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**THE EFFECT OF INTERCULTURAL SENSITIVITY ON ENGLISH
LANGUAGE ACHIEVEMENT OF HIGH SCHOOL LEARNERS**

THESIS BY
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MASTER OF ARTS

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DEDICATION

This thesis is dedicated to my beloved wife, whom I always felt her encouragement and my son, who always created some enjoyable problems during the writing process.



ETHICS DECLARATION

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I hereby declare that;

I prepared this Master thesis in accordance with Çağ University Institute of Social Sciences Thesis Writing Directive,

I prepared this thesis within the framework of academic and ethics rules,

I presented all information, documents, evaluations, and findings in accordance with scientific ethical and moral principles,

I cited all sources to which I made reference in my thesis,

The work of art in this thesis is original,

I hereby acknowledge all possible loss of rights in case of a contrary circumstance (in case of any circumstance contradicting with my declaration).

12/06/2020

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ABSTRACT**THE EFFECT OF INTERCULTURAL SENSITIVITY ON ENGLISH
LANGUAGE ACHIEVEMENT OF HIGH SCHOOL LEARNERS****Yunus KAZAN****Master of Arts, Department of English Language Education****Supervisor: Dr. Meryem MİRİOĞLU****June 2020, 92 Pages**

The present descriptive study aimed to discover the effect of intercultural sensitivity on the learners' English language achievement at a private high school in İstanbul. A mixed-methods research design was used for the study. The female students' number was 68, and the male's students' number was 55. A total of 123 participants participated in the study by using purposeful sampling. The "Intercultural Sensitivity Scale" developed by Chen and Starosta was used to obtain the quantitative data. The obtained data were analyzed by the Statistical Package for the Social Sciences (SPSS). The results of the study showed that the effect of intercultural sensitivity on EFL learners' achievement at that school is significant. Qualitative data was gathered by an interview consisting of five questions which was conducted with 24 students in total. The participants' intercultural sensitivity in terms of their English language achievement is not significantly different. However, the results showed that as the learners' intercultural sensitivity level increased, so did their proficiency level, which is consistent with the researcher's assumption at the beginning of the study. Besides, the results showed that female and male participants' intercultural sensitivity levels did not vary significantly in terms of gender. The result indicates that female and male participants have similar intercultural sensitivity levels. Additionally, the results revealed that the learners' time spent abroad and experience with different cultures have a significant effect on their English achievement.

Key Words: Culture, Intercultural Sensitivity, Intercultural Competence, English Language Success.

ÖZET

KÜLTÜRLERARASI DUYARLILIĞIN LİSE ÖĞRENCİLERİNİN İNGİLİZCE BAŞARISI ÜZERİNE OLAN ETKİSİ

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Bu tanımlayıcı çalışmada, kültürlerarası duyarlılığın İstanbul'da özel bir lisede öğrencilerin İngilizce dil başarıları üzerindeki etkisini araştırmak amaçlanmıştır. Çalışmada nicel ve nitel veri toplayan karma yöntem yaklaşımı kullanılmıştır. Kız öğrenci sayısı 68, erkek öğrenci sayısı 55'tir. Araştırmaya amaçlı örnekleme kullanılarak toplam 123 katılımcı katılmıştır. Nicel verilerin elde edilmesi için Chen ve Starosta tarafından geliştirilen "Kültürlerarası Duyarlılık Ölçeği" kullanılmıştır. Elde edilen veriler Sosyal Bilimler İstatistik Paketi (SPSS) ile analiz edilmiştir. Çalışmanın sonuçları kültürlerarası duyarlılığın EFL öğrencilerinin o okuldaki başarıları üzerindeki etkisinin önemli olduğunu göstermiştir. Nitel veriler elde etmek için toplam 24 öğrenciyle beş sorudan oluşan bir görüşme yapılmıştır. Katılımcıların İngilizce dil başarıları açısından kültürlerarası duyarlılıkları önemli ölçüde farklı değildir. Ancak sonuçlar, öğrencilerin kültürlerarası duyarlılık düzeyi arttıkça, yeterlilik düzeylerinin de arttığını ve bu da araştırmanın çalışmadan önceki varsayımı ile tutarlı olduğunu göstermiştir. Ayrıca, sonuçlar kadın ve erkek katılımcıların kültürlerarası duyarlılık düzeylerinin cinsiyet açısından anlamlı farklılık göstermediğini ortaya koymuştur. Sonuçlar, kadın ve erkek katılımcıların benzer kültürlerarası duyarlılık skorlarına sahip olduğunu göstermektedir. Ayrıca, bir başka sonuç, katılımcıların yurtdışında geçirdiği ve farklı kültürleri deneyimlediği sürenin, öğrencilerin İngilizce başarıları üzerinde önemli bir etkisi olduğunu göstermiştir.

Anahtar Kelimeler: Kültür, Kültürlerarası Duyarlılık, Kültürlerarası Beceri, İngilizce Dil Başarısı

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ABBREVIATIONS

- CEFR** : Common European Framework of Reference for Languages
- ECRI** : European Commission against Racism and Intolerance
- EFL** : English as a Foreign Language
- ELF** : English as a Lingua Franca
- ELT** : English Language Teaching
- ESL** : English as Second Language
- FLL** : Foreign Language Learning
- IC** : Intercultural Competence
- ICC** : Intercultural Communicative Competence
- ISS** : Intercultural Sensitivity Scale
- MoNE** : Ministry of National Education
- SPSS** : Statistical Package for Social Sciences

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CHAPTER I

1. INTRODUCTION

1.1. Introduction

This chapter initially presents the background of the study with some brief information about cultural issues. It continues with statement of the problem, purpose of the study, research questions, significance of the study, and the limitations of the study.

1.2. Background of the Study

Life is related to culture, and it is impossible to stay unaffected by culture. (Hall, 1989). The way individuals express themselves, their way of thinking, movement types, problem-solving ways, urban planning, transportation systems, and how the education systems work are all related to culture.

Today, in our world that has turned into a "global village," it is quite easy to interact in real or virtual settings for people that come from different cultures, especially with the help of technological developments. (Bennett, 1998). Reflection of this interaction is seen in the education atmosphere, the number of multinational schools in terms of both learners and teachers rises in Turkey as it does in other parts of the world. In multicultural Europe, schools by teaching respect, diversity, and encouraging openness to other cultures, aim to get their students to acquire and appreciate values that support democratic life. According to the approach adopted by Parliamentary Assembly of the Council of Europe, the European Human Rights Court and the European Commission against Racism and Intolerance (ECRI) intercultural dimension is linked to many issues. (Üstün & Demir, 2017) History, language education, and religious facts are perhaps among the most relevant topics. (Bergan & Restoueix, 2009).

Turkey, as a significant country, faces huge regional change with a multicultural and multilingual climate, especially following the arrival of Western and Eastern people, and this arrival has resulted in the interaction of many cultures and languages among people from various regions. As a result of such a dense interaction, people regulate themselves under the conditions they experience. Different languages and cultures can provide opportunities for people to understand each other and to comprehend other languages, primarily via English, as a lingua franca (ELF). When Robert Phillipson

published the English as a Lingua Franca (ELF) book in 1992, this word (ELF) became famous, and he claims that the English language has been a device for imperial submission and cultural dominance for a long time (Phillipson, 2008).

Istanbul, as an intercultural bridge between different people and different cultures, might give us a chance to see the effect of intercultural sensitivity on the achievement of English language learners. Through this research, national education managers and teachers as well may organize language courses according to the results of the study, and both students and teachers may then increase their connections with people from other cultures and improve their English level. Whatever the research results come out, cultural sensitivity and cultural components will always take place as a significant figure in language teaching.

1.3. Statement of the Problem

There are strong ties between language and culture, and it is not that possible to reach a proficiency level in a language when we separate culture from language regarding this strong relationship. It is seen that culture is also a significant factor while teaching and learning a foreign language. Quality interactions can come out when learners have outstanding cultural references. However, learners may not recognize the cultural effect on language learning, or they may ignore or underestimate that aesthetic effect on language. This current study primarily aims to discover and observe the probable effect of intercultural sensitivity on high school English language learners' language achievement.

1.4. Purpose of the Study

The study aims to discover the effect of intercultural sensitivity on the high school English language achievement of 123 English learners whose ages range between 14-18 who are studying in 9th, 10th, 11th, and 12th classes in the 2019-2020 term at Kurtköy Private Uğur High School in İstanbul. As the learners' families pay yearly to the school management for education, it can be seen that learners are relatively in better economic conditions than the usual public high school learners. They generally find opportunities to go abroad for vacation, for a cultural activity or language education. The obtained results about the effect of the intercultural sensitivity on the foreign language success of Turkish high school learners might be quite valuable for both language teachers and

learners, since it may contribute to the learning environment. For this purpose, the study searches for responses to the research questions written below.

1.5. Research Questions of the Study

Following the above goals, the thesis aims to find responses to these research questions in the study:

1. To what extent is intercultural sensitivity effective on the English language success of Turkish high school EFL learners' regarding their achievement scores?
2. Is there an essential effect of learners' Intercultural Sensitivity Scale scores on English language success in terms of the learners' English proficiency levels?
3. Is there an effect of gender in relation to intercultural sensitivity and the English language success of Turkish high school EFL learners?
4. Is there any effect of time spent abroad in relation to intercultural sensitivity and the English language success of Turkish high school EFL learners?

1.6. Significance of the Study

Starting from the 2004-2005 academic year in Turkey, when education programs that are applied in high school according to the curriculum determined by MoNE are examined, as Üstün and Demir (2017) stated, intercultural objectives for the achievement of communication skills are seen in some of these programs. These general objectives and achievements may be said to be associated with intercultural awareness and intercultural sensitivity skills of cognitive, sensory dimensions of intercultural communication competence by Chen and Starosta's (1996) classification

In secondary education programs that are being implemented in Turkey, English language courses, History, Teaching of Modern Turkish and World History, Religious Culture and Moral Knowledge courses programs show that intercultural skills are included with explicit expressions as shown just regarding English courses; for the objectives of the English courses, students are expected to distinguish and provide possible cultural values in English-speaking countries, they are supposed to realize their values and respect for the different cultures, and they are expected to transfer their cultural values to others (Üstün and Demir, 2017).

Globalization and the continually evolving nature of global technology almost prevent societies from isolating them from external conditions. Since cultural diversity impacts communities at numerous stages, they need to find a way of working together and even learning from it (Parekh, 2001). One of the best ways of developing intercultural communication abilities and creating successful relations with people from other countries is to achieve targeted education and to benefit from cultural diversity within the same geographical boundaries.

The results of the study could be useful for language learners and teachers to give them an intercultural sensitivity factor that could have constructive consequences on the process of language learning. Moreover, this research will add and fill a gap in literature since no study has been done so far about the effect of intercultural sensitivity on the academic success of Turkish high school students' English language. Studies are available for graduate students, primary school students, as well as teachers, but the secondary school students have not been studied so far. The research relates significantly to the current situation. At the same time, the study will include some valuable suggestions to students and teachers for improved language education and learning environments, as well as to publication companies, curriculum, and content creators in the Ministry of National Education (MoNE). The study may also offer knowledge for curriculum developers and book writers.

1.7. Limitations of the Study

First of the limitations is that the study was carried out with 123 volunteer learners who participated in the research; the number of volunteer learners could have been higher to generalize the data. Another limitation may be that the study was conducted at only one private high school. The study would be more effective if conducted at least with one more school. Then we could have compared the results with learners from different schools, so we cannot generalize the findings of the study to all high school learners. The English proficiency levels of learners in this study are different from each other. While some learners are beginners, and some learners are elementary, very few learners are intermediate learners.

CHAPTER II

2. REVIEW OF LITERATURE

2.1. Introduction

This chapter discusses the principles and theory behind intercultural sensitivity and provides an overview of past studies on this issue. This chapter also refers to the literature review on the effect of language performance and competence of intercultural sensitivity.

2.2. Culture

There are several interpretations of "culture," as it is hard to define, and there are many concepts in the mind of everyone. In various disciplines, more than 300 different concepts are defined (Baldwin et al., 2006). Many scholars see that different scholars have identified culture differently in their view. Here, we will see how other scholars described culture. Gebhard (1996) describes culture as "the traditional values and beliefs of an individual and their actions" (p. 113). If we look at the concept of Kramsch (1998), culture becomes "a part of a discourse group which shares a common social space, history and common imagination" (p. 10). Sowden (2007) says that in the past, the creative and intellectual values of a specific national community restricted the sense of culture. Nevertheless, most scholars have recently concluded that culture incorporates much broader and more complex principles in itself (Holliday, 1994; Liddicoat, Papademetre, Scarino, & Kohler, 2003; Choudhury, 2013). Since the culture concept is complicated, there are many meanings to it. Byram and Morgan (1994) conclude that culture "is the awareness and practice of particular social classes, for example, national communities" (p. 7). Culture is essentially a "fuzzy term" (Strauss & Quinn, 1997, p. 7) and cannot be limited to regions, as cultures are the products of ordinary people's knowledge (Strauss & Quinn, 1997). In reality, if cultures are systematized to be limited to a linguistic form, people, or state, they are supposed to be disappointing (Atkinson, 1999).

Lee (2009) divides society into two categories: major 'C' and small 'c.' Lee says that Major 'C' culture consists of the general topics such as history, geography, literature, music, religion, politics, education, festivals and customs of a particular social class. Furthermore, the little 'c' culture includes a minor unseen function, the values, principles,

standards, movements, body posture, and the use of space, food, and hopes. Peterson (2004) also describes culture as an iceberg with two sections to the top and bottom of the iceberg. In the first part, tip-of-the-iceberg, all cultural issues are perceivable with five senses, such as language, art, literature, food, music, and apparel. The second part of the bottom iceberg, on the other hand, reflects the cultural concepts that are very important, more complex, and cannot be seen with meanings such as beliefs, values, points of view, behaviors, values, opinions, and philosophies of a particular society. As we see, there are various definitions of culture, and it is challenging to decide the most suitable definition. In reality, we have to know the broad and complex structure of culture, as the cultural structures of societies consist of those large or small elements, and we also have to understand that all these elements are interrelated as a cultural factor.

In language sense, culture is commonly considered to be "the complete collection of values, behaviors, practices, activities, social habits of the members of a given community." (Richards & Schmidt, 2013, p. 47). Lado described culture briefly as "the paths of a nation" (1957, p. 110). According to Kramsch and Widdowson (1998), "there are different cultures in a society," such as different backgrounds, races, gender, and age, which are always evolving and are heterogeneous. The culture described in three separate sections by Tomalin and Stempleski (1993) is that the first part called "things" depicts folklore, music, artifacts, and literature. The second "acting" portion consists of customs, clothing, food, holidays, and rituals, and the third part consists of fundamental values, ethics, and opinions.

Until today's intercultural approach, both meaning and teaching form of culture has changed significantly. During the 19th century, until the 20th century's second half, society involved in "intellectual study of practice and artistic practices in particular." (Williams, 1976, p. 90). This society is related to bourgeois classes in the 19th century and represents "high culture" (Hall, 1997, p. 2)

Cultural teaching has changed dramatically since the 1960s, when "high culture," described as a "common mode of life, a community, a country, or a social group," began to lose popularity (Hall 1997, p. 2). This transition has been explained by the socio-cultural change due to increased immigration in certain European countries. The introduction of the communicative approach that has facilitated the use of genuine materials in modern language teaching was also clarified (Chambers, 2004). This method encourages the usage of student capital. As the term "cultivate" is related in an

anthropological sense to daily life (Williams, 1958), the modern definition of culture was defined as usual culture or popular culture (Hall, 1997).

