T.R.

ÇANAKKALE ONSEKİZ MART UNIVERSITY

INSTITUTE OF EDUCATIONAL SCIENCES

FOREIGN LANGUAGE EDUCATION

DEPARTMENT OF ENGLISH LANGUAGE TEACHING

DESIGNING A TRAINING MODEL FOR ERASMUS CANDIDATES TO IMPROVE THEIR INTERCULTURAL COMMUNICATIVE COMPETENCE

DOCTORAL DISSERTATION

Derya TUZCU EKEN

ÇANAKKALE

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T.R.

Çanakkale Onsekiz Mart University

Institute of Educational Sciences

Foreign Language Education

Department of English Language Teaching

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Communicative Competence

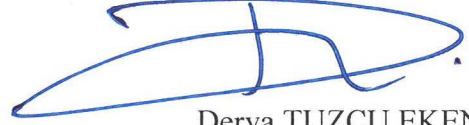**Derya TUZCU EKEN**
(Doctoral Dissertation)

Supervisor
Prof. Dr. Dinçay KÖKSAL

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Taahhütname

Doktora tezi olarak sunulan "Designing a Training Model for Erasmus Candidates to Improve Their Intercultural Communicative Competence" başlıklı çalışmamın, tarafımdan, herhangi bir yardım alınmaksızın, ahlak ilkeleri çerçevesinde yazıldığını, yapılan alıntıların kaynakçada gösterilenlerden oluştuğunu ve tüm alıntıların mutlaka atıf yapılarak aktarıldığını belirtir ve bunu onurumla doğrularım.

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Akademik Unvan	Adı SOYADI	İmza	
Prof. Dr.	Dinçay KÖKSAL		Danışman
Prof. Dr.	Aysun YAVUZ		Üye
Doç. Dr.	Bülent Güven		Üye
Prof. Dr.	Muhlise COŞGUN ÖGEYİK		Üye
Prof. Dr.	Zübeyde Sinem GENÇ		Üye

Tarih: ....

İmza: ....

Prof. Dr. Salih Zeki GENÇ

Enstitü Müdürü

i

Abstract

Designing a Training Model for Erasmus Candidates to Improve their Intercultural Communicative Competence

In spite of all the theoretical frameworks and suggestions presented in the area, there are not much concrete suggestions for the teachers, coursebook writers, and in short for all stakeholders on how to develop intercultural communicative competence (ICC) of students. This was one of the starting points of this study. Another one is that Erasmus sojourners are chosen via written and spoken exams of universities which are not based on real world needs and intercultural knowledge of those students. The exams mostly focus on the linguistic knowledge of the candidates, and as a result, after going abroad, those students feel like a fish out of water and even sometimes discontinue their education abroad. In the light of such information, it is evident that being fluent in a FL does not guarantee success in intercultural skills. Therefore, universities need to prepare students for intercultural situations. As stated above, the scarcity of ICC activities directs English teachers to stay away developing ICC of foreign language learners. In this respect, in this study, designing an ICC development training for Erasmus candidates is aimed.

To that end, a needs analysis (NA) study was conducted with previous Erasmus sojourners with the help of an interview developed for this cause. Then, the training was designed in the lights of the needs analysis and literature reviews. After the design of the training, a pilot study was conducted with 11 Erasmus candidates of Kırklareli University during 2017-2018 fall term with the aim of testing the effectiveness of the training and reshaping the training in order to fulfill the lacking parts. The main study was conducted with 12 Erasmus candidates of the same university during spring term of 2017-2018. In both studies, mixed methods research design was applied and in that Intercultural Sensitivity Scale Questionnaire (ISSQ) of Chen and Starosta (2000) was utilized as pre- and post-test as well as

needs analysis interview questionnaire and focus group interview questionnaire developed by the researcher. Besides, field notes were taken during the trainings and individual interviews were conducted with volunteer pilot group sojourners after their return from Erasmus experience.

As a result, the statistical analysis of ISSQ and content analysis of interviews indicated that the ICC training significantly improved Erasmus candidates ICC and intercultural sensitivity. Besides, the interviews with some of the pilot group sojourners after their return from abroad indicated that their way of stating Erasmus experience and their gains from the experience are positively different when compared to the NA group and this again reflects the benefits of the training.

Key words: Erasmus, intercultural communicative competence, intercultural sensitivity, training model design.

Özet

Erasmus Adaylarının Kültürarası İletişim Becerilerini Geliştirmeye Yönelik Bir Eğitim Modeli Tasarlama

Literatürdeki tüm teorik çerçeve ve önerilere rağmen, öğretmenler, ders kitabı yazarları, kısacası tüm paydaşlar için öğrencilerin kültürlerarası iletişimsel becerilerini nasıl geliştireceklerine yönelik somut önerilerin sayısı oldukça azdır. Bu, çalışmanın başlangıç noktalarından biridir. Bir diğeri ise, Erasmus adayları üniversitelerin hazırladıkları yazılı ve sözlü sınavlarla seçilmektedir ki bu sınavlarda gerçek dünya ihtiyaçlarını ve kültürlerarası iletişimsel bilgi birikimlerini ölçmeye yönelik değildir. Bu sınavlar genellikle adayların yabancı dildeki dil bilgisel yeterliklerine odaklanmaktadır; bunun neticesinde de, yurt dışına gittiklerinde adaylar sudan çıkmış balık gibi hissetmekte ve hatta zaman zaman buradaki eğitimlerini yarıda bırakıp geriye dönmektedirler. Bu bilgiler ışığında, bir yabancı dilde akıcı konuşmanın ya da dilin dilbilgisi yapısına hâkim olmanın kültürlerarası iletişimde başarılı olmayı sağlamadığı aşikârdır. Bu sebeple, üniversiteler, öğrencilerini kültürlerarası iletişim durumlarına hazırlamalıdırlar. Yukarıda belirtildiği gibi kültürlerarası iletişim konusunda uygulamada pratiğe yönelik aktivite örneklerinin az olması İngilizce öğretmenlerinin öğrencilerinin kültürler arası iletişim becerilerini geliştirmekten kaçınmalarına sebep olmaktadır. Bu bağlamda, bu çalışmada, Erasmus adaylarının kültürlerarası iletişim becerilerini geliştirmeye yönelik bir eğitim geliştirmek hedeflenmektedir.

Bu amaç için, araştırmacı tarafından geliştirilen bir görüşme ile eski Erasmus öğrencileriyle bir ihtiyaç analizi çalışması yürütülmüştür. Ardından, ihtiyaç analizi ve literatür taramasından elde edilen bilgiler ışığında eğitim modeli geliştirilmiştir. Eğitim modeli geliştirildikten sonra, Kırklareli Üniversitesinin11 Erasmus adayıyla 2017-2018 güz döneminde geliştirilen eğitimin faydaları ve eksik kalan yanlarının tespit edilip yeniden tasarlanması amaçlarıyla pilot çalışma yürütülmüştür. Ana çalışma, aynı üniversitenin 2017-2018 bahar

döneminde 12 Erasmus öğrencisiyle gerçekleştirilmiştir. Her iki çalışmada da karma yöntem araştırma deseni kullanılmış ve Chen and Starosta (2000)'nın Kültürlerarası Duyarlılık Ölçeği hem ön hem de son-test olarak araştırmacı tarafından geliştirilen ihtiyaç analizi görüşme soruları ve odak grup görüşme sorularıyla birlikte kullanılmıştır. Dahası, eğitimler esnasında alan notları/gözlem notları tutulmuştur ve Erasmus deneyiminden dönen gönüllü pilot grup öğrencileriyle bireysel görüşmeler yapılmıştır.

Sonuç olarak, Kültürlerarası Duyarlılık Ölçeğinin istatistiksel analizi ve görüşmelerin içerik analizi göstermiştir ki geliştirilen Kültürlerarası İletişimsel Edinç eğitimi Erasmus adaylarının kültürlerarası iletişimsel becerilerini ve kültürlerarası duyarlılıklarını önemli ölçüde geliştirmiştir. Dahası, pilot gruptaki bazı öğrencilerle yurt dışından dönüşlerinde yapılan görüşme Erasmus deneyimlerini tanımlama biçimlerinin ve bu deneyimden kazançlarının ihtiyaç analizi uygulanan gruptakilere kıyasla pozitif yönde farklı olduğunu göstermektedir ve bu da eğitimin faydalarının yansımasıdır.

Anahtar Kelimeler: Eğitim modeli tasarımı, Erasmus, kültürlerarası duyarlılık, kültürlerarası iletişim becerisi.

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Although one of the last written sub-tittles of such a study, this page is the hardest to write as no word is enough to explain the gratitude a writer/researcher feel for the help of the great and the good. Nevertheless I will try to show my sense of obligation to the best of my ability.

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Çanakkale, 2018

Derya TUZCU EKEN

Dedicated to my dearie daughter Defne, with all my love and affection...

Table of Contents

List of Tables

List of Figures

List of Appendices

List of Abbreviations

AIC	Assessing Intercultural Competence
CAp	Cognitive Apprenticeship
CC	Communicative Competence
CCC	Cultural Communicative Competence
CCSS	Cross-cultural Competence Sensitivity Scale
CCSSAQ	Cultural Competence Self-assessment Questionnaire
CLT	Communicative Language Teaching
EAP	English for Academic Purposes
EFL	English as a Foreign Language
ELF	English as Lingua Franca
ELT	English Language Teaching
ERASMUS	European Region Action Scheme for Mobility of University Students
ESL	English as a Second Language
ESP	English for Specific Purposes
FL	Foreign Language
GE	General English
GMS	Global Mindedness Scale
IC	Intercultural Competence
ICC	Intercultural Communicative Competence
ICSI	Intercultural Sensitivity Inventory
ICT	Information and Communication Technologies
IDI	Intercultural Development Inventory
IS	Intercultural Sensitivity
ISSQ	Intercultural Sensitivity Scale Questionnaire

NA	Needs Analysis
PBL	Problem-based Learning
VE	Vocational English
YOGA	Your Objectives, Guidelines and Assessment
ZPD	Zone of Proximal Development

Chapter I

Introduction to the Research

Introduction

In this part of the thesis, first of all background of the study with reference to ICC and Erasmus is presented then the chapter continues with the purpose, the problem statement and the research questions. Subsequently significance and basic assumptions of the thesis are introduced. The part ends with the definition of some related terms and limitations of the study.

Background to the study

Culture and language are so interwoven that both cannot be separated without causing the other to lose its significance. They are totally interrelated and so teaching language means also teaching the culture that is peculiar to that language. Without including cultural contexts into language teaching, words just become mechanical and impersonal like 'mere links in a chain' (Cahill, 1990, p. 21) and "the person who learns a language without learning culture risks becoming a fluent fool" (Bennett, Bennett & Allen, 2003, p. 272). For that reason alone, learners need to learn the culture as well. However, teaching culture is not as easy as it seems and during the history, culture teaching in a foreign language (FL) class has undergone radical changes.

The first of them was traditional approach. It was based on teaching factual knowledge such as traditions, literature, customs etc. of a society. However, this culture teaching approach was based on transmission and it was criticized for ignoring own cultural identity of learners and underestimating the meaning of culture (Huebener, 1959). That kind of an approach to culture teaching was so superficial that it was impossible to go beyond the surface of cultural iceberg theory of Edward Hall (1976) which was later developed and visualized by Brake et al. (1995) as demonstrated in the Figure 1.
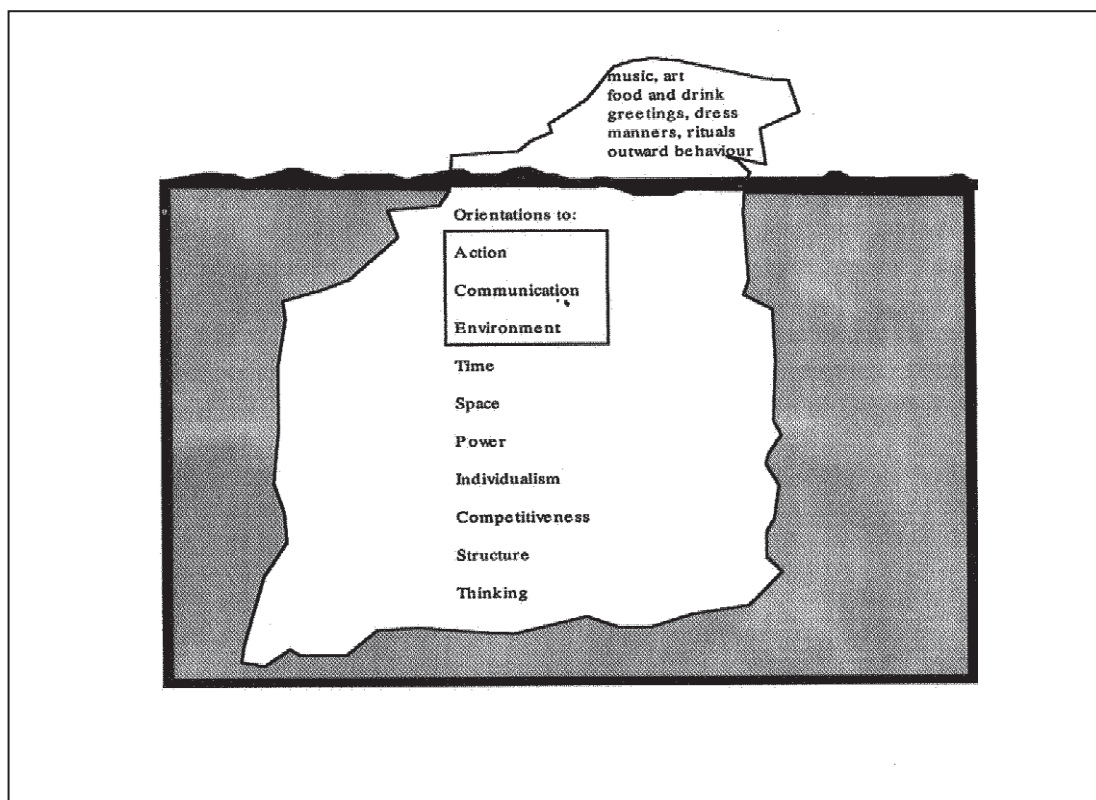
Figure 1. The Cultural Iceberg Model of Brake et al. (1995, p. 39)

The second stage witnessed the cross-cultural contrastive approach. In this approach, as the name suggests learners were expected to compare similar and different ways of the target culture and their own culture (Liaw, 2006). Though it seems that in that approach learner's own culture was included which was ignored in the first approach, yet, this approach to culture teaching was also simple and insufficient in focusing all the details. The critique of this approach was its oversimplification of the culture and having the risk of stereotyping both cultures (Ortuno, 1991).

