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YILDIZ TECHNICAL UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
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ENGLISH LANGUAGE TEACHING PROGRAM

MASTER'S THESIS

EXPLORING THE RELATIONSHIP BETWEEN MULTILINGUAL AND MONOLINGUAL HIGH SCHOOL STUDENTS' EMOTIONAL INTELLIGENCE AND THEIR INTERCULTURAL SENSITIVITY

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THESIS ADVISOR
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Ceren Cömert tarafından hazırlanan "Exploring the Relationship between Multilingual and Monolingual High School Students' Emotional Intelligence and Their Intercultural Sensitivity" başlıklı çalışma, **22/02/2024** tarihinde yapılan savunma sınavı sonucunda oybirliği ile başarılı bulunmuş ve jürimiz tarafından Yabancı Diller Eğitimi Ana Bilim Dalı İngiliz Dili Eğitimi Programında **YÜKSEK LİSANS** tezi olarak kabul edilmiştir.

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Doç. Dr. Burcu Ünal	……
Dr. Öğr. Üyesi, Gülay Kıray	……

ABSTRACT

EXPLORING THE RELATIONSHIP BETWEEN MULTILINGUAL AND MONOLINGUAL HIGH SCHOOL STUDENTS' EMOTIONAL INTELLIGENCE AND THEIR INTERCULTURAL SENSITIVITY

The developments in technology have led to a characteristic change of the world. It is getting more and more globalized, interdependent and interconnected as time passes. This new world with its new characteristics brings people from different linguistic and cultural backgrounds together both in virtual platforms or in real life. Thus, the ability to understand others, to share their emotions and to respect differences gains more importance in this world where everyone is unique with their own ideas and values. This study aimed to investigate whether being multilingual offers advantages to high school students in Emotional Intelligence and Intercultural Sensitivity, which are important skills in the globalized world of the 21st century and it aimed to explore whether there is relationship between EI and IS of monolingual and multilingual high school students in a multicultural context. 708 students at seven different public high schools in Mardin province, which is a multicultural city located in the southeastern part of Türkiye, participated in the study. Data were gathered through the Turkish adapted version of Trait Emotional Intelligence Questionnaire – Short Form (TEIQue-SF) and Turkish translated version of Intercultural Sensitivity Scale (ISS). The findings revealed that there is no significant difference between monolingual and multilingual high school students in terms of their emotional intelligence. No significant difference was found between monolingual and multilingual high school students in terms of their intercultural sensitivity. The results showed a positive significant relationship between EI and IS of both monolingual and multilingual high school students.

Keywords: emotional intelligence, intercultural sensitivity, monolingualism, multilingualism

ÖZET

ÇOK DİLLİ VE TEK DİLLİ LİSE ÖĞRENCİLERİNİN DUYGUSAL ZEKÂLARI VE KÜLTÜRLERARASI DUYARLILIKLARI ARASINDAKİ İLİŞKİNİN İNCELENMESİ

Teknolojideki gelişmeler dünyanın karakteriksel olarak değişimine yol açmıştır. Zaman geçtikçe dünya daha küresel, daha bağımlı ve daha bileşik olmaktadır. Yeni özellikleriyle bu yeni dünya farklı dilsel ve kültürel geçmişe sahip insanları hem sanal ortamlarda hem de gerçek hayatta bir araya getirmektedir. Dolayısıyla, başkalarını anlayabilmek, onların duygularını paylaşabilmek ve farklılıklara saygı duyabilmek herkesin kendi düşünce ve değerleriyle eşsiz olduğu bu dünyada daha çok önem kazanmıştır. Bu çalışma, çok dilli olmanın lise öğrencilerine 21. Yüzyılın küreselleşmiş dünyasında önemli beceriler olan duygusal zekâ ve kültürlerarası duyarlılık bakımından avantaj sağlayıp sağlamadığını ve çok kültürlü bir bağlamda tek dilli ve çok dilli lise öğrencilerinin duygusal zekâları ve kültürlerarası duyarlılıkları arasında bir ilişkinin olup olmadığını incelemeyi amaçlamıştır. Çalışmaya Türkiye'nin Güneydoğu bölgesinde bulunan çok kültürlü bir şehir olan Mardin ilindeki yedi farklı liseden 708 öğrenci katılmıştır. Veriler Duygusal Zekâ Özelliği Ölçeği – Kısa Formu'nun (DZÖÖ-KF) Türkçe versiyonu ve Kültürlerarası Duyarlılık Ölçeği'nin Türkçe'ye çevirilmiş versiyonu aracılığıyla toplanmıştır. Bulgular tek dilli ve çok dilli lise öğrencileri arasında duygusal zekâ bakımından anlamlı bir farklılık olmadığını ortaya çıkarmıştır. Tek dilli ve çok dilli lise öğrencileri arasında kültürlerarası duyarlılık açısından da anlamlı bir farklılık bulunmamıştır. Çalışmanın sonuçları tek dilli ve çok dilli lise öğrencilerinin duygusal zekâları ve kültürlerarası duyarlılıkları arasında pozitif bir ilişkinin olduğunu göstermiştir.

Anahtar Kelimeler: çok dillilik, duygusal zekâ, kültürlerarası duyarlılık, tek dillilik

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Ceren CÖMERT

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LIST OF ABBREVIATIONS

EI	: Emotional Intelligence
EQ	: Emotional Quotient
EP	: Emotion Perception
IQ	: Intelligence Quotient
ICC	: Intercultural Communicative Competence
IC	: Intercultural Competence
IS	: Intercultural Sensitivity
ISS	: Intercultural Sensitivity Scale
SPSS	: Statistical Package for the Social Sciences
FLL	: Foreign Language Learning
FLE	: Foreign Language Education
TEI	: Trait Emotional Intelligence
FLE	: Foreign Language Enjoyment
FLCA	: Foreign Language Classroom Anxiety
CLL	: Community Language Learning
DMIS	: Developmental Model of Intercultural Sensitivity

1. INTRODUCTION

This chapter presents an overview of the present study that aims to investigate the advantages of multilingualism in emotional intelligence (EI) and intercultural sensitivity (IS) and aims to examine the relationship between emotional intelligence (EI) and intercultural sensitivity (IS) of monolingual and multilingual high school students in a multicultural city located in southeastern part of Türkiye. The chapter highlights the importance of emotional intelligence and intercultural sensitivity in a globalized, interdependent and interconnected world (Arghode et al., 2022; Peng et al., 2020; Pillay & James, 2015) where people need to perceive differences as a part of the same thing like pieces of a puzzle and need to learn to live in harmony within these differences. Later, it presents a problem statement and the purpose of the study, as well as the research questions of the study. At the end of the chapter, the significance of the study is explained.

1.1. Background of the Study

Language is the most vital element of communication because it enables individuals to get their messages across and to understand others' messages as well. It can be considered as a bridge between communicators. However, in addition to language, there are also some other elements which play important roles in communication. Emotions are one of these elements. While engaging in conversation, emotions and feelings accompany the language being used. Hence, it is also important to get emotions and feelings across appropriately during communication and to make these emotions clearer to be understood by people in order to have better communication. Being able to read others' emotions and being able to make one's emotions readable for others are the keys for a healthy communication. These skills are offered by "Emotional Intelligence (EI)" which refers to the capacity of understanding individuals' emotions, feelings, and characteristics (Salovey & Mayer, 1990) and it gained popularity within the field of psychology via the book "Emotional

Intelligence" written by Daniel Goleman in 1995 (Guntersdorfer & Golubeva, 2018). Since then, Emotional intelligence has also grabbed the attention of many scholars in the field of foreign language education (Ghanadi & Ketabi, 2014; Güven, 2016; Li et al., 2021; Li & Xu, 2019; Resnik & Dewaele, 2020; Zarezadeh, 2013).

In all interpersonal interactions, interlocutors must have the ability to get emotional cues from others and to regulate their own internal experience of emotion at the same time to have effective communication (Matsumoto et al., 2003). According to Breithaupt (2013), the abilities such as interpreting and understanding others' emotions and also managing one's own emotions and expressing them in a clear and proper way are particularly important in the context of intercultural communication, not only due to the fact that the misreading of emotional cues can lead to misunderstandings, but because empathizing with others who have different values and perspectives can be difficult. Therefore, the abilities that EI offers are important in the context in which there are individuals with different linguistic and cultural backgrounds.

Emotions vary from culture to culture and from one speech community to another (Alqarni & Dewaele, 2020). Because of this, the ability to perceive emotional cues in others with different cultural backgrounds makes it easier to have empathy with them and facilitates understanding and appreciating different values and perspectives. Barret (2017) suggested that individuals speaking more than one language are more likely to possess a greater number of emotion concepts across their languages, which is an indicator of well-being and emotional intelligence. Arasaratnam-Smith (2016) found a positive relationship between bilingualism and intercultural competence, which means knowing more than one language can also be an indicator of intercultural competence. The researchers stated that the reason for this relationship may be due to the enhanced cognitive abilities that bilingual individuals have.

Guntersdorfer & Golubeva (2018) claimed EI and models of intercultural competence have important theoretical synergies. Goleman (1998) stated that elements such as self-awareness, self-regulation, motivation, empathy and social skills account for emotional intelligence. Of these components, empathy is necessary to develop intercultural competence (Deardorff, 2006) because it is one of the components of intercultural sensitivity, which is the affective aspect of ICC (Chen & Starosta, 1998, p. 231). According to Bennet (1984), intercultural sensitivity is an

ability of accepting and enjoying cultural differences in intercultural contexts and adapting oneself according to them. This ability helps interactants to regulate their behaviors in intercultural communication. Chen and Starosta (2000) claimed that intercultural sensitivity promotes awareness of different worldviews, behaviors and feelings in an intercultural context and it promotes acceptance and enjoyment of these differences instead of denying them. According to Chen and Starosta (1997), intercultural sensitivity consists of six components that are self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement and non-judgment. Most of these components may also be related to the concept of emotional intelligence (Goleman, 1998)

Briefly, knowing more than one language can be related to both emotional intelligence and both intercultural competence and the aspects of it. Although there is ample research exploring these relationships between multilingualism and emotional intelligence (Alqarni & Dewaele, 2020) and multilingualism and intercultural competence (Arasaratnam-Smith, 2016), there are few studies focusing on the relationship between emotional intelligence and intercultural sensitivity, which is the affective aspect of ICC related to emotions more than the other aspects and which can be linked directly to emotional intelligence because of this. Thus, this study will focus on examining the relationship between emotional intelligence and intercultural sensitivity, which is an important component of ICC, and focus on investigating these variables' relations with multilingualism and monolingualism in a multilingual and multicultural context.

1.2. Statement of the Problem

The impact of emotional intelligence on foreign language education has been revealed through a number of studies. The studies generally focused on the relationship between emotional intelligence and factors such as learners' beliefs, anxiety, enjoyment, their strategy use, etc. (Ghanadi & Ketabi, 2014; Li et al., 2021; Li & Xu, 2019; Resnik & Dewaele, 2020; Zafari & Biria, 2014) and the main aim of these studies is basically to have an answer for the question: What is the role of EI in foreign language teaching and learning? The studies revealed that EI is important in language teaching and learning in terms of promoting positive emotions and helping learners to deal with negative emotions during the process.

The general aim of language education is to provide individuals with necessary competences to communicate with people from different linguistic and cultural backgrounds. Therefore, ICC, which is the ability of accepting different values and perspectives and appreciating them, is one of the expected outcomes of the language learning process. Since the global world where we are living calls for global citizens, the term "ICC" should gain more and more importance in language education because it facilitates the skills for communicating globally. Because of this, ICC can be considered as one of the key skills to become a global person. Besides, Guntersdorfer and Golubeva (2018) states that many intercultural competence models include components of EI. Although there are studies investigated the relationship between EI and IC (Ornstein & Nelson, 2006; Harrison & Voelker, 2006; Gullekson & Tucker, 2012) the relationship between EI and IS has not gained too much attention from scholars, whereas IS can be directly related to EI due to the fact that it is the affective aspect of ICC, which is related with emotions (Chen & Starosta, 1997). Moreover, the issue has not been investigated by taking the factors multilingualism and monolingualism into consideration so far.

1.3. Purpose of the Study

Since the world is getting more and more globalized, the borders between countries are getting more and more invisible. This situation creates a need for people who have the ability of understanding others' needs, ideas, values and feelings in this global world. Knowledge of languages paves a way for understanding other people with different cultural and linguistic backgrounds. Knowledge of more than one language also creates a possibility of understanding more emotional concepts. Therefore, multilingualism can be linked to EI and IS. Since they include a common component, which is empathy, there may also be a relationship between EI and IS. Hence, regarding the previous findings and the descriptive literary analysis, this thesis aimed to investigate whether multilingual high school students differ from their monolingual counterparts in terms of EI and IS levels and it also aimed to explore a relationship between EI and IS of the students.

1.4. Research Questions

The present study aimed to find significant differences in term of EI and IS levels between monolingual and multilingual students. It also aimed to reveal a significant relationship between EI and IS of the participants. To meet the objectives of the study, the following research questions are addressed in this study:

1) Is there any significant difference between monolingual high school students' IS levels and multilingual high school students' IS levels?
2) Is there any significant difference between monolingual high school students' EI levels and multilingual high school students' EI levels?
3) Is there any significant difference between monolingual and multilingual high school students in terms of their IS levels regarding age groups?
4) Is there any significant difference between monolingual and multilingual high school students in terms of their EI levels regarding age groups?
5) Is there any significant difference between monolingual and multilingual high school students in terms of their IS levels regarding gender?
6) Is there any significant difference between monolingual and multilingual high school students in terms of their EI levels regarding gender?
7) Is there any significant relationship between EI and IS of monolingual and multilingual high school students?
8) Does EI of monolingual and multilingual high school students significantly predict their IS?

1.5. Significance of the Study

Knowing how to behave effectively and appropriately when communicating across cultures has become crucial as a result of globalization. According to Martin and Zürcher (2008), more than 190 million people in the world do not live in their home countries. Instead, they live in countries where they were not born or they do not have citizenship. Addition to this, social media also plays a role in globalization by gathering people with various linguistic and cultural backgrounds in the different platforms and by doing so, it removes borders both between countries and people from these countries. When this is the case, what to say to whom and how to say it turns into a sensitive issue and thus, intercultural sensitivity gains importance in

order to become a global person who can build harmonious relations with others. Matsumoto et al., (2003) stated that the ability of understanding and regulating emotions is required in order to be successful in intercultural communication. Furthermore, a neuropsychological study revealed that emotions are important for displaying socially appropriate behaviors and communicating appropriately across cultures. (Forgas & George, 2001).

Knowing more than one language or learning different languages requires sensitivity towards the cultures of the people speaking those languages so that misunderstandings and misbehaviors can be prevented during interactions. As it is mentioned above, emotions are also crucial in intercultural interactions because communication does occur through not only language but also emotions. Thus, recognition of one's own emotions and others' emotions and regulation of these emotions should be considered as an important issue in intercultural interactions.

From this point of view, the purpose of the present study is to explore significant differences in both emotional intelligence and intercultural sensitivity levels between monolingual and multilingual students in order to display the advantages of multilingualism in both emotional intelligence and intercultural sensitivity. The study also aims to reveal a relationship between emotional intelligence and intercultural sensitivity of the students.

Although many studies in the field of FLE examined the impact of EI on language learning and teaching (Homayouni, 2011; Li et al., 2021; Li & Xu, 2019; Resnik & Dewaele, 2020) and revealed that EI is a helpful factor in FLL in that it increases positive emotions and reduces the effects of negative emotions during language learning process, it is hoped that this research will contribute to the literature by showing the advantages of speaking more than one language in the development of EI and IS and by exploring the role of EI in cultivating IS. In this way, it will give new insights to language teachers, professionals and curriculum developers working in the field of language teaching about the advantages of knowing more than one language in the globalized world and about the importance of EI in developing intercultural skills, which are crucial skills required in the 21st century.

1.6. Definitions of the Key Terms

Emotional Intelligence (EI): Emotional intelligence is defined by Goleman (1995) as the ability to motivate oneself, to be on the road despite setbacks, to delay gratification by controlling impulses, to regulate moods, not to allow problems to prevent oneself from thinking, to empathize with others and to cherish the hope and it is one of the essential elements for being successful in life.

Trait Emotional Intelligence (TEI): Petrides and Furnham (2000a, 2001) defines the term as "emotional self-efficacy" in the most basic way. In another definition made by Petrides and Furnham (2003), the term is described as "a constellation of emotion-related self-perceptions and dispositions assessed through self-report" (p. 40)**.**

Intercultural Sensitivity (IS): This term is described as a developmental process in which an individual experiences cognitive, affective and behavioral transformation by replacing ethnocentric thoughts, emotions and behaviors with ethnorelativist ones (Bennet, 1984).

Monolingualism: Richard and Schmidt (2013) define the term as "a person who has an active knowledge of only one language, though perhaps a passive knowledge of others" (p. 374).

Multilingualism: Multilingualism refers to the "linguistic behaviour of the members of a speech community which alternately uses two, three or more languages depending on the situation and function" (Kachru, 1985, p. 159). Similarly, the European Commission (2007) explains the term as "the ability of societies, institutions, groups, and individuals to engage on a regular basis, with more than one language in their day-to-day lives" (p. 6).

2. LITERATURE REVIEW

2.1. Emotional Intelligence (EI)

Although the term EQ (Emotional Quotient) was coined by Bar-On, a clinical psychologist in 1985, with the aim of measuring emotional intelligence based on his approach (Seal, Boyatzis & Bailey, 2006), John D. Mayer and Peter Salovey were the pioneers of conceptualizing the term emotional intelligence and introducing it formally (Ovans, 2015). Later on, the term became popular in the field of psychology and among many people thanks to the book “Emotional Intelligence” written by Daniel Goleman. However, the popularity of the term did not remain restricted with psychology; it also spread to other disciplines such as business, education, technology and so forth upwards 1990s (Mayer et al., 2008).

