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2019

A CASE STUDY EXPLORING THE INTERCULTURAL SENSITIVITY LEVELS OF NATIVE ENGLISH AND NATIVE TURKISH LANGUAGE INSTRUCTORS TEACHING AT UNIVERSITIES IN TURKEY AND THE U.S.A. RESPECTIVELY

A MASTER'S THESIS

BY

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THE PROGRAM OF CURRICULUM AND INSTRUCTION
İHSAN DOĞRAMACI BILKENT UNIVERSITY
ANKARA

JANUARY 2019

A Case Study Exploring the Intercultural Sensitivity Levels of Native English and Native Turkish Language Instructors at Universities in Turkey and the U.S.A Respectively

The Graduate School of Education

of

İhsan Doğramacı Bilkent University

by

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In Partial Fulfilment of the Requirements for the Degree of

Master of Arts

in

Curriculum and Instruction

Ankara

January 2019

İHSAN DOĞRAMACI BİLKENT UNIVERSITY
THE GRADUATE SCHOOL OF EDUCATION

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January 2019

I certify that I have read this thesis and have found that it is fully adequate, in scope and in quality, as a thesis for the degree of Master of Arts in Curriculum and Instruction.

Asst. Prof. Dr. John O'Dwyer (Supervisor)

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ABSTRACT

A Case Study Exploring the Intercultural Sensitivity Levels of Native English and Native Turkish Language Instructors Teaching at Universities in Turkey and the U.S.A. Respectively

Seher Türkyılmaz Sinclair

M.A. in Curriculum and Instruction
Supervisor: Asst. Prof. Dr. John O'Dwyer

January 2019

This case-study explores Intercultural Sensitivity (IS) levels of three American English language teachers in Turkey and three Turkish instructors of Turkish in the USA before, during and after a yearlong sojourn in order to identify experiences influencing IS.

A mixed-method research design was adopted: quantitative data were collected through pre- and post-surveys as a baseline to document their characteristics related to IS levels; the qualitative data were collected through survey forms, semi-structured question forms, and interviews.

Results revealed that Turkish instructors' IS showed positive change after their sojourn, while American instructors' IS revealed no difference. Substantial changes in impressions about the home and host cultures were evidenced. Positive variations in instructors' IS were: the number of foreign languages known; previous international experience; advanced level of knowledge in the host language; previous intercultural training; and a higher international-ness level in the host institution.

The coping mechanisms used by instructors involved: understanding the social and cultural characteristics of home and host cultures; increasing knowledge of the host language; proactive interaction in the host culture; accepting and respecting differences; and, avoiding continuous comparisons between cultures, open-criticism and tension-raising discussions. The perceived changes affecting IS negatively were: individualistic and collectivistic cultural differences; a lack of information about host culture and preparedness for the sojourn; and, dealing with bureaucracy in the host culture. The orientation programs and support mechanisms in host institutions affected perceived changes in IS positively.

Key Words: Intercultural Sensitivity, Intercultural Communication Competence, Foreign Language Teachers, Intercultural Experience

ÖZET

Türkiye ve Amerika'daki Üniversitelerde Görev Alan ve Kendi Anadilleri Olan İngilizce ve Türkçe Dillerini Öğreten Okutmanların Kültürel Hassasiyetinin Araştırılması Konusunda Örnek Çalışma

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January 2019

Bu vaka çalışması, Türkiye'de bulunan üç Amerikalı İngilizce okutman ile ABD'de bulunan üç Türk Türkçe okutmanın diğer kültür ortamında geçirdikleri bir yıl öncesinde, sırasında ve sonrasında, kültürel hassasiyetlerini etkileyebilecek deneyimleri belirlemektir.

Çalışmada karma araştırma yöntemi benimsenmiştir. Bu farklı deneyimlerin kültürel hassasiyet üzerindeki etkilerini değerlendirme amacıyla ön ve son anket yöntemiyle bazı nicel veriler toplanmıştır. Nitel veriler ise anket formları, yarı yapılandırılmış soru formları ve görüşmeler aracılığıyla toplanmıştır.

Sonuçlar, diğer ülkede geçirilen süre sonunda Türk okutmanların kültürlerarası hassasiyet düzeyinde olumlu değişim meydana geldiğini, Amerikalı okutmanların kültürlerarası hassasiyet düzeyinde ise herhangi bir değişiklik olmadığını göstermiştir. Katılımcıların kendi kültürleri ve bulundukları ülkenin kültürü ile ilgili izlenimlerinin kayda değer düzeyde değiştiği kanıtlanmıştır. Okutmanların kültürlerarası hassasiyetlerindeki olumlu değişiklikler şu kişisel özelliklerle ilgili bulunmuştur: okutmanların bildikleri yabancı dil sayısı; önceden yaşadıkları

uluslararası deneyimler; bulundukları ülke dilini ileri düzeyde bilme; önceden alınan kültürlerarası eğitim; çalıştıkları kurumun uluslararasılık düzeyinin yüksek olması.

Okutmanların başvurdukları baş etme mekanizmaları şunlardan oluşmaktadır: kendi kültürlerinin ve bulundukları ülke kültürünün sosyal ve kültürel özelliklerini anlama; bulundukları ülke dilini daha iyi öğrenme; bulundukları ülke kültürü içerisinde ön alıcı (proaktif) etkileşim; farklılıkları kabul etme ve bunlara saygı gösterme; kültürler arasında sürekli karşılaştırma yapmaktan, açık eleştirilerden ve gerilimi yükseltici tartışmalardan kaçınma. Algılanan değişikliklerin kültürlerarası hassasiyeti olumsuz etkileme gerekçeleri ise şunlardır: bireysel ve kolektif kültürel farklılıklar; bulunulan ülke kültürünü bilmeme ve yaşanacak deneyime hazırlıklı bulunmama; bulunulan ülke kültüründe ki bürokrasi ile uğraşma. Bulunulan ülke kurumlarındaki uyum programları ve destek mekanizmaları algılanan kültürlerarası hassasiyet değişikliklerini etkilemiştir.

Anahtar Kelimeler: Kültürlerarası Hassasiyet, Kültürlerarası İletişim Yeterliliği, Yabancı Dil Öğretmenleri, Uluslararası Deneyim

ACKNOWLEDGEMENTS

I owe many thanks to various individuals and I would like to extend my gratitude to them without whose help, it would have been impossible to complete this thesis. I would like to express my deepest gratitude to my Thesis Supervisor Dr. John O'Dwyer, who was generous with his time and provided continuous support over this journey. I thank you for being patient with me and guiding me during this study. I also would like to extend my sincere thanks to my first supervisor, Dr. Julie Matthews-Aydınlı, for continuing her support even after her departure.

I would also like to express my heartfelt thanks and appreciation to my committee members, Dr. Hanife Akar and Dr. Tijen Akşit, who kindly accepted to be committee members at my defence and provided valuable comments to me.

Thank you to all my study participants without whose valuable participation, the study would not have been impossible not that exciting. I also thank my friend Ben, one of the first persons who read the whole document and provided valuable feedback.

I have special thanks to my family, especially to three people that I am indebted to and whose presence is so meaningful for me. First to '*canım abim'* Ersel and Julie. After many years of my learning journey, they encouraged me to be a student again. They not only believed in me but also, they made me believe in myself again. Last, but not least, I am grateful to my husband for being always beside me while taking this challenging process and enduring the difficulties and stress of the thesis writing process with me.

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LIST OF ABBREVIATIONS

DMIS	Development Model of Intercultural Sensitivity
EFL	English as a Foreign Language
ELT	English Language Teaching
ETA	English Teaching Assistants
FLT	Foreign Language Teachers
ICC	Intercultural Communication Competence
IDI	Intercultural Development Inventory
IS	Intercultural Sensitivity
ISS	Intercultural Sensitivity Scale
NLT	Native Language Teachers
TEFL	Teaching English as a Foreign Language
TESOL	Teachers of English to Speakers of Other Languages

CHAPTER 1: INTRODUCTION

Introduction

> To be effective in other cultures, people must be interested in other cultures, be sensitive enough to notice cultural differences and also be willing to modify their behaviours as an indication of respect for people of other cultures.
>
> Bhawuk and Brislin, 1992, (p.416)

In today's modernized world, there are many new trends affected by globalization and internationalization, such as removing of borders for economic necessities and traveling opportunities all around the world, increasing interest both by educational institutions and students in exchange programs in order to compete better in the international arena, and migrations both voluntary and forced of people generally from underdeveloped countries to more developed countries. These trends changed by globalization and internationalization make people become more interested in and knowledgeable about the other cultures where they need to accommodate themselves comfortably in order to live, operate, study or even survive in each specific context. Hence, being equipped with effective skills and competencies in communication and interaction becomes necessary among people from different cultures in order to understand each other better (Chen & Starosta, 1996).

When we talk about communication and interaction, two significant factors become essential - Language and Culture. As Brown (1994), Byram (1989), and Pinho (2015) highlighted, language and culture are intricately interwoven to each other and they easily lose their significance when they are separated from one another. Etri (2015) and Williams (2010) highlighted a similar point that learning language is certainly learning culture. The increased intensity of globalization over years and

breaking down of the boundaries combined with the impact of social networking, there are increasing numbers of studies conducted by researchers to understand the complex structure of this interwoven relationship between language and culture and its effects in multicultural and multilingual environments. In past years, language was considered as the main tool to initiate and ensure the continuation of communication; however, recent studies have revealed the importance of also having knowledge about the culture of the host society in order to establish the desired level of communication (Alyusuf, 2015; Atay, 2005).

Knowledge about the other culture equips a person to sense many critical communication clues that the language does not provide by itself alone. Fritz et al. (2002) presented a noteworthy point that as societies become global, large scale interest for cultural freedom and individuals' intercultural communication competency become stronger. Anderson et al. (2006) in their study highlighted the increasing value of equipping individuals to be sensitive to cultural contrasts and furnishing them with required skills to alter themselves to those differences. Rapid growing global necessities create a pressing issue around the world on preparing educators, especially language teachers, to become culturally sensitive to students who are linguistically and culturally diverse (Yang, 2014). Nowadays, the feasibility of having international experience, either to work or to study in a different cultural context, for teachers is much higher than a couple of decades earlier (Erman, 2016) and increasing numbers of exchange and fellowship programs by many institutions and governments provide for the large-scale mobility of teachers (Ahmad & Khan, 2016; Coşkun, 2013).

This study aimed to explore the intercultural sensitivity (IS) of a group of foreign language teachers (FLTs) who will teach their first language to speakers of other languages when they are in the country of those learners. Teachers who are deployed to teach their native languages to other cultures effectively become FLTs. They are generally expected to be a cultural reference point for their learners representing their own cultures in the host culture while teaching the language. The study focused on two groups of FLTs; native language teachers (NLTs) of Turkish from Turkey who will teach in the USA, and NLTs of English from America who will teach English in Turkey. The study examined participants' initial and post-sojourn intercultural sensitivity, as well as exploring the evolution of their self-development of intercultural sensitivity while they were abroad for approximately one academic year. The study also tried to tease out what may explain any perceived changes, positive or negative, in native language instructors' intercultural sensitivity level.

Background of the study

Studies on Language and Culture, two inextricably intertwined concepts, have aroused interest of many researchers over decades (Byram and Kramsch, 2008; Chen &Yang, 2016; Çalışkan, 2009). As Samovar et al. (2010) described "Culture and Language form a symbiotic relationship; without one, the other could not exist" (p.264). With that strong relation, they become the cement of the community that binds the members of that community together. The increasing cultural interaction equipped people with various abilities that made them become more capable to communicate, more sensitive to the cultures when interacting with them, and mitigated the effects of difficulties that they were encountering with people from other cultures. These abilities were described as the intercultural communication

competence (ICC). Byram (2000) described ICC as the "ability to interact with people of cultures other than one's own" (p.297). Bok (2006) indicated that developing the ICC is sometimes more important than acquiring the actual knowledge needed for the experience.

ICC is described by Chen & Starosta (2000) as an umbrella term which contains three main elements: (i) intercultural sensitivity, which involves affective aspects of ICC; (ii) intercultural awareness, which involves cognitive aspects of ICC; and (iii) intercultural adroitness, which involves behavioural aspects of ICC. In their study, Chen and Starosta recognized intercultural sensitivity as the essential element to achieve intercultural competence. As Tamam (2010) highlighted in his research, intercultural sensitivity is not only a hypothetically related theory but also a practical one as nowadays people cannot avoid situations which require intercultural communication in many contexts. He also emphasized the importance of practicing intercultural sensitivity with our contacts and communications with others who are culturally dissimilar (p.174). With worldwide integration and the multicultural nature of nations and societies, it has become even more important to have multiculturalist and globally-minded citizens who are able to engage internationally (Goh, 2012). Countries give greater importance to their educational systems in their effort to further globalization as education in global context has greater responsibility of shaping and developing students' skills of cooperation, critical thinking and communication. Hence, the role of educators and teachers recently became crucial in competing in global society and enhancing the learners' interest and engagement for an international world. Foreign language teachers (FLTs) especially the native language teachers (NLTs) are considered to be ideal teachers for language teaching

and they are valued by foreign students and the educational administrators due to their authenticity in the native language, not only in pronunciation or the deep insight of the vocabulary that they have and how this vocabulary is used, but also, they are the original sources of the culture that they represent (Wong, 2009).

Therefore, the role of FLTs and NLTs which goes beyond just the syntactic mastery over the language become extremely crucial. Shipton (2010) described this role as the *'cultural ambassadors of their own cultures'*. Alvites and Himenez (2011) emphasized that FLTs role can either increase or decrease the discrimination, equal judgement and stereotypes on learners' perspectives. Taking this role may also lead teachers to be sensitive and perceptive in their own world view. For FLTs working in another country and making a move from their own culture to another culture requires various changes, from language to climate. FLTs may not always arrive in the host country with fully equipped skills. In some cases, they may be criticized by their colleagues and students that they arrive to the country with lack of basic information about the host culture, they may ignore (or sometimes not able to recognize) the cultural clues, show unfair judgments about the community and they may present dominant behaviours over the host culture (Barratt & Kontra, 2000). Many studies explored the concept of intercultural sensitivity (IS) of educators in different cultural backgrounds (Bektaş-Çetinkaya, 2014; Çakır, 2006; Jain, 2013; Petrovic & Zlatkovic, 2009; Pinho, 2015; Ruiz-Bernardo, Ferrandez-Berrueco & Sales-Ciges, 2012; Sogunro, 2001; Yetiş & Kurt, 2016). Some of these studies examined English Language Teachers' (ELT) IS levels (Barratt & Kontra, 2000; Davies, 2010; Etri, 2015; Pinho, 2015; Shipton, 2010; Taylor, 2013; Yang, 2014) and some of them focused on students' IS levels participating in exchange programs

abroad (Jackson, 2011; Peng, 2006) and some of them examined the IS levels of students who were taught by NLTs and non-native LTs (Küllü-Sülü, 2014).

In the research studies of IS, the researchers try to identify the specific factors that may influence IS levels of FLTs. Besides some demographic factors, such as gender, age and education level, the studies revealed other factors that have significant impacts on individuals IS levels such as knowledge of other foreign languages (Christa & Kent, 2001; Sogunro, 2001;Yetiş & Kurt, 2016), previous international experience (Çakır, 2006; Küllü-Sülü, 2014; Petrovic & Ztatkovic, 2009; Ruiz-Bernardo, Ferrandez-Berrueco & Sales-Ciges, 2012), teacher education (Atay et al., 2009; Bektaş-Çetinkaya, 2014; Pinho, 2015) and knowledge of host country and host language (Barratt & Kontra, 2000). Identifying these factors which constitute essential resources for FLTs before they embark on their journey abroad and for institutions that plan to hire FLTs to provide enhanced and satisfying services for their beneficiaries (Barratt & Kontra, 2000). Unfortunately, the studies generally focus on one group of FLTs and none of the research studies have compared the IS levels of two different group of FLTs.

Statement of the problem

In today's world, intercultural sensitivity, which has emerged as the most important sub-competence of ICC, has taken on a great importance in both domestic and universal contexts (Kealey, 1989; Martin & Hammer, 1989; D'Souza, 2016). As opposed to touristic visits, living and working in another culture is very different and has the potential to involve many challenges and problems due to different cultural beliefs and mindsets. Given the high potential for adaptation difficulties to a new

culture, studies which highlight adjustment problems, which provide recommendations to manage challenges, and which develop strategies to sojourners, become crucial. Especially for FLTs being “cultural ambassadors”, recommendations become very valuable to help them make the cultural adaptation as quickly as possible in order for them not only to fulfil their tasks but also to enjoy their own personal experiences during this journey.

Many educational institutions are also looking at opportunities to advance their foreign language teaching curricula to compete with other institutions that are already professionalized to hire and utilize FLTs effectively. These institutions may not be aware of whether they are hiring or appointing the right people for these positions and what type of pre-conditions can be ensured to maximize the employers’ cultural adaptation, knowing the factors that may be making it effective (or not).

Recently, considerable research has been conducted to determine the ICC and IS levels of teachers and teacher students (Demircioğlu & Çakır, 2015; Kuusisto, Kuusisto, Rissanen, Holm & Terri, 2015; Mendoza, Henriquez, Carrillo & Bravo, 2017; Pinho, 2015; Rissanen, Kuusisto, Kuusisto, 2016). Among these studies, there is no specific study aimed to compare two groups of foreign language teachers’ cultural adaptation experiences and this study aims to fill this gap in this respect in the literature.

Recent studies have looked at the ICC and IS level of NLTs and their effects on students in Turkey (Bektaş -Cetinkaya, 2014; Erman, 2016; Küllü-Sülü, 2014). As there is a growing need for Turkish as a FLT, more and more Turkish teachers are

going abroad for teaching Turkish, or English as a second language. It is obvious that there is a need to explore the IS of Turkish teachers abroad to provide data on how best to prepare them. In the Turkish higher education context, the institutions also lack information to effectively hire NLTs. The studies also showed that the factors revealed in the studies and the recommendations provided by the researchers become useful guides to institutions who wish to hire and work with NLTs.

Purpose of the study

This study intended to examine the experiences of a year abroad on the IS of a group of FLTs, three native language teachers of English who are all originally from the USA and who came to Turkey to teach at different universities, and three native language teachers of Turkish who are all originally from Turkey and who went to the US to teach Turkish at different universities. This study then aimed to follow these teachers' changing IS levels throughout their time abroad, to re-examine the status of both groups' IS levels after one academic year, and to understand any positive or negative experiences which may have lead to any perceived changes in both groups' IS levels.

By examining these two groups' IS levels and experiences while abroad, the study aimed to understand: (i) the readiness of both teacher groups for their year of teaching and cultural exchange experience in another country in terms of their initial IS level; (ii) the similarities and differences of these two groups' perceptions of IS; (iii) coping mechanisms while developing their intercultural sensitivity during acceptance, adaptation and integration stages; and (iv) the possible personal background and contextual variables that may explain any perceived changes in IS of

the instructors. The study aimed to compare the research findings with previous research results to explore whether there are common variations that positively or negatively are found to be influencing the IS of native English and Turkish language teachers.

Finally, this study aimed to provide recommendations for institutions and organizations that are directly involved with both employing NLTs and with sending fellows to participate in exchange programs in terms of designing their curricula for programs on training for intercultural understanding or for trainings in general for newly arrived teachers in international schools in Turkey and the USA.

Research questions

1. What experiences contributed to changes, if any, in the Intercultural Sensitivity of native English and native Turkish language instructors over a year-long sojourn teaching their native language in universities abroad?
2. What are the variations in their IS levels perceived by these English and Turkish instructors during their sojourn according to their
    i. Knowledge of other foreign languages;
    ii. Previous international experience;
    iii. Previous teacher training experiences;
    iv. Level of exposure to and knowledge about the host country's culture and its language before the current experience;
    v. Previous trainings on intercultural education;
    vi. Location and the international-ness of the host institutions?
    i. Which coping mechanisms do the instructors adopt or develop

ii. While realizing their real-life experiences compared to pre-arrival knowledge and assumptions?

iii. During their foreign teaching experiences?

iv. While living and interacting in their social and working environment?

3. What may explain any perceived changes in Intercultural Sensitivity of the native English and native Turkish speaking language instructors during their sojourn in universities abroad?

Significance of the study

Hammer et al. (2003) explained the importance of intercultural experience as;

> Individuals who have received largely mono-cultural socialization normally have access only to their own cultural worldview, so they are unable to construe (and thus are unable to experience), the difference between their own perception that and that of people who are culturally different. The crux of the development of intercultural sensitivity is attaining the ability to construe (and thus to experience) cultural difference in more complex ways. (p.423)

It is a big challenge for higher learning institutions in producing interculturally competent intellectuals (Ahmad & Khan, 2016; Rissanen, Kuusisto & Kuusisto, 2016). Therefore, developing interculturally sensitive teachers who can question and make rational arguments and judgements on how to solve problems in multicultural environments is becoming essential. Teachers who are taking the role of short-term teaching sojourners are expected not only to teach their own language but also to represent their own cultural aspects to their host cultures and to become "cultural ambassadors" both by the host institutions and the funding agencies for exchange programs. Teachers become competent not only with the change that they are going through but also with the challenges that they are experiencing (Goh, 2012). Yang (2014) stressed the point that although there is an increasing demand for teachers to

be ready for diversification and global interconnectedness, unfortunately there is not enough academic attention to advise teachers on how to develop IS for their professional development. Therefore, it is important to explore and understand the variations and experiences which may affect the IS development (both positive and negative directions) with teachers.

This study aimed to provide valuable data and insightful clues both to prospective FLTs to prepare themselves before considering any intercultural experiences and at the institutional level to partnering agencies who are investing a considerable amount of human and financial resources to appoint appropriate candidates and arranging training programs to increase intercultural sensitivity. This study also aimed to have theoretical as well as educational implications and, having brought up the reverse-exchange comparative aspect of intercultural experiences, it aimed to allow the exploration of new possibilities influencing IS levels.

Definition of key terms

This section provides definitions of key terms used in this study which have certain meaning assigned specifically for this study in order to avoid confusion over general use of the respected terminology.

Sojourner – In this study it represents the students, candidate teachers and teachers who are going to another country for a certain period having a specific purpose such as temporary study abroad programs or a teaching experience.

Culture –the definition represents the dominant culture at each society, not the minor subcultures that gather together for common interests or certain orientations.

Foreign Language Teachers (FLTs) – In this study FLTs are those who are teachers of their own mother tongue and went abroad for teaching experiences.

Instructors – Refers the FLTs

Individualistic / Collectivistic Societies – Geert Hofstede's description of collectivist and individualist cultures are used. Individualistic societies refer to communities such as USA, Canada, Australia and European Countries where individuals are at the centre of the society and upon the values of freedom and independence. Collectivistic societies, on the other hand, refer to countries such as Japan, Turkey, Mexico where individuals are smaller parts of a bigger groups and depends on group harmony and consensus.

Home culture – The culture the native foreign language instructor grew up and lives in.

Host culture – The culture in which the native foreign language instructor is teaching his or her language other than their own mother tongue.

CHAPTER 2: LITERATURE REVIEW

Introduction

Humans are born into a society which shares a common culture. When people are culturally alike, the commonalities in the society bond the society together and make it easier to keep the connections strong. However, with increasing globalization, people from different cultural backgrounds interact and live together, which has brought challenges in creating common understandings. As put forth by Allport (1954), who is often credited with the development of *"contact theory"* stated that if somebody has the opportunity to interact with others, they can accept and welcome the differences of other cultures. He believes that if the process is properly managed under appropriate conditions, the problems are reduced, and it leads to a better interaction. Jackson (2011) also points out that being present in the host culture does not necessarily develop interculturality. Developing cultural competence and intercultural sensitivity should be considered one of the basic criteria for today's global world (Goh, 2012).

Researchers are very much interested in understanding how people adapt their behaviours in different cultures and how well they are prepared for an intercultural experience. As one of them, in this study, I tried to explore how IS is developed by language instructors during their experience abroad in an unfamiliar culture. In the literature review which follows, I have attempted to see what has been done so far in the international and national literature. The literature review, therefore, is positioned mostly on providing examples of current studies with a view to understanding and

interpreting the concept of IS in educational contexts, especially in foreign language teaching and learning through foreign language instructors' point of view.

In my literature review, I will firstly discuss Language and Culture and the close relationship between them. Then I will try to explain the concept of internationalization and how learning and teaching foreign language affect the process of internationalization. This section will be followed by reviewing the literature about teaching one's own language abroad. After that I would like focus on the specific terms of Intercultural Communication Competence and Intercultural Sensitivity and their roles in foreign language teaching. I will also present the factors found to be influencing IS in previous research studies and various concepts and conceptual and theoretical approaches to ICC and IS. I will then present the role of FLTs in promoting ICC and IS. As some part of my research group is teaching Turkish in the States, I will brief the audience about "Turkish as a critical language" and finally I will focus on specific studies conducted in Turkey on ICC/IS.

Language and culture

As a social constructionist, Stead (2004) defined culture as "a social system of shared symbols, meanings, perspectives and social actions that are mutually negotiated by people in their relations with others" (p.392). UNESCO, the coordinating agency in education, science, culture and communication, made an expansive definition of culture in its Universal Declaration on Cultural Diversity meeting in 2001: "Culture is regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs".

People go through a process starting from their childhood in order to become socialized in a culture, called enculturation which links cognitive skills development with people's way of thinking (DeCapua & Wintergerst, 2004; Schütz, 2004).

On the other hand, language is generally considered as the verbal expression of culture. Pedagogical perspectives accept the significance of this deep and collegial relationship between language and culture. Brown (1994) defined culture as the solid ground of our presence and it is intensively integrated to our life, and language is the most evident expression of culture. Alyusuf (2015) stated that culture is the dynamic factor which defines who we are, and it forms our identity through language. Language can be the most powerful soul of the community. However, there is no positive correlation between cultural literacy and linguistic advancement. In her study, Jackson (2011) provided some evidence opposed to what Bennett et al. (2003) argued that there is a much more complex connection between culture and language, and the development stages of language competency and intercultural competence do not show similar progress.

First steps in internationalization: Foreign language learning and teaching

The theories of Noam Chomsky in the 1960's, which focused on competence and performance in language learning influenced some linguists such as Michael Halliday and Dell Hymes to integrate the concept of culture into language teaching which introduced the communicative language teaching (CLT) approach in the 1970s. However, in recent years due to the apparent limitations of CLT such as inadequate use of authentic materials, fluency over accuracy, another approach in language teaching has emerged called Intercultural Communicative Language

Teaching (Gu, 2015; Lazar, 2003). Intercultural language teaching and learning has earned enormous interest in education systems across the globe and many governmental and non-governmental bodies provide support to promote it (American Council on the Teaching of Foreign Languages, 1996; Byram, 1997; Council of Europe, 2017; Kramsch, 1998; UNESCO-Institute for Lifelong Learning Report, 2016). Especially the Council of Europe strongly emphasized that advancing in intercultural communicative competence and cultural awareness is crucial in foreign language teaching in their report *Common European Framework of Reference for Languages: Learning, Teaching, Assessment Report, Companion Volume (2017).* Byram (2006) highlighted the importance of having both governmental and non-governmental supports of these policies in education systems that states that effort, particularly in language education, is necessary for developing mutual tolerance and understanding between people from different cultural backgrounds.

