that there was an improvement in the intercultural skills of the participants throughout the intervention.

Table 27

Paired Samples t-Test Results of Intercultural Skills

Dimension		N	$\bar{X}$	SS	t	p
Intercultural Skills	Pretest	11	4.20	.41	-2.568	.028
	Posttest	11	4.58	.23		

As for the dimension of Intercultural Sensitivity, the results in Table 28 showed that there was a statistically significant difference between the pretest and posttest results ($t = -3.180$, $p < 0.5$). Therefore, it can be said that the intervention improved the intercultural sensitivity of the participants.

Table 28

Paired Samples t-Test Results of Intercultural Sensitivity

Dimension		N	$\bar{X}$	SS	t	p
Intercultural Sensitivity	Pretest	11	4.19	.48	-3.180	.010
	Posttest	11	4.70	.20		

The results in Table 29 for the dimension of Intercultural Interaction showed that there was a statistically significant difference between the pretest and posttest scores of the intercultural interaction ($t = -4.079$, $p < .05$). Based on this result, it can be inferred that the participants made progress in intercultural interaction throughout the intervention.

Table 29

Paired Samples t-Test Results of Intercultural Interaction

Dimension		N	$\bar{X}$	SS	t	p
Intercultural Interaction	Pretest	11	4.15	.35	-4.079	.002
	Posttest	11	4.56	.20		

On the other hand, the results in Table 30 regarding the Intercultural Interest showed that there was no statistically significant difference between the pretest and posttest results ($p > .05$). However, it can also be seen that the mean score of the posttest was slightly higher than the mean score of the pretest. This shows that the interest levels of the participants got higher after the intervention.

Table 30

Paired Samples t-Test Results of Intercultural Interest

Dimension		N	$\bar{X}$	SS	t	p
Intercultural Interest	Pretest	11	4.35	.54	-1.910	.085
	Posttest	11	4.71	.26		

4.4. Research Question 4: What are the perceptions of the participants about the intervention?

For this research question, the data were gathered from the focus-group interviews conducted as posttest and the observation made in the last week of the intervention. As for the results of the focus-group interviews conducted as a posttest to gather the perceptions of the participants about the intervention, the results are shown in Table 31. As stated in section 4.2., the interview consisted of two parts: the questions related to intercultural awareness and the questions about the intervention. In this section, only the second part was included.

Table 31

The Results Related to the Perceptions of the Participants about the Intervention

Data Collection Tool	Themes	Subthemes	Excerpts
Focus-group interviews	Intervention	positive sides of the intervention	P7: <i>“First of all, I was satisfied with the training. Yes, I had the opportunity to see what perspective everyone here has on communication and check whether my perspective is correct.”</i> P1: <i>“The content was very good, entertaining, and informative. Yes, you chose it very well. It was really good.”</i> P6: <i>“Honestly, I was satisfied because I normally lack self-confidence and I can’t talk in any way, but I don’t know. You were so sweet. That’s why my speaking improved. I think I’ve gained some self-confidence. I mean, it’s good for me in terms of speaking, frankly.”</i>
		the things that need to be improved	P5: <i>“If writing was added, I think it would be something that would cover all of them, not just speaking.”</i> P4: <i>“Just a more intensive version of the same topic could be better.”</i> P7: <i>“Now, since we are learning things about cultures, I think we could learn different things if everyone did general research on a different culture at least once or twice and took notes and told it to each other in class. It’s like a little homework.”</i>
		timing	P4: <i>“I also think that it was enough, but it would still be nice if there was even more.”</i> P1: <i>“I can’t say inadequate, but it is something that can be improved after all. It would be better if it was longer.”</i>
Observation (8 th week of the intervention)	Interest	interest in the materials	P7 said <i>“Very different story.”</i> (for the reading text) The participants showed interest in the activity to guess the occupations of the people shown in the pictures.

Considering the results obtained from both the focus-group interviews and observation, two themes and four subthemes emerged in terms of the intervention. With regard to the positive sides of the intervention, the participants commented on the content of the lessons and the contributions that the lessons made to their personal development. On the other hand, the

things that need to be improved was also another subtheme. In this regard, the participants gave certain suggestions about the content of the lessons such as adding more ‘writing’ parts in the lessons, researching a topic as homework and speaking about it, and upgrading the content to be more intensive. As for the timing, the participants were contented with the duration of the lessons; however, they stated that it would be better if the lessons were longer. This result was in parallel with what was observed. It was revealed from the observation that the participants were interested in the content of the lessons.



CHAPTER V

DISCUSSION AND CONCLUSION

This study having a mixed-method research design was designed to find out whether the interaction-based speaking tasks foster the students' intercultural awareness and to see whether there is a significant difference between the pretest and posttest results after the implementation of an 8-week intervention. By this aim, the research outcomes as presented in Chapter Four were discussed in this chapter as well as including the conclusion and pedagogical implications. This chapter also consisted of certain suggestions for further research on enhancing the intercultural awareness of the students.

5.1. Discussion

Regarding the first research question which aims to find out the intercultural awareness levels of the participants before the intervention, it was revealed that the overall mean score of the pretest results obtained from the questionnaire indicated a high level of intercultural awareness. Similarly, in the study conducted by Kafa (2016) examining the ICA levels of Turkish undergraduate students, the results of the ICA survey revealed that the students had already had a high level of intercultural awareness before the treatment. In this study, the findings from the focus-group interview conducted as a pretest and the observation notes were consistent with the questionnaire results. Accordingly, based on the intercultural awareness model of Baker (2011b), alongside the basic elements of intercultural awareness emerging as themes such as knowledge of cultures, an interest in comparing different cultures with their own culture, and an interest in different cultures, more complex elements such as being aware of that culture is relative, the ability to negotiate and mediate between cultures, the ability to overcome stereotyping, showing empathy and tolerance, and being

open for new cultures also emerged from the interview results. Similarly, from the results of the observation notes, it was found that being open to new cultures and the ability to negotiate and mediate between cultures were the two of the themes indicating a high level of intercultural awareness. These themes emerged both from the interview and observation were signs of both advanced intercultural awareness (Level 2) and intercultural awareness (Level 3) according to Baker's intercultural awareness model (2011b). Taking these into account, it seems that the participants had already developed intercultural awareness to a certain degree before the intervention.

The results from the interview conducted as a pretest also showed that the most recurrent theme was language with three subthemes. Among these subthemes, learning a language with cultures was the most emerging one. Accordingly, the respondents supported the idea that language and culture are linked and that having knowledge of different cultures contributes to their English learning process. This result is in line with the study of Wang (2014) pointing out that the participants strongly acknowledged the significance of incorporating ICA into foreign language teaching and learning. Although the participants were for learning about different cultures for their language development, the results seem contradictory when it comes to practice. In this respect, the mean score of the dimension of knowledge was high ($M= 4.06$) in the pretest of the questionnaire and knowledge was one of the most recurrent themes in the interview results. Contrary to these findings, it was reported in the observation notes that the participants did not use their knowledge of different cultures in the speaking task. It was observed that they only tried to describe some Turkish meals or more general meals such as cake, fries, and hamburgers. This might be related to the fact that the participants' practice-oriented intercultural awareness is not yet fully developed as this type of ICA deals with how to apply knowledge of cultures into practice in intercultural communication (Baker, 2011b).