Holló and Lázár (2000) state that society is made up of three distinct characteristics: civilization, the system of discourse, and skills, attitudes, and speech patterns. The first feature includes traditions, beliefs, community, geography, history; the second is about speech and mediation figures linked to ideas and cases of speech and written documents; the third property is nonverbal communication, all modes of communication and instruments of socialization. Furthermore, as the culture can be interpreted and valued in contrast with another society, it can be evaluated as relative (Levy, 2007). That kind of interpretation and evaluation generally occurs when students question the cultures and generalize them in the field of foreign language research and teaching. By comparison, these approaches have some adverse effects, like oversimplification of riches and diversity within cultures (Guest, 2002), which can contribute to the creation of stereotypes.

The definition of "group membership" must also be known so that the importance of culture is wholly understood (Levy, 2007). People prefer to identify themselves as members of a society in which they think they have a shared foundation and share values (for example, education, family, home, and social class). When people grow up, they continue to concentrate on classes based on race, political views, age group, geographical position, work interests, and sports. (Levy, 2007). In other words, culture is dynamic and complicated; every human being lives in several social settings has multiple social faithfulness, and plays many social roles. However, all of them continuously evolve (Atkinson, 1999).

Levy (2007) says that "group membership" is very similar to "groupness" (Lindsay et al., 1999, p. 27), as people quickly know whether they are related to a new community or whether they have diverse attitudes and views towards a new party. 'Grouping' is characterized primarily as a popular language in the context of language education. This standard language code enables members of society to establish a language culture (Hymes, 1974).

Culture is also seen as a "contested" dimension by Levy (2007). It is difficult for individuals to adopt a new community and its ideals and beliefs because of the multi-layered and diverse society. In some instances, too, cultural confusion can come about in people (Furnham, 1993).

Finally, culture is private, or the cultural sense is personal (Levy, 2007). For instance, two distinct members of the same culture would view one culture differently. Atkinson (1999) emphasizes that [no] two people can be believed to have precisely the same cultures, and all cultural groups are composed of individuals.

In summary, the cultural concepts listed above suggest that culture requires a large number of influences in language education. Culture is, therefore, a general term consisting of principles and cultures and a sense of belief and behavior.

2.3. Relationship between Culture and Language

In the studies of Whorf (1956) and Sapir (2004), the connection between language and culture and language and perception is explored. Throughout their research on Native American languages, they established the Sapir-Whorf theory, which demonstrates that language has a significant impact on attitudes and behavior. The most discussed argument in this theory is that our mother tongue dictates how we define things:

It is briefly summarized as people analyze nature along the lines set out in our languages of origin. We break down nature, form it into definitions, and assign meanings as we do, firstly because we are parties to an agreement to arrange it in this way – a codified agreement in the patterns of our language in our culture of speech (Whorf, 1956).

Linguists and sociolinguists have strongly questioned the idea of linguistic determinism, which is viewed as a dictatorial concept (Kramersch & Widdowson, 1998; Martin, 1986; Pinker, 2003). Linguistic realism, however, has been replaced by linguistic determinism that aims to foster culture and speech: "language represents the facts of culture" (Kramersch & Widdowson 1998, p. 3). It is certainly understood that language, contrary to how people think and behave, is not a cultural-free code, but plays a major role in preserving culture (Kramersch & Widdowson, 1998). When we communicate with the world, language fills the vacuum with sounds. Language is in culture, and language is absolute in culture.

This argument implies that language teachers must improve their cultural sensitivity to teach them effectively. We cannot be language teachers without being cultural teachers – as language and culture are inseparable-or vice versa (Byram 1994). Genç and Bada (2005) have noted that language and culture classes are intended to enhance learners' perception of the language and its speakers. Learning English culture for the EFL students is trained as prospective English teachers and is not a free practice;

it is a required practice. Also, Valdes argues that cultural understanding is inevitable because history is at the forefront from the very first day of the first class. Regardless of the approach, method, or technique employed, greetings are usually the first on the agenda. Is it unavoidable for a teacher not to see the cultural essence of people's greeting each other in any language at any place? Not naming it a cultural lesson does not preclude it from becoming one "(Valdes, 1990).

In short, language has unique, hidden meaning or cultural characteristics: People express their real understanding of their native group or society in their native language, and at the same time they state their stocks of metaphors and the categories used to reflect their knowledge, not only through their voices but also their cultural reflections (Kramsch, 1993). This claim takes place even when a dominant language is replaced by a minority language, and cultural practices are imitated as minority speakers interact with the new language (Saville-Troike 1992). Being competent in a language, therefore, requires not only training in language areas such as vocabulary, syntax, and grammar but also understanding the social circumstances under which it is learned. The term is referred to as intercultural competence that will be mentioned with more-depth in the next parts.

2.4. Culture in Foreign Language Learning

When we come into the culture to which we belong, we hear speeches in the first years and then obviously learn our cultural characteristics. We begin to understand how we treat ourselves, how we engage in our daily lives, values, customs, tastes, styles of clothing. We naturally have both the linguistic and cultural skills of our community to develop the language in which we speak and the world in which we live. Moreover, what if we want to know a second or a foreign language? Since culture provides information about a particular society, can the language be seen separately from the community in which it is used? Instead, we have to answer the second broader question: what is the role of culture in foreign language learning (FLL)?

Sowden (2007) argues that although many methods have been tested so far in teaching foreign languages, even language professors cannot instruct their learners precisely how to teach their language. Even the communication method is inadequate to respond satisfactorily to expectations. Since eclecticism was implemented as a tool to find the most successful way for students, however, the focal point for many researchers was on other principles, such as teacher education, self-directed learning, student-centered

learning, so that a language professor was taken into account when assessing the similarities, perspectives, and needs of its learners. The community, therefore, plays a significant role in the classroom of the foreign language.

As Hesar, Konca, and Zarfsaz (2012) say, "culture is like the structure of society as flesh and language" (p. 69); culture is of great importance and is inevitable in an FLL framework. It can be inferred that culture and language are strictly related and that studying the foreign language is not enough to understand the importance of language skills and to make effective use of language skills. Baker (2012) also states that the cultural context in which language exists should be understood in the teaching and study of language, in the light of language and culture. Choudhury (2013) points out that if students study a foreign language without understanding the culture, they can speak fluently but are not able to understand the social customs of the community where it is spoken. Social and cultural customs are also necessary to be considered in the realistic ways to communicate, such as sharing feelings, agreeing with others, disagreeing, expressing gratitude, making requests, suggesting, and requesting permission, offering advice so that a language is completely understood.

In short, culture has a crucial role in studying foreign languages and cannot be overlooked. While we speak a foreign language well, our distinctive style may cause misunderstanding and similar mistakes, and it might be sometimes difficult for us to understand why and how a person from a different culture acts or talks like this. In this case, it is hard to say that a person can be competent in a language outside culture without knowledge of the cultural values of that language.

2.5. English as a Lingua Franca and Culture

The English language has been a popular and intercultural lingua franca in the world for a long time. Cinkara (2017) pointed out that English, as a Lingua Franca today, is taught in a globalizing world and used as an international communication device. Non-native English speakers are more than Native English speakers. The theory is that 80% of communications in English is foreign or second language instead of English speakers (Crystal, 2002). For example, many meanings differ from local standard meanings such as ESL and EFL in the definition of the global meaning of English. The term "Universal English" was used by McKay (2002) to describe it as the language of Native English speakers for intercultural communication and bilingual English users (Gnutzmann, 2000).

McKay (2002) demonstrates that "locally, speakers of various cultures and languages in one country and different countries can use common English" (p. 132). More or less interchangeably, the universal sense of English was used: (Gnutzmann, 2000), "English as a lingua franca," (Crystal, 2013), and "English as a world language" (Mair, 2003). All of these statements are specific language description diversion. In other words, the code and conventions applied by their mother tongues usually indicate that they are unique to cases where a language is identified explicitly with its original place and mother-tongue speakers when applying ELF circumstances. It does not matter whether local or foreign people speak English for different beliefs or varying expectations. In light of its global presence in any cultural sense as a lingua franca, it is also a 'cultura franca' (Gilmore, 2007) or a 'multicultural language' (Honna, 2012).

Alptekin (1984) added plans, both historical and linguistic, to "de Anglo-Americanize English" Alptekin (1984, pp. 15-17) does not perceive the "cultural burden of the target language" as not related; he also suggested, "A host country is at risk of a fully-immersed community." Nevertheless, Alptekin (1993) suggests that based on its inseparability from her target cultures that English as a world language is considered a more practical language.

In summary, it is difficult to find "English as a global language" (Crystal, 2013) or "lingua franca" (Gnutzmann, 2000) or "cultura franca" as a universal language of society. Instead, it is an intercultural language that suits every culture; it is a place where people from all around the world come together.

2.6. Communicative Competence

There are several issues to be dealt with foreign language teaching: whether it is acceptable or not to encourage students to learn only grammatical language rules and make full use of all language skills; whether it is necessary or not to bring the language-speaking community into the language classroom; and to choose the best way to give students access to it. We must discuss another question before we briefly explain these issues: the skills that a student has at the end of the learning cycle. In this section, in particular, communication skills are shaped as the focal point.

In the 1960s, Dell Hymes first presented the linguistic theories of structural linguist Noam Chomsky, who argues that language learning as a Master User of Language would require full linguistic knowledge (Rickheit & Strohner 2008). Hymes (1972) states

that the interpretation of grammatical laws is the only way to communicate in a language. There are also language rules in real-life communication to be taught. He combines grammatical competence with sociolinguistic competence (knowledge of language laws) under the concept of communication ability. He emphasizes that a typical child acquires behavior like communicating with whom, where, when, and how, and understanding the grammatical rules of sentences. Since Hymes initiated the movement, "communicative competence" was defined by Savignon (1976) as "a way of clarifying what a Native speaker understood and of communicating effectively with other Native speakers" (p. 4) and pointed out that linguistic code expertise cannot be sufficient, but needs much more than it can effectively use language.

Besides, Leung (2005) stresses that grammar rules on social importance and rules of use are a must in language teaching. Thus, learners should take the opportunity to be successful users of languages or, in other words, to have communication skills. Hymes initiated the movement of communication skills and argued strongly that sociolinguistic skills are as necessary as grammar skills in language learning. However, he did not understand the notion of foreign language instruction. They were Canale and Swain (1980). They suggested a Foreign Language Theory (FLT) system and gathered four skills under the heading of communication skills: Grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. They agree that linguistic competence is a fundamental part of linguistic communication, but that language can only be a portion of communicative skills. The four components of the theoretical framework of Canale and Swain are listed below:

- Grammatical competence: Understanding of rules on lexicon and morphology, syntax, semantics, and phonology (Canale & Swain, 1980). Students can produce correct, literally meaningful words by using this competence,

- Sociolinguistic competence: The number of utterances produced and interpreted correctly in a variety of socio-lingual contexts is dealt with following contextual factors such as participant status, interaction goals, norms, or conventions (Canale, 1983).

- Discourse competence: knowledge of how to integrate grammar forms and definitions to create a coherent text in various styles or spoken or written texts (Canale, 1983).

- Strategic competence: in order to compensate for communication shortcomings because of weakness or lack of competence, verbal and nonverbal communication strategies that can be used (Canale & Swain 1980).

In suggesting that, separately from Canale and Swain, in North America theoretical framework of communicative skills was based on the same concept. However, differently, in Europe, Jan Ate van Ek referred to communicative ability rather than communication competence and dealt with them in greater depth (Byram, 1997). His communicative ability model, van Ek (1986), emphasizes that personal and social growth of the learner is also crucial in Foreign Language Theory (FLT) and proposes six skills which he calls grammatical competence, social, linguistic skills, communication skills, strategic knowledge, socio-cultural skills, and social skills. In addition to the four competencies of Canale and Swain, van Ek proposes the following two additional communicative elements:

- Socio-cultural competence: each language is put within a socio-cultural framework and needs a specific frame of reference, which is slightly different from a foreign language learner; a certain degree of familiarity with this framework presupposes the socio-cultural competence.

- Social competence: It includes the willingness and ability to communicate with others, motivation, behavior, self-esteem, empathy, and social situations.

In short, by the end of the learning process, what language learners will have still stands as a significant issue in Foreign Language Theory (FLT). In the 1960s, the idea that language learning focused exclusively on mastery of sentence grammar rules began evolving with Hymes 'concept of communication skills'. However, learners' learning how to apply social rules in the social context goal also started to acquire meaning. The concept of communicative competence as a theoretical basis for foreign language teaching (FLT) was defined by Canale and Swain (1980) and van Ek (1986). Recently it has been noted that successful language communication requires specific skills, such as linguistic, sociolinguistic, communicative, political, socio-cultural, and social (Schmidt, 1983; Celce-Murcia, Dörnyei, & Thurrel, 1995; Savignon, 1976; Leung, 2005).

2.7. Intercultural Competence

Since intercultural sensitivity is a pattern, intercultural competence is an important direction to take into consideration, and closely linked to EFL's communicative skills. Although many intercultural competence studies were conducted in various fields and intercultural competence in the analysis of researchers is differently defined (Bhawuk & Brislin, 1992; Hammer et al., 2003; Deardorff, 2006; Hoskins & Crick, 2010) much of the current intercultural competence work in this field is significant.

In 20 years starting from the 1950s to 1970s, the main field of intercultural competence arose from studies on cross-relationship issues faced by people living abroad who did not interact with people from different cultures (Sinicrope, Norris & Watanabe, 2007). Since the late 1970s and 1980s, intercultural competence has spread to a broad spectrum, from permanent foreign residency to international education.

There are also significant differences in study preferences from evaluating learning outcomes in a range of educational settings to sending appropriate participants to cross-cultural mediation abroad. With the growth of intercultural competence and emphasis, their approaches to assessments and principles have gradually shifted, from short-term attitudes and personality tests to more detailed evaluations, behavioral assessments, portfolio evaluations, performance assessments, and others (Sinicrope, Norris & Watanabe, 2007). Fantini (2006, p. 458) describes Intercultural competence as "a complex of skills needed in communication with those who are culturally and linguistically different from themselves to operate effectively and adequately." Although many researchers used different terminology to describe intercultural competence in literature, they do not interpret intercultural principles in a diverse manner, such as "interpersonal communication" (Ruben, 1976), "transcultural communication" (Kim, 1993) and "cross-adaptation" (Bennett, 1998). Deardorff (2006) points out that differences in language and lack of consistency in the classification of intercultural skills make it challenging to understand the essential components of the meanings of intercultural skills, as the desire to transcend one's culture and interact with people of culturally and linguistically different backgrounds.

In order to address a kind of intercultural competence related to the possibility of contact with people of different cultures, Stone (2006) proposed intercultural effectiveness as a useful tool in order to increase the chance of mutually beneficial outcomes. Deardorff (2006) established a result-based definition, accepted in its analysis by intercultural experts, to describe intercultural components. In her study, "intercultural capability" was defined as the ability to communicate efficiently and effectively in intercultural situations under intercultural experiences, skills, and attitudes (p. 247).

Heyward (2002) proposes the term "intercultural literacy" to indicate the "comprehension, skills, attitudes, language understanding, engagement and identity required to succeed in cross-cultural interaction" (p. 10). He suggests that his term "intercultural literacy" initially encompasses skills, behaviors, and identities and understanding; secondly, it means a literacy that crosses cultural borders.