For people, learning another language in other words, foreign language learning, can be an experience to "recognize otherness" (Alyusuf, 2015, p.28). Çakır (2006) expressed the opinion that talking in another language makes people realize other cultural norms; this realization also makes people understand their own culture (p.154). Teachers therefore have an important role in helping to increase students' awareness of cultural differences (Çakır, 2006) and avoid passing judgment on others' cultural values and differences. Especially FLTs are generally exposed to more diverse students than other teachers in multicultural education. Banks et al. (2005) pointed out in their study that teachers should be prepared to teach learners from all diverse backgrounds as the school demographics are changing rapidly around the world. Teachers can have a remedial effect in assisting learners when they

are moving between the stages of acculturation. However, Kramsch (2014) argued that although the linguists have related culture with discourse and mindset, efforts to establish a link between the real world and the one that they prepare their students to engage in is not well established by foreign language educators; she emphasizes that it is important now to become a person who is competent to 'operate between languages' and 'navigate between different cultures' (p.249), and who can see language as 'living discourse' (p.253).

Teaching your own language abroad

Teaching your own language abroad is becoming more and more popular nowadays not only among language teachers but also among newly graduate students who are seeking international experience. They want to advance in life and create new professional opportunities using their already existing skill of speaking a native language for its instrumental value. Sometimes the FLTs are seen solely as a native source of the target language and they are not expected to achieve a desired level of teacher education. For that reason, they can be hired in many countries with an associate degree and a TEFL/ TESOL certificate (for native speakers of English), or a bachelor's degree in different disciplines than language teaching (Jeon & Lee, 2006; Wong, 2009).

For FLTs, working in another country and making a move from their own culture to another culture requires various changes, from language to climate. As Barratt and Kontra (2000) stated, they become "walking and breathing resources about other cultures" (p.20). One of the most important factors in FLTs' experience in host cultures is their human interaction with their partner teachers and other individuals

such as students and neighbours. Such host figures in the society have an active role during the cultural interaction not only as colleagues, but also as attainable sources for the FLTs when they are in need and have difficulties with the host culture. FLTs may not always arrive in the host country with fully equipped skills. In some cases, they are criticized by their colleagues and students for arriving in the host country with a lack of basic information about the host culture; they may be ignorant of (or sometimes not able to recognize) cultural clues, make unfair judgments about the community and may present dominant behaviours vis-a-vis the host culture (Barratt & Kontra, 2000). Therefore, their intercultural competence and ability to interact interculturally become an essential strength when they are assigned overseas.

Intercultural communication competence

Intercultural communication is a direct interaction between people who come from different cultures (Bennett & Bennett 2004). In recent years, the competence for successful intercultural communication has gained great importance in many sectors from education to business to humanitarian organizations. These cultural interactions created the main concept of ICC. Bennett (1993) stated that intercultural competence becomes crucial in increasing cultural perspectives and advancing relationships between cultures.

ICC has been investigated in terms of many different viewpoints from social to cultural, and from psychological to linguistic (Hymes, 1971; Martin & Hammer, 1989; Peng, 2006). As a term, Deardorff (2006) defined ICC as “the ability to interact effectively and appropriately in intercultural situations, based on specific attitudes, intercultural knowledge, skills and reflection” (p13), a definition similarly

highlighted by Spitzberg and Changnon (2009) and Fantini (2009). However, Chen and Starosta (1996) indicated that people who are competent in intercultural communication should also have their own objectives in communication and they should ensure these objectives conform to understanding and showing respect to the differences of other people when they interact. Dervin et al. (2012) described the ICC as a "contextual, never ending and unpredictable process". In Petrovic's study (2011), 107 teachers in Serbia were examined on their cultural intelligence; intercultural communication was found to be the most important predictor of cultural intelligence among the participants (p.279).

Two main units come to mind when we talk about intercultural competence, viz. intercultural mindset and skills. Bennett & Bennett (2004) argued that the mindset is generally attributed to awareness of people and requires not only a knowledge in home culture but also the knowledge on practical cultural clues and knowledge on using attitudes such as curiosity and tolerance to uncertainties effectively without being stereotypical (p.6-7). Intercultural skills, on the other hand, is described as effective communication skills with people from different cultural backgrounds. Chen & Starosta (2000) described intercultural communication competence as an umbrella term and three main components are present under this umbrella: (i) <u>intercultural sensitivity</u> (IS), *affective aspects* of ICC and it refers to "the subjects' active desire to motivate themselves in order to understand, appreciate and accept differences among cultures"; (ii) <u>intercultural awareness</u>, *cognitive aspects* of ICC and it refers to "the understanding of culture conventions and how they affect, how we think, and how we behave"; and (iii) <u>intercultural adroitness</u>, *behavioural aspects* of ICC and refers to an "active desire to get the job done and attain communication

goals in intercultural interaction" (Chen & Starosta, 1998, p.231). In their study examining the intercultural sensitivity element of ICC, Chen and Starosta perceived IS as the prerequisite component to achieving ICC. Gu (2016) conducted a larger scale survey study in China with 1170 English Foreign Language (EFL) teachers and the study revealed that the teachers did not have a clear idea about the concept of ICC. Demircioğlu and Çakır conducted a study in 2015 to explore the opinions and attitudes of 60 ELTs and their study revealed that intercultural language teaching is crucial in the globalization world and ICC should be given significant importance in foreign language teaching.

Intercultural sensitivity

Intercultural sensitivity (IS) emerges as a critical aspect of understanding social reality (Ruiz-Bernardo, Ferrandez-Berrueco & Sales-Ciges, 2012) and makes people aware of cultural characteristics, similarities and disparities between different cultures, without attaching a certain value to them, recognizing that one culture is no better than any other culture. Hammer (2011) described IS as the very foundation of the ICC and Chen and Starosta (1997) explained it as the "ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behaviour in intercultural communication" (p. 5). Bennett (1993) described IS as a developmental process involving of people's cognitive, affective and behavioural abilities which ensure effective intercultural communication is developed. As Landis and Bhagat (1996) mentioned, IS is significant in "allowing people to reside, work and engage with people from diverse cultural background" (p.25). Hammer et al. (2003) argued that "the greater the intercultural sensitivity, the greater the opportunity for exercising intercultural

competence" (p.422). Intercultural sensitivity can be developed in both directions - negative or positive. While negative cultural sensitivity emerges as hostility, anger, negativity, anxiety, frustration, isolation and/or regression, positive cultural sensitivity cultivates positive relations and emerges as trust, accommodation, confidence, love and fondness.

Role of ICC and IS in foreign language teaching

With the transition from the communicative approach to an action-oriented approach, the focus in language teaching and learning has shifted more towards intercultural communication competence. ICC has rapidly grown in importance, especially in the education sector, due to the increasing internationalization of education, including educational exchanges, the opening of international branches of universities, greater mobility among academics, more significantly, the field of foreign language teaching has changed and adapted its ultimate goal to the new and rapidly changing globalization and its requirements. According to the American Council on the Teaching of Foreign Languages (1996), there are five C's in order to achieve standards for foreign language learning; communication, culture, connections, comparisons, and communities, and learners can only articulate effective language usage when they master the cultures related to language.

Many studies have looked into the specific outcomes of adopting an intercultural approach to language teaching (Abdalla, 2017; Huang, 2002; Roux, 2002; Sogunro, 2001; Ward & Ward, 2003; Wasson & Jackson, 2012). Nowadays foreign language teaching not only focuses on helping learners acquire language skills, but also on equipping the learners with intercultural communication competence. Abdalla (2017)

surveyed 200 EFL students and 50 EFL teachers and the majority of them agreed that the intercultural approach in language teaching motivates students and increases their awareness of the target language and equips them to live or work abroad. Kramsch (2013) and Küllü-Sülü (2014) mentioned that teachers are expected to demonstrate to their students how to interact and connect through cultural differences and boundaries. As Chen and Starosta (1998), Fantini (2000), Forster (2000), and Harris and Kumra (2000) stated, teachers who are culturally sensitive can approach such cultural-based problems in an understandable way and cope with such problems effectively; ICC becomes a key ability, especially when they are assigned internationally. These expectations also created the need for teachers, especially native language teachers, to be not only aware of their own cultural dynamics but also aware of their learners' cultural expectations in order to transfer the language skills. Atay et al. (2009), conducted a study with 503 EFL teachers and the findings revealed that teachers are not adopting the ICC concept in their foreign language teaching in order to improve students' intercultural communication competency even though they were aware of the importance of the phenomena.

Factors influencing IS

Although Van Woerkom and De Reuver (1986) claimed that there is no direct relationship between personality and cross-cultural performance, the relationship of certain factors with IS have been empirically studied and found to be negatively or positively related.

Basic variables influencing IS

Gender

Gender is generally described as masculine or feminine in cultures and gender roles can show differences in cross-cultural contexts and these roles are generally social constructs. Intercultural sensitivity studies generally look into gender variations. Although some of these studies show that females have more intercultural sensitivity than males (Banos, 2006; Ruiz-Bernardo, Ferrandez-Berrueco & Sales-Ciges, 2012), others found no significant difference between genders (Ahmad & Khan, 2016). On the contrary, Yetiş and Kurt's study (2016) revealed that male teacher candidates yielded higher levels of intercultural sensitivity. While not based on a strong argument, Mendoza et al. (2017) found that male teachers had a more observant attitude and were more alert when interacting in a multicultural context. The study conducted by Ruiz et al. (2012) assumed that the gender variable is a facilitating factor for the development of an attitude of intercultural sensitivity (p.9), not a defining one.

Age

Age is sometimes seen as an insignificant variable in IS context. However, in this study, age may be an indicator of how this duration of exposure in intercultural environment affects our response to other cultures. Ruiz and his research friends (2012) found out, in their study which examined 995 people from 37 different counties at different ages living at the same location in Spain, that early ages (16-20 years) and those aged 51 and over show much less sensitivity than other age groups. The 31-40 age group emerged as the most sensitive. The results of Mendoza et al. (2017) revealed that teachers whose ages were over 50 found it harder to accept

foreigners' ideas. The researchers explained the possible reason being that the elder teachers in the current era had much less exposure to intercultural training opportunities and were new to ICC.

Educational level

Education can provide opportunities to people to be knowledgeable about the world around us and help us build opinions and have points of view on things in life about others. Ruiz and his friends' (2012) studied the effect of 'level of education' and confirmed that that when the educational level gets higher, the level of intercultural sensitivity gets higher as well.

Other variables influencing IS

Knowledge of other foreign languages

Studies have shown that multilingualism and learning another language are important in increasing IS and in perceiving otherness (Bennett et al., 2003; Yetiş & Kurt, 2016). Bennett et al. (2003) argue that "there is a typical fit between language and developmental levels of intercultural sensitivity" (p.255). Sogunro (2001) suggested in his study that acquisition of another language is an asset for intercultural communication. Christa and Kent (2001), using Bennett's model of IS, concluded that foreign language proficiency increases intercultural sensitivity.

Ruiz and his colleagues (2012) separated their 995 participants under 4 categories – Monolingual, Bilingual, Multilingual (up to 4 languages) and a group which could speak more than four languages. The study indicated that the main difference in the IS levels occurred in the group who could speak more than four languages. Although

often presumed to have an influence on IS, Jackson (2011) studied the correlation between learning the culture and language and found it to be more complex than thought; the development of intercultural competency may not be the same when the foreign language learning is provided in an academic discourse, rather than in the culture itself (p.181).

Knowledge on host country language and culture

Hofstede (1986) asserts that knowledge about the host culture and the school culture is core to developing intercultural sensitivity. Increasing knowledge about the host culture before embarking on a journey to a country increases the IS levels. Even only reading background information may provide some insight which mitigates the concerns of people before they commit to work in another country. In today's world, reaching out for such information is easier than ever. People can access information about every aspect of the host culture through the Internet and they can even start communication with people from the host culture using social media tools. Knowing the target language can constitute effective connections between the cultures, when FLTs learn about the host language and the culture, their ability to predict students' and colleagues' expectations and difficulties increases, and their adaptation to the culture gets better (Barratt & Kontra, 2000, p.5). Learning the language of the host culture adds a powerful lubrication to adapting to the new culture. D'Souza (2016) also highlighted the importance of awareness of the cultural differences before the experience as this awareness may clarify any confusions that might arise during the transition. Butchel (2014), on the other hand, argues that sometimes knowing some clichés may create cultural stereotypes and inaccurate judgements about the host culture.

Previous international experiences

Learning about other cultures extends the horizons of people. Studies in various countries and with different community clusters show that immersion or direct contact with other cultures promotes IS and can create competence in dealing with other people (Martin, 1987; Ruiz-Bernardo, Ferrandez-Berrueco & Sales-Ciges, 2012; Ward & Kennedy, 1999). Çakır (2006) is of the view that people cannot realize the importance of cultural communication forms unless they visit another country and personally experience the complications. With such experience their empathy skills improve, they are aware of cultural shock and open to adapt themselves to their new environment. Petrovic and Zlatkovic (2009) prove that study visits and international teacher exchange programs which involves extensive cross-cultural interaction during those visits have a significant effect on developing intercultural sensitivity. Similarly, research conducted by Anderson et al. (2006), Yang (2014) and Ahmad and Khan (2016) concluded that short-term study abroad programs had a significant impact on cross-cultural sensitivity. Christa and Kent (2001) and Küllü-Sülü (2014) reported strong findings that overseas experiences contribute to developing intercultural sensitivity and that such experience can lead to students' transformations (Deardorff, 2011). Some researchers are of the view that experience in another culture is not enough to make somebody multicultural (D'Souza, 2016; Trilokekar & Kukar, 2011). On a different note, the study of Mendoza, Henriquez, Carrillo and Bravo (2017) warned us that not all experiences lead people to develop positive emotional responses, therefore it is important to plan the right strategies to address the problems in practical life. In contrast to the above results, Hamburg (2013) found a surprising result in her study which surveyed 200 students' IS; students who had some level of contact with foreign cultures through

study abroad visits or direct contacts in their personal life with foreigners showed less sensitivity than those who had no experience at all of other cultures.

Years of experience

More so than age, years of experience can improve the intercultural sensitivity of people (Roh, 2014). Kuusisto et al. (2015) compared the results of 1008 teachers and 1000 students and found that teachers scored higher than students, due to the effect of having more sophisticated intercultural experiences. Ahmad and Khan (2016) also found teachers with longer than 10 years' experience to be more sensitive in intercultural settings. Another significant finding was that, if the longer experience happens in pluricultural classroom settings, the sensitivity of teachers becomes nearer to the adaptation phase as defined by Bennett (2004).

Teacher education

In scholarly arguments, developing intercultural sensitivity is a known target of teacher education and studies have found that IS is responsive to training efforts (Altshuler, Sussman & Kachur, 2003; Morales, 2017; Rissanen, Kuusisto & Kuusisto, 2016). As cited by Mendoza et al. (2017), Calatayud (2006) expressed the view that "teachers are insufficiently trained in meeting the challenges posed by the increasing levels of immigration and the growing numbers of students from different cultures in their classroom" (p.76). Jain (2013) conducted an experiential study to enhance the IS of his research group using an intercultural training program and the training program significantly improved the treatment group IS scores. However, Bektaş-Çetinkaya (2014) examined 44 pre-service teachers in Turkey and found that integrating cultural content to teaching instruction has a significant effect on

developing cultural knowledge, intercultural skills and awareness, but did not cause any behavioural change in pre-service FLTs. If experience abroad is limited, the FLTs' intercultural competence and sensitivities can be developed only to a certain level (Bektaş-Çetinkaya, 2014). Pinho (2015) conducted a research project in Portugal to investigate the use of intercultural education in initial language teacher education programs and the results revealed similar findings; prospective teacher candidates' grow in IS as they build their understanding of ICC and broaden their critical cultural awareness. In a similar vein, Atay et al. (2009) pointed out that teacher education programs should integrate cultural aspects into their curricula in order to equip prospective teacher students with intercultural awareness.

Previous training on intercultural education

Studies recommend that integrating intercultural understanding in education is crucial to assure that students increase sensitivity to cultural diversity; it develops readiness to recognize and utilize multiculturalism, and it promotes international mindedness (Abdalla, 2017; Alyusuf, 2015; Barratt & Kontra, 2000; Deardorff, 2011; D'Souza, 2016; Pinho, 2015; Rissanen, Kuusisto & Kuusisto, 2016). James Banks (1997) was being one the pioneering of multicultural education introduced the idea that learning environments in schools should reflect cultural diversity. Current data indicate that only 10% of undergraduate students take a course in international relations and less than 20% of them are asked to take two years of foreign language study (Bok, 2006). Deardorff (2011) stated that integrating ICC and global learning into the curriculum lead the students to find out multiple ways to get diverse perspective on issues. Contrary to major beliefs about the role of experience in education in developing IS, Mendoza et al. (2017), examining 50 teachers in Chile,

found no significant difference in having specific cultural training in the area of intercultural education. Teachers should consider integrating approaches that highlight cultural issues and dynamics not only at national or regional level but also at a universal level. Such education, or any formal training, develops a positive feeling about learners' own cultural identity and other identities in the world (Goh, 2012). In today's education, the International Baccalaureate curriculum framework provides a unique opportunity for students; it frames the aim of international education as "developing citizens of the world in relation to culture, language and learning to live together; building and reinforcing students' sense of identity and cultural awareness; fostering students' recognition and development of universal human values" (International Baccalaureate). Jackson (2011) suggests that even well-designed pre-departure and re-entry programs can increase the levels of intercultural sensitivity.

International-ness of the institution

A significant concern for higher education institutions is the international-ness of their structure, which is a sign of being able to compete globally. When considering international-ness, the institutions generally look into some issues such as how their curriculum and teaching standards are at international level, how many international students they host, how many foreign faculty members are teaching in their system. All these factors bring an intercultural and cultural dimension to students' educational life and internationalize the campus, which is described as *internationalization at home* (Nilsson, 2003). This can be achieved through semesters abroad, on-campus intercultural diversity activities, and co-curricular teaching units (Deardorff, 2006; Deardorff, 2011). It is certain that many graduates'

intercultural competence can, actually should, be improved in the higher education setting (Bönte, 2014). Taylor (2013) mentions that cultural exploration, i.e. day-to-day exchange between different cultures as well as a curriculum in which there are opportunities for experiencing multiculturalism can provide fruitful ground for increasing intercultural awareness, sensitivity and competence in the community (p.71).

Theoretical approaches to ICC/IS

The concept of ICC and IS has attracted the interest of many researchers over the years and some of these researchers have developed theoretical approaches to ICC and IS. In this section, I briefly explain the most commonly referred eight approaches to ICC and IS.

Dr. Geert Hofstede' cultural dimensions model was published at the end of the 1970s. The model proposed internationally recognized standards for understanding cultural differences which consist of six dimensions; Power Distance Index (high versus low); Individualism versus Collectivism; Masculinity versus Femininity; Uncertainty Avoidance Index (high versus low); Pragmatic versus Normative; Indulgence versus Restraint.

Michael Byram's ICC model (1997) proposes five components which are; *knowledge, intercultural attitudes, skills of interpreting and relating, skills of discovery and critical cultural awareness.*

	SKILLS Interpret and relate (savoir comprendre)	
KNOWLEDGE Of self and other: of interaction; individual and societal (les saviors)	**EDUCATION** Political education critical cultural awareness (savoir s'engager)	**ATTITUDES** Relativizing self-valuing others (savoir être)
	SKILLS Discover and / or interact (savoir apprendre / faire)	

Figure 1. Model for the intercultural communicative competence by Byram (1997)

Kenneth Cushner has developed an Inventory of Cross-Cultural Sensitivity which focused on 5 dimensions (Loo & Shiomi, 1999). The inventory uses a 32-item self-reporting scale and the higher scores indicate greater cross-cultural sensitivity: Cultural Integration; Behavioural Response; Intellectual Interaction; Attitudes toward others; Empathy.

Daniel L. Stufflebeam and Anthony J. Shinkfield developed an evaluation model which refers four main factors that affect IS; *Context, Input, Process and Product.*

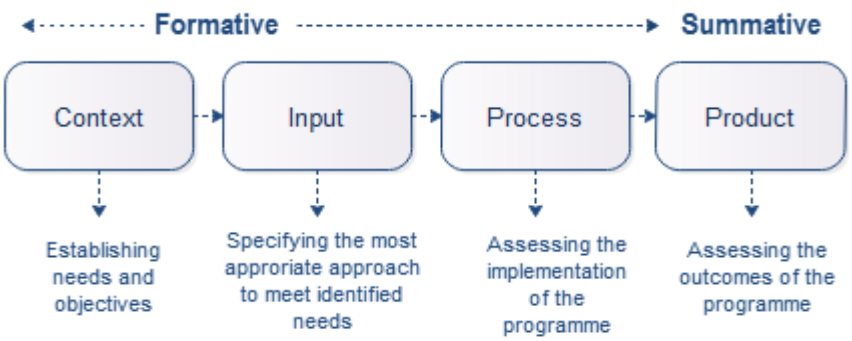

Figure 2. Model for the CIPP developed by Stufflebeam & Shinkfield

Darla Deardorff developed the below Process Model of Intercultural Competence (2006, 2009).

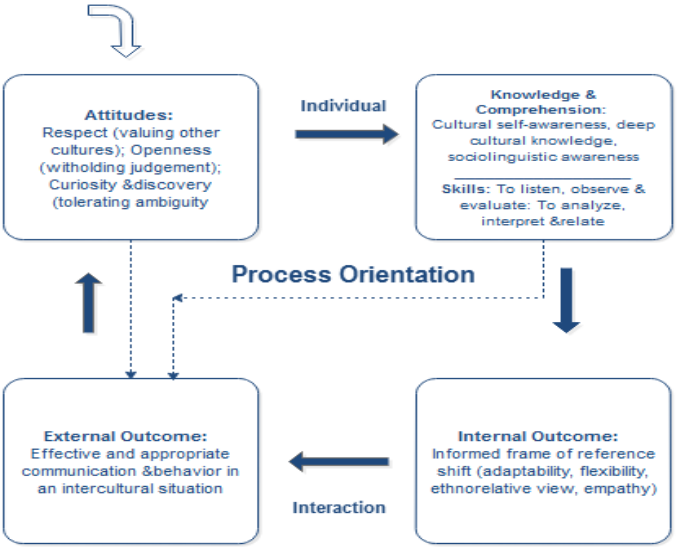

Figure 3. Process model of intercultural competence by Deardorff (2006; 2009)

Milton J. Bennett proposed a solid theoretical framework (1986; 1993) called The Developmental Model of Intercultural Sensitivity (DMIS) which proposes two stages for IS; ethnocentric stages and ethno-relative stages. The ethnocentric stage assumes that "the worldview of one's own culture is central to all reality" and involves *Denial, Defence* and *Minimization*, while an ethno-relative stage assumes that "cultures can only be understood relative to one another, and that particular behaviour can only be understood within a cultural context"; this phase involves *Acceptance, Adaptation and Integration* (Bennett et al., 2003).

Figure 4. Developmental model of intercultural sensitivity by Milton J. Bennett (1986 & 1993)

Hammer et al. (2003) clearly indicated that DMIS is not a descriptive model which draws on behavioural changes and attitudes, it is more of "a model of changes in worldview structure, where the observable behaviour and self-reported attitudes at each stage are indicative of the state of the underlying worldview." (p.423).

Mitchell R. Hammer, Milton J. Bennett and Richard Wiseman in 2003 developed an inventory called Intercultural Development Inventory (IDI). This model doesn't aim to define various approaches to certain cultures, but it identifies "culture in general through a measurement of hidden values and status of people" – a measure of intercultural sensitivity (Taylor, 2014).

Guo-Ming Chen and William Starosta described six components of IS; self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement and suspending judgement. In this scale five main themes are measured: Interaction engagement; Interaction confidence; Respect for cultural differences; Interaction enjoyment; and Interaction Attentiveness.

Role of native speaking teachers in promoting ICC and IS

In order for students to understand another culture better, it is preferable to receive it from the natives' perspective (Geertz, 1983; Marchi & McCarthy, 2016). Coşkun (2013) stated that providing more cultural information to students is one of the powerful characteristics of native speaking teachers. A considerable number of studies have examined the role of native speakers in teaching culture (Alptekin, 2002; Atay, 2005; Çalışkan, 2009; Kramsch, 1998; Küllü-Sülü, 2014). Barratt and Kontra (2000) suggested that the teachers should be trained not only see the things

from their own eyes but also see the world with the eyes of others from different cultures. Especially, the differences in cultural norms and culture of learning among students become critical during learning. It is not always easy for language learners to have access to native speakers and authentic contact to the target culture. If not possible to access native speakers, teachers are expected to be bicultural or at least to accumulate great knowledge of the target language in order to achieve somewhat the authentic contact.

Yılmaz (2014) evaluated the views of 25 native language teaching assistants assigned to Turkish Universities and they agreed that native teaching assistants should be frequently employed by the institutions. Barratt and Kontra (2000) and Barratt, Donnelly and Kontra (1994) conducted two studies in 1994 and in 2000 and their survey results indicated some negative categories. Although it is desirable to have native English language teachers for their benefits, they can also be criticized for having a lack of knowledge about the host culture, neglecting cultural characteristics, or sometimes expressing superiority to the host culture (p.22). They are expected to respect the host culture while they teach their language and be a model of their culture. As Shipton (2010) stated native speakers can at least relay their culture, although they might not have any teaching qualifications. Therefore, in many exchange programs such as the Japan Exchange and Teaching Program (JET), English People in Korea (EPIK) and the Fulbright English Teaching Assistantship (ETA) Program, the main purpose can be to encourage cultural exchange between host country learners and native language teachers. Wong (2009) examined untrained native teachers and the study revealed that native English-speaking teachers use more

authentic materials than traditional textbooks and they become more creative in crafting their lesson plans.

Etri (2015) studied IS from a cultural differences perspective and conducted a case study in Saudi Arabia - a collectivistic society, with a sample population of native FLTs from both individualistic and collectivistic societies in order to reveal the first dimension of culture defined by Hofstede (2005). He highlighted that the characteristics of the society in which the FLTs are teaching is very important and stated that "these characteristics of societies are core to the makeup of the fabric of the context of teaching for which teachers coming from abroad will need to be aware and work within the constraints" (p.171). Hofstede (1986) noted that in individualistic societies, interpersonal relations are loose as the main focus is on individuals. Therefore, people of these societies generally establish their own relations with others, and they are motivated by their own needs. In the collectivist societies, he described that people are strongly connected to each other and family becomes important for them, therefore the interests of the group become more important. Ward and Kennedy (1999) found that ethnic and cultural similarities play a functional role to reduce teachers' sociocultural adaptation problems. Hofstede (2005) pointed out that especially the teachers from individualistic societies appear to experience more problems when they teach collectivistic societies due to different learning cultures. In this study, I examined American instructors who are coming from a society which is often characterized as more individualistic, that are teaching in Turkey, where a society more likely to be considered collectivistic. I also examined the Turkish instructors who had the opposite experience of teaching that

they are coming from a collectivistic culture and teaching at an individualistic culture.