Different definitions were given to the term according to the approaches adopted by different scholars. In 1988, Bar-On came up with the term Emotional Quotient (EQ) and according to him, EQ was in line with IQ and it was considered as a sign of emotional and social skills that help individuals to define their needs. Two years later, Salovey and Mayer (1990) introduced the term “Emotional Intelligence” formally and defined it as “the sub-set of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (p. 189). As distinct from Bar-On’s view of EQ, Salovey and Mayer accepted emotional intelligence as an important factor in order to separate social skills from emotional skills instead of considering it as a sign of both emotional and social skills. Later on, Goleman (1995) pondered on the meaning of EQ and found mixed model approaches to EQ by accepting it as a mixture of understanding and processing of emotions with other different parts of personality or abilities. According to Goleman (1995), emotional intelligence is the ability to motivate oneself, to be on the road despite setbacks, to delay gratification by controlling impulses, to regulate moods, not to allow problems

to prevent oneself from thinking, to empathize with others and to cherish the hope and it is one of the essential elements for being successful in life.

2.1.1. Models of Emotional Intelligence (EI)

Different approaches that scholars adopted led to the development of different EI models. Although these models may seem different from each other, they are in fact the versions of the same concept, which is EI, thus it can be said that they are consistent with each other. The most well-known models of EI are the ones developed by Goleman (1995), Mayer and Salovey (1997) and Bar-On (1997). These models and their components are presented briefly below (see Figure 1).

Figure 1. The Components of Emotional Intelligence

The Components of Emotional Intelligence	
Salovey & Mayer (1997)	Managing emotions to attain specific goals Understanding emotions, emotional language, and the signals conveyed by emotions Using emotions to facilitate thinking Perceiving emotions accurately in oneself and others
Bar-On (1997)	Intrapersonal Skills Interpersonal Skills Adaptability Skills Stress Management General Mood
Goleman (1995)	Knowing one's emotions Management of emotions Motivating oneself Recognizing the emotions of others Handling relationships

Source: Budak, 2020

Although the models in Figure 1 differ from each other in terms of the components of EI, the role of components have a lot in common. EI models and their components will be explained in detail in the following parts of this chapter.

2.1.1.1. The Four Branch Model of Emotional Intelligence by Mayer & Salovey (1990)

Peter Salovey and John Mayer were the first names to coin the term "emotional intelligence (Oatley, 2004). They conceptualized EI, founded the theoretical aspects of it and then introduced it to the world (Mayer and Salovey, 1990). EI is related to getting information about emotions and the responses of emotions (Budak, 2020). It facilitates recognition of our own emotions and those of others to manage our lives and relationships (Oatley, 2004). Thus, there is an important cognitive side of EI. Mayer and Salovey (1997) highlighted this cognitive side of EI in their model. The model included four branches of EI. They are as follows:

a) Perceiving Emotions

Perceiving emotions means "identifying one's own emotions and others' emotions through some signals such as facial expressions, gestures, manner of speech, actions, cultural phenomenon etc." (Oatley, 2004, p. 139). This branch is the starting point of emotional information processing (Salovey, 2008); hence, this branch is the most important component in the model because EI cannot be accomplished without perceiving emotions.

b) Using emotions to facilitate thinking

This branch enables people to consider different viewpoints and make decisions on a particular subject or helps them to solve their problems. Emotions are believed to have an impact on people's thoughts and the way they think (Oatley, 2004). This means that emotions are not separated from thoughts or in other words, people think with their emotions. According to Goleman (1995, p. 53), "emotions activate some parts of the brain and by doing so; they help people to make judgements on a particular subject or help them to think more creatively".

c) Understanding Emotions

Understanding emotions provides individuals with abilities to utilize emotional knowledge (Salovey, et al., 2007); to recognize the difference between emotions; to use right words for describing them; to detect the changes in emotions such as the transition from shock to grief or from anger to shame and to know the reasons behind emotions (Budak, 2020). People who can understand emotions are able to interpret complex emotions. They can get the meaning that emotions convey regarding relationships (Salovey, et al., 2007)

d) Managing Emotions

The last branch of EI, managing emotions, is the ability to control emotions in oneself and others; the ability to welcome both positive and negative emotions; the ability to remove oneself from an emotional state (Oatley, 2004). According to Oatley (2004), people can find out their emotions, regulate them and integrate them into their character and their life. Regulating their own emotions helps people to increase positive emotions and to reduce negative ones and it enables them to change their point of view when they focus on a task and motivate themselves to complete the task.

Salovey and Mayer (1990) emphasized the importance of emotional intelligence through their four-branch model. According to them, "Emotionally intelligent people are often a pleasure to be around and make others feel better" (Salovey and Mayer, 1990, p. 201). They are also possible to have positive mental health since EI contributes to the well-being of individuals. Besides, they highlight the role of EI in achieving important goals in life. Hence, EI is a concept, which should not be overlooked and should be considered as an important part of people's lives.

2.1.1.2. The Mixed Model by Bar-On (1998)

As it was mentioned before, Bar-On was the first person to use the term Emotional Quotient (EQ). Bar-On didn't separate EQ from IQ and accepted EQ as a sign of both social and emotional skills that help people to learn about their needs in daily life (Cherniss, 2001). That is why the model was called "The Mixed Model" or "The Bar-On Model of Emotional-Social Intelligences (ESI)". Both social and emotional skills are the main focus of this model. It has also some similarities with the model

developed by Salovey and Mayer (1990) in that it includes "(i) the ability to understand emotions as well as express our feelings and ourselves; (ii) the ability to understand others' feelings and relate with people; (iii) the ability to manage and control our emotions; (iv) the ability to manage change and solve problems of an intrapersonal and interpersonal nature; (v) the ability to generate positive mood and be self-motivated" (Tripathy, 2018, p.17).

In accordance with its main emphases, this model consists of five main components each of which has subcomponents. The main components of it are Interpersonal EQ, Intrapersonal EQ, Adaptability, Stress management, and General Mood. These are explained in detail below.

a) Interpersonal EQ

The main concern of this component is the ability to become aware of other people's emotions, needs and interests and to establish strong relationships with them. This component includes three subcomponents, which are Social responsibility, Empathy and Interpersonal relationships. Social responsibility refers to the ability to understand, cooperate and produce within a social circle so that both an individual can feel himself/herself as a member of a social group or the people in that social group can regard the individual as a member of their group. Socially responsible people are active and productive; they know how to cooperate with others in their social circle and they trust other members in the circle. Empathy is described as the ability to understand and accept others' feelings. When someone displays misbehaviors, empathetic people try to understand these behaviors instead of criticizing them. The lack of empathy may put the communication between people at a danger and cause problems in communication and may result in weak bonds among people (Bar-On & Handley, 1999). Interpersonal Relationships refers to the ability to experience mutual satisfaction/pleasure in relationships. Budak (2020) claims that people with enough interpersonal relationships are more likely to feel secure in their relationships with others since they do not have difficulties in trusting people and it is more likely for them to have enjoyable social experiences.

Intrapersonal EQ is described as the ability to have consciousness about one's feelings; to express ideas and emotions clearly; to know one's strengths and limitations and accept them. Intrapersonal EQ consists of five sub-skills. These are

emotional self-awareness, assertiveness, independence, self-regard, self-actualization (Bar-On & Handley, 1999). Emotional self-awareness refers to comprehension and differentiation of emotions. Individuals with emotional self-awareness can recognize their emotions and understand the reasons behind them. They also accept their own emotions and have a good relationship with them (Bar-On & Handley, 1999). Assertiveness means being confident to express emotions directly to people. Assertive people do not hesitate to explain their opinions or feelings on an issue. They can express their feelings in a soft manner without forcing themselves. Having these assertive skills also provides individuals with some sub-skills that are to become social and courageous in one's personal life (Bar-On & Handley, 1999). Independence is described as the ability to rely on one's own emotions and being emotionally independent from other people. Independent individuals rely on their emotions and allow them to direct themselves. Their behaviors and thoughts are directed by their own emotions not by someone else's emotions and these people rely on themselves not others in order to meet their needs. Self-regard refers to knowing both negative and positive aspects of oneself and accepting oneself with all these aspects. These people know themselves well; they are aware of their capabilities and limitations and they accept both their pluses and minuses. They love themselves just the way they are and this may facilitate happiness (Bar-On & Handley, 1999). Last sub-skill, self-actualization, means the ability to set personal objectives in life and to actualize oneself by pursuing and achieving these objectives. Individuals with self-actualization skills are aware of their potential and they try to find meaning in their life by setting goals for themselves and pursuing them (Bar-On & Handley, 1999).

b) Stress Management

This component can be described as the ability to control one's own emotions; to prevent them from working against himself/herself and, instead, to make them work for himself/herself. This component has two subcomponents. These are stress tolerance and impulse control. Stress tolerance refers to the ability to manage emotions efficiently. This ability helps individuals to handle emotionally difficult situations by being able to keep calm and to be patient. The ones who do not have this ability are likely to get nervous and sometimes anxious in the face of adverse conditions. The second sub-skill, impulse control, is identified as the skill to regulate emotions for one's own behaviors. People with impulse control do not take actions

without consideration. They have patience and care for their actions in life. According to Bar-On and Handley (1999), this characteristic provides individuals with enough time to think about their problems in daily life and solve them wisely.

c) Adaptability

Adaptability refers to the skill to be open to changes in life and regulate oneself according to these changes easily. Being flexible is vital for this component. Adaptability has three subcomponents that are reality testing, flexibility and problem solving. The reality testing subcomponent is defined as the ability to make a separation between feelings and reality. This ability facilitates objective thinking about issues in daily life and helps individuals to accept them as they are. People with this skill approach cases objectively and do not exaggerate them. Compared to the people who have adaptability skills, the ones with the lack of this skill are more likely to get frustrated in life because they do not perceive the world as it is (Bar-On & Handley, 1999). Flexibility is the ability to regulate one's ideas, emotions and behaviors according to changing circumstances. This skill enables people to accept different ideas and thoughts without having difficulties. People with flexibility can easily adapt themselves and their emotions to new situations; they can accept new perspectives without criticizing them. The last sub-component, which is problem-solving, means the ability to create efficient solutions for one's problems. Individuals who have this skill can define the problems in their lives or in their relationships with others and develop effective strategies to solve them.

d) General Mood

The general mood component is defined as the ability to motivate oneself in life. This component helps people to get pleasure out of their life and to be satisfied with themselves and their relationships with others. It has two sub-skills. These are optimism and happiness. Optimism is to look at the brighter side of life (FutureLearn, 2022) by adapting a positive viewpoint about issues in life. Optimistic people struggle with challenges instead of avoiding fighting with them. However, they adopt a positive viewpoint while doing this and try to make their lives better with their efforts. Opposite to optimists, pessimist individuals have negative attitudes towards the challenges that life brings; hence, they look at the dark side of life in general. They do not believe that they can cope with troubling circumstances in life

and according to Bar-On and Handley (1999), their negative thoughts and behaviors affect not only themselves but also people around them in a negative way. Happiness refers to being content with one's life and the people around oneself (FutureLearn, 2022). Happy people enjoy themselves and their life. They have good communication with others around them.

The model developed by Bar-On (1998) mainly focuses on the skills that can help people to get on well with themselves and other people around them and to cope with the challenges in life. Hence, it can be said that the skills and the sub-skills mentioned above are the keys for having a successful personal life and maintaining it. Through its components and subcomponents, this model also highlights the importance of EI in daily life.

2.1.1.3. The Mixed Model of Emotional Intelligence by Goleman (1998)

As it was mentioned before, the term Emotional Intelligence gained popularity among psychologists and many people thanks to the book "Emotional Intelligence" by Daniel Goleman. According to Goleman (1995), EI is an important key for being successful in many parts of life such as personal life, professional life, educational life, etc. The mixed model developed by Goleman is a mixture of mental abilities and human characteristics related to emotions and that is why it is called "the Mixed Model of Emotional Intelligence". What Goleman did was in fact to expand the four-branch model of EI developed by Salovey and Mayer in 1990. Goleman's model of EI included five elements, which are emotional self-awareness, self-regulation, motivation, empathy and social skills. These elements are explained one by one below.

a) Emotional Self-Awareness

This element can be defined as the ability to become aware of what one is feeling and why he/she feels in that way, in other words, to know the reasons behind particular emotions that one feels and also to become aware of the impacts of one's feelings on other people. In addition to awareness about emotions, this component also includes the ability to know one's strengths and weaknesses, limitations, values and goals in life. According to Goleman (1995), this component can be attributed to the maxim "Know Thyself!" used by Socrates in ancient Greek society since it touches on having self-consciousness about one's emotions, which is a keystone of

EI. People with emotional self-awareness skills can recognize their emotions, accept them and take responsibility for their emotions. They are better at managing their lives compared to the ones with a lack of this skill and they are more confident and sure about their decisions in life (Goleman, 1995). According to Goleman (1995), individuals must have an awareness of themselves because other people may abuse their emotions if they are not aware enough about themselves and their emotions (Panju, 2008).

b) Self-regulation

Self-regulation in the model means the ability to manage unexpected and disruptive emotions that exist in the face of changing circumstances of life. It also includes the skills to keep calm in chaotic situations, to display appropriate behaviors when someone is angry and to express feelings properly. This ability enables individuals to be open to both opportunities and challenges in life and it helps them to adapt themselves according to different circumstances. For the people with this skill, it becomes easier to adopt a positive attitude towards unpleasant events or adversities in life and to bounce back from them; however, the ones without this skill are likely to always struggle with the feeling of uneasiness that unpleasant events and adversities may cause (Goleman, 1995).

c) Motivation

This element refers to the ability to know how to benefit from emotions in order to achieve goals. According to Goleman (1995), motivation is necessary for individuals in order to pay attention to their goals, to mobilize themselves in accordance with these goals and to become creative. Motivated individuals are likely to be more productive and efficient in every work that they do compared to individuals without motivation. Furthermore, they do not give up when they face obstacles; they keep trying and doing their best to reach their goals (Hcsuper, 2022). Since they also know what motivates them during a challenging process, they are likely to enjoy the process by using motivating factors for themselves (Hcsuper, 2022). On the contrary, people who are not motivated to achieve their goals are likely to quit when they face unexpected and unpleasant situations during the process. From this aspect, it can be said that motivation helps individuals to be on the road in order to attain their goals no matter what happens.

d) Empathy

The origin of the term is related to the term “empatheia” which was firstly used in Ancient Greek by aesthetic ideologists in order to refer to the ability to perceive other people’s subjective experience. In Goleman’s model of EI, empathy is identified as the ability to share other people’s emotions by understanding them and taking on them as one’s own. Goleman (1995) states that the ability to read nonverbal communication cues such as the tone of voice, gestures and mimics, facial expressions etc. is the key for understanding what others feel. This is possible with empathy. According to Goleman (1995), empathy is an essential skill for communicating with others. Empathetic individuals are more sensitive to social signals, which indicate what other people need or what they want (Goleman, 1995). These people are able to sense other people’s emotions; they can look at the issues from others’ perspectives and help them to make decisions in this way. Tritsch (2021) claims that empathy is also important and helpful in improving cross-cultural sensitivity. It provides individuals with the ability to be sensitive towards different cultural values of different people.

e) Social Skills

In Goleman’s model, social skills are emphasized as one of the important elements of EI. With social skills, it is meant to have the abilities to inspire other people, to manage relationships with them and to get along well with them. In other words, this element requires skills to build healthy relationships with other people. People with social skills are able to communicate effectively with others: they can express their opinions on an issue clearly; when they do not agree with others on an issue, they can state their disagreements. They can also cope with disagreements of other people and create solutions for the problems resulting from these disagreements. These people are also good at managing other people’s emotions and getting the responses that they desire from others by persuading them. According to Tritsch (2021), social skills are necessary to develop interactions not only among the people belonging to the same society but also among the people with different cultural backgrounds. Individuals who lack social skills may have difficulties in communicating with other people and understanding them and their emotions.

According to Goleman (1995), the abilities described within each element of EI above are not inborn abilities; rather they can be learned and improved when they are paid enough attention. Although Salovey and Mayer criticized the model developed by Goleman in that it was defined poorly and it was not empirical enough, Goleman and his works made important contributions to the development of EI. They played important roles in introducing EI and its elements to a broader population. As a result of the efforts made by Goleman, the term became popular within both the field of psychology and among people. It also paved a way for EI to be recognized and accepted as an important concept by scholars from other disciplines such as education, business, health etc. For example, educators now come to know that EI is as important as IQ for learning, thus many schools all around the world try to incorporate social and emotional learning (SEL) in their curricula (Hcsuper, 2022). In the business world, EI has also become a factor that needs to be evaluated and appreciated among employers while hiring employees since it is believed to be a key for success in every part of life.

2.1.2. Why is Emotional Intelligence important?

A few decades ago, it was thought that IQ is a key for the success in people's lives and it was believed that students with high IQ go to qualified schools and universities, have a good career and these were supposed to pave a way for people to be successful in their personal lives, too. However, success at school may not be an indicator of success in other parts of life and despite the fact that high IQ may be an indicator of success at school it may not be enough when it comes to being successful in other parts of life. Harden and Pihl (1995) applied neuropsychological tests to boys at primary schools. The boys were not successful students although they had high IQ and they were anxious and impetuous. As a result of the study, the researchers found a dysfunction in children's frontal cortex. These children were in high-risk groups in terms of the issues such as academic failure, alcoholism and committing crimes despite their high IQ. Their anxiety and impetuousness indicates the lack of the control of the prefrontal cortex against limbic impulses. This doesn't result from the deficiency in their IQ but result from a corruption in their ability to manage their emotional life. This study indicated that individuals with high IQ might not be good at managing their personal lives and may have difficulties in regulating their emotions. Goleman stated "at best, IQ contributes about 20 per cent to the

factors that determine life success, which leaves 80 per cent to other forces" (1996, p.34). According to Goleman (1995), one of these factors determining life success is emotional intelligence. Goleman claimed (1995, p.57) that emotions are necessary to be logical. Hence, individuals should find the balance between mind and emotions and learn to use their emotions wisely.