Hunter, White, and Godbey (2006) note that "global competence" means "to be open-minded when trying to understand other people's cultural values and aspirations, using this acquired information to engage, collaborate, and function efficiently in an international climate" (p. 270). They also stressed that differences in the meaning of behaviors, abilities, experiences, and expertise required for global competence have contributed to the inadequate design of educational programs.

Based on their communication and language research, Scarino and Crichton (2007) claimed that intercultural skills could be learned by students to improve their abilities to communicate with their languages and cultures and to understand knowledge in their community, and to explore the intercultural aspect of data implementation and sharing. The definition addresses the development, implementation, and evaluation of the intercultural understanding process. This contact characterizes cultural and linguistic means for the development of intercultural skills.

Freeman and Ridings (2007, p. 9) say that "Intercultural competence is a dynamic, collaborative and self-reflective training process involving staff and students who turn their values, skills, and knowledge," People share their cultural values or different skills by intercultural interaction. With the help of this interaction, intercultural competence provides people to increase their intercultural sensitivity.

In a European Council study given by Barrett, Huber, and Reynolds (2014), it was noted that knowledge of several related concepts, including "identity," "history, intercultural competence," and "competence," is the first step towards understanding cross-cultural competence. Many people identify themselves with some different identities like all personal social identities (p. 5). They highlighted that the concept of "community" is not simple as cultural communities are independently governed, have several different values and traditions, which have also been challenged and modified over time, and they are often inherently heterogeneous.

However, Barrett, Huber, and Reynolds state that the moral, environmental, and social features of society may be separated. "Intercultural Encounter" is defined as situations where a person encounters others who have a set of cultural relationships, whether through social media or informal contact. We stress that "competence" stands as "a mixture of behaviors, experience, comprehension, and expertise used in any specific situation" in their description of intercultural competence rather than merely relating to the abilities utilized in prearranged circumstances. As they also said, intercultural competence is "a mixture of behaviors, awareness, comprehension, and expertise

implemented through practice that helps one to recognize and to value individuals of various cultural affiliations considered to provide an appropriate, successful and respectful response when engaging and connecting of success." (2014, p.57-58).

The literature emphasizes intercultural skills and related preparation in a multicultural environment to communicate efficiently and effectively, improving intercultural skills, including the continuous learning process, consisting of self-reflection, interaction, examination, and eventually, transformation. Sinicrope, Norris, and Watanabe (2007) recommend that programs like foreign languages and going abroad have become necessary if students 'intercultural competence and sensitivity' are to be developed and improved.

Such skills may be needed for students to improve themselves and their communicative skills and form the foundation for their future careers, including academics, educators, and leaders who need effective communication across cultures. Due to the importance of intercultural capacity, a large number of theoretical frameworks were developed. Specific attempts were therefore made to identify and test intercultural competence.

2.8. Intercultural Communicative Competence

The national curricula have been governed all over the world within the theoretical context of communication competence. Accurate environments have been developed in classrooms and books for English language teaching (ELT) often include real-life contact between native speakers. The rules mainly applied to standard English (mostly British and American) by native speakers (including elite speakers) as a pattern (Alptekin, 2002; Leung, 2005; Choudhury, 2013). Byram (1997) criticizes even a native speaker's reputation for learning a foreign language. Then, in his model intercultural communication competence (ICC), he uses the word, intercultural speaker. He believes that imitating a native speaker does not encourage students to communicate with other people effectively, but that the main problem is to identify variations and parallels between their own cultures and those of others.

Before describing what the intercultural communication competence (ICC) is, it is essential to consider why Byram criticizes the mother-tongue paradigm. There are two primary explanations for him; firstly, the development of an indigenous speaking goal is a challenge since it is difficult. How mother-tongue speakers communicate and language

students study are entirely different. That is why it ends up with an inevitable disappointment for learners to aspire to become a native speaker in a language.

Secondly, learners can differentiate themselves from their own social and cultural background, and want to engage in a new socio-cultural climate. Byram acknowledges this as a linguistic schizophrenia. Alptekin (2002) cites two other arguments for opposing "communicative ability with the uniform standards of native speakers" as in compliance with Byram (p. 4). It is now acknowledged that English has lingua franca status, which means that people worldwide use English because of their varied needs, such as scholarly studies, professional contacts, or marketing. Thus, the majority of non-Native speakers talk in English, but communication skills neglect this task. Besides, the need for authenticity when a language is introduced in the classroom and ELT books that contain only communication among native speakers restrict autonomy for teachers and learners.

In summary, communicative ability with its goal of the native language is beginning to lose its legitimacy because of English's lingua franca since the 2000s. In addition to questioning communicative ability and native speakership, Deardorff (2009) addresses the need to learn intercultural communication from another point of view. Speaking of stresses on human needs and issues in societies, she suggests that people should try to understand better and interact more quickly and effectively.

One also needs to know the community where the particular language is spoken to be competent in that language, along with speaking a language properly. However, the scope of the target community when studying English has increased, as it is an international language among many cultures around the world. Getting intercultural communication competence (ICC) has, therefore, gained interest in English learning. The literature on second language purchases contains several different words that have standard meanings and intercultural communication skills. They can be classified on the list of cross-cultural adaptation, intercultural sensitivity, multicultural competence, transcultural competence, global competence, and multicultural adjustment (Deardorf, 2006). However, many scholars prefer to use intercultural communicative competence or intercultural competence to explain the concept.

In general, the definition of intercultural communication competence (ICC) has been made by several researchers: For example, Spiro (2013) defines it as "the capacity to negotiate between different cultures" (p. 204). Similarly, Young and Sachdev (2011) state that ICC is "the capacity to establish and maintain relationships with individuals from a different culture while at the same time stabilizing one's self-identity" (p. 83).

On the other hand, Crozet and Liddicoat (2000) identify it as "the ability to use language in culturally appropriate ways" (p. 3). Based on Fantini, Arias-Galicia, and Guay's (2001) definition, intercultural communication competence (ICC) is "multiple abilities that allow one to interact effectively and appropriately across cultures" (p. 8). According to Wiseman (1993), ICC "involves the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures" (p. 208). Chen and Starosta (1999) explain it as "the ability to effectively and appropriately execute communication behavior that negotiates each other's cultural identity or identities in a culturally diverse environment" (p. 28).

In general, these definitions reflect the appropriate meaning of intercultural communication competence (ICC) as a term, but Byram's (1997) interpretation needs to be studied to grasp the concept better. In addition to linguistic competence, sociolinguistic competence, and discourse competency, he describes ICC in more depth by revealing many associated competencies. He says that intercultural communication requires three key factors that he called awareness, abilities, and attitudes, and he proposes five ICC awareness in the context of these factors:

- knowledge (self and others): This awareness relates not only to cultural aspects of one's own country, such as verbal and nonverbal communication, values, beliefs, norms, but also to the cultural features of the partner country. This form of awareness is also essential as it encourages empathy and tolerance for differences.

- Attitudes (relativizing self-valuing others): Attitudes to people from different cultures tend to be negative prejudices or stereotypes which result in failing intercultural interactions. Neither positive nor negative, the attitudes needed for effective interaction should be curiosity, transparency, ability to suspend judgment, and respect for others.

- Skills of interpreting and relating: Ability to understand other cultures 'values and beliefs and to relate them to the values and beliefs of one's society.

- Skills of discovery and interaction: Comprehensive expertise in intercultural communication situations for information, behaviors, and abilities.

- Critical cultural awareness: Beyond basic cultural knowledge, this understanding of intercultural communication is about culturally specific experiences, traditions, and products of one's own and other countries.

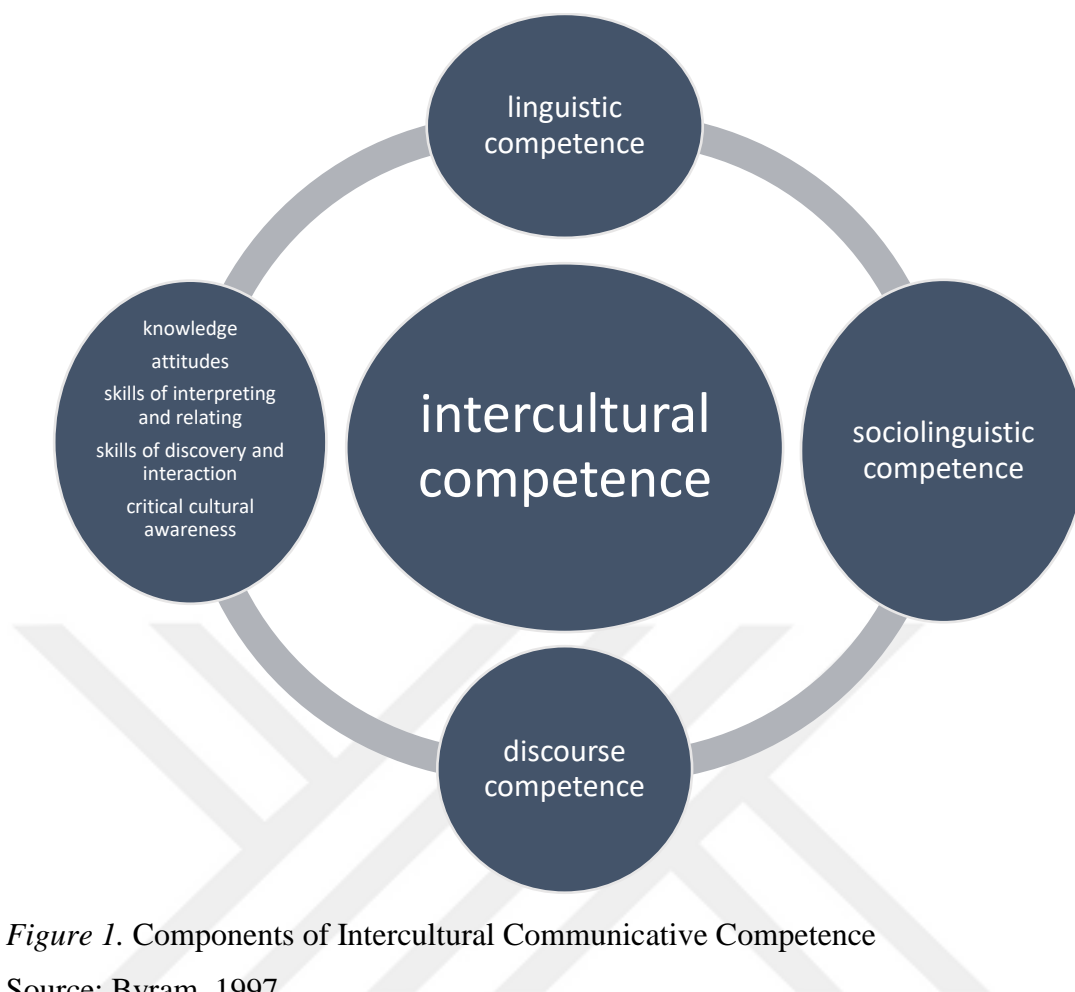


Figure 1. Components of Intercultural Communicative Competence

Source: Byram, 1997

Sercu (2005) also emphasizes that Byram's five ideas are also incorporated and intertwined with communication competence. Therefore, it can be considered as the sixth portion of the ICC name to communicate information in place of thought communication ability except for the ICC.

On the other hand, Sen Gupta (2002) has a set of features that a person should face challenges in intercultural communication. These features are characterized as the willingness to interculturality, self-awareness of one's view of the world, the ability to see the world from the perspective of another, the ability to deal with frustration, fear and anxiety of something new, ability to display respect for values and beliefs of others, and the ability to use the capabilities of culture learning.

In summary, intercultural communication competence (ICC) has a broad and complex sense, influenced by various approaches of scholars in the field. It includes fundamental humanistic attributes such as empathy, trust, understanding, and tolerance central to peaceful living. Sufficient intercultural contact often requires a range of

communicative abilities, such as reading, communicating, finding and engaging, and a basic understanding of the society and history of one another. However, interest, openness, readiness, and willingness (motivation) to engage in intercultural communication are a necessity to be considered as interculturally communicative individuals.

2.9. Intercultural Sensitivity and the Model of Chen and Starosta

Chen and Starosta (1996) think that competence is not just one thing. For example, communicating efficiently and appropriately at the behavioral level is not sufficient. Rather, competence is rooted in cultural sensitivity, ability, and understanding. Each aspect indicates an emotional, cognitive, and behavioral level of involvement necessary for the achievement of competency. The understanding of cultural norms that influence how we think and behave reflects the cognitive dimensions of intercultural communication skills (Chen & Starosta 1998). Intercultural awareness represents the positive aspects of intercultural communication skills, the "broad ability of contact wants to allow themselves to learn, understand and accept cultural differences" (Chen & Starosta 1998, p. 231). Finally, intercultural capacity, "the ability of intercultural meetings to carry out tasks and communications goals" (Chen & Starosta, 1996, p. 367), represents the interpersonal aspect of intercultural communication skills. If a person can do these three things effectively, he or she can achieve true competence.

Hammer, Bennett, and Wiseman describes Intercultural sensitivity as the "capability to distinguish and observe specific cultural differences" (2003, p. 422). An interculturally sensitive individual is the one who has more intercultural skills; this individual can be evaluated as the researcher who has recognized that "greater intercultural awareness is correlated with increased capacity for exercise." In the field of cultural studies, several frameworks and models were developed (Hart, Carlson & Eadie, 1980) in order to provide a more profound vision into intercultural sensitivity through the treatment of the construct in terms of thought, developmental studies (Gudykunst & Hammer, 1983) or conventional capacity for communication among cultures (Bhawuk & Brislin, 1992; Bennett, 1993). Such models and structures, given their different views, offered a basis for theorizing the intercultural sensibilities.

Chen (1999) has suggested that intercultural sensitivity is primarily emotional, even though interactions are successful, behavioral, and cognitive. Intercultural

sensitivity is, therefore, a "positive emotion to recognize and respect cultural differences that promote adequate and successful actions in intercultural communication" (Chen & Starosta, 2000, p. 5). The statement shows that individuals with intercultural sensitivity have to be self-motivated to understand, embrace, and implement cultural differences (Chen, 1999). Intercultural sensitivity consists of four elements: "self-concept, open-mindedness, non-judgmental attitudes and social relaxation" (Chen and & Starosta, 2000, p. 6).

Self-concept implies a person's understanding of himself or herself. The self-concept of an individual not only has a role in communication but also affects how the person relates to the world. Self-esteem can also be characterized as a critical element of self-design. People with a high degree of self-esteem tend to think better of others, becoming more welcome and confident while dealing with subordinates (Adler & Towne, 1993). The ability of clear-talking when needed and consider other people's viewpoints is known as being open-minded.

Being non-judgmental does not profit people from listening sincerely in intercultural communication to others. Attitudes, not judicial or open-minded, raise cultural differences in intercultural interaction. Three types of intercultural interaction enjoyment were established by researchers who are essential for competence in intercultural communications:

(a) "the enjoyment of communicating with people from various cultures" (Randolph, Landis, & Tzeng 1977, p. 106),

(b) "the enjoyment of improving working relationships with others from different cultures" (Randolph, Landis, & Tzeng 1977, p. 106).

(c) "social relaxation implies the freedom to reveal mild anxiety emotions through intercultural contact" (Barna, 1994, p.49). During the first meeting, people are expected to feel under pressure and stressed, and crisis is appropriate. The fear of interaction with people from various cultural backgrounds should be reduced for successful intercultural competence. In summary, Intercultural communication competence is essential for positive emotions that can provide appreciation and sensitivity to cultural differences and benefit people.