Another contradictory finding that stands out from the results reported earlier is that the mean score of the dimension of intercultural skills is high ($M= 4.20$) in the questionnaire results and what the participants stated in the interviews is not in line with each other. Although the dimension of intercultural skills was high in terms of the mean score, the participants stated in the interviews that they either experienced a mismatch in their communication with foreigners or thought they might have mismatches. In terms of experiencing a mismatch, one of the respondents (P9) said, *"I have an experience in this matter. One of my friends was a foreigner. Actually, we didn't have any problems at first. You*

know, because our common language was English, but then we clashed at some points because our lifestyles and cultures were different.”. Despite the high mean score for intercultural skills, the participants may not have opportunities to practice their intercultural skills. In other words, they may not have developed their practice-oriented ICA fully. Practice-oriented ICA is more skills and behavior-based (Baker, 2011b). In this sense, the participants may have difficulty in putting these skills into practice although they know its importance and necessity.

It was also revealed from the interview results that some statements surprisingly indicated that the participants wanted to be safe in their communication by avoiding interacting with people who are dangerous and harmful. This finding may be associated with the past experiences of the participants. In reviewing the literature, no data was found on the association of security and interaction with foreign cultures.

As for the second research question which set out to examine the intercultural awareness levels of the participants after the intervention, the analysis of the data obtained from the questionnaire showed that the participants showed a high level of intercultural awareness when the overall mean score ($M = 4.64$) was considered. In terms of the dimensions, the highest mean scores ($M = 4.71$ and $M = 4.70$) belonged to the dimensions of intercultural interest and intercultural sensitivity respectively. These results are consistent with the interview and observation results. The participants stated that they have an interest in different cultures as well as comparing different cultures with their own culture. With regard to intercultural sensitivity, sensitivity was the most emerging theme in the interview. Respect was the most salient subtheme of sensitivity as it recurred the most in the responses. In the excerpts, the respondents emphasized the importance of showing respect for different cultures and their practices through the acceptance of cultural diversity. This also accords with the results from the observation notes in which the participants' positive thoughts about cultural diversity were reported. This is also supported by the study of Kafa (2016) reporting that most of the respondents indicated they respected and enjoyed the cultural differences.

When the results from the observation notes (in the 8th week of the intervention) are taken into consideration, it seems that the participants tended to use more complex elements in terms of intercultural awareness as the themes appearing from the notes were overcoming stereotyping and respect for cultural diversity. A similar result can be seen in the study of Özşen (2022) reporting that all the participants who emphasized diversity had favorable viewpoints about it. These seem to be the signs of advanced intercultural awareness level as

Baker (2011b) indicates that going beyond stereotyping and overgeneralizations and accepting that there are multiple voices and perspectives in different groups require an understanding of the complexity of the cultures. This may be interpreted as the participants developing a more complex understanding of intercultural awareness throughout the intervention. This is also in agreement with the finding of the study by Choeichaiyapoom (2013) indicating that the respondents expressed a deeper understanding of cultural variances in both verbal and non-verbal communication after a fourteen-week treatment. On the contrary, the findings of the study conducted by Baker (2009b) revealed that rather than the complex component of intercultural awareness, more basic knowledge, and skills in terms of ICA were displayed by the participants.

In addition to the signs of having a more complex understanding of intercultural awareness, the interview results showed that there seem to be certain improvements in the emotional status of the participants after the intervention. While in the results of the interview conducted as a pretest, some of the statements included interaction anxiety as well as the feeling of excitement, the results of the interview carried out as a posttest included statements about only the feeling of excitement without any interaction anxiety. In one statement, a participant (P5) even said *“I feel excited. It is an excitement for having a new experience and adding something new to my life and not for making a mistake. I don’t know. There may be very exceptional things but in general, I am not anxious about making mistakes.”*. This finding may be attributed to the fact that there is a decrease in the anxiety levels of the participants over time throughout the intervention. In line with these, in the study of Zorba (2019), the results from the field notes indicated that despite having interaction anxiety at the beginning, the students’ anxiety levels decreased as the weeks passed.

With regard to the third research question which aimed to find out whether there is a significant difference in the intercultural awareness levels of the participants after the intervention. To achieve this purpose, interaction-based speaking lessons which lasted 8 weeks were designed within a framework explained in Chapter III. To see whether the intervention was helpful in raising the intercultural awareness levels of the participants, the pretest and posttest results of the questionnaire were compared through the paired samples t-test. As for the overall findings, it was found that there was a statistically significant difference between the pretest and posttest results. This is in line with the findings of the studies of Choeichaiyapoom (2013), and Zorba (2019). Also, the qualitative study of Abdzadeh and Baker (2020) presented similar results. Through a ten-session

implementation, it was reported that the intercultural awareness levels of the participants moved from basic awareness to advanced.

Besides the overall results, five dimensions of intercultural awareness were also compared by conducting the paired samples t-test. The results showed that there was a statistically significant difference between the pretest and posttest results of the dimensions of Intercultural Knowledge, Intercultural Skills, Intercultural Interaction, and Intercultural Sensitivity. However, no statistically significant difference was evident in the dimension of Intercultural Interest.

In terms of the dimension of Intercultural Interest, the finding showing no statistically significant difference between the pretest and posttest results was not in line with the findings in the studies of Civelekoğlu (2015) and Zorba (2019) reporting that there was a statistically significant increase in the interests of the students with the help of the implementations. Unlike these results, in the study of Tural (2020), the finding showing no meaningful change in the intercultural awareness levels of the participants after a six-week implementation of short stories was attributed to the possibility of the lack of interest of the students in reading literary texts. However, this does not seem to be the case in this study. Although no statistically significant difference was found between the pretest and posttest results, an increase in the mean scores is evident ($M_{\text{pretest}} = 4.35$ and $M_{\text{posttest}} = 4.71$). This may be due to the fact that the participants had already had an interest in different cultures before the intervention. This can be supported by the interview results from the pretest. In the statements, an interest in different cultures and cultural practices were the most emerging points.

With regard to the dimension of Intercultural Knowledge, it was found that there was a statistically significant difference between the pretest and posttest results. This finding is consistent with those of Civelekoğlu (2015) and Zorba (2019). The fact that a significant change was found can be associated with the effect of the activities which were designed based on a framework for the intervention. Accordingly, the importance of knowledge was highlighted by the model of Baker (2011b) suggesting that to be able to have successful communication in intercultural settings, knowledge of cultures plays an important role as a part of conceptual intercultural awareness. It also draws attention to how to put this knowledge into practice in real intercultural communication settings. Therefore, it can be said that the activities used in the intervention were helpful to foster the intercultural knowledge of the participants. In line with this, one of the respondents (P9) in the interview

said about the intervention process, *“I learned different vocabulary items. I think they are related to culture. In general, I learned a lot about different cultures.”*

Findings related to the dimension of Intercultural Skills were in line with the findings in the study of Zorba (2019) indicating a significant difference between the pretest and posttest results. It may be due to the fact that the participants in this study benefitted from the activities that focused on intercultural skills such as the ability to compare cultures with their own culture, the ability to negotiate and mediate between different cultures, and the ability to overcome stereotyping and overgeneralizations. These skills were also emphasized in the framework in Chapter III which was taken into consideration while designing the activities. Accordingly, these skills suggested by Baker (2011b) were the signs of a high level of intercultural awareness as shown in his model in Figure 3. Also, the ability to compare was particularly emphasized by Liddicoat and Scarino (2013) as it leads to meaning creation by looking from multiple perspectives. All in all, it can be said that the activities in the intervention were effective in terms of improving the intercultural skills of the participants.