Communicative competence-based culture teaching was the following stage. In that learners were expected to learn target culture values with the help of the roles of native speakers. Yet, it was picked apart for its cultural imperialism (Tsuda, 2008). Demonstrating the culture of a nation only from the perspective of the people of that country could not stay away from false pretension as it is difficult for people to judge themselves honestly. According to Alptekin (2002, p. 59) "It is this monolithic perception of language and culture that has made the current

native speaker-based model of communicative competence utopian in character." Learning culture that is merely based on the perspective of native speakers is not accepted as the best way anymore.

The most recent and popular way of teaching culture is through intercultural communicative competence on the grounds that it combines "local and international contexts as settings of language use, involve native–non-native and non-native–non-native discourse participants" (Alptekin, 2002, p. 57). This approach aims to raise culturally competent people who are good at understanding and communicating with people of different cultures, not just the native speakers. It is also in line with the 'lingua franca' nature of English, as English is the widely learnt FL and people from different nations communicate via English whatever their native language is.

In today's multicultural world, the lingua franca nature of English requires its learners to develop complex skills in order for a prospering communication with people of different cultures. Linguistic competence and knowledge of English/American culture are not enough to ensure such necessity. Nowadays, English proficiencies of learners are judged by their level of cross-cultural communicative competence and being like a native speaker is not important anymore (Yano, 2009). Besides, native-like communicative competence is now accepted as 'inappropriate and unrealistic' (Byram, 1997; Savignon, 2007), and "it is utopian not only because native speakership is a linguistic myth, but also because it portrays a monolithic perception of the native speaker's language and culture, by referring chiefly to mainstream ways of thinking and behaving" (Alptekin, 2002, p. 57). Developing ICC of English learners is the current stage of language teaching and intercultural communicative skills are necessary to stare down linguistic and cultural barriers that learners might confront.

In order to understand the notion of English as a Lingua Franca (ELF), and to compare it with English as a Foreign Language (EFL), first it is better to look at the Kachru's (1985)

concentric circle model. According to this model, English language learners are divided into 3 circles: inner circle, outer circle and expanding circles. First circle is composed of the native speakers of English language such as the UK and the USA and their number is approximately 400 million. People that use and learn English as a second language (ESL) constitute the outer circle and the countries that belong to this group are India, Singapore etc. and the number of English speakers in that group is between 350 and 450 million. Lastly, expanding circle is composed of nations who learn English as a FL such as Turkey, China etc. and the number of English speakers in that group outnumbers the other two which is about 1 billion. This indicates that most of the communication in English takes place between non-native speakers. Therefore, the outer and expanding circle communities are of interest to the ELF, yet, this does not mean that communication between a native speaker and a non-native speaker is ignored. Instead most of the definitions of ICC include the native speakers as well even if some researchers do not include the interactions between a native and a non-native speaker into the ELF interactions.

Erasmus program, on the other hand, grant learners a chance to come into contact with different cultures. It is a way of socialization and enrichment of intercultural skills. Turkish Erasmus students go to various European countries (not always the United Kingdom) and meet with people who also speak English as a FL and they communicate by the medium of English as both parts speak different native languages. However, while abroad, Erasmus students do not always achieve the expected improvement in their worldview and intercultural development and even they discontinue their education abroad because of not having prior training that is necessary for an intercultural experience (Martin, 1989). As it is understood, being fluent in a FL does not guarantee success in intercultural skills. Universities hold Erasmus exams (written and spoken) to eliminate the candidates according to their English levels, yet B1-B2 English level does not mean much when it comes to intercultural communication. Intercultural communication requires one to have cultural awareness in the first place then the skills,

knowledge and positive attitudes towards the other cultures. In fact, not every individual bear the natural capability to adapt to a different culture/cultures, and thus universities need to prepare their students for their sojourn before their departure (Dobbert, 1998). Nonetheless, there is not such an implementation of Turkish universities for Erasmus candidates. Most believe that it is the Erasmus experience that will lead to the intercultural development of sojourners. In a way, Erasmus' role here is non-negligible. However, in order to promote Erasmus sojourners' intercultural skills, first they need to be made aware and alerted about the issue and in this way their gains from the experience will increase. In this respect, there is a need to develop intercultural skills of Erasmus students prior to the sojourn but there are not any specific materials prepared for this cause, so it is the goal of this thesis to investigate the ICC needs of Erasmus candidates before their sojourn and prepare and apply a training model to develop their ICC.

Purpose of the study

The aim of the modern language teaching is to enhance "mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication" (Council of Europe, 2001, p. 3) and developing ICC is the most appropriate way to fulfill this objective. ICC, defined as "the ability to negotiate cultural meanings and to execute appropriately effective communication behaviors that recognize the interactants' multiple identities in a specific environment" (Chen & Starosta, 1996, p. 358-359), is the most recent approach to FL teaching. However, it does not get the deserved attention and especially when they are abroad students experience the difficulty of not becoming an 'intercultural speaker'. Erasmus students are among those international students and are in need of intercultural skills essential to communicate effectively with people of various cultures as well as savoring intercultural communication. They need critical guidance, cultural mentoring and

reflective activities by their own universities both prior and after the abroad experience (Vande Berg, Paige, & Lou, 2012).

This study's purpose is to design a training model to develop the ICC of Erasmus candidates in order to prepare them for a multicultural environment and decrease their anxiety and uncertainty while they collaborate with people from foreign cultures.

The researcher seeks to make a contribution to the field by providing utilizable information for the program developers/providers, stakeholders, in designing a training to improve Erasmus candidates' ICC. Theoretically, the study intends to show the importance of ICC development in every stage of English language teaching as part of academic achievement and while doing so the group that needs a training urgently was chosen for the sake of preparing them for their sojourn.

Problem Statement

The basic aim of Erasmus program is socializing and enriching intercultural skills as "human development is socially situated and knowledge is constructed through interaction with others" (McKinley, 2015, p. 185). However, while abroad, Erasmus students do not always achieve the expected improvement in their worldview and intercultural development and even they discontinue their education abroad because of not getting a training prior to an intercultural experience (Martin, 1989). Besides, it is understood that being fluent in a FL does not guarantee success in intercultural skills and no matter how proficient Erasmus students are, if they do not have intercultural skills they are inclined to fail at interpersonal communication. That is because, not every individual possesses the natural capability to adapt to a distinct culture, and thus universities need to prepare their students for their sojourn before the departure (Dobbert, 1998). Nonetheless, there is not such an implementation of universities for Erasmus candidates in Turkey. In this respect, this study aims to develop an ICC improvement training for students selected to go on their education in a European country via Erasmus program. It is expected

that the data collected from previous Erasmus sojourners will be helpful in figuring out their needs abroad and thus in the design of the training model.

Research Questions

This study intents to ascertain answers to the following research questions in an attempt to design a training model for the development of intercultural communicative skills of Erasmus candidates who are selected to take up their studies in a European country where the native language is not English.

RQ 1: What are the intercultural communicative competence needs of Erasmus candidates?

-   What are the needs gathered from the needs analysis study?

-   What are the needs taken from the literature review?

RQ 2: What should an ICC development training build upon as a result of needs analysis and literature review?

RQ 3: What are the consequences of the designed ICC development training on the improvement of the required ICC skills and IS of Erasmus candidates?

-   What is the Intercultural Sensitivity (IS) level of Erasmus candidates prior to the ICC development training?

-   What is the IS level of Erasmus candidates after the ICC development training?

-   Is there a significant difference between the pre-training and post-training IS levels of the Erasmus candidates?

-   What does IS levels reveal about the ICC of Erasmus candidates?

-   What does the field notes indicate about the effectiveness of the ICC development training?

RQ 4: What are the opinions of Erasmus candidates about the training they got before their sojourn in a European country?

RQ 5: What are the observed and stated benefits of the ICC development training after the Erasmus experience of the participants?

Significance of the Study

In today's FL teaching/learning, there is a shift from learning English as a FL just for communicating with native speakers to learning English for the sake of communicating with people from various cultures. This shifting point of view accompanies ELF which is an alternative use of English. As a consequence, instead of grammatical correctness and learning the culture of native speakers, the development of ICC has taken primacy.

In ELF, acquiring cultural awareness necessary to communicate successfully is essential (Cavalheiro, 2015) and as stated by Canagarajah (2005, p. 25) "new competencies [are] required for communication and literacy in today's world and a single dialect of English fails to equip our students for real-world needs."

Therefore, it is significant to qualify Erasmus students for 'real-world needs' and this study will lead in the design of a training model for Erasmus students to prepare them for their abroad studies and real life situations. It is also expected that the model developed in this research will be fructuous for all the stakeholders and especially to the English teachers in presenting concrete examples/activities to apply in their classrooms.

Basic Assumptions of the Study

Related to the research questions, following are the assumptions of the study:

1. The participants are from various departments of the sample university and all are eager to attend the study.

2. The participants responded Intercultural Sensitivity Scale Questionnaire (ISSQ) honestly.

3. The participants are lack of ICC and in need of developing their ICC.

4. During the interviews the participants gave straight and sincere answers.

5. The participants attended the training regularly.

6. The trainer applied the training activities correctly (as stated in the model).

7. The researcher developed the focus group interview questions, needs analysis questions and individual interview questions accordingly and applied them as required.

8. The training developed by the researcher in the development of intercultural skills of Erasmus candidates is useful and appropriate to the pre-determined aims of the study.

Definition of Key Terms

Competence: It is the capacity to do something. The term, in fact, is not peculiar to language competence, yet it is widely associated to language learning. In language learning, competence means grammatical and linguistic knowledge about a specific language.

Communicative competence: It is the ability of knowing what to say as well as when and how to say something in a situation (Hymes, 1980). The term was coined by Dell Hymes.

Intercultural competence: It is the skill to comprehend and explicate one's own culture in another culture (Byram, 1997).

Intercultural communication: It is a way of communication that occurs between/among people who have broad and significant cultural differences leading to disparate explication and assumptions about efficient communication (Lustig & Koester, 2006).

Intercultural communicative competence: ICC is the capability to network to people of various cultures in a FL (Byram, 1997). The term will be scrutinized in the next section.

English as a Lingua Franca (ELF): It is a "contact language" for people who neither shares a common language nor culture and need to utilize English for communicative purposes (Firth, 1996).

Limitations of the Study

The universe of this thesis is all of the Erasmus candidates in Turkey going abroad for their sojourn. However, it is impossible to reach all the Turkish Erasmus candidates and huddle

them together to give the designed training due to the time limitation and financial constraints. Therefore, this study is limited to the Erasmus candidates studying at various departments of Kırklareli University. 11 students selected to go abroad for their sojourn participated into the pilot study and another 12 students participated into the main study. Consequently, the research findings of the study cannot be generalized to all Erasmus candidates in Turkey. Additionally, there is not such an intention of the study because of the naturalistic feature of it. Thought it is a mixed methods research, the inclination of the study is towards qualitative analysis and qualitative research does not aim at generalizability. Phenomenological findings have a lot to say about human experience even through single individuals (Hycner, 1985). For that reason alone, qualitative studies should be evaluated in respect to theoretical transferability instead of empirical generalizability (Smith et al., 2009). Moreover, today's conditions give priority to individualism and as every individual is unique, it is unnecessary to put every person into the same pot and make generalizations about the behaviors, personality etc. of people.

Besides, after the sojourn interview was conducted with the pilot group participants as they have had the experience during the training with the main group and there were lots of time for the main group of participants to go abroad and come back. As a result, after the sojourn interviews were only conducted with volunteer pilot group sojourners after their return to Turkey.

Lastly, while conducting the NA study, only the views of the previous Erasmus candidates were taken into consideration, as a comprehensive NA study was not aimed and the thesis has different stances to focus on and NA was not the only information gathering method used in the study. Besides, it was decided that no other participants can contribute to the NA study as it was Erasmus sojourners who had the real experience and are more aware of their needs than anybody can be. Moreover, the studies conducted for this cause also helped to define the needs of this group.

Chapter II

Literature Review

Introduction

In this part of the thesis, theoretical perspectives that generate the starting point of the study are given in detail. In this regard, primarily globalization and the place of English in this globalization in reference to the ELF were identified. Then, the key term of the thesis, intercultural communicative competence was investigated in detail and every component of ICC as well as the assessment of ICC and intercultural sensitivity scale which was used as an assessment tool in this study were explained. Thereafter, historical background and aims of the Erasmus program were given which is followed by the design of an ICC training for Erasmus candidates. Here, the need to conduct a needs analysis with previous Erasmus sojourners and the need for ICC development of Erasmus candidates as well as the constructivist approach which guided the development and ICC training were handled. Lastly, the ICC development activities that take place in literature and suggested by the researchers were ordered and their necessity for the study was mentioned.

Globalization and English as a lingua franca

Globalization is the disappearance of barriers among the countries and integration of countries economically, socially, philosophically, culturally and in return linguistically. Languages are, in fact, the foundation of globalization as they are the medium of communication between people of different cultures/nations. However, in today's global world, the common global language is English and it is the medium of almost any international interaction.

Throughout the history no other language has had the current lingua franca role of English though there had been and are different languages that had/has the international status. English is different in many ways: it has a huge geographical expansion; the speakers who use

it are culturally diverse; and it is used in a range of domains for various purposes (Dewey, 2007).

English as a lingua franca (ELF), results from the immense expansion of English language to the countries where it does not have a formal status. Therefore the non-natives are far too much than the native speakers of English (Kachru, 1985) and it is estimated that almost 80 percent of international communication occurs between the non-natives of English and does not include any native speakers at all (Beneke, 1991; cited in Seidlhofer, 2004). Therefore, in international settings the language and participants of these settings are attributed as being in ELF interaction and ELF interactants, in turn (Pullin, 2010). ELF interactions are interactions that occur between two people who are from different countries and different cultures and do not have a common language. The ELF user, on the other hand, is the person who benefits from English for the lingua franca objectives, no matter which English variety she/he uses (Ur, 2010). In fact, most of the time people create their own English accents.

The most common definition of ELF is that it is a "contact language" of English speakers who do not have the same native language (Jenkins, 2007), but need to interact in international settings. The interactants of ELF are expected to be supportive both socially and linguistically (Meierkord, 2000). By this means those interactants tolerate grammatical mistakes and unidiomatic sentences (Firth, 1996). Besides the basic phonological characteristics of ELF require the learning and teaching of English pronunciation in ELF settings (Jenkins, 2006; Seidlhofer, 2004). This debate is rested on the presupposition that English is "no longer viewed as connected to the culture of traditional English-dominant countries" (Baker, 2009, p. 570). The process of globalization or internationalization of English is in a way destandardization of it. This means a constant changing of the standard native rules of English as well as the born of the accent varieties as mentioned.