2.10. Studies Conducted on the Model of Chen and Starosta

Intercultural sensitivity has become a core aspect of intercultural communication skills in different areas. Chen and Starosta (2000) created an instrument with 24 items below five factors to assess intercultural sensitivity.

Fritz, Möllenberg, and Chen (2001) confirmed the instrument of Chen and Starosta in the study assessing intercultural sensitivity in different cultural contexts with 541 German students. The findings usually showed that the scale was satisfactory. However, the use of the concepts can be further advanced in the Chen and Starosta analysis. The scale was usually used as a useful tool to test intercultural sensitivity without cultural constraints.

Vila Banos (2006) explored intercultural abilities in her research of some secondary school students. Neither class nor age seems to have demonstrated significant disparities in students' intercultural awareness. On the other hand, sex is perceived that girls vary substantially from boys, meaning that women participants are more intercultural than boys. There have also been significant concrete differences in the use of different languages. International culture partners' appreciation is also associated with a higher degree of intercultural sensitivity.

In a study carried out by Penbek, Yurdakul, and Cerit (2009), with 226 university students from two separate state universities, the students were discovered to have increased knowledge of different cultures and Intercultural Sensitivity Scale (ISS) scores in line with international interaction rates. In further analysis, Hou (2010) assesses EFL students in China's intercultural sensitivity using ISS. The findings suggested that intercultural contact is relatively intense for all Chinese students.

In the study of Kural and Bayyurt (2016), the Intercultural Sensitivity Scale (ISS) was used in a multicultural environment to identify how Turkish foreign graduate students will respond to the implementation of the Intercultural Competence (IC) development curriculum. Besides, the research aimed to investigate how it would help to train foreign graduate learners for their graduation programs before leaving for English L1 countries where English is used as a means of daily interactions (ELF context in English L1 countries). The findings showed that the application of the program strengthened participants' intercultural sensitivities.

In the study of Çiloğlan and Bardakçı (2019), investigating the relationship between Intercultural Sensitivity and English Language Achievement, they found that

there is a weak positive relationship between two stated factors. However, it was concluded that although this relationship is not that significant, the relationship is still crucial for English language courses. Moreover, preparation program students have positive tendencies towards cultural elements in their minds.



CHAPTER III

3. METHODOLOGY

3.1. Presentation

This chapter presents the research procedure and the methodology used in the study. Accordingly, this chapter consists of five sections presenting the research design, the context of the study, participants, data collection procedure, and data analysis.

3.2. Research Design

This research aimed at discovering the effect of intercultural sensitivity as one of the most significant aspects of intercultural communication skills (Chen & Starosta, 1996). The study focused on the EFL learners who are taking the English language at a private high school in Istanbul.

A mixed-method research design was adopted in this study in order to investigate the effect of intercultural sensitivity on the achievement of high school learners studying at Kurtköy Private Uğur High school in İstanbul. Mixed method research refers to an approach that uses a combination of methods from quantitative and qualitative approaches (Johnson, Onwuegbuzie & Turner, 2007). The main reason for utilizing mixed method research is that it combines "elements of qualitative and quantitative research approaches in data collection and data analysis techniques intending to obtain breadth and depth of understanding and corroboration" (Johnson, Onwuegbuzie & Turner, 2007, p. 123). Another reason for using mixed-method in the present study is to compensate for the possible drawbacks of using merely scales or interviews as data collection tools.

The current research focused on four research questions that were mentioned in Chapter 1. A mixed-method research design was used to seek answers to research questions. To analyze the research questions, qualitative and quantitative approaches were adopted in a complementary fashion to support the results obtained through data collected utilizing quantitative and qualitative instruments. Overall, both quantitative and qualitative data were collected via the ISS scale and semi-structured interviews in order to investigate the effect of intercultural sensitivity on high school learners' English language achievement.

3.3. The Context of the Study

This research was conducted at a private high school where students are required to take English classes, and English is one of the mandatory courses determined by MoNE. The students were put in the classes according to their ratings obtained through the Entry Test to High Schools. This study was carried out in the fall term of 2019-2020 academic year with 123 students who consented to take part in the research. The volunteer participants consist of 9th, tenth, eleventh, and twelfth graders, which means the participants are available from each grade at the school. This volunteer sample gives us an opportunity for observation of the whole school.

3.4. Participants

Participants of this study are 123 (68 female and 55 male) high school students who regularly take English classes as a mandatory course. Fifty-seven of the participants are 9th class students, 38 of the participants are 10th class students, 16 of the participants are 11th class students, and 12 of the participants are 12th class students who are getting ready for university entrance exams.

Learner's ages range between 14 and 18, generally consistent with their grades. Their families are generally in better economic conditions compared to the other public high school learners' families in the same city, as the learners' families can afford educational expenditure annually, so this learner group was evaluated as having more opportunities to go abroad and see different cultures. The High School applies an English Entry Test for the newcomers to the school and classifies them to the branches according to their placement test score. Learners who have high English levels are placed into the classrooms starting from A branch, and lower-level learners are placed towards the C branch. However, this case is not mentioned to the students as not to discourage them, especially during their English learning period. At the end of the semester, the learners take a proficiency test, and their proficiency level is followed closely by the teachers, the school administration, and the families as well. After the test, learners' level is categorized according to CEFR as A1, A2, B1, and B2.

When looked at the distribution of learners' proficiency levels and their grades it is seen that for the 9th graders, 14 learners are seen to be in the A1 level, 35 learners are seen to be in the A2 level, and eight learners are in the B1 level of proficiency. Surprisingly, 43 learners are at a better proficiency level than expected, as most learners

are expected to be at the A1 level. When analyzed the 10th graders, 18 learners are at the A1 level, 23 learners are at the A2 level, and seven learners are in the B1 level of proficiency. 10 of 11th graders are at the A2 level, and six of those graders are at the B1 level as expected. When examined the 12th graders, it is seen that just two learners are at the A2 level, and 10 of the graders are at the B1 level of proficiency.

According to school administrators, 12th-grade students are expected to be at the B2 level at the end of their education at the school, but it is not seen that currently there are no students at this level. Besides, it is surprising for both teachers and administrators to see that 9th graders are at a better proficiency level than expected. Those graders will probably be at the B2 level when they graduate. Additionally, 10th and 11th graders are generally seen to be at the expected proficiency levels.

3.5. Data Collection Procedures

The intercultural sensitivity scale developed by Chen & Starosta (Appendix III), and interview questions (Appendix V) were used to obtain both quantitative and qualitative data. Also, the participants' grades were calculated from the average of two exams and students' performance scores upon the permission of the high school administration to find responses to research questions 1 and 2.

Besides, the permission of Prof. Guo-Ming Chen was obtained before applying the ISS (Appendix VII). After the permits were granted, the study was carried out. The scale was then decided to be conducted to obtain data from participants. The permission of the High School Administration for this study and the use of the intercultural sensitivity scale was granted after the application form was sent to the school formally (Appendix I), and applying the Turkish version of the scale to the learners was conducted with the coordination of an English teacher working at that school. Upon permission from high school, the students who took English courses were selected by purposeful sampling method among the volunteers to participate in the research, and learners were told to complete the scale under their teachers' supervision. One colleague of the researcher is teaching at the school, so during the sampling process, accessibility to the school and willingness of learners were considered an essential factor. The participants were not given any further details, except for the necessary permitting requirements.

After the first part of data collection, as the second phase of data collection, 24 volunteer learners consented to attend the interviews to help the researcher to obtain

qualitative data. The researcher followed all ethical considerations. All volunteer learners studying at that school were conducted with the Intercultural Sensitivity Scale (ISS) after being granted permission by the school administration. The data were collected during the first semester of the 2019-2020 academic year. Before implementing the scale, the research participants were provided with information about the objectives of the study. For ethical reasons, they were asked to sign the consent form (Appendix VI) prepared by the researcher, which indicates participants' consent to participate in the study. Both learners and the school administration were ensured that the results of the study would be used only for the present study.

3.6. Data Collection Instruments

The instruments include the Turkish version of the Intercultural Sensitivity Scale (ISS) scale, interview questions, and the learners' grades that they get at the end of the first semester presented below. All instruments were used to examine the research questions. The average exam scores and the proficiency level grades of the participants were obtained from the Administration of the High School.

3.6.1. Intercultural Sensitivity Scale (ISS)

The Intercultural Sensitivity Scale contained 24 statements on the intercultural sensitivity of the participants to be answered and developed by Chen and Stratos (2000) on a 5-point Likert-type scale. The ISS with one stand for "Strongly Disagree," and five stands for "Strongly Agree" (Appendix II).

The 24 items were classified into five major categories:

Interaction Involvement: evaluated by seven items (1, 11, 13, 21, 22, 23, 24), such as "I am open-minded to people from different cultures" (Appendix II).

Respect to Other Cultures: evaluated by six items (2, 7, 8, 16, 18, 20), such as "I respect the ways people from different cultures behave" (Appendix II).

Interaction Self-Confidence: evaluated by five items (3, 4, 5, 6, 10), such as "I am pretty sure of myself in interacting with people from different cultures" (Appendix II).

The pleasure of interaction: evaluated by three items (9, 12, 15), such as "I often feel useless when interacting with people from different cultures" (Appendix II).

Interaction Carefulness: evaluated by three items (14, 17, 19), such as "I am very observant when interacting with people from different cultures" (Appendix II).

Items 2, 4, 7, 9, 12, 15, 18, 20 and 22 must be reversed to determine the general meaning of all 24 tool terms before measuring the total of 24 items as these items were questioned negatively, and higher scores as intercultural sensitivity were measured by the questionnaire. Many researchers have measured intercultural sensitivity using Intercultural Sensitivity Scale (ISS) in recent years. (Fritz, Möllenberg & Chen, 2001; Banos, 2006; Kural & Bayyurt 2016). Such studies have validated the ISS as a legitimate and applicable method of research for this field and provide a consistent basis for previous work that centres on the current project. Chen and Starosta (2000) have stated in two separate tests that the ISS has high internal consistency with reliability coefficients of .86 and .88. Statistically, this instrument was found to be significant by Chen and Starosta (2000).

3.6.2. Semi-Structured Interview Questions

In the present study, semi-structured interviews were implemented in order to obtain more in-depth information and data concerning the research topic. According to Cohen (2006), semi-structured interviews allow the researcher to provide prompts to make the interviewee elaborate, clarify, and give detailed responses. Twenty-four of the learners were interviewed among 123 learners; six learners from each grade consented to be interviewed, which gives us a chance to evaluate responses from each grade. All interviews were conducted in Turkish, and firstly, they were transcribed to proceed with the data analysis process, and then the responses were translated into English by two instructors teaching at the English language department at a private university in İstanbul.

The interview questions were prepared by the researcher to make a coherent connection between the items in the questionnaire. Four experts were consulted to have their opinions of the interview questions; the supervisor of the thesis, two doctoral students, and one English teacher to ensure that the questions are appropriate and comprehensible for the interviewees. Semi-structured questions were classified into three categories that were also used in the ISS as a categorization; these categories are "Interaction involvement, respect to other cultures, and the pleasure of interaction." These categories were selected to obtain data from interviews to support quantitative findings.

3.6.3. The EFL Proficiency and Achievement Evaluation

English language program at Kurtköy Uğur Private High School is compulsory according to the curriculum determined by MoNE. Courses are carried out by a modular system suitable to the Common European Framework of Reference for Languages (CEFR). In accordance with these modules learners' English language competence is regularly assessed as part of their high school curriculum, including the final year of their education. These high school learners are expected to reach the B2 level when they graduate from the school. However, they generally attain B1 proficiency level at the end of their four- year high school education

- Basic level A1, A2
- Independent level B1, B2
- Advanced level C1, C2

Learners have eight hours of English courses per week compulsorily in their 9th grade, and it can be said that it is the densest class in regard to receiving English instruction. After the first year, the course hours of English are decreased to four hours every week until their graduation. The average achievement score for each level is 50/100. If a learner has a grade under 50, he/she cannot pass the class, and they have to take a make-up exam at the end of the year, and if the failure goes on, then they repeat the grade in the next year. The module average is calculated as follows:

- Student performance evaluation 20%
- Midterm exam 30%
- Final exam 50%

Teachers of each class assign students' performance grades according to a set of specific criteria. A student who does not obtain at least a grade of 50 at the end of the term must take a make-up exam at the end of the year, and if the learners still fail, then they repeat the grade one more time. The grade that students have at the end of the term affects their average semester grade. Moreover, four hour-course is quite essential for learners, and speaking skills are mainly evaluated by these performance sessions. Teachers assign online homework to the students once a week for their performance

evaluation, then teachers check homework online, and assess the learners. Also, listening activities in the classroom play an essential role for the performance evaluation of the students, participation in these listening activities is vital for the students to increase their performance grade, and as another performance evaluation criteria, the students' attendance level to the course is evaluated and graded accordingly. The learners take into consideration performance scores either to increase their scores or to prevent their repeating the grade.

In this study, the learners' average grades that consist of both exam scores and performance scores in the 2019-2020 fall term was used as the source of the participants' English language achievement. Learners took the midterm exam in the first period of the semester, and then the final exam towards the end of the term. Both exams consist of 4 skills, including writing (20%), reading comprehension (40%), listening (25%), and language use (vocabulary and grammar) (15%).

3.6.4. The EFL Proficiency and Achievement Evaluation

Learners take 'Oxford Test of English' as a proficiency test at the end of the semester to identify their English proficiency level. The test informs both teachers and learners about the students' proficiency level. This test was used as a tool to support the general findings of the study.

3.7. Data Analysis

Data analysis was carried out in two stages: First, quantitative data from the closed-ended questions of the Intercultural Sensitivity Scale (ISS) scale were analyzed using the Statistical Package for Social Sciences 22.0 (SPSS 22.0 version) to obtain the necessary statistical information. The reason for using descriptive statistics is to identify learners' levels of intercultural sensitivity. Descriptive statistics were employed to reveal the mean and standard deviation scores of the participants they obtained from the ISS, which consists of 24 items. A numerical value was given for every single variable in the closed-ended questions to be able to code the data in the SPSS. Frequencies concerning gender, achievement scores obtained from a combination of performance assignments, midterm and final exams for each grade including the 9th, 10th 11th and 12th grades, and time spent abroad were calculated to describe demographic information of the participants. The findings obtained from this analysis helped the researcher have an

overview of all research questions. Then, the mean scores and standard deviation for each closed-ended item on the ISS were calculated. The findings are presented and discussed in Chapter IV.

Next, qualitative data from the open-ended section of the semi-structured interview was analyzed using content analysis. Semi-structured interviews were carried out as an online conversation with respondents because of the effects of the Covid-19 pandemic. A semi-structured interview method was utilized in order to get a comprehensive view of the respondents' perspectives regarding the topic and to let the participants express their views freely. The Turkish translation of the questions was mailed to the participants' mail addresses, and all of the conducted interviews were recorded by learners themselves. Then the learners mailed the audio recordings to the researcher who transcribed the recordings verbatim. In order to analyze qualitative data from the open-ended interview questions in the interview questions, inductive content analysis was utilized, which means that themes and categories emerging from the data were identified using a comparison method.

CHAPTER IV

4. FINDINGS

4.1. Presentation

This chapter presents the findings acquired from the data collected from the intercultural sensitivity scale and the interview with students. In parallel with the research questions, firstly, the quantitative findings, and then the qualitative findings of the study are presented below.

4.2. Quantitative Findings

In this part of the chapter, descriptive findings of the demographic variables and research scale were examined from the perspective of descriptive analyses. In Table 1, the demographic information of the participants is presented.