Many studies show that interacting with people from other cultures increases their communication competency. The more they are exposed to other cultures, the more they become competent to cope with the problems of cultural differences, as their empathy skills are developed, and they prepare themselves better for culture shocks and accepting diversities (Martin, 1987; Ward & Kennedy, 1999; Yang, 2014). In recent years the educational opportunities provided through exchange programs or summer study-abroad programs, in which students are actively involved with other cultures, have increased. It has been argued that attending these programs increases students' knowledge and sensitivity for other cultures (Driskil, Arjannikova & Schneider, 2010; Jackson, 2011; Levine & Garland, 2015). In their study, Levine and Garland (2015) examined 110 participants over 16 years and suggested that "to be effective in another culture, people must experience it first-hand and either be observant of or instructed in how to be sensitive enough to notice cultural differences" (p.186). Sometimes, cultural interaction doesn't necessarily require visiting or working in other countries. Etri's study (2015) shows that teachers who come from culturally diverse countries and who have close experience with sub-cultures and minority groups also develop skills to increase their IS levels. Sowden (2007) mentions that if people themselves choose this experience, the development of these skills becomes even quicker.

Turkish as a critical foreign language

Over many years, more dominant international languages such as English, Spanish and French are globally accepted due to the nature of their roles in globalization, academia, and economic conditions. These major languages even have one or more official bodies that train teachers to impart their language to foreign learners. However, with the geopolitical positioning of some countries and globalization, the interest has shifted to some countries. Operating in such cultures and being competent in the language spoken in these lands become more important day by day. In recent years, some of the countries and international organizations focused on some critical languages which provide deeper global enrolment for the countries of those languages are spoken at such as Arabic, Turkish, Russian, Chinese (Critical Language Scholarship Program; '*Languages for the Future*' Report by British Council).

Turkey has over the years also become a hub for many international operations varying from industry to banking and humanitarian responses. As Yılmaz (2016) stated, this position provides Turkey with very important advantages and there are increasing numbers of foreigners coming to Turkey from all around the world for work, living, doing business and educating. Turkish has been gaining importance as a critical language in foreign language teaching due to Turkey's geographic positioning in the world at a crossroad between Europe, Asia and Africa (Backus, 2004).

Yılmaz (2016) also indicated Turkish as language entered a new era after the collapse of the Soviet Union in 1991 as all Central Asian countries have strong

language links with Turkish and Turkish culture, which increased the importance of Turkish among other languages. Many institutions and universities globally provide Turkish as an option as a foreign language for their students, not only in the Central Asia but also in the United States, Europe and in Africa (Yılmaz 2016; Boğaziçi University) This study aims to uncover data that could be used for Turkish language teachers' roles in intercultural environments, and how they should get ready for their missions.

Research studies in Turkey on IS

The Turkish Ministry of National Education (MoNE) indicated the general qualifications for teachers in the national report published in 2008, with "six qualifications, thirty-one sub-qualifications, and two hundred and thirty-three performance indicators". In this report, communication skills are highlighted for foreign language teachers, and ELTs were advised to be role models for speaking skills. For this century's global needs, it is too low an expectation for FLTs to simply be a role model for communication skills.

Academic studies in Turkey rarely focus on the cultural component of FLTs as related topics such as intercultural communication, culture and identity issues are still elective and marginal in teaching (Şimşek, 2017). Atay et al. (2009) reported that ICC teaching had only a subsidiary role and it didn't not shift from being traditional information transfer pedagogy.

Similar to international academia, there is a growing interest to examine the intercultural sensitivity levels of language teachers and learners in Turkey. Available studies mostly focus on the importance and implications of involving cultural

diversity and intercultural competence in Foreign Language Teaching. Some of these studies explored the IS levels of Turkish instructors and the candidate teachers of foreign language departments who are trained as teachers of a second language teaching. Yetiş and Kurt (2016) examined 1049 FLT candidates from German, English and French language departments and their study revealed that integrating intercultural approaches in FLT programs resulted in a higher level of IS. The study supports the need to equip the FLTs with other qualifications such as intercultural model, negotiator and mediator. Ersoy (2013) studied Turkish teacher candidates' challenges during intercultural experiences in Erasmus exchange programs. Demircioğlu and Çakır (2015), Atay et al. (2009), Işısağ (2010) and Bektas-Cetinkaya (2014) focused on the Intercultural competence of FLTs and highlighted the importance of emphasizing the ICC in foreign language teaching. Çubukçu (2013) examined the IS levels of 65 Turkish pre-service ELTs in Turkey and her findings revealed that they perceived IS as crucial in their education and that they were willing to try and promote culture learning objectives in their foreign language education.

There are other studies performed to look into the IS levels of students who enrolled exchange programs or undertook intercultural training programs or learned second languages from native language teachers. Küllü-Sülü (2014) conducted a large-scale study in order to investigate the role of both native and non-native ELTs in promoting IS among students. The findings revealed that native English-speaking teachers have a more positive effect on creating students' feelings for other cultures than their local partners. One of the other strong findings in her study is that families

could be an effective element shaping students' opinions about other cultures, besides teachers.

While reviewing the literature, I also found out that in recent years, with specific exchange programs, an increasing number of native English-speaking teachers are coming to Turkey for teaching experience. Erman (2016) conducted a piece of ethnographic research which focused on professional and social adjustment challenges of two native American English language teachers in Turkey. This study mainly focused on culture shock and cross-cultural competency development of the ELTs in Turkey and found out that the main obstacles faced by participants were transitions in cultural understanding, language barrier and cross-cultural differences. Şahan, Şahan & Razi (2014) examined the cultural adaptation of American EFL teachers in Turkey and the correlation of the host country language proficiency with their cultural integration. However, the research revealed no correlation between host language proficiency and cultural adaptation, which generally provided positive correlation in previous studies.

Chapter summary

The studies performed by other researchers and presented in this chapter first looked into the role of foreign language teaching on advancing globalization and intercultural communication. Then the review of the literature in the fields of theoretical concept of IS which is an essential element for effective ICC and the factors affecting the IS made up the majority of this section. Current educational researches recognized that there are many factors have an effect on IS to become higher such as multilingualism, previous international and intercultural experiences

etc. This study will attempt to identify if there are any other factors which affect the IS negatively or positively. The chapter was concluded with focusing on the research studies conducted in Turkey on IS. These studies are of great importance as they make important contribution to understand the IS and I wish to extend the efforts examining the IS levels of two groups of foreign language teachers' who simultaneously taking part in teaching experience in each other's countries. Despite the increasing popularity of the study of IS which can be seen in this review, there has been no study -to the knowledge of the researcher- compared two groups of FLTs' IS levels from two different cultures at the same time and this study aims to contribute to the literature finding some answers for that which could be a valuable assets for both prospective FLTs who wish to go abroad to teach their mother language and for institutions who wish to hire FLTs not only for language teaching opportunity but also provide opportunity to their students to enhance their inter-culturalization process. The following chapter will detail which methodology was used in this study including details about the setting, participants, tools and the data collection and analysis procedures.

CHAPTER 3: METHODOLOGY

Introduction

This chapter introduces the research design and the approach adopted for the study. As presented at Chapter 1, this study aimed to understand the intercultural sensitivity of three native language instructors of Turkish in the States and three native language instructors of English from the United States of America in Turkey which they encountered during their personal and professional adjustment experiences. Therefore, the study adopted an *Exploratory Case Study* approach in order to gain breadth and depth of better understanding the IS development of my cohort group and provide for triangulation in my research. This approach provided flexibility to select a variety of different methods to obtain different views about the case. The results of exploratory research do not generally provide final evidence for decision-making, but they can provide significant insight into the situation. Since the review of related literature highlighted in Chapter 2, IS has become important for sojourn experiences especially for FLTs as they represent their cultural values through language teaching and, unfortunately, they are sometimes ill-prepared for this journey in terms of intercultural communication competence and sensitivity. Moreover, institutions are sometimes faced with failed FLT assignments due to unsatisfactory intercultural sensitivity experiences of the teachers. As the literature review has also indicated, sojourn experiences are remarkably individual. Therefore, in this research, I hope to reveal some indications and clues which may explain any positive or negative changes in sojourners' IS and provide recommendations based on the findings.

This chapter elaborates on the methodological framework, which will be used to address research questions presented below.

1. What experiences contributed to changes, if any, in the Intercultural Sensitivity of native English and native Turkish language instructors over a year-long sojourn teaching their native language in universities abroad?
2. What are the variations in their IS levels perceived by these English and Turkish instructors during their sojourn according to their
   i. Knowledge of other foreign languages;
   ii. Previous international experience;
   iii. Previous teacher training experiences;
   iv. Level of exposure to and knowledge about the host country's culture and its language before the current experience;
   v. Previous trainings on intercultural education;
   vi. Location and the international-ness of the host institutions?
3. Which coping mechanisms do the instructors adopt or develop
   i. While realizing their real-life experiences compared to pre-arrival knowledge and assumptions?
   ii. During their foreign teaching experiences?
   iii. While living and interacting in their social and working environment?
4. What may explain any perceived changes in Intercultural Sensitivity of the native English and native Turkish speaking language instructors during their sojourn in universities abroad?

In this chapter, the following information will be also provided in detail; insight about the participants, the instruments used for data collection and the

instrumentation, the procedure followed during the study, and the data analysis and synthesis.

Research design

Yin (2009) described the research design as "a logical plan that helps the researcher link the initial research questions, as well as the theoretical framework, to the data collection and analysis methods in order to arrive at some set of conclusions" (p.26). Yin, being one of the foundational methodologist in the area of case study research advocates the case study "as a legitimate methodology to conduct inquiries into a theoretical proposition" (Yazan, 2015) and defined it as "a contemporary phenomenon within its real life context, especially when the boundaries between a phenomenon and context are not clear and the researcher has little control over the phenomenon and context" (Yin, 2002, p.13). Hence adopting a case study provided extreme flexibility to explore and look at the complex circumstances of intercultural experiences and get insight into the instructors' individual experiences within the same context.

In order to seek answers for all the research questions raised in this study, a mixed method design, which included collecting and analysing both quantitative and qualitative data, was employed. Creswell and Clark (2011) defined the mixed method "as a method, it focuses on collecting, analysing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches, in combination, provides a better understanding of research problems than either approach alone." (p.5). Deardorff (2006) and Fantini (2005 and 2009) advocated the adaptation of mixed method due

to the model's complete assessment of ICC and IS. A mixed method design allowed me to investigate the phenomenon having a comprehensive look at the research problem from many perspectives and presented a more complete picture when analysing the results. As illustrated in Chapter 2, the current literature mostly measured the participants' IS levels using quantitative methods. In this respect, using a mixed methodology was expected to provide additional findings for the literature.

The rational for employing *quantitative analysis* in my study was to use the advantages of a survey method. Administering a survey provided concrete demographic and background information to help understand the FLTs. The administered self-rated internationally accepted scale, provided baseline to look at instructors' initial IS. Applying the same survey after the sojourn experience enabled the study to observe the changes after the post experience IS of the instructors and compare the initial and post status changes after one academic year. This method provided me with the opportunity to reveal whether knowledge of other foreign languages, previous international experience, level of exposure to and knowledge about the host culture and its language, previous intercultural training opportunities, were related to any variations in these English and Turkish Instructors' IS. The quantitative baseline helped in answering RQ1 & RQ2.

Using *qualitative methods* helped meet the aim of the study due to its detailed description and analysis of real-life experiences of the cohort group of this study. As the literature review indicated, international experiences become deeply individual experiences; therefore, a qualitative approach brings better understanding for some of the complex and dynamic aspects of this experience (Coleman, 2013). Although

processing qualitative assessment instruments can be difficult, Taylor (2014) expressed his opinion that qualitative data are generally considered to be more authentic and qualitative data, complemented with quantitative data, provide better understanding of phenomena. In my study, with the findings from qualitative data, I aimed to obtain authentic, valuable and sincere inputs from the instructors in order to provide a baseline to identify the incidents and challenges that they experienced. I also aimed to learn more about the coping mechanisms that they developed during their experience: a) while having the real-life experience compared to pre-arrival knowledge and assumptions that they had; b) while integrating cultural factors in to their teaching responsibilities; and c) while interacting in their social and working environment, which will serve to find answers for RQ3 & RQ4. Excerpts from instructors' feedback and self-reflections provided me with holistic information instead of generalizations obtained through quantitative data. The qualitative data/method also aimed to capture any other factors that may have affected the sojourners' IS levels either negatively and positively, not detected through quantitative analysis which could be examined by future researchers.

Ethical consideration

My role in the study was as a researcher. Despite having worked around seven years in exchange programs in a management role, the subject of the study interested me. However, there was no involvement with my specific role and position in the exchange program. The participants were clearly informed about my role at the beginning and they were aware that I was only a researcher in the study. Trustworthiness was another key consideration in this research. The four elements of trustworthiness are: truthfulness of data collected in the study; transferability of the

data to different contexts in other research studies; confirmability of the findings in a neutral way; and the dependability of the data. In this study, in order to ensure the credibility of the data, methodological and environmental triangulation and member checks were used. For methodological triangulation, some of the data obtained from surveys were able to be compared with the interview findings in order to find similarities to confirm the trustworthiness of the data. The qualitative data triangulation was ensured by reading the forms and transcribing multiple times in different time lapses. The answers provided in surveys and semi-structured question sets also had member checks, and unclear points were reviewed together with the members as second time. The study aimed to ensure transferability of the data using purposive sampling. Selecting specific informants may not provide generalizability but it does maximize the relationship with the context.

Context

The context of the study included two groups of native language instructors of Turkish and English. Each group was comprised of three instructors who were teaching at their host universities during the academic year of 2016-2017 both in the USA and Turkey respectively. Both groups were selected from language instructors who recently started residing in their host cultures and the duration of their residence in the host culture was non-existent or very limited. The language instructors who had already had contact with their host cultures for more than three months were not included in the study. It was targeted to have each instructor teaching at different institutions located at different parts of the host country. Care was also taken not to select instructors from the same host institution and all of them were teaching in diverse locations both in the States and Turkey. Especially for Turkish institutions,

care was also taken to include institutions whose medium of teaching was not English in order to examine the international-ness of the institutions. The Turkish instructors taught Turkish at institutions located in the south, the south-east, and the north part of the States. The American instructors taught English at institutions located in central Anatolia, north-west and west Turkey.

The three Turkish instructors went to the USA under an exchange program to teach Turkish. Therefore, the program administrators made all their arrangements on their behalf, which provided initial comfort for their sojourn experience. Of the three American instructors, two of the American instructors planned to arrive in Turkey under the same exchange program that the Turkish instructors were deployed on. Due to some administrative problems in the host country, their exchange program arrangement was cancelled. However, they still wanted to have their sojourn experience in Turkey and organized all their procedures from finding a host institute to housing by themselves to experience this journey at the last minute after the unexpected program cancellation. These two American instructors started their teaching experience at a different time of the academic year, which was later than the standard academic calendar due to some bureaucratic implications of the host country and the fact that their work permits were not approved in timely fashion. These implications were beyond the control of the study and affected the completion of the study in a timely manner and extended the data collection process. The third American instructor had already made her professional employment arrangements by herself from the beginning and her arrival in Turkey was timely.

Participants/Sampling

The study surveyed and interviewed 6 instructors in total -5 female (2 Turkish and 3 American) and 1 male (Turkish) language instructors. The instructors were selected by purposeful sampling considering the critical factors that the study required such as their previous experience in the host country that it should be either limited or be non-existent. None of the participants knew each other before and during the study. This study used pseudonyms for the participants in order to protect their identities and all of the participants signed a consent form as part of the research ethics review procedures. The study offered the participants freedom to withdraw from the study at any part of the process and one American instructor dropped from the study just before the final stage. However, it was observed that her withdrawal was caused by her early departure from the country due to bureaucratic challenges in the host culture, therefore her available data were also considered as a valuable input, which could be accepted as a result of adaptation problems.

Vignettes of instructors

The following section provides details about each instructors' biographical information as well as brief information about their co-educational and intercultural experiences.

Table 1
Vignettes of US participants

	Gender	Age	Highest Education Earned	Knowledge of Turkish	# Foreign Languages Known
Jean	F	63	MA / TESOL - Applied Ling.	None	3
Jessica	F	27	BA/ History TEFL – EMT Certificate	Elementary	3
Natalie	F	23	BA / Political Science	Intermediate	2

Jean: Of the three American instructors, she was the most senior instructor, aged 63. She has had an extensive teaching and living experience with more than 25 years in Europe and Far-East counties. Therefore, she was very confident about teaching English. She had contact with Turkish student profile in her earlier teaching experience in Belgium. She only visited Turkey two times for two weeks. She had limited information about Turkey and its culture in general before this experience and had no knowledge of Turkish. She considered herself highly patriotic American. She was also proud to tell people that she is American and generally in favour of America's foreign policy. She had her teaching experience at a private university located in a town with the population of >500K in the west part of Turkey.

Jessica: Although she had a degree in History and Classical Studies, she was interested in teaching English and TEFL-EMT certified. She tutored and taught English as a second language voluntarily to individuals and small adult groups nearly for 1.5 years in the States. Nevertheless, she was feeling moderately about teaching her language abroad. She had Turkish friends from her prior visits to Turkey, which was on a vacation twice for about 7-10 days each. Before coming to Turkey, she had frequent exposure to certain Turkish cultural aspects (food and music), however she had limited or no interest for some other cultural aspects (films, authors or politics). She had nearly 1.5 years of living experience in Antarctica and Israel/Palestine. Jessica didn't consider herself a patriotic person and she was neutral about telling people about her nationality. She indicated that she doesn't generally support American foreign policy. Jessica taught English at a state university located in a town in Central Turkey which has a population of 100K -500K.

Natalie: Like Jessica, Natalie holds BA in different discipline-Political science and Spanish and a minor in Turkish. It was her first teaching experience, but she was feeling moderate about her experience. She also had around one-year experience living abroad (Argentina). She had a two-month intensive Turkish course in Turkey, which increased her knowledge about Turkey and its culture and the language. She was neutral about her patriotism and the feelings of telling people that she was from America. However, she expressed that she was not in favour of her country's foreign policy. Natalie's host institute was a state university and located in a medium-size city with a population of 100K -500K in the north-west of Turkey.

Table 2
Vignettes of Turkish participants

	Gender	Age	Highest Education Earned	Knowledge of English	# Foreign Languages Known
Öykü	F	35	MA / American Culture and Literature	Advanced	1
Adnan	M	26	BA / ELT	Advanced	2
Ayşe	F	29	MA / ELT	Advanced	2

Öykü: She was the most senior participant among Turkish instructors aged 35. Although she earned her degree in American Culture and Literature, she has been teaching English to Turkish students at university level for more than eight years. She didn't have any experience living abroad before this sojourn experience other than a couple of short touristic visits. As her educational background proves, she had extensive academic knowledge about American culture learned through her studies, but she only visited the States for a couple of days for a conference and had no first-hand observation about American culture other than this. She considered herself a very patriotic Turk and proud to tell people that she is from Turkey. She was neutral

about the foreign policy of Turkey. It was her first-time experience teaching Turkish and she felt moderately about this before she went to US. She taught Turkish in an institute located in a town in the south-west part of the States with the population of 50K-100K.

Adnan: He was the only male participant among all instructors. He studied English Language Teaching (ELT) and teaches English in a Turkish university. Although he had some contacts with American students at some social meetings, he never had direct contact with the American culture as it was his first visit to the States. However, he knows and reads a lot of information about American culture through books and films. He only had 6 months experience abroad under a student exchange program in Europe when he was an undergraduate student. He indicated that he is not a patriotic Turkish, but he is proud to tell people that his nationality is Turkish. He also stated that he is not strongly supporting Turkey's foreign policy. Like Öykü, it was also first-time teaching experience of Turkish and he was feeling moderately about it. Adnan had his teaching experience in a town located in the north-east part of the States with a population of 50K-100K.

Ayşe: Like Adnan, she also holds a degree in ELT. She was the only Turkish instructor who had teaching experience of Turkish abroad. She taught Turkish in UK for one academic year at primary level. Thus, she felt very confident about her teaching experience before heading to the States. Although it was her first visit to the States, she also had some knowledge on American culture through her educational background and the observations that she had through the films and books. She described herself somewhat patriotic and proud to tell her nationality. She also

supports Turkish foreign policy. Her host institute was located in a town in the south-east of the States and had a population of 100K-500K.

Instrumentation

In this section, step-by-step description of what was done to collect both the quantitative and qualitative data and which instruments were administered were provided in chronological order in Table-3.

Table 3
Data collection instruments & analysis

	Analysis	Corresponding
Initial Survey		
Section I-Demographic Information	Quantitative	RQ- 2
Section II-Personal Development	Quantitative	RQ- 1
Section III-Professional Development	Qualitative	RQ 3
Section IV-Sociocultural / Political Development	Qualitative	RQ 3
Section V- IS Scale	Quantitative	RQ-1
Section VI- Impressions of Turkish & American Culture	Quantitative	RQ-1
Semi-structured Question Sets	Qualitative	RQ 3
Interviews	Qualitative	RQ 3- 4
Post Survey		
Section II-Personal Development	Quantitative	RQ- 1
Section V- IS Scale	Quantitative	RQ- 1
Section VI- Impressions of Turkish & American Culture	Quantitative	RQ- 1

Quantitative data

Initial survey

As a first instrument, it comprises questions for collecting both the quantitative data and qualitative data (see Appendix A). The general outline of the survey body was formed by the researcher and included six sections. Although, Section I, III, IV and

VI were developed by the researcher. Section II and V were formed using internationally accepted measurement scales. I aimed to provide baseline for the first and second research questions sought in this study by the quantitative part into the survey form. Section I, II, V and VI were designed to collect data for the quantitative analysis as seen in Table-3.

Section I- Demographic information: The first section provided data about the participants' demographic information such as age, gender, the highest education earned or a specific certificate that they had, field of study at last graduation (undergraduate or graduate level), knowledge of foreign languages, and the location and the size of the host cities where the instructors had their sojourn experience.

Section II- Personal development: This section aimed to collect data about participants' personal development as supplementary information. It aimed to understand whether any changes in instructors' personal development measured on this scale contributed to changes in their IS. For this section, the scale "VIA-IS-V6" developed by VIA Institute on Character was planned to be used. However, the assessment tool of this specific scale was not accessible later for the study. As the scale was planned to use to provide secondary data, the analysis of this section was not performed. Prospective data is still kept available if any future studies plan to use the information collected in this study.

Section V- Intercultural sensitivity scale: Chen and Starosta's (1998) conception of intercultural sensitivity was adopted as it presents an explicit theoretical model to measure. Therefore, I included the IS Scale formulated by Chen and Starosta (2000)

to find answers for the first research question, which provides understanding on how the research group was competent in terms of IS. Chen and Starosta (2000) identified a 24-item scale which comprises five interrelated dimensions of IS: 1) *interaction engagement* – the degree of participation in the intercultural communication (7 items), 2) *respect of cultural differences*- to realize, accept and respect for others' cultural diversities in the communication (6 items), 3) *interaction confidence*-how confident the interlocutors perform during the intercultural communication (5 items), 4) *interaction enjoyment*- the level of delight interlocutors feel in the intercultural communication (3 items), and 5) *interaction attentiveness*- the ability of receiving and responding to the messages properly during the intercultural communication (3 items).

The instrument uses a 5-point Likert scale, ranging from "*strongly disagree*" to "*uncertain*" to "*strongly agree*". The intercultural sensitivity scale (ISS) has shown high internal reliability (Cronbach α 0.88) in Chen and Storasta's study (2000). The scale has been empirically examined by many researchers in different sample groups using both exploratory and confirmatory factor analyses (Peng, 2006; Tamam, 2010; Wu, 2015; Wang & Zhou, 2016). This scale has been used widely since it consolidates the factors which define both individual skills that exists while reacting to the cultural factors and the behaviours in cross-cultural contexts. Another reason for choosing this tool was that it was accessed easily and its appropriateness for diverse groups. Although the scale was translated into Turkish earlier by Küllü-Sülü (2014), I used the original scale which is developed in English for both groups as the Turkish instructors received their higher education in the fields of ELT or American Literature and are at advanced level in English language.

Section VI: Impressions of Turkish & American culture: This section aimed to identify the impressions and feelings of the instructors not only about the host people/culture but also their own people/culture and whether there were any positive or negative changes on their impressions after their experience ended. The instructors were asked twenty adjectives that each one represents an impression on how much they think it portrays each culture. The researcher identified these descriptive words and word selection was done considering the representation of a wide range of attributes that are generally referred by different societies when they describe other cultures. There are thirteen positive meaning words (such as *generous, hospitable, trustworthy, helpful and so on*), three negative meaning words (*pushy, loud, prejudice*), and four words that the meaning may change depending on the countries structure of being individualistic or collectivistic (*individualistic, assertive, curious, reserved*) included into word list. However, it should be noted that any decrease on positive impressions may show negative direction on cultural sensitivity or any decrease on negative impressions can be interpreted as positive direction on the sensitivity. Therefore, the changes on positive and negative directions will present a meaning for the findings. On the scale the instructors were asked to indicate their opinions from 1 (not at all) to 5 (average) to 10 (extremely).

Post survey

The initial survey form was reproduced omitting some of the sections to design the post-survey form-Section I, Section III and Section IV (see Appendix B). In post-survey form, I re-presented the following sections to the participants without change in the context: 1) personal development scale; 2) IS scale; and 3) impressions about

Turkish & American cultures in order to compare the development stages of the instructors' initial and post sojourn experience.

Qualitative data

Initial survey

Initial survey was designed to collect data both for quantitative and qualitative analysis. For qualitative data, some of the sections were included to probe detailed information about the instructors. Out of the six sections in the initial survey, Section III and Section IV were designed to collect qualitative data.

Section III- Professional development: The instructors were asked to answer some specific questions with yes/no answers and provide further explanations for "yes" answers. They were asked what career plans they had wanted to pursue before their sojourn experience, whether they had any teaching experience especially in language teaching and the length and location of this experience, how confident they felt about their teaching experience, whether they had had any interaction with their host culture students before the experience and in which context. Finally, they were asked to list three adjectives to describe their host culture students in this section.

Section IV- Sociocultural and political development: The instructors were asked several questions to understand their earlier connectedness with the host culture, such as their earlier visits and length of the stays, their level of host language (spoken and written skills), their overall experience abroad either as a student or for work purposes, their main resources to know about the host culture, their main source of entertainment in the host culture and their participation in extracurricular activities.

In this section, there were two sub-sections which tried to understand where each instructor saw himself/herself with their own identity in the host culture. They were asked 6 specific questions rating themselves from 1 (not at all true) to 5 (very true); Examples of these questions were: "*I consider myself a patriotic Turkish / American*", "*I am proud to tell people that I am Turkish / American", "I feel settled into my host culture"*. In the second sub-section, the instructors were also asked to rank their interaction level from most frequent person/ group to least frequent one(s). They were provided the following options for the ranking; 1) alone, 2) with friends / colleagues from host culture, 3) with friends/ colleagues from his/her own culture and 4) with friends / colleagues from other nationalities. The initial survey form also provided a space for instructors to comment freely about their feelings, thoughts and concerns about their early stage regarding their cultural adjustment and communication with their local partners and friends.

Structured questions for written feedback & self-reflection

In this study three exploratory question sets were developed by the researcher to reveal the participants' opinions and self-reflections in order to provide a baseline to reveal answers to the third research question. The questions were structured using both open-ended and closed-ended questions and categorized under three topics in order to elicit high quality responses. Closed-ended questions were aimed to provide testimonial evidences for the study following by self-reflection feedback parts to elaborate the issues while open-ended questions aimed to probe the feelings & thoughts of the participants during their experiences in the new culture. Each question set was directed to the instructors at three different times during their experience. The first structured question set was composed of 10 questions and

aimed to understand and compare the specific cultural differences of participants' expectations before their arrival and the real-life experience about these differences at the host culture (see Appendix C). The second pre-structured question set directed 6 questions to the participants and aimed to explore the personal reflections of participants' cultural adaptation into their teaching experience (see Appendix D). And the last question set has also asked 6 questions to the instructors and aimed to understand the personal reflections of participants' communication levels with people that they daily interacted with in their host culture and their families and friends at home during their sojourn experience (see Appendix E).