In a study (Kracke, 1982), a group of students having graduated from Harvard University in the 1940s were followed till their middle ages. It was found that these students, who had the highest scores in school exams did not have superiority over their friends with lower scores when it came to the salary that they earned, the productivity that they showed and the status that they had. Moreover, these people were found to be neither more content with their lives nor happier in their relationships with the people around them compared to their friends with lower scores. In Massachusetts, Felsman and Vaillant (1987) conducted a study with 450 boys whose parents were immigrants. Two third of the families were living in a miserable slum near Harvard University and getting financial support from the government. One third of the boys had an IQ below 90. However, their IQs were slightly related to the success in their professional and personal lives. %7 of the boys with an IQ below 80 had become unemployed for ten or more years but the situation was also the same for %7 of the boys with an IQ above 100. The study revealed that the abilities gained in childhood such as coping with the difficulties, regulating emotions and getting on well with people were more effective in these children's lives than their IQs.

The aforementioned studies above indicate that academic intelligence hardly ever helps people to get prepared for the challenges and opportunities that life brings to them. Although a high IQ doesn't guarantee wealth, prestige and happiness and although many studies confirm that individuals with emotional abilities are advantageous in all fields of life, from romantic relationships to professional ones, schools and cultures still focus on the development of academic skills and ignore the development of emotional intelligence which plays a vital role in shaping one's future (Goleman, 1995). The individuals with well-developed emotional abilities maintain a more efficient and satisfactory life and they acquire mental habits, which can help them to improve their productivity. Because of this, the biggest contribution that schools can make to children's development should be to help them to discover

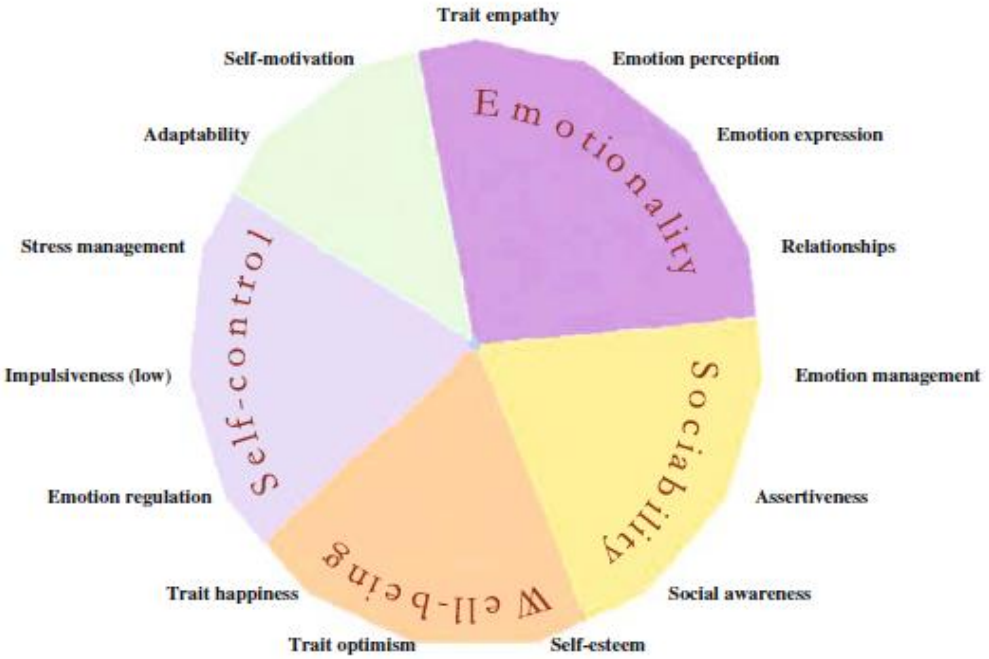
their own talents and characteristics and should be to guide them to a field, which is in accordance with these talents and characteristics (Gardner, 1986). At this point, emotional intelligence can be regarded as a key factor for discovering one's true self; hence, the development of EI should be given importance at schools.

2.1.3. Trait Emotional Intelligence (TEI)

TEI is accepted as a personality trait, which indicates emotional knowledge of individuals (Petrides & Furnham, 2003). Although Trait Emotional Intelligence is very similar to Emotional Intelligence conceptually, it is distinguished from EI in the way that TEI is mainly concerned with behavioral tendencies and self-perceived abilities while EI is related to actual abilities (Petrides & Furnham, 2001). In other words, TEI is based on one's self-perception about his/her own emotional knowledge and EI is about operationalizing one's emotional knowledge and turning it into actions in real life. Thus, Petrides and Furnham (2001) suggest that self-reports should be used in order to measure TEI and performance of individuals should be taken into consideration to assess EI.

TEI encompasses different elements from several areas and these elements do not contradict, but they complement each other. For instance, it includes elements from social and personal intelligence (Thorndike, 1920; Gardner, 1983) and also ability EI (Mayer & Salovey, 1997). Additionally, it has empathy and assertiveness (Goleman, 1995). From this aspect, it could be said that TEI is more inclusive than ability EI; The factors and the sub-factors building TEI can be understood better when Figure 2 is examined below. The figure presents the 15 facets of Trait Emotional Intelligence Questionnaire, which was developed by Petrides and Furnham (2001) with the aim of assessing TEI.

Figure 2. The 15 facets of the TEIQue positioned with reference to their corresponding factor



Source: Petrides, 2009

Note: The facets ‘‘adaptability’’ and ‘‘self-motivation’’ in Figure 2 are not keyed to any factor, but feed directly into the global trait EI score.

2.2. Intercultural Competence (IC)

Since the concept “Intercultural Competence” has grabbed attention from scholars in recent years, various definitions with similarities were made for the concept. According to Berardo (2005), the term refers to the ability to behave in an appropriate and effective way during an intercultural communication. Deardorff (2004) defined IC as “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills” (p. 194) According to Bennett and Bennett (2004), IC means the ability to communicate effectively and to behave appropriately in different cultural contexts. All of these definitions point out the focus of IC, which is “to become appropriate in order to be effective during communication in an intercultural context”. In other words, IC can be regarded as a concept, which provides individuals with abilities to go beyond monolingual and monocultural settings and to adapt themselves to different cultural and linguistic contexts (Potolia & Derivry-Plard, 2022).

2.2.1. Models of IC

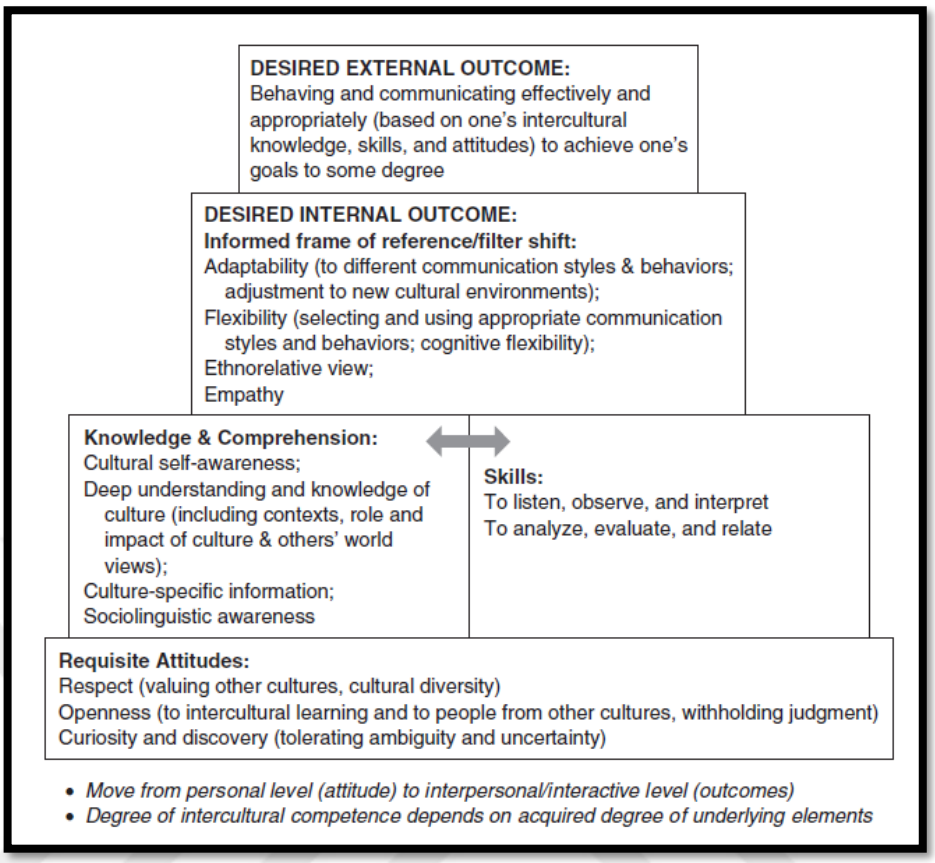
The term IC gained importance between the 1970s and 1980s because official international duties called for a tutor to be competent in intercultural communications and to deal with international issues. However, no guide was available to teach and improve IC at that time. Over time, different scholars came up with suggestions to improve IC. For example; Santoni (1998) claimed that cultural competence can be improved by pretending both behaviorally and linguistically the same as the people from those cultures. A different culture can be experienced and understood better in this way (Kramsch, 1993). This suggestion got rejected by Valdman (1992) since pretended behaviours, linguistic patterns may not always guarantee an understanding of the target culture, and it may not guarantee that the people from a culture can accept individuals with a different cultural background from theirs in this way.

Since it is not an easy competence to be taught and to be improved, different models were developed and suggested by various researchers in order to ease the understanding of IC and to pave a way for the development of the competence in individuals. These models are explained in detail below.

2.2.1.1. Pyramid Model of Intercultural Competence

This model can be accepted as the outcome of Deardorff's efforts to organize the components of intercultural competence based on the agreement of many scholars and administrators (Deardorff, 2006) It was developed by Deardorff (2004) in order to identify IC and help both intercultural scholars and administrators to use it with the aim of developing and assessing IC. The model involves five components, which are requisite attitude, knowledge and comprehension, skills, desired internal outcome, desired external outcome (see Figure 3). Although it is possible to enter a visual framework from different levels illustrated below, "requisite attitude" is accepted as the starting point to develop IC by many scholars (Byram, 1997; Lynch & Hanson, 1998; Okayama et al., 2001) because of the skills this component offers. The skills such as respecting cultural diversities, openness to learning from other cultures, tolerating ambiguity offered by "requisite attitude" are regarded as the skills fundamental to IC.

Figure 3. Deardorff's Pyramid Model of Intercultural Competence



Source: Deardorff, 2004

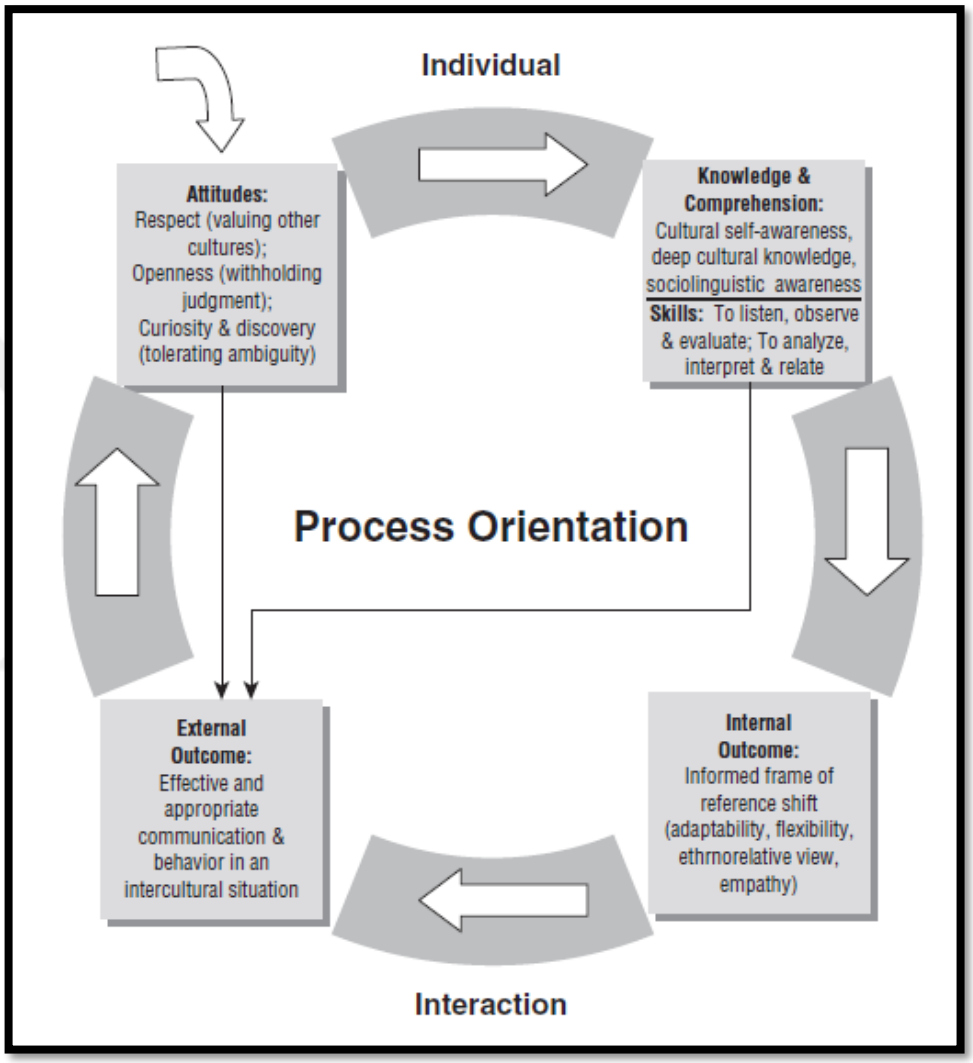
This model emphasizes the skills for understanding and accepting different cultures as well as being aware of one's own culture. As individuals acquire more components in the model, they increase the probability of a higher level of IC. The internal and external outcomes in the model make this model different from other models. In the model, the internal outcomes pave a way for external outcomes, which are appropriate and effective behaviors in intercultural interactions (Deardorff, 2004).

2.2.1.2. Process Model of Intercultural Competence

Deardorff (2004) also developed the process model of IC (see Figure 4), which emphasizes the continuous process of intercultural competence development. The model consists of the same components as the pyramid model of IC. Similarly, attitudes are accepted as the starting point in this model. The model also includes internal and external outcomes as unique components. Contrary to the pyramid model, there is a movement from the individual level to the interpersonal level,

which indicates the development of IC. Unlike the pyramid model, the internal outcome in this model is not viewed as a "must" in order to attain the external outcome. It is possible to attain the external outcome without having fully attained the internal outcome in the model.

Figure 4. Deardorff's Process Model of Intercultural Competence



Source: Deardorff, 2004

Note: Begin with attitudes; move from individual level (attitudes) to interaction level (outcomes).Degree of intercultural competence depends on degree of attitudes, knowledge/comprehension, and skills achieved.

2.2.1.3. Byram's Intercultural Communicative Competence Model

Byram (1997) put forward another approach about IC through his model. The model was developed with the aim of being helpful in improving language learners' communication skills and making them effective communicators while interacting

with their counterparts from different cultural backgrounds. There were five components in the model (see Figure 5). These are as follows:

1**) Savoir (Knowledge):** This component means to have knowledge about both other cultures and one's own culture. This knowledge is shared through multicultural interaction.

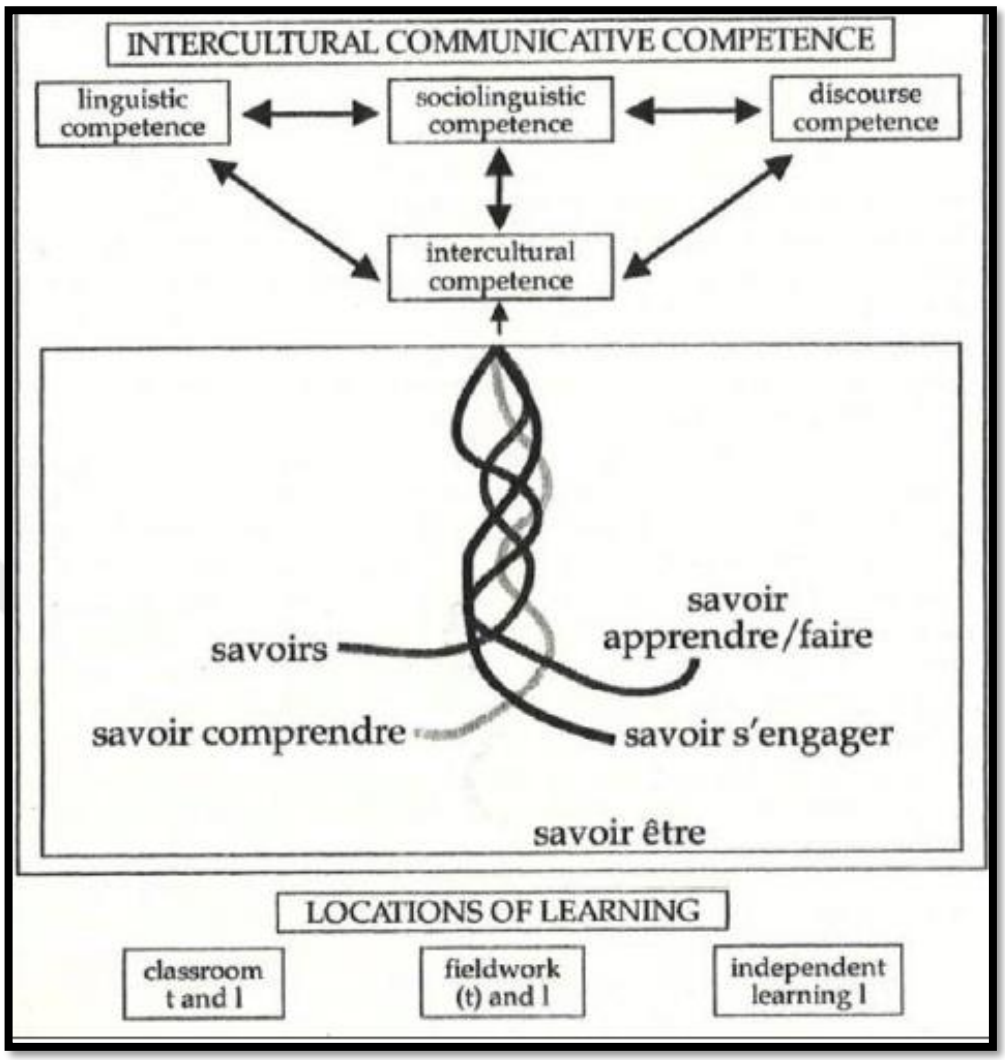
2) Savoir etre (Attitudes): It refers to the manners that an individual shows towards people from different cultures.