Table 1.

Demographic Information of the Participants

Variables		f	%
Grade	9	57	47
	10	38	30
	11	16	13
	12	12	10
	14	33	27
Age	15	36	29
	16	37	30
	17	6	5
	18	11	9
	Female	68	55
Gender	Male	55	45
Being Abroad	No	80	65
	Yes	43	35
Scores	0-49,99	5	4
	50-59,99	14	11
	60-69,99	22	18
	70-84,99	39	32
	85-100	43	35
Proficiency Level	A1	22	18
	A2	70	57
	B1	31	25

As the first piece of information, the grade distribution of the sample is seen in Table 1. According to the table, 57 of the students who correspond to the 47% of the sample are studying in 9th grade. Thirty-eight of the students who correspond to 30% of the sample are studying in the 10th grade. 11th-grade students are corresponding to 10% of the sample. Finally, 12 students who correspond to 10% of the sample are studying in 12th grade.

The information presented in Table 1 shows the age distribution of the sample. Results show that the 33 of the students who correspond to 27% of the sample are 14 years old, 36 of the students who correspond to 29% of the sample are 15 years old, 37 of the students who corresponds to 30% of the sample are 16 years old, 6 of the students who correspond to 5% of the sample are 17 years old, and consequently, 11 students corresponding to the 9% of the overall sample is 18 years old.

When we look at gender distribution, as displayed in Table 1, it can easily be seen that female participants outnumber the males. 55% of the participants in this study are female, and 45% are male. As seen in the same Table, 80 of the participants corresponded to 65% who have never been abroad before and 43 corresponded to 35% who have been abroad before.

The distribution of the average scores of the exams and performance evaluation of the participants could be seen as well. Results showed that five students corresponding to the 4% of the sample have the score between the 0-49,99, 14 students corresponding to the 11% of the sample have the score between the 50-50,99, 22 students corresponding to the 18% of the sample have the score between the 60-60,99, 39 students corresponding to the 32% of the sample have the score between the 70-84,99, and finally, 43 students corresponding to the 35% of the sample have a score between the 85-100.

It is seen that 5 out of 123 participants received grades less than 50, and they failed. As the remaining 118 students have grades above 50, they are considered as successful. For this reason, the effect of intercultural sensitivity level on the students' English language success could not be detected quantitatively. In the bottom of Table 1; the proficiency level distribution of the sample is seen; results indicate that 22 students who are at the A1 proficiency level corresponding to the 18% of the sample, 70 students, corresponding to the 57% of the sample are at the A2 proficiency level and last, 31 students who correspond to the 25% of the sample are at the B1 proficiency level.

Table 2.

Mean Values of the ISS Level of Sample

Mean	N	Std. Deviation	Median	Minimum	Maximum
90,1220	123	11,90508	89,0000	67,00	120,00

Table 2 shows the mean values of the ISS scores of the sample. As the scale has 24 items and five options, the maximum degree to be reached is 120, and according to the results that can be seen in the table, the mean value of the sample's ISS levels is $90,12 \pm 11,90$. This score indicates that the sample has a high level of intercultural sensitivity. The median value is the 89, and minimum score obtained from the scale is 67, and a high value obtained from the scale is the 120.

4.3. Reliability Analysis

Cronbach's alpha method is used to test the reliability of the scales. Besides, when the standard literature is reviewed, the scales tested with the Cronbach's Alpha test are aimed to achieve a reliability score of 0.70 and above, and the scales that receive at least this score are considered to be reliable. As this scale is validity and reliability proven one, (Chen & Starosta, 2000.) there is no need to test reliability and validity once again.

4.4. ANOVA and T-Test Results

In this section of the study, the variables to be investigated were tested by using Intercultural Sensitivity scores of the sample. Besides, explanations of the tables are presented under each table.

Table 3.

ANOVA Results for Grade and ISS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	92,053	3	30,684	0,212	0,888
Within Groups	17199,117	119	144,530		
Total	17291,171	122			

Df: Degree of Freedom

F.: Frequency

Sig.: Significance

In Table 3 presented above, mean differences between grades of the sample and the ISS scores of the sample are tested through the one-way ANOVA test. According to the results, there is no statistically significant relationship between the grade variable and their ISS scores ($\text{sig} > 0,05$).

Table 4.

ANOVA Results for the Age and ISS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1048,301	4	262,075	1,904	0,114
Within Groups	16242,870	118	137,651		
Total	17291,171	122			

Df: Degree of Freedom

F.: Frequency

Sig.: Significance

Table 4 shows the one-way ANOVA tests conducted for exploring the significant mean differences between the 'age' variable and the ISS scores of the sample. Results indicate that there is no significant relationship between the age variable and the ISS levels of the sample ($\text{sig} > 0,05$).

Table 5.

Independent T Test for Gender and ISS

		N	Mean	Std. Deviation	t	Sig.
ISS	Female	68	91,7353	12,34893	1,684	0,095
	Male	55	88,1273	11,12064		

*t.:T Statistic**Sig:Significance*

In Table 5 presented above, the mean differences between the 'gender' variable and ISS examined through the independent sample t-test. According to the results, there is no significantly differentiated relationship between the gender variable and the ISS scores of the sample ($\text{sig} > 0,05$).

Table 6.

Independent T Test for Being Abroad and ISS

		N	Mean	Std. Deviation	t	Sig.
ISS	No	80	88,4625	12,70796	-2,139	0,034
	Yes	43	93,2093	9,64009		

*t.:T Statistic**Sig:Significance*

Table 6 presents the results of the independent sample t-test between the 'being abroad variable' and ISS scores of the sample. The test conducted to explore the mean differences between variables shows there is a significant mean difference between the variables ($t = -2,139$, $\text{sig} = 0,034$). When the source of this statistically significant difference is examined, it is seen that intercultural sensitivity levels of the students who have been abroad before ($93,20 \pm 9,64$) are higher than those who have not been abroad at all.

Table 7.

ANOVA Results for the Average Achievement Score and ISS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1436,584	4	359,146	2,673	0,035
Within Groups	15854,587	118	134,361		
Total	17291,171	122			

f.: Frequency

Sig.: Significance

In Table 7 presented above, it could be seen that the one-way ANOVA test was conducted for the examination of the mean differences between the learners' average scores of exams and performance grade variable and the ISS scores of the sample. According to the results, there are significant mean differences between the variables ($F=2,674$; Sig: 0,035). When the reason for this significant difference is examined with Post-Hoc tests, we see the following result. The average achievement score that makes the student successful is 50, and the majority of the students were able to get this grade. As a result, we do not have precise data to measure the effect of intercultural sensitivity on the learners' success by their ISS scores.

Table 8.

ANOVA Results for Proficiency Levels and ISS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	391,909	2	195,954	1,391	0,253
Within Groups	16899,262	120	140,827		
Total	17291,171	122			

f.: Frequency

Sig.: Significance

Table 8 depicts the one-way ANOVA tests conducted for exploring the significant mean differences between the ‘English language proficiency level’ variable and the ISS scores of the sample. Results indicate that there is no significant relationship between the proficiency level variable and the ISS levels of the sample ($\text{sig} > 0,05$).

To sum up, through the hypothesis tests conducted by one way ANOVA tests and independent sample t-tests, it could be stated that there is a significant relationship between the learners’ ‘being abroad’ variable and their ISS level scores. Besides, there is a significant relationship between the learners’ average achievement scores variable and their ISS level scores. Moreover, in the table presented below, the general distribution of the IS scale answers are presented. Also, Table 10 shows the distribution of intercultural sensitivity scale answers given by the participants.



Table 9.

Distribution of Intercultural Sensitivity Scale Answers

	Items of the ISS	Mean	SD
1	I enjoy interacting with people from different cultures	4,13	1,01
2	I think people from other cultures are narrow-minded.”	2,07	1,18
3	I am pretty sure of myself in interacting with people from different cultures.”	3,48	1,11
4	I find it very hard to talk in front of people from different cultures.”	2,66	1,16
5	I always know what to say when interacting with people from different cultures.”	3,12	0,98
6	I can be as sociable as I want to be when interacting with people from different cultures.”	3,61	1,04
7	I do not like to be with people from different cultures.”	2,03	1,12
8	I respect the values of people from different cultures.”	4,23	0,97
9	I get upset easily when interacting with people from different cultures.”	1,84	1,02
10	I feel confident when interacting with people from different cultures.”	3,46	1,02
11	I tend to wait before forming an impression of culturally-distinct counterparts.”	3,35	1,07
12	I often get discouraged when I am with people from different cultures.”	2,39	1,16
13	I am open-minded to people from different cultures.”	3,92	0,97
14	I am very observant when interacting with people from different cultures.”	3,69	0,97
15	I often feel useless when interacting with people from different cultures.”	1,81	1,00
16	I respect the ways people from different cultures behave.”	4,14	0,83
17	I try to obtain as much information as I can when interacting with people from different cultures.”	3,97	1,04
18	I would not accept the opinions of people from different cultures.”	1,88	0,98
19	I am sensitive to my culturally-distinct counterpart’s subtle meanings during our interaction.”	3,61	1,09
20	I think my culture is better than other cultures.”	3,13	1,32
21	I often give positive responses to my culturally different counterpart during our interaction.”	3,86	0,83
22	I avoid those situations where I will have to deal with culturally-distinct persons.”	2,14	1,12
23	I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.”	3,81	0,92
24	I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.”	3,71	1,01

SD: Standard Deviation

As it is seen in Table 9, the highest-rated five items are 8 (4, 23), 16 (4, 14), 1 (4, 13), 17 (3, 97), and 21 (3, 86). Among those items, item 1 and 21 are under the “interaction involvement” factor, which means learners have tendencies to be in interactional involvement. Similarly, items 8 and 16 that are under the “respect to other cultures” factor show that learners highly respect other cultures. Moreover, item 17, which is under the “interaction carefulness,” shows that learners are careful about the other cultures, and they try to get information as much as possible to make themselves feel safe.

The least rated five items are 15 (1, 81), 9 (1, 84) 18 (1, 88), 7 (2, 03), and 2 (2, 07). Among those items, item 2, 7, and 18 are under the “respect to other cultures” factor, which shows us that a minimal quantity of learners has negative feelings and prejudice to other cultures, this result is positive in fact because of the mean of the score is too small. Item 9 and 15 are under the “pleasure of interaction” category. Similarly, a small number of learners have some self-confidence problem while interacting with people from different cultures.

4.5. Qualitative Data Analyses

In this section of the chapter, research findings gathered through the qualitative analyses explained in detail. A semi-structured interview was conducted with 24 students to collect qualitative data, and this interview was comprised of five questions. (Appendix IV)

The qualitative results of the semi-structured interviews were evaluated through content analysis, and four different themes were determined by analyzing the general opinions of the participants by reading the transcripts. These themes were categorized according to the keywords that were obtained from the interviews. Besides, the distribution of the responses according to the categories are presented in Table 12. The first theme is the “effect of culture,” which includes the answers obtained from the first question of the interview. The second theme is the “effect of being abroad,” which is related to the responses given to the second question. The third theme is “learning about other cultures,” which includes the responses given to the third and fifth questions of the semi-structured interview, and the last theme is “language and culture relationship,” which is related to the fourth question of the interview. These themes were shaped according to the categories taken from the responses of the participants, as shown in Table 12.

Table 10.

Distribution of Categories under the Themes According to the Responses of the Participants

	Theme 1. Effect of Culture		Theme 2. Effect of Being Abroad		Theme 3. Learning About Other Cultures		Theme 4. Language and Culture Relationship	
	Category	f.	Category	f.	Category	f.	Category	f.
1	Improving ourselves	4	Practising with people	7	Learning about others by language	4	They are united	8
2	Meeting with new people	4	Comparing the cultures	4	Meeting people and cultures on social media by language	3	They are integrated	10
3	Interaction with new people	5	Contribution to language effectively	4	Culture is a reflection of the language	4	They are inseparable	5
4	Enjoyable learning	3	The most effective way of learning.	4	Helping to think in the target language	6	Language is universal	1
5	Easier learning	4	No need to go because of technology	3	By watching TV and listening to music	2		
6	Speaking in self-confidence	3	Social media is enough	2	Possible by living in the culture	2		
7	Fear of reproach	1			Travelling helps for learning culture	3		

f. Frequency.

Consequently, for more precise findings that would support the results of the quantitative analyses, qualitative analyses were conducted for the responses gathered from the 24 students and then analyzed one by one. These responses were presented below.

4.5.1. Examination of the Q1

Question 1 is, “Do you think culture has a positive effect on your English learning? Why?” When the full 24 responses were examined, it could be said that almost all the answers show high similarity. According to the results, 21 of 24 students stated that culture has a positive effect on English learning. However, one student has stated a negative opinion about the relationship between the culture and learning English, and finally, two students have stated a neutral opinion, which indicates that there is a significant relationship between the culture and learning English.

Nine positive comments by various students are presented below. The common points of these answers are that almost all the students agree with the idea that culture affects learning English in an accelerated way, and they think that considering culture when learning English makes learning processes enjoyable and more accessible. At the same time, the responses are consistent with the “Interaction Involvement” category in the ISS that supports qualitative findings.

B. A.’s answer from 9th grade is, “*Yes, I think it has a **positive** effect. Learning another language is very important to improve ourselves. We can meet new people and interact with new people in the English language.*”

M. from 9th grade answered the first question as “*Yes, I think it has a **positive** effect. Learning another language is very important to improve ourselves. We can meet new people and interact in a new language we are learning.*”

D. B. from 10th grade stated that “*It has a **positive** effect. For example, if a cultural topic that I know comes across in English, I immediately grasp it, and it becomes **enjoyable** learning.*”

S. K. from 10th grade answered the first question, “*I think the culture has a **positive** effect on learning English. I think that cultures that are close to the culture of that language can be learned more **easily** than other cultures.*”

U. T from 10th grade said that the “***Of course** I think it affects. This is a positive thing. For example, I live in Okmeydanı. Do people here know more English than those who live in Ataköy?*”

F. K. from 11th grade said, “**Yes**, while learning the language, learning the basic elements of the culture that language belongs to both **increases** the interest in the new language and allows us to compare with our own culture.”

Y. K. from the 11th grade stated that “I think the culture has a **positive** effect on language learning. Because language and culture are very interconnected issues, I think that language learning with cultural elements will be both **easier** and more **enjoyable**.”

İ. M. from the 12th grade said that “I think it has a **positive** effect. Because if English influences that culture, it naturally has a **positive** effect on learning English. For example, as the USA has a big influence over Afghanistan, even children in primary school can speak English **comfortably**.”

E. K. from the 12th grade answered the question with “**Yes**, I think so as one of the needs of language learning is to speak the mother tongue well and to know it well. The more you know your own culture, the easier it is to understand the concepts in English. In terms of learning English for people with different cultures, I think there will be some partial difficulties while learning English in some cultures. For example, a Frenchman, who belongs to the family of Latin languages, learns more easily. Because French culture and English culture have common concepts and words.”

The fact that nine different students think the culture has a positive effect on language learning is crucial data for the current research. These answers show that the more students are related to cultural issues, the better they learn the language. Thus, it shows that they are open to cultural interaction with people from other cultures.