In terms of the findings related to the dimension of Intercultural Interaction, there are studies presenting findings contradictory to the findings of this study. In the study of Civelekoğlu (2015), no statistically significant difference was found between the control and experimental groups regarding intercultural communication. Similar to this one, the results of the study conducted by Kafa (2016) showed that there was no statistically significant difference in the desire of the participants to interact with people from different cultures. However, the finding in this study was corroborated by the results of the study by Zorba (2019) revealing that there was a statistically significant difference between the pretest and posttest results of the participants in terms of intercultural interaction. Highlighting the importance of interaction, the study of Özşen (2022) also found that foreign country experience was one of the factors determining the intercultural levels of the students as it requires interaction with different cultures. In this respect, in the framework of this study, Liddicoat and Scarino (2013) emphasizing the importance of social interaction in intercultural learning suggest that interaction requires an active engagement in cultural diversity in which the learner creates meanings, communicates these meanings, negotiates and reshapes them. Therefore, for this study, the speaking tasks were based on interaction including pair and group work with the help of the separated rooms in an online platform. In connection with this, the finding indicating the significant difference may be attributed to

the effectiveness of these tasks designed to include interaction among the participants with the help of the experts.

The findings related to the dimension of Intercultural Sensitivity showed that there was a statistically significant difference between the pretest and posttest results. This outcome is contrary to that of Kafa (2016) indicating that there was no significant difference in the experimental and control groups in terms of the respect for the cultural differences. The study of Zorba (2019) revealed the similar results. In his study conducted with the 7th-grade students, the result of no significant difference was attributed to the age of the participants with the claim that older people are likely to have a higher level of sensitivity. Although a significant difference in this study was found in the intercultural sensitivity of the participants who were older than those of Zorba (2019), Özşen (2022) found no linear relationship between the age factor and intercultural awareness levels. Unlike these studies, the study of Civelekoğlu (2015) presented that there was a statistically significant difference between the control and experimental groups in terms of intercultural respect. A possible explanation for the significant difference may be related to the themes and related content assigned for the weeks in the intervention. The statements in the interview conducted as a posttest revealed that respect was the most recurrent subtheme of the theme sensitivity. The observation notes also support this since the participants reflected their positive ideas about respect for cultural diversity. In this respect, the participants might have got affected by the themes such as “Politeness around the world”, “Towns and Cities”, and “Stereotyping” and the related content emphasizing respect for cultural diversity.

With regard to the fourth research question aiming to explore the perceptions of the participants about the intervention, findings from the focus-group interview conducted as a posttest and observation carried out in the 8th week of the intervention revealed that the participants were mostly positive about the intervention. Improving speaking skills, and developing self-confidence and empathy were some of the contributions to their personal development stated in the interview. These personal improvements may be due to the interaction-based speaking tasks which may have boosted each and every participant to speak in English to complete the tasks successfully. Also, there may be a positive effect of the themes, too. The participants did not know what they were going to talk about before the lessons. One of the participants (P5) said *“Since we talk about different subjects and we don’t know about them beforehand, yes, when we need to talk about when we see it, it is necessary to think quickly and put it into that language. For example, we will say something, but we*

don't know how to say it. Let me say it is like we are translating English into English. I think it is useful in producing different expressions.". Thus, the participants could find opportunities to practice in both language and cultural aspects. This is contrary to the pretest results revealing that despite the high mean scores of the dimensions of knowledge and skills, it was observed that the participants had difficulty in putting their knowledge and skills into practice. The need for exposure and practice was also emphasized in the findings of the study of Yılmaz (2016) revealing that the learners stated that they lacked opportunities for being exposed to a wide range of cultures and practicing English outside their university. When the pretest results and the perceptions of the participants about the intervention were considered, it can be said that the interaction-based speaking tasks provided opportunities to practice English with exposure to different cultures.

As well as the positive sides, the participants also gave certain suggestions such as making the content more intensive, adding more writing tasks, and extending the duration of the lessons. Certain adaptations can be made for the future by addressing the student's needs and interests.

5.2. Conclusion

This study attempted to find out whether there is a promotion in the students' intercultural levels and whether there is a significant difference before and after the intervention. Also, the participants' perceptions about the intervention were aimed to be explored. To attain these, an 8-week implementation of online English lessons including interaction-based speaking tasks was designed with the help of the experts. Both quantitative and qualitative data were gathered before and after the intervention. The results of the pretest revealed that the participants had already developed intercultural awareness to a certain level before the intervention. Also, although the mean scores of the dimensions of knowledge and skills are high, certain difficulties were detected through the interview results and observation notes, which may be associated with the practice-oriented ICA that may be not yet fully developed.

Another finding was related to the interaction with different cultures. The participants stated that they could interact with people from different cultures only if they were not dangerous. This may be attributed to their past experiences of interaction with different cultures.

In terms of the posttest results, it was found from the observation notes that the participants used more complex elements indicating higher levels of intercultural awareness. Alongside

this, there was an improvement in the statements including the emotional status of the participants in their communication with different cultures. Although the participants expressed their anxiety in interaction with people from different cultures in the pretest, they shared only the feeling of excitement in the posttest, which may be related to the fact that their anxiety levels decreased over time throughout the intervention.

As for the findings obtained from the comparison of the pretest and posttest, the results showed that there was a statistically significant difference in the overall result. When it comes to the dimensions, it was revealed that there was a statistically significant difference in the dimensions of Intercultural Knowledge, Intercultural Skills, Intercultural Sensitivity, and Intercultural Interaction, whereas no significant change was found in the dimension of Intercultural Interest. The positive effect of the activities and themes used in the intervention may be a possible explanation for the significant changes. Also, the effect of the participants' previous interest may be associated with the finding indicating no significant difference for the dimension of Intercultural Interest.

Lastly, the results from the interview and observation showed that the participants mostly had positive ideas about the intervention. When the results of the pretest related to the lack of practice-oriented ICA were considered, it can be concluded that the intervention gave opportunities for the participants to practice their language and to be exposed to different cultures. They also put forward certain suggestions about the content and the duration of the lessons.

5.3. Pedagogical Implications

The findings of this study present certain implications for English language teaching through an intercultural approach. First, the results of this study indicated that there was a statistically significant difference in the dimensions of Intercultural Knowledge, Intercultural Skills, Intercultural Sensitivity, and Intercultural Interaction. Therefore, it can be said the intervention which lasted 8 weeks and was administered online was effective in enhancing the student's intercultural awareness. Such extracurricular implementations can be carried out to raise students' intercultural awareness.