3) Savoir comprendre (Skill to interpret and relate): It is the ability to interpret a situation in a different culture and relate it to one's own culture.

4) Savoir apprendre / faire (Skills to discover and interpret): It means the ability to experience new cultures and interpret the skills, attitudes and knowledge acquired from the experience.

5. Savoir s'engager (political education, critical cultural awareness): It is the ability to evaluate ideas, practices and products in one's own culture and in other people's cultures.

Figure 5. Byram's Intercultural Communicative Competence Model



Source: Byram, 1997

According to Byram's model, five components explained above form IC and the combination of IC with linguistic competence, sociolinguistic competence and discourse competence builds up intercultural communicative competence. Language learning is viewed as a process in which learners communicate, interact with people from different cultures and make meanings together. The more cultural blocks learners can exceed, the more successful relationships they can establish and maintain with their counterparts. Thus, it is important to improve and use the abilities stated in the model to enhance learners' level of IC and to facilitate ICC in this way. Byram's model of ICC is claimed to be one of the most effective models of ICC by serving as a guidance for language teachers to integrate interculturality into their classes (Galante, 2015).

2.3. Intercultural Sensitivity (IS)

Intercultural sensitivity could be said to be derived from the concept "sensitivity" which Bronfenbrener, Harding and Gallwey's study (1958) made the first attempt to explain. They categorized the concept as "sensitivity to the generalized other" and "sensitivity to individual differences". The first type of sensitivity refers to "being sensitive towards one's own group's social norms" (McClelland, 1958, p. 241). The second type, sensitivity to individual differences, which may also be called as "interpersonal sensitivity" refers to one's ability to understand the differences between oneself and other people in feelings, perceptions and behaviors (Bronfenbrener, et al., 1958). According to Bronfenbrener, et al. (1958), these two types of sensitivity include necessary abilities in social perception.

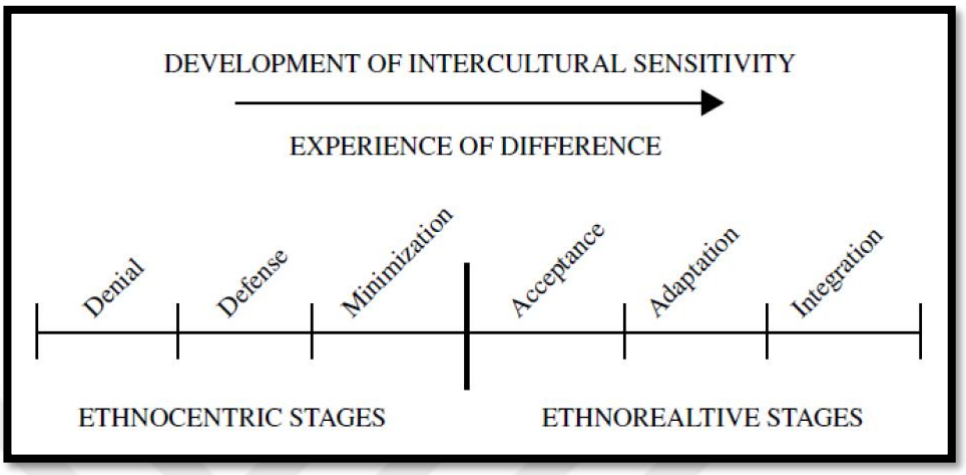
On the other hand, sensitivity is regarded as a mentality that is used in daily life by Hart, et al. (1980) and it helps individuals to become conscious, flexible, tolerant and appreciative while interacting with other people. These elements are vital during an intercultural interaction and they are reflected in the cognitive, affective and behavioral aspects of intercultural interaction.

Similar with explanations made by Hart, et al., (1980) for sensitivity and by Bronfenbrener, et al., (1958) for interpersonal sensitivity, the concept of Intercultural Sensitivity is described as a developmental process (see Figure 6) in which an individual experiences cognitive, affective and behavioral transformation by replacing ethnocentric thoughts, emotions and behaviors with ethnorelativist ones (Bennet, 1984). This process includes six stages:

1. **Denial** – one rejects cultural differences at this stage.
2. **Defense** – one tries to protect his/her own worldview and to resist the situation in which he/she perceives cultural differences as a threat.
3. **Minimization** – one tries to protect the core of his/her worldview and begins to focus on cultural similarities instead of differences.
4. **Acceptance** – one accepts cultural differences and different behaviors resulting from cultural differences.
5. **Adaptation** – one adapts himself/herself to cultural differences and has bicultural or multicultural identity.

6. **Integration** – one begins to have ethnorelativist thoughts and emotions and to show ethnorelativist behaviors by considering that cultural differences are essential and by perceiving these differences as a joyful aspect of life (p. 186)

Figure 6. Developmental Model of Intercultural Sensitivity (DMIS)



Source: Bennet, 1984

The model developed by Bennet for IS contains cognitive, affective and behavioral changes for cultural diversities. In respect to this, intercultural sensitivity perceived by Bennet can be said to be conceptually similar to intercultural competence. However, according to Chen and Starosta (1997), the concept of intercultural sensitivity mainly deals with the affective aspect of ICC. In other words, it is related to the emotional dimension of an intercultural interaction. Although it has some relations with the cognitive and behavioral aspects of ICC, these two aspects are handled by intercultural awareness and intercultural adroitness respectively. Therefore, Chen and Starosta (1997) defined intercultural sensitivity as "one's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behavior in intercultural communication." According to them, interculturally sensitive persons have a desire to motivate themselves to understand, appreciate, and accept differences among cultures and tend to produce a positive outcome from intercultural interactions.

2.3.1. Components of IS

In order to have a healthy intercultural communication, it is important to keep positive attitudes and emotions towards different cultures and their people before, during and after an intercultural interaction. The concept of IS provides individuals

with positive emotions that they should have while communicating with people from culturally diverse backgrounds. The elements of IS help to boost these positive emotions and enable individuals to have satisfaction from intercultural communication. These elements are explained one by one below.

a) Self-Esteem

Interculturally sensitive people become aware of their value or worth and this leads to a high degree of self-esteem, which enables them to use their potential in a social environment and to spread positivity while interacting with other people. The self-esteem that these individuals have also increases the respect that they have towards different cultures because they look down neither their own culture nor other cultures. Therefore, these people also become likely to gain the respect of people with different cultures for their own culture thanks to their self-esteem.

b. Self-monitoring

According to Snyder (1974), individuals with high self-monitoring are alert to situational cues in a social interaction and they are capable of deciding whether their social behavior is appropriate within a specific social situation. This ability helps them to take the expressions of their counterparts into consideration during an interaction and to give appropriate reactions and responses while communicating with them. Thus, self-monitoring ability is an important element in an intercultural interaction because it makes it easier to be adaptable to various communication situations by making individuals sensitive to their counterparts' expressions.

c. Open-Mindedness

This element refers to being acceptive and appreciative for different viewpoints in life. In terms of intercultural sensitivity, it can be regarded as a state of mind in which people recognize and accept lifestyles and values different from their own. Interculturally sensitive people are expected to have open-mindedness that makes them willing to meet individuals from different ethnic groups and that enables them to have positive attitudes towards different values and ideas instead of perceiving them as a threat.

d. Empathy

Empathy is regarded as the central element of IS (Chen & Starosta, 1997). The definitions for the term vary from one scholar to another. According to Adler and Towne (1987, p. 95) it is “the process of projecting oneself "into another person's point of view so as momentarily to think the same thoughts and feel the same emotions as the other person". Campbell, Kagan and Drathwohl (1971) define the term as “affective sensitivity” briefly while “perspective-taking” (Parks, 1976) and “telepathic or intuition sensitivity” (Gardner, 1962) are also among the short definitions of the term. The empathy that interculturally sensitive persons have facilitates a more accurate and respective judgment of other people’s different behaviors resulting from cultural diversities. Thereby, it promotes a healthy intercultural interaction in which interlocutors can understand each other and can feel to be understood by one another, which is the essence of IS and also an indicator of competence during an intercultural communication (Bennet, 1979; Gudykunst, 1993; Yum, 1989).

e. Interaction Involvement

Interaction involvement is defined as the ability to understand the topic of a conversation and the situation in which someone is during an interaction (Spitzberg & Cupach, 1984) Three factors, which are responsiveness, perceptiveness and attentiveness shape interaction involvement. These three factors help interculturally sensitive individuals to have a successful intercultural communication by getting messages better, taking turns appropriately, starting and ending a conversation with a person from a different culture appropriately and fluently (Chen & Starosta, 1997).

f. Non-Judgement

This element provides individuals with the ability to listen to whatever their counterparts say during an intercultural communication. The listener accepts everything that is told as valuable. This situation makes the others feel comfortable and happy while communicating with the listener who has a different cultural background from their own and this facilitates enjoyment from intercultural interaction, which leads to a better and healthy intercultural communication.

2.4. Monolingualism

The term "monolingual" has various definitions made by several dictionaries and scholars. For example, a monolingual is defined as a person who is "able to speak only one language" (*Macquarie Dictionary).* Richard and Schmidt (2013) also define the term as "a person who has an active knowledge of only one language, though perhaps a passive knowledge of others" (*Longman Dictionary of Language Teaching and Applied Linguistics,* p. 374). Crystal suggests the term "unilingual" as a synonym for monolingual and explains it as "said of a person/community with only one language" (2010, p. 425). In addition, the term "monoglot" is also used interchangeably with monolingual and it refers to a person "that speaks, writes and understands only one language" (*Shorter Oxford Dictionary*). Another definition of the term is made by Ellis (2007) and according to her, the term "monolingual" represents a person "who does not have access to more than one linguistic code as a means of social communication" (p. 176).

2.4.1. Different Views about Monolingualism

Although the term "monolingualism" seems very simple to be defined, Ellis (2007) draws on the lack of a theoretical construction for monolingualism because of the complexities that the term contains within itself. Therefore, she presents and criticizes different views about monolingualism with the aims of making the term more clear to distinguish it from multilingualism or bilingualism and of paving a way for the development of a theoretical construction for it. Firstly, she touches on the unmarkedness of monolingualism, which means normalization of speaking only one language. Since it is considered very natural, usual and expected to be able to use only one language actively for communication, the case is thought unnecessary to be stated. Hence, it seems that no theoretical construction for the phenomenon is required. However, the case is more complex than it is assumed because the unmarkedness of the term is a part of ideology that helps dominant language groups in different regions to gain political or economic control over minority groups (Blackledge, 2000; Edwards, 2004). Since it is what it should be; to be homogeneous in terms of language spoken in these regions and this should be the language of the major groups because it is the language spoken by most of the population. This kind of ideology does not allow variety in a society and it is also not compatible with

today's societies having heterogeneous structures in terms of both language and culture. Moreover, what is normal, unmarked in other words, is not monolingualism but multilingualism in today's societies because of the fact that bilingual and multilingual individuals outnumber monolingual ones all around the world (Baker & Prys-Jones, 1998; Hamers & Blanc, 2000; Crystal, 1987; Dewaele et al., 2003).

Another issue that Ellis (2007) deals with is the unavailability of possible multilingual advantages for monolinguals. According to Ellis (2007), multilingual individuals are advantageous in many ways compared to their monolingual counterparts. For example, speaking more than one language may provide bilingual children with benefits in cognitive flexibility and creativity to solve a problem as pointed out by Lambert and Tucker (1972). It can help learners to use more advanced metalinguistic abilities and to come up with more strategies while learning something as Postmus (1999) showed. Learning a second language, being bilingual or multilingual in other words, may also have some other benefits such as cultural and intellectual enrichment as Lo Bianco (1987) summarized. If we were to list disadvantages of being a monolingual, Kirkpatrick (2000), Mughan (1999) and Peel (2001) maintains that monolinguals have disadvantages in business and in the global job market because they speak only one language, which is not enough to be considered as qualified for today's business world. Secondly, monolinguals can't get access to different cultural norms and various worldviews represented through different languages, this situation may not allow the development of intercultural competence in these individuals (Lo Bianco et al., 1999). It is also likely that these individuals have a narrow perspective of the world due to the lack of access to different culture's norms and worldviews. Because of these, Ellis (2007) claims that language learning provides advantages for both individuals and societies in today's multilingual world.

Last issue discussed by Ellis (2007) is the pathological representation of monolingualism by some authors. Being monolingual is considered as something dangerous and abnormal rather than natural (as in the first view) or a case in which individuals lack some skills (as in the second view). Skutnabb-Kangas (2000a, p. 185) likens monolingualism to a disease in which individuals suffer from absence of opportunity to learn a new language due to linguistic policies and practices applied in some regions. According to Oller (1997), monolingualism is "a kind of language

blindness" which provides individuals with a limited vision of the world through a particular language. He calls this situation "monoglottosis". Additionally, "monolingual myopia" (Smolics, 1995), "monolingual reductionism", "monolingual stupidity" and "monolingual naivety" (Skuttnabb-Kangas, 2000a) are some of the terms coined in order to frame monolingualism as a disease.

With her presentation about different views on monolingualism, Ellis (2007) points out the necessity of further research on monolingualism as a phenomenon independently from multilingualism in order to shed light on the assertions about it and to create a framework for it.

2.5. Multilingualism

Several researchers have defined multilingualism in several ways. According to Cenoz and Jessner (2004), the term refers to "an act of acquiring and writing more than two languages". Sharwood (1994) describes multilingualism (second language acquisition as he referred to it) as "any other language other than the first language learned by a group of learners". Clyne (2007, p. 301) explains multilingualism as "either the language use or the competence of an individual, or to the language situation in an entire nation or society". Similarly, Kachru (1985, p. 159) defines the term as the "linguistic behaviour of the members of a speech community which alternately uses two, three or more languages depending on the situation and function." The European Commission also gives a definition for the term "multilingualism" and according to the Commission (2007, p. 6), the term refers to "the ability of societies, institutions, groups, and individuals to engage on a regular basis, with more than one language in their day-to-day lives". In the present study, multilingualism is adopted as a generic term comprising bilingualism (Aronin & Singleton, 2008, European Commission, 2007).

2.5.1. The Dimensions of Multilingualism

Different definitions of the term "multilingualism" can be linked to its dimensions discussed by Cenoz (2013). According to her, multilingualism has different dimensions, which are individual versus social dimension, proficiency versus use dimension and bilingualism versus multilingualism dimension. At the individual level, multilingualism is regarded as a personal ability to use more than one

language. In this respect, it is also defined as “plurilingualism” and the definition of this term is given by the Council of Europe (n.d.): “the repertoire of varieties of language which many individuals use”. Individual multilingualism can be experienced in various ways. For example; a person can acquire two or more languages at the same time by getting exposed to these languages from birth or acquire them one by one as a result of exposure again, but at later stages of his/her life. In terms of the societal level, multilingualism can be considered as the usage of more than one language in a society. Additive and subtractive multilingualism are highlighted within the social dimension of multilingualism. Cenoz (2013) makes an important distinction between them: in the first case, the speaker adds a new language to his/her linguistic repertoire and he/she continues to improve his/her first language in the meantime; however, in subtractive multilingualism the speaker replaces his/her first language with the new language. The second case may happen as a result of immigration. For example; an immigrant child may have to use the language spoken in the host country most of the time and may not have a chance to improve his/her first language there in that case.

Cenoz (2013) also discusses proficiency versus use dimensions of multilingualism. When the issue comes to the required level of proficiency in the languages in order to be accepted as a multilingual, there are some controversies among scholars: some scholars claim that maximal proficiency in the languages is required while some of them come to agree with minimal proficiency in the languages for being accepted as a multilingual (Bassetti & Cook, 2011). According to Baker (2011), both of these two approaches towards multilingualism may cause problems because one of them is too extreme to be expected and the other is far away from meeting expectations in terms of optimal language use. Skutnabb-Kangas and McCarty (2008) states that absolute proficiency in two or more languages is not an obligation anymore in order to be accepted as bilingual or multilingual. Individuals can speak different languages with different proficiency levels and they are called “unbalanced multilingual” in this case. On the other hand, a balanced multilingual is the one who speaks different languages equally fluently. The use dimension of multilingualism is related to the usage of more than one language in daily life without having a major difficulty. The highlighted point in this dimension is the ability to switch languages easily when it is

necessary during communication and this ability is considered as the main characteristic of multilingual individuals (Grosjean, 2010).

In addition to the various dimensions discussed above, there are also two more dimensions, which are bilingualism and multilingualism. According to Cenoz (2013), these two terms may seem similar; however, they may differ from each other in terms of the positions in which they are used. For example, both of them can be used as a generic term. When it is used as the generic term, bilingualism is placed at a traditional position, which focuses on the usage of two languages. On the other hand, multilingualism as the generic term has been considered as the mainstream position in recent years and it refers to the usage of more than one language. In this position of multilingualism, bilingualism is regarded as an instance of multilingualism. In other words, multilingualism comprises bilingualism. When these two are used as different terms, the term "bilingual" is used to refer to the individuals who use two languages actively while the term "multilingual" is used for the users of three or more languages (De Groot, 2011).