Interviews

Kvale (1983) defines the interview as "whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena"(p.174). Interviewing for qualitative data collection purposes helps researchers to gather complex, in-depth information and honest feedback that is not easily obtained through surveys. As the questions are directed in conversational way and they became so natural, it also allows interviewer to collect not only hard factual data, but also to collect emotional data, which was a critical information source for this study.

Each participant was planned to be interviewed for deeper analysis of their overall experience to explore some data to respond to the third and fourth research questions. Before developing the interview questions, I reviewed and read through all responses of the instructors for the initial survey form and written answers and feedback, in order to get a sense of each instructor's overall sojourn experience. The interviews were designed including 14 pre-structured open-ended questions (see Appendix F).

Most of the questions served to reveal the reasons that might have had an effect on the participants' changing IS levels, whether in a positive or negative direction. The participants were also asked three sub questions during the interview in order to get indication where the participants were at Ethno-relative stages (Acceptance, Adaptation and Integration stages) classified in DMIS developed by Bennett (1993). Some of the questions which were originally used in initial surveys such as their career plans, the three adjectives that they used to describe their host culture students or raking the people/groups they interact mostly outside classroom were re-directed to instructors during interviews in order to see if there was any change after the experience ended on their answers. Instructors were also asked their own opinion whether this experience had a positive or negative impact on there IS in order to compare the statistical data obtained through the IS Scale developed by Chen and Starosta (2000). During the interviews, unclear answers and confusing issues from previous data were also clarified with the participants in order to secure the reliability of the data.

Supplementary data about host institutions

As a possible factor affecting the IS of the language instructors, data were also collected about the host institutions where the participants were teaching. Based on documentation about the host institutions, which was collected separately by the researcher, data included the participating institutions' geographical location, size of the city/town where the institutions are located, the number of students at each institution, and institutions' international-ness —as measured by the numbers of foreign students and faculty in the university.

Method of data collection

In this study, the below procedures were followed in order to collect and analyse the data;

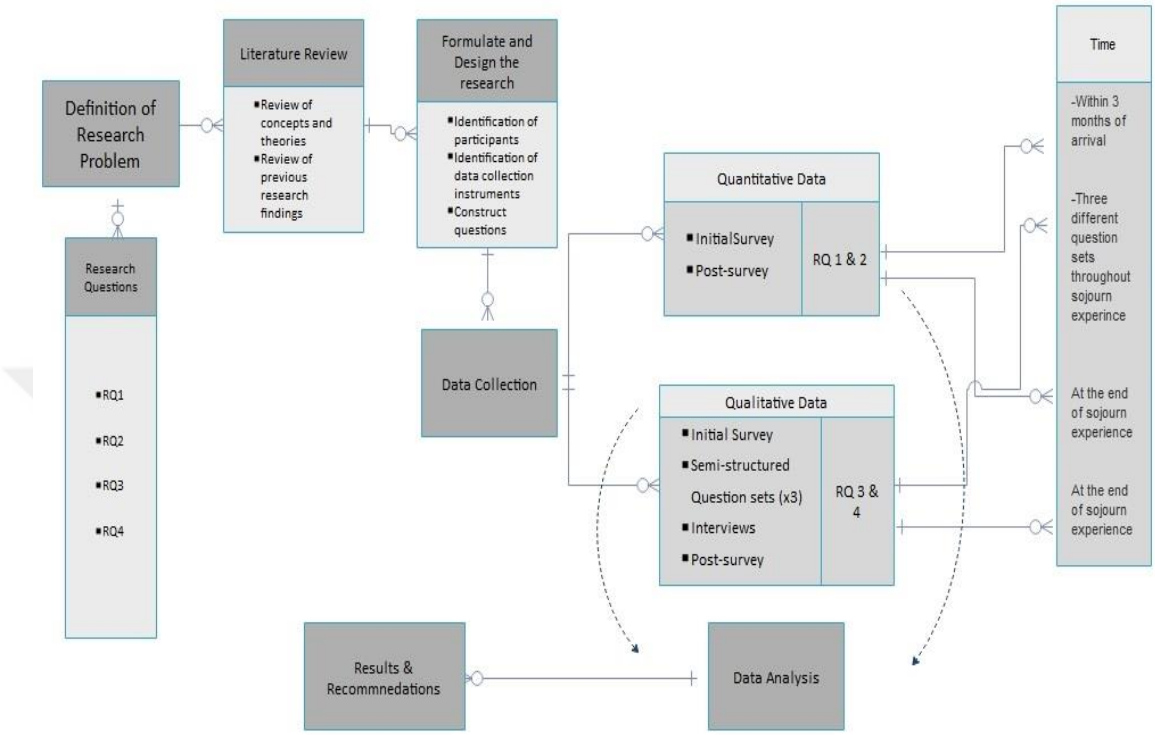

Figure 5. Research process diagram of the study

First of all, the instructors were contacted and the aim of the study and the whole procedure involved were explained. After receiving the consent forms of each instructor, their initial survey questions were sent electronically. The survey was intended to be completed in 30 minutes and the instructors were asked to submit their forms within three months of their settling-in period. Due to administrative problems at two of the host universities in Turkey, Jessica and Natalie started their teaching experience only at the spring term and subsequently their data collection period was delayed comparing with other instructors. The semi-structured question sets, planned with three intervals, were sent to instructors in periods within four months after their initial survey forms were submitted as well electronically. When designing

the question sets, it was planned that each set require 30 minutes timing of the instructors to write down their answers. Since the participants' working/living locations were distant from the researcher's location, all survey forms and semi-structured questions sets were sent to participants as mail attachments and the answers were also collected through e-mail replies. Although the instruments were developed in English, the Turkish instructors were given the opportunity to provide their responses in Turkish if they felt more comfortable to express their thoughts in their own language even though they have high academic English skills.

It was targeted to conduct the post-survey and the interview through the end of or right after the sojourn experience of the instructors at the same time. Although all the interviews were planned to be done face-to-face, 2 of the interviews – Jessica and Ayşe's were conducted through Skype video call. The instructors whose interviews were conducted face-to-face were invited to Ankara where the researcher lives, and the interviews were conducted in a private meeting room arranged by the researcher at separate times. Each interview with the instructors took between 20-25 minutes. The interviews were also processed using instructors' native language by the researcher (Turkish for Turkish instructors and English for American instructors). The interviews were recorded using an electronic voice recorder machine, having the permission of each instructors. Jean was the only instructor who had personal decision to quit her teaching experience in Turkey and left the country earlier than the academic year ended. The researcher contacted her several times in order to complete the post-survey form and the interview, however Jean was not responsive to the communication efforts of the researcher.

Method of data analysis

The study blended a mix of quantitative and qualitative data about the participants and secondary data about the institutions where the program was being implemented in order to draw a general picture and provide a strong baseline to find answers for the research questions. The following table presents the sequence of the analysis of the data collected.

Table 4
Data analysis procedures

Quantitative Analysis			Qualitative Analysis	
IS Scale	Impressions about home & host culture	Effect of various factors on IS	Semi-structured follow-up questions	Interviews
1- Subcategorize the items for each element	1-Subcategorize the items for positive / negative meaning	1-Listing participants' IS scores from highest to lowest	1-Translations of texts from forms answered in Turkish	1-Transcriptions of interviews
2- Define standard numeric scores for the scale and all sub-categories (theoretical mean scores)	2-Define standard numeric scores for all sub-categories	2-Categorizing the status of participants for each variable	2-Familiarisation with the texts and defining initial codes	2-Translations of interview transcriptions conducted in Turkish
3-Reverse coding of negative statements	3- Data analysis of other four expressions	3-Interpretation of scores with these categorizations	3-Identfying the themes	3-Familiarisation with the texts and defining initial codes
4-Presenting participants data on histograms			4-Grouping the finding under each theme	4-Identfying the themes
				5- Grouping the finding under each theme

Data analysis procedures for quantitative analysis

The research method adopted in this study was twofold. The first stage of the data analysis was a descriptive analysis from the *quantitative data* obtained through pre and post surveys. To provide a baseline to determine what experiences contributed to changes in the IS of instructors, participants' pre and post IS scores were presented using the scale's standard scoring. To seek answers for RQ-1 histograms were used

to present any increases or decreases in participants' IS levels. To provide answers to RQ-2 and its various sub-questions, the IS levels of instructors were ranked, from highest to the lowest, on tables to understand the perceived variations in the IS levels of these instructors during their sojourn according to specified characteristics.

Providing the structure of the survey methodology in Chapter 3, quantitative analysis was performed under three main sections: a) analysis of IS scale; b) analysis of impressions about home and host cultures; and c) analysis of variations influencing IS.

Analysis of IS scale

In order to find answers for RQ1, the primary measurement tool used in both surveys was a standardized IS assessment scale developed by Chen & Starosta, (2000). The descriptive statistics obtained from the scale looked at the participants' IS scores to see if there were any differences between pre and post surveys and to suggest some general information about each participant's result individually. As the sample group consists of only six instructors, the study did not seek to generalize the quantitative results but only explore their IS before and after their sojourn experience. Lomax (2001) indicated that comparisons across individuals and / or across variables would be difficult to make without some standardization (p.68). In such cases, standard scoring can be another way to compare participants' performance related to the sample. A standard score is based on a normal distribution with a mean and a standard deviation. The standard score is calculated by transferring the raw score obtained from samples to a common scale. The reason for using a standard score is to place individuals' scores on the same standard scale so that the comparisons can be

made easily. Banos (2006) categorized the IS scale developed by Chen and Starosta (2000) with standard scoring which was calculated using the reference scoring of 1 (minimum), scoring of 3 (medium), and scoring of 5 (maximum) in all items of the scale and quoted these scores as theoretical scores. In this study, standard scores (it will be called theoretical score henceforth) were used for the IS scale and for its subcategories. The sub-categorization of the Intercultural Sensitivity scale developed by Chen and Starosta (2000) and the theoretical scores for each subcategory is given in Table-5.

Table 5
Standard scoring of intercultural sensitivity scale and its sub-categories

Sub Categories	# Items	Minimum theoretical score	Medium theoretical score	Maximum theoretical score
Interaction Engagement	7	7	21	35
Respect for Cultural Differences	6	6	18	30
Interaction Confidence	5	5	15	25
Interaction Enjoyment	3	3	9	15
Interaction Attentiveness	3	3	9	15
Intercultural Sensitivity Scale	24	24	72	120

The first step of the analyse was to subcategorize the 24-item IS scores as follows: Interaction Engagement- the items *a, k, m, v, y, z, and aa*; Respect for Cultural Differences- the items *b, g, h, p, s, and u*; Interaction Confidence- the items *c, d, e, f, and j*; Interaction Enjoyment- the items *i, l, and o*; Interaction Attentiveness- the items *n, r, and t*. The second step taken was that the items, which were negatively worded under each sub category (*b, d, g, i, l, o, s, u, y*) were reverse coded in order to obtain high value for the same type of response on every item.

Analysis of impressions about home & host cultures

The participants were also asked their impressions about their home and host cultures in pre and post surveys in order to see if there was any change in their feelings. They were given total of 20 descriptive words and asked to grade their home and host cultures separately using scores from 1 (minimum) to 5 (medium), and to 10 (maximum). Among 20 words, 13 of them contained positive meanings (*Generous, Friendly, Hospitable, Open-minded, Trustworthy, Efficient, Sincere, Helpful, Sophisticated, Organized, Passionate, Polite, Modest*), 3 of them contained negative meanings (*Pushy, Loud, Prejudiced*). There were also 4 individual words (*individualistic, assertive, curious, and reserved*) included to the list that their meanings were neither positive nor negative but may show differences from culture to culture, therefore their scoring was done separately. The standard scoring method was also adapted to analyse the scores of participants' impressions about their home / host cultures. The theoretical scores of each subcategory are presented in Table-6.

Table 6
Standard scoring of descriptive words for impressions about home & host culture

Variable	# Items	Minimum Theoretical Score	Medium Theoretical Score	Maximum Theoretical Score
Positive Impressions	13	13	65	130
Negative Impressions	3	3	15	30

Analysis of variations influencing IS

The first step was listing participants' IS scores from highest to the lowest on a table. Then, the status of each participants was categorized for each variable. Following this step, these categorizations were presented on a table in order to interpret the effects of these factors on participants' IS. The following variables were analysed in

this study: a) knowledge of other foreign languages; b) previous international experience; c) previous teacher training experiences; d) level of exposure to and knowledge about the host country's culture and its language before the current experience; e) previous trainings on intercultural education; and f) host institution's location and international-ness.

Data analysis procedures for qualitative analysis

The second stage of the study performed descriptive qualitative data analysis. This aimed to understand each instructor's knowledge that they reconstructed about their sojourn experience and to gauge the extent to which their knowledge and transformation affected their IS. The qualitative data, which was generated through semi-structured question sets administered three times and interviews conducted with each instructor, were interpreted embedding the findings of the quantitative data presented above.

The qualitative method provided a flexible and semi-structured way to understand and observe the development stages of IS. The analysis of the data collected began with the transcriptions of the interviews. The transcription of the interviews which were carried out in Turkish and the texts from semi-structured question forms answered in Turkish were then translated into English. As a third step, I familiarized myself with the data by reading each text several times with different time lapses and identified initial codes. Content analysis provides a strong personal account of the people's opinions and experiences. Cavanagh (1997) regards the method as a flexible method for analysing text data. The data for content analysis can be available in different forms (audio, written, electronic) and can be obtained from narratives of the participants, interviews, survey forms, observations, or print materials (Kondracki &

Wellman, 2002). In this study, I tried to classify and synthesize using relevant evidence form the qualitative data available. The analysis of data collected was carried out using content analysis to determine common patterns and trends. The answers from surveys, structured question sets and transcriptions of interviews were read and re-read to split them into chunks of meaning, and identical points were grouped using themes.

As the data were a manageable amount, no qualitative data software was used to identify and organize the themes. The findings of the qualitative analyses yielded four superordinate themes: a) Pre-assumptions and preparedness; b) Encounter of cross-cultural differences; c) Reactions to differences and adaptation strategies; and d) Perceived change over the period of sojourn experience. Each theme generated its own subordinate themes that they are presented under their respected sections in Results of Qualitative Analysis section in Chapter 4.

Conclusion

This study was designed to explore the intercultural sensitivity of six foreign language instructors to understand whether there was any positive or negative changes occurred in their IS after their experience ended.

This chapter provided an account of the study design and the way in which the study was administered including information about setting, vignettes of the participants, the various instruments used to collect data and the procedures followed. Data collected from the instructors were analysed quantitatively and qualitatively. The

following chapter will answer each of the four research questions that guided this study and discuss the significance and implications of instructors' responses.

CHAPTER 4: DATA ANALYSIS

Introduction

This exploratory case study examined the IS level of the three Turkish and three American foreign language instructors who were teaching their own languages in the USA and Turkey respectively. The purpose of this chapter is to present the findings, firstly, from the analysis of quantitative data collected as part of this study, then the analysis of the qualitative data, which were obtained from follow-up question sets and interviews conducted separately with the instructors. A detailed discussion on study findings and connections between the quantitative and qualitative results will be presented in Chapter 5.

The analysis of both quantitative and qualitative data was guided by the research questions as follows:

1. What experiences contributed to changes, if any, in the Intercultural Sensitivity of native English and native Turkish language instructors over a year-long sojourn teaching their native language in universities abroad?
2. What are the variations in their IS levels perceived by these English and Turkish instructors during their sojourn according to their
   i. Knowledge of other foreign languages;
   ii. Previous international experience;
   iii. Previous teacher training experiences;
   iv. Level of exposure to and knowledge about the host country's culture and its language before the current experience;

v. Previous trainings on intercultural education;

vi. Location and the international-ness of the host institutions?

3. Which coping mechanisms do the instructors adopt or develop

   i. While realizing their real-life experiences compared to pre-arrival knowledge and assumptions?

   ii. During their foreign teaching experiences?

   iii. While living and interacting in their social and working environment?

4. What may explain any perceived changes in Intercultural Sensitivity of the native English and native Turkish speaking language instructors during their sojourn in universities abroad?

Results of quantitative analysis

IS scale results

In this section, each participant's IS scores were calculated on Microsoft Excel and presented here on charts. In this part, each score was compared with the theoretical mean score of the scale in order to show their positive or negative change before and after their experiences. As presented earlier in Chapter 3; Jean, Jessica and Natalie were the three American Instructors and Öykü, Adnan and Ayşe were the three Turkish Instructors. Although Jean didn't fill the post survey, her pre-survey scores were still presented to indicate the consistency of American Instructors' pre-survey results. In Figure-6, the instructors' overall IS Score changes were presented.

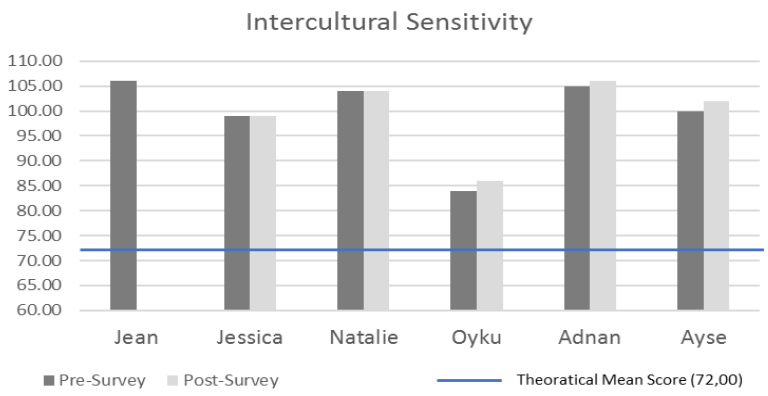

Figure 6. IS score changes of US and Turkish FLTs

As seen on the chart, all the Turkish Instructors increased their IS scores slightly during their experience while American Instructors remained the same. Öykü had the lowest IS score (pre=84.00 and post=86.00) comparing the other instructors.

When we looked at the sub-categories of the scale, the ***Interaction Engagement*** scores showed variations among participants which were presented on Figure-7.

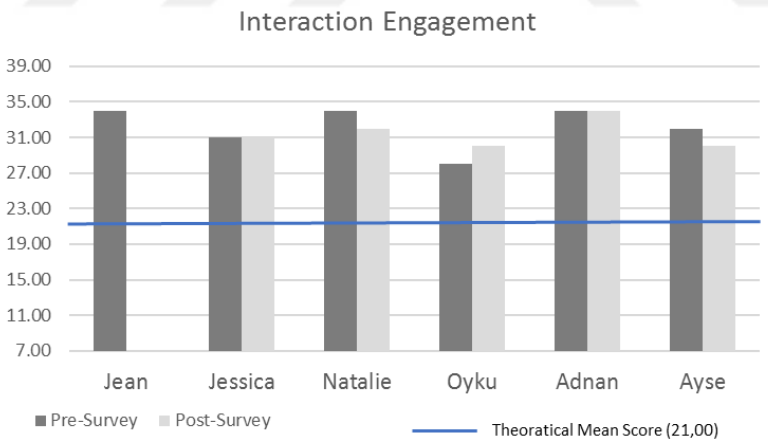

Figure 7. Interaction engagement score changes of US and Turkish FLTs

For this sub-categorical scoring, Jessica and Adnan remained the same with the score 31.00 and 34.00 respectively). Öykü increased her score during her experience. However, during their sojourn experience Natalie and Ayşe's scores were decreased

with 2 points comparing their initial scores (from 34.00 to 32.00 and from 32.00 to 30.00, respectively).

As the second sub-category, the ***Respect for Cultural Differences*** also indicated different variations between Pre and Post scores for both American and Turkish Instructors. (see Figure-8)

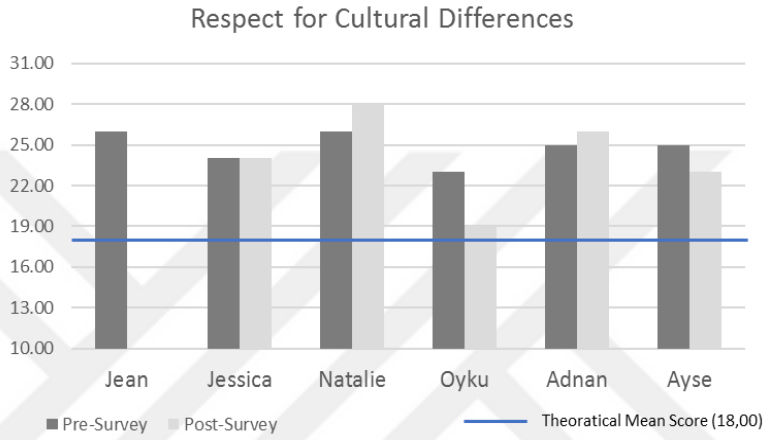

Figure 8. Respect for cultural differences score changes of US and Turkish FLTs

As seen in Figure-8, Natalie and Adnan somewhat increased their scores during their experiences (from 26.00 to 28.00 and 25.00 to 26.00), however Öykü and Ayşe's scores decreased (from 23.00 to 19.00 and from 25.00 to 23.00). Similar to Interaction Engagement, Jessica's score remained the same. As shown in the table, Öykü's score was the lowest score comparing the other instructors' scores. Her negative change was also remarkable that the score declined 4 points from 23.00 to 19.00.

The ***Interaction Confidence*** levels of the participants were presented in Figure-9. None of the participants' scores was declined for this sub-category, While Natalie, Adnan and Ayşe increased their scores during their experience (from 18.00 to 19.00;

from 23.00 to 24.00; and from 19.00 to 21.00 respectively) Jessica and Öykü remained the same as seen in Figure-9.

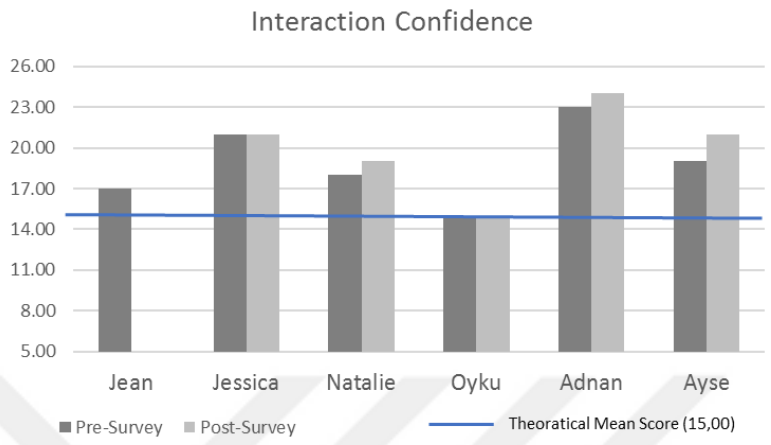

Figure 9. Interaction confidence score changes of US and Turkish FLTs

At this sub-category, Öykü's both pre and post scores were just at the theoretical mean level with the score of 15.00 and she didn't show any positive or negative change on her interaction confidence level.

As the next sub-category, the scores of ***Interaction Enjoyment*** remained same for 3 participants (Jessica, Natalie and Adnan), when Öykü and Ayşe increased their scores as seen on Figure-10. Öykü's pre-score for Interaction Enjoyment was below the theoretical mean score of 9.00 with the score of 7.00 and after the experience, there was a significant positive change on her score and her post score became 10.00.

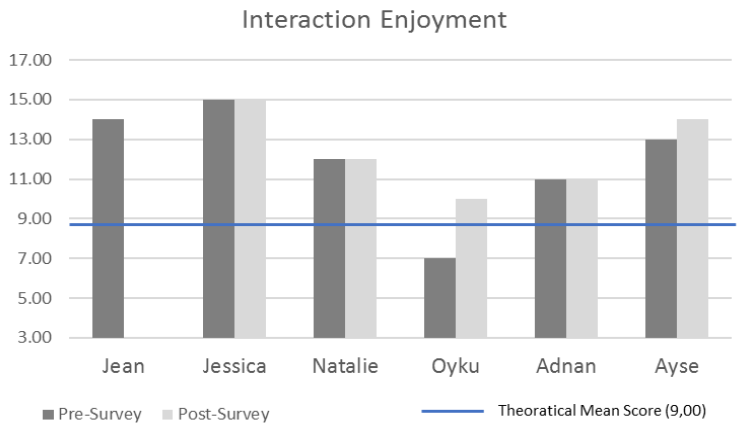

Figure 10. Interaction enjoyment score changes of US and Turkish FLTs

The last sub-category of the IS Scale, in regard to the ***Interaction Attentiveness***, the scores of Öykü and Ayşe changed positively (from 11.00 to 12.00 and from 11.00 to 14.00 respectively) while Natalie's and Adnan's scores changed in negative direction (from 14.00 to 13.00 and from 12.00 to 11.00 respectively) as can be seen in Figure-11.

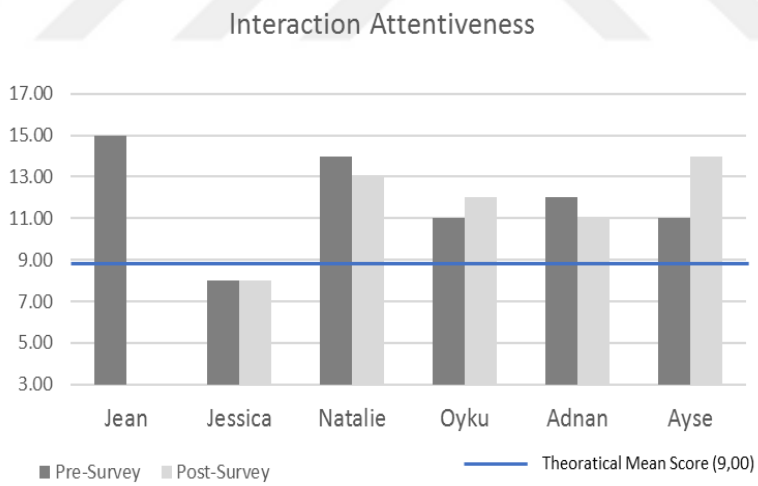

Figure 11. Interaction attentiveness score changes of US and Turkish FLTs

At this category, Jessica's pre-score was below the theoretical mean score =9.00 and during her experience, her Interaction Attentiveness didn't show any positive or negative change and remained the same below which was below theoretical mean score. At this category, the positive change Ayşe made was more significant that the

score of 11.00 improved to 14.00 at the post-survey. The overall status of each instructor are presented in Table-7.

Table 7
Overall status of the instructors' IS scores

	Positive Change	Negative Change	No Change
Jessica			-Overall IS Score -Interaction Engagement -Respect for Cult. Diffr. -Interaction Confidence -Interaction Enjoyment -Interaction Attentiveness
Natalie	-Respect for Cult. Diffr. -Interaction Confidence	-Interaction Engagement -Interaction Attentiveness	-Overall IS Score -Interaction Enjoyment
Oyku	-Overall IS Score -Interaction Engagement -Interaction Enjoyment -Interaction Attentiveness	-Respect for Cult. Diffr.	-Interaction Confidence
Adnan	-Overall IS Score -Respect for Cult. Diffr. -Interaction Confidence	-Interaction Attentiveness	-Interaction Engagement -Interaction Enjoyment
Ayse	-Overall IS Score -Interaction Confidence -Interaction Enjoyment -Interaction Attentiveness	-Interaction Engagement -Respect for Cult. Diffr.	