The term ELF, on the other hand, as defined above is restricted to the interactions between non-natives of English and do not include the communication between the native and non-native speakers of English. This is because that it is the non-native to non-native communication that causes it to develop in global sense and those non-native speakers are called "agents of language change" (Brutt-Griffler, 1998, p. 387). However, a more recent and prevailing definition of ELF includes the native speakers and in it ELF is specified as "English used as a common means of communication among speakers from different first-language backgrounds" (VOICE, 2005-2013). This definition does not exclude the native speakers and is different from the previous definitions hitherto.

The shift from EFL to ELF also gave rise to the alteration of language teaching methods and materials as well as testing and assessment (Davies, 2006). Though EFL is still in the center of teaching in a wide range of 'expanding circle' countries and gaining native like speech is aimed to be achieved, ELF is also given importance but mostly in intercultural settings. English learners therefore are expected to be EFL users when they talk to a native speaker, however, in another situation when they face a non-native speaker of English they are supposed to be ELF user and that is the matter of situation, and purpose (Hülmbauer, Böhringer, & Seidlhofer, 2009). Yet, learning only the culture of native countries idea has long been abandoned. Today we can observe different cultures taking place in English teaching materials, course books being in the first place and most of them are even prepared by the so-called native speaker countries. However, as they are prepared by the natives, they need to be examined carefully if they really focus on the interculturality and intercultural competence development.

Intercultural communicative competence

Foreign language teaching witnessed new developments throughout the history and the primary concern has been 'what to teach' and 'how to teach' it. A more recent concern of FL teaching is the development of communicative abilities of learners. In this regard, various terms

have come and gone such as Communicative Competence (CC), Communicative Language Teaching (CLT) and Intercultural Communication (IC) or in our context Intercultural Communicative Competence (ICC). Although they all start off from the Chomsky's 'competence' term which refers to the linguistic competence, the most recent approach is teaching ICC. It is based on the ELF notion and adopts multicultural language learning and teaching view. Besides, ICC is one of the conjoint extents of ELF competencies not to mention the fact that ICC is an indispensable part of globalization.

Definition and components of ICC

In language learning and teaching it is important to set a goal on the reasons of learning a FL, and though there are many reasons that learners and teachers give, the most common one is for communication (to communicate with people of other nations). In the teaching of many foreign languages the aim is to learn how to communicate with the target culture native speakers which is not valid for the teaching of English as a FL as English is a world language, a global language, and a lingua franca. Thence, learning English as a FL involves learning every single culture on the World which is practically impossible. Alternatively raising intercultural awareness, possessing cross-cultural skills, and building positive attitudes of English learners are aimed in developing ICC.

In order to grasp the notion of ICC, first it would be beneficial to discuss over CC. It was formulated by Hymes (1972) who believed that Chomsky's notion of competence was not enough to explain language usage. He explains the term as the capability of a person to know what to say along with to whom, when and how to say something in various situations (Hymes, 1980). According to him, it is the social life that frames CC and his approach to language as a communicative, social system gave way to other researchers to approach the language from the perspective of communication. Hymes's CC further expanded by various researchers (Canale

& Swain, 1980; Canale, 1983; Bachman, 1990; Celce-Murcia et al., 1995). Each focused on to describe the constituents that generate CC.

Canale and Swain (1980) divided the components of CC into three. These components are:

- grammatical competence (words and rules of language)

- sociolinguistic competence (appropriateness of utterance to the context)

- strategic competence (appropriate use of communicative strategies)

Later Canale (1983) rectified their previous model and added discourse competence (coherence and cohesion).

Bachman's (1990) CC model, simply named as 'language competence', splits into two competences: organizational and pragmatic competence. Former is divided into two sub competences which are grammatical competence and textual competence. Pragmatic competence is also divided into two: illocutionary and sociolinguistic competence. As it is understood, Bachman's model is more complex and comprehensive than the previous models.

Celce-Murcia et al. (1995, p. 5) further divided CC into five components:

- discourse competence

- actional competence

- linguistic competence

- strategic competence

- sociocultural competence

Their model is an enhanced model of Canale and Swain's (1980) and even Canale's (1983) and it adds one dimension to CC which is actional competence. It is delineated by Celce-Murcia et al. (1995, p. 9) as "competence in conveying and understanding communicative intent by performing and interpreting speech acts and speech act sets." However, the model of Uso-Juan & Martinez Flor (2006a) which includes ICC is associated to today's cultural aspect of

language. Their model is composed of five components which can be observed in detail in the Figure 2 below.
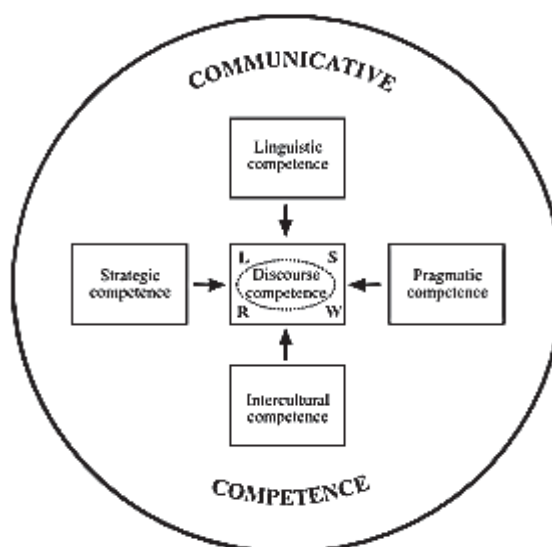
Figure 2. Communicative competence and its components (Uso-Juan & Martinez-Flor, 2006a, p. 16)

In the above model of CC, the core component is discourse competence which is seen as interrelated to the four language skills as they all indicate written and spoken discourse. Besides, the model places importance on intercultural competence which is neglected at foregoing models of CC.

After reviewing the models of CC, it would also be helpful to investigate cultural communicative competence on the way to ICC. Cultural Communicative Competence (CCC) is the competence that everybody has which permits us to become a member of our own society and we do not have to think about it as we have become competent for as long as we can remember (Fantini, 2012). Both language development and CCC development takes place together since birth of a person. Therefore, it happens without even realizing of it. However, not everybody has an ICC and there are not many intercultural speakers so the main aim of current ELT should be raising interculturally competent speakers.

ICC is also difficult to define as it varies according to the theoretical position of the researcher or the studied sample not to mention the fact that there are various labels entailing diversified meanings such as global competence, multicultural competence, international competence etc.

According to Meyer (1991, p. 137) ICC is "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures." Deardorff (2004, p. 45) explains ICC as "Intercultural competence is the ability to interact effectively and appropriately in intercultural situations, based on specific attitudes, intercultural knowledge, skills and reflection." Fantini (2009, p. 458), on the other hand describes ICC "a complex of abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself." If melted in the same pot all the definitions agree upon that it is an ability providing the withholder to act "effectively" and "appropriately" in intercultural settings. Although ICC is labelled by various names with varying meanings such as "global competence", "international competence", "multicultural competence", "cross-cultural adaptation", "multiculturalism", "international communication", "transcultural communication", "global competence", "cross-cultural awareness" (Fantini, 2009) etc. as a whole each represents similar notions. The stance of this study is inclined towards the depictions of above given researchers and adopts ICC as an embedded ability that enables the withholder to behave as an intercultural speaker in ELF interactions that is to say in intercultural stages.

Furthermore, ICC encircles numerous components: "a variety of characteristics, three areas or domains, four dimensions, host language proficiency (communicating in the host language) and degrees of attainment" (Fantini, 2012, p. 8-9). Characteristics that are linked with ICC are "flexibility, humour, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgements etc." and the domains are relationship maintaining or

establishing ability, communicating with minimal loss, and collaborating with the partner to achieve mutual need or interest (Fantini, 2012, p. 9). The dimensions of ICC are knowledge, attitudes, skills and awareness which are bounded together and necessary for ICC.
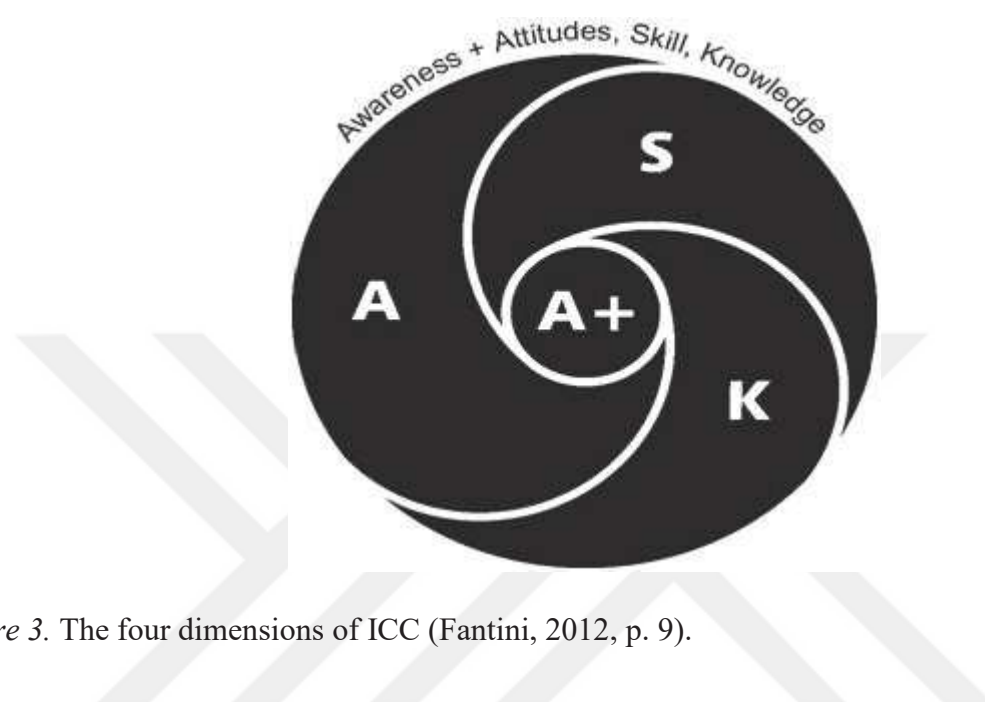
Figure 3. The four dimensions of ICC (Fantini, 2012, p. 9).

As observed from the Figure 3 above, awareness is in the core of ICC and has substantial importance in the ICC development. The bond between the awareness and other dimensions is that awareness both enhances and be enhanced through the instrumentality of knowledge, skills and positive attitudes. "Intercultural awareness is a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication" (Baker, 2011, p. 202). The development of awareness is pivotal during the intercultural progress and thus in this study the training activities centre upon the development of awareness raising of participants as well as knowledge and skill acquisition and positive attitude refinement in order to yield intercultural development.

The process of ICC development takes a long time which requires the attainment of the person. During the process, the motivation of individual (intrinsic or extrinsic) plays importance and there are some 'benchmarks' to measure the progress of intercultural learners as stated by Fantini (2000, p. 30):

- Level I: educational traveller – someone who is in a short term (1-2 months) exchange program

- Level II: sojourner – someone in a lengthy cultural immersion (intern or Erasmus exchange student for a period of 3-9 months)

- Level III: professional – someone in a host culture working or living there for a long time (people who work in international institutions)

- Level IV: intercultural specialist – someone who works as a trainer or educator or giving advises to multinational students

In this study, as the Erasmus period takes more than 3 months, the participants are termed as 'sojourners' after their return from abroad in order to specify their experience. All the above mentioned components were taken into consideration while designing and developing ICC activities.

ICC in ELF education

Foreign language teachers have been teaching culture in class for decades, and a great number of scholars consider that culture is a fundamental part of FL education (Brooks, 1968; Kramsch, 1993; Bayram, 1997; Cullen et al., 2000). In the past, the inclination was towards the teaching language separate from the culture. However, it has been abandoned for many years now. For so long culture is incorporated into FL teaching and even in today's multilingual/multicultural world, giving importance to only one culture and neglecting others idea dropped behind considering the proliferation of language learning. Besides, in this multicultural and multilingual world instead of learning only the target culture, developing

cultural awareness is intended. This cultural awareness includes both the awareness of native cultural values and appreciation of unknowns (Baker, 2012).

English, on the other hand, as Graddol (2006) has it, is no longer the language we have known which were taught as a FL in the past. Today, considering the lingua franca (ELF) function of English, people or in other words learners of English generally come across with people of other cultures not the English or Americans and the 'contact language' between them is English and for that reason knowledge of English or American culture is insufficient in such intercultural settings. As Bayyurt (2006) states, the development of learners' ICC should be the aim of ELT in order them to develop the skills to overcome issues about the broader use of English in international and local circumstances.

In English language teaching, development of ICC of learners is necessary. This need is the result of both immanent nature of language which cannot be taught without teaching the culture as well and a recent trend targeting interculturality in FL learning that is necessary for the advancement of global and national identities of individuals. As Scarino (2010) remarked intercultural adaptation shapes learners' identities resulting them to realize that culture is a framework used and shaped by the community in transferring ideas/views, making compromises over meanings and comprehending social reality. As understood, knowing a culture does not only include having information about the society. As a result, while discerning a culture individuals also need to regard their own cultures.

After the emergence of ICC (also as IC), most of the research done in the 1970s and 1980s was descriptive in nature and it was in the mid-1990s that a shift from descriptive to prescriptive started to occur (Balboni & Caon, 2014). This shift resulted from the search of scholars who were in search of putting theory into practice as most of the previous discussions on ICC were all about theories and definitions of ICC. Incorporating ICC into real teaching environment requires more than theory and FL teachers are still in search of concrete exercises,

applications, models etc. In fact, throughout history there have been some models suggested by researchers such as Bennet's (1986) "the developmental model of intercultural sensitivity", Kramsch's (1993) "Concept of the third space", and the most common and famous model is Byram's (1997) model of ICC. Nevertheless, these models are not adequate in addressing ICC in ELF education and presenting clear-cut activities and examples for the teachers. Therefore some recent papers on ICC generally try to focus on how to incorporate ICC into FL teaching and what kind of strategies / methods to use. In some of these studies, speech acts which is identified with communicative analysis of conversations contributes examples of cultural axioms in social situations are mentioned important in ICC development. Nonetheless, speech acts might only compose some part of ICC activities but not enough.