As it was aforementioned, multilingualism can happen in different ways (Cenoz, 2013). An individual can speak a minority indigenous language as a native language (e.g., Welsh in the UK or Maori in New Zealand) and he/she may need to learn the dominant language in the region where he/she lives. As another case, as a result of immigration, multilingualism may also be required. Immigrants who speak their first language may have to learn the language in the country where they are hosted in order to communicate. In some cases, one may want to learn another language with an aim of creating opportunities for oneself for a better life. This is why many people try to learn English, which is the most prevalent language as both a school subject and a language of instruction in educational institutions throughout the world (Kirkpatrick & Sussex, 2012).

As a phenomenon, multilingualism can be said to be very common and visible all around the world nowadays. The current situation of multilingualism has been contributed by factors such as the spread of new technologies, globalization and transnational mobility of the population (Cenoz, 2013). Globalization has especially played an important role in the increased value of the phenomenon. These factors also added new perspectives into multilingualism and paved a way for the separation of the phenomenon as "historical multilingualism" and "contemporary

multilingualism". Aronin and Singleton (2008) compared the features of these two types of multilingualism and they made some distinctions between the two of them. Firstly, they stated that multilingualism is no longer limited to specific border areas or geographically close languages as in the past, but it is a global phenomenon expanding all around the world. Second, the phenomenon can be associated with people from all strata while it could only be linked to specific social classes in the past. Additionally, multilingual communication was possible by only writing as a medium of communication before and it was a slow process; however, there are lots of ways now for multilingual communication and the communication is immediate between the sender and the receiver thanks to the Internet.

2.6. Related Studies

There are various studies related to the issue which this study focuses on. This part presents the previous studies in order to support the arguments in this study and make meaningful the study in the literature.

Firstly, Cho and Ulwiyyah (2020) conducted a study in China with the aim of investigating the relationship between EI and IS of 122 Chinese and 111 international students at a university. Wong and Law Emotional Intelligence Scale (WLEIS) and Intercultural Sensitivity Scale (ISS) were given to participants for the purpose of the study. The findings indicated a positive relationship between the two variables. No significant differences were found in both EI and IS of two groups when some factors, which are gender, length of stay in China and foreign experience were taken into account. However, when the ages and educational levels of the students were taken into account, significant differences were found in both EI and IS of two groups, with international students scoring higher in EI and IS than their Chinese counterparts. Additionally, the results showed that EI was a predictor of IS by explaining a statistically significant 52.5% of the variance in IS.

Alqarni and Dewaele (2020) carried out a study in order to compare the differences in TEI between English and Arabic monolinguals and English-Arabic bilinguals and also to compare emotion perception performances of two groups. Within the scope of the study, the participants were asked to identify emotions in 12 videos that they watched in both English and Arabic and they were asked to complete the Trait Emotional Intelligence Questionnaire–Short Form (TEIQue-SF). The study revealed

that English-Arabic bilinguals did score higher on Trait EI than Arabic and English monolinguals. The findings indicated that bilingual participants also performed better than English monolinguals in the emotion perception task in which they watched six videos in English, but did not outperform Arabic monolinguals in the task in which they watched six videos in Arabic. Moreover, a significant and a positive relationship between TEI scores and EP scores of the participants was reported in the study. The results of the study suggested that bilinguals have a small emotional and psychological advantage over monolinguals.

Another study was conducted by Arasaratnam-Smith (2016) with the aim of exploring whether the ability to speak more than one language makes individuals stronger in ICC and whether ICC differences in individuals based on gender. During the study, the researcher worked with 390 university students in Australia. The students filled out a survey in which there were a demographic information form, items from different scales about motivation, empathy, attitude toward other cultures, interaction involvement, ethnocentrism, sensation seeking and ICC scale developed by Arasaratnam (2009). A statistically significant difference was found between the ICC levels of bi/multilingual and monolingual students, with the former scoring higher. It was found in the study that females and males did not differ significantly from each other in ICC. The study demonstrated that there is a connection between bi/multilingualism and ICC.

In Türkiye, Aydemir and Kalın (2021) carried out a study in order to investigate the IS and EI levels of 274 Pre-service Social Studies teachers and the relationship between IS and EI of the teachers. The data were gathered from the participants through a personal information form, Turkish Translated Version of Intercultural Sensitivity Scale (Chen & Starosta, 2000; Üstün, 2011) and Turkish Adaptation of Emotional Intelligence Scale (Lee & Kwak, 2012; Kayıhan & Arslan, 2016). Significant differences in IS were found among the participants regarding both gender and friendship with people from different cultures. However, EI of the participants only differed significantly from each other based on their friendship with people from different cultures. Gender did not lead to a significant difference in EI levels of the participants. The study revealed that there was a significant positive relationship between IS and EI levels of the participants.

Conrad (2006) conducted an exploratory study in Florida as part of his doctoral dissertation in the Department of Leadership and Counseling. With the aim of investigating the interaction between emotional intelligence and intercultural sensitivity, the researcher collected data from 70 alumni of Leadership Jacksonville in Florida via Emotional Quotient Inventory (EQ-İ), Intercultural Development Inventory (IDI) and structured interviews. The quantitative findings of the study indicated no statistically significant relationship between the total EQ-i scale and the total IDI scale although a strong relationship between EI and IS was expressed by many of the participants during the structured interviews. Another finding of the study was that some subscales of EQ-i were found to be positively correlated with the total IDI scale.

3. METHODOLOGY

This chapter provides detailed information about the plan of the study. The research questions, the research design, the participants of the study and their background and the setting where the data were gathered are explained sequentially through the chapter. Later on, detailed explanations about data collection tools, procedures and data analysis procedures are provided.

3.1. Research Questions

1) Is there any significant difference between monolingual high school students' IS levels and multilingual high school students' IS levels?
2) Is there any significant difference between monolingual high school students' EI levels and multilingual high school students' EI levels?
3) Is there any significant difference between monolingual and multilingual high school students in terms of their IS levels regarding age groups?
4) Is there any significant difference between monolingual and multilingual high school students in terms of their EI levels regarding age groups?
5) Is there any significant difference between monolingual and multilingual high school students in terms of their IS levels regarding gender?
6) Is there any significant difference between monolingual and multilingual high school students in terms of their EI levels regarding gender?
7) Is there any significant relationship between EI and IS of monolingual and multilingual high school students?
8) Does EI of monolingual and multilingual high school students significantly predict their IS?

3.2. Research Design

Taking the research questions of the study into consideration, a correlational research design was adopted within this study. Among the correlation research designs, both explanatory and prediction research designs were utilized in the study since the aim of the study is not only to relate different variables to each other but also to reveal the role of a variable in predicting another variable (Creswell, 2015). The data were collected quantitatively by using a survey to determine EI and IS levels of the participants and then analyzed in accordance with the requirements of the quantitative data analysis procedure illustrated by Pallant (2016).

3.3. Participants

Since the context where researcher works included various people speaking different native languages, monolingual and multilingual individuals were selected as participants to the study. Therefore, a convenience sampling strategy, in which participants are selected to a study because of their availability, was used for the study (Creswell & Plano Clark, 2014). At the beginning of the study, the participants consisted of 784 high school students. However, this number decreased to 708 after the missing data were eliminated from the dataset. According to Nunnally (1978), the appropriate ratio between participants and items in a study is 10 to 1; which is, ten participants for each item. This ratio is suggested as 5 to 1; that is, five participants for each item by Tabachnick and Fidell (2013). In this regard, it can be said that the number of the participants is adequate for this study. The participants' age range was between 13 to 19 years old. The participants in the study were classified as monolinguals and multilinguals based on the number of languages that they use actively in their daily lives. Turkish, Kurdish, Arabic and Syriac were the languages spoken in the region where the data were collected.

3.4. Context

The data were collected from seven different high schools in Mardin province, which is located in the southeast part of Türkiye. Mardin province has a strategic importance because it is regarded as a bridge between Anatolia and Mesopotamia. Since the province has been home to various civilizations through centuries, it is also

important with its long-standing history and cultural heritage because of this long-standing history. The province hosted Subartus, Sumerians, Akkadians, Babylon, Mitanni, Assyria, Persians, Byzantines, Arabians, Seljuks, Artuqids, and Ottoman Empire, since B.C 4500's (Turgut & Geyik, 2018). These civilizations contributed to the possession of multicultural, multilingual and multifaith structures in the region and made the city globally one of the distinctive regions with its own characteristics (Işık & Güneş, 2015). The city is the third historic town, which are still inhabited in the world following Venice and Jerusalem respectively (Turgut & Geyik, 2018). According to Tan (2018), Kurds, Arabs and Assyrians are the dominant ethnic groups while Armenians, Chechens and Turks are the minor groups in the region and according to the last Turkish census in 1965, Kurdish was the largest language spoken in Mardin at 71% and Arabic followed it as the second largest language spoken by 20% of the population. Turkish was ranked as the third language spoken by 8.9% of the population in the province (Dündar, 2000). Nowadays, the dominant languages spoken in Mardin are Kurdish and Arabic while Turkish is the common language used by people from different ethnic groups in order to have communication. In addition to these languages, Syriac is spoken in Mardin by a minority of the population.

3.5. Data Collection Instruments

In social science studies, cross-sectional surveys are the commonly used instruments by researchers in order to obtain information about attitudes, intentions, knowledge, and opinions of the participants at one point in time (Connelly, 2016). Accordingly, the data in this study were collected quantitatively by means of a cross-sectional survey. With the aim of addressing the research questions, a demographic inventory and two scales which were the Turkish adapted version of TEIQue-SF by Engin et al. (2013) and Üstün's (2011) Turkish translated version of ISS were used in the present study.

3.5.1. Trait Emotional Intelligence Questionnaire–Short Form (TEIQue-SF)

This scale is derived from the long version of TEIQue developed by Petrides (2001) towards the end of 1998 as part of the author's doctoral dissertation. It was reconstructed by Petrides and Furnham (2001) for the purpose of measuring global

trait EI levels of individuals. The scale has 30 items consisting of 4 factors, 15 sub-factors and global trait EI (See Figure 2). The items in the scale are measured on a Likert-style response option format with various answers ranging between strongly disagree (1) and strongly agree (7).

As a result of the reliability analysis in the study conducted by Petrides (2009), the internal consistency of the scale was found to be .69 which is lower than the value in the long version. In their study, Alqarni and Dewaele (2020) calculated Cronbach's alpha of TEIQue-SF as .89. According to Salmon (2008), 70 or a higher value affirms the reliability of a scale. However, Van Griethuijsen et al. (2015) and Taber (2018) revealed that Cronbach's alpha values above 0.60 can also be acceptable. Hence, it can be said that the scale is reliable enough to be used in research.

In this study, the Turkish version of TEIQue-SF (See Appendix 3) was used as a tool to measure the participants' EI levels. The scale was adapted to Turkish by Engin et al. (2013). Considering the participants' English level, the researcher preferred the Turkish version of the scale so that the participants could have a better understanding of the items while responding to them. Compared to the original version of TEIQue-SF, the number of the items in the adapted version was reduced to 20 from 30; however, the number of the factors was preserved by including 4 factors just as in the original version. The response format in the Turkish version was also the same as in the English version of TEIQue-SF by having values between 1 (strongly disagree) and 7 (strongly agree). The scale and the factors in the scale were found to be satisfactory in terms of their Cronbach's alpha values. The value for the total scale was found to be .81 while the values for factors was .72 for Well-being, .70 for Self-discipline, .66 for Emotıonality and .70 for Sociability (Engin et al., 2013). After the calculation of the test-retest reliability of the scale, the reliability coefficient was found to be .86, which meant that the Turkish version of the scale could be used in studies. In the present study, the reliability coefficient for the whole scale was revealed to be .79. However, the values for factors were calculated as .65 for Well-being, .52 for Self-discipline, .17 for Emotionality and .50 for Sociability. Since the factors in the scale had low Cronbach's alpha values, they were not able to be used as separate variables in this study.

3.5.2. Intercultural Sensitivity Scale (ISS)

The scale was developed by Chen and Starosta (2000) to measure intercultural sensitivity, which is an affective aspect of intercultural communication competence, and to distinguish it from the other two aspects of ICC, which are intercultural awareness and intercultural adroitness (Chen & Starosta, 1996; Chen & Starosta, 1998). The draft of the scale consisted of 6 factors and 73 items, which represented these factors. As a result of two studies that the authors conducted with 414 college students and 162 students respectively with the aim of determining factor structure and assessing concurrent validity of the scale with related measures, the number of the items was reduced to 24 from 73 while the number of the factors was reduced to 5 from 6. The final version of the scale included five factors, which are interaction enjoyment, interaction attentiveness, interaction confidence, respect for cultural differences and interaction engagement and 24 items. A 5-point Likert scale including answers from strongly disagree (1) to strongly agree (5) was adopted in the scale. The reliability coefficient of the scale was found to be .88 that indicates it is usable as a tool for measuring the concept of intercultural sensitivity.

In the current study, the Turkish translated version of Intercultural Sensitivity Scale (See Appendix 4) was opted in order to avoid misunderstanding of the items and to prevent confusions. The translation was made by English teachers in order to be used in Üstün's (2011) master's thesis. After various translations made by the teachers, these translations were compared and the most accurate Turkish translation of the scale was chosen to be used in the study. In order to determine linguistic equivalence between Turkish ISS and English ISS and to test the usability of the Turkish ISS, the two scales were applied to approximately 40 university students studying Foreign Language Education at Yıldız Technical University. The Pearson Correlation test results revealed a significant positive relationship between Turkish ISS and English ISS ($r=.82$, $p< .05$) and the Paired Samples t-tests results indicated no significant difference between these two scales ($t=1.89$, $p> .05$).

In order to check the validity of the scale, confirmatory factor analysis was performed and the Turkish ISS was applied to 240 English teacher candidates. The results of the analysis revealed that five sub-dimensions in the scale explains 63% of the total variance, which is a good enough variance percentage to measure the related concept according to Büyüköztürk (2007, p. 125). However, three items in the scale

were found to replace and to be under a different sub-factor than the one in the original version. Due to the inconsistency that these three items showed, the Turkish version of ISS was decided to be used as a one-factor scale in Üstün's (2011) study and the factor analysis was repeated by regarding the scale with one-factor. Since item 19 was found to have .19 factor loading, which is a low value, it was removed from the scale. The same response format as in the original version was adopted in this scale. As a result of the reliability analysis, the Cronbach's Alpha coefficient of the scale was found to be .90. This means that the scale can be used as a research tool in the Turkish context. In the present study, the scale also comprised of 23 items by excluding item 19 as in Üstün's (2011) study and it was assumed that the scale consists of only one factor because of the inconsistency that aforementioned items caused in the scale in Üstün's (2011) study.

3.6. Data Collection Procedures

Ethical issues were taken into consideration to carry out the study. Firstly, ethical approval was obtained from the Ethics Committee of the Graduate School of Social Sciences. Later, required permission was taken from the Ministry of National Education since the study was planned to be conducted in state high schools. After the permissions were taken for the study, the data were collected between 10th and 24th of March. In the meantime, eight high schools, six of which are different types from each other, were visited for data collection. The students from ninth grade to twelfth grade were targeted for data collection. All of the participants were informed about the scope and the aim of the study. They were also informed both verbally and in written on the paper that their participation and contribution to the study were voluntary. Additionally, the participants were guaranteed that their responses would be completely anonymized and their identity would be kept confidential in this way.
The surveys were distributed to the participants in a paper and pencil-based format in the classroom. No names of the participants were collected. Instead, the researcher planned to assign a number for each participant in the study. Once the participants completed their responses, the surveys were collected back by the researcher. It took between 15-20 minutes for each participant to fill out the survey.

3.7. Data Analysis Procedures

After the data collection, the next step was the analysis of the data obtained from the participants. In accordance with the aim of the study and by addressing the research questions, specific procedures were followed to analyze the quantitative data of the study. Statistical Package for Social Sciences (SPSS) version 26.0 was used to analyze descriptive and inferential statistics in the study. Pallant (2016) was referred to while conducting the quantitative data analysis. The steps of the analysis are explained below.

- The data collected from the participants were coded into a new spreadsheet on SPSS and a codebook was created.
- By using the labels in the codebook, the researcher created separate datasets based on gender, age groups and grade level of the participants.
- Preliminary analyses were conducted. Within the scope of these analyses, the following steps were taken;
    - The amount of missing data and the outliers in the data set were determined and these data were excluded from the analysis.
    - The descriptive statistics and the frequencies of each dataset were analyzed and noted.
    - Normality of data distribution was checked for the scales. Skewness and kurtosis values were taken as the basis to check the normality.
    - Reliability tests were performed to determine whether the scales have satisfactory Cronbach's alpha values and do operate for the study.
- In the light of the findings from the preliminary analyses, parametric tests were decided to be appropriate for the analysis of the data.
- An *Independent Samples T-test* was employed in order to explore whether multilingual high school students differ from their monolingual counterparts in terms of their IS levels.
- An *Independent Samples T-test* was run to determine whether multilingual high school students differ from their monolingual counterparts in terms of their EI levels.
- *Independent Samples T-tests* were performed in order to see whether there is a significant difference between multilingual and monolingual high school students in three different age groups in terms of their IS levels.

- *Independent Samples T-tests* were conducted to find out whether there is a significant difference between multilingual and monolingual high school students in three different age groups in terms of their EI levels.
- *Independent Samples T-tests* were performed to determine whether there is a significant difference between multilingual and monolingual high school students in terms of their IS levels when gender factor is taken into consideration.
- *Independent Samples T-tests* were employed to explore whether there is a significant difference between multilingual and monolingual high school students in terms of their EI levels when gender factor is taken into consideration.
- A *Pearson Correlation test* was utilized to investigate the relationship between EI and IS of the participants.
- *Simple Linear Regression tests* were conducted to determine the predictability of IS by monolinguals' and multilinguals' EI.

4. FINDINGS

This chapter presents the findings of the study in the light of quantitative data analysis. Before the findings, the results of pre-analyses such as information about missing data, the results of the outlier and the normality analysis are presented below. Later on, descriptive findings about the participants are included in the chapter. Lastly, test results related to the study are explained in detail.