Results of impressions about home and host cultures

In this section, the impressions of each instructor about their home and host cultures were summed in order to understand at a glance how their experience made an effect on their feelings towards their cultures back home and their feelings towards host cultures after their experience. As presented in IS level change section, the overall IS score of the group showed slight decrease between their pre and post-surveys which means that on average their sojourn experience had slight negative effect on their IS. However, when we looked in to the difference between US participants and Turkish participants, the IS level of American Instructors showed slight decrease while the IS levels of Turkish instructors increased as a group. In this section, we also made

connections at some parts with the results of this section with the previous results whether both results showed similar directions as expected.

As presented in Figure-12, two of the American Instructors increased their positive feelings about their home culture. However, the increase of Jessica's impressions was on a slight change (from 89.00 to 91.00), Natalie's opinions about American cultures changed more noticeably (from 90.00 to 97.00). Among Turkish Instructors, Öykü was the only instructor increased her impression about home culture and this change was very significant (from 79 to 102). This indicates that she became more pleased with Turkish culture than before after her experience. However, Adnan and Ayşe's impressions about Turkish culture changed on negative direction that their positive feelings towards home culture decreased. Adnan's positive impressions about his own culture even dropped at a level where theoretical mean score =65.00 stands for this category. Ayşe's positive feelings towards her own culture dropped remarkably (from 103.00 to 89.00) as well.

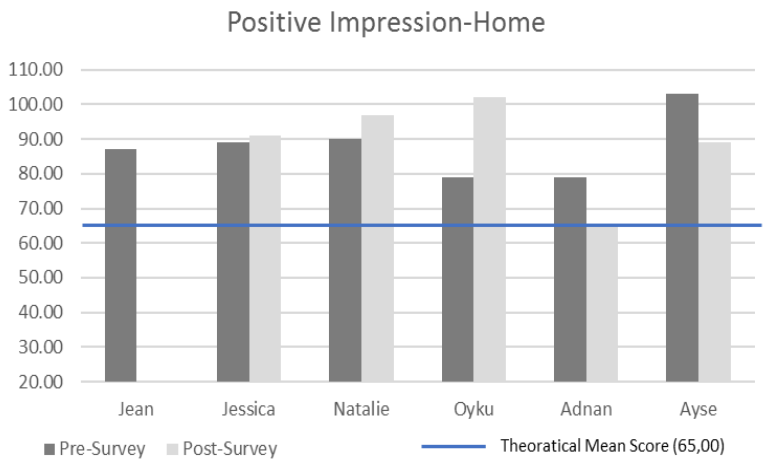

Figure 12. US and Turkish FLTs positive impression changes of home cultures

When analysed the negative impressions of the instructors about their home cultures, which is presented in Figure-13, in general the negative feelings either increased or

stayed the same. The only instructor changed her negative feelings at positive direction was Ayşe (from 22.00 to 19.00). The significant change was observed on Adnan's score that his negative feelings about his own culture increased considerably (from 14.00 to 24.00). This result was an expected outcome for Adnan as his positive feelings were also changed on negative direction which shows that he developed less appreciation towards his own culture after his experience. However, the change on Ayşe's results were contrary to the results obtained at positive impressions about her home cultures that both positive and negative feelings of her decreased (from 22.00 to 19.00). Similar inconsistency was observed on Natalie's results but on opposite direction that both her positive and negative feelings towards her own culture increased after her experience (from 19.00 to 20.00). In his study, when Bennett (1986) described the developmental Model of Intercultural Sensitivity, he stated that the higher the sensitivity is the more the person starts questioning his or her own identity.

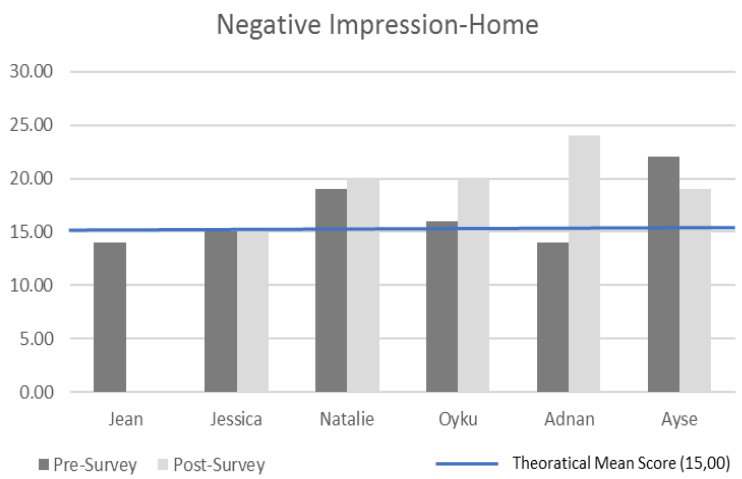

Figure 13. US and Turkish FLTs negative impression changes of home cultures

The changes on impressions about host cultures were more related with the instructors' IS level. Any negative experience was expected to have an impact on IS level negatively and any positive experience was expected to have an impact on IS

level positively. The noticeable results were observed with Turkish instructors that all of them changed their positive feelings about their host culture on negative direction after their experience (see Figure-14). Although their positive impressions decreased about their host cultures, all of their IS scores changed positively. This negative correlation will be further analyzed at Qualitative analysis part. The biggest decrease on positive impressions about host culture occurred with Öykü with 20 points (from 98.00 to 78.00) and with Jessica with 18 points (from 102.00 to 84.00). At this category, Natalie was the only instructor that her positive impressions about her culture increased (from 98.00 to 106.00).

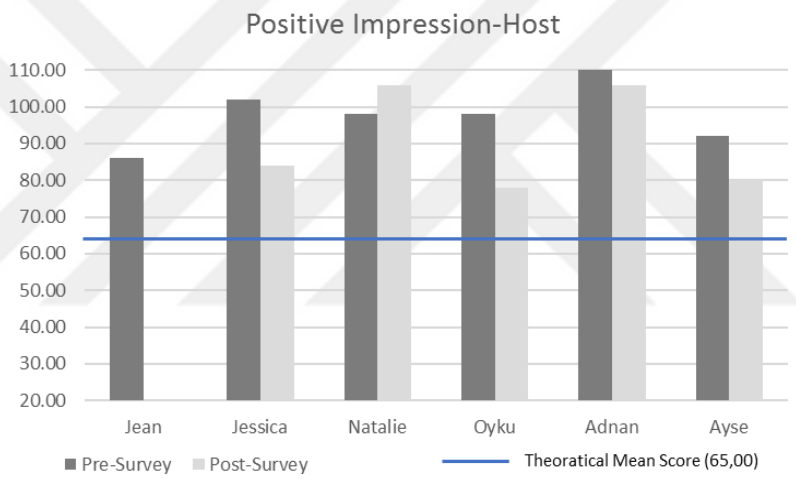

Figure 14. US and Turkish FLTs positive impression changes of host cultures

When the scoring for negative impressions about host cultures were analysed, it was seen that American Instructors' negative feelings about Turkish culture increased remarkably, the opposite results were obtained from Turkish instructors that, their negative feelings about their host cultures decreased significantly. The greatest change occurred with Jessica's results that her negative impression score increased from 10.00 to 25.00. Jessica's initial score was below standard mean score (15.00) which indicates that she had substantially less negative impression about Turkish culture when she started her teaching experience in Turkey, however the result at

post-survey indicated that her negative feelings increased. Her result will be also further analysed at Qualitative part. The results of Natalie's negative impressions about Turkish culture increased although her positive impressions also increased which we expect the opposite direction. Among three Turkish Instructors, all showed decrease about their negative impressions about American culture, the biggest decrease was observed with Adnan with 10 points (from 22.00 to 12.00). Öykü also showed a noticeable change on her scores with 7 points (from 16.00 to 9.00). The most remarkable observation was that the decrease of negative impressions about host culture with Turkish instructors was quite significant that all their scores dropped down below theoretical mean score (15.00) which indicated that they developed better feelings about American culture. Additionally, this point was parallel to their IS level change on positive direction.

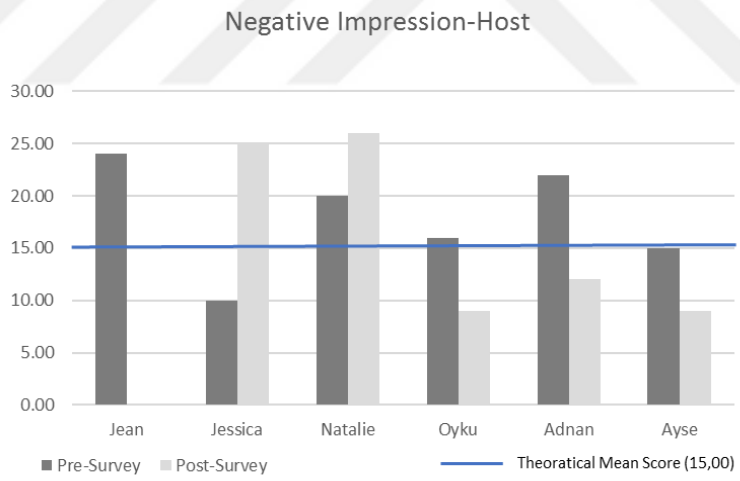

Figure 15. US and Turkish FLTs negative impression changes of host cultures

Below table is presented for readers to point out the directions of the results for each instructor for all sub-categories.

Table 8
Overall status of US and Turkish FLTs' impression changes

	Home Culture		Host Culture	
	positive impressions	Negative impressions	positive impressions	negative impressions
Jessica	↑	→	↓	↑
Natalie	↑	↑	↑	↑
Oyku	↑	↑	↓	↓
Adnan	↓	↑	↓	↓
Ayse	↓	↓	↓	↓

**The symbol of ↑ indicates positive change; the symbol of ↓ indicates negative change; and the symbol of → indicates no change.

Analysis of other descriptive words

As reviewed in Chapter 2, language is commonly seen as the verbal expression of culture. When we use languages it generally involves more than stringing together a few words. There is both a basic meaning and a culturally-influenced connoted meaning. It is expected to see differences between cultural groups and accordingly between their cultural codes and values. As part of the word list provided to the instructors, there were four words that generally show differences between cultures; Individualistic, Assertive, Curious and Reserved.

The first word was ***Individualistic***; based on Hofstede National Model of Cultures, Turkey, with a score of 37 is a collectivistic society and United states, with a score of 91 is an individualistic society. Based on this model, the collectivist societies, people establish communication indirectly and communication is informal, people should be in the harmony in the community, and people avoid conflicts. In contrary, the individualist societies, the communication is more direct, people can access to managers much easily as hierarchy is established for convenience, and managers rely

on their teams and experiences. The second word was ***Assertive***, Eskin (2003) stated that assertiveness is valued highly in individualistic societies, but less so in collectivistic societies. Turkish culture considers assertiveness not a highly valued behavioural quality and it roughly means initiative taking (Eskin, 2003). However, for individualistic societies like American culture, it is acceptable and, in some circumstances, even necessary to be assertive while putting forward personal opinions but it should not be too "pushy" or in an aggressive manner (Harvard University). The third word was ***Curious***, which is another ambiguous meaning word between cultures. For Turkish culture it is more about nosiness and being eager to learn about others' personal life, however for culture like America, it is more on a positive meaning that indicates eagerness to learn more. As the last word, the meaning of ***reserved*** can vary between cultures as well. In some cultures, it is considered as shyness whereas it can mean quit and distant for others.

It was aimed to see whether both instructor groups showed any culture specific indications for these expressions and whether their experience made any change on their impressions. In order to see culture specific responses, the results are presented for two groups (American and Turkish instructors) separately.

US Instructors

Table 9
US instructors' change for home culture on selected words

		Individualistic	Assertive	Curious	Reserved
Jean	Pre	9	4	4	3
	Post				
Jessica	Pre	10	8	6	8
	Post	6	8	8	4
Natalie	Pre	7	7	6	6
	Post	1	9	3	6

The most noticeable change occurred in their opinion of Americans as individualistic. After their experience in Turkey (a collectivist culture), their judgement about American culture has moved to less individualistic than before. This move was very remarkable especially for Natalie's opinions that she considered Americans not individualistic anymore. Jessica was considering her own culture very individualistic before her experience, but her opinion also moved to less individualistic. There are personal opinion changes about instructors' home culture that Jessica considered American culture more curious and less reserved than before, while Natalie thinks Americans are less curious than before.

Table 10
US instructors' impressions change for host culture on selected words

		Individualistic	Assertive	Curious	Reserved
Jean	Pre	1	6	9	1
	Post				
Jessica	Pre	3	5	8	5
	Post	2	2	9	3
Natalie	Pre	2	5	9	6
	Post	10	4	10	6

When we look into US instructors' opinions about Turkish culture on these four expressions that the significant change is observed in Natalie's opinions that she considers Turkish culture highly individualistic comparing her initial response. Another noticeable change occurred with Jessica's opinion of Turks being assertive and reserved that she thinks Turkish culture was less assertive and reserved. Other changes in US participants' impressions are very slight and such changes can be observed during sojourn experience.

TR Instructors

Table 11
Turkish instructors' impressions change for home culture on selected words

		Individualistic	Assertive	Curious	Reserved
Öykü	Pre	3	3	3	3
	Post	3	3	10	7
Adnan	Pre	1	10	6	3
	Post	1	10	6	3
Ayse	Pre	2	5	9	7
	Post	2	7	9	4

With Turkish instructors, there were a couple of noticeable changes about their opinions for their own culture. The first noticeable change was with Öykü's opinion about Turks being curious. Her impression has increased that after her experience, she rated Turkish culture as the highest for curiosity. She also thought that Turks were more reserved than before. On contrary to Öykü's opinion, Ayşe's impressions changed that she thinks Turks were less reserved.

Table 12
Turkish instructors' impressions change for host culture on selected words

		Individualistic	Assertive	Curious	Reserved
Öykü	Pre	10	10	3	3
	Post	10	10	10	7
Adnan	Pre	10	1	8	3
	Post	10	1	10	3
Ayse	Pre	10	7	4	7
	Post	5	2	6	4

When we look at the impressions of Turkish instructors about their host culture, they also showed changes after their experience. Although two of them still think that America is an individualistic society, Ayşe's opinion changed similar to Natalie that, America was not individualistic as she thought. Ayşe also thought that American culture was not as assertive and reserved as what she had considered. Öykü also had

a remarkable change in her opinion that Americans were more curious and reserved than what she previously considered.

Variations in IS levels perceived by the instructors according to their backgrounds

Knowledge of other foreign languages

Being supported by previous empirical studies presented in Chapter 2, knowing other languages have direct influence on people's IS. All the participants in this study knew at least one or more languages other than their mother tongue. As presented in Table-13, there was one participant knew only one foreign language and other instructors knew two or more languages.

Table 13
Effect of foreign language known on IS

	# of foreign languages known	IS Score (pre)	IS Score (post)
Jean	3	106.00	
Adnan	2	105.00	106.00
Natalie	2	104.00	104.00
Ayşe	2	100.00	102.00
Jessica	3	99.00	99.00
Öykü	1	84.00	86.00

As shown in Table-13, Öykü knowing only one foreign language presented the lowest IS score comparing other instructors. Study of Küllü-Sülü (2014) also reported that there could be a significant difference between the scores of participants who know one language and the ones who know two or more languages. This result might indicate that learning another language gives opportunity for learning another culture and each language puts additional improvement that results with increase on IS.

Previous international experience

As a second factor which was considered to influence IS, the previous international experiences of the instructors were analysed. Roh's (2014) study suggested that there is a high correlation between students IS level and the level of multicultural experience they engaged. While analysing this factor, it was also aimed to understand if the motivation of the experience (work, study, tourism etc.) also makes difference as well as the effect caused by the length of the experience does. Bennett (1986) pointed out this difference in his study that working and living in another culture is a different experience than doing short touristic visits as it may create cultural maladjustments due to the high possibility of emerging more challenging situations.

Table 14
Effect of previous international experience on IS

	Previous International Experience	IS Score (pre)	IS Score (post)
Jean	25 years	106.00	
Adnan	6 months	105.00	106.00
Natalie	1 year + 2 months	104.00	104.00
Ayşe	10 months	100.00	102.00
Jessica	2 years	99.00	99.00
Öykü	3 months	84.00	86.00

As presented in Table-14, the shortest length of the international experience was for 3 months with Öykü. This score also consistent with the studies before that the longer the experience is the higher the IS. When we looked in her motivation of her three-month experience, it was only for touristic purposes not for work or study. Adnan also had shorter experience with 6 months comparing other instructors, however his uninterrupted 6 months study exchange experience seemed provide

good opportunity to a positive effect on his IS which is probably coupled with some other factors that are believed to have positive effect on IS, and our participants IS scores provided similarity on this direction.

Previous teacher training experience

The reason of looking into this characteristic was that there are a lot of FLTs having international teaching experiences without a formal teaching education. Their knowledge on the target language can be accepted by many international institutions as it is not always possible to find both native and trained language teachers.

Table 15
Effect of previous teacher training experience on IS

	teacher training education	teaching experience	year of teaching experience	IS score (pre)	IS score (post)
Jean	Yes	Yes	25 years	106.00	
Adnan	Yes	Yes	4 years	105.00	106.00
Natalie	No	No	None	104.00	104.00
Ayşe	Yes	Yes	5 years	100.00	102.00
Jessica	No	Yes	1.5 years	99.00	99.00
Öykü	Yes	Yes	7 years	84.00	86.00

In this sample group, two of the American instructors didn't have any formal teacher training education, however their IS scores were as high as the other ones who have teacher training education. Another noticeable point was that although Öykü had teacher training and considerable amount of teaching experience, her IS score was the lowest among all instructors which might be the indication of other factors' impact on IS.

Level of exposure to host culture

As analysed before, having intercultural experience has a positive effect on IS however in this study, the effect of level of exposure to host culture before arriving to country was also analysed. Although any experience of living / visiting the host culture more than 3 months was a criterion that was excluded in this study, the participants were expected to have contact with the host culture either by conducting short touristic visits or learning or exposing to the culture though visual or written materials. The participants were asked several questions about their familiarity and level of knowledge about their host culture (see Annex-A, Section-4) and the findings are presented below at a table which also cross check the data which shows their IS scores (see Table-16).

Table 16
Effect of level of exposure to host culture on IS

	prior visit to host country	familiarity with host culture through visual / written mater.	IS score (pre)	IS score (post)
Jean	No	Medium	106.00	
Adnan	No	Medium	105.00	106.00
Natalie	Yes (two-month visit)	High	104.00	104.00
Ayşe	No	Medium	100.00	102.00
Jessica	Yes (two-week visit)	Medium	99.00	99.00
Öykü	Yes (one- week visit)	High	84.00	86.00

As seen on the table, there is no positive correlation between knowledge of host culture and IS level. One remarkable point to make was about Öykü's IS results that although she studied four-year American Culture and had high knowledge about US, this stock of knowledge didn't make any effect on her intercultural sensitivity. This example confirms the statement made by Brinson (1996) that cultural sensitivity cannot be learned just from books instead it requires active participation in that culture.

Level of knowledge in host language

This factor was mainly investigated to determine whether it made significant effect on post IS scores as high level of knowledge of host country's language make sojourners adapt the culture much easily and help eliminating initial cultural isolation and frustrations that they might face.

Table 17
Effect of level of exposure to host language on IS

	Host language knowledge	IS Score (pre)	IS Score (post)
Jean	None	106.00	
Adnan	Advanced	105.00	106.00
Natalie	Intermediate	104.00	104.00
Ayşe	Advanced	100.00	102.00
Jessica	None	99.00	99.00
Öykü	Advanced	84.00	86.00

As presented on Table-17, all Turkish instructors were at advanced level in English which was the host culture's language. Although there is no strong evidence to confirm here that, high level of knowledge of host language may be a constructive instrument to effect IS on positive direction. Natalie was also the only American instructor who came to Turkey with good knowledge on host language, but this advantageous condition did not make positive change on her IS.

Previous training on intercultural education

As part of the answer for RQ-2, the instructors were also asked about previous trainings that they might had on intercultural education. Except Natalie, none of the instructors received any formal education on intercultural education either as a student or as part of their teacher practices.

Table 18
Effect of previous intercultural education training on IS

	Formal training on intercultural education	IS Score (pre)	IS Score (post)
Jean	No	106.00	
Adnan	No	105.00	106.00
Natalie	Yes	104.00	104.00
Ayşe	No	100.00	102.00
Jessica	No	99.00	99.00
Öykü	No	84.00	86.00

Considering Natalie's, no teacher education background and teaching experience, we may say that her formal trainings on intercultural education helped her develop her IS as she was holding the highest score among the group.

The host institutions' location

The locations of the institutions were considered important whether they can make positive or negative change in instructors IS scores at post surveys. Turkey is a country where there are so many ethnic sub-groups in the society, but they generally operate within their closed communities. High intercultural interactions are mainly observed in considerably big cities, touristic destinations, and the cities where higher education institutes are more than one which bring opportunity to have more international faculty and students around. Central Anatolia and Eastern Anatolia are generally considered to be more conservative than the rest of the country where interaction with foreigners is less and settled foreigners are rare. FLTs not working in high multicultural environments might face more conservative way of social living, surrounded with more collectivistic societal structure and expose to more traditional management styles which all might cause challenges for them especially when they come from individualistic societies. For US, the country is already world-known for being multiculturalist structure and melting point of many different

cultures, it is generally important whether the sojourn experience is conducted in college towns where the contact is only with colleagues and students and most of the life is in campus territory and there is a limited opportunity to access local residents. In USA, another separation is whether any subgroup of the community is much more dominant in the culture where even the known host language may change (Hispanic populations where Spanish is more commonly used) and FLTs might not feel that they are in America where their image of the host country is. Ayşe described this in her initial survey as a note that *"Difficult to answer the questions regarding Americans or American culture, as many people in my host city are Cuban or South American immigrants and who we know as American probably carry a lot of the characteristics of their own culture"*. Therefore, the locations of the host institutions were classified considering the unique structures mentioned above.

Table 19
Location of the host institutions

	Opportunities / Limitations	IS score (pre)	IS score (post)
Jean	*Big size city (>500K) *7 higher education institutions in the town *Touristic destination	106.00	
Adnan	*Small size city (50K-100K) *College town	105.00	106.00
Natalie	*Medium size city (100K-500K) *The only higher education institute in the town *More traditional & less multicultural setting in the town	104.00	104.00
Ayşe	*Medium size city (100K-500K) *7 higher education institutions in the town *High diverse sub-culture	100.00	102.00
Jessica	*Medium size city (100K-500K) *More traditional & less multicultural setting in the town *The only higher education institute in the town	99.00	99.00
Öykü	*Small size city (50K-100K) *College town *High diverse sub-culture	84.00	86.00

As known from the IS results discussed earlier and re-presented again on Table-19, only the Turkish instructors increased their IS which was a slight change. When we looked at the table although two of them worked in small size college towns, this situation was compensated with being in a high multicultural environment in campus area. It could be assumed that such closed environment prevents sojourners expose to real culture outside campus and have lesser chance to experience negativeness. This could be an area to search for future studies. Another point to mention here was that the two American FLTs who worked in institutions located in Central Anatolia, less multicultural environment, it might be an expected outcome not to observe positive change on their IS.

The host institution's international-ness

The information for this part was collected by the researcher as a secondary data. The information for US universities who hosted Turkish FLTs were compiled from Universities' official web-sites, whereas the information about Turkish Universities that hosted American FLTs were compiled from official website of Turkish Higher Education Council where all statistical information about Turkish Universities were presented. I also wanted to present the percentages of the foreign faculty population among University populations (number of faculty and students, administrative staff numbers were not included) in order to understand the multiculturalism in each institution. (see Table- 20)

Table 20
International-ness of the host universities

	# of Foreign Faculty & Students	Percentage in Inst. Popl.	IS score (pre)	IS score (post)
Jean	212	1.9%	106.00	
Adnan	~6.852	13.7%	105.00	106.00
Natalie	190	0.6%	104.00	104.00
Ayşe	~2.680	5.6%	100.00	102.00
Jessica	177	0.9%	99.00	99.00
Öykü	>10.000	>10.1%	84.00	86.00

The inherent nature of intercultural contact in universities provides huge benefits for foreign students and teachers to assist their acculturation process and improve their adaptation process to the new culture. As seen in Table-20, the Turkish instructors had their sojourn in very high intercultural environments comparing American counterparts. This is considered as being one of the reasons helped changing their IS on positive direction. When American FLTs were asked how they find their institutions' international-ness, they highlighted that the University administrations are not aware of what multiculturalism requires in hosting foreign teachers and students. They also stated that most of the procedures especially during settling-in process where instructors need the highest amount of support were dealt with individual efforts of the instructors themselves or with the help of contact person in departments.

Results of qualitative analysis

Pre-assumptions and preparedness

The sojourn experience could be an acceleration point for our cultural transformation. Thus, the readiness to the journey undoubtedly might have a huge impact on how this process could progress and may give us some early indications

on the quality of the experience. Three aspects become important at this stage; how they already perceived their prospective host culture (pre-assumptions and stereotypes), how well they organized their preparedness (getting ready), and how they started projecting their experiences (initial days).

Stereotypes and pre-assumption

The pre-set knowledge may create certain stereotypes (good or bad) or misjudgements about other cultures. The pack of knowledge that people have at the initial stage is generally about facts of the country such as the language, religion or well-known cultural traits of that society. When the knowledge level goes deeper, the real knowledge representing the culture starts accumulating. Fine details about personal interactions and customs in the culture, unwritten societal dynamics, specific technical information like political relations, economic conditions are examples of the deeper knowledge. Both FLT groups in this study participated in their experiences voluntarily knowing where they wanted to go exactly therefore, they were expected to have certain level of pre-knowledge about their host cultures were aware of some of the cultural differences. The answers for the questions raised to understand the level of their familiarity to the host culture yielded that the instructors had an average medium-level interest with and knowledge about their host cultures. As some obtained their knowledge through films or books of that culture, some kept their familiarity limited only with food or music of that culture. Ayşe described this;

> I cannot say I had a lot of thoughts about USA culture or life style, I cannot say either say that I was extremely curious about the culture itself as we have been watching American movies for so long.

When the American FLTs presented pre-existing knowledge, they mentioned about the hospitability, daily practices such as taking shoes off in the houses, kissing on cheeks when they greet each other, tea/Turkish coffee ceremonies and such. Turkish FLTs mostly highlighted the culture hardworking, organized and punctuality of Americans. The FLTs also indicated the negative assumptions that they had about their host cultures. From American instructors' perspective, Natalie mentioned that Turkish people could be pushy, and Jessica mentioned about the Turkish timing in a sarcastic way. From Turkish instructors' perspective they knew that Americans were poor in terms of sincerity, they had different eating habits comparing Turkish culture and expectations of tipping. American instructors also highlighted the conservative structure of Turkish culture indicating that Turkey is an Islam dominant culture. Jessica further indicated the effects of being in an Islamic country brings the conservativeness in terms of female-male interactions. Her knowledge was one step beyond that she was interested how the realities of the host culture might shape her interaction in the host culture.