In their study, Uso-Juan and Martinez-Flor (2008) summarize some activities to develop ICC in class. These activities are; discussing proverbs to compare and contrast cultural elements, discussing a cultural issue via video-taped cultural dialogues, listening to interviews with native speakers, role-playing situations where speech acts are included, for instance, promising, apologizing, and studying texts that holds cultural elements and comparing and contrasting cultural differences and lastly writing stories comprising different cultural aspects.

Reid (2015) in her article "techniques developing intercultural communicative competences in English language lessons" gives suggestions to teachers on how to enhance ICC in English courses and her activity/method/technique suggestions are: "comparison method, cultural assimilation, cultural capsule, cultural island, reformulation, prediction, total physical response (TPR), role play, treasure hunt" (See Reid, 2015 for further elaboration on the activities).

Gabrovec (2007) suggests using films, literature and songs as she believes that texts are loaded with cultural elements. In the CD supplement of the book there are also suggestions and lesson plan examples.

Gomez-Parra (2010) recommends e-mail activities through the use of ICT in order to improve intercultural communication.

Although ICC is best developed in real communicative situations with native or non-native speakers, it is the responsibility of the language teachers to provide such opportunities for learners in formal educational settings. In order to develop the ICC of learners, teachers might benefit from the activity examples suggested and develop their own activities or use the ones presented in the recent studies. In our case, the training was designed in the light of the literature and with the help of the needs analysis study with previous Erasmus sojourners and the activities suggested here can also be used in various educational environments as they can be adapted according to the needs of different language learners.

Assessment of ICC

In order to assess ICC, first a clear-cut definition of it needs to be made if we desire to know well what to measure/assess. However, as mentioned in the previous sections defining ICC is not an easy job as there are various definitions of ICC but no consensus on what it exactly encompasses though each definition revolves around similar words. After combining and contrasting the definitions of Meyer (1991), Deardorff (2004), and Fantini & Tirmizi (2006) ICC can be defined in this way: ICC is a comprehensive ability providing the withholder to act efficaciously (effectively) and properly (appropriately) in intercultural settings. The terms effectively and appropriately have huge importance in this definition as Fantini (2009) states 'effective' shows how successful is someone in the target language culture (etic view) and appropriate on the other hand indicates how the performance of a person is perceived by the natives (emic view). In this explanation, he mentions about 'natives' however when intercultural competence is the issue here the term 'native' means the culture of the listener whether he/she is a British or French does not matter. For this reason it is hard and demanding

for the educators or trainers as they need to exemplify and enable the learners to gain hands-on experience for both of the views whether emic (insider view) or etic (outsider view).

In the teaching of ICC, the trainers or educators need to keep in mind that the learners also have communicative competence in their own language. Due to that teachers should built on the learners own competence while improving their communicative competence in the target culture/cultures. Figure 4 below shows the combinations of ICC defined by Fantini (2009).

$$\text{Communicative competence}_1 + \text{Communicative competence}_2 \text{ (+CC}_{3,4}, \text{ etc.)= ICC}$$

Figure 4. Intercultural communicative competence (Fantini, 2009, p. 197)

The figure indicates that each person has a CC (in their own language) and when they interact with another person from a different cultural and linguistic background they both come across with a different culture and the development of ICC occurs when both parts acquire each other's CC. This is in a way can be termed as culture clash which is necessary for intercultural communication.

As mentioned in the prior section ICC is comprised four dimensions: "knowledge, (positive) attitude, skills and awareness" (Fantini, 2009, p. 198) which can be seen in detail in Figure 3 and according to him, all these dimensions are interwoven and knowledge, skills and attitudes promote awareness and awareness in return promotes all. In the assessment process educators/trainers need to assess all of the dimensions which is a bit challenging because generally assessment includes knowledge of the topic or skills to some extent, yet it is difficult to assess awareness and attitudes which are hard to quantify.

Although assessing ICC is troublesome, as is the case with teaching, first a discrimination need to be done between assessment of ICC in a class and assessment of ICC to

collect data independent of an education environment where there is a researcher aims to get an idea about a particular groups' ICC. In an educational environment, the educator has the control of assessment and has the chance to observe the development of the learners therefore she/he can make in class observations based on the improvement of the class. Besides the educator may benefit from written tests designed according to the given education. As ICC development is a continuing process it is necessary for learners to be given chances to reflect on and assess their improvement over the course of time which puts forward that assessment should be a continual process and integrated into the teaching (Deardorff, 2011). On the other hand, there are some assessment tools developed by the scholars and most have validity and reliability tests. However, these ready-made tools generally apply for the second situation mentioned above where researchers want to get an overall idea about the ICC of a specific group. The tools can also be used in an educational setting but they will not be enough in such cases. For that reason, in an educational environment it is necessary for educators to prepare their own assessment materials rather than using available ones.

There are assessment tools developed especially appropriate for data collecting of a research and some of which are also appropriate for the use of educators and in this part only the ones that are necessary and relevant to the study will be referred. The first one is Fantini's (2000) Assessing Intercultural Competence (AIC): A YOGA (your objectives, guidelines, and assessment) FORM. This assessment tool was designed to assess the progress of ICC and it is a kind of self-assessment. Educators or trainers might use this assessment tool to assess the development of their trainees' or students' progress. All the dimensions of the ICC are embraced and also language proficiency assessment is included. This assessment tool has been translated to many languages and there are long and short versions of it. It can be used to monitor the evolution/improvement of sojourners and its validity and reliability are all tested and these are the reasons that this tool is referred in this study.

Another tool or scale of ICC assessment is Cross-cultural Sensitivity Scale (CCSS) developed by Pruegger and Rogers (1993). The aim of this scale is to evaluate cross-cultural sensitivity of undergraduate students in Canadian setting. Therefore, it needs to be investigated in detail if a person wants to use it in different contexts.

Cultural Competence Self-Assessment Questionnaire (CCSAQ) developed by Mason (1995) was designed to gauge cross-cultural competence and it is peculiar to U.S. A. context. America is a multi-cultural country/continent and thus such tools are abound but they are generally country-specific.

Global Mindedness Scale (GMS) is more appropriate to our case as it aims to investigate the impacts of study abroad process on students' advancement. It was designed by Hett (1993) and it aims to measure 5 dimensions related to global mindedness: "responsibility, cultural pluralism, efficacy, interconnectedness and global centrism." However, as it dates back to 1990s and because of the broad scanning of ICC today, the tool is a bit outdated and restricted to some dimensions of ICC.

Intercultural Development Inventory (IDI) is composed of 50 items and there are both pen and paper and online format. It was developed by Hammer (2012) and already has been used by many scholars, students for their dissertations from various countries and cultures and translated into 13 languages. Therefore, it is said to have cross-cultural generalizability and has been tested widely. Many tests were applied to provide statistical validity and reliability of the inventory and to ensure that it is away from cultural bias. It can measure intercultural ability of an individual or can be used as a guide for intercultural development process of individuals. In fact, it can be said that it is in line with the needs of 21st Century as it has many versions this means that it has been advanced throughout the years. However, it cannot be used in this research as it requires having abroad experience and in our case many of the participants do not have an abroad experience and their ICC (if they have) is based upon their own development

whether in formal or unformal situations. Their abroad experience will realize after they take the designed training of this research.

Intercultural Sensitivity Inventory (ICSI) developed by Bhawuk and Brislin (1992) and it aims to investigate intercultural sensitivity with the help of the contrastive terms individualism and collectivism. It is a 46 item Likert-type scale and includes 3 parts. Its validation was made but again it dates back to the 1990s and therefore it is outdated.

After the analyzation of various scale and inventories, Intercultural Sensitivity Scale Questionnaire (ISSQ) that was designed by Chen and Starosta (2000) was decided to be used in this study. The detailed information about that scale is given in the next section. Though it dates back to the 2000, it is still widely used and has validity and reliability even for today.

Intercultural sensitivity scale questionnaire

Intercultural Sensitivity Scale Questionnaire was developed by Chen and Starosta (2000) and contains 24 items. The researchers state that at first they generated 73 items which they thought to be important for intercultural sensitivity based on the literature. In order to reduce the items and omit the irrelevant ones it was tested with the help of 168 freshmen. After then 44 items with >.50 factor loading were chosen to construct the scale. Later 44 items scale were applied to 414 college students and after the necessary tests they reduced the scale into 24 items. The instrument is a five factor Likert-type scale. The final version of the scale was applied to 162 participants to test the validity. The Cronbach alpha reliability was found to be .86. The researchers also compared their scale with the ones in the literature which were also applied to the same group at the same time and as a result they assert that the scale was significantly correlated with the other scales.

The aim of the scale is to measure intercultural sensitivity of individuals. Intercultural sensitivity according to Bennet (1984) is the ability of an individual to contradistinguish and experience cultural differences affectively, behaviorally and cognitively in the process of

transforming from denial stage to integration. In this respect, Chen and Starosta (2000) determined six elements for the intercultural sensitivity which are; "self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and non-judgement." The items in the scale revolves around these elements. Self-esteem is the capability to achieve in worthwhile fields of life and to trust your ambitions (Mruk, 2013). Self-monitoring is being able to notice your own restraints and alter behaviours so as to be qualified in communication (Snyder, 1974). Open-mindedness is eagerness to accept the counterpart's ideas/views during the interaction (Chen & Starosta, 2000). Empathy is the ability to think from the point of others in interaction, listening and understanding others feeling, emotions (Parks, 1994). Interaction involvement can be defined as willingness to attend communication and being sensitive during the communication. Lastly, non-judgement is not judging ones differences during the interaction and instead being sensitive to the differences.

The statements of ISSQ are also hinge on:

- "Interaction engagement" (e.g. "I am open-minded to people from different cultures")

- "Respect for cultural differences" (e.g. "I respect the ways people from different cultures behave")

- "Interaction confidence" (e.g. "I find it very hard to talk in front of people from different cultures")

- "Interaction enjoyment" (e.g. "I get upset easily when interacting with people from different cultures")

- "Interaction attentiveness" (e.g. "I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction") (Chen & Starosta, 2000).

Given the necessary explanations about the scale there are many studies in the literature conducted with the help of the ISSQ and the scale was proved to be reliable and valid in various contexts. Some of the example studies are given below.

First of all, Fritz et al. (2002), used ISSQ in a German sample. As a result, they found that the scale is satisfactory and culture-free.

In her thesis Armfield (2004) used the ISSQ to compare intercultural sensitivity of University of Maryland students before their abroad experience and after the experience. She included various demographic items to the scale and ascertained a significant increase in students' intercultural sensitivity levels after they had abroad experience.

Mcmurray (2007) used the 24-item scale in Florida to undergraduate and graduate students in a total number of 180 participants with a different cultural backgrounds. The purpose was to search the relationship between international travel experience of students and their level of IS with the help of various factors that might affect the relationship. As this study was conducted in Florida which is a state of America and the ISSQ was first developed for the American context it is evident that he had no difficulty in fitting the scale to his context.

Hou (2010) assessed the intercultural sensitivity of EFL Chinese learners with the help of the ISSQ and used the scale without changing any parts of it.

Jantawej (2011) tested the scale in Thailand and applied the ISSQ with its original form to test the IS of foreign teachers working in Thai secondary schools.

Roh (2014) used the ISSQ in Korean context to measure the IS of Korean middle and high school EFL learners and found the scale beneficial for this purpose.

Wu (2015), on the other hand, recently conducted a study by using the scale in the Taiwanese situation. In her study, the researcher tested the scale and found that five-factor model of IS did not completely fit to the Taiwanese context and as a result she developed a four-factor model using exploratory factor analysis. The model is rested on the 13 items of the

Chen and Starosta's model. In fact, her model reinterprets Chen and Starosta's model and as cultural differences might affect the factor structure of a test both EFA and CFA tests were used to provide a useful explanation for the study.

Petrovic et. al. (2015) tested the factor structure of ISSQ in Serbian context and found that it is not satisfactory and they proposed a modified version with high internal consistency.

In order to test the IS of Iranian EFL students Pourakbari and Chalak (2015) used the ISSQ without making any alterations and therefore tested the scale in Iranian context and as a result the researchers found the scale satisfactory (culture-free) after using confirmatory factor analysis test.

In their study, Wand and Zhou (2016) tested the ISSQ in Chinese context and abbreviated the scale to 15-items and translated it into Chinese which then administered to university students. They found that 15 item ISSQ fit the context better than the original form and more appropriate to cross-cultural settings with time constraints.

In Turkey, there are also studies using ISSQ. One of them is Penbek et. al.'s (2009) study in which the researchers analyzed intercultural sensitivity levels of students from two distinct universities and they conducted the ISSQ to investigate the impacts of demographic information, education and personal traits and intercultural experience of the participants for the IS levels. As a result, they revealed that intercultural sensitivity increases in return for the increase in intercultural interaction.

In their study, Yurtseven and Altun (2015) also used ISSQ without making any changes. They worked with the pre-service teachers with the goal of examining their perceptions of intercultural sensitivity and multiculturalism. They compared male and female students' intercultural sensitivity but could not find any significant differences in terms of gender, abroad experience, having foreign friends and nationality. However, they found that intercultural sensitivity of pre-service teachers are too low than expected and inadequate.

The dissertation of Kural (2015), on the other hand, focuses on the development of IC of students who are expected to go abroad (England especially- the so-called native country of English) and get courses there. In his study, he used the ISSQ before the sojourners depart and to develop a syllabus in return. After applying the scale he found that the participants were lack of intercultural sensitivity and the syllabus was designed in this respect. In fact, his study bears a resemblance to the current study as both aims to develop ICC of the target group. However, it also differs in point of sojourners. In his study, sojourners will go to the native speakers' country, but in this study the Erasmus sojourners will get to non-native speakers' country where English is not the local language yet it is the medium of instruction at their assigned schools and a contact language for them in order to continue their daily life abroad. Therefore, in the current study, the Erasmus students will be able to communicate non-natives rather than native speakers and in this regard ELF and intercultural communication step forward more than the Kural's (2015) study.

Lastly, ISSQ was chosen as a research tool because its elements are step with the aims and domains of ICC and these elements are also in accord with the features of an intercultural speaker.

Historical background and aims of the Erasmus program

Erasmus which is the acronym of "European Region Action Scheme for the Mobility of University Students" started in 1987 with the aim of giving university students a chance to spend one or more terms of their education abroad. Applicants are expected to finalize at least one year of their university education to benefit from the program. Furthermore, there are some elimination exams (written and/ or oral) conducted by each university to choose among the applicants. Selected students study at least 3 months or do an internship (at least 2 months) in a European country for an academic year. While studying abroad students also get grants from the European Union in order to cover their expenses to some extent.