Another finding showed that the participants lacked practice-oriented ICA which deals with putting the knowledge and skills into practice in intercultural settings. Therefore, it can be said that interaction-based speaking tasks were helpful in providing the participants to do

some practice in terms of language and culture. In this sense, opportunities should be provided for the students to be able to apply their knowledge and skills. Therefore, this type of speaking task increasing the interaction can be designed and utilized for English lessons to meet students' need for practice.

The third implication is about the content of the lessons in the intervention. In the literature, it was pointed out that the textbooks used to teach English in the classrooms are insufficient and superficial in terms of cultural information, cultural representations, and cultural activities (Özışık et al., 2019; Uygur, 2019; Zorba, 2019). In this respect, the activities designed within the scope of this research may be used to supplement the textbooks used to teach English. Also, the content may give an insight to the material developers to design materials to foster students' intercultural awareness.

5.4. Suggestions for Further Research

This study was conducted with 11 participants who were students at a prep school of a state university. As the number of students was one of the limitations of this study, future studies can be conducted with more students to reach more robust generalizations. Another suggestion can be made about the medium of instruction. The lessons throughout the intervention were implemented online by using an application that had several advantages such as effectively forming pairs and groups and enabling students to join the lesson without any time and space limitations. However, online lessons may cause certain difficulties, as well when there is a low Internet connection and technical problems. In this regard, further studies can be done by carrying out the intervention as face-to-face. Lastly, this study was conducted with intermediate-level students. Further studies can be conducted at higher or lower proficiency levels to see the intercultural awareness levels of the students in different proficiency levels.

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APPENDICES



Appendix I. Plans of the Activities

Week 1 / Lessons 1-2

Theme: Food Around the World

The Speaking Task: Info-gap

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. identified the similarities and differences between their own culture and a foreign culture.
2. discovered new information about the food in different countries.
3. expressed themselves by describing a meal in English.
4. practiced their fluency.
5. developed their ability for empathy.

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T asks Ss to take the quiz (https://quizizz.com/admin/quiz/64198459850661001d847524?source=quiz_share) which includes 20 trivia questions about food and culture to see what they know.	Individual work
Pre-speaking	40'	-T shows Ss pictures of some food from different countries and asks them to guess the nationality of the food and their taste. -T asks Ss to read the short texts about the same food and check their ideas about their guesses on the tastes. -T asks Ss to match the vocabulary items that are in red in the texts with their definitions and elicits the answers. -T asks Ss to reflect on the meals that they have covered so far. -T asks Ss to watch the video about the reactions of the foreigners while tasting Turkish food. Ss are	T → Ss Ss → T

		supposed to take notes of the expressions they hear and fill in the chart.	
While speaking	15'	-In pairs which can be created through Breakout Rooms via Zoom, T asks Ss to describe a meal to their partners, but not tell the name of it. They are expected to talk about what it looks like, how it smells, how it is eaten, and how it tastes. Their partners try to guess the meal. They take turns to do this.	Ss → Ss
Post-speaking	15'	-Ss are asked to click on the link https://padlet.com/gizemcskn01/yummy-world-esinin-yeniden-yap-m-vjbdeivefzpxnqyb , and share a picture of the meal that they like most. They are also asked to write some comments about it and the other students' posts.	Ss → Ss

Week 2 / Lesson 1-2

Theme: English as a Global Language

The speaking Task: Interviewing

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. discovered new learning strategies for English.
2. developed their ability for empathy.
3. compared their own learning strategies with those of others.
4. developed their interviewing skills.
5. identified cultural differences

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T asks Ss to look at the GIF and tell what the man is doing. - Then eliciting the answer "The man is learning a language.", T asks a question related to a general problem about speaking English and elicits answers. -T presents a video of Fatih Terim speaking English and asks Ss about the ways of speaking English fluently.	T → Ss Ss → T
Pre-speaking	40'	-After activating students' background knowledge, T asks Ss to watch another video about an old man trying to learn English for a specific purpose until 2:30 and guess the reason why that old man is learning English. After eliciting the guesses, T presents the rest of the video to check the answers of Ss. - Then T asks Ss to read the introductory part of the reading text about a success story of a person and compare the man's purpose of learning English and the old man's in the video. After getting the answers, Ss are asked to complete the interview of this man with the questions A-E. Then, T checks the answers. Following this, Ss are asked to complete the sentences with the bold vocabulary items in the interview text. T elicits the answers. After that, T asks Ss to compare their learning strategies with	Individual work T → Ss Ss → T

		those of the man in the interview. Then T says, “See people all over the world make a great effort to learn English.” And asks what other ways to speak English fluently to communicate well. T elicits the answers.	
While speaking	15’	-In pairs which can be created through Breakout Rooms via Zoom, T asks Ss to interview their partners by using the prompts provided by them in a table. Before interviewing, Ss have 2 minutes to think about their questions. Then they will change their roles from interviewer to interviewee and vice versa.	Ss → Ss
Post-speaking	15’	-Ss are asked to click on the link https://padlet.com/gizemcskn01/why-english-read-the-comments-below-write-your-own-comment-u-ws3s986febpxp9d , and choose a comment about the purpose of learning English and write a comment by writing their own purpose of learning English. They can also write comments to each other.	Individual work Ss → Ss

Week 3 / Lesson 1-2

Theme: Festivals

The speaking Task: Info-gap activity

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. practiced their fluency.
2. discovered new information about different festivals.
3. compared their own culture and a foreign culture.
4. related their own culture to a foreign culture
5. developed their ability for tolerance.

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T shows Ss a GIF of a sparkler and asks them to tell what this is and what this is used for. After getting the answers (including most probably 'celebrations', 'festivals' etc.), T asks Ss to look at the gifs about some national festivals first, then international ones, and try to name these festivals by telling the activities in the festivals.	T → Ss Ss → T
Pre-speaking	40'	-After activating students' background knowledge, T asks Ss to read the short texts related to the festivals discussed before and match the headings with the texts. Then T asks Ss to match the definitions with the vocabulary items in bold in the texts. T elicits the answers. - Apart from the festivals discussed, T asks Ss to brainstorm about the other festivals around the globe and shows a picture from an international festival. Ss are asked to guess the location of the festival, the activities in this festival, and the feelings of the people in the picture. After getting the answers, T asks Ss to watch the video about the same festival and fill in the table by taking notes while watching. T elicits the answers. -To wrap up all the festivals discussed in the lesson, T shows small pictures of all the festivals discussed	Whole class Individual work T → Ss Ss → T

		and asks Ss which one they would like to experience most and why. T elicits the answers.	
While speaking	15'	-In pairs which can be created through Breakout Rooms via Zoom, T asks Ss to talk about a festival (they can tell a festival that they have joined before or a festival that is their favorite.) to their partners by not telling the name of it. Their partners try to guess which festival it is, and they take turns.	Ss → Ss
Post-speaking	15'	-After talking about which festival they talked about in the task, Ss are asked to send a voice message to the class group about the festival they have experienced before. They can send comments to each other.	Whole class Ss → Ss



Week 4 / Lesson 1-2

Theme: Communication through the Internet

The speaking Task: Anecdote telling

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. developed an awareness for possible miscommunication that may occur in their interaction with people from different cultures
2. identified specific information from a short video.
3. identified specific information from the reading text.
4. told an experience about miscommunication.
5. written a short letter introducing themselves to a foreigner.