The limitations that the resources provide may give us certain clues about the culture but inevitably these clues may create negative stereotypes about these cultures as well. An example for that was; Jean watched a film about Turkey, a film that was rejected by Turkish community strongly in international arena for not representing the true nature of the culture and the realities. But she already created a stereotype in her mind, and she described it with the following sentence.

> I knew from "Midnight Express" that the police were to be treated with the upmost respect.

Another example for stereotype modelling was stated by Natalie that she witnessed so many pushy waiters in Istanbul during her earlier touristic experience and she thought that her students would be extremely pushy as well. Sometimes such stereotypes about other cultures may bring daily challenges that you would never expect during sojourn experiences. One is raised by Jessica being an Asian-American that people don't believe when she said she was from America due to a stereotype appearance of Americans in Turkish peoples' mind because of early Hollywood films. She said she had to explain many times to locals "*I am American, and Americans come in all different shapes, sizes, cultures and appearances*". When the Turkish participants highlighted their stereotyping about American culture, all of them mentioned about the individualistic structure of their host community and they already knew that American people were keen on their privacy. Both Öykü and Ayşe also indicated the sincerity level in daily communication is very low and they are not candid people and even the question "How are you doing?" is just a greeting expression and doesn't require reply or further explanations. As it was presented in coming sections, some of these stereotypes came true as they thought but some of them were just mis-judgements about their host cultures.

Getting ready

Both American and Turkish FLTs expressed that they didn't make a lot of preparations for their sojourn. Jean expressed that she consumed a lot of culture specific foods and drinks that she thought she might not find in Turkey such as pork meat or alcoholic beverages. Natalie said that she re-considered her clothing options in order to be more suitable for conservative structure and look more professional that she knew it is important in Turkish culture specially to dress up more for

important events. The Turkish instructors also didn't make specific preparations for their sojourn experience. However, Ayşe and Adnan indicated, although they didn't make physical preparations, they did mental preparations for their experiences such as keeping their expectations low or aware of the unexpected differences that would come up. Both groups expressed no indication of collecting or obtaining supplementary information on top of their existing knowledge about their host culture. The other noticeable point was that although the Turkish FLTs went to USA under a reputable exchange program which provides pre-departure orientation programs, they didn't mention about it as part of their preparedness.

When the instructors were asked in later stages whether there were any preparations that they didn't do but would have helped them if they had; Natalie and Jessica, both expressed that studying more Turkish would have changed their experience differently. Jean also expressed that her experience would have been different if she watched more films about Turkey. Adnan also mentioned in his interview that having some academic objectives and preparations in his mind before coming to the States would have been an advantage to strengthen the ideas for his academic plans.

First days

The first days were important for FLTs to understand how they were going to shape their experiences. Their initial thoughts were obtained through some basic questions integrated into pre-survey form. While presenting the results, I will provide them in individual base below in order to better explain the findings. In doing that way, I was able compare some of the contrasts with their later stages.

Jean*:* She was feeling that she easily adjusted herself into her new life in the city and she was able to do her basic needs by herself although she didn't have any knowledge of Turkish. She provided very detailed information about the physical conditions of the facilities in her university campus, the classroom settings and the accommodation facility (a campus housing provided for visiting teachers by her host institution). She was keeping herself updated about her home culture following American newspapers and magazines and she found one nation-wide published newspaper to follow the news about her host culture. She mentioned in her early notes that the internet provided in university housing was poor in order to set a good connection with the rest of the world which she repeated this problem as one of the biggest challenges of her experiences in her later notes as well. Her main entertainment for first days was travelling to new places on weekends by herself. She didn't participate into any sport or volunteer activities. In her first days, she preferred to be alone mostly. She was communicating with people from other nationalities as the second option and communicating with Turkish people was her last option.

Jessica*:* Even in early stages of her experience she felt that she fully settled in her host city and she could do all her basic things by herself. She expressed about her first days that *"I have never felt so welcome as I feel in Turkey"*. Like Jean, she followed the same Turkish newspaper which had an English edition to get local news. She mentioned that the early entertainment options for her was communicating her roommate (another American instructor) and Skype calls. She said she didn't participate into social activities in first days as she was dealing with the settling-in to her university and apartment. In her first days she rarely missed being in US. She

listed her initial communication preferences in following order from highest to lowest: American colleagues/friends, Turkish colleagues/ friends, people from other nationalities and last alone.

Natalie*:* She also described that she swiftly settled in her home city and she was capable of doing things by herself. As knowing intermediate level of Turkish, she had more newspaper option to get informed about local news. Even in her early days, she started meeting with her friends in cafes or restaurants or going their houses for dinners. She also said she was reading and writing to entertain herself. She also enrolled a local gym and spend time there three times a week. Although she mentioned about many social interactions she involved, she said, she was spending time by herself as the first choice, her second choice was her American colleagues/friends which followed by Turkish colleagues/ friends and the least interaction was with people from other nationalities. She also expressed that she didn't miss being in the States frequently in her early days.

Öykü*:* Her settling to her host city was also quick and she started doing everything by herself in her first days. She was mostly referring internet to collect her information and follow both domestic and international news. Her main entertainment was attending events and she immediately enrolled outdoor activities. She said she was spending most of her time with people from other nationalities as a first choice. Her next choice was being alone. She said that her communication with American colleagues were the third option and her last preference was with Turkish people. It was noticeable that she indicated that she missed being in Turkey for first days.

Adnan*:* Like other FLTs, his settling was to his host city was quick and he started handling things by himself. As an alternative source of news, Adnan communicated with his friends to get information and checked university related websites. He was very active even in his first days and started going to gym, met with his friends at cafes or bars, attended casual gatherings and travelled. He mentioned that even at this stage he was part of a local friendship project and met an American family on weekly base that he was matched. His first choice for the interaction was people from other nationalities then followed by American colleagues and friends. He preferred being alone as the third preference and his last choice was people from Turkey. He said he didn't miss being in Turkey during his first days.

Ayşe*:* Ayşe's settling was quick as well similar to other FLTs. She used social media to follow the news from Turkey as an alternative resource. In order to entertain, she travelled and took pictures and had dinners with her friends. She attended other cultural activities organized by colleagues from other cultures and recreational activities. She spent most of her time from other cultures then with her Turkish friends in the host culture. Her next preference was her American colleagues and friends and last by herself.

Encounter of cross-cultural differences

The experiences of cultural differences were evaluated under three aspects: a) social interaction; b) interaction in school; and c) personal clashes.

Social interaction: The sojourn experience provided a lot of opportunity for FLTs to be exposed to many different socio-cultural differences. When I categorized them, it

was noticeable to see that the identification of differences were primarily the differences arose from individualistic versus collectivistic societal structure.

The biggest challenge experienced by American instructors was the personal distance between people which highlights one of the most significant difference of individualistic and collectivistic societies. The curiosity level of Turkish people was found to be very different for them that they were asked a lot of personal questions such as how much they earn, how much they pay for rent and so on.

As coming from Individualistic society, managing and using of 'time' by Turkish people showed big difference for American FLTs as well. Jessica said, '*people are more relaxed about schedules and getting somewhere on time*'. This difference developed many challenges while executing their plans and followed by unnecessary frustrations and anger.

Another underpinning issue mentioned by Jessica was how men and women see their roles and duties in the society. She expressed her feelings with the following words;

> When hiking in a mixed gender hiking group, a man always helps the women cross a stream by offering his hand. Men relate to and interact with women (particularly foreign women) a bit differently (and honestly a bit more unnaturally), which stems from the more conservative nature of the society.

Natalie also mentioned that there is an obsessive approach to cleanliness in her host culture that really surprised her.

For Turkish FLTs, general observations were gathered around the differences that are not common normally in collectivistic cultures. Although they were aware of some

of these differences before they arrived as mentioned on previous section, they still felt surprised to see the differences either on positive or negative direction. Some of their low expectations surprisingly turned into more positive experience. First observation Öykü and Ayşe made was the sincerity of the Americans in daily life and when they greet each other. Although they complained that the immediate contact of people was very superficial, and people just greet each other without giving deeper meaning in their communication. Adnan and Ayşe openly shared that their pre-assumed view of Americans sincerity and helpfulness changed as they exposed more to the culture. Adnan uttered:

> I thought people would be cold and more distant. But after my arrival, I realized that there is relatively a warmer society here comparing Europe. This is probably I am in a small campus city. There are a lot of people trying to help me when I have problems. I also didn't see a community which I saw as lavish that I have seen in book and movies.

However, Öykü shared one of her anecdotes on a similar issue that if the assistance requires more giving and dedication, people might be presenting the individualistic characteristic of their culture. She commented this difference in her experience below;

> No one helped a woman who was carrying a heavy bag in the bus. It was very difficult for the woman to climb up those steps alone, but at that time very young and powerful men sitting in the bus were not helping. I helped her compassionately, but she didn't even thank me for helping. Although there was no dialogue with the woman, this was a negative experience for me. I just figured out that time that I shouldn't help again. I guess people don't help each other because of a different point of view. I think they acted like that in order not to take any responsibility in case of an adverse/negative situation happens.

Although some of the individualistic inherent opinions were changed in Adnan's mind, he closely observed some culture specific differences peculiar to the individualistic structure that people take a more independent way while making their own plans. In a similar vein, Ayşe thought that the biggest difference was how much

these two cultures spend time outside and how much time they spend together and making their plans accordingly. She added that *"people are all either in their houses or at work. Even for these beautiful gardens of houses are empty. I rarely see kids playing outside".*

Another common difference expressed by the Turkish instructors which surprised them were the infrastructure problems of the country. They thought such a developed country shouldn't have basic infrastructural problems like lack and quality of public transportation, availability of health services etc.

Another difference mentioned was Öykü how host culture used disclaimer and warnings in public areas. She said,

> It is surprising for me to observe that people are constantly stimulated by words like no soliciting, no loitering. You can see a stimulating message about every situation, everywhere.

Turkish FLTs also mentioned about the differences that they observed were a high number of homeless people in the community, their relationship with money and usage of credit cards, eating habits, consumption of drug usage among the young.

Interaction in school: There was a distinct difference between Turkish and American FLTs experiences in terms of cross-cultural differences during interactions in schools. Turkish instructors didn't mention about huge cross-cultural differences in terms of this subject as their teaching expectations were considerably small that didn't make them question the change hugely. Adnan shared his feelings that Americans have more specific goals and approaches in the field of education, and they are clearer about expressing their opinions on this. However, American FLTs mainly indicated the cultural differences in educational and teaching context while

providing their answers. The *Student Profile* was a common problematic difference for American instructors. Natalie expressed her feelings with the below statements;

> The students seem more immature in many ways compared to college students in the USA. They're not as motivated and can complain a lot like, "I'm bored," or "I'm tired." Some students don't do anything in class and it's hard to motivate them. Also, they ask me lots of random questions which is ok if they practice their English but sometimes it's while I want them to do an activity. Sometimes it feels like a lack of respect, but I think it's just them being excited and curious to have a foreigner as their teacher. I also think they're used to a more lax classroom environment.

Jean also reflected her main thoughts about Turkish students that they do not have day to day study skills and do their daily assignments timely, but they can memorize well indicating one unique outcome of Turkish education system. Natalie was describing her students being disrespectful toward her that she often felt that she was teaching at high school or middle school instead of a university. They said the profile of the students affected the way how they managed the classroom.

Another challenge the American instructors faced was about the teaching materials used in Turkish Higher education structure. British English system was mainly adapted which exemplifies and are centred around British culture. They find it hard as there are many differences between British and American cultures. Therefore, it was hard for them to integrate their cultural examples easily in their syllabus.

Personal clashes:

One of the main challenges are the emotional reflections of what the negative experiences of instructors had effect on them. It is generally observed as cultural shock, confusion, disorientation, apathy and homesickness in such long experiences abroad. For example, Adnan described his move from honeymoon to crisis stage saying that;

> even though I was ready for the experience I was deprived, and I became even introverted at the initial phase of my experience. Although it was a little less effected at the beginning, I have to say that I have felt loneliness as time passes.

Öykü also experienced a period of depression, but this period was not observed during the initial days. She said she was feeling extremely happy that she was having a great time in her host city until she had the chance to hear other friends who went to different universities and how better their experience was going during a mid-year orientation program that was organized by her exchange program officers. She said after that moment, she started questioning the quality of her experience and this comparison dragged her into depression. She described this as "*I thought I had a great experience here as I was not aware that there could be any better"*. She said her personality to finish everything that she started was effective to leave her depressive mood and begin enjoying her experience again.

Sometimes the administrative procedures that they had to follow during settling-in time hugely affected the experience. Jean had a continues problem with opening a bank account and operating this account which lead her to unbearable frustration stage that she expressed her extreme grievance with the following sentences.

> Definitely one of the worst experiences I have ever had anywhere in the world. If I had not had to work between quarters, I would have gone back to the US or CH and would have handled this in a normal fashion. I learned I can never not be in the west for more than a few months at a time. It is too costly in terms of time, energy and money. If I cannot pay my bills in a timely fashion, it is useless for me to work in that country.

Due to political tension between the USA and Turkey during the time of the sojourn experiences of the FLTs, there were a lot of political comments made publicly in both societies about each other. Ayşe was one of them that such relationship between cultures affect their personal level experience in the host culture as well although she

didn't experience direct negative action toward her. After seeing many negative comments about Turkey in American media, she expressed her extreme frustration with the following quota;

> These assumptions here, mostly caused by the media, make me love my country more. We are not just whatever the politicians doing in our countries, we have a culture, we have good people. I myself feel like I belong to Turkey more than anywhere else in the world, therefore I don't like how the media kills the things we have there and talks bad all the time. Therefore, the political situation here in states is also affecting me in terms of not staying here for a long time as the president himself trying to ban people from some Muslim countries, in that case it is not a matter of borders as he focusses the name as "Muslim "but I don't feel like I belong to here.

The personal skills such as how we perceive and absorb the things, how our tolerance functions, whether we personalize the common things or generalize other things become critical in this sense.

Reactions to differences and adaptation strategies

Oberg's (1960) states that there are four phases of emotional reactions; honeymoon stage, the crisis stage, adjustment stage, and mastery stage. The adjustment strategies may vary from person to person and some people might not go through all the stages in the same order mentioned above. Personal traits become an important factor during the move between the stages. The reactions of and strategies adapted by FLTs were grouped under two basic categories, the negative ones and the positive ones.

Negative reactions and strategies

Most of the negative actions were built on negative emotional level with the instructors, such as frustration, anger, irritation. There were certain parts that the instructors stressed in their sentences to exemplify these feelings saying, "that made me very angry", "it was so irritating" or even one instructor described the extreme

insistence of her student over correcting his mark as “I felt harassed with his pushiness”. The negative cultural sensitivity might also emerge as ethnocentric and superior of one’s own culture over the host culture or criticism over even simple issues.

One of the biggest negative reaction for such experiences due to extreme loneliness was ***isolation*** of himself/herself from people in the new culture. Two of the Turkish instructors had a period of extreme loneliness that this period interrupted their regular contact with people surrounding them. Luckily both managed to find ways suitable for them that these days lasted rather short with only a couple of weeks.

It is generally expected that negative experiences reduce the level of contentedness in daily life. The continuity of problems and challenges might inevitably lead the instructors to make ***open-criticism*** over the host culture which was another way of expressing their negative feelings. For example, Jean stated that *“Since I am an older, very experienced teacher, trainer, supervisor and administrator, I had no problem expressing my views on any subject”.* Sometimes people reflect their open-criticism with a sarcastic way like one instructor mentioned that “*their attitudes to warnings entertain me. Just laughing when I see such warnings*”.

The stress caused by challenges during adjustment and adaptation period may result with some degree of segregation between their home and host cultures which lead the instructors make ***Judgmental Comparison*** of their home and host cultures. It was observed that the judgmental comparisons were made especially when the level of stress grew while dealing with the basic needs such as arranging accommodation,

establishing communication with family, or accessibility to transportation. Jean was the one had a lot of obstacles about her basic needs from accommodation to opening bank accounts. She stayed in university guest house where she had limited internet connection and privacy. She made a lot of comparisons about her experience with her accessibility to basic needs at home and made many judgmental expressions about the structure in her host culture. Öykü was another instructor showed similar reaction when she arrived New York in her first day and received a sudden help from a taxi driver, she said she felt happy until he asked for a tip for his assistance. She was angry and wrote on her notes her feelings that "*such behaviours are exploiting people. I just thought he wanted to help me, because people in my country help people in this way"*. Sometimes when we start longing our culture and operates not the way we are used to, we can start subjective observations to externalize our negative feelings. An example for that was found in Ayşe's self-reflection notes saying:

> As for not being able to see people around it can be relaxing for a while, but I get bored in the long run and I am happy that I will turn back to my chaotic life in Istanbul.

Another negative reaction observed with the instructors that their early developed attitudes and concerns specific to their own cultures may continue affecting him/her in the new environment. One of the Turkish instructors mentioned that due to high criticism over things kept affecting him even in his new environment nobody said or did anything. Therefore, it becomes very important to isolate negative feelings which might be carried from our own culture.

Positive actions and strategies:

The positive change on intercultural sensitivity starts with the higher amount of positive actions adopted during our experience. These strategies provide some sense of inner comfort and strength when we are away from our own culture and be in a foreign environment. There were a lot of ways that both the Turkish and American instructors adapted for their unique experiences. There are a lot of people living abroad state that making ***self-reflections*** in order to share their experiences and feelings with wider groups either through personal online blogs, journals, diaries or personal notes help them a lot to reduce their negative emotions. Majority of the instructors said that although they didn't set up blogs or kept diaries, the data collection tools given throughout study and the questions raised to them provided open platform to reflect their feelings and this was very useful to observe and look back to themselves during the period from beginning to the end. One of Turkish FLT confessed that after reading her own statement (given below) before submitting it to the researcher made her re-consider her approach again. She said it was very useful to see herself where she was during her own inter-culturalization.

> I would assume that it effects my sensitivity towards American culture, but I am sure that I am working very hard not to be affected by that kind of things while evaluating a culture or a whole bunch of people.

Adnan was one of few instructors that he took small notes which would serve as valuable reminders for future. He expressed that reading his own notes later such as "*The level of communication is quite positive as we have good friendships and I don't feel like there is big border between us that breaks the communication"* gave him strength and motivation on his journey.

As detailed widely in Literature, the real intercultural communication starts with the physical interaction. ***Proactive Interaction*** was a very effective way to establish positive bounds between them and the people in the host culture. Although the skills to make active interaction changes with the personal traits (introvert versus extrovert personality). While some preferred to interact mostly with people from host culture, some preferred to stay with people from their own culture which might be considered limiting the intercultural communication, but it served some level of adaptation strategy in the new environment. They all admitted that it was either the only choice or safer preference only during the initial phase. Some of the instructors also preferred to spend most of their interaction with people from other nationalities in the host culture as the commonalities bring them together. The nature of the interaction changes based on the needs. If you need to talk about common challenges and solutions for your problems over commonalities, you prefer to interact with people from the home culture, if you want to discuss cultural issues comparing and contrasting them you may lean more on your friends from other cultures and if the specific aim of the communication or the necessities force interaction with locals you begin interacting more with host culture. The FLTs mentioned that sometimes it was not possible for them to easily interact with local colleagues due to already settled in their personal life and there is not much room to spend time with foreigners. But interaction with them was still critical as they could be helpful to find a doctor when needed, to know better hair dressers or social activities that they can’t find the right information easily. Instructors also stated that sometimes the immediate local people around them may not share the same enjoyment from the same activities, one likes hiking, others like watching film at home. Especially for smaller size cities, the number of social interactions therefore was limited only with small talks and

pleasantries. Jean expressed her interaction saying that *"the feeling is there that I am trying to say hi and be nice"*.

Another way of increasing interaction was ***improving the skills in host country language***. Turkish instructors did not have any problem on this issue as they had advanced level in English. However, for American FLTs, it was a challenging process which limited their interactions. Jessica said that even a little Turkish helped her to bound ties with local people and the locals always complimenting her on interacting in Turkish. She expressed her feelings "*I am learning a lot and it is extremely rewarding*". As time passes, instructors enjoyed the benefits of speaking Turkish and wanted to improve their skills further and to be able to better follow conversations and move beyond a general understanding of the main ideas. Natalie stated her experience on that saying

> I think I would make a huge difference if I work more on my pronunciation in Turkish. I would like to deepen my relationships and I believe that getting better at Turkish would help.

One way of integrating to culture was ***being part of the social activities*** organized by locals in the host culture. Jessica immediately enrolled in a hiking club in the town and participated in their weekly activities and met a lot of Turkish friends. She also found an interesting way to interact with locals playing Tavla (backgammon) which has an important meaning among Turkish people expressing their strong friendship in a competitive way. Natalie also interacted with more female colleagues (easier to do such activities together) to go to cafes or gym together. The other way of increasing the interaction was that the instructors were those that organized events using their cultural activities and invited their students, colleagues and friends to their events in order to strengthen the mutual communication. Ayşe organized a

movie night and showed Turkish movies in order to expose her American friends to a piece of Turkish culture represented in the films. The results of this type of interaction was more satisfactory as it brought sincere discussions to talk about differences of the cultures. Ayşe described her feelings "*It was very nice to see that we have common senses although it was two different parts of the world".* Turkish FLTs also prepared Turkish breakfasts followed by screening Turkish films to exchange their feelings or Turkish coffee ceremony, talking about weddings, festivals and Turkish art. American instructors also used a lot of activities and events to initiate the interaction with their students talking about other cultures and comparing / contrasting differences with their own cultures using TV shows, organizing group discussions over Pulitzer-winning photographs and planning an American road trip which involves from budgeting to logistics, cuisines, history. With this way they enjoyed exchanging cultural norms as they also contributed to discussion by specifying how their cultural norms differ or work in the same way. Another way of interacting especially with students was that integrating instructors' own personal challenges in the host culture in to their discussion topics that they realize students provide better interactions talking on real events and issues and sometimes such discussions bring solutions for the instructors.

Avoidance of the problem was another strategy that provided comfort to instructors. Knowing all the instructors had high level of IS already, they were capable to recognize and identify potentials that might break the communications especially on very sensitive issues like politics and religion. The period the instructors had their sojourn experience was one of the most difficult periods between Turkish-American relations in terms of political relations. The Islamophobia in USA and increased

Anti-Americanism in Turkey was not providing an easy setting for the instructors. Going through this sensitive period, both groups were expected to have negative reactions in their host cultures because of their national identity. The instructors expressed that they tried to avoid any tension-rising conversations with local people in their host cultures. Jessica said, "*I generally avoid talking politics here*". Natalie expressed her approach to this potential problem that might affect her experience negatively as follows;

> I am definitely careful about not bringing up politics or giving very neutral answers. The general political situation has definitely made me more aware and some things are more difficult than I realized they would be.

It was also noticed that operating in such conditions didn't make any negative change on FLTs' IS results maybe because of their high sensitivity skills of avoiding such tension-rising issues.

It was also realized in the data that the instructors also used ***reasoning the differences*** as a strategy to understand the cultural underpinnings. Especially talking and discussing the problems that they experienced or observed with their colleagues helped them to understand the reasons of this actions without giving immediate negative attributes or understand the differences later. For example, Natalie after consulting the issue with her colleagues, she learned that the actions of the students were not only toward her, and she commented:

> It is in their culture for these students to have been treated like children for most of their lives. Even though they are living on their own and have moved to college they still aren't used to acting like adults. I have seen my colleagues treat the students like child and calling them çocuklar (kids).

After being asked many personal questions, Jessica preferred not to take it personally and explained the difference with following words "*I never take things personally as*

I might in the US because these are common "small talk" questions here".

As stated in DMIS, the stages of ***accepting and respecting the differences*** is the second highest stage that people go through during inter-culturalization. The strategies of American and Turkish FLTs showed differences in nature when they were accepting and respecting the differences. They just accepted the situation as it is and welcomed the negative-ness in the context. Natalie provided an example for such acceptance stating that

> As I have learned more about the Turkish education system, it makes sense to me, I have learned and accepted that a teacher can only do so much, and the rest is up to students to study and work hard. I have learned to go at my students' pace to be more relaxed in the classroom and to not get offended by my students' behaviour.

Jessica briefly described this stage saying that *"Things generally work themselves out, if you roll with it"*. Ayşe also expressed her acceptance stage with the following statement indicating that cultural differences would bring various beauties to the life;

> It did not take long until I accepted it (referring differences). It was just a life style and it is not really easy to say which one is better; the fast paced, community and outside life in Turkey or well-organized, inside and technological life here.

Some of the instructors transferred their acceptance level from mental stage to their daily practices. Adnan shared one example for that *"I had a somewhat ambiguous approach to education in the beginning, Now I have made my planning techniques clearer later"* which provided tangible steps to take.

Perceived change over the period of sojourn experience

It is inevitable that every experience in different cultures brings change to our lives and we never come back to our culture as we were before. As most of these changes

affect our inner development, there are also effects of the experiences on our professional developments. The outputs of the information collected from instructors were analysed for perceived change under two headings; personal development and professional development.

Personal development

During interviews the FLTs were asked two consequent questions about how this experience changed them personally. The first question was more direct asking what they think about their IS changed positively or negatively in order to compare their answers with their survey results. The second question contained three sub questions. Each sub-question was formed specially to understand at which sub-stage the instructors were on Ethno-relative stages according to DMIS (Acceptance, Adaptation, Integration). Instructors were also asked whether there were some changes in her initial responses after their experiences ended. The changes on personal level will be presented for each instructor separately.

Jean: Although it was not possible to check her post survey results, her initial IS score was the highest among all instructors. Having worked +25 years and knowing and experiencing a lot of challenges probably contributed having higher IS. However, as literature indicates, the IS level may decrease the longer the experiences abroad continue. It was not possible to conduct interview with her to get her opinions after the teaching experience ended, but her self-reflections on each form over the course of her stay indicated very strong negativity about her experience. As mentioned in her initial notes, she was feeling that she settled in her host culture, however, the following notes and her self-reflections totally presented an opposite

experience. In her last note she admitted that, *"The initial info didn't resemble the final info in the least. I never felt I was settled"*. Her early departure was the biggest sign of her negative experience, and this period and how it progressed was another example of the older people get, the lesser their toleration becomes for cultural differences.

Jessica: Her IS scores also didn't show any positive or negative change but, Jessica thought that this experience made a change on her IS positively. She expressed that she feels so much closer to Turkish culture and this experience made her think that, "*I kind of can see more like what the human thing versus what the cultural thing about my own culture, I tend to see people are more similar certainly than different".* With her explanation, she accepts and adapts to other cultures, but she describes that it was a journey on to see different people, enhance her career experience and moving forward instead a multicultural transformation. She felt that she became more flexible, and more able to adapt. She also thought that improving her adapting better and using humour more enabled her to cope with the negative experiences better. As listed in First days, her preferences didn't show any differences that her main contact was her American colleagues. However, she described this as a motivating choice explaining, *"The cultural adjustment and moving in process has been much easier with three of us together than if it had been solo, since we each bring different perspectives, solutions, and humour to the table".* Jessica said there was not a big change in her communication frequency with her family throughout the journey not because she was longing them mostly because her parents were missing her a lot and the reason, she was initiating the communication was just to please them.