4.1. Preliminary Analyses

In the pre-analysis phase of the study, the amount of missing data in the study and outliers in the data set were examined. After that, normality of the data was tested. The results are presented below.

4.1.1. Missing Data

When the data set was examined, 7 missing data were found in the data set. The missing data resulted from giving the same answer to every item in the scales or they resulted from giving no answers to the items in the scales. These data were excluded from the analysis. In this study, the acceptable limit for the number of the item non-response is %5 (Tabachnick and Fidell, 2001). This criterion is met with the data of this study.

4.1.2. Outliers

Mertler and Vannatta, (2016) suggest that extreme values, in other words, outliers in a data set may have a significant impact on the outcome of statistical analyses. As a result of the outlier analysis performed in the data set, 76 participants were excluded from the sample of the study since some outliers in their responses were detected. Thus, the data analysis was conducted through the responses of 708 participants.

4.2. Descriptive Findings about the Participants

Demographic data were analyzed by using descriptive statistics. Table 1 shows demographic information about the participants. Of the participants who completed the survey, the males made up 33.8% (*n* = 239) of the total population while the females constituted 66.2% (*n* = 469) of it. The age of the participants ranged from 13 to 19 years. The participants were divided into four groups according to their age. The age groups are shown in Table 1. Of the participants in the study, 13.8% (*n* = 98) was between the ages of 13-14 and 46.5% (*n* = 329) was between the ages of 15-16 while the 17-19+ age range constituted 39.7% (*n* = 281) of the total population.

In addition to these, 184 of the students (26.0%) in the study reported that they are 9th graders while 165 (23.3%) of them are 10th graders. 203 of the participants (28.7%) reported that they are 11th graders and 156 of them (22.0%) are 12th graders (See Table 1).

Table 1. Demographic Information about the Participants

Variables	*N*	*%*
Gender		
Males	239	33,8
Females	469	66,2
Age		
13-14	98	13,8
15-16	329	46,5
17-19+yrs	281	39,7
Grade Level		
9	184	26,0
10	165	23,3

11	203	28,7
12	156	22,0

Note, *n* = Number, *%* = Percentage

4.3. Descriptive Findings about the Participants' and Their Parents' Languages

The participants' native language and the additional languages that they speak and their parents' native language were determined via descriptive statistics. The related demographic information can be seen in Table 2 below. According to the descriptive findings, 24.9% (*n* = 176) of the participants were found to speak only one language and to be monolingual while 75.1% (*n* = 532) of them were found to be multilingual by speaking more than one language actively in their daily life.

According to the findings, 43.1% (*n* = 305) of the participants were found to speak Kurdish as their native language, while 40.0% (*n* = 283) of them reported to speak Turkish and 15.8% (*n* = 112) of them reported to speak Arabic as their native language. 1.1% (*n* = 8) of the participants were found to speak different languages than Kurdish, Turkish and Arabic as the native language.

Of the participants in the present study, 51.4% (*n* = 364) reported their mother to speak Kurdish as a native language, 24.9% (*n* = 176) reported their mother to speak Turkish as a native language, 22.2% (*n* = 157) reported their mother to use Arabic as the native language while 1.6% (*n* = 11) reported that their mother's native language is a language different from Turkish, Kurdish and Arabic.

According to the findings, 52.5% (*n* = 372) of the participants reported that their father speaks Kurdish as a native language, 24.9% (*n* = 176) of the participants reported their father to speak Turkish as a native language, 21.6% (*n* = 153) reported their father to speak Arabic as the native language and 1% (*n* = 7) of them reported that their father speaks different languages than Kurdish, Turkish and Arabic as their native language (See Table 2).

Table 2. Demographic Information about the Participants' and Their Parents' Languages

Variables	*N*	*%*
Active language		
Monolinguals	176	24,9
Multilinguals	532	75,1
Native language		
Kurdish	305	43,1
Turkish	283	40,0
Arabic	112	15,8
Other	8	1,1
Participants' Mother's Native Language		
Kurdish	364	51,4
Turkish	176	24,9
Arabic	157	22,2
Other	11	1,6
Participants' Father's Native Language		
Kurdish	372	52,5
Turkish	176	24,9
Arabic	153	21,6
Other	7	1,0

Note, *n* = Number, *%* = Percentage

4.4. Normality of Data Distribution

While conducting data analysis in a quantitative study, there are several assumptions required to be checked. Normality of data distribution is one of them. In order to assess normality of the data in a study, skewness and kurtosis values can be taken into consideration (Pallant, 2016.). The acceptable range for skewness or kurtosis is below +1.5 and above -1.5 (Tabachnick & Fidell, 2013). When the distribution of the scores among the participants was analyzed in this study, the values for the skewness and kurtosis of the distribution were found to be between +1.5 and -1.5 (See Table 3) Thus, parametric tests were used to analyze the data in this study.

Table 3. Skewness and Kurtosis Values for the Scales

Variables	*Skewness*	*Kurtosis*
Emotional Intelligence	-0.30	0.04
Intercultural Sensitivity	-0.18	-0.31

The values for the skewness and kurtosis of the distribution of scores for Trait Emotional Intelligence scale and Intercultural Sensitivity scale indicated that the scores were normally distributed for both scales (Trait Emotional Intelligence scale with skewness of -.30 and kurtosis of .04, and Intercultural Sensitivity Scale with skewness of -.18 and kurtosis of -.31).

4.5. Reliability of Data Collection Tools

Reliability is important in determining reproducibility of a survey's data (Litwin, 1995). According to Gay, Mills & Airasian (1976), reliability gives information about how much the data in a study is accurate or qualitative in order to be able to say that the test administered in the study would give the same results, when it was re-administered to the same people by a different person at another time.

Table 4. Descriptive Statistics of the Scales

Scales	*No. of items*	*Mean*	*SD*	*Min. Score*	*Max. Score*	*Cronbach's Alpha*
TEIQue –SF	20	4.56	0.91	1.65	6.95	.79
ISS	23	3.89	0.47	2.61	5.00	.81

******SD= Standard Deviation

In this study, the researcher preferred to use the Turkish version of the TEIQue –SF adapted by Engin et al. (2013) to measure EI level of the students and the Turkish translated version of ICS (Üstün, 2011) to measure ICS level of them. Reliability analysis was conducted to measure the internal consistency for the scales and to ensure reliability. The reliability coefficients of the scales are shown in Table 4 above. According to Engin et al. (2013), the Turkish version of the TEIQue –SF has satisfactory internal consistency, with a Cronbach's alpha value reported of .81. In the current study, the value of Cronbach's alpha was .79 which is acceptable for the measurement. For the Turkish translated version ISS, the Cronbach's alpha coefficient was calculated as .90 (Üstün, 2011). In the present study, it was calculated as .81 which means that the scale has a good internal consistency. Since minimum Cronbach's alpha value is considered as. 70 for a reliable measurement (Nunnally & Bernstein, 1994; Streiner, 2003), it can be said that the scales used in this study are reliable.

4.6. Findings about Differences in Intercultural Sensitivity between Monolinguals and Multilinguals

These findings are the subject to the first research question in the study. To answer this question, the data were tested for normality and homogeneity of variance at first. The values for the skewness and kurtosis of the data distribution indicated that the data was normally distributed for both monolinguals and multilinguals (Monolinguals with skewness of -.30 and kurtosis of .04, and multilinguals with

skewness of -.18 and kurtosis of -.31.) The results of Levene's test revealed that the variances for the two groups (monolinguals/multilinguals) were the same ($p > 0.05$). Later on, an independent sample t-test was performed to see whether the two groups differ from each other in IS. The results of the test can be seen in Table 5.

Table 5. T-Test Results Comparing Monolinguals and Multilinguals on Intercultural Sensitivity

Variables		*N*	*Mean*	*Sd*	*t*	*p*
Intercultural Sensitivity	Monolinguals	176	3.89	0.49	0.93	0.92
	Multilinguals	532	3.89	0.47		

**p< 0.05, Sd= Standard Deviation

As can be seen in Table 5, the independent sample t-test results revealed that monolingual high school students (M = 3.89, SD = 0.49) and multilingual high school students (M = 3.89, SD = 0.47) didn't differ significantly from each other in terms of their intercultural sensitivity levels (t= 0.93, p>0.05).

4.7. Findings about Differences in Emotional Intelligence between Monolinguals and Multilinguals

The findings here are the subject to the second research question in the study. Before running a test, the data were checked for normality and homogeneity of variance. The values for the skewness and kurtosis of the data distribution indicated that the data was normally distributed for both monolingual and multilingual high school students (Monolinguals with skewness of -.30 and kurtosis of .04, and multilinguals with skewness of -.18 and kurtosis of -.31.) The results of Levene's test showed that the variances for the two groups (monolinguals/multilinguals) were the same ($p > 0.05$). After the assumptions were met, an independent sample t-test was decided to be run in order to reveal whether monolingual and multilingual high school students differ significantly from each other in terms of their EI levels. The results of the test can be seen in Table 6.

Table 6. T-Test Results Comparing Monolinguals and Multilinguals on Emotional Intelligence

Variables		*N*	*Mean*	*Sd*	*t*	*p*
Emotional Intelligence	Monolinguals	176	4.49	0.97	-1.25	0.21
	Multilinguals	532	4.59	0.88		

**p< 0.05, Sd= Standard Deviation

Table 6 shows that there was no statistically significant difference between monolingual (*M* = 4.49, *SD* = 0.97) and multilingual (*M* = 4.59, *SD* = 0.88) high school students in terms of their emotional intelligence levels (t= -1.25, p>0.05).

4.8. Findings about Differences in Intercultural Sensitivity between Monolinguals and Multilinguals from Different Age Groups

This issue is the subject to the third research question, which aimed to find differences between monolingual and multilingual students in different age groups with regard to intercultural sensitivity. Before answering this question, the normality of the data was tested through skewness and kurtosis values. As a result, the values pointed out that the data were normally distributed for the students in the age groups. (the students aged 13 to 14 years with skewness of -.03 and kurtosis of -.14, the students aged 15 to 16 years with skewness of -.08 and kurtosis of -.31 and the students aged 17 to 19 years with skewness of -.36 and kurtosis of -.25). Besides, Levene's test results showed that the variances for monolinguals and multilinguals in the age groups were the same (p > 0.05). After the assumptions were satisfied, the independent sample t-tests were conducted. The summary of the findings are provided in the Table 7 below.

Table 7. Differences in the Levels of IS between Monolingual and Multilingual Students in Different Age Groups

Variables	*n*	*Mean*	*Sd*	*t*	*p*
Monolinguals between the ages 13-14	27	3.83	0.48	-0.73	0.46

	Multilinguals between the ages 13-14	71	3.91	0.47		
Intercultural	Monolinguals between the ages 15-16	89	3.95	0.48		
					2.43	0.01
Sensitivity	Multilinguals between the ages 15-16	240	3.80	0.48		
	Monolinguals between the ages 17-19	60	3.83	0.51		
					-2.09	0.03
	Multilinguals between the ages 17-19	221	3.97	0.44		

**p< 0.05, Sd= Standard Deviation

As can be seen in Table 7, no significant difference in intercultural sensitivity was found between monolingual and multilingual students between the ages of 13-14 (t= -0.73, p>0.05). However, monolingual and multilingual students between the ages of 15-16 differed significantly in terms of their intercultural sensitivity levels (t= 2.43, p<0.05). According to this difference, intercultural sensitivity scores of monolingual students between the ages of 15-16 (*M* = 3.95) were significantly higher than the scores of multilingual students in the same age group (*M* = 3.80). It was also found that there was a significant difference between monolingual and multilingual students aged 17-19 years in terms of their intercultural sensitivity. According to the findings, multilingual students in this age group (*M* = 3.97) scored significantly higher on the Intercultural Sensitivity Scale than monolingual students in the same age group (*M* = 3.83).

4.9. Findings about Differences in Emotional Intelligence between Monolinguals and Multilinguals from Different Age Groups

These findings are the subject to the fourth research question in the study. In order to answer the question, it was necessary to separate the students into age groups and run Independent Sample T-tests since there were two groups, which are monolinguals and multilinguals, in each age group. Before running the test, the data were checked for normality and homogeneity of variance to meet the assumptions for the test. The values for skewness and kurtosis were taken into consideration in order to check normality and these values indicated that the data were normally distributed for the students in the age groups (the students aged 13 to 14 years with skewness of -.05 and kurtosis of -.06, the students aged 15 to 16 years with skewness of -.24 and kurtosis of -.14 and the students aged 17 to 19 years with skewness of -.48 and

kurtosis of .45). Additionally, Levene's test results were taken into account to make sure that the variances of the groups are equal. The results showed that the variances for monolinguals and multilinguals in the age groups were the same ($p > 0.05$). After the assumptions were met, independent sample t-tests were performed. The results are summarized in the Table 8 below.

Table 8. Differences in the Levels of EI between Monolingual and Multilingual Students in Different Age Groups

Variables		*n*	*Mean*	*Sd*	*t*	*p*
Emotional Intelligence	Monolinguals between the ages 13-14	27	4.36	0.79	-1.44	0.15
	Multilinguals between the ages 13-14	71	4.67	0.98		
	Monolinguals between the ages 15-16	89	4.57	1.01	1.10	0.26
	Multilinguals between the ages 15-16	240	4.45	0.87		
	Monolinguals between the ages 17-19	60	4.41	1.00	-2.30	0.02
	Multilinguals between the ages 17-19	221	4.71	0.84		

**p< 0.05, Sd= Standard Deviation

Table 8 shows that monolingual and multilingual students aged 13 to 14 years did not differ significantly from each other in terms of their emotional intelligence levels ($t= -1.44$, $p>0.05$). Monolingual and multilingual students between the ages of 15-16 did not differ significantly from each other in EI either ($t= 1.10$, $p>0.05$). However, it was found that monolingual and multilingual students aged 17 to 19 years differed significantly from each other in their emotional intelligence levels ($t= -2.30$, $p<0.05$). According to the findings, total emotional intelligence scores of multilingual students between the ages of 17-19 ($M = 4.71$) were significantly higher than the total scores of monolingual students in the same age group ($M = 4.41$).

4.10. Findings about Differences in Intercultural Sensitivity between Monolinguals and Multilinguals regarding Gender

The findings in Table 9 aimed at answering the fifth research question in the study. Before conducting any test, normality of data distribution was tested using skewness and kurtosis. The skewness and kurtosis values indicated that the distribution of the data was normal (Females with skewness of -.15 and kurtosis of -.26 and males with

skewness of -.24 and kurtosis of -.38). Levene's Test of Equality of Variances was applied to check for the Homogeneity of Variance Assumption. The test results demonstrated that the variances for monolinguals and multilinguals in gender groups were the same ($p > 0.05$). After meeting the assumptions, independent sample t-tests were decided to be employed to see whether monolinguals and multilinguals in female and male groups differ significantly from each other in terms of their intercultural sensitivity levels. The results of the tests are shown below.

Table 9. T-Test Results Comparing Monolinguals and Multilinguals on IS regarding Gender

Variables		*n*	*Mean*	*Sd*	*t*	*p*
Intercultural Sensitivity	Female Monolinguals	116	3.89	0.50	0.18	0.85
	Female Multilinguals	353	3.88	0.45		
	Male Monolinguals	60	3.89	0.48	-0.09	0.92
	Male Multilinguals	179	3.90	0.50		

**p< 0.05, Sd= Standard Deviation

Table 9 presents the findings from the t-tests aiming to compare IS levels of monolingual and multilingual students regarding gender. T-tests results revealed that there was no significant difference in intercultural sensitivity between female monolinguals and female multilinguals ($t= 0.18$, $p>0.05$). No significant difference was also found between male monolinguals and male multilinguals in terms of their intercultural sensitivity levels ($t= -0.09$, $p>0.05$).

In addition to these tests, monolinguals and multilinguals were also compared within themselves by considering gender factors. Monolinguals and multilinguals were splitted into different files. After that, the data were checked for normality. It was found that the data in both files were normally distributed. (Females monolinguals with skewness of -.19 and kurtosis of -.09 and and male monolinguals with skewness of .03 and kurtosis of -.20; female multilinguals with skewness of -.14 and kurtosis of -.35 and and male multilinguals with skewness of -.33 and kurtosis of -.41). Later on, Levene's Test of Equality of Variances was applied to check for the Homogeneity

of Variance Assumption. The test results demonstrated that the variances for females and males in monolingual and multilingual groups were the same ($p > 0.05$). Lastly, independent samples t-tests were performed to compare IS levels of female and male students in each group. The findings from the tests are presented below in Table 10.

Table 10. T-Test Results Comparing Females and Males on IS regarding Knowledge of Languages

Variables		*n*	*Mean*	*Sd*	*t*	*p*
Intercultural Sensitivity	Female Monolinguals	116	3.89	0.50	-0.10	0.92
	Male Monolinguals	60	3.89	0.48		
	Female Multilinguals	353	3.88	0.45	-0.57	0.56
	Male Multilinguals	179	3.90	0.50		

**p< 0.05, Sd= Standard Deviation

T-tests results (See Table 10) revealed that there was no significant difference in intercultural sensitivity between female monolinguals and male monolinguals (t= -0.10, p>0.05). No significant difference was also found between female multilinguals and male multilinguals in terms of their intercultural sensitivity levels (t= -0.57, p>0.05).

4.11. Findings about Differences in Emotional Intelligence between Monolinguals and Multilinguals regarding Gender

The findings here belong to the sixth research question in the study and they aim to determine whether monolingual students and multilingual students in gender groups differ from each other in terms of their EI levels. To answer this question, firstly, the data were separated into gender groups as females and males, then the data were assessed for normality and homogeneity of the variances. Skewness and kurtosis values confirmed that the data were normally distributed (Females with skewness of -.31 and kurtosis of -.07 and males with skewness of -.27 and kurtosis of .25). Besides, the results of the Levene's Test demonstrated that the population variance of monolinguals and multilinguals was equal ($p > 0.05$). After the necessary

assumptions were satisfied, independent samples t-tests for the two groups, monolinguals and multilinguals, in gender groups were run. The results are summarized in Table 11.