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T shows Ss a picture demonstrating communication through the Internet and asks them to describe it with only one word. T elicits answers.	T → Ss
		-After getting the answers about communication, interaction, or the Internet, T shows a video about social media and asks Ss to identify the way of communication in the video. After eliciting the answers, T asks Ss to brainstorm about other ways of communicating with someone from a different country through the Internet.	Ss → T Whole class
Pre-speaking	40'	-After getting different ideas from the Ss, T asks Ss to have a look at the text for 5 seconds. Then the text disappears. Ss are asked to write three words that they can remember in the chat box. Considering all the words written in the chat box, Ss are asked to guess what the text can be about. Then they are asked to read the text fast to check their guesses. After reading for the gist, Ss are asked to identify the language problem in the metaverse from the text. Then they are expected to find out the synonyms and antonyms of the given words from the text.	Whole class Individual work
		-Other than the language problem, T asks about the other possible communication problems online. The answers are gathered on an online platform for everyone to be able to see.	T → Ss
			Ss → T

(<https://app.sli.do/event/s6pQkx3DhRW6Aakw4dSBom>)

-Then T shows a short video and asks Ss to detect the communication problem there and compare it with the answers on the page <https://app.sli.do/event/s6pQkx3DhRW6Aakw4dSBom>)

While speaking	15'	-After talking about the communication problems, T forms pairs through Breakout Rooms via Zoom and asks Ss to tell an anecdote about a problem that they have experienced before while communicating with someone online. The prompts are also provided for Ss to consider while telling the anecdote.	Ss → Ss
Post-speaking	15'	-T introduces an application being used to communicate with people from different countries and different cultures through online letters. Then Ss are asked to write a letter for someone that they have not met before on https://padlet.com/kalingizem_01/bottled-online-letter-pni4u5hq6je3wsw	Ss → Ss

Week 5 / Lesson 1-2

Theme: Advertisements

The speaking Task: Second storying

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. identified differences between two different videos from a cultural aspect.
2. identified specific information from the reading text.
3. activated their previous knowledge on advertisements.
4. told their experiences about a given topic.
5. realized that culture is relative.

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T shows Ss a picture and asks Ss what it is used for. T elicits the answers.	T → Ss
		-After getting the answer to the advertisement, T asks where else we can see the advertisements and elicits the answers. After that, pictures of different places where we can see advertisements are shown to Ss to discuss which one is more effective. Then, the aspects that make an advertisement effective are discussed by brainstorming. Following this, two different videos of Haribo were shown to Ss to talk about the cultural differences in the videos and discuss make makes Haribo to create different advertisement clips for their product.	Ss → T
Pre-speaking	40'	-After getting different ideas from the Ss, T asks Ss to read the text and find out the reason why culture is important in advertising. Then, Ss are asked to complete the puzzle with the vocabulary items highlighted in the text according to the definitions given.	Individual work
		- T says "To be more effective, the companies develop some taglines which are easy to remember." and asks Ss to do the quiz on https://quizizz.com/admin/quiz/64354a8b020284001e39fb5d?source=quiz_share . After talking about the results, Ss are asked to read a short text about	T → Ss Ss → T

		the problem of a brand and detect what the problem is.	
While speaking	15'	-After talking about the problem in the text, T forms groups of three. Each student is assigned a role. Only the first speaker is given a topic. The others do not know about the topic they are going to talk about. First, the first speaker talks about the given topic. Then the others listen to him or her carefully and start to talk about the same topic by sharing their experiences.	Ss → Ss
Post-speaking	15'	-T shows four pictures each of which depicts a different advertisement belonging to a different country. Ss are asked to change the image according to their own culture and describe it to the whole class.	Ss → Ss

Week 6 / Lesson 1-2

Theme: Politeness around the World

The speaking Task: Discussion “Think-Pair-Share”

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. compared certain practices with their own culture in terms of whether they are polite or impolite.
2. identified specific information from a short video.
3. told their experiences about a given topic.
4. developed their ability for empathy and tolerance.
5. expressed their ideas about a given topic.

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T shows Ss two caricatures and asks them to find out the difference between them. After talking about the difference, which is about being polite, Ss are asked to complete the questionnaire (https://docs.google.com/forms/d/e/1FAIpQLScyJUqFjnJBM1Nq_RmApX-QiUZRRG0gfZZzi1wWH_t-syRwoA/viewform?usp=sf_link) in which certain situations take place and choose the best option for them by deciding on whether the situations are polite or impolite for them. Then, these situations are discussed in terms of their politeness or impoliteness in Turkish culture. Then T asks Ss to write three polite or impolite practices that a foreigner should pay attention to in Turkish society in the chat box.	Individual work
		-T asks Ss to read the short texts giving information about different practices in different countries and compare these with the practices that they have written in the chat box. -Then Ss are asked to complete the word verbs with the highlighted words in the texts.	Whole class Individual work

Pre-speaking	40'	After the vocabulary practice, Ss are asked which practice is familiar to them. They are asked to brainstorm about other practices all around the world to activate their previous knowledge. Then T shows a GIF showing a scene from a film and asks Ss to guess the reason why the tribesman is spitting on the man's face. After eliciting the answers, Ss watch the short video of that film including that scene. After finding out the reason, Ss are asked how they would react if someone from a different culture spat on their face.	Whole class T → Ss Ss → T
While speaking	15'	-After discussing the different cultural practices, Ss are asked to read a short text about cultural etiquette all over the world. Then they are asked "As you see, there are many different cultural etiquettes in the world. So, it is very easy to offend people or get offended if you don't know the practices. Then, do we have to know what is polite and impolite in every new culture we encounter? If yes, how can we achieve this? If no, why?". Ss are given 2 minutes to think about the question. Then T forms pairs randomly through the Breakout Rooms in Zoom and asks Ss to discuss the question with their partners. Following the discussion, each group member debriefs about what they have discussed in their groups.	Ss → Ss Whole class
Post-speaking	15'	-Ss are asked to watch a short video about an advertisement demonstrating different cultural practices. T asks Ss certain questions about their feelings after watching the video and questions to strengthen their tolerance and empathy.	Ss → Ss

Week 7 / Lesson 1-2

Theme: Towns and Cities

The speaking Task: Interviewing

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. activated their previous knowledge about the towns and cities around the world.
2. identified specific information from a reading text.
3. taken notes considering the prompts given while watching a short video.
4. developed their ability to interview.
5. expressed their ideas about a given topic.