At the beginning there were only 11 countries from the members of the European Union and in the very first academic year 3244 students took the advantage of the program (European Union, 2012). In time the popularity of the program increased and each year more and more students get the chance. It was in 2007 that Erasmus gained the status of 'Lifelong Learning Program' and student traineeship and staff training were included into the program and the number of the countries then was 33 (European Union, 2012). Now the number of the member countries is 34 and they are called as the program countries (European Commission, 2015).

The aim of the program is to foster both learning and understanding of different cultures as well as developing "a sense of community among students from various countries/cultures" (One Europe, 2013). It is also a way of socialization and enriching intercultural skills as "human development is socially situated and knowledge is constructed through interaction with others."(McKinley, 2015, p. 185).

The aims and gains of the program for the Erasmus sojourners could be sorted to the ones stated below:

- To learn new language(s)

- To improve language skills

- To come into contact with new cultures

- To understand their own culture better

- To be aware of cultural values

- To exchange cultural values

- To increase self-confidence

- To widen their worldview

- To socialize

- The decrease the bias towards other cultures

- To enrich their academic knowledge

- To get the chance of learning new subjects at a foreign university

- To have the chance of observing and being a part of a different class atmosphere

- To have the chance of supporting their self

- To develop different skills other than the language skills

These gains and more than this are all for Erasmus sojourners. Apart from the above-referred aims, Erasmus program also has benefits for the higher education such as strengthening the collaboration of universities as well as the countries and internationalization of higher educations. The traineeship, on the other hand, has advantages beyond the study abroad experience like learning the work ethics of a foreign company and acquainting different economies and work cultures alongside of getting the chance of a job offer.

Academic areas are multifarious and the Figure 5 shows the study abroad and traineeship areas of students from all over the member countries in the years 2013-2014.
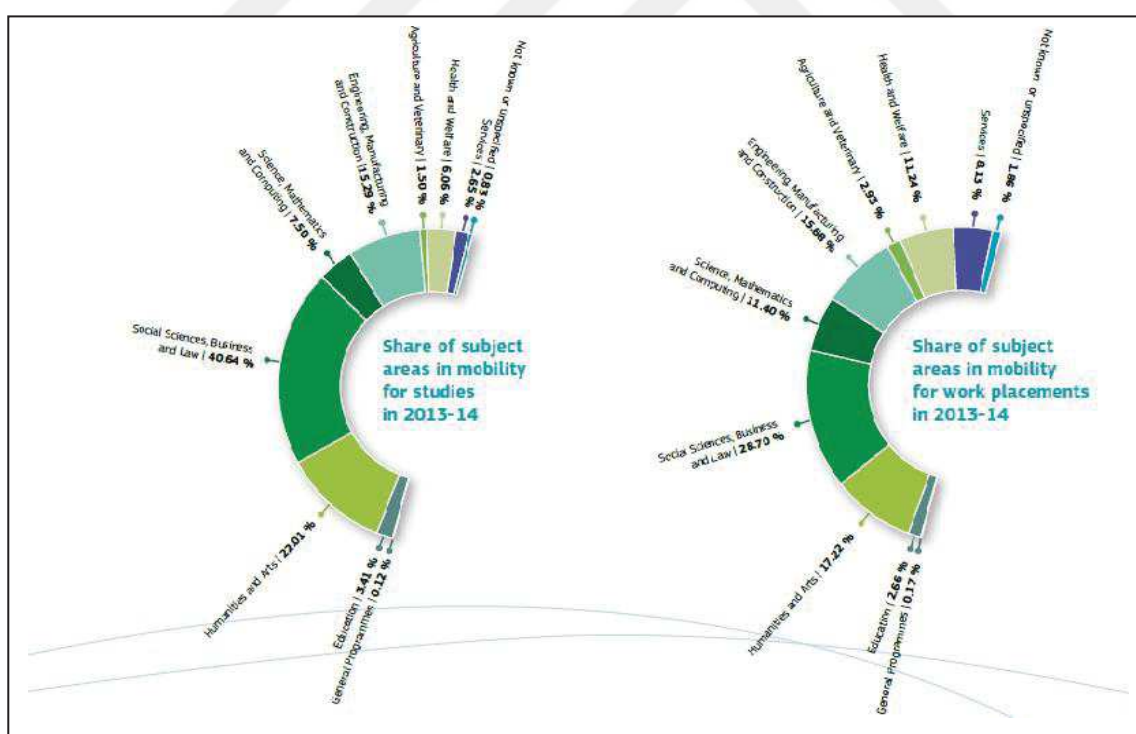
Figure 5. The distribution of subject areas of Erasmus participants in the years 2013-2014 (European Commission, 2015).

In study abroad, the biggest percentages belong to the social sciences, business and law with a percentage of 40.64% which is followed by the humanities and arts (22.01%). For the traineeship again the biggest share pertains to the social sciences, business and law (28.70%), second comes the humanities and arts (17.22%). As is referred social areas are the ones that have the highest mobility rates.

Moreover, in 1997 teacher exchange was initiated and from then on university staff also get the opportunity to teach abroad which brought along new opportunities and gains for the academic staff and for the higher education institutions. Today Erasmus means much more than its first years which indicates that its aim(s) expanded beyond the borders and now there are Erasmus intensive programs, language courses, higher education cooperation projects etc. (European Commission, 2015).

Although all of these were initiated earlier, Turkey got the chance of being a member of Erasmus program in the year 2004 and since then every year a growing number of students benefit from the experience. However, while abroad, Erasmus students do not always achieve the expected improvement in their worldview and intercultural development and even they discontinue their education abroad because of lack of prior training necessary for an intercultural experience (Martin, 1989). In time, it is understood that being fluent in a FL does not guarantee success in intercultural skills. Not every individual have the natural ability to adapt to a different culture, and thus universities should prepare their Erasmus candidates for their sojourn before the departure (Dobbert, 1998). Nonetheless, there is not such an implementation of universities for Erasmus candidates in Turkey as in most of the member countries. In this respect, this study aims to develop an intercultural communicative competence improvement training for students selected to go on their education in a European country via Erasmus program.

Designing an ICC Training for Erasmus Candidates

In this part of the study, initially necessary information related to the needs analysis and the need to develop an ICC training for Erasmus sojourners are handled. Then the constructivist approach pertaining to the design of the training were introduced and the reasons behind the utilization of the constructivist approach in the design of the ICC development training were explained in detail. Lastly, ICC development activities and materials germane to ICC training were discussed.

Needs analysis

In language education the gap between the current ability of a learner and the expected outcome to be achieved by that learner comprises the need and gathering information about the learners needs with different methods are called needs analysis (NA) (Richards, 2001). Needs are essential to be identified in an educational context as not having an idea about the group yields irrelevant education. NA is the initial phase of course, curriculum, training, and educational activities design in an educational context (Jordan, 1997). However, NA can be done before, during or after a course/ a language program. Though the most common is to conduct the NA before the program the other choices are also applicable. Conducting NA before the program aims to design the program according to the needs of the learners. In another case, if there is not an extended period of time NA can be done during the course. Therefore we can shape the course in the ongoing process. Lastly, NA can be done after the language course with the aim of evaluating and revising the program for future uses. In the current study, NA was conducted before the design of the training and aims to develop the training activities to fulfill the needs of the Erasmus students who are the participants of the training.

Identifying the needs of learners also helps teachers in the design of the course or curriculum in a broader sense. If educators become aware of the needs of learners they will also be more creative in the design of the educational setting by providing or even adapting

appropriate materials (Benesch, 1996). Besides, designing the course content according to the needs of the learners will save the teachers/educators from pissing into the wind. Just as a doctor cannot or should not write a prescription to patients without diagnosing the illness so do the teachers/educators. If there is not a diagnosis then there should not be the treatment. This is especially valid and necessary for English for Specific Purposes (ESP) and English for Academic Purposes (EAP) courses. As needs analysis might not be so immediate in General English (GE) and in GE the needs are also general for the FL learners (developing communicative skills in a language), yet, coursebook writers and curriculum planners still gather the views of stakeholders and design them in this respect.

Furthermore, NA in language teaching came into existence after the start of ESP in the 1960s when there occurred a rise in the demand for specialized language programs and the procedures of needs analysis began to be put to use as a result (Richards, 2001). Although appeared in 1960s, it was actually in the 1980s that needs analysis became popular especially in ESP and Vocational English (VE) courses (Brindly, 1984). Whereas ESP and EAP learners are adults or young adults at least, they have the ability to decide on their needs as well, unlike young learners learning English for general purposes.

Needs analysis comprises various objectives and according to Richards (2001) those objectives can be assessing the language level of students, determining the efficacy of a course, detecting poor students in need of special training, bringing a change to the course content according to the needs of a particular group, defining the gap between the current ability of students and the expected outcomes of a course, and defining a problem observed during the course. The objectives of each NA depend on the aims of the researcher.

The first step of NA is to settle on the purpose of needs analysis: 'Why do we need to conduct an NA, what are our aims/purposes' are the initial questions that we need to ask ourselves as researchers. Answering these questions also includes the stakeholders as some of

our aims might apply to them such as one of our purpose of needs analysis might be to acquaint the financial suppliers about the efficiency of the course (which is an 'after' the course needs analysis). The stakeholders might include teachers, trainers, students, curriculum officers, financial supporters (funding body), parents, researchers etc. The number of stakeholders change accordingly for instance in a study conducted by the Ministry of Education the stakeholders will be broader when compared to a study conducted by a teacher for the purposes of defining the needs of her/his students or in order to analyze a problem encountered during the course of teaching the stakeholders will be the teacher/teachers, students and may be the administration of the school itself (if there are not any funding organizations etc.). Therefore, while deciding on the purposes of a NA, stakeholders should be taken into consideration. However, it should not be forgotten that deciding on the all stakeholders might not be possible as Stufflebeam et. al. (1985, p. 25) stated "it is important to remember that not all key audiences are likely to be identified at the start of a study. . . and the relative importance of various audiences will change during the study." The aim of conducting a NA in this study is to develop and design the content of a specific training according to the needs of the target group and therefore the NA includes previous Erasmus sojourners who have already finished their study abroad experiences and are the first hand contacts.

The second phase of NA is to define the target population which is people that we will collect information about (Richards, 2001). The first and foremost target population in NA in education is the learners/students. However, just performing a NA from the points of the learners will bear one-way explanation to the NA. Instead of just gathering the ideas of learners it is better to include as many views as possible such as in the design of a VE course. The target population might be the learners, teachers, academics (who will benefit from the findings of the research), employers (who will benefit from those learners as employees in the future), vocational training specialists (as teachers they might take the advantage of the results of the

study), parents etc. In order to make a comprehensive NA it is better to consult each group and collect as much information as possible. Besides, applying various methods of data collection is necessary, too. For instance, questionnaires, interviews, journal keeping, observation, case study etc. are all beneficial and we should use as many of them as possible in order to investigate the issue deeply. This is called 'triangular approach' (collecting information from different sources) and planning the NA and investigating the issue with a multi-perspective are important steps. With all the above mentioned steps and procedures the NA researchers should choose from the options available, think over and then design the NA. In this study, the participants of the NA only includes previous Erasmus sojourners and no other stakeholders were included into the study. Though it seems as a limitation of the study, in fact when the target population considered, it was decided that it is previous Erasmus sojourners who know their needs better than any other as they are the first-hand witnesses of intercultural situations and had real experiences when they were abroad.

After collecting the information (with the necessary steps mentioned above) as a last step it is important to read the collected data well and make the best use of it because analyzing the collected information is as important as collecting it.

In this study, an NA was conducted with the aims of:

- detecting the language needs of the Erasmus sojourners necessary to communicate in a foreign country

- finding out if Erasmus students (as expected) are in need of ICC or more importantly if they are aware of their ICC needs

- designing a training as a result of the collected information

- learning priority topics that pertain to ICC development

Moreover, there are various types of NA all of which have different aims and functions depending on the stance of the study. The first of these is Target Situation Analysis which was

introduced by Munby and its aim is to evaluate the needs of the students at the end of a course (Robinson, 1991). Present Situation Analysis aims to gather a general idea about the initial situations of students at the beginning of the course (Jordan, 1997). Strategy Analysis centers upon collecting information about the learning styles and strategies of the learners (Jordan, 1997). Means Analysis according to Dudley-Evans and St John (1998, p.124) "is an acknowledgement that what works well in one situation may not work in another". It is in a way defining the needs of learners based on the specific situations such as the conditions of language learning, the way the learners learn a foreign language, where they learn the language etc. Learning Situation Analysis includes subjective and process oriented needs of learners (Dudley-Evans & St John, 1998). In fact, it aims to reveal what learners want to learn. In this study, Learning Situation Analysis was utilized as the views of previous sojourners were collected via structured interviews and the aim was to describe the needs of target group by benefitting from to the experiences of experienced sojourners.

After completing the NA study, the training designed accordingly and the results of the NA were discussed in the next sections. The NA was conducted prior to the development of ICC training content and with the help of the NA with previous Erasmus sojourners and pilot study, the training was developed.

The need for ICC development of Erasmus candidates

International mobility has given way to the immense cultural exchange. Each year thousands of university students benefit from the experience and come into contact with many people that are from different cultures. In that exchanges, candidates are required to communicate properly in order to avoid misunderstandings and represent their own culture optimally, however, adapting to a new culture/cultures might be troublesome for some of the sojourners because of the culture shock and as a result they even might want to leave the country before the end of the Erasmus program. As stated by Coleman (2013) "intercultural experiences

are not only limited to linguistic issues but also involve sociocultural and intercultural elements." This means that being fluent in English as a global language does not guarantee success in intercultural communications. Erasmus candidates need to be prepared for intercultural settings prior to departure so that they get the most out of the experience and stay away from failure. The sufficient preparation of sojourners for intercultural situations also mobilizes the ongoing learning when abroad because "participants' preparation experiences and future-oriented thought patterns prior to the international mobility period can influence the merits of such opportunities" (Çiftçi & Karaman, 2017, p. 1).

In their report Carlson et al. (1990) also support the careful preparation of sojourners before the experience and they remark that understanding the cultural differences enhances the understanding of sojourners' own cultural values as well. Deardorff (2011) remarks that with a prior training, after their return from abroad experience sojourners will be able to express their learning beyond the statements such as 'it changed my life' which indicates that with the help of the training they will better focus on the intercultural experiences and better interpret the situations they experienced before, during and after the participation. In order to maximize the gains from the experience La Brack (2003) also suggests well-conceived prior training and states that people now are aware of it.