Below, two neutral answers are presented, which reflect an in-depth opinion about the relationship between culture and English learning. For example, F. A. states that there is a relationship, but the direction of the relationship could be in both ways, positive or negative. Also, from Y. E. says that *because English is taught as a compulsory course, the relationship is weak; I learn because I have to pass my English course.*

F. A. from the 9th grade stated that *“I think it affects. This effect can be positive or negative. If a culture is valued with some issues like learning different languages, we can see a lot of positive effects. However, this may be the opposite.”*

Y. E. from the 11th grade comments that *“Sometimes we have to learn languages as a result of necessity. English is the best example for our country. I am learning English at school because I have to pass my lessons. Sometimes, a culture that compels our curiosity absorbs us, and we find ourselves as we learn many things about that culture. A foreign film, a documentary, a news story, or a friend living abroad can also attract us to that culture and encourage them to learn English.”*

Finally, only one negative response about Q1 was given, indicating the fear of being ridiculed among friends. This feeling could be related to the fear of exclusion, bullying, and kidding of peers.

M.A. from the 12th grade said, *“I think it has a negative effect. I am afraid of speaking English with fear of reproach.”*

4.5.2. Examination of the Q2

The second question is, *“Do you think it is essential to go abroad for a cultural intercommunication? Why? With this question, interactions with foreigners related to travel and experiences that come with it were examined, and the interviewees provided a large variety of answers. 15 of 21 students stated that going abroad is essential for cultural interaction, while 5 of 21 students expressed in general that going abroad is not necessary for interaction with people from other cultures. Only 4 of 21 students stated a neutral opinion about the necessity of going abroad in order to communicate in English.*

The answers presented below by six respondents may be interpreted as the majority are in favor of the idea that going abroad is necessary for cultural interaction. What is commonly shared with these responses is that they stress the importance and the necessity of being abroad for possible cultural interaction. It can also be interpreted that via mutual cultural exchanges, supportive ways can occur to facilitate interaction that may result in enriched cultural and language learning environments. The responses of the interviewees confirm that they have *“Cultural Respect to Others,”* which is one of the items of Intercultural Sensitivity Scale, as well.

B. A., from the 9th grade, stated that *“it is necessary because there are not many foreign people in our country, so it is vital to go abroad in terms of practicing the language we learned.”*

G. I, from the 9th grade, said, *“Yeah. By living among the people who speak that language as their mother tongue, we can learn about their culture. We can observe the differences between our own culture and the culture of the language we are learning. We can express ourselves more **accurately**.”*

D. B. from the 10th grade, reflected, *“I think it is **necessary**. People learn better by being exposed to the culture they live in.”*

Y. K. from the 11th grade expressed that *“Being abroad is **very effective**. I think it will be much more beneficial to go abroad and spend time there, although there are many communication tools like the internet and mobile phones. I guess direct interaction with people is more effective to learn a language.”*

I. M. from the 12th grade, said, *“It is **necessary**. The individual who goes abroad interacts directly. It has a 100% contribution in foreign language education. Naturally, cultural interaction is provided. Contact is **necessary** for cross-cultural interaction.”*

M. A. from the 12th grade expressed, *“While being abroad can provide **better interaction**, communicating with a foreign person at home can lead to cultural interaction, as well. That means that observing a different or a natural lifestyle of a person may help to build a better interaction and understanding.”*

E. Ş. from the 10th grade said, *“We cannot say that it is **necessary or not**, but we can say that it is the most effective method of cultural interaction. The liveliest place of a culture is its geography. Therefore, it can be said that the most effective method is to go to that country.”*

In this part, neutral opinions are presented. According to the answers, students who state neutral opinions about the second interview question mentioned the effects of going abroad; however, they also reported that there are alternative ways for cultural interaction. Below are some of the neutral opinions of some respondents:

F. A. from the 9th grade expressed, *“I cannot say that it is **necessary**. We can also have an idea by reading books in foreign languages or by watching books, movies,*

and documentaries about different cultures. However, going abroad also allows us to be the first witness.”

S. K. from the 10th grade stated that *“Being abroad **may not be necessary**, but it is effective. **Although** it is possible to access the characteristics of each culture via the Internet, I think seeing it on-site will have a permanent effect.”*

Y. E. from the 11th grade said, *“Language is an entity born with culture and living with it. It is **necessary** to be intertwined with the people living in that culture in that region to learn a culture. After all, learning by living is always more effective. **However**, I think it will be possible to learn something by seeing a movie, documentary, reading a book, or talking to a friend **when there is no possibility.**”*

Finally, when the negative opinions about the second interview question are analyzed, it was revealed that to maintain cultural interaction, it is unnecessary to go abroad thanks to technology and mobile devices that allow individuals to interact with people from other nationalities and cultures. Also, art, books, or movies can help them interact and discover other cultures.

M. I. from the 9th grade said, *“It would be nice to go abroad, **but thanks to technology, we can learn about other cultures**, especially through social networks. Overseas is not very necessary.”*

M. G from the 9th grade said, *“**I do not think it is necessary**. Today, there are many **technological tools** to get to know different cultures. Moreover, I think we can have information about different cultures here.”*

F. K. from the 11th grade expressed, *“**It is not necessary for today's conditions. It is possible to interact via social media**. However, going abroad is very important in terms of living first-hand experience.”*

A. H. from the 12th grade said, *“**No, you can now open up to the virtual world** from where you live, and you can have a cultural interaction with anyone you want with good knowledge of foreign languages.”*

E. K. from the 12th grade stated that *“**It is not a “must” in today's conditions. In our age, cultural interactions have become more accessible with advanced written / visual communication tools**. New online virtual friendships can be built from all over the world via the Internet. Practising, especially in the English*

language, talking to an American / Englishman is effortless, inexpensive, and easily accessible. However, the most efficient form of cultural interaction is living in a foreign country for a while. Because you have the opportunity to learn the subtleties of the culture and the lesser-known idioms of the language where you spend time on a 24/7 basis.”

4.5.3. Examination of the Q3

The third question is, “Do you learn about other cultures while learning English? How?” The results indicate that all 24 students agree that English learning leads to other learning processes to the understanding of other cultures. Below, some of the answers are presented from the interviews. The students’ common ideas about the question are not surprising. Since the learners are doing some English activities like reading or listening, they get knowledge about not only the British or American culture, society, but also many other topics in the world so that they can be aware of the cultures of other societies, and this cultural learning process increases learners’ English skills at the same time.

F. A. from the 9th grade said, *“While learning English, I can get some information about the nations that use that language and the cultures of those countries. However, I do not think I can fully learn that culture or different cultures.”*

M. I. from the 9th grade said, *“Yes. While learning English, I meet people from different cultures on social media and learn about their cultures.”*

D. B. from the 10th grade said, *“Yes, one of the ways to learn English is to read an English book. As you read, information can be obtained about that culture.”*

F. K. from the 11th grade expressed, *“As we explore different cultures through the resources we use for language learning, we can see how those resources contribute to our speaking skill about cultural topics in the target language.”*

A. H. from the 11th grade stated, *“When you learn English, you can learn about other cultures. However, the main thing here is curiosity.”*

M. A. from the 12th grade said, *“Since every language is a reflection of a culture, of course, it helps you to learn the English culture while learning English.”*

There is a strong consensus that students learn more about other cultures while learning English. When we examine these ideas, it is confirmed that language and culture have an inseparable relationship. Teaching English subjects together with cultural elements in textbooks or reading and listening parts both allows the language to be taught more effectively and enables the language to be acquired by students actively.

4.5.4. Examination of the Q4

The fourth question is the “What do you think about the relationship between language and culture? Are they integrated or two independent issues? Why?” When the responses to this questionnaire examined, it could be said that all of the 24 students stated that there is a significantly meaningful relationship that makes culture and language connected, intertwined, and inseparable. Also, they commonly stated that the language naturally affects the culture in terms of transmitting ideas and as an expression tool of the culture in question. Just one student reflected on the universality of the languages. Some of the most representing answers are presented below.

G. I. from the 9th grade said, “***Language and culture are integrated. Culture has both material and spiritual values that are formed in the process of historical and social development. It is transmitted from generation to generation and continues its existence. This transfer is also possible with language.***”

D. B. from the 10th grade stated that the “*Language is the carrier of culture. All the cultural elements we have learned are passed on from generation to generation through language. It is not possible to talk about the culture of a society without a language.*”

B. C. from the 11th grade said, “*In my opinion, although there is a connection between language and culture, I believe that there will not be too many connections. Someone speaks English, and the British culture is not necessarily imposed on him or her. Knowing a language does not mean that we will be in connection directly with the culture.*”

U. T. from the 10th grade said, “*I think these two are united. They cannot be separated from each other. If you want to break up culture, you should start with the language.*”

E. K. from the 12th grade expressed, *“The language of a country naturally affects its culture. There is an integrated relationship. For example, during the Ottoman Empire, Turkish was made the Balkan countries official language, and naturally, they were affected by both their language and culture. It is possible to say this for other colonial countries and colonies.”*

M. A. from the 12th grade said, *“There is a very close relationship between language and culture. Many cultural life elements have reflections in the language. For example, when we ask for a ticket from a box office, we can ask if there is no one in front of us. I do not think that such a situation is expressed so in another culture.”*

M. G. from the 9th grade said, *“Language is the most important element that unites people from different cultures. However, people need to speak the same language to live in the same culture.”*

4.5.5. Examination of the Q5

Finally, the fifth question, “What is your idea about learning culture better? Why?” aimed to elicit responses about the participants’ idea of learning culture better. When the answers were examined, many of their opinions were quite noticeable. Their opinions are mostly shaped around the trips to experience different cultures, learning the foreign language, living in the countries for some period to the different cultures, communicating and interacting with individuals from different cultures, observing the lifestyles of different cultures. The most stated answer is that learning a language is correlated with learning a culture. Below, there are language-focused answers presented, and 12 of the 24 students expressed that language is the most effective tool for learning about the culture.

G. I. from the 9th grade expressed, “*Since cultural transfer is possible with **language**, it is necessary to know the language first to learn that culture better.*”

M. I. from the 9th grade said, “*Learning a culture is thinking like people in that culture. This happens by learning that **language**.*”

B. S. from the 9th grade stated, “*It is essential to learn the **language** with its culture components. If an individual learns a language, some opportunities to enter the cultural fields like theatre, cinema, and art emerge spontaneously. If a deep interaction is desired, it is necessary to live among the people who live in that culture. In addition to reading while living, it is necessary to visit the lands, cities, and works of that culture.*”

U. T. from the 10th grade said, “*First of all, you should learn the **language** of that culture. You have to go there and meet people. You must eat and drink water. You should especially attend their wedding because they reflect everything. If you do not have any of them, you can learn English and learn the culture of your own country from someone who speaks English.*”

B. Ç. From the 11th grade said, “*Considering that **language** is the beginning step, the most effective method to learn a culture is to live in its country. Even a tourist trip does not give much effect, and it is the most effective way to work in that country, to shop, to make friends.*”

M. A. from the 12th grade stated, “***Language** is fundamental for us to know a culture closely. I think language is key to culture recognition.*”

Secondly, different opinions which are mentioned about the travel, time, living, and communication with the different cultures are presented below. These responses support the findings from the category of “the pleasure of interaction” as well.

M. from the 9th grade said, “*If possible, I prefer to **go abroad**. I prefer to learn every culture on the spot. Besides, **I listen to the TV series, movies, and songs.***”

F. A. from the 9th grade said, “*Taking actions that we see or know about that culture allows us to learn that culture well. **Having time to have a dialogue with people living in that culture makes our job easier.***”

D. B. from the 10th grade expressed, “*I think **learning by living** is the best way to learn.*”

S. K. from the 10th grade stated that *“It is necessary to live for a long time and speak the same language in a society that has not experienced cultural corruption to learn a culture better. As a result of observation and communication, general opinion about culture is reached.”*

A. H. from the 12th grade said, *“Direct contact with the people who own this phenomenon at the point of learning a culture better, and materials, language, literature, food, clothing, and lifestyle is vital.”*

To sum up, when all answers are evaluated for the first question, 21 of all 24 students stated that the culture has a supportive, positive, and accelerating effect on learning a language. Secondly, for the Q2 majority of the sample expressed that going abroad is necessary for the cultural interaction; also, a minority of the students corresponds to the 5 of 21 students stated a contrary opinion. For the Q3, all of the 24 students indicate that learning English leads students to learn about other cultures. For the Q4, all of the 24 students think that learning English contributes to the learning of other cultures while in the learning processes. Finally, for the Q5, half of the students expressed that language is the most effective tool for learning culture better, and the remaining students expressed different factors such as traveling, communicating, and living in a particular culture.

CHAPTER V

5. DISCUSSION AND CONCLUSION

5.1 Presentation

This chapter presents a general discussion of the main findings of the research questions. Besides, the findings of the previous studies are discussed by comparing and contrasting the findings of this present study. Finally, implications, recommendations for future research, and the limitations of the study are presented.

5.1.1. To what extent is intercultural sensitivity effective on the English language success of Turkish high school EFL learners?

A one-way ANOVA test was conducted to examine the mean differences between the English language achievement average scores and the Intercultural Sensitivity Scale (ISS) scores of the sample. According to the results, there are significant mean differences between the variables ($F=2,674$; Sig: 0,035), as displayed in Table 8. When examining the basis of this significant difference with the Post-Hoc tests, it could be seen that the significant mean differences emerge as a result of the criteria that determine the achievement or failure of the learners. The learners whose average scores are more than 50 are accepted as successful, so it seems hard to decide whether or not the intercultural sensitivity level affects learners' achievement positively by quantitative data.

Among the open-ended interview questions, question 1 intended to elicit opinions on "Do you think culture has a positive effect on your English learning? Why?" When the full 24 answers were examined to form a general opinion about any possible effects of intercultural sensitivity on the students' language learning, it could be said that almost all the answers show high similarity. According to the results of 21 out of 24 students, it is stated that culture has a positive effect on English learning. Just one student stated a negative opinion about the relationship between the culture and learning English, and finally, two students stated a neutral opinion, which indicates that there is no significant relationship between culture and learning English.

Through conceptualization of intercultural sensitivity by Chen and Starosta (1999), it can be inferred that the majority of the participants are rather "sensitive to the interpretation and the recognition of cultural distinctions." Thus, the participants promote productive and efficient intercultural relations and practices. Although the impact of

intercultural sensitivity on the level of English language achievement of high school EFL learners has not been examined in previous studies, the findings of the current study were compared with Kural and Bayyurt report (2016) for implementing English to equip learners to become competent users of English as a Lingua Franca (ELF) and hence to promote growth model of intercultural competence (IC). It may be assumed that, even though there is no substantial connection between ISS values and English language achievement, it is highly likely that students will be significantly influenced by positive EFL attitudes. To sum up, it can be concluded that as the learners' intercultural sensitivity level increases, their English learning and achievement scores also increase, and this result is supported by both quantitative and qualitative findings

5.1.2. Is There An Essential Effect of Learners' Intercultural Sensitivity Scale Scores on English Language Success in Terms of The Learners' Proficiency Levels?

When the issue was examined as to whether variables, including proficiency levels, influence the participant's intercultural sensitivity, one-way ANOVA test was conducted to explore the significant mean differences, if any, between the English language proficiency level variable and the ISS scores of the participants. The results indicate that there is no significant relationship between the proficiency level variable and the ISS levels of the sample ($\text{sig} > 0,05$). No precise data in the current study shows that 'the more qualified the pupils are in English languages, the higher their intercultural sensitivity when analyzing the results of the scale.

Nevertheless, the participants have a significant degree of intercultural openness when analyzing one of the most critical issues in item 1, which says, "I enjoy interacting with people from other cultures," indicates that participants are accessible and able to connect and interact with people from other cultures. As a result of the mean scores of the participants regarding this item as stated in Table 10, it is seen that the EFL learners studying at this private high school are quite eager to be in an intercultural communication environment. Similarly, another essential item, item 24, which states, "I have a feeling of enjoyment toward differences between my culturally-distinct counterpart and me," supports the positive effect of intercultural sensitivity of the learners.