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T asks Ss to take the quiz on https://quizizz.com/admin/quiz/64467c680fa48f001d9e7afb?source=quiz_share . The quiz includes questions about different towns and cities both in Turkey and all around the world. After that, the pictures of some of the towns and cities are shown. Ss are asked what makes these towns and cities special.	Individual work T → Ss Ss → T
		-T asks Ss to read the short texts about the towns and cities discussed in the pictures and check their guesses about what makes them special. After that, Ss are asked to find the words from the text which have similar meanings to the given words.	Individual work
Pre-speaking	40'	-After the vocabulary practice, a video about another special city is presented. Ss are asked to take notes according to the given points in the table while watching it. After eliciting the answers, T asks Ss to compare this city with those discussed before. Then, T presents the pictures of all the towns and cities discussed so far and asks Ss to choose one of them to travel and express their ideas about why they would choose it.	Whole class T → Ss Ss → T
		-T asks Ss to interview each other on a town or a city that they want to live. The prompts are given in a table to help Ss to ask their questions. T forms pairs randomly through the Breakout Rooms in Zoom.	Ss → Ss

Post-speaking	15'	-Each student is sent a different link to click on. When they click on their links, they will find themselves in the middle of a city. It is a VR field trip on www.nearpod.com . Ss are asked to try to understand where they are and describe what there are around them. T forms pairs again by using Breakout Rooms in Zoom. Ss share this virtual experience with each other.	Individual work Ss → Ss
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Week 8 / Lesson 1-2

Theme: Stereotyping

The speaking Task: Discussion “Think-Pair-Share”

Duration: 80 minutes

Objectives:

By the end of the lessons, the students will have

1. identified specific information from a reading text.
2. developed their skills to overcome stereotyping.
3. analyzed a reading text by looking from different perspectives.
4. expressed their ideas about a given topic.

Stage	Duration	Procedure	Interaction pattern
Warm-up	10'	-T greets Ss. T first asks Ss to describe a Barbie doll in their minds. After that, T shows a picture of a typical Barbie doll with blond hair, full make-up, and fancy dress. Then T shows another picture with several Barbie dolls with different appearances. Ss are asked to compare these two pictures. Ss are asked to read the short text about it to reach the main point “Stereotyping”. Then Ss brainstorm about the ways of dealing with stereotyping.	T → Ss
			Ss → T
Pre-speaking	40'	-T asks Ss to match the vocabulary items in red in the texts with the definitions given. They do the vocabulary practice before the reading text so that they can understand the stories more easily. After that, T divides the class into two groups. The first group reads the text number 1 while the other group reads the text number 2. After Ss finish reading them, T forms pairs (a student from the first group and one from the second group) through Breakout Rooms in Zoom. Ss are asked to summarize their stories to each other. Then, everyone returns to the main session. Ss are asked to find out the differences between these two stories and reach a main idea similar to this one “We need a different perspective to overcome stereotyping.”. -Ss are asked to watch a video about people who negatively describe their own appearances and to tell the possible reasons why people do this. They are	Individual work
			Ss → Ss
			T → Ss
			Ss → T

		also asked to express their feelings after watching the video.	
While speaking	15'	-T asks a question "Do you think that there should be standardized beauty forms of cultures? Why?" to Ss. Ss have 2 minutes to think about the question. T forms pairs randomly through Breakout Rooms in Zoom and asks Ss to discuss the given question. After returning to the main session, Ss are asked to share which point/s they have discussed with their partners.	Ss → Ss Whole class
Post-speaking	15'	-Ss are asked to click on https://padlet.com/kalingizem_01/labeling-odduyw8gry5jqrhd . There, they see four pictures of people living in Turkey. Ss are asked to share their guesses about the occupations of these people by looking at their appearances only. Then, T introduces these people by giving information about them. After that, T asks Ss to reach a conclusion about stereotyping.	Whole class Ss → Ss

Appendix II. Samples of Interaction-based Speaking Tasks

Week 1- Food around the World

Info-gap activity

YOUR TURN

➤ Describe a meal to your partner, BUT PLEASE DON'T TELL ITS NAME.

➤ You can talk about

- how it looks like
- how it smells
- how it is eaten
- how it tastes like

➤ Your partner will try to guess the meal after your talk.

➤ You will take turns to do this.

➤ You have 2 minutes to think about and get prepared to talk.



Week 2- English as a Global Language

Interviewing

YOUR TURN

Interviewer: You will interview your partner by asking questions about the following points. Please add one more question other than the points below. You will take notes the answers of your partner. You have 2 minutes to think.

Interviewee: You will be interviewed by your partner.

You will switch the roles after you complete your interviews.

	Your partner's answer
Aim of <u>learning English</u>	
Strategies to <u>learn English</u>	
The <u>most troublesome part</u> in <u>learning English</u>	
The <u>most enjoyable part</u> in <u>learning English</u>	
Your <u>question</u> :	

Week 3- Festivals

Info-gap activity

YOUR TURN

- Think about a festival (it can be local or worldwide) that you already know.
- **Don't tell the name of the festival to your partner.**
- You can talk about these points:
 - the time to celebrate
 - activities
 - costumes
 - food
- After you talk about these points, your partner tries to guess which festival it is.
- Then your partner will do the same.
- You have 2 minutes to get prepared.



Week 3- Communication through the Internet

Anecdote telling

YOUR TURN- Tell an anecdote

- Think about the time when you communicate someone on the Internet. Tell your experience to your friends in your group.
- You can consider the following points:
 - an event which is embarrassing/ unforgettable/ unlucky etc.
 - what happened in the end?



Week 5- Advertisements

Second-storying

YOUR TURN- SECOND STORYING

The First Speaker: You will tell your experience about the topic that the teacher is going to send you. The other people in your group won't know the topic until you start to talk.

The Second Speaker: You will give reaction to the first speaker and tell your own experience about the same topic which your group member told you about.

The Third Speaker: You will give reaction to the first speaker and tell your own experience about the same topic which your group members told you about.

The First Speaker: Think about the time when you bought a product after you had seen it in an advertisement, and you felt disappointed, or you had a problem with it. Share your experience with your group members. You can consider the following questions:

- Where did you see the advertisement?
- What made you buy the product?
- What was disappointing for you? (*Was the product the same as it was advertised?/ Were you influenced too much by the advertisement? etc.*)

Week 6- Politeness around the World

Discussion “Think-Pair-Share”

YOUR TURN

CULTURAL ETIQUETTES AROUND THE WORLD



Cultural etiquette is what you call the codes of behavior that rule different cultures – in other words, what’s acceptable and what isn’t in a society. Its kin, culture shock, is what travelers experience when faced with irreconcilable cultural differences. Simply put, cultural etiquette is about fitting in, which demonstrates interest in and respect for a foreign culture.

Cultural etiquette may deal with serious issues, such as gender inequality or stereotypes, or with simpler everyday situations, whose rules may leave you puzzled.

For example, what if...

- every person walking into a room shakes hands with every other person (Colombia) or kisses everyone (Spain)
- you’re invited to a sauna but first asked to take all your clothes off – in front of men and women you’ve never met before (Finland)
- people stare if you cut your salad with a knife (Switzerland and France)...

See how easy one could offend or be offended?

Taken from <https://www.women-on-the-road.com/cultural-etiquette.html>

YOUR TURN- Think- Pair-Share

- Read the text about «Cultural etiquettes around the world».
- Then answer the following question.

As you see, there are many different cultural etiquettes in the world. So, it is very easy to offend people or get offended if you don’t know the practices. Then, do we have to know what is polite and impolite in every new culture we encounter?

If yes, how can we achieve this?
If no, why?

- You have 2 minutes to think about it.
- Please discuss the question with your group member/s.
- After the discussion, you will have new group member/s to brief about what you have discussed.