In their study Çiftçi & Karaman (2017) investigated preparation experiences of English teacher candidates for a study abroad experience and found that the participants are not aware of the need of a prior training on the intercultural preparation and participants believe that handling to the procedural formalities means getting ready for the experience and this according to the researchers show their 'naiveté'. Therefore, in the current study while conducting the NA, the ideas of the target group students who are supposed to get the training were not collected instead the views of previous Erasmus sojourners were collected. By this means it was assured that the training is based on more experienced views rather than inexperienced

views. Besides, the pilot study also helped to reshape the designed training activities and thanks to the pilot study the training got its final form.

Constructivist approach to ICC development

Constructivism is a branch of cognitive psychology and it is an opposition to the traditional language teaching and student and teacher roles. It can be defined as "a school of thought that emphasizes both the learner's role in constructing meaning out of available linguistic input and the importance of social interaction in creating a new linguistic system" (Brown, 2007, p. 13). Though the definition is a recent and broad description of constructivism, when first appeared it was mostly depended on the cognitive learning which indicates that the role of the learner was more emphasized in the learning process than the role of the environment. Those views are generally observed in the notions of Piaget and his views of learning can be described as "a developmental process that involves change, self-generation, and construction, each building on prior learning experiences" (Kaufman, 2004, p. 304). On the other hand, as a notable constructivist, the views of the Vygotsky (1978) reveals the importance of the social interaction during learning and according to him children's development is constructed socially and learning occurs with the help of the interactions with the social environment. Piaget stresses the essentialness of the cognition of a child in the learning process and defines biological timetables and developmental stages of a child. He accepts social interaction as a trigger of the learning. Vygotsky, on the other hand, rejects Piaget's pre-determined stages of development and emphasizes more importance to the social environment for the cognitive development of a child.

Today, social constructivism is given more importance which is associated with Vygotsky and the most popular notion of him is the Zone of Proximal Development (ZPD) which is a term to explain the distance between the current state of the learner and his/her potential development. That is to say, ZPD describes the tasks in a learning environment "that

a child cannot yet do alone but could do with the assistance of more competent peers or adults"
(Slavin et al. 2003, p. 44).

The primary idea of social constructivism is that learners are active during the learning process (active learning) and they construct their own meaning from the given tasks/activities by collaborating with their peers or elders. Collaborative learning is highly effective as each person is unique so is the way they understand and infer situations/problems. Hence, learners should learn from each other and cooperate in this respect. Teacher is a facilitator and guide in the process. Teaching should be implemented with real situations (Wu, 2006). Teachers as facilitators of knowledge should provide real situations/settings/tasks for the learners. When necessary, teachers should provide help to the learners (ZPD) and tasks and activities should be designed accordingly which means that they need to include a challenge for the learners in order to enhance their knowledge and tasks should also carry something known for the learners so that they can built upon/construct their previous experiences. All of these should be designed and planned seriously in order to provide real constructivist environments for the learners.

Built upon the above necessities of constructivism there are some constructivist teaching models suggested. Some models are based on the Piaget's views (learner as an individual constructing on his/her own prior experiences) and some others depend on Vygotsky's social constructivism in which learners work together (group work /pair work) in a social environment to construct new knowledge. There are also constructivist models which combine the two views together and give importance to both the individual and society during the learning process.

One of these constructivist models is *'Problem-based Learning (PBL)'.* In this model, teacher provides real problems for the learners and learners, mostly in groups but sometimes individually, work together and try to find solution offers to the problems and while doing so they all activate their prior experiences and collaborate and cooperate. As the model supports both individual and group work then it can be said that the model is a combination of both

Piaget and Vygotsky's views. With this model, learners' problem-solving skills enhance and it will be more beneficial if the problems resemble to the ones that they are expected to encounter in the future then this kind of learning is more beneficial for them (Savery & Duffy, 1995). This method first appeared in the 1980s with Howard Barrows who started to use the model in a medical school in order for students to find better solutions to diagnose illnesses and then the method spread many medical schools and many high schools and colleges started to use PBL. According to Barrows (1996, p. 4) "PBL is a learning method based on the principle of using problems as a starting point for the acquisition and integration of new knowledge." Today, it is also used in FL teaching. Though it is a good method for discussion and collaboration of the students over real problems in language teaching always trying to create a problem is difficult and time consuming therefore this method might be used for some situations but not always. Besides, PBL is also be used in teacher education where instructors address a problem that teacher candidates are expected to encounter in the future and both individual and group discussions might be beneficial in the process. Moreover, this constructivist method is appropriate to our context as the aim of our training model is to raise Erasmus candidates' cultural awareness and enhance their intercultural communicative skills. While doing so, problems that they may encounter when they are abroad can be tackled or the problems that were gathered from previous Erasmus sojourners (real problems) at the NA study as well as the problems ascertained at the literature can be used to discuss and generate solutions.

Another constructivist model is *'Cognitive Apprenticeship (CAp)'* which is solely based on individualistic construction of knowledge. Apprenticeship, in traditional sense, is learning by observing the experienced person and applying the things as the way the experienced does. However, Cognitive Apprenticeship is different from the traditional one as CAp focuses on cognitive skills development and process instead of physical skills (Collins et al., 1989). Besides, CAp is different from traditional apprenticeship in which there are tasks and problems

to boost some techniques and methods and to provide students opportunities to practice the taught methods with the help of different settings (Collins, 2006). CAp includes four dimensions: content (is composed of the knowledge that is necessary for expertise in the domain), method (includes the ways that is necessary to the development of expertise), sequencing (includes the basics to order learning activities), and sociology (includes the social aspects of learning settings) (Collins et al., 1991).

The third constructivist method is *'Discovery Learning'* which was first introduced by J. Bruner and it is a kind of inquiry method. In this method, as the name suggests the learners are expected to make discoveries during the learning process. In discovery learning the learners draw upon their prior experiences by using their own mind they discover (construct) new knowledge upon the existing ones. According to Bruner (1961), who is considered as the father of discovery learning, teachers should give their students a rigid grasp of subjects and make them autonomous thinkers who can go beyond the borders and maintain the autonomy after the formal education and Bruner calls it "finding out for oneself". In this method, learners are active and motivated to learn individually, but both group and individual activities might be used in order to lead the learners to discover for themselves. In the conduct of the discovery learning, in class, teacher first starts with a question or questions and students after necessary discussions (teacher-student or teacher-students discussions) decide on the problems to be addressed and then they determine the required data and data collection ways (Bruner, 1961). This method requires teacher and student cooperation in order for intellectual development of the learners. Discovery learning is also included into the training activities of Erasmus students because cultural awareness and intercultural communication requires learners to sustain their knowledge and be autonomous thinkers in order to them to communicate with people of various cultures.

Another model is *'Anchored Instruction'* which was proposed by John Bransford et al. (1990). According to the model, students usually do not activate their knowledge in order to

respond to various problems and mostly the knowledge they have stands passive. This model is a technology-based model in which the use of the technology for creating a context is suggested. The aim is to situate real problems for learners and allow them to experience meaningful learning with the help of the 'anchors'. The idea behind the theory is that learning activities should be based on real-problems and interesting to the students and anchors are providers of that problems to be solved. In fact, the model resembles to Problem Based Learning but it also differs because in Anchored Instruction always there should be an anchor such as a film, a short video, etc. which represents an anchor for the learners and this anchor is a basement for the learners during the collaborative problem solving. In a literature class, for instance, the films which represent a specific era like Victorian era can be watched in class in order to provide anchor for the learners' discussions about that age and realities of the era. In our context, anchors might be short videos of real people and places, real dialogues, stories etc. that lead the participants to activate their prior knowledge and experience copious learning.

'Generative Learning' is another model of constructivist approach. The father of the model is Merlin C. Wittrock. According to the model, in order learning to occur new knowledge and ideas should be assimilated into existing mental schemata in the brain of a person. These schemata are the previous experiences. According to Wittrock, Generative Learning consists of four processes and these are; attention, motivation, knowledge and preconceptions and lastly generation all of which occur in the brain of a person during the process of learning (Wittrock, 1992). Therefore, the central idea of the model is that learners should construct their own meaning by activating their previous experiences and knowledge (Osborne & Wittrock 1983, p. 493). The model stresses the necessity of schema and learner being active during the course of learning rather than staying passive. In essence, the modal is based on the ground of activating prior knowledge which is the common ground of all constructivist models. In this,

model grabbing the attention of the learners is at the forefront which is followed by motivation, knowledge and overcoming preconceptions.

'Interpretation Construction' model, on the other hand, was developed by Black and McClintock (1996) with the aim of teaching science via constructivist approach, however, it might be applied to various subjects besides science. The model proposes various stages in constructivist teaching and these stages are (McClintock, 1996):

- Observation: Observing real situations (if possible) in order to get away from rote learning. If learners do not get the chance of observing real tasks or situations they will only rote learn it. A rote learned topic does not mean that learners can apply it into practice while solving real problems. In the case of science it is not possible for the teachers to bring every situation into the class or create a similar task such as observing atomic fission. This is also valid in our case. Generating every possible situation that Erasmus sojourners will encounter in their assigned countries is not possible, yet, creating cultural awareness and teaching them to solve problems and looking every situation or problem from a broad perspective is aimed.

- Interpretation construction: It is based on learners interpreting their observations which is also the aim of constructivism in which learners are not passive they also construct their own meaning. Teacher is facilitator in the interpretation process.

- Prior knowledge contextualization: while making interpretations learners also contextualize their interpretations.

- Cognitive apprenticeship: Teachers help learners during the observation, interpretation and contextualization processes.

- Collaboration: Learners work together to observe, interpret and contextualize and this way of collaboration promotes achievement and learning from each other.

- Multiple interpretations: With the help of teacher and collaborative learning, learners experience multiple views and interpretations.

- Multiple manifestations: Learners benefit from various views during the learning process.

- Cognitive conflict: In the case of a conflict, learners have to think twice and interpret the situation and sometimes change their ideas with a better one.

All the steps of above given model are appropriate to use in this study and they are in line with constructivism. Although there are lots of constructivist models in the literature, the given models of constructivist approach are the most common and popular ones and they are also the ones that are most applicable to this study's aims and activity design. Hence forth they were all utilized in the activity design and in each activity the name of the model that pertain to the activity was given.

ICC development activities

The development of ICC is not a simple teacher knowledge transmission process instead it requires learners to construct their own intercultural identity with the help of a teacher or trainer in most cases. ICC can be enhanced in various educational settings such as formal, informal and non-formal. As the aim of the study is to advance ICC of learners in non-formal education, then this type of education will be given in detail.

"Non-formal education is any planned program of education designed to improve a range of skills and competencies outside the formal educational settings, and throughout lifelong learning (Barret et al., 2014, p. 27)." In this type of education, specific activities to develop a particular skill or skills are included into the education process.

As the principles of constructivist and social constructivist approaches are appropriate to the development of ICC, most of the studies in the literature apply constructivist principles to the ICC activities such as collaboration and collaborative activities of group and pair work,

activating prior knowledge/experiences of the learners, learning by experiencing/doing, etc. In this study, the principles of constructivist and social constructivist theories were implemented in the design of ICC activities and various activity suggestions from different researchers are presented below.

The activities that are suggested by Barrett et.al. (2014) under the support of Council of Europe are the ones given below:

- Emphasizing multiple perspectives (awareness raising, non-judgmental thinking type of activities)

- Role plays, simulations and drama (solving problems or carrying out tasks with the help of role plays, for instance, teacher giving role play cards to the learners that require them to act out different from their personalities. New identity ensures learners freedom to act/behave and they learn being open, and respect to others or empathize)

- Theatre, poetry and creative writing (though these type of activities generally appropriate to literature class they can be adapted to all types of teaching situations and they are beneficial to increase creativity and thinking as well as learning various cultural issues and being imaginative)

- Ethnographic tasks (these tasks could be observations of real people in real environments, keeping journals about different behaviors of those observed people, and then in class discussions over the social forms and social actions of people)

- Films and texts (Such kind of free time activities could be used in non-formal or formal educational settings. Trainers or teachers as facilitators may choose a film or a text on purpose and bring to the learners to watch together and discuss over and compare and contrast cultural issues with their own culture type of activities)

- Image making (for this type of activity drama-like activities could be done such as making a still image of a person with their bodies in a non-verbal communication to provide appropriate communication in the case of a non-communicative situations)

- Social media and other online tools (though including some detrimental contents yet the power of internet in the current world is no ignorable and thus teachers or trainers should benefit from the sources of the internet and social media is one of them. Learners get the chance of meeting with people of various cultural backgrounds and thanks to the social media they share things, discuss and learn from each other.)

The teaching/learning approaches of these above activities are suggested to be 'learning by doing', cooperative learning, and inquiry-based learning.

The activity suggestions of Moeller & Nugent (2014) bear a resemblance to the ones referred above and the researchers state that the suggested activities were built on the theories that they handle in their study. One of the activities is a kind of inquiry-based activity and the name of the activity is 'culture online blog exchange' where students meet with other students of their age online and make exchanges about their cultures while chatting in a relaxed atmosphere. The students talk about films, literature etc. and compare and contrast both the target culture and their own under the control of their teachers. Teachers might give assignments and a specific issue to discuss over and they talk about their cultural experiences in the class after they make exchanges with their foreign friends. The idea of 'culture program' actually belongs to Furstenberg (Furstenberg, 2010; cited in Moeller & Nugent, 2014). The aim of this program is for students to make negotiations, to work together and built cultural understanding and awareness.

Another activity suggested by the same researchers is 'OSEE attitude exploration' which reminds brainstorming. In this activity O stands for observation, S stands for stating the things happening, E is for exploring and lastly the last E is for evaluating. The given example

activity is watching a film in a language class first without any sound, with the aim of leading students to observe the images, actions and interactions. The second step expects students to state what has just observed and in this stage they should only state the observable no need to describe the situation. Then they work together to explore the interactions peculiar to the target culture and lastly they are asked to evaluate the intrinsic behaviors of people in the video and find a rationale for their actions which is the most difficult step. After students complete the last step then they are thought to be ready to watch the film with sound and this time teachers create opportunities for the students to use the cultural situation that they have learnt. In that way it is estimated that students will get rid of negative feelings about the target culture and develop objectivity.

The third activity is 'documenting transformation collectively' which is based on the views of Byram et al. (2002) on ICC. In this activity before starting the topic of the lesson teacher asks students to write their views on a piece of paper about the target culture that are going to study. Then students read surveys, newspapers, articles about the topic in order to understand the facts about the target culture. Here, teachers' role is to lead students to discover cultural issues on their own and encourage them during the process. Students compare and contrast their own culture with the target culture about the specific topic that they have searched and at the end students look at their previous views about the people of target culture and they document a new piece of paper based on the changes that they experienced during their search. This activity provides opportunities for students to come over their bias about people of different cultures and understand no culture is superior to the other.