Among the open-ended questions on the semi-structured interviews, responses to question 1 may be interpreted to support research question two that sought answers if there was a possible effect of intercultural sensitivity on various levels of English language proficiency. Although intercultural sensitivity has no significant effect on the

learners' proficiency level, the learners still reported slightly positive perceptions about the effect of intercultural awareness on their English language proficiency levels. Therefore, and it can be concluded by responses given to the semi-structured interviews, such as "It has a positive effect. For example, if a cultural topic I know comes across in English, I immediately grasp it, and it becomes enjoyable learning."

The level of language proficiency plays a significant part in communicating with people from diverse cultural backgrounds. As the sociocultural theory argues that language is socially formed as a composite material, creation takes place through experiences. Therefore, the relationship between various societies will be more intercultural. Learning and development are both seen by philosophy as an evolving unified cycle of social experiences, and the involvement and professional advice in that phase are essential. The desire to connect and the capacity to engage and maintain intercultural contact are essential. Also, the character of speakers dictates their attitude to their expression, "It is because of the emotional condition that they experience, perhaps a mixture of association and influence" (MacIntyre, Dörnyei, et al., 1998, p. 548). The desire thus, allows the learner to begin the learning cycle and to develop his language skills. Participants of this study who have B1 proficiency levels are also more knowledgeable and willing to engage in their target language as a consequence of their proficiency level.

The dimension of consciousness for human beings is relational and secondary, Vygotsky (1979) states. This perspective indicates that the conceptual processing of people does not only arise by social contact but rather that the individual's particular mechanisms and systems can be related through their communication with other people. Although cultural interactions are essential, cultural differences may prohibit people from engaging in diverse cultural interactions. Occasionally, speakers of different cultural identities find it hard to accept cultural distinctions and tend to disregard them and behave in line with their personal beliefs and values, and that can lead to misunderstandings from time to time. Empathy and intercultural empathy towards individuals from other backgrounds must be built to resolve this adverse outcome.

Nevertheless, the learners who are in A1, A2, and B1 proficiency levels in this study demonstrated their openness for differences and their satisfaction with meeting these differences. The B1 and A2 mean scores of the ISS were backed by Wertsch's (2009) argument regarding interdependence between social change and the growth of the language of individuals, which demonstrates the connection between social advancement

and linguistic growth. A2 proficiency level learners, on the other hand, showed a different result from Table 2 and an ISS score higher than B1. The argument is reinforced by the reference to item 16, "I respect the way people from diverse cultures treat." This assertion expressed compassion and sensitivity for people of various cultural backgrounds. As shown by the average score of the respondents in Table 6, the fact that participants have no negative views or perceptions towards different cultures, it can be inferred that they may have a limited understanding of cultural distinctions. While the factors behind the participants' high intercultural sensitivity cannot be easily defined, it may be attributed to their social intelligence, high understanding, and interactions with other cultures, or their characteristics, such as being sociable or being aware of the other cultural paradigms.

5.1.3. Is there an effect of gender concerning intercultural sensitivity and the English language success of Turkish high school EFL learners?

As seen in Table 6 in the previous chapter, the mean differences between the gender variable and Intercultural Sensitivity Scale (ISS) were examined through the independent sample t-test. According to the results, there is no significantly different relationship between the gender variable on the ISS scores and English language success of the sample ($\text{sig} > 0,05$). The study shows that the gender gap is not essential ($\text{sig} > 0,05$). The result indicates that female participants and male participants had almost identical ISS ratings, while female participants were more than male. The findings are not in line with the Banos (2006) and Westrick (2007) studies, which suggest that female students are more sensitive than male students to the intercultural definition, which indicates that female and male study subjects have almost equal degrees of empathy. Therefore, intercultural tolerance and cultural awareness do not appear to be fully detected in this study concerning the gender variable. The findings are not the same as those of Cherniss et. al. (1998), who researched men and women and their empathetic abilities in his work. Cherniss et. al. (1999), in their study, observed that "women tend to be more empathic naturally than men while matching their feelings" p. 322).

5.1.4. Is there any effect of time spent abroad in relation to intercultural sensitivity and the English language success of Turkish high school EFL learners?

The results of the independent sample t-test between the time spent abroad variable and Intercultural Sensitivity Scale (ISS) scores of the sample were presented in Table 7. The test intended to explore the mean differences between variables shows there

is a significant mean difference between the variables ($t=-2,139$, sig: 0,034). When investigating the possible causes of this statistically significant difference, it could be seen that the ISS rates of the students who have previously been abroad ($93,20\pm 9,64$) are higher than those students who have not had any experiences of being abroad.

The study showed that the difference between visiting other countries and seeing new societies is significant. The result reveals that participants who have been abroad are culturally more sensitive than those who have not been abroad. When analyzing the participants' ISS scores and time spent abroad, a noticeable difference was observed in terms of increased intercultural sensitivity among those who had previously been abroad. Moreover, this increased intercultural sensitivity has been doubled in regards to the participants who have never been abroad.

There is currently no research to assess the impact of being abroad on the language achievement of EFL learners. Nevertheless, the results should be viewed as students having more knowledge about people with diverse cultural backgrounds in society today because travelling is now both more accessible and more practical. It is possible to communicate with or observe culturally different individuals, and in some cases, interaction with them cannot be prevented. Also, there are programs for students who work overseas, travel overseas, study abroad, or have more chances to engage in diverse and unfamiliar cultures and thus, allowing students to improve their intercultural awareness.

Responses provided to questions 2 and 4 among the other open-ended questions on the semi-structured interviews conducted with some of the participants enable us to form opinions in favour of this data. 15 out of 21 students stated in general, going abroad is essential for cultural interaction, while 5 out of 21 reported in general that going abroad is unnecessary. 4 out of 21 students stated a neutral opinion. When the responses obtained from the participants were reanalyzed, it was observed that their supportive answers were in line with the results given to research question 4 exemplified, such as "I think it is necessary. People learn better by being exposed to the culture they live in." and "It is necessary. The individual who goes abroad interacts directly. It has 100% other contribution to foreign language education. Naturally, cultural interaction is provided. Contact is necessary for cultural interaction. "To sum up, both quantitative data and qualitative data revealed the significance of time spent abroad for a broader appreciation of intercultural sensitivity.

5.2. Implication of the Study

Intercultural sensitivity is one of the primary characteristics of intercultural communicative competence so the main aim of this study was to discover the effect of intercultural sensitivity on the achievement of EFL learners who study at Kurtkoy Private Uğur High School in İstanbul

This research was carried out using a purposeful sampling method by collecting quantitative and qualitative data. At first, the literature review of this study was presented. Then, Research design, participants, instruments, and the use of the quantitative and qualitative approaches were presented, then data collection and analysis methods were discussed.

The first research question examined the effects of EFL students on intercultural sensitivity and English language learning in Turkey. The second question of the study investigated the effect of intercultural sensitivity and proficiency level relationship between ISS scores of learners. The third question aimed at exploring the difference between intercultural sensitivity ratings regarding gender. Furthermore, the last question discussed the effects of time spent abroad and ISS scores. Deardorf (2006) indicated that intercultural sensitivity and related literature are at the core of these problems. It was essential to examine the problems of intercultural sensitivity to clarify these issues and to explore the researchers' experiences and progress in this realm.

To sum up, when analyzing quantitative data, a slight positive relationship between ISS ratings and English language achievement because most of the learners are accepted as successful regarding their average achievement scores. However, when the qualitative data is analyzed, it is seen that high-level intercultural sensitivity has a supportive, positive, and accelerating effect on learning a language that confirms the researcher's assumption before the study. The participants indicated that intercultural awareness is a necessary and useful tool for both promoting understanding of diverse cultures and boosting achievement in learning a foreign language.

Various cultures need to be empathetic and tolerable for the learners to tolerate and acknowledge their differences in both culture and language. Therefore, institutions of higher education and universities would recognize the need to build intercultural sensitivity to progress in building world peace, which is much needed. As stated in Mughan (1999, p. 59), "Actual foreign language course design in higher education is called into question because it is not based on citizens of other cultures. It is therefore

proposed that foreign language courses will rapidly follow an approach to intercultural learning, which enables students to travel quickly across multiple cultures and is less cognitively tied." This research did not find the Intercultural Sensitivity Scale (ISS) scores of participants to vary significantly regarding gender. The ISS percentages of the female participants and male members were similar; however, the females relatively outperformed the male participants in this regard.

5.3. Suggestions for Further Research

The current research indicates that there is a significant relationship between Intercultural sensitivity level of learners and their achievement of English and that intercultural sensitivity affects the perception of cultural factors by students. It is, therefore, necessary for language teachers and planners to incorporate teaching practices or strategies, taking into account intercultural sensitivity that indirectly affects the level of proficiency of English learners. Some other approaches or programs may be created that improve intercultural awareness of students to promote the process of language learning if the results of this research are taken into account.

Below are several more detailed suggestions that can be proposed based on the findings obtained from the present study.

- 1) 123 high school students from only one private high school participated in this study. This research could be conducted with more high school learners from both private and public high schools.
- 2) As an addition to the learners' opinions, teachers' perceptions of intercultural sensitivity factors could be researched, as well, and differences or similarities can be evaluated by conducting similar studies. Then, both learners and teachers can be more aware of the significance of intercultural sensitivity and its contribution to foreign language success. The experience of teachers' and students' intercultural awareness and the interpretation of intercultural sensitivity in literature can be combined.
- 3) High school participants' ISS scores and their responses to semi-structured interviews can be compared with other public school participants' perceptions to generalize the results

Finally, the results of this study are as consistent with the researcher's assumptions. More research on this concept and practical applications are needed. However, the researcher believes this study will serve as one of the steps towards understanding the significant effect of intercultural sensitivity on the path of success for EFL learners.



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7. APPENDICES

Appendix 1. Ethics Committee Approval

T.C	
ÇAĞ ÜNİVERSİTESİ	
SOSYAL BİLİMLER ENSTİTÜSÜ	
TEZ / ARAŞTIRMA / ANKET / ÇALIŞMA İZİNİ / ETİK KURULU İZİNİ TALEP FORMU VE ONAY TUTANAK FORMU	
ÖĞRENCİ BİLGİLERİ	
T.C. NOSU	15896792052
ADI VE SOYADI	YUNUS KAZAN
ÖĞRENCİ NO	20188038
TEL. NO.	541 6362145
E-POSTA ADRESİ	kazanyunus@hotmail.com
ANA BİLİM DALI	İNGİLİZ DİLİ VE EĞİTİMİ ANA BİLİM DALI
HANGİ AŞAMADA OLDUĞU (DERS / TEZ)	TEZ
İSTEKDE BULUNDUĞU DÖNEME AİT DÖNEMLİK KAYDININ YAPILIP-YAPILMADIĞI	2019 / 2020 - GÜZ DÖNEMİ KAYDINI YENİLEDİM.
ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ BİLGİLER	
TEZİN KONUSU	KÜLTÜRLERARASI DUYARLILIĞIN LİSE ÖĞRENCİLERİNİN İNGİLİZCE BAŞARISI ÜZERİNE OLAN ETKİSİ
TEZİN AMACI	KÜLTÜRLERARASI DUYARLILIĞIN İNGİLİZCE DİL BAŞARISI ÜZERİNE OLAN ETKİSİNİ KEŞFETMEK
TEZİN TÜRKÇE ÖZETİ	BU ÇALIŞMA KÜLTÜRLERARASI DUYARLILIĞIN LİSE SEVİYESİNDEKİ ÖĞRENCİLERİN İNGİLİZCE DİL BAŞARILARININ ÜZERİNDEKİ ETKİSİNİ ARAŞTIRMAYI AMAÇLAMAKTADIR. BU ÇALIŞMA İLE ORTAYA ÇIKACAK SONUÇLAR GEREK ÖĞRENCİ GEREKSE ÖĞRETMENLE AÇISINDAN ÖNEMLİ OLACAKTIR.
ARAŞTIRMA YAPILACAK OLAN SEKTÖRLER/ KURUMLARIN ADLARI	KURTKÖY ÖZEL UĞUR ANADOLU LİSESİ
İZİN ALINACAK OLAN KURUMA AİT BİLGİLER (KURUMUN ADI-ŞUBESİ/ MÜDÜRLÜĞÜ - İLİ - İLÇESİ)	KURTKÖY ÖZEL UĞUR ANADOLU LİSESİ / PENDİK-İSTANBUL
YAPILMAK İSTENEN ÇALIŞMANIN İZİN ALINMAK İSTENEN KURUMUN HANGİ İLÇELERİNE/ HANGİ KURUMUNA/ HANGİ BÖLÜMÜNDE/ HANGİ ALANINA/ HANGİ KONULARDA/ HANGİ GRUBA/ KİMLERE/ NE UYGULANACAĞI GİBİ AYRINTILI BİLGİLER	ÇALIŞMADA KULLANILACAK OLAN ÖLÇEK İSTANBUL'UN PENDİK İLÇESİNDE BULUNAN KURTKÖY UĞUR ANADOLU LİSESİNDE ÖĞRENİM GÖREN VE İNGİLİZCE DERSİ ALAN TÜM LİSE ÖĞRENCİLERİNE UYGULANACAKTIR.