Week 7- Towns and Cities

Interviewing

YOUR TURN-Interview

Interviewer: You will interview your partner by asking questions about the following points. Please add one more question other than the points below. You will take notes the answers of your partner. You have 2 minutes to think.

Interviewee: You will be interviewed by your partner.

You will switch the roles after you complete your interviews.

	Your partner's answer
a city/town which you want to live & why?	
Population of that city/town	
Buildings	
Facilities	
Transport	
Your question:	

Week 8- Stereotyping

Discussion “Think-Pair-Share”

YOUR TURN- Think- Pair-Share

➤ Please answer the following question.

Do you think that there should be standardized beauty forms of cultures? Why?

➤ You have 2 minutes to think about it.

➤ Please discuss the question with your group member/s.

➤ After the discussion, you will have new group member/s to brief about what you have discussed.

Appendix III. Intercultural Awareness Questionnaire (Zorba, 2019)

Değerli Katılımcı,

Kültürlerarası Farkındalık ile ilgili olan bu anket iki bölümden oluşmaktadır. I. Bölüm kişisel bilgilerle ilgili sorulardan, II. Bölüm ise kültürlerarası farkındalık ile ilgili maddelerden oluşmaktadır. Bu maddelerin doğru veya yanlış cevabı bulunmamaktadır. Vereceğiniz yanıtların içtenliği ve doğruluğu bu araştırmanın sağlıklı yürütülebilmesi için önem arz etmektedir. Bu bağlamda boş yanıt bırakmamanız bu çalışmanın gerçekleşmesi için son derece önemlidir. Gönüllülük esasına dayanarak uygulanacak bu anketten elde edilecek veriler sadece bilimsel amaç için kullanılacak ve üçüncü şahıslarla paylaşılmayacaktır.

Katılımınız için şimdiden teşekkür ederiz.

Gizem Çoşkun
Gazi Üniversitesi

Tez Danışmanı
Doç. Dr. Zekiye Müge Tavil
İngiliz Dili Eğitimi Ana Bilim Dalı
Gazi Üniversitesi

BÖLÜM I. KİŞİSEL BİLGİLER

- 1. Cinsiyetiniz:** Kız () Erkek ()
- 2. Yetiştığınız Coğrafi Bölge:** Bu soruyu cevaplarken yaşamınız boyunca en uzun süreyle kaldığınız coğrafi bölgeyi işaretleyiniz.
Marmara ()
Karadeniz ()
İç Anadolu ()
Akdeniz ()
Ege ()
Güneydoğu Anadolu ()
Doğu Anadolu ()
Türkiye Dışı ()
- 3. Yetiştığınız Yerleşim Birimi:** Bu soruyu cevaplarken yaşamınız boyunca en uzun süreyle kaldığınız yerleşim birimini işaretleyiniz.
Köy () İlçe () İl Merkezi () Diğer _____
- 4. Hiç yurt dışında bulundunuz mu?** Cevabınız evet ise ne amaçla ve ne süreyle bulunduğunuzu lütfen belirtiniz? (Örneğin Amaç: akraba ziyareti Süre: 1 hafta)
Evet () Hayır () Amaç: _____
Süre: _____
- 5. Farklı ülkelerden ve/veya kültürlerden hiç arkadaşınız var mı?** Cevabınız evet ise hangi yolla iletişim kuruyorsunuz? (Örneğin Sosyal medya, telefon, Yüz yüze)
Evet () Hayır () İletişim Aracı: _____

BÖLÜM II.
KÜLTÜRLERARASI FARKINDALIK ANKETİ

Aşağıdaki ifadeleri dikkatlice okuyunuz ve ilk izleniminize göre cevap veriniz. Cevaplarınızı 1 ile 5 arasında, düşüncenizi en iyi tanımlayan numara ile gösteriniz. Bu ölçekte ‘doğru’ veya ‘yanlış’ cevaplar olmadığını unutmayınız ve mümkün olduğu kadar içten cevaplar vermeye özen gösteriniz. Teşekkürler	Hiç Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Tamamen Katılıyorum
1. Farklı kültürlerden gelen insanlar çok ilgimi çeker.					
2. Kültürel farklılıklardan dolayı ortaya çıkan anlaşmazlıklarla başa çıkarırım.					
3. İngilizce öğrenirken farklı ülkelerin kültürleriyle ilgili (İngiliz ve Amerikan kültürleri hariç) yeni şeyler de öğrenirim.					
4. Farklı kültürlerle ilgili yeni şeyler öğrenmekten hoşlanırım					
5. Farklı kültürlerden gelen insanların düşüncelerine açıgımdır.					
6. Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri tespit ederim.					
7. İngilizce öğrenirken İngilizce konuşulan ülkelerin kültürleriyle ilgili yeni şeyler öğrenirim.					
8. Farklı kültürlerden gelen insanlarla arkadaş olmaya istekliyim.					
9. İnsanları kendi kültürüm açısından değerlendirsem yanlış sonuçlara varabilirim.					
10. Kendi kültürüm ile farklı kültürler arasındaki farklılıkları ayırt ederim.					
11. İngilizce öğrenirken kendi kültürümle ilgili yeni şeyler de öğrenirim.					
12. Farklı kültürlerden gelen insanlarla etkileşim kurarken yanlış anlaşılmalara yol açacak davranışlardan kaçınırım.					
13. Farklı ülkelere gelen insanların alışılmadık davranışlarını hoş karşılarım.					
14. Farklı kültürlerden gelen insanların farklı yaşam tarzlarını garipserim.					

15. Hem kendi kültürümü hem de farklı kültürleri gözlemlerim.					
16. Farklı kültürlerden gelen insanlarla rahatça etkileşime girerim.					
17. Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgimi kullanırım.					
18. Farklı ülkelerden gelen insanların inançlarına saygı duyarım.					
19. Farklı ülkelerin kültürlerini öğrenmek için her türlü fırsatı değerlendiririm.					
20. İngilizce öğrenirken kendi kültürümle diğer kültürler arasındaki farklılıkları öğrenirim.					
21. Farklı kültürlerden gelen insanlarla etkileşim kurarken onları anladığımı belli ederim.					
22. Farklı kültürlerle ilgili yeni şeyler öğrenmeye hevesliyim.					
23. Başka kültürlerin yaşam tarzlarını keşfetmeyi severim.					
24. Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri ve farklılıkları açıklarım.					
25. Farklı kültürlerden gelen insanlarla etkileşim kurarken gerilirim.					
26. Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgi edinmeye çalışırım.					
27. Farklı kültürlerden insanların değerlerine saygı gösteririm.					
28. İngilizce öğrenirken, <u>(Amerika ve İngiltere hariç)</u> başka ülkelerin kültürleri ile kendi kültürüm arasında benzerlikler olduğunu da öğrenirim.					
29. Kültürel farklılıklardan dolayı ortaya çıkan anlaşmazlıkları hoş görürüm.					
30. İngilizce öğrenirken farklı ülkelerde farklı yaşam tarzlarının olduğunu öğrenirim.					
31. Kendi kültürüm ile diğer kültürler arasında farklılıklar olduğunu kabul ederim.					