Table 11. T-Test Results Comparing Monolinguals and Multilinguals on EI regarding Gender

Variables		*n*	*Mean*	*Sd*	*t*	*p*
Emotional Intelligence	Female Monolinguals	116	4.32	0.96	-1.26	0.20
	Female Multilinguals	353	4.44	0.87		
	Male Monolinguals	60	4.81	0.91	-0.46	0.64
	Male Multilinguals	179	4.87	0.83		

**p< 0.05, Sd= Standard Deviation

The findings in Table 11 shows that female monolinguals and female multilinguals didn't differ significantly from each other in terms of their EI levels (t= -1.26, p>0.05). There was also no significant difference in EI between monolinguals and multilinguals in the male group (t= -0.46, p>0.05).

Besides, monolingual and multilingual students were also compared within themselves by taking gender factors into consideration. Monolinguals and multilinguals were splitted into different files. After that, the data were checked for normality. It was found that the data in both files were normally distributed. (Females monolinguals with skewness of -.63 and kurtosis of .29 and and male monolinguals with skewness of -.24 and kurtosis of .49; female multilinguals with skewness of -.16 and kurtosis of -.36 and and male multilinguals with skewness of -.27 and kurtosis of .17). Later on, Levene's Test of Equality of Variances was applied to check for the Homogeneity of Variance Assumption. The test results demonstrated that the variances for females and males in monolingual and multilingual groups were the same (p > 0.05). Lastly, independent samples t-tests were performed to compare IS levels of female and male students in each group. The findings from the tests are presented below in Table 12.

Table 12. T-Test Results Comparing Females and Males on EI regarding Knowledge of Languages

Variables		*n*	*Mean*	*Sd*	*t*	*p*
Emotional Intelligence	Female Monolinguals	116	4.32	0.96	-3.22	0.001**
	Male Monolinguals	60	4.81	0.91		
	Female Multilinguals	353	4.44	0.87	-5.36	0.000**
	Male Multilinguals	179	4.87	0.83		

**p< 0.05, Sd= Standard Deviation

T-tests results (See Table 12) revealed that there was a significant difference in EI between female monolinguals and male monolinguals (t= -3.22, p<0.05). A significant difference was also found between female multilinguals and male multilinguals in terms of their EI levels (t = -5.36, p<0.05). Males in both monolingual and multilingual groups were found to score higher on TEIQue-SF than their female counterparts.

4.12. Findings about the Correlation between EI and IS of the Students

This issue is related to the seventh research question of the study. In order to answer the question, normality for the data and linearity for the relationship between the two variables were tested firstly. The values for the skewness and kurtosis of the distribution of scores for Trait Emotional Intelligence scale and Intercultural Sensitivity scale indicated that the scores were normally distributed for both scales (See Table 3). Furthermore, the relationship between the two variables was found to be linear. After testing normality and linearity, the correlation between EI and IS was calculated via the Pearson Correlation test. The results can be seen in Table 13.

Table 13. The Correlation between EI and IS of High School Students

Variables	*Emotional Intelligence*	*Intercultural Sensitivity*
Emotional Intelligence	—	0.44**

Intercultural Sensitivity	0.44**	—

**p< 0.05

The Pearson Correlation test results (See Table 13) revealed statistically significant and positive correlation between EI and IS of high school students (r = 0.44, p < 0.05).

4.12.1. Findings about the Correlation between EI and IS of Monolingual Students

The findings here are also related to the seventh research question of the study. With the aim of exploring the relationship between EI and IS of monolingual students, normality for the data and linearity for the relationship between the two variables were tested. The values for the skewness and kurtosis of the distribution of scores for Trait Emotional Intelligence scale and Intercultural Sensitivity scale indicated that the scores were normally distributed for both scales (see Table 2). Furthermore, the relationship between the two variables was found to be linear. After testing normality and linearity, the correlation between EI and IS of monolingual students was calculated via the Pearson Correlation test. The findings from the test are presented below (See Table 14).

Table 14. The Correlation between EI and IS of Monolingual Students

Variables	*Emotional Intelligence*	*Intercultural Sensitivity*
Emotional Intelligence	—	0.46**
Intercultural Sensitivity	0.46**	—

**p< 0.05

The results of the Pearson Correlation test (see Table 14) revealed statistically significant and positive correlation between EI and IS levels of monolingual students (r = 0.46, p < 0.05).

4.12.2. Findings about Correlation between EI and IS of Multilingual Students

These findings are related to the seventh research question of the study. Before conducting any test, normality for the data and linearity for the relationship between

the two variables were tested. The values for the skewness and kurtosis of the distribution of scores for Trait Emotional Intelligence scale and Intercultural Sensitivity scale indicated that the scores were normally distributed for both scales (see Table 3). Furthermore, the relationship between the two variables was found to be linear. After testing normality and linearity, the correlation between EI and IS of multilingual students was calculated by running the Pearson Correlation test. The results can be seen below (See Table 15).

Table 15. The Correlation between EI and IS of Multilingual Students

Variables	*Emotional Intelligence*	*Intercultural Sensitivity*
Emotional Intelligence	—	0.43**
Intercultural Sensitivity	0.43**	—

**p< 0.05

The results of the test (see Table 15) revealed statistically significant and positive correlation between EI and IS of multilingual high school students (r = 0.43, p < 0.05).

4.13. Findings regarding the predictability of IS from the students' EI

In order to answer the eighth research question of this study and to confirm the relationship between EI and IS, the data for the two variables, which are EI and IS were tested for normality firstly. The values for the skewness and kurtosis of the data distribution indicated that the data were normally distributed for both variables. (See Table 2). EI and IS were also tested for linearity and the relationship between the two variables was found to be linear. After checking linearity, normality of residuals was tested and it was found that the residuals are normally distributed. Additionally, the homoscedasticity assumption was met. Furthermore, Durbin-Watson coefficient (d = 1.275) indicated that there is a positive autocorrelation in the residuals and it meant no problematic relationship between the independent variable and error terms. In the light of the assumptions were met, Simple Linear Regression was performed to test whether EI is a significant predictor of IS. The results from the test are summarized below.

Table 16. Regression Analysis Summary for EI Predicting IS in High School Students

Variable	*B*	*Sd*	*β*	*t*	*p*
Constant	2.83	0.08	-	34.37	0.00
Emotional Intelligence	0.23	0.01	0.44	13.07**	0.00
R=0.44 R^2= 0.19					
F= 170.96					
Constant	2.82	0.15	-	17.92	0.00
Monolinguals' EI	0.23	0.03	0.46	6.94**	0.00
R=0.46 R^2= 0.21					
F= 44.26					
Constant	2.83	0.09	-	29.20	0.00
Multilinguals' EI	0.23	0.02	0.43	11.06**	0.00
R=0.43 R^2= 0.18					
F= 122.40					

**p< 0.05, Sd= Standard Deviation

The results of the regression analysis indicated the predictors explained a statistically significant 19% (for all the high school students' EI), 21% (for multilinguals' EI) and 18% (for multilinguals' EI) of the variance in IS (R^2 = 0.19, F = 170.96, p < 0.05 / R^2 = 0.21, F = 44.26, p < 0.05 / R^2 = 0.18, F = 122.40, p < 0.05). Of these predictor variables, monolinguals' EI (β = 0.46, p < 0.05) predicted IS better than the whole students' EI (β = .44, p < 0.05) and multilinguals' EI (β = .43, p < 0.05). The results

indicated that EI has a positive and significant effect on IS. In other words, the results showed that if EI increases or improves, IS might increase as well.

5. DISCUSSION

5.1. Discussion of the Findings Related to RQ1

Q1. Is there any significant difference between monolingual high school students' IS levels and multilingual high school students' IS levels?

In order to investigate whether there is a significant difference between monolingual high school students' intercultural sensitivity and multilingual high school students' intercultural sensitivity, the Turkish translated version of Intercultural Sensitivity Scale (Üstün, 2011) was used. Multilingual students were distinguished from their monolingual counterparts according to the number of the active languages that they use in daily life. The information about the number of active languages that the students use was gathered through the demographic inventory included in the survey. The results from the data analysis revealed no significant difference in intercultural sensitivity between the two groups. These results are not in line with those of Arasaratnam-Smith (2016) which demonstrated a statistically significant difference in intercultural communication competence between monolingual and bi/multilinguals, with the latter scoring higher. The results of the study conducted by Arasaratnam-Smith (2016) suggested learning a second (or third) language gives an advantage to individuals in order to develop intercultural communication competence. However, the results from this study suggest that learning (knowing or speaking) more than one language may not always be an advantage in order to develop sensitivity for intercultural communication.

The reason for these findings of the present study could be due to the multicultural structure of Mardin province, which was contributed by various civilizations hosted in the region. Turgut and Geyik (2018) reported that Subartus, Sumerians, Akkadians, Babylon, Mitanni, Assyria, Persians, Byzantines, Arabians, Seljuks, Artuqids, and Ottoman Empire were hosted in the province since B.C 4500's and this situation has led to the possession of multicultural, multilingual and multifaith

structures in the region (Işık & Güneş, 2015). On the other hand, it is also observable in the region that individuals may have a certain level of intercultural sensitivity although they are monolingual. Since they grow up in a multicultural environment, it may not be difficult for the people in this context to learn how to get along with people from different linguistic and cultural backgrounds. It is very usual in Mardin that people have Arabic neighbors living in the apartment next to theirs and Kurdish neighbors living in the downstairs apartment. Additionally, when people go shopping it is also the case that they buy meat from an Arabic butcher and they go to a Kurdish tailor for their clothes. When this is the case, it can be said that it is impossible not to have or at least a certain level of intercultural sensitivity for individuals from different linguistic and cultural backgrounds.

5.2. Discussion of the Findings Related to RQ2

Q2. Is there any significant difference between monolingual high school students' EI levels and multilingual high school students' EI levels?

Second research question in the study aimed to investigate whether multilingual students differ from their monolingual counterparts in terms of their emotional intelligence levels. In order to answer this question, the Turkish version of Trait Emotional Intelligence Questionnaire-Short Form (Engin et al., 2013) was employed as a measure of emotional intelligence. The socio-demographic information gathered from the participants was used to determine who were monolinguals and who were multilinguals. These two types of individuals were again separated from each other based on the number of languages that they use actively in their daily lives. The results from the Independent t-test analysis indicated that monolingual and multilingual students did not differ significantly from each other in terms of their emotional intelligence levels. These results are not in line with those of Alqarni and Dewaele (2020) observing a significant difference in emotional intelligence level between Arabic-English bilinguals and Arabic and English monolinguals. The researchers reported that Arabic-English bilinguals scored significantly higher on Trait EI than both Arabic and English monolinguals while English and Arabic monolinguals did not differ significantly from each other in terms of their Trait EI scores. This indicated that speaking more than one language provides emotional and psychological advantages to individuals, which had also been pointed out by earlier

studies (Kovács & Mehler, 2009; Bhattacharjee, 2012; Krizman et al., 2012; Dewaele & Li Wei, 2013; Barret, 2017). In contrast to previous studies, the results of the present study do not confirm the positive effect of multilingualism on psychological dimensions by revealing no significant difference in emotional intelligence level between monolingual and multilingual high school students.

5.3. Discussion of the Findings Related to RQ3

Q3. Is there any significant difference between monolingual and multilingual high school students in terms of their IS levels regarding age groups?

The third research question in the study aimed to find out whether there are significant differences in terms of intercultural sensitivity between monolingual and multilingual students in different age groups. The findings of the Independent t-test analyses for monolinguals and multilinguals in each group revealed that monolingual and multilingual students between the ages of 13-14 did not differ significantly from each other in intercultural sensitivity. On the other hand, significant differences were found between monolingual and multilingual students aged 15-16 years, with monolinguals scoring higher than multilinguals in intercultural sensitivity and aged 17-19 years, with the multilinguals scoring higher than the monolinguals in intercultural sensitivity. These findings are not in line with those of Cho and Ulwiyyah (2020) observing no significant effect of age factor on intercultural sensitivity of international and Chinese university students in China. It was found in Cho and Ulwiyyah's (2020) study that international students have higher intercultural sensitivity than Chinese students regardless of age. However, the present study showed that although no significant difference in intercultural sensitivity was found between monolingual and multilingual high school students, when age groups are taken into account, there could be significant differences between the two groups.

5.4. Discussion of the Findings Related to RQ4

Q4. Is there any significant difference between monolingual and multilingual high school students in terms of their EI levels regarding age groups?

The fourth question investigated whether there are significant differences in terms of emotional intelligence between monolingual and multilingual high school students in different age groups. The findings of from the Independent t-test analyses for monolinguals and multilinguals in three different age groups revealed that monolingual and multilingual high school students in the 13-14 age group and in the 15-16 age group did not differ significantly from each other in terms of their emotional intelligence levels. On the contrary, it was found that there was a significant difference in emotional intelligence between monolingual and multilingual students in the 17-19 age group, with the multilinguals scoring higher. These findings contrast with what was reported by Cho and Ulwiyyah (2020). The researchers demonstrated no significant effect of age factor on emotional intelligence of international and Chinese university students in China. Cho and Ulwiyyah (2020) reported that international students have higher emotional intelligence than Chinese students regardless of age. However, this study showed that although no significant difference in emotional intelligence was found between monolingual and multilingual high school students, when age factor was taken into account, the two groups differed significantly from each other in terms of emotional intelligence levels. According to this difference, multilinguals between the ages 17-19 were found to have higher EI than their monolingual counterparts. This finding suggests that as multilinguals get older, the advantages of multilingualism in EI can become significant and visible. In other words, it could be said that knowledge of languages can provide individuals with advantages in EI at later stages of life, but not at the earlier stages.

5.5. Discussion of the Findings Related to RQ5

Q5. Is there any significant difference between monolingual and multilingual high school students in terms of their IS levels regarding gender?

In order to answer the fifth question in the study, the students were separated into four groups as female monolinguals, female multilinguals, male monolinguals and

male multilinguals. After that, Independent Sample T-tests were employed to explore whether there are significant differences in intercultural sensitivity between monolinguals and multilinguals within each gender group. The results demonstrated that there was no significant difference between female monolinguals and female multilinguals in terms of their intercultural sensitivity. Likewise, it was found that male monolinguals and male multilinguals were not significantly different in intercultural sensitivity. Moreover, when monolingual and multilingual students were compared based on their gender, no significant difference was found both between female monolinguals and male monolinguals and between female multilinguals and male multilinguals in terms of intercultural sensitivity. These findings are in line with the previous studies (Üstün, 2011; Bosuwon, 2017; Abaslı & Polat, 2019; Cho & Ulwiyyah, 2020). In the study by Cho and Ulwiyyah (2020), no significant difference in intercultural sensitivity was reported between males and females among Chinese and international university students in China. Additionally, Günçavdı and Polat (2016) observed no significant differences between male and female international students' intercultural competence level. Besides, Arasaratnam-Smith (2016) also pointed out no statistically significant gender difference in intercultural communication competence in the study conducted with monolingual and bi/multilingual participants in Australia. Contrary to the findings of the previous studies and the present study, Aydemir and Kalın (2021) found a significant gender difference in intercultural sensitivity between female and male pre-service Social Studies teachers, with females scoring higher. Considering these findings, it can be said that gender factors do not create a significant difference in intercultural sensitivity between two groups, males and females, most of the time. In other words, it is not a key factor in order to reveal a significant difference in intercultural sensitivity between two groups of participants.

5.6. Discussion of the Findings Related to RQ6

Q6. Is there any significant difference between monolingual and multilingual high school students in terms of their EI levels regarding gender?

The sixth question in the study aimed to find out whether there are significant differences between monolinguals and multilinguals within each gender group in terms of emotional intelligence levels. Independent Sample T-tests were employed to

answer this question after the students were separated into four groups as female monolinguals, female multilinguals, male monolinguals and male multilinguals. The findings from the analyses revealed no significant difference in emotional intelligence both between female monolinguals and female multilinguals and between male monolinguals and male multilinguals. However, when monolingual and multilingual students were compared within themselves by considering gender factor, significant differences were found both between female and male monolinguals and between female and male multilinguals, with male students in both groups scoring higher in EI than their female counterparts. These findings from the present study indicate that males are likely to have higher EI than females. These results are not in line with that of Cho and Ulwiyyah (2020) and that of Aydemir and Kalın (2021) observing no significant difference in emotional intelligence between female and male participants in their studies. The results are also not consistent with those of Cook (2006), Girgin (2009) and Yılmaz and Zembat (2019) which have reported that gender did not lead to a significant difference in emotional intelligence of the participants in different sample groups. On the other hand, the results contrast with those of some previous studies conducted in different sample groups and concluding females to be more emotionally intelligent than males (Fernández-Berrocal et al., 2012; Pooja & Kumar, 2016; Naik & Kıran, 2018).

5.7. Discussion of the Findings Related to RQ7

Q7. Is there any significant relationship between EI and IS of monolingual and multilingual high school students?

The results of the data analysis conducted with the aim of finding out whether there was a relationship between emotional intelligence and intercultural sensitivity of monolingual and multilingual students showed a significant positive relationship between the two concepts. This means that as students' emotional intelligence increases, their intercultural sensitivity is more likely to get developed. This finding is in line with Cho and Ulwiyyah's (2020) study that revealed a strong positive correlation between emotional intelligence and intercultural sensitivity of international students and Chinese students. It is also consistent with the findings of Aydemir and Ulu Kalın (2021) confirming the relationship between emotional intelligence and intercultural sensitivity of preservice social studies teachers.

Moreover, these findings are similar to those of Harrison and Voelker (2006), Ornstein and Nelson (2006) and Gullekson and Tucker (2012) suggesting a direct linkage between EI and IC.

Although the present study and several studies discussed above confirm the relationship between emotional intelligence and intercultural sensitivity, the findings of the exploratory study conducted by Conrad (2006) contradict with the finding of this study by revealing no significant relationship between emotional intelligence and intercultural sensitivity of 70 alumni of Leadership Jacksonville.