1866

UYGULANACAK OLAN ÇALIŞMAYA AİT ANKETLERİN/ ÖLÇEKLERİN BAŞLIKLARI/ HANGİ ANKETLERİN - ÖLÇEKLERİN UYGULANACAĞI	CHEN VE STAROSTA TARAFINDAN 2000 YILINDA GELİŞTİRİLEN KÜLTÜRLERARASI DUYARLILIK ÖLÇEĞİ UYGULANACAKTIR.
EKLER (ANKETLER, ÖLÇEKLER, FORMLAR, V.B. GİBİ EVRAKLARIN İSİMLERİYLE BİRLİKTE KAÇ ADET/SAYFA OLDUKLARINA AİT BİLGİLER İLE AYRINTILI	BİR (1) SAYFA KÜLTÜRLERARASI DUYARLILIK ÖLÇEĞİ 1)

ÖĞRENCİNİN ADI-SOYADI: YUNUS KAZAN		ÖĞRENCİNİN İMZASI: (Enstitüde Kalan Asıl Sureti İmzalıdır.) TARİH: 29.11.2019		
TEZ/ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ DEĞERLENDİRME SONUCU				
1. Seçilen konu Bilim ve İş Dünyasına katkı sağlayabilecektir.				
2. Anılan konu Özel Hukuk faaliyeti içerisine girmektedir.				
1.TEZ DANIŞMANININ ONAYI	2.TEZ DANIŞMANININ ONAYI (VARSA)	SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRÜNÜN ONAYI	A.B.D. BAŞKANININ ONAYI	
Adı-Soyadı: Meryem MİRİOĞLU	Adı-Soyadı:.....	Adı-Soyadı: Murat KOÇ	Adı-Soyadı: Şehnaz ŞAHİNKARAKAŞ	
Unvanı: Dr.Öğr.Üyesi	Unvanı:.....	Unvanı: Doç.Dr.	Unvanı:Prof.Dr.	
İmzası: (Enstitüde Kalan Asıl Sureti İmzalıdır.)	İmzası:.....	İmzası: (Enstitüde Kalan Asıl Sureti İmzalıdır.)	İmzası: (Enstitüde Kalan Asıl Sureti İmzalıdır.)	
29/11/2019/..../2019	29/11/2019	29/11/2019	
ETİK KURULU ASIL ÜYELERİNE AİT BİLGİLER				
Adı-Soyadı: Mustafa BAŞARAN	Adı-Soyadı: Yücel ERTEKİN	Adı-Soyadı: Deniz Aynur GÜLER	Adı-Soyadı: Ali Engin OBA	Adı-Soyadı: Mustafa Tefvik ODMAN
Unvanı: Prof.Dr.	Unvanı: Prof.Dr.	Unvanı: Prof.Dr.	Unvanı: Prof.Dr.	Unvanı: Prof.Dr.
İmzası: (Enstitüde Kalan Asıl Sureti İmzalıdır.)	İmzası: (Enstitüde Kalan Asıl Sureti İmzalıdır.)	İmzası: (Y.) Belde AKA Dr.Öğr.Üyesi (Enstitüde Kalan Asıl Sureti İmzalıdır.)	İmzası:.....	İmzası:.....
29/11/2019	29/11/2019	29/11/2019/..../2019/..../2019
Bilim Kurulu Jüri Başkanı-Asıl Üye	Bilim Kurulu Jüri Asıl Üyesi	Bilim Kurulu Jüri Asıl Üyesi	Bilim Kurulu Jüri Asıl Üyesi	Bilim Kurulu Jüri Asıl Üyesi
OY BİRLİĞİ İLE	<input type="radio"/>	Çalışma yapılacak olan tez için uygulayacak olduğu Anketleri / Formları / Ölçekleri Çağ Üniversitesi Etik Kurulu Asıl Jüri Üyelerince incelenmiş olup, 29/11/2019- 10/01/2020 tarihleri arasında uygulanmak üzere gerekli iznin verilmesi tarafımızca uygundur.		
OY ÇOKLUĞU İLE	<input checked="" type="radio"/>			
AÇIKLAMA: BU FORM ÖĞRENCİLER TARAFINDAN HAZIRLANDIKTAN SONRA ENSTİTÜ MÜDÜRÜNE ONAYLATILARAK ENSTİTÜ MÜDÜRLÜĞÜNE TESLİM EDİLECEKTİR. AYRICA YAZININ PUNTOSU İSE 12 (ON İKİ) PUNTO OLACAK ŞEKİLDE YAZILARAK ÇIKTI ALINACAKTIR.				

Appendix 2. IS Scale Developed by Chen and Starosta (English)

Original Version of Intercultural Sensitivity Scale

INTERCULTURAL SENSITIVITY SCALE QUESTIONNAIRE

Directions: This instrument is composed of 24 statements concerning intercultural communication. There are no right or wrong answers.

Please indicate the degree to which each statement applies to you by marking whether you:

(1) Strongly Disagree, (2) Disagree, (3) Are Undecided, (4) Agree, (5) Strongly Agree.

Please work quickly and record your first impression. Thank you for your cooperation.

1. I enjoy interacting with people from different cultures.		1	2	3	4	5
2. I think people from other cultures are narrow-minded.		1	2	3	4	5
3. I am pretty sure of myself in interacting with people from different cultures.		1	2	3	4	5
4. I find it very hard to talk in front of people from different cultures.		1	2	3	4	5
5. I always know what to say when interacting with people from different cultures.		1	2	3	4	5
6. I can be as sociable as I want to be when interacting with people from different cultures.		1	2	3	4	5
7. I don't like to be with people from different cultures.		1	2	3	4	5
8. I respect the values of people from different cultures.		1	2	3	4	5
9. I get upset easily when interacting with people from different cultures.		1	2	3	4	5
10. I feel confident when interacting with people from different cultures.		1	2	3	4	5
11. I tend to wait before forming an impression of culturally-distinct counterparts.		1	2	3	4	5
12. I often get discouraged when I am with people from different cultures.		1	2	3	4	5
13. I am open-minded to people from different cultures.		1	2	3	4	5
14. I am very observant when interacting with people from different cultures.		1	2	3	4	5
15. I often feel useless when interacting with people from different cultures.		1	2	3	4	5
16. I respect the ways people from different cultures behave.		1	2	3	4	5
17. I try to obtain as much information as I can when interacting with people from different cultures.		1	2	3	4	5
18. I would not accept the opinions of people from different cultures.		1	2	3	4	5
19. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.		1	2	3	4	5
20. I think my culture is better than other cultures.		1	2	3	4	5
21. I often give positive responses to my culturally different counterpart during our interaction.		1	2	3	4	5
22. I avoid those situations where I will have to deal with culturally-distinct persons.		1	2	3	4	5
23. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.		1	2	3	4	5
24. I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.		1	2	3	4	5

Appendix 3. IS Scale Developed by Chen and Starosta (Türkçe)

KÜLTÜRLERARASI DUYARLILIK ÖLÇEĞİ

Adınız.....Sınıfınız: Yaşınız: Cinsiyetiniz: Kadın (...) Erkek (...)
 Bildiğiniz yabancı diller:
 Yabancı bir ülkede bulundunuz mu? (...) Hayır. (...) Evet, Süresini belirtiniz.
 Sosyal medyada farklı kültürlerden insanlarla iletişim kurar mısınız? (...) Hayır (...) Evet
 Öğrenci değişim programlarına katıldınız mı? (...) Hayır. (...) Evet, Süresini belirtiniz.....
 Başka kültürden insanlarla çalışmaya istekli misiniz? (...) Hayır. (...) Evet.

Bu ölçek, kültürlerarası duyarlılıkla ilgili maddeler içermekte ve sizlerin her bir madde ile ilgili görüşleriniz araştırılmaktadır. Kimliğinizi belirtmeksizin vereceğiniz cevaplar kesinlikle bu araştırma dışında herhangi bir amaçla kullanılmayacaktır. Ölçek sonuçlarının güvenilir olması için lütfen hiçbir soruyu cevapsız bırakmayınız. Katkılarınız için teşekkür ederim. Yunus KAZAN	Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Tamamen Katılıyorum
1. Farklı kültürlerden insanlarla iletişim kurmaktan hoşlanırım.	1	2	3	4	5
2. Diğer kültürlerden insanların dar kafalı olduğunu düşünüyorum.	1	2	3	4	5
3. Farklı kültürlerden insanlarla iletişimimde kendimden oldukça eminim.	1	2	3	4	5
4. Farklı kültürlerden insanların karşısında konuşurken kendimi rahat hissetmem.	1	2	3	4	5
5. Farklı kültürlerden insanlarla etkileşimimde ne söyleyeceğimi her zaman bilirim.	1	2	3	4	5
6. Farklı kültürlerden insanlarla etkileşimimde arzu ettiğim şekilde sosyalleşebilirim.	1	2	3	4	5
7. Farklı kültürlerden insanlarla bir arada olmaktan hoşlanmam	1	2	3	4	5
8. Farklı kültürlerden insanların değerlerine saygı duyarım.	1	2	3	4	5
9. Farklı kültürlerden insanlarla iletişim içinde olduğum zaman çabuk sinirlenirim.	1	2	3	4	5
10. Farklı kültürlerden insanlarla iletişim kurarken özgüvenli hissederim.	1	2	3	4	5
11. Farklı kültürlerden insanlar hakkında kanaat oluşturmada aceleci davranmam.	1	2	3	4	5
12. Farklı kültürlerden insanlarla bir arada iken genellikle cesaretimi kaybederim.	1	2	3	4	5
13. Farklı kültürlerden insanlara karşı açık fikirliyim.	1	2	3	4	5
14. Farklı kültürlerden insanlarla iletişimimde çok dikkatli davranırım.	1	2	3	4	5
15. Farklı kültürlerden insanlarla iletişim kurduğumda kendimi işe yaramaz hissederim.	1	2	3	4	5
16. Farklı kültürlerden insanların davranış biçimlerine karşı saygılıyım.	1	2	3	4	5
17. Farklı kültürlerden insanlarla iletişim kurduğumda mümkün olduğu kadar fazla bilgi edinmeye çalışırım.	1	2	3	4	5
18. Başka kültürlerden insanların görüşlerini kabul etmem.	1	2	3	4	5
19. Farklı kültürlerden insanlarla konuşurken onların sözlerindeki imalara dikkat ederim.	1	2	3	4	5
20. Kendi kültürümün diğer kültürlerden daha iyi olduğunu düşünüyorum.	1	2	3	4	5
21. Farklı kültürlerden insanlarla görüşmem esnasında genellikle olumlu tepki veririm.	1	2	3	4	5
22. Farklı kültürlerden insanlara muhatap olmamı gerektiren ortamlardan kaçınırım.	1	2	3	4	5
23. Farklı kültürlerden insanlara karşı anlayışımı sözlü veya sözsüz davranışım ile gösteririm.	1	2	3	4	5
24. Farklı kültürlerden insanlarla, kendi aramdaki farklılıklardan dolayı memnuniyet duyarım.	1	2	3	4	5

Appendix 4. Interview Questions (English)

1. Do you think culture has a positive effect on your learning English?
Why?

2. Do you think it is essential to go abroad for a cultural intercommunication? Why?

3. Do you learn about other cultures while learning English? How?

4. What do you think about the relationship between language and culture? Are they integrated or two independent issues? Why?

5. What is your idea about learning culture better? Why?

Appendix 5. Interview Questions (Türkçe)

1. Kültürün İngilizce öğrenmenize olumlu bir etkisi olduğunu düşünüyor musunuz? Niçin? Açıklayınız.
2. Kültürel bir etkileşim için yurtdışında bulunmak gerekli midir? Niçin? Açıklayınız.
3. İngilizce öğrenirken diğer kültürler hakkında da bilgi edinir misiniz? Nasıl? Açıklayınız.
4. Dil ve kültür ilişkisi hakkında ne düşünüyorsunuz? Bu ikisi bütünleşik mi yoksa birbirinden bağımsız iki konu mudur? Niçin? Açıklayınız.
5. Bir kültürü daha iyi öğrenme noktasındaki düşünceniz nedir? Niçin? Açıklayınız.

Appendix 6. Consent Form

Consent Form

Private Uğur High School in Kurtköy, İstanbul

The Effect of Intercultural Sensitivity on English Language Achievement of High School Learners

Responsible Researcher: Yunus KAZAN **Name of Participant:**

1. I consent to participate in this project, the details of which have been explained to me, and I have been provided with a written plain language statement to keep.
2. I understand that the purpose of this research is to investigate the implementations of professional development for teachers in ELT education in the term of mid-career.
3. I understand that my participation in this project is for research purposes only.
4. I acknowledge that the possible effects of participating in this research project have been explained to my satisfaction.
5. In this project I will be required to be interviewed about the implementations of professional development in ELT education in term of mid-career.
6. I understand that my interviews may be audio taped.
7. I understand that my participation is voluntary and that I am free to withdraw from this project anytime without explanation or prejudice and to withdraw any unprocessed data that I have provided.
8. I have been informed that the confidentiality of the information I provide will be safeguarded subject to any legal requirements; my data will be password protected and accessible only by the named researchers.
9. I understand that given the small number of participants involved in the study, it may not be possible to guarantee my anonymity.
10. I understand that after I sign and return this consent form, it will be retained by the researcher.

Participant Signature:

Date:

Appendix 7. Consent of Chen to Apply the Scale.



gmchen <gmchen@uri.edu>
15.11.2019 Cum 15:51
Siz ✓

Hi Yunus, thanks for the request. Yes, you have our permission to use the IS Scale for non-profit research purposes.

Best.

guo-ming

On Tuesday, November 12, 2019, 4:26:58 PM GMT+8, Yunus Kazan <kazanyunus@hotmail.com> wrote:

Hi, Mr. Chen.

My name is Yunus KAZAN, I am a Master degree student in Turkey.

I am doing a research about the effects of intercultural sensitivity to the success of English learners studying at a private school in İstanbul, Turkey.


So, could you please let me use your Intercultural sensitivity scale for my research?

Best regards.

Yunus KAZAN
+90 541 6362145
Adana, Turkey



Appendix 8. Approval from Çağ University.



T.C.
ÇAĞ ÜNİVERSİTESİ
ÇAĞ UNIVERSITY

SAYI : 23867972/ 1283 - 872
KONU: Tez Anket İzni Hakkında

02.12.2019

KURTKÖY ÖZEL UĞUR ANADOLU LİSESİ MÜDÜRLÜĞÜNE
PENDİK/İSTANBUL

İngiliz Dili Eğitimi Tezli Yüksek Lisans Programı öğrencisi olan (20188038 numaralı) **Yunus KAZAN**, “Kültürlerarası Duyarlılığın Lise Öğrencilerinin İngilizce Başarısı Üzerine Olan Etkisi” konulu tez çalışmasını Çukurova Üniversitesi öğretim elemanı Dr. Öğr. Üyesi Meryem MİRİOĞLU danışmanlığında yürütmektedir. Adı geçen öğrencinin tez çalışması kapsamında **Pendik İlçe Milli Eğitim Müdürlüğüne bağlı Kurtköy Özel Uğur Anadolu Lisesinde eğitim görmekte olan öğrencileri kapsamak üzere** kopyası Ek’lerde sunulan bir anket uygulaması yapmayı planlamaktadır. Tez çalışması kapsamında yukarıda belirtilen anketin uygulayabilmesi için gerekli iznin verilmesi hususunu bilgilerinize sunarım.

(Enstitüde Kalan Asıl Sureti İmzalıdır.)
Doç. Dr. Murat KOÇ
Sos. Bil. Enst. Müdürü

EKLERİ: Üç Sayfa tez anket formları ile İki sayfa tez etik kurul izin formunun fotokopileri.

A. Yaşar Bayboğan Kampüsü, Adana-Mersin Karayolu 33800 Yenice-Mersin / TÜRKİYE T. +90 (0324) 651 48 00 F. +90 (0324) 651 48 11
www.cag.edu.tr

Appendix 9. Permission from the School Administration.

T.C.
PENDİK KAYMAKAMLIĞI
Özel Kurtköy Anadolu Lisesi Müdürlüğü
(Kurum Kodu: 99978174)

08.01.2020

Sayı : 99978174/15
Konu : Tez Anket İzni Hk.

İlgi : Çağ Üniversitesi'nin 02.12.2019 tarihli ve 23867972/1283-872 sayılı yazısı.

İLGİLİ MAKAMA

Çağ Üniversitesi'nin okulumuzda öğrenim gören öğrencilere yönelik tez anket uygulaması yapılması hususunda yüksek lisans öğrenciniz Yunus KAZAN'a (20188038 numaralı öğrenci) izin verilmesi hususu ilgi ile talep edilmiştir.

Bu kapsamda; sadece akademik amaçlarda kullanmak üzere ilgi yazının Ek'inde gönderilen tez anketini uygulamak üzere adı geçen öğrencinize izin verilmiştir.

Bilgilerinize


Adnan Veli DUYGULU
Okul Müdürü

8. CIRRICULUM VITAE

PERSONAL DATA

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Yüreğir/ADANA

EDUCATION INFORMATION

2000 – 2004 Ladik/Samsun – Akpınar Anatolian Teacher Training High School

2004 – 2006 Erzurum – Ataturk University-Faculty of Education, English Language
Teaching

2006 – 2009 İstanbul – Marmara University – Atatürk Faculty of Education, English
Language Teaching

PROFESSIONAL EXPERIENCE

2012 – 2017 Balıkesir- Turkish Army Non-Commissioned Officer Vocational Academy
–Instructor

2017 – 2020 Adana- Turkish Armed Forces- Instructor