Natalie: Like Jessica, even though her overall IS score didn't show any positive or negative change, Natalie thought this experience changed her sensitivity level positively. She probably realized the *NEED* of the change on cognitive level as she answered this saying *"I am learning how to improve being sensitive to other cultures. More understanding of why people do certain things"*. She thought her experience made her also more sympathetic, more understanding and more knowledgeable. Regarding the second question. Natalie's answer indicated that she certainly was at Adaptation stage but slowly moving into Integration as she said she started questioning her identity a little bit after this experience. The biggest change was with her interaction preferences that she was alone as the first preference when she first started but after her experience the communication with the host culture became the first option and being alone was her last option. She also decreased the contact with the people from her own culture over the time. She also responded that the communication with her family and friends back home decreased a lot as it progressed.

Öykü: Among all instructors, Öykü had the lowest IS score although she had high sensitivity on scale's standard scoring chart. Even though, she studied American Literature in her BA and master's programs, it was the first time she experienced the American culture having first-hand observation. Her IS scores showed increase parallel to her feelings that her experience made a positive effect on her sensitivity. Her answer for describing her interculturalizing stage was more in adaptation stage that she feels the necessity of adapting herself to other cultures. But she was not fully into this stage that she still compares her culture with the other cultures and can make judgmental conclusions. For example, when she witnesses a conversation indicates

anything different than her cultural norms, she says "*this is odd, in my culture no one would have asked me like that... But when I hear the sentence, I know how they look at things and this is not what they meant"*. It indicates the awareness at cognitive level but not at behavioural level.

She said this experienced increased her self-confidence a lot. She said another personal change was adapting some of the positive actions of people into her behaviours, such as being kind to people more, opening the doors for others when outside. She said she is much kinder and tolerant. However, she confessed during her interview that although she is not as flexible as she wanted but this experience certainly mellowed her a lot.

Reviewing her initial list about communication preferences, Öykü increased her contact more with her host culture and through the end of her experience sit became the first choice. However, she kept being alone as the second preferred option even through the end of her experience. Communicating with people from Turkey was again her the last choice. She also expressed that her communication with her family back gradually lessened and she didn't call them unless there was necessity. She said, *"Through the end I never felt their absence, I probably got used to living here a lot, in my first days I was checking the time when to call".*

Adnan: He thought that his experience affected his IS positively and his pre and post survey results confirm it. In his interview, Adnan said feeling ownership was the biggest difference from his previous experience which was for study purpose. He expressed that ownership gives clear objectives to people which keep them more

motivated in their experiences and lessen the possibility of being affected by difficulties. When he answered the sub questions, he was very open that he doesn't feel fully belong to his own culture and try to collate different cultures in him. He also said *"Culture is a different phenomenon for me. I think it is wrong to imagine that culture should be unique to one place. On the basis of culture, I expect it is something covers everybody (everything)"*. He expressed that this experience made him be more an individualistic person saying, "*I am not bored being alone anymore*". He also thought that he is more self-driven and self-motivated and more understanding. For example; his negative concerns about Islamic culture was so high before his experience but after this experience and interacting with a lot of people and started thinking that he was over tough and over generalizing the issues even though he is the one coming from an Islamic culture. When we looked into his preference list for communication, he didn't make a huge change in his list at the end of his experience comparing his initial list. He still kept his main communication with people from other cultures then with his American friends.

Ayşe: Similar to all other responses, Ayşe also thought that this experience increased her sensitivity. However, she stressed that the sensitivity was more towards her own cultural entity than host culture. When she described her change, she said due to the negative images about home culture in American media created a higher emotional attachment to her home culture. She described this attachment *"I started making more straight-head thoughts about my own culture as a result of this experience and become fairer for it.* Additionally, she said this experience made her a more organized person than before. Her experience didn't make any changes on her

preferences for interaction chain that she was mostly spending time with her friends from other cultures.

Professional development

The instructors were asked whether they had plans for future career during pre-surveying. For those who didn't have any plan at the beginning of the experience were re-asked whether this experience made any tangible impact on their plans and they developed any project. Among 6 instructors two of them, (Jean and Ayşe) had plans before conducting their sojourn experiences that they are trained FLTS and they will continue working in their field. When I re-checked with the instructors during the interviews who didn't have any plans before, it was seen that they all developed certain plans about their future and their experiences made them have some level of clarity about their professional path. Having studied American Literature, Öykü realized how much being in America made her interest move back to her field and she decided to do PhD in the same field.

There was also a unique step that the instructors carried on was deciding to keep their ties with the host cultures which assigns both personal and professional attainment. One of the signs of positive intercultural sensitivity was the eagerness of returning back to host culture again. For two of the American instructors, it emerged as keeping their ties with Turkey longer either as work or post-graduate education opportunities. As initial connection, both renewed their contracts with their host institutions. Due to the requirements of the program, Turkish instructors had to come back to their home culture, but they all expressed their willingness to re-visit USA

for work or post-graduate opportunities as soon as they fulfil the requirements entitled with their Exchange program.

Chapter summary

In this chapter, the analysis of the data obtained through pre and post surveys and the narratives of the participants from written forms and interviews answered by participants were performed combining two different techniques and adopt a mix of quantitative and qualitative methods to assess IS. This method enabled me to address the issue at different levels which presented the benefits of each method in this Chapter. The findings of the analyses were presented under two main categories: results of the Quantitative Data and results of the Qualitative Data. In the first part, with the analysis of Quantitative data, it was aimed to find answers for research questions 1 & 2, whether participants' IS levels shown any change over the course of one academic year and what are the variations in there is levels perceived by the instructors. Whereas in the second part, the analysis of the qualitative data presented findings for research questions 3 & 4 which aimed to understand the coping mechanisms that the participants adapted or developed and if there were any perceived changes in instructors' IS and what might explain these changes. In the following chapter, I will present brief overview of the study, revisit some of the findings for discussion, and make some suggestions for both prospective FLTs who are willing to take part in teaching experience abroad and for institutions who are planning to hire FLTs. The next chapter will also present the pedagogical implications and the limitations of this study.

CHAPTER 5: CONCLUSION

Introduction

The purpose of this chapter is to present the findings of the study with a holistic understanding synthesizing the evidence obtained through qualitative and quantitative analysis. Before presenting the results, an overview of the study will be presented below about the purpose of this research and briefly outlining how the findings corresponded with the research questions that the study aimed to address. Then the chapter will continue presenting the major findings of the collected data analysis detailed in Chapter 4 then followed by more in depth-discussion in order to highlight the key findings emerged in this study. Within the scope of this chapter, the implications of the study on prospective FLTs as well as Institutions will be also shared with readers alongside the implications of the study on literature. The chapter will conclude with presenting the limitations of the study.

Overviewing the study

The increasing demand for more interculturally competent teachers and students became a necessity for globalization and there is a greater responsibility towards shaping and developing teachers' and students' skills of intercultural communication in order to operate comfortably in this global platform. Anderson et al. (2006) highlighted the increasing value of equipping individuals with sensitivity to cultural differences together with the skills to adapt their behaviours to those differences. This study emerged from this necessity and aimed to contribute to the literature on intercultural communication and cross-cultural adjustment studies. This study

intended to examine the effects of a year experience abroad on the intercultural sensitivity of three native language instructors of English who are all originally from the USA and who came to Turkey to teach at different universities, and three native language instructors of Turkish who are all originally from Turkey and who went to the US to teach Turkish at different universities, to follow these instructors' developing intercultural sensitivity levels and to identify the positive and negative factors affected their IS.

Four main research questions were addressed. The summary of the results for each question are presented below.

RQ1-What experiences contributed to changes, if any, in the intercultural sensitivity of Native English and native Turkish language instructors over a year-long sojourn teaching their native language in universities abroad?

The IS Scale formulated by Chen and Starosta (2000) was used to assess the competence of the research group in terms of intercultural sensitivity before they started their experience and how they were at the end of their sojourn. The pre-survey demonstrated that all the instructors scores were above the theoretical mean score of the scale. In literature, this corresponds to a high level of intercultural sensitivity, in other words all the instructors were already equipped with the required level of IS. Having a certain level of international experience, knowing at least one language other than their own and the capability of interacting in multicultural settings in their previous lives may be considered to be the reasons for their high IS. Looking into the sub-categories of the scale, the variations between each individual were noticeable and could only be explained by the differences in personal traits and their prior conditions. After a minimum of 7 months experience in the host culture,

the participants were given the same scale to measure their current IS level and compare the results with the initial ones. The post-survey results yielded no change on the American instructors' overall IS scores and a slight positive change on all Turkish instructors' overall IS.

As part of understanding the change in instructors' IS, their impressions were also checked about their home and host cultures and their perceived changes were compared after the experience. The results showed that this experience increased American instructors' positive impressions about their home culture whereas two of the Turkish instructors' positive impressions about their home cultures negatively changed. Although the change was not defined as statistically significant, the changes were remarkable. While there was no notable change by American instructors about their negative impressions on their home culture, Turkish instructors' impressions showed variations again. While the negative feelings of two Turkish instructors increased, one of the Turkish instructor's negative feelings about home culture lessened.

While one American instructor increased her positive feelings towards the Turkish culture, the other American instructor lowered her positive impressions. It was noteworthy that all Turkish instructors' positive opinions about the American culture decreased noticeably. However, their negative feelings did not increase; instead their negative feelings towards their host cultures also lessened. During this period the American instructors' negative impressions about Turkish cultures increased. The distinction between individualistic structure and collectivistic culture could be the main reasons of this negative change.

RQ-2: What are the variations in their IS levels perceived by these English and Turkish instructors during their sojourn according to certain variables?

In this study six different variables were identified. While some variables were only checked prior the sojourn, others were analysed for the variations in IS over the course of the sojourn experience.

Knowledge of other foreign languages: One instructor knew one foreign language and the others knew two or more languages. It was notable that the instructors who knew two or more foreign language performed much higher on IS than the one who knew only one foreign language.

Previous international experience: All instructors had previous international experience for various length of time. The instructor who had the longest experience of 25 years had the highest IS among the group; the lowest scoring instructor spent the shortest period of time abroad. It was also noticeable that the purpose of the experience affects IS. While touristic visits and business-related visits do not have noticeable effect on IS, long term study and work experiences seems to have a significant effect. An uninterrupted period of stay could be more effective than a bigger total of many shorter experiences, according to the data

Previous teacher training experiences: The results did not indicate any remarkable variation on instructors' IS. Whereas one instructor who had no formal teacher training education or teaching experience scored higher, another instructor who had a considerable amount of teaching experience with formal teacher education scored lower on IS.

Level of exposure to and knowledge about the host country's culture and its language before the current experience: This variable was observed not remarkably related with IS scores. However, as it will be discussed below, knowledge about host culture and host language was a major facilitating factor which led people to have higher IS after the experience, according to the data.

Previous training on intercultural education: Only one instructor had various intercultural communication training sessions which were formally designed and provided by different organizations. Even this instructor did not have any teacher education or teaching experience before, she performed the third highest on IS. The resulting high IS could be explained by positive effect of prior exposure to intercultural education.

The host institution's location and international-ness: This effect of this variable was measured by comparing post survey change with initial IS scores. Comparing the two FLT groups, the experience of Turkish instructors in American universities provided much more multicultural and advanced level intercultural communication opportunities. American instructors, however, were exposed to fewer multicultural and intercultural communication opportunities. The maximum percentage of international-ness of Turkish host universities ranged between 1.9% to below 1.00%. American universities international-ness was much higher, ranging between 13% to 5.6%. Instructors also self-evaluated the concept of international-ness of their host institutions which showed a big gap between Turkish and American higher institutions. This could explain how Turkish instructors' self-reflection showed they experienced a higher level of intercultural opportunities abroad.

RQ-3: Which coping mechanisms do the instructors adopt or develop?

The qualitative results showed that the instructors adopted a range of coping mechanisms which were: analysing and understanding the social structure and cultural underpinnings of the home and host culture differences before the experience started; increasing their knowledge of the host language; proactive interaction in the host culture by either attending local activities or organizing activities for host community to strengthen the relationship; accepting and respecting differences; avoiding making continuous comparisons between the host culture and home culture; avoiding open-criticism and the tension-raising discussions which could accelerate negative-ness and result in an unpleasant experience for the rest of the sojourn, especially when communication channels are limited in the host culture.

RQ-4: What may explain any perceived changes in IS of the native English and native Turkish speaking language instructors during their sojourn in universities abroad?

The study confirmed participants' negative expectations prior to the sojourn, namely a lack of appropriate preparedness both for cultural integration and the host culture's education and teaching context; lack of ability in the host culture's language; dealing with bureaucracy and the political climate between host and home cultures.

The study suggested that following factors had positive effects for FLTs and, therefore, on development of their intercultural sensitivity: culture specific, and education & teaching specific, preparedness before arrival; orientation programs which inform the sub-surface cross-cultural differences identified by experts between home and host cultures and cultivate the readiness of the sojourners for more culture specific issues; assigning a contact person who could assist sojourners to settle and

facilitate during the adjustment period; organizing an informative initial orientation to the profile of the institution; by host institutions arranging basic needs before arrival, or at least the work responsibilities prior to the start of the sojourn which may cause an extra burden or bureaucratic challenges for sojourners such as registration requirements to the host culture, accommodation, banking, and communication systems.

Major findings and discussion

The major findings of the study will be presented under four discussion topics for which the connections between the methodologies (quantitative and qualitative) were carefully analysed and integrated in order to provide a productive discussion.

Intercultural sensitivity

Increased opportunities for transnational teaching require foreign language teachers to become more effective in intercultural communication competence and have high intercultural sensitivity to operate in multicultural environments. The most important finding of the quantitative analyses shows that not all intercultural experiences result in positive change. Although Turkish instructors' overall IS results showed a slight increase, three sub-categories showed that: participants' sensitivities decreased noticeably; their positive impressions lessened about the host culture; and their negative feelings increased. This supports the view of other studies that show that experience in another culture is not enough to make somebody multicultural (D'Souza, 2016; Trilokekar & Kukar, 2011). This study also confirms Mendoza, Henriquez, Carrillo & Bravo (2017) by suggesting that not all experiences lead sojourners to develop positive emotional responses towards the host culture and

highlights the importance of adopting the right strategies to address adaption problems in practice.

A further finding of the study supports Hofstede (1986) and Triandis (1995) by suggesting that sojourners, especially from individualist societies, tend to face more problems when they operate in collectivist societies. Their adaptation to their host cultures is a more challenging process as they perceive many of the standard steps introduced by the host culture as unnecessary and bureaucratic since their culture back home provides them with more freedom and authority. When Etri (2015) studied intercultural sensitivity from a cultural differences perspective in Saudi Arabia - a collectivistic society, with a sample population of native foreign language teachers from both individualistic and collectivistic societies, his study found, like here, that the characteristics of the society are very important. As he states: “these characteristics of societies are core to the makeup of the fabric of the context of teaching for which teachers coming from abroad will need to be aware and work within the constraints” (p.171). As Ward and Kennedy (1999) show, ethnic and cultural similarities play a functional role in reducing teachers’ sociocultural adaptation problems, therefore, where differences exist, they should be addressed.

Jean’s early departure represents a finding of the study. Having a high IS and extremely substantial experience in multicultural and intercultural contexts does not necessarily ensure that they can secure a better experience in all context and overcome problems much more easily than others. Mendoza et al. (2017) specified that teachers aged over 50 may find it harder to accept the opinions of others, therefore their adaptation efforts may be different than their younger counterparts.

Jean as the most senior and experienced instructor had the most challenging and frustrating experience among the group. Younger instructors seemed to develop better strategies to adapt to difficulties. Thus, the tolerance level of people may reduce with age. Fewer economic necessities, feeling more able to speak out, and fewer expectations for the future might lead them to be less tolerant and stay closer to their comfort zone, therefore to their home culture where they feel more secure.

As discussed in Chapter 2, intercultural learning requires real experience in order to provide the right context for transformation. The findings here showed that, although change may not be immediately reflected in the affective aspect of ICC, viz. is IS (Chen & Starosta, 2000), changes certainly start in the cognitive and behavioural aspects of ICC, namely intercultural awareness and intercultural adroitness, respectively. This study set out to measure IS over one academic year. However, this study suggests that to measure the affective level change (IS) periods longer than one year be studied. Shipton (2010) also pointed out that sojourners may not feel connected to their host cultures immediately, if it is not a long period, which might indicate that international experiences for work related purposes may not radically change their cultural norms over short periods. Bennett (2004) concurs that, if a longer experience happens in pluricultural classroom settings, the intercultural sensitivity of sojourners becomes closer to his model's adaptation phase.

When I made positive correlation between quantitative and qualitative data, the findings indicated that there is no certain factor that changes IS radically and make people interculturally sensitive. IS is developed with the combination of many factors.

Importance of preparedness

People cannot realize the importance of forms of cultural communication unless they visit other cultures and experience the challenges and complications of living there. The study explicitly indicates that appropriate preparedness is very important, and preparation strategies mitigate the challenges and difficulties. As presented in the Literature review, D'Souza (2016) highlighted the importance of being aware of the cultural differences before an experience as it helps the transition by clarifying confusions that might arise. As sojourners' abilities increase to predict students' and colleagues' expectations and difficulties, their adaptation to the culture improves (Barratt & Kontra, 2000, p.5). Additionally, Yang (2014) stressed the insufficient readiness of teachers for diversification and global interconnectedness and the lack of enough academic attention to advise teachers on how to develop intercultural sensitivity for their professional development. This study reflected the importance of Yang's conclusion once again.

Barratt and Kontra (2000) highlighted that arriving in a host culture with a lack of basic information, makes it easy to ignore or not recognize cultural clues, to show unfair judgments about the community, and to present behaviours which appear dominant with respect to the host culture. The preparedness starts in mind then extends to more tangible preparedness to make a sojourner operate in the host culture in a smother way. The first finding was the negative effect of having stereotypes and misjudgement that individuals have about their new culture. Negative stereotypes and early developed prejudices mis-lead the instructors in establishing the right actions at the beginning. This finding supported the statement of Butchel (2014) who

discussed the negative effects of some clichés, cultural stereotypes and inaccurate judgements about the host culture.

The study found out that there was no systematic effort planned and adopted by the instructors and preparation period before embarking to new environment was not highly considered as important as it should have been. The potential reason for this could be the excitement that people feel can be more dominant factor that may prevent making people think of a more structured preparedness for their transcultural experiences. First of all, this finding pointed the importance of awareness about home culture before knowing the host culture as culture learning starts with first familiarising to one's own cultural norms. This was also indicated in Bektaş-Cetinkaya's (2014) study that people start learning their culture while exposing and learning the other cultures. Being able to define home cultural clues can assist FLTs to know how to integrate the right cultural clues into their language teaching. FLTs can also make fair judgements and operate smoothly between home and host cultures when they are aware of home culture clues.

While defining the effects of factors affecting IS and analysing the answers and feedback of participants, the importance of knowledge about host culture and its language appeared to be very important. The findings reminded us of Hofstede's (1986) remarks that having knowledge of the culture of a host country remains the core to developing IS. Barratt and Kontra (2000) also highlighted the importance of knowledge about host culture and host language. In this study, especially the American instructors' experiences revealed that the knowledge of the host culture's education system, their learning culture and classroom structure and importantly the

profile of the learners can be extremely crucial for FLTs. As the Turkish instructors were at advanced level in the host culture's language, no specific difficulties were experienced for adaptation; the varying degree of American instructors' knowledge in Turkish provided a legitimate ground for emphasizing the importance of the host language. The explanations of American instructors presented that it was a facilitating instrument, reduced the dependency to others, provided proactive interaction and established communication with locals without third party involvement and interpretation.

Another noticeable finding of the study was confirming the positive effects of knowing two or more foreign languages and having intercultural communication trainings on IS. Küllü-Sülü (2014) finding recalled that people who can operate in two or more languages interact better in other cultures and have higher interaction confidence. In this study it was also confirmed that instructors who knew more than two foreign languages had a higher IS level. With respect to ICC training, unfortunately, there was only one participant who received intercultural communication training. Her result indicated that she had the third highest IS score among the group, although she didn't have teacher training education and teaching experience. To confirm this finding, the literature also revealed that intercultural sensitivity is responsive to training efforts (Altshuler, Sussman & Kachur, 2003; Morales, 2017; Rissanen, Kuusisto & Kuusisto, 2016) and increase sensitivity to cultural diversity; it develops readiness to recognize and utilize multiculturalism, and it promotes international mindedness (Abdalla, 2017; Alyusuf 2015, Barratt & Kontra, 2000; Deardorff, 2011; D'Souza, 2016; Pinho, 2015; Rissanen, Kuusisto & Kuusisto, 2016). The study of Bektaş-Cetinkaya (2014) provided an example of the

importance of this in the Turkish context that integrating cultural content to teaching instruction has a significant effect on developing cultural knowledge, intercultural skills and awareness.

However, her results brought a different discussion of the study that such training and preparation can only make a certain level of change and for any behavioural difference, it is necessary to have an experience abroad. This conclusion was supported by one participant's statement that, although she received long years education on the target culture (BA and Master education on American Language and Literature), her real collection of cultural clues started with this experience as she indicated many times that what she knew from books was different than what she saw there. The explanations of the participants also revealed that, if the experience is for touristic or short business purposes, it may not provide the same effect as long term working experiences provide, which involves taking more serious responsibilities and full and forced adaptation to the host culture.

The last finding under this perspective was the importance of well-designed pre-departure and re-entry programs organized by exchange programs or host institutions. In Jackson's (2011) study, it was strongly suggested that a well-designed program before sojourners depart and as soon as they are welcomed in their new institutions itself can increase the levels of intercultural sensitivity. In this study the importance of the orientation was highlighted due to institutions failing to organize one, and its consequent negative effects were felt throughout the experience, specifically by American institutions. The benefits of such programs are presented in detail in the implications section for the host institutions.

Navigating challenges and effective adjustment strategies: Similarities and differences

When summarizing the valuable feedback of participants, the main challenges centred around the differences brought by the discrepancies between individualist and collectivist social structures. Knowing the differences of these two varying structures created more room to operate for instructors. Probably the most important finding of the study in this respect was respecting and accepting the differences without judgements. Replacing negative reactions with positive adjustment strategies were extremely crucial step for the instructors. Jessica's brief comment was striking in this sense "*Roll with it if you can't change the difference".*

The higher level of human interaction not only with colleagues and students but also with local interlocutors such as neighbours, show owners provided deeper understanding of the cultural underpinnings and prevented them from developing negative feelings especially during initial phase of the study where generally people are exposed to more cultural shocks. The locals can be an attainable source for the FLTs when they are in need and can take a crucial role when the FLTs are facing difficulties. Increased interaction also improved the empathy skills which made them more receptive to learning about others. Natalie's case was a good example for that; the more she interacted with host culture, the higher chance she was exposed to the right cultural informants who provided correct information for her to understand the dynamics better. Such interactions enabled FLTs to make more positive reasonings when they were trying to understand and adapt to differences.

Soliciting the ideas and echoes of the instructors, it was also observed that the instructors with high level of stress-management skills, positive motivation and constructive collaboration in schools performed better in IS. This highlights the importance of personal traits which increase social-interaction skills (called intercultural skills in the host culture). However, the study findings also indicated the importance of having other skills which require more technical strategies such as teaching and administering the official responsibilities as sojourners as these are the main requirements expected from them.

It was also noticeable when analysing the qualitative data that being aware of the sensitive cultural dynamics provided strength to instructors and held them from any potential negative-ness. Importantly, in this study the instructors were aware of the political constraints between their countries and avoided the limitations and potential risks created by political relations.

Transformation of the experience on personal and professional development

By reviewing various results, one certainty came out that sojourn experiences are remarkably individual. The challenges were described in different ways by instructors, events were observed using their own cultural clues and referring to their own cultural backgrounds. It was a noteworthy finding that all instructors described their experience as having a very positive effect on their IS; however, the results of the quantitative data indicated that the change was either none existent, or at a very insignificant level. The reason of was explained by Chen and Starosta (1997); firstly, intercultural awareness and adroitness develops then intercultural sensitivity increases. With the self-reflections of the instructors it was also noted that the

participants were at an adaptation stage according to DMIS developed by Bennett. However, this finding was obtained from the participants' answers while describing their feelings, which needs further study with a more scientifically-based measure. Although it was not possible to obtain Jean's opinion, all instructors expressed their willingness to continue their ties with the host culture, which provides evidence of the positiveness of the sojourn experience. Checking the effect of the experience on professional development was another key finding this study might offer that experiencing work related sojourn experience helps clarifying many uncertainties in sojourners' mind and encourages them to develop more tangible plans about their career. Especially this experience improved their professional skills in operating in foreign educational structures and teaching foreign language in multicultural classes.

Implications for future studies

In the light of the findings of this study, there are some suggestions to make for further studies. The initial finding obtained from qualitative analysis suggested that one year of academic year might not be enough to learn the cultural clues of the host society. The period might be enough for exposure and recognition of the cultural differences, however, may not be enough to adapt to the challenges and differences. Longer exposure to host culture enables individuals to understand more sophisticated contexts and to recognize different nuances in the host culture. Therefore, a longitudinal qualitative study to examine longer experiences especially for work-related sojourns could provide further suggestions and greater applicability to FLTs.

Because of the differences in conditions of the sojourn arrangement between American and Turkish groups (the Turkish group experienced their teaching under an

exchange program, whereas the American group made arrangements for their sojourn experience individually), the initial challenges showed differences between the group reactions such as arrangement of accommodation, exposure to host culture bureaucracy, level of responsibility at work. Therefore, future studies should consider the limitations of these factors when designing similar studies.

Implications for prospective FLTs and institutions

One of the aims of this study was to provide valuable data and insightful clues to help prospective FLTs to prepare themselves before considering any intercultural experiences and, at the institutional level, to partnering agencies who are investing a considerable amount of human and financial resources to appoint appropriate candidates and arrange training programs to increase intercultural sensitivity.

Implications for prospective FLTs

Before deciding to commit to working in another culture, FLTs generally rely on their knowledge obtained through written and visual materials. However available data and material that they access may not reflect the real structure of the culture or provide correct clues about cultural differences which are important for smooth transition or adaptation.

The noteworthy implications that this study offers to FLTs are:

- FLTs should plan and adopt a well-designed preparation for their sojourn experience initially improving the knowledge of the biggest cultural differences between the social structures (individualistic versus collectivistic culture, conservative versus liberal structure, dominant religion differences)

- FLTs should be aware if they have any negative stereotype modelling or misjudgements about the host culture before they start their sojourn and they should start their experience free their mind from all these misjudgements.
- FLTs should be also cognizant of their own cultural underpinnings. Being aware of the real dynamics of sojourners' own culture assists them in two aspects: Firstly, it ensures transferring the right cultural clues to host learners, by developing a correct approach, and by systematically increasing their sensitivity toward this new culture using the authentic and genuine information. Secondly, it helps FLTs to make right and equal comparisons between home and host culture and motivates them not to focus on actions but to focus on the cultural necessities or differences which lead to this action.
- FLTs can obtain sincere feedback from previous home culture sojourners who could inform them about the differences in host culture from through the eyes of the home culture and provide culture specific adaptation strategies which were found effective.
- FLTs should enhance their knowledge and be aware of the specific cultural differences about the host culture's education system including classroom climate, teaching culture and learners' profile. They should also discuss and clarify some specific issues with their host institutions such as teaching materials that will be used, expected teaching responsibilities and terms and conditions crafted for them.
- FLTs should not limit their interaction only with school or campus area, they should increase their contact with host community who would provide more authentic clues about the host culture and help create sincere relations.