Proverbs are the best bet to understand a culture as they are culture specific. Therefore, they are indispensable when cultural issues are at stake. 'Values in proverbs' is another ICC activity of Moeller and Nugent (2014). The essence of this activity is based on students to search and talk over and discuss over proverbs in groups. After they understand what a proverb is, who

uses proverbs and how proverbs reflect culture etc. they study a few proverbs of the target culture. This activity can be shaped by the teachers according to the needs of their students.

Last activity is 'artifact exploration' in which teacher presents the situation such as a Chinese student attending her/his American friends birthday party and gets surprised by the atmosphere which is different from Chinese birthday parties. Teacher asks students to work together and write the objects that might be found in a Chinese birthday party. First they are not allowed to make research. After they write down the objects that they imagine then they can make research and compare and contrast both culture. The behaviors, manner etc. at birthday parties can also be studied in detail.

Tandem learning, on the other hand, is seen very influential in the development of ICC of learners and it is highly suggested by various researchers (Byram et al. 2001; O'Dowd, 2008; Schenker, 2012; Olegovna & Nikolaevna, 2015; Bruen & Sudhershan, 2015; Thome-Williams, 2016). Tandem learning is an on-line learning method which requires learners to chat with other learners from a different culture and it is mentioned under various headings in various articles by different researchers such as 'tele collaboration, interactive learning, e-tandem, online intercultural exchange etc.' According to Brammerts (1996) tandem learning is a learning method in which learners from different nationalities and cultures work collaboratively to help each other on the way to the development of ICC of each and language skills necessary to communicate and exchange information, knowledge about cultures and professional life as well. In fact, this activity is in line with today's social media accustomedness of people that the success that teachers get with the help of tandem learning will not be surprising.

To conclude, there are many activities suggested by various researchers but most are similar in the essence, as they all built on constructivist/ social constructivist approach. In this study, the designed activities were inspired by the ones substantial in the literature and were

built upon with the help of pilot study performed to see the effectiveness of the prepared activities and necessary changes were made as a result.

Chapter III

Methodology

Introduction

In this part of the thesis, the methodological approach of the study was presented in detail and by referring to the research questions and hypotheses of the study the rationale behind the selection of mixed methods study was clarified. The chapter starts with the design of the study and goes on with the explanation of setting and participants which is followed by data collection techniques and instruments and data analysis. Lastly, trustworthiness in qualitative content analysis was explained by exemplifying the procedure performed in the study.

Research Design

The main aim of the study is to design a training model in an attempt to develop intercultural communicative skills of Erasmus candidates who are selected to take up their studies in a European country where native language is not English. For this purpose, a mixed methods research design was adopted that consists of both quantitative and qualitative data collection and analysis methods.

The complexity of the modern world requires more sophisticated approaches to understand a phenomena, and mixed methods research design meets the requirements ideally. That is to say, both quantitative and qualitative methods were administered to increase the reliability of the results and get the most out of it. Mixed methods research is described as "a procedure for collecting, analyzing, and mixing quantitative and qualitative data at some stage of the research process" (Creswell, 2008) and it aims to understand the research problem thoroughly. In another definition "Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e. g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and

corroboration" (Johnson et al., 2007, p. 23). As understood, this type of design is useful for a broader understanding of the issue and it reveals the importance of both qualitative and quantitative research by giving importance to all. As asserted by Tavakoli (2012) by mixing both methods, the researchers increase the strength of their study and minimize weak points and the aim of this type of approach is to combine both methods in creative ways.

Mixed methods research can be used "in the case study and action research, and can include observation, interviews, open-response questionnaires, verbal reports, and diaries to collect data" (Ivankova & Creswell, 2009, p. 136). There are four common types of mixed methods design: explanatory, exploratory, triangulation, and embedded.

Explanatory research design as the name suggests requires explanation and usually the explanation means using qualitative data to explain the data gathered via quantitative techniques. In this type of research design, quantitative data is collected primarily and then qualitative data is gathered afterwards to find in depth answers to the quantitative findings and it is the most 'straightforward' mixed methods design (Creswell et al., 2003). The dominant data collection technique is quantitative tools.

Exploratory research design, unlike explanatory design, is benefited when we first need to explore a topic qualitatively before testing it quantitatively (Ivankova & Creswell, 2009). This design is beneficial especially when we need to develop a questionnaire or survey because with this design a researcher can collect various information and built knowledge about the topic before developing a quantitative instrument. Therefore, the design is based on qualitative data.

Another mixed methods research design is triangulation which is the most common though being the most complex, as in this type of design quantitative and qualitative data are gathered simultaneously and the aim is to compare and contrast the findings in order to discover the differences between both parts that can lead the researcher to in depth conclusions (Creswell

et al., 2003). Both qualitative and quantitative designs could have equal weights or one might be given priority in this type of design.

In this study, the fourth mixed methods research design, embedded research design was used. In embedded research design, one of the methods is given priority and this could be either qualitative or quantitative and the predominant method that guided this study is primarily qualitative, as much of the data was collected in the forms of interviews (focus group interviews, classroom observations (field notes), e-mail interviews (needs analysis) , individual interviews). Therefore, quantitative data was used to answer partly RQ 3 which is 'what are the consequences of the designed ICC training on the improvement of the required skills and IS of Erasmus candidates?' On the other hand, to answer RQ 1, RQ 2, RQ 4 and RQ5 mainly qualitative techniques were applied. Figure 6 below shows the embedded design procedure of the study.
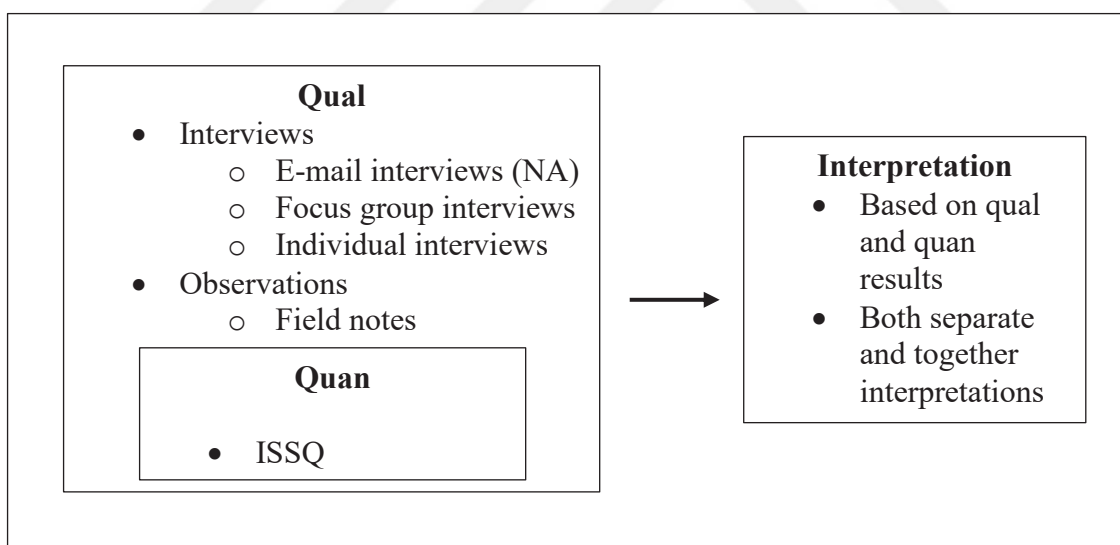
Figure 6. Embedded design procedure of the study

The aim of the usage of the qualitative techniques of the study was to first of all collect information about the needs of the target group which was expected to lead the researcher in the design of the training and for that reason e-mail interviews with experienced Erasmus sojourners were used.

Secondly, after designing the training and applying it to the pilot group and main group of students, this time focus group interviews were made of use at the end of the training to investigate the benefits and drawbacks of the training with the help of the participants. Besides, during the training weeks researcher took some field notes sometimes during and sometimes after the training. Those field notes were got down by the researcher herself and this type of observation is called participant observation in which the practitioner observes her/his own teaching environment.

The aim of the usage of the quantitative techniques of the study was to obtain a general idea about the IS of the participants: prior and after the training sensitivity levels of the participants were compared with the help of the ISSQ. Besides, by this means, the effects of the training on the ICC development of participants were investigated as well as finding answers to the some sub-questions of the third RQ.

In short, in an attempt to answer each research question accordingly and do the research as credible as possible a wide variety of techniques was employed but priority belongs to the qualitative techniques.

Setting and Participants

The research population of the study involves all of the Erasmus candidates in Turkey chosen to study in a European country during the academic terms 2017-2018 and they were arranged to go abroad in 2018 fall, and 2019 spring terms. The sample, on the other hand, was Erasmus candidates (*N*= 12) that passed the Erasmus exam (both written and oral) of Kırklareli University and got permission from an Erasmus partner European University. The selected participants were arranged to go to different countries ranging from Greece to Poland to continue part of their University education. None of the participants were assigned to an English University and this indicates that the Erasmus sojourners were mostly supposed to encounter non-native speakers of English and this played a large part in the design of the training.

The training took place in a non-formal environment as it was conducted at the weekends because of participants being from different faculties and various departments of the same university and it was not a compulsory course for them in which they attended voluntarily. Sometimes outdoor areas were chosen and sometimes classrooms arranged by the university were used to conduct the training.

Data Collection Techniques and Instruments

As a mixed methods study both qualitative and quantitative techniques were utilized. First, an NA study was carried out with previous Erasmus sojourners of the same university. NA is the first stage of training development and it can be conducted before, during or after a training depending on the aims of conducting it. The most common one is to do NA before designing a program, a course or a training. In this study, NA was conducted before designing the activities of the training with a general goal of finding out real intercultural communicative needs of target group and designing the training activities accordingly. Gathering the needs of the target group of students was also expected to be helpful for the creativity of the researcher in the design of the activities. Specifically, the objectives of the NA in this study were: detecting the language needs of the Erasmus sojourners necessary to communicate in a foreign country, ascertaining whether Erasmus candidates are in need of ICC (as expected) or more importantly if they are aware of their ICC needs, and learning priority topics that pertain to ICC development.

In furtherance of all those NA goals stated above, a structured interview was developed by the researcher on the strength of relevant literature and studies along with gathering the opinions of experts. Then this interview was applied to the Erasmus sojourners ($N =10$) who have already finished their education abroad in the previous academic years or are still there. At this phase, the interviews were conducted via sending e-mails. The researcher collected the e-mail addresses of previous Erasmus sojourners from the Erasmus office and first of all asked

the participants permission. Then structured interview questions were sent to the participants and necessary information was included into the document as well as stating in the e-mail that in the case of an incoherent question they can ask to the researcher whenever they want. Ten volunteer participants answered the questions and sent their consent to the researcher and relevant information about the participants were given under the needs analysis results title. After collecting the answers, the researcher started to analyze the texts according to the principles of content analysis (Figure 8). After analyzing the results of these interviews and by taking the relevant literature into consideration the materials and activities were developed in order to apply to the target Erasmus candidates who were chosen to go abroad for the following education year (2018-2019).

Before applying the designed materials to the main group of participant Erasmus candidates, a pilot study was conducted with another group of Erasmus candidates during the education years of 2017-2018 fall term and the participants of these pilot study were the ones ($N=$ 11) planned to go abroad in 2018 spring term and summer term (for the internship). The details about the pilot study were given below under the relevant sub-heading.

During the development of the training, at the same time ISSQ was translated into Turkish with the help of three experts (each translated the text on their own). Then a balance among the translations was found and Turkish version of the scale was shaped. Before the application of the training to the study groups, in order to test its validity and reliability it was applied to another group of Erasmus candidates ($N=$ 29) who were chosen to go abroad for the Erasmus program but gave up afterwards because of private issues. In order to provide its content validity and face validity the opinions of two experts were taken. Besides, for the construct validity lots of documents in the literature were examined and especially the studies that use Turkish version of ISSQ were investigated in detail and comparisons were made in addition to the views of these researchers about the usefulness of the scale. Here, as the sample

size is too small it was concluded that Factor analysis would not give reliable results. According to Büyüköztürk (2002) sample size is important in order to figure out the relationships correctly. Various researchers (Kline, 1994; Tabachnick & Fidell, 2001; Büyüköztürk, 2002) state that for a reliable factor analysis the sample size should be at least 100-200. Some others (Comrey & Lee, 1992) find the number 200 'a fair amount' and suggest 500 is necessary for higher correctness. Moreover, the scale is a ready-made scale and not developed by the researcher herself (only translated into Turkish), and has been used in many studies around the world and also tested by its developers for construct validity as well as for the other validity types.

Additionally, as the aim of this practice was to test the reliability of the scale and calculate the internal consistency of the items in the scale, it was applied to the above mentioned group. Then with the help of the SPSS Cronbach alpha scores of items were tested and the reliability analysis indicated that Cronbach's Alpha coefficiency of the scale is α = .83 which suggests that the internal consistency of the scale is high and as a result the scale is reliable. Besides, for each item in the scale, Cronbach alpha coefficiency was calculated higher than α = .80 which indicates that participants' answers are reliable and there is a high consistency among students' answers.

Thereafter prior to the training, the Turkish version of the scale was applied to the pilot group to test their intercultural sensitivity and in return it was aimed to shape the training and focus more on the necessary needs of the pilot group. Here, the ISSQ was not applied as a post-test to the pilot group because the aim of the usage of ISSQ with the pilot group was to test intercultural sensitivity of the participants and in return to focus on the lacking ICC knowledge of the group. The details were given under the related heading.

The Turkish version of ISSQ was also applied to the main group of participants as a pre-test and post-test. The utilization aim of the ISSQ scale as a post test was to compare the initial IS of participants with the after training IS of the same group which aimed to lead the researcher

about the effectiveness of the training on the participants' ICC and intercultural sensitivity development.

In the end of the pilot study, a focus group interview was conducted with the participants. Focus group interview was chosen because each participant had the same training together so they possess the same experience. Focus group interviews enable the researcher to comb through the issue while participants interacting with each other and bouncing ideas of each other. Unlike individual interviews, in a focus group interview, researchers can observe the exchange of participants and the things that might be missed out in an individual interview might come to light. It is the use of 'interaction' that differentiate it from individual interviews (Merton et al., 1990) therefore in this type of interview, researcher can benefit from the interaction among the participants which is impossible in individual interviews. Besides, this type of interview is also consistent with the training itself as social constructivist approach was applied during the training. Lastly, it is time-efficient and appropriate to apply just after a training and learn the ideas of participants immediately. After the pilot study, necessary alterations were made on the training materials and activities and then the training got its final form and prepared to be applied to the main group of Erasmus students.