Appendix IV. Consent for the Questionnaire

Kültürlerarası Farkındalık Ölçeği Gelen Kutusu x ✕ 🖨 📧

 **Gizem Kalın** Alıcı: galipzorba ▾ 13 Mayıs Cum 12:18 (2 gün önce) ☆ ↩ ⋮

Merhaba Hocam,
Ben Gazi Üniversitesinde İngiliz Dili Öğretiminde yüksek lisans yapmaktayım. Tez konusu olarak çalıştığım kurumda uygulanan speaking club'ların öğrencilerin kültürlerarası farkındalığına olan katkısını araştıracağım. Sizin 2019 yılındaki doktora tezinizdeki Kültürlerarası Farkındalık Ölçeğinizi gördüm. Tez çalışmamda ölçeğinizi kullanabilir miyim?
Teşekkür ederim.
Gizem Çoşkun

 **Mehmet Galip ZORBA** Alıcı: ben ▾ 13 Mayıs Cum 13:26 (2 gün önce) ☆ ↩ ⋮

Gizem Hocam merhabalar,
Ölçeği tabi ki de kullanabilirsiniz. Çok da memnun olurum. Ayrıca tezinizde başarılar ve kolaylıklar dilerim.

Galip Zorba

iPhone'umdan gönderildi

> Gizem Kalın şunları yazdı (13 May 2022 12:19):
>
>
>



Appendix V. Focus-group Interview Questions

Odak Grup Görüşme Soruları (Ön test)

1. İngilizce öğrenirken Amerikan ve İngiliz kültürü dışındaki kültürleri öğrenmek ister misiniz? Nedenini belirtiniz.
2. Sizce farklı kültürel geçmişlerden gelen insanlarla iletişim kurmak için ne öğrenmek önemlidir?
3. Farklı kültürden gelen birisi ile iletişim kurarken nasıl hissedersiniz?
4. Alışılmadık kültürden gelen birisi ile iletişim kurduğunuzda nasıl tepki verirsiniz?
5. Farklı kültürlere sahip insanlarla iletişim kurmak için ne tür becerilere sahip olmak gerekir?
6. Farklı kültürlere yönelik bilgi ve becerilere sahip olmanın İngilizce öğrenmenize katkı sağladığını düşünüyor musunuz?
7. Farklı kültüre sahip birisi ile kolaylıkla iletişim kurabilir misiniz? Evet ise, bunu nasıl gerçekleştirirsiniz? Hayır ise, iletişimi zorlaştıran şeyler nelerdir?
8. Farklı kültürden birisi ile konuşurken, hangi konu veya konular üzerinde konuşmak istersiniz?
9. Farklı kültürlerin yabancı dil sınıflarında öğretilmesi gerektiğini düşünüyor musunuz? Nedenini belirtiniz.

Odak Grup Görüşme Soruları (Son test)

1. İngilizce öğrenirken Amerikan ve İngiliz kültürü dışındaki kültürleri öğrenmek ister misiniz? Nedenini belirtiniz.
2. Sizce farklı kültürel geçmişlerden gelen insanlarla iletişim kurmak için ne öğrenmek önemlidir?
3. Farklı kültürden gelen birisi ile iletişim kurarken nasıl hissedersiniz?
4. Alışılmadık kültürden gelen birisi ile iletişim kurduğunuzda nasıl tepki verirsiniz?
5. Farklı kültürlere sahip insanlarla iletişim kurmak için ne tür becerilere sahip olmak gerekir?
6. Farklı kültürlere yönelik bilgi ve becerilere sahip olmanın İngilizce öğrenmenize katkı sağladığını düşünüyor musunuz?

7. Farklı kültüre sahip birisi ile kolaylıkla iletişim kurabilir misiniz? Evet ise, bunu nasıl gerçekleştirirsiniz? Hayır ise, iletişimi zorlaştıran şeyler nelerdir?
8. Farklı kültürden birisi ile konuşurken, hangi konu veya konular üzerinde konuşmak istersiniz?
9. Farklı kültürlerin yabancı dil sınıflarında öğretilmesi gerektiğini düşünüyor musunuz? Nedenini belirtiniz.
10. Sekiz hafta süren bu eğitimden memnun kaldınız mı? Evet ise size ne gibi katkısı oldu? Hayır ise ne gibi zorluklar yaşadınız?
11. Bu eğitimde bu kadar saat ders sizce yeterli miydi?
12. Bu eğitimde başka nelerin dahil edilmesini isterdiniz?



Appendix VI. Observation Rubric

It was adapted from Yıldız (2016) and Merriam and Tisdell (2016)

Physical setting:

Participants:

Criteria	Activities and Interactions	Conversation	Subtle factors	Observer Comments
1. Students' familiarity with the target culture/s				
2. Students' familiarity with other cultures				
3. Having an open mind towards unfamiliar cultures				
4. Having a positive disposition towards unfamiliar culture				
5. Increasing the understanding of students' own culture				
6. Reflection on cultural differences and similarities				
7. The ability to empathize with people from different cultures				
8. The ability to handle intercultural misunderstandings				
9. Interest in learning other cultures				

Appendix VII. Ethics Committee Approval

Evrak Tarih ve Sayısı: 03.11.2022-E.495162



**T.C.
GAZİ ÜNİVERSİTESİ REKTÖRLÜĞÜ
Etik Komisyonu**

Sayı : E-77082166-302.08.01-495162
Konu : Bilimsel ve Eğitim Amaçlı

03.11.2022

Dağıtım Yerlerine

Üniversitemiz Eğitim Bilimleri Enstitüsü Yabancı Diller Eğitimi Ana Bilim Dalı **Yüksek Lisans Öğrencisi Gizem COŞKUN'un, Doç.Dr.Zekiye Müge TAVİL'in,** danışmanlığında yürüttüğü *"The Effect of Speaking Tasks on Intercultural Awareness Attentiary Level: A Case Study in Turkey"* adlı tez çalışması ile ilgili konu Komisyonumuzun **18.10.2022** tarih ve **17** sayılı toplantısında görüşülmüş olup,

İlgilinin çalışmasının, yapılması planlanan yerlerden izin alınması koşuluyla yapılmasında etik açıdan bir sakınca bulunmadığına oybirliği ile karar verilmiş ve karara ilişkin imza listesi ekte gönderilmiştir.

Bilgilerinizi rica ederim.

Araştırma Kod No: 2022 - 1140

Komisyon Başkanı

Ek:1 Liste
DAĞITIM
Gereği:
Sayın Doç. Dr. Zekiye Müge TAVİL

Bilgi:
Eğitim Bilimleri Enstitüsü Müdürlüğüne

CURRICULUM VITAE

Personal Information

Surname: Çoşkun

Name: Gizem

Educational Background

2020- in progress MA, Gazi University, English Language Teaching

2011-2016 BA, Middle East Technical University, Foreign
Language Education Department, English
Language Teaching

Publications

1. Çoşkun, G., Taviş, Z. M. (2023, June 2). *The Effect of the Speaking Tasks on Intercultural Awareness at Tertiary Level: A Case Study in Turkey* [Conference Presentation]. The 3rd ILTERG Conference, Cappadocia, Turkey.



GAZİLİ OLMAK AYRICALIKTIR..