In the relationship between EI and IS confirmed by the present study and the previous studies discussed above, empathy could play a key role because it is considered as an important component of both EI and IS (Goleman, 1995; Chen & Starosta, 1997).

5.8. Discussion of the Findings Related to RQ8

Q8. Does EI of monolingual and multilingual high school students significantly predict their IS?

In order to explore whether EI of the participants is a significant predictor of their IS**,** Simple linear regression analysis was conducted. The findings from the analysis indicated a significant and positive effect of EI on IS, which means that as EI improves, IS improves in individuals. This finding confirms the positive relationship between EI and IS, which was resulted from the Pearson Correlation analysis. It is also consistent with Cho and Ulwiyyah's (2020) study revealing that IS is significantly predicted by EI and it confirms the importance of emotional intelligence in promoting intercultural sensitivity. Moreover, the finding is in line with that of Tucker et al. (2014) which shows that EI predicted intercultural growth in undergraduate accounting students who studied abroad for a period of time.

Taking all these findings into account, it could be claimed that EI paves a way for cultivating intercultural skills of individuals. It can also be suggested that EI plays an important role during intercultural communication by making it easy to understand people who have different cultural norms and adopt different lifestyles which are caused by these different cultural norms.

6. CONCLUSION

This chapter summarizes the present study and the results from it. It also tends to deliver the implications which have been made from the study. Additionally, the limitations of the study are mentioned and suggestions for future studies are made in this last chapter of the study.

6.1. Concluding Remarks and Implications

The present study aimed to show the advantages of speaking more than one language in emotional intelligence and intercultural sensitivity, which are important skills required in the 21st century and in the global world where it is very usual to communicate with individuals from different cultural, linguistic and, maybe even, emotional backgrounds. With the intent of demonstrating the advantages of speaking more than one language in emotional intelligence and intercultural sensitivity, this study also purposed to reveal the possible contribution of foreign language education in the development of emotional intelligence and intercultural sensitivity of learners by equipping them with knowledge of new languages, new cultures and new emotional concepts in these cultures through education.

According to the results of the study, it was found that there were no significant differences between monolingual and multilingual high school students in terms of both their emotional intelligence and intercultural sensitivity levels. These findings suggest that monolinguals and multilinguals in a multicultural context may not think and act differently from each other during intercultural communication. The reason for no significant differences between the two groups in EI and IS might be that although they speak only one language, the monolinguals in the present study are multicultural as a result of their exposure to various ethnic groups dominant in the region for a long time and their exposure to these groups' cultural values, beliefs and customs which are different from theirs. Another finding of this study was that monolingual and multilingual participants' emotional intelligence levels differ

significantly by gender and age factor. The findings of this study suggest that males may have higher emotional intelligence than females. Besides, there was a significant effect of age factor on participants' IS; however no significant effect of gender factor on the participants' IS was found in the present study. The findings which were found when age factor was taken into consideration suggest that the difference between monolinguals and multilinguals in EI and IS can become significant as the participants get older and the advantages of knowledge of languages can get more visible at later stages in life. On the other hand, a significant positive the relationship between emotional intelligence and intercultural sensitivity of the participants was confirmed by the findings of this study, which indicates that the more emotionally intelligent the students get, the more interculturally sensitive they are likely to become. This was also supported by the regression analysis which revealed that EI is a significant predictor of IS.

The results from this study suggests that knowing more than one language itself does not boost emotional intelligence as suggested by Dewaele (2018). In other words, being proficient in multiple languages does not ensure higher levels of EI and IS. There might be some other factors affecting the levels of EI and IS such as individuals' age and gender, which was also indicated by the findings of the present study.

Even though this study did not indicate the advantages of multilingualism on emotional intelligence and intercultural sensitivity directly, knowledge of languages may still facilitate lots of advantages, especially in this globalized world (European Commission, 2008; Kutateladze, 2022). Knowing more than one language also gives psychological advantages to individuals as confirmed by many studies (Bhattacharjee, 2012; Dewaele & Li Wei, 2013; Kovács & Mehler, 2009; Krizman et al., 2012). Hence, learning different languages should be encouraged by language teachers, language specialists and the government through foreign language education and its policies.

Although this study suggests that learning and speaking various languages may not always guarantee a high level of EI and IS , these two are still important skills that every individual should pay attention to develop in the 21st century and in the global world which we are experiencing. Hence, language teachers, like all educators, should integrate topics and activities into their classes in order to improve their

students' emotional intelligence and intercultural sensitivity and to pave a way for them to grow up as global citizens whom the global world requires.

6.2. Limitations

Although this study was conducted properly with a careful administration of the instruments and an appropriate data analysis procedure by adhering to ethical principles, there were some limitations in the study.

Firstly, the results of the study can not be generalized to a larger population although the number of the participants was quite high because the data for monolinguals were collected in a multicultural and multilingual environment. Thus, it is not likely that the monolinguals in the present study represent the whole monolinguals.

Another limitation of the study was the number of the monolingual participants. Since Mardin province where the data were collected has multilingual, multicultural and multifaith structures (Işık & Güneş, 2015), it was not easy to reach monolingual students and collect data from them at high schools. Thus, the number of monolingual participants in the present study was lower than the number of multilingual ones.

6.3. Recommendations for Future Research

The data for monolingual participants in this study were collected in a multilingual and multicultural environment. Although they can use only one language in their daily lives, their emotional intelligence and intercultural sensitivity are possible to be affected by the environment where they live. Hence, if the data for monolinguals are collected from a monolingual and monocultural environment and the data for multilinguals are collected from a multilingual and multicultural one, different results could be obtained.

This study can be conducted with a mixed method research approach in future studies. After monolingual and multilingual participants fill out the survey, structured interviews could be used to collect further data from them. In this way, the results could be reinforced.

Further research can employ an experimental research design in foreign language classes. The participants' emotional intelligence and intercultural sensitivity levels

can be assessed using pre-test and post-test measures, which might shed light on the potential impact of foreign language education on the development of emotional intelligence and intercultural sensitivity.

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APPENDICES

Appendix 1.

KATILIMCILARIN GÖNÜLLÜLÜĞÜ
VE
AYDINLATILMIŞ ONAM FORMU

Sevgili katılımcılar,

Bu araştırma Yıldız Teknik Üniversitesi Sosyal Bilimler Enstitüsü Yabancı Diller Eğitimi Lisansüstü programında Doç. Dr. Suzan Kavanoz danışmanlığında eğitimini sürdüren Ceren Cömert'in yüksek lisans tez çalışması kapsamında yapılmaktadır. Katıldığınız bu çalışma bilimsel nitelikte bir araştırmadır. Araştırmanın konusu "Çok Dilli ve Tek Dilli Lise Öğrencilerinin Duygusal Zekâları ile Kültürlerarası Duyarlılıkları Arasındaki İlişkisinin İncelenmesi"dir.

Araştırmanın amacı, çok dil ve tek dil bilen lise öğrencilerinin duygusal zeka düzeyi ile bu öğrencilerin kültürlerarası duyarlılıkları arasındaki ilişkiyi incelemektir. Bu amaçla sizlerden ankette yer alan demografik bilgi formunu doldurduktan sonra yine ankette bulunan Duygusal Zeka Özelliği Ölçeğini (TEIQue-SF) ve Kültürlerarası Duyarlılık Ölçeğini (ICS) doldurmanız istenmektedir. Araştırmanın amacına ulaşabilmesi için bütün soruları eksiksiz ve size en uygun gelen seçenekleri işaretleyerek doldurmanız beklenmektedir. Çalışmanın ortalama 15-20 dakika aralığında sürmesi öngörülmektedir. Verdiğiniz yanıtlardan ve tamamladığınız ölçeklerden elde edilecek veriler yalnızca araştırmacı tarafından, araştırma kapsamında kullanılacaktır

Bu çalışmaya katılım sağlamak tamamen **gönüllülük** esasına bağlıdır**. Çalışmaya katılmama ve çalışmanın herhangi bir aşamasında hiçbir yaptırıma maruz kalmaksızın çalışmadan ayrılma hakkına sahipsiniz.**.

Sorulara vereceğiniz samimi ve dürüst cevaplar araştırmanın bilimsel niteliği açısından son derece önemlidir.

Bilimsel katkı ve yardımlarınız için sonsuz teşekkürler.

Araştırmacı: Ceren Cömert
Yıldız Teknik Üniversitesi
Yüksek Lisans Öğrencisi

Danışman: Doç.Dr. Suzan Kavanoz
Yıldız Teknik Üniversitesi, Eğitim Fakültesi,
Yabancı Diller Eğitimi Bölümü

Appendix 2. Demographic Information Form

1) **Yaşınız : ( ) 13-14 ( ) 15-16 ( ) 17-18 ( ) 19 ve üstü**

2) **Cinsiyetiniz : ( ) Kadın ( ) Erkek**

3) **Sınıfınız: ( ) 9. sınıf ( ) 10. sınıf ( ) 11. sınıf ( ) 12. sınıf**

4) **Anadiliniz: ( ) Türkçe ( ) Kürtçe ( ) Arapça ( ) Süryanice ( ) Diğer**

5) **Annenizin anadili: ( )Türkçe ( ) Kürtçe ( ) Arapça ( ) Süryanice ( ) Diğer**

6) **Babanızın anadili: ( ) Türkçe ( ) Kürtçe ( ) Arapça ( ) Süryanice ( ) Diğer**

7) **Anadiliniz dışında kaç dili aktif olarak kullanmaktasınız?**

   ( ) 0 ( ) 1 ( ) 2 ( ) 3 ( ) 4 ve yukarısı

8) **Anadiliniz dışında aktif olarak kullandığınız dil/diller var ise bu dili/dilleri ve bu dil/dillerdeki yeterlilik seviyenizi 1 "çok yetersiz" ile 5 ''çok iyi'' arasında aşağıda belirtiniz.**

( ) Türkçe

Okuma	**1**	**2**	**3**	**4**	**5**
Yazma	**1**	**2**	**3**	**4**	**5**
Dinleme	**1**	**2**	**3**	**4**	**5**
Konuşma	**1**	**2**	**3**	**4**	**5**

( ) Kürtçe

Okuma	**1**	**2**	**3**	**4**	**5**
Yazma	**1**	**2**	**3**	**4**	**5**
Dinleme	**1**	**2**	**3**	**4**	**5**
Konuşma	**1**	**2**	**3**	**4**	**5**

( ) Arapça

Okuma	**1**	**2**	**3**	**4**	**5**
Yazma	**1**	**2**	**3**	**4**	**5**
Dinleme	**1**	**2**	**3**	**4**	**5**
Konuşma	**1**	**2**	**3**	**4**	**5**

( ) Süryanice

Okuma	**1**	**2**	**3**	**4**	**5**
Yazma	**1**	**2**	**3**	**4**	**5**
Dinleme	**1**	**2**	**3**	**4**	**5**
Konuşma	**1**	**2**	**3**	**4**	**5**

( ) İngilizce

Okuma	**1**	**2**	**3**	**4**	**5**
Yazma	**1**	**2**	**3**	**4**	**5**
Dinleme	**1**	**2**	**3**	**4**	**5**
Konuşma	**1**	**2**	**3**	**4**	**5**

( ) Diğer: …… (Bu dili lütfen boşluğa yazınız)

Okuma	**1**	**2**	**3**	**4**	**5**
Yazma	**1**	**2**	**3**	**4**	**5**
Dinleme	**1**	**2**	**3**	**4**	**5**
Konuşma	**1**	**2**	**3**	**4**	**5**

Appendix 3. Turkish Adaptation of Trait Emotional Intelligence Questionnaire-Short Form

Lütfen aşağıdaki her ifadeyi o ifadeye katılma ya da katılmama derecenizi yansıtan rakamı daire içine alarak cevaplayınız İfadelerin tam anlamı hakkında çok uzun düşünmeyiniz. Hızlı ilerleyiniz ve kesin cevaplar vermeye çalışınız. Bu ölçekte "doğru" ya da "yanlış" cevap yoktur. 1-Hiç katılmıyorum 7-Tamamen katılıyorum arasında 7 cevap seçeneğiniz vardır.

1 ……. 2 ……. 3..……. 4 …… 5 …… 6 …… 7

Kesinlikle Katılmıyorum **Kesinlikle katılıyorum**

1.	Genel anlamda, yüksek motivasyonlu birisiyim.	1	2	3	4	5	6	7
2.	Duygularımı düzenlemekte genellikle zorlanırım.	1	2	3	4	5	6	7
3.	İnsanlarla etkin bir biçimde baş edebilirim.	1	2	3	4	5	6	7
4.	Verdiğim kararlarımı sıklıkla değiştirme eğilimim vardır.	1	2	3	4	5	6	7
5.	Çoğu zaman hangi duyguyu hissettiğimi ayırt edemem.	1	2	3	4	5	6	7
6.	Birçok iyi özelliğe sahip olduğumu düşünüyorum.	1	2	3	4	5	6	7
7.	Haklarımı savunmak benim için genellikle zordur.	1	2	3	4	5	6	7
8.	Diğer insanların duygularını bir şekilde etkileyebilme yeteneğim vardır.	1	2	3	4	5	6	7
9.	Olayların akışına göre hayatımı düzenlemek benim için genellikle zordur.	1	2	3	4	5	6	7
10.	Genelde stresle baş edebilirim.	1	2	3	4	5	6	7
11.	Yakınlarıma, duygularımı göstermekte genelde zorlanırım.	1	2	3	4	5	6	7
12.	Motivasyonumu devam ettirmekte zorlanırım.	1	2	3	4	5	6	7
13.	Genel olarak, hayatımdan memnunum.	1	2	3	4	5	6	7
14.	Sonradan pişman olacağım şeyleri yapma eğilimim vardır.	1	2	3	4	5	6	7
15.	Sıklıkla duraksar ve hissettiklerimi düşünürüm.	1	2	3	4	5	6	7
16.	Kişisel donanımlarımın, güçlü yönlerimin tam olduğuna inanıyorum.	1	2	3	4	5	6	7
17.	Tartışırken haklı olduğumu bilsem dahi, geri çekilmeye meyilliyim.	1	2	3	4	5	6	7
18.	Genellikle, hayatımda işlerin yolunda gideceğine inanırım.	1	2	3	4	5	6	7
19.	Bana çok yakın olan kişilerle bile, aramda bağ oluşturmak benim için zordur.	1	2	3	4	5	6	7
20.	Genellikle, yeni çevreye uyum sağlama yeteneğim vardır.	1	2	3	4	5	6	7

Appendix 4. Turkish Adaptation of Intercultural Sensitivity Scale (ISS)

Aşağıdaki ifadeleri hızlıca okuyunuz ve ilk izleniminize göre cevap veriniz. Cevaplarınızı 1 ile 5 arasında, düşüncenizi en iyi tanımlayan numara ile gösteriniz. Bu ölçekte "doğru" veya "yanlış" cevaplar olmadığını unutmayınız ve mümkün olduğu kadar ifadelere içten cevaplar vermeye özen gösteriniz.		**Hic katılmıvorum**	**Katılmıvorum**	**Kararsızım**	**Katılıvorum**	**Tamamen katılıyorum**
1.	Farklı kültürlerden insanlarla etkileşim kurmaktan zevk alırım.	1	2	3	4	5
2.	Bence, diğer kültürlerin insanları dar görüşlüdür.	1	2	3	4	5
3.	Farklı kültürlerden insanlarla etkileşim kurma konusunda kendimden oldukça eminim.	1	2	3	4	5
4.	Farklı kültürlerden insanlarla etkileşim kurarken istediğim kadar sosyal olabilirim.	1	2	3	4	5
5.	Farklı kültürlerden insanlarla etkileşim kurarken söze nasıl başlayacağımı daima bilirim.	1	2	3	4	5
6.	Farklı kültürlerden insanların önünde konuşmak bana çok zor gelir.	1	2	3	4	5
7.	Farklı kültürlerden insanlarla vakit geçirmekten hoşlanmıyorum.	1	2	3	4	5
8.	Farklı kültürlerden insanların değerlerine saygı duyarım.	1	2	3	4	5
9.	Farklı kültürlerden insanlarla etkileşim kurarken çabuk gerilirim.	1	2	3	4	5
10.	Farklı kültürlerden insanlarla etkileşim kurarken kendime güvenirim.	1	2	3	4	5
11.	Kültürleri farklı akranlarım hakkında bir izlenim oluşturmadan önce bekleme eğiliminde olurum.	1	2	3	4	5
12.	Farklı kültürlerden insanlarla birlikteyken sık sık cesaretim kırılır.	1	2	3	4	5
13.	Farklı kültürlerden insanlara karşı açık görüşlüyümdür.	1	2	3	4	5
14.	Farklı kültürlerden insanlarla etkileşim kurarken çok iyi gözlem yaparım.	1	2	3	4	5
15.	Farklı kültürlerden insanlarla etkileşim kurarken sıklıkla kendimi işe yaramaz hissederim.	1	2	3	4	5
16.	Farklı kültürlerden insanların davranış biçimlerine saygı duyarım.	1	2	3	4	5
17.	Farklı kültürlerden insanlarla etkileşim kurarken mümkün olduğu kadar çok bilgi edinmeye calışırım.	1	2	3	4	5
18.	Farklı kültürlerden insanların fikirlerini kabul etmem.	1	2	3	4	5
19.	Bence, benim kültürüm diğer kültürlerden daha iyidir.	1	2	3	4	5
20.	Etkileşimimiz sırasında kültürel olarak farklı akranıma sık sık olumlu tepkiler veririm.	1	2	3	4	5
21.	Kültürel olarak farklı insanlarla uğraşmak zorunda kalacağım durumlardan kaçınırım.	1	2	3	4	5
22.	Kültürel olarak farklı akranıma, sözlerimle ve hareketlerimle onu anladığımı sık sık belli ederim.	1	2	3	4	5
23.	Kültürel olarak farklı olduğum akranımla aramdaki farklılıklardan zevk alırım.	1	2	3	4	5