- FLTs should accept differences as they are and respect these differences. If needed, they should discuss the reasons for such actions that are found different and annoying with the right cultural informants around them and learn the root factors of these specific cultural behaviours, which would make the problem less personalized for sojourners.
- FLTs should consider their experience as an opportunity for personal development and be open to change. When they are ready for change, it becomes much easier to make the right transformation for being intercultural.
- FLTs should be aware of the negative emotional clues in the early stages of their experiences (increased frustration, anger, loneliness, continuous complaining and open criticism) that would lead to more adverse conditions and try to find solutions before it becomes a serious challenge for them. They should not hesitate to ask for assistance when dealing with the challenges.
- FLTs should improve their knowledge in the host language, which would increase their capacity to communicate and decrease their dependency on others.
- FLTs are encouraged to take part in discussions which would improve their negotiation and discussion skills; however, avoiding tension-raising sensitive issues may keep their bonds still stronger with the host culture, which would also develop culture-free thinking.
- FLTs should use opportunities to make more self-reflections about their experiences such as keeping diaries, preparing monthly newsletters for their families / friends, writing small notes which may provide constructive opportunities to re-visit the issues and review the challenges faced and the strategies adopted.

- FLTs should also find professional objectives and motivations out of the sojourn experience using the strength of the host culture system which would contribute to their longer career plans.

Implications for institutions when hiring foreign instructors especially FLTs

The study provides several important managerial and administrative implications for institutions who are willing to increase their multiculturalism and interculturalism. Some suggestions might look more like technical details and sound beyond the interest of this study, however the study revealed that the lack of technical details might be the biggest challenge to prevent the sojourners from adapting to the new culture. Therefore, these technical implications should be also considered.

- Institutions should develop a training program specifically on intercultural education as part of the curriculum that is offered to all domestic staff and students as well as to incoming faculty and students. This cultivates interculturalizing and provides enrichment for both academics and students for their enculturation process. Such programs should also aim to improve the attendees with skills on problem-solving, self-reflection, cooperation, resolutions in conflict situations and attitudes such as empathy, tolerance and respect.
- Institutions should re-construct their teacher training program curriculums for theories and educational approaches and support the programs with co-curricular plans to accommodate and expand the needs of prospective teachers, especially foreign language teachers. These programs should also aim for certain behavioural changes in identifying and responding to cultural differences, developing strategies for adapting to differences, recognizing different learning and teaching methods, especially experienced in multicultural settings.

- Institutions are highly recommended to organize a range of enhanced orientation programs for their arriving visiting academics and students and the programs should be started even before their expatriate instructors arrive in the country.
- Institutions should develop separate documents to inform the terms and conditions and guidebooks for their foreign staff and students, which clarify all the professional expectations, descriptions of the institution's specific operational system, and code of conduct which identifies the behavioural expectations. These documents should be distributed in advance before visitor's arrival and the unclear parts should be discussed with them.
- Especially for Turkish institutions who are willing to improve their multiculturalism and hire more native language instructors, they should re-structure not only their infrastructural and institutional capacity but also the cultural climate of their institutions which can accommodate international staff and students. This includes, but not limited to, accommodation, communication, security, access to health facilities.
- For institutions, it is also very useful to establish an advisory mechanism consisting of an administrative team and the academic colleagues of the arriving member to assist them in solving problems in the work environment and society and ensure a smooth and quick adaptation.
- Valuable feedback obtained from the participants of this study was to organize joint collaborative activities with local partners such as organizing workshops, asking for the active participation of host instructors in developing the curriculum, lesson plans and teaching materials, which provide strong co-existence in the intercultural context.

- Another factor found important by the instructors that organizing social events and extracurricular activities to bring visiting teachers and students with local partners to increase the collaboration and built trust in their communication not only inside the school but also outside of the classroom.

Limitations of the study

This study had several limitations which suggest that the results should be carefully interpreted and might not apply to all FLTs. The researcher was also aware that the findings of this study may show differences from culture to culture and from individual to individual. While some of the results require further in-depth study, some others may need a wider participant group in order to achieve some level of generalization.

The first limitation observed was that although the pseudonyms were used to encourage sincere feedback from the participants, it was observed that both instructor groups were limiting themselves to provide broader answers about the host cultures due to the difficult time between home and host culture during the study period. This limitation did not provide any misleading information for the study but limited the level of integration of the participants into the productivity of the study. However, due to experiencing such constraints, FLTs could vocalize different strategies to adapt which would not have been possible in normal circumstances.

Another limitation of the study was that Turkish FLT groups went to the USA under an exchange program so that all their initial administrative procedures were followed by the program administrators. On the other hand, the American instructors started

their teaching experience dealing with all the administrative procedures by themselves. Therefore, there were no equal conditions when comparing their initial adaptation period, and the challenges that they faced showed certain differences. Additionally, the American instructors' workload was much higher compared to the Turkish instructors. Thus, it did not provide the same level of teaching responsibilities; hence the bigger challenges of American instructors were teaching related while Turkish instructors' challenges were more on social adaptation.

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APPENDICES

APPENDIX A: Survey Form For English Language Instructors

Note: Please note that this research study aims to protect full confidentiality of the participants therefore all of the responses will be kept completely anonymous and will not be shared. Due to the nature of the study; your open, frank and careful responses are greatly appreciated.

Survey Date : _____

SECTION 1. Demographics (please fill in or check off your answer)

1. Age _____
2. Gender M_____ F_____ Prefer not to disclose _____
3. Completed higher education (list degree(s), field(s), university(ies))

BA/BS in:		at	
MA/MS in		at	
PhD/ED in		at	
Other		at	

4. Please list and rate your overall level (beginner/intermediate/advanced/mother tongue) in any languages ***other*** than Turkish or English.

Language		level	
Language		level	
Language		level	

5. Size of city in which your host institution is located

<50,000 _____ 50,000-100,000 _____ 100,000 – 500,000 _____ 500,000+ _____

6. Region of Turkey in which your host institution is located

Southeast _____ Southwest _____ Central _____ Northwest _____ Northeast _____

SECTION 2. Personal development

Circle/highlight the number corresponding to how much these statements are true about you

5 = Very much true about me 4 = true about me 3 = neutral 2 = not true about me 1 = very much not true about me

1. Thinking things through is part of who I am	5	4	3	2	1
2. I always stand up for my beliefs	5	4	3	2	1
3. I can express love to someone else	5	4	3	2	1
4. I am always able to look at things and see the big picture	5	4	3	2	1
5. I experience deep emotions when I see beautiful things	5	4	3	2	1

6. I am good at sensing what other people are feeling	5	4	3	2	1
7. No matter what the situation, I am able to fit in	5	4	3	2	1
8. My friends always tell me I am a strong but fair leader	5	4	3	2	1
9. I can accept love from others	5	4	3	2	1
10. I am a brave person	5	4	3	2	1
11. I think through the consequences every time before I act	5	4	3	2	1
12. I always weigh the pros and cons	5	4	3	2	1
13. When I look at my life, I find many things to be grateful for	5	4	3	2	1
14. I am usually willing to give someone another chance	5	4	3	2	1
15. I have been told that modesty is one of my most notable characteristics	5	4	3	2	1
16. If I feel down, I always think about what is good in my life	5	4	3	2	1
17. Others trust me to keep their secrets	5	4	3	2	1
18. I stick with whatever I decide to do	5	4	3	2	1
19. I am always aware of the natural beauty in the environment	5	4	3	2	1
20. I always keep my promises	5	4	3	2	1
21. I love to make other people happy	5	4	3	2	1
22. I work at my very best when I am a group member	5	4	3	2	1
23. I always make careful choices	5	4	3	2	1
24. I always look on the bright side	5	4	3	2	1
25. I always know what to say to make people feel good	5	4	3	2	1
26. One of my strengths is helping a group of people work well together even when they have their differences	5	4	3	2	1
27. I have lots of energy	5	4	3	2	1
28. I always keep straight right from wrong	5	4	3	2	1
29. I can find something of interest in any situation	5	4	3	2	1
30. I try to add some humor to whatever I do	5	4	3	2	1
31. My beliefs make my life important	5	4	3	2	1
32. I am thrilled when I learn something new	5	4	3	2	1
33. Without exception, I support my teammates or fellow group members	5	4	3	2	1
34. I am excited by many different activities	5	4	3	2	1
35. My friends say that I have lots of new and different ideas	5	4	3	2	1
36. I rarely hold a grudge	5	4	3	2	1
37. I am always busy with something interesting	5	4	3	2	1
38. I am always coming up with new ways to do things	5	4	3	2	1
39. I give everyone a chance	5	4	3	2	1
40. I rarely call attention to myself	5	4	3	2	1
41. I treat all people equally regardless of who they might be	5	4	3	2	1
42. I am a spiritual person	5	4	3	2	1
43. I think my life is extremely interesting	5	4	3	2	1
44. I never want things that are bad for me in the long run, even if they make me feel good in the short run	5	4	3	2	1
45. I am a highly disciplined person	5	4	3	2	1
46. Despite challenges I always remain hopeful about the future	5	4	3	2	1
47. I never quit a task before it is done	5	4	3	2	1
48. I am known for my good sense of humor	5	4	3	2	1

SECTION 3. Professional development (please circle/highlight or fill in your response)

1. Before coming to Turkey did you have a clear idea of what career you wanted to pursue? Yes No

    a. If yes, please indicate what that career was

    _____

English-teaching related questions

1. Had you ever taught any English (ESL/EFL) before coming to Turkey? Yes _____ No _____
   If yes, please describe where/for how long

   _____

2. How confident did you feel about teaching English when you arrived?
   Very Moderately Not Very Not at all

3. Had you ever met any Turkish students before coming to Turkey? Yes No
   If yes, please describe in what context

   _____

4. Please list three adjectives that best describe your current Turkish students

   1 _____ 2 _____ 3 _____

SECTION 4. Sociocultural/political Development

1. Is this your first trip to Turkey? Yes No
   a. If No, please indicate for how long and for what purpose(s) you have come to Turkey in the past
   _____

Please circle/highlight the response that most accurately describes you:

2. **<u>Before</u> coming to Turkey as an English Instructor**:

a.	I knew about Turkey	Not at all	a bit	a lot
b.	I was interested in Turkish politics	Not at all	a bit	a lot
c.	I had read books by Turkish authors	Never	a few	several
d.	I had eaten Turkish food	Never	a bit	frequently
e.	I had watched Turkish films	Never	a few	several
f.	I had listened to Turkish music	Never	a bit	frequently
g.	I had Turkish friends	None	a few	several

3. **<u>Before</u> coming to Turkey as an English Instructor:**
   a. My level of spoken Turkish was: Advanced - Intermediate - Elementary - Non-existent
   b. My level of written Turkish was: Advanced - Intermediate - Elementary - Non-existent

4. **<u>Before</u> coming to Turkey as an English Instructor:**
   I had traveled outside of the United States Yes No
   a. If yes, please indicate approximately how many times _____
   b. for a total of how much time _____ day/weeks/months
   c. for what purpose(s) (check/highlight as many as apply):

tourism _____ visiting friends/family _____ study _____ work _____

other (please specify) _____

d. Please list the countries outside the US that you have worked /lived in for more than 3 months

Country		Total time lived	
Country		Total time lived	
Country		Total time lived	

Please rate yourself on the following (circle or highlight the appropriate number):
(1 = not at all true, 2 = not very true, 3 = neutral, 4 = somewhat true, 5 = very true)

1. I consider myself a patriotic American 1-----2-----3-----4-----5
2. I am proud to tell people that I am American 1-----2-----3-----4-----5
3. I am generally in support of American foreign policies 1-----2-----3-----4-----5
4. I frequently miss being in the US 1-----2-----3-----4-----5
5. I feel settled into my host city 1-----2-----3-----4-----5
6. I am able to handle all my basic needs on my own in my host city 1-----2-----3-----4-----5
7. My main source(s) of news here in Turkey is/are: (please list)

   American:

   Turkish:

   Other:
8. My main source(s) of entertainment here in Turkey is/are:

9. Outside of the classroom I spend most of my time (rank 1st, 2nd, 3rd, 4th):

   Alone _____
   With American friends/colleagues _____
   With Turkish friends/colleagues _____
   With other nationality friends/colleagues _____

10. Are you participating in any regular extracurricular activities (e.g. sports, volunteer, hobby-related, etc.), in which you must interact in Turkish? Yes No

    If yes, please describe _____

INTERCULTURAL SENSITIVITY SCALE
Please circle the number corresponding to your answer

1 = strongly disagree 2 = disagree 3 = uncertain 4 = agree 5 = strongly agree

a. I enjoy interacting with people from different cultures.
1-----2------3------4------5
b. I think people from other cultures are generally narrow-minded.
1-----2------3------4------5
c. I feel pretty sure of myself when interacting with people from different cultures.
1-----2------3------4------5
d. I find it very hard to talk with people from different cultures.
1-----2------3------4------5
e. I always know what to say when interacting with people from different cultures.
1-----2------3------4------5
f. I can be as sociable as I want to be when interacting with people from different cultures.
1-----2------3------4------5
g. I generally prefer spending time with people from my own culture.
1-----2------3------4------5
h. I respect the values of people from different cultures.
1-----2------3------4------5
i. I feel more uncomfortable when interacting with people from other cultures.
1-----2------3------4------5
j. I feel confident when interacting with people from different cultures.
1-----2------3------4------5
k. I tend to wait before forming an impression of people from different cultures.
1-----2------3------4------5
l. I often get discouraged when trying to interact with people from different cultures.
1-----2------3------4------5
m. I am open-minded towards people from different cultures.
1-----2------3------4------5
n. I try to observe carefully when interacting with people from different cultures.
1-----2------3------4------5
o. I often feel frustrated when interacting with people from different cultures.
1-----2------3------4------5
p. I respect the ways in which people from different cultures behave.
1-----2------3------4------5
r. I try to obtain as much information as I can when interacting with people from different cultures.
1-----2------3------4------5
s. I find it hard to accept the opinions of people from different cultures.
1-----2------3------4------5
t. When interacting with people from other cultures I try hard to understand them.
1-----2------3------4------5
u. I generally think my culture has more positive characteristics than other cultures.
1-----2------3------4------5
v. I try to give positive responses when interacting with people from other cultures.
1-----2------3------4------5
y. I try to avoid those situations where I will have to deal with people from other cultures.
1-----2------3------4------5
z. When interacting with people from other cultures I try to show my understanding through verbal or nonverbal cues.
1-----2------3------4------5
aa. I enjoy discovering differences between my culture and other cultures.
1-----2------3------4------5

IMPRESSIONS OF TURKISH/AMERICAN CULTURES

Place an 'X' on the scale indicating how much you think each adjective *generally* describes Turkish people/culture, and a '0' on the same scale indicating how much you think each one *generally* describes American people/culture. On the scale, a 1 suggests 'not at all', a 5

suggests ‘average’, and a 10 suggests ‘extremely’. You may place your Xs and Os anywhere along the scale that you wish.

X = Turkish **0 = American**

1. Generous 1----------5----------10
2. Friendly 1----------5----------10
3. Individualistic 1----------5----------10
4. Hospitable 1----------5----------10
5. Assertive 1----------5----------10
6. Open-minded 1----------5----------10
7. Pushy 1----------5----------10
8. Curious 1----------5----------10
9. Loud 1----------5----------10
10. Trustworthy 1----------5----------10
11. Prejudiced 1----------5----------10
12. Efficient 1----------5----------10
13. Reserved 1----------5----------10
14. Sincere 1----------5----------10
15. Helpful 1----------5----------10
16. Sophisticated 1----------5----------10
17. Organized 1----------5----------10
18. Passionate 1----------5----------10
19. Polite 1----------5----------10
20. Modest 1----------5----------10

Please use the space below to add any initial thoughts / comments/ concerns you have at this early stage regarding your own culture adjustment, your work experience, your relations with local people and colleagues.

APPENDIX B: Post-Survey Form For English Language Instructors

Note: Please note that this research study aims to protect full confidentiality of the participants therefore all of the responses will be kept completely anonymous and will not be shared. Due to the nature of the study; your open, frank and careful responses are greatly appreciated.

Survey Date : _____

SECTION 1: PERSONAL DEVELOPMENT

Circle/highlight the number corresponding to how much these statements are true about you

5 = Very much true about me 4 = true about me 3 = neutral 2 = not true about me 1 = very much not true about me

1. Thinking things through is part of who I am	5	4	3	2	1
2. I always stand up for my beliefs	5	4	3	2	1
3. I can express love to someone else	5	4	3	2	1
4. I am always able to look at things and see the big picture	5	4	3	2	1
5. I experience deep emotions when I see beautiful things	5	4	3	2	1
6. I am good at sensing what other people are feeling	5	4	3	2	1
7. No matter what the situation, I am able to fit in	5	4	3	2	1
8. My friends always tell me I am a strong but fair leader	5	4	3	2	1
9. I can accept love from others	5	4	3	2	1
10. I am a brave person	5	4	3	2	1
11. I think through the consequences every time before I act	5	4	3	2	1
12. I always weigh the pros and cons	5	4	3	2	1
13. When I look at my life, I find many things to be grateful for	5	4	3	2	1
14. I am usually willing to give someone another chance	5	4	3	2	1
15. I have been told that modesty is one of my most notable characteristics	5	4	3	2	1
16. If I feel down, I always think about what is good in my life	5	4	3	2	1
17. Others trust me to keep their secrets	5	4	3	2	1
18. I stick with whatever I decide to do	5	4	3	2	1
19. I am always aware of the natural beauty in the environment	5	4	3	2	1
20. I always keep my promises	5	4	3	2	1
21. I love to make other people happy	5	4	3	2	1
22. I work at my very best when I am a group member	5	4	3	2	1
23. I always make careful choices	5	4	3	2	1
24. I always look on the bright side	5	4	3	2	1
25. I always know what to say to make people feel good	5	4	3	2	1
26. One of my strengths is helping a group of people work well together even when they have their differences	5	4	3	2	1
27. I have lots of energy	5	4	3	2	1
28. I always keep straight right from wrong	5	4	3	2	1
29. I can find something of interest in any situation	5	4	3	2	1
30. I try to add some humor to whatever I do	5	4	3	2	1
31. My beliefs make my life important	5	4	3	2	1
32. I am thrilled when I learn something new	5	4	3	2	1
33. Without exception, I support my teammates or fellow group members	5	4	3	2	1
34. I am excited by many different activities	5	4	3	2	1
35. My friends say that I have lots of new and different ideas	5	4	3	2	1
36. I rarely hold a grudge	5	4	3	2	1
37. I am always busy with something interesting	5	4	3	2	1
38. I am always coming up with new ways to do things	5	4	3	2	1
39. I give everyone a chance	5	4	3	2	1

40. I rarely call attention to myself	5	4	3	2	1
41. I treat all people equally regardless of who they might be	5	4	3	2	1
42. I am a spiritual person	5	4	3	2	1
43. I think my life is extremely interesting	5	4	3	2	1
44. I never want things that are bad for me in the long run, even if they make me feel good in the short run	5	4	3	2	1
45. I am a highly disciplined person	5	4	3	2	1
46. Despite challenges I always remain hopeful about the future	5	4	3	2	1
47. I never quit a task before it is done	5	4	3	2	1
48. I am known for my good sense of humor	5	4	3	2	1

SECTION 2: INTERCULTURAL SENSITIVITY SCALE

Please circle the number corresponding to your answer

1 = strongly disagree 2 = disagree 3 = uncertain 4 = agree 5 = strongly agree

a. I enjoy interacting with people from different cultures.
1-----2------3------4------5

b. I think people from other cultures are generally narrow-minded.
1-----2------3------4------5

c. I feel pretty sure of myself when interacting with people from different cultures.
1-----2------3------4------5

d. I find it very hard to talk with people from different cultures.
1-----2------3------4------5

e. I always know what to say when interacting with people from different cultures.
1-----2------3------4------5

f. I can be as sociable as I want to be when interacting with people from different cultures.
1-----2------3------4------5

g. I generally prefer spending time with people from my own culture.
1-----2------3------4------5

h. I respect the values of people from different cultures.
1-----2------3------4------5

i. I feel more uncomfortable when interacting with people from other cultures.
1-----2------3------4------5

j. I feel confident when interacting with people from different cultures.
1-----2------3------4------5

k. I tend to wait before forming an impression of people from different cultures.
1-----2------3------4------5

l. I often get discouraged when trying to interact with people from different cultures.
1-----2------3------4------5

m. I am open-minded towards people from different cultures.
1-----2------3------4------5

n. I try to observe carefully when interacting with people from different cultures.
1-----2------3------4------5

o. I often feel frustrated when interacting with people from different cultures.
1-----2------3------4------5

p. I respect the ways in which people from different cultures behave.
1-----2------3------4------5

r. I try to obtain as much information as I can when interacting with people from different cultures.
1-----2------3------4------5

s. I find it hard to accept the opinions of people from different cultures.
1-----2------3------4------5

t. When interacting with people from other cultures I try hard to understand them.
1-----2------3------4------5

u. I generally think my culture has more positive characteristics than other cultures.
1-----2------3------4------5
v. I try to give positive responses when interacting with people from other cultures.
1-----2------3------4------5
y. I try to avoid those situations where I will have to deal with people from other cultures.
1-----2------3------4------5
z. When interacting with people from other cultures I try to show my understanding through verbal or nonverbal cues.
1-----2------3------4------5
aa. I enjoy discovering differences between my culture and other cultures.
1-----2------3------4------5

SECTION 3: IMPRESSIONS OF TURKISH/AMERICAN CULTURES

Place an 'X' on the scale indicating how much you think each adjective *generally* describes Turkish people/culture, and a '0' on the same scale indicating how much you think each one *generally* describes American people/culture. On the scale, a 1 suggests 'not at all', a 5 suggests 'average', and a 10 suggests 'extremely'. You may place your Xs and Os anywhere along the scale that you wish.

X = Turkish **0 = American**

1. Generous 1----------5----------10
2. Friendly 1----------5----------10
3. Individualistic 1----------5----------10
4. Hospitable 1----------5----------10
5. Assertive 1----------5----------10
6. Open-minded 1----------5----------10
7. Pushy 1----------5----------10
8. Curious 1----------5----------10
9. Loud 1----------5----------10
10. Trustworthy 1----------5----------10
11. Prejudiced 1----------5----------10
12. Efficient 1----------5----------10
13. Reserved 1----------5----------10
14. Sincere 1----------5----------10
15. Helpful 1----------5----------10
16. Sophisticated 1----------5----------10
17. Organized 1----------5----------10
18. Passionate 1----------5----------10
19. Polite 1----------5----------10
20. Modest 1----------5----------10

APPENDIX C: Semi-Structured Question Set– 1

Aim: This set of questions was prepared in order to understand and compare the specific cultural differences of participants' expectations before arrival and the real-life experience about these differences while in Turkey.

Please reflect your previous thoughts that you had before you arrived Turkey:

1. Before your arrival, were there any specific cultural differences that you were aware of Turkish culture? Please provide examples.
2. Were there any specific preparations that you adopted for these expected differences? Please provide examples

Please reflect your current thoughts and feelings that you have while having some time in Turkey:

1. What are the big cross- cultural differences you've noticed between Turkey and the USA after experiencing some time in Turkish culture?
2. How do you feel about and react to these differences?
3. Are there any differences that you were not expecting but that you have learned/observed newly?
4. What are the main differences between what you previously thought about Turkish culture based on what you read about in books/ newspapers or watched in films or videos about Turkey compared with your own observations now?

Personal Reflection:

1. Tell me about any experiences you've had this past month where you felt like there was a cultural misunderstanding between you and another person.
2. How did you feel about it and how did the situation get resolved (if it did!)?
3. Tell me about the most memorable experience you've had this past month, either positive or negative, when interacting with a Turkish person?
4. Tell me about whether the current political climate between Turkey and the States affects your cultural sensitivity towards Turkish culture? Please elaborate.

APPENDIX D: Semi-Structured Question Set– 2

Aim: This set of questions was prepared in order to understand the personal reflections of participants' cultural adaptation in to their teaching responsibility

1. Which aspects of cultural norms do you try to integrate into your teaching materials?
2. What are the reactions of your students to these norms?
3. Have you used any personal challenge story that you experienced with Turkish culture as discussion subject in your classroom? If yes, please provide details.
4. While teaching in your classroom, whom do you become closer towards; Turkish students, other foreign students, Turkish students with clear ethnic backgrounds? Why do you feel closer and how does it affect your teaching experience?

Personal Reflection:

1. Have you observed any prejudice towards American culture among your students? If so; what were these and how did you cope with the situation?
2. Are there any additional extracurricular activities that you adapt in your teaching plan to enhance the cultural awareness of your students towards American culture?

APPENDIX E: Semi-Structured Question Set– 3

Aim: This set of questions was prepared in order to understand the personal reflections of participants' cultural communications with people that they daily interact in Turkey and their integration with their family and friends while abroad.

1. What is the nature and the extend of your interaction with your colleagues outside of working hours?
2. Whom do you interact with most in a daily-conversations besides your colleagues and students? Can you tell me a bit about these conversations?
3. How do you feel about the level of your communication with the people in your daily life in Turkey? How comfortable are you in these interactions and how close do you feel you are able to build up relationships?
4. How often do you communicate with your family and friends back home?

Personal Reflection:

1. At times over the past (6-8) months when you've needed help or support, how easy has it been for you to get it from the people around you?
2. Have there been instances when you've been asked personal questions or asked to give opinions on sensitive issues? Were these common or rare instances? Please describe any such events, and how you responded?

APPENDIX F: Questions For US Instructors

Clarification points from Surveys and Monthly Follow-up Questions

INTERVIEW QUESTIONS

1. You indicated that you didn't have any clear idea about your career plans before coming to Turkey. Has it changed? Do you have any plan now and more importantly does it related with another international experience? In another country or in States?
2. What could be the three adjectives you can describe your Turkish students now?
3. Can you rank the people whom you were interacting most outside the classroom after 9 months in Turkey?
4. Did you keep any journal, diary or blog during your stay in Turkey? Daily? Weekly? What was your aim for that?
5. Was there any change in your communication habits with your family between first days and now?
6. Have you received any formal training / education or class at University or anywhere before coming to Turkey regarding intercultural communication?
7. Is there any difference between having an international experience for a touristic visit or study or work experience?
8. How many international colleagues did you have around in your host institute? How many of your students were international? Can you describe the internationalisation of your university?
9. Did you feel any disappointment about your feelings after you arrived at Turkey? *"I wanted this experience so much, but this experience is not what I expected…"*
10. Was there any moment you felt lonely and you couldn't continue anymore?
11. Do you believe if there is anything you wished to do before you arrived, but you didn't in order to better prepare yourself for this experience?

DMIS:

- Do you make any specific efforts to find out more about the cultures around you?
- Do you try to adapt your communication to people from other cultures? Does it mean anything to you to look at the world through the eyes of a person from another culture? Do you feel you have two or more cultures?
- Has your adjustment to other cultures led you to question your identity? Do you feel apart from those cultures that you are involved in?

12. Do you believe your intercultural sensitivity level has changed after this experience? Positive or negative direction? Can you give some examples?
13. Which one do you consider now
    - going back to my own country to expose to my own culture again?
    - having any other longer experience in States?
    - having any other experience in another country?
14. How did this experience effect your personal/ inner development?