In the second phase of the study, as a pre-test, the Turkish version of ISSQ was applied to the target group of Erasmus candidates. Besides, during the training, each week, practitioner took some field notes depending on her observations and those field notes were also utilized to judge the effectiveness of the training. At the end of the training, the views of the Erasmus candidates were collected via a focus group interview and here the aim was to question the effectiveness of each activity and material and the gains of the participants. Furthermore, the ISSQ was again applied to the participants (as a post-test) and the outcomes were compared to the ones gathered at the pre-test of the ISSQ and the aim was to check if the training had a

significant effect and change on the views of the participants about target culture/cultures and interculturality in return as well as intercultural sensitivity.

Moreover, a semi-structured interview was developed by the researcher according to the aims and expected gains of the training. This semi-structured interview was applied face to face to some of the volunteer (*N*= 7) pilot group Erasmus sojourners after their return from abroad experience. During the interviews, the researcher took notes and jotted down the relevant information gathered from the participants. Each interview took nearly 30 minutes. The aim of these interviews was to check the effects of the training as in post- test of ISSQ and evaluate if the participants had really benefitted from the training and see if the training had shaped their Erasmus experience.

Figure 7 below explains the first and second stage of data collection and accordingly 1st phase data collection focuses on the development and improvement of the training and collection of the necessary data to this end as well as checking over the effectiveness and appropriateness of the training. 2nd phase is the main application of the training and thus it includes relevant data collection techniques and instruments.

1st phase
- structured e-mail interviews with previous Erasmus candidates (NA)
- ISSQ with pilot group
- focus group interview with pilot group

2nd phase
- ISSQ as a pre-test with the main group
- field notes during the training
- ISSQ as a post test after the training
- focus group interview at the end of the training
- semi-structured individual interview with some of the pilot group sojourners after their sojourn

Figure 7. Data collection instruments - techniques and their utilization order

Though conducted at the second stage of data collection, the results of the individual interviews with some of the pilot group sojourners after their return from abroad experience were given after the pilot group findings and results, as it was collected from the same group.

Data Analysis

In an attempt to analyze the quantitative data (ISSQ) SPSS program was used and here, descriptive statistics, total sum calculations, 'recoding into same variables', normality tests and paired-samples t-test were applied. There are 24 items in the scale which are grouped into 5 main factors: "interaction engagement (1, 11, 13, 21, 22, 23, 24)", "respect for cultural differences (2, 7, 8, 16, 18, 20)", "interaction confidence (3, 4, 5, 6, 10)", "interaction enjoyment (9, 12, 15)" and "interaction attentiveness (14, 17, 19)". Some of the items in the scale were negative, therefore, 'recoding into same variables' function of SPSS was used.

In order to test whether pre-test and post-test total sums of the participants are normally distributed, Skewness and Kurtosis were applied to assess normality. While choosing the Skewness and Kurtosis normality tests among the other normality tests, the sample size ($N=12$) of the study were taken into consideration as stated by Kim (2016) Skewness and Kurtosis tests give relatively correct results in both small and large samples. Huck (2012), on the other hand, remarks that in order for the normal distribution of the variables, Skewness and Kurtosis values should vary between +1 and -1. Accordingly, it was found out that total sums of both pre-test (Skewness= .298, Std. Error of Skewness= .637; and Kurtosis= .728, Std. Error of Kurtosis=1.232) and post-test points (Skewness= -.276, Std. Error of Skewness= .637; and Kurtosis= -.680, Std. Error of Kurtosis=1.232) are normally distributed. In this regard, paired-samples t-test was applied to compare and contrast pre- and post-test total sum results of the main group of participants in order to investigate if the training had significant effects on the improvement of ICC and IS levels of the participant students.

For the interviews (focus group, e-mail and individual interviews) and field notes, the content analysis method was used. Content analysis method is chosen because it can be used to analyze any type of text. Content analysis is a prevalent method in social sciences as in this discipline human factor plays a major role and thus it is inclined to qualitative data collection which requires the utilization of content analysis in return for this. Content analysis can simply be explained as "the scientific study of content of communication" (Prasad, 2008). Qualitative content analysis is more than word count, it is the analysis of language hectically to classify large amounts of texts into meaningful categories and themes (Weber, 1990). The aim of the content analysis is "to provide knowledge and understanding of the phenomenon under study" (Downe-Wamboldt, 1992, p. 314). The text types that can be analysed by using content analysis include interviews, focus groups, open-ended survey questions, observations, field notes, and other print-media such as books, articles etc. (Kondracki & Wellman, 2002).

While conducting content analysis, first all the interviews were read through and first impression notes were taken next to the relevant data. Then, one by one reading of the all interviews was implemented by the researcher herself which was followed by in-detail reading of the data. During the last step, the researcher labelled the relevant words, phrases, sentences which is called 'coding' in the literature. Codes collected together to form categories and categories formed themes. The opinion of another researcher was also asked during the content analysis process. As content analysis is not a linear process the steps specified above were repeated again and again to reach all the relevant data in order not to overlook anything. Figure 8 below demonstrates the followed content analysis process.

```
                    reading
                  through all
                    the data


   combining                          reading one
   categories                           by one
   into themes



            creating              in-detailed
           categories              reading
           from codes              (coding)
```
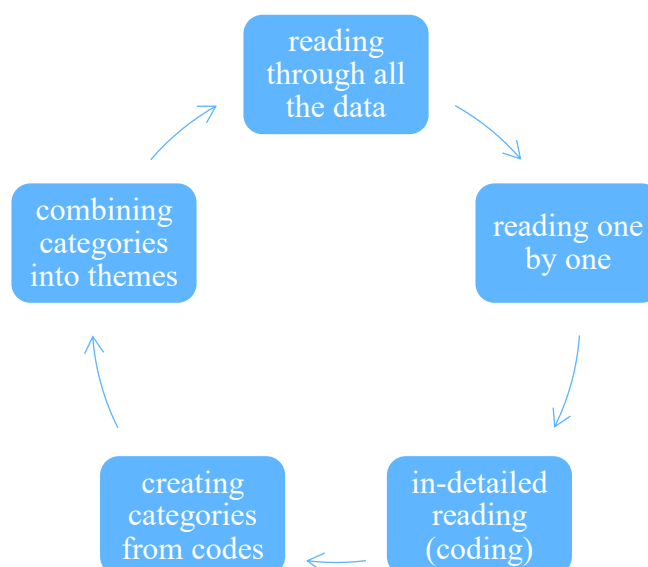
Figure 8. The content analysis process of qualitative data

In Figure 8, the procedure followed while analyzing interview data were introduced and it can be observed from the figure that the process was sustained until there was not left any necessary data that was not handled. Besides, the opinion of a colleague was also taken with the aim of not missing any necessary information included into the data.

Trustworthiness in Qualitative Content Analysis

It is necessary for a research to be trustworthy and both in positivistic and naturalistic designs there are various criteria that make them trustworthy, in other words, valid and reliable. In positivistic designs internal validity (certainty) and external validity (generalizability) are the two criteria that need to be fulfilled. However, in naturalistic designs there are various trustworthiness criteria suggested by the researchers that should be performed in order to make the study trustworthy and various articles address the issue of trustworthiness in qualitative content analysis (Morrow, 2005; Williams & Morrow, 2009; Rallis & Rossman, 2009; Anney, 2014; Elo et al., 2014; Connelly, 2016).

According to Rallis and Rossman (2009) trustworthiness can be defined as a number of norms which registers that a study has been carried out proficiently and conscientiously.

Besides, they ask some questions to be answered by the researchers in order for them to prove the trustworthiness of their study and here those questions are answered in the furtherance of this study.

First question is "Does this research seem credible?" In an attempt to demonstrate the credibility of this study, as an answer to this question we can say that the data of the study was gathered over a long period with the participation of as many participants as possible. Furthermore, triangulation was used which means that the data was gathered from several sources with multiple methods such as questionnaire (pre and posttests), e-mail interviews, focus group interviews, individual interviews, field notes. Additionally member-checking was performed that is to say when necessary the opinions of the participants were questioned to check if the researcher understand and interpret their answers/views correctly. Lastly, the perspective of another specialist was asked for to make sure that all the data were handled carefully and every single piece of the data was utilized to get the most out of the data.

Second question that requires to be answered is "How carefully was the study conducted?" Herein Rallis and Rossman (2009) remind that replication is not the aim of a qualitative study which is, in fact, impossible for qualitative studies because of the dynamic nature of social world and the stance of the researcher who is not an instrument as in the experimental research but a participant of the process. Instead of replicability of the study the carefully analysis of the researcher gains importance and the strong conceptual framework is necessary in guiding the study and for the researcher to conduct the study clearly and cautiously. Everything a researcher uses should be bound to each other and the decisions that the researcher make should be clear and understandable to the reader and to the stakeholders as well as giving a comprehensible picture of the investigated situation. People who read the study should understand the findings of the study easily and agree to the data and results. All these things was worked through in this study and the position of the researcher was made clear to the

participants and readers. This was especially implemented by relying on various methods of data gathering and by asking the opinions of the participants (participant validation) when necessary to investigate if the inferences of the researcher are accurate.

Another question to be asked and answered is "how will the study be useful?" In quantitative studies this concern is the 'generalizability' of the study, however, in qualitative analysis still what is found in one study can be applicable for other situations even if the aim of a qualitative study was not primarily to be generalizable. This study is useful for the practitioners and FL teachers alongside of other stakeholders such as coursebook developers, curriculum developers etc. as the findings of the study and the product that was originated as a result is applicable in many situations/environments.

Chapter IV

Findings and Discussions

Introduction

In this part of the thesis, the research results and discussions over the results are given in order. First of all, the first-phase data analysis results are introduced which includes NA interviews results of previous Erasmus sojourners, the design of the training as a result of NA, the goals and objectives, the materials, and the designed content of the training. Then, pilot study results were given in detail as well as semi-structured individual interviews with pilot group sojourners after their return from abroad Erasmus experience. Lastly, second-phase data analysis results including ISSQ pre-test results, focus group interview results, field notes and ISSQ (post-test) results were examined.

First-phase Data Analysis Results

In this part of the thesis, first-phase data analysis results which start with the NA study with previous Erasmus sojourns are given. Then the design of the training as a result of the NA study which includes three sub-categories was handled.

Needs analysis interview results of previous Erasmus sojourners

The results of the e-mail interviews (Appendix A) as well as literature review guided the researcher in designing the training. The findings gathered via interviews indicate that Erasmus candidates need a prior /training. Below are the findings derived from these interviews.

The personal information part of the interview aims to gather a general idea about the participants of Erasmus program. Especially in which country they stayed and how long are important in the design of the training because these questions show that in the future the candidates will go to the same countries and the training can focus on these countries. Besides the length of their stay at the assigned countries helps to show their interactionism to the target culture/cultures. The longer they stay, the better they get the essence of the target

culture/cultures as well as approaching one step further on the way of being an intercultural speaker. The following table indicates the personal information of participants. The participants are viewed as P1/P2/P3. . .etc.

Table 1

Demographic Information of the Participants

Participant	Gender	Country	Length of exp.	Department
P1	Female	Latvia/ Slovenia	4m/3m	Office management & executive assistance
P2	Female	Romania	10m	Labour economics and industrial relations
P3	Male	Slovenia	6m	Labour economics and industrial relations
P4	Male	Croatia	4m	Labour economics and industrial relations
P5	Male	Slovenia	6m	Logistics
P6	Female	France	10m- continuing	Economy
P7	Female	Portugal	6m	Economy
P8	Male	Spain	6m	History
P9	Male	Slovakia	6m- continuing	Translation and interpreting
P10	Female	Spain	6m	Translation and interpreting

As is seen from the Table 1 above, both male and female students choose Erasmus. They go to various European countries such as Spain, France, Slovenia, Slovakia etc. Besides there are countries with agreements aside from those mentioned. These countries are Hungary, Czech Republic, Poland and Greece. However, there is not an agreement of Kırklareli University with

a UK University, therefore it is necessary for Erasmus candidates to develop intercultural awareness rather than just knowing English culture. The knowledge of English culture alone does not suffice the needs of Erasmus sojourners. The length of their stay is approximately 6 months which encompasses a term either fall or spring. Some of the participants stayed both in the fall and spring terms which indicates that they had the experience of being a foreigner in a foreign country more than the others. When it comes to the departments, the participants of interview were mostly from technical departments. Yet, as indicated in Figure 5, the data of European Commission (2015) reveals that the mobility is higher in social departments than the technical ones. As participants were chosen randomly, our data needs to be investigated in detail.

In part B, the aim of the first interview question was to learn the participants' basic goals of attending Erasmus. In fact, with this question it was aimed to find out whether the participants chose the program to know new cultures and develop their cultural awareness or they only focus on developing their English and local language. The answers to this question were in the same direction. Their answers are:

- To develop my English

- To travel Europe

- To meet new people

- To discover new cultures

In this respect, it is seen that their aims of attending this program and the programs' overall aims coincide as intercultural experience as well as language development are the main focuses of the program. However, it seems that they do not know interculturality as none of them utters a word including this word.

The second question queries if the participants had a previous experience of abroad. The question intends to learn whether the participants are experienced in staying abroad because if

they answered as 'yes' this means that they are more aware of the cultural differences. 8 people said 'no' and 2 'yes'. The ones who answered as 'yes' had been in Portugal and Bulgaria. Portugal, again, was another Erasmus experience of the participant where she stayed for 9 months. Bulgaria was just a holiday experience and a short period. The participant who stayed in Portugal seems to have more cultural awareness which can be concluded from her words to other questions in the interview. For instance, her answer to the first question was directly "to experience new cultures" and she also stated that she wants to learn the local language of the country. Having a previous experience in another country promotes intercultural development and this could be judged by the statements of these participants.

Thirdly, participants remarked that before their sojourn they mostly searched for:

- Transportation
- Banking
- Visa procedures
- Standard of living
- Night life
- Currency
- Climate
- Basic expenses
- Natural beauty of the country
- Place in the map
- City life

The above answers directed the topic development of the training. Transportation, banking, standard of living were the topics used in the study as well as other topics that were thought to be necessary and beneficial.

The answers to the fourth question were in the same direction. None of the participants had a prior training before their sojourn. The next question asks if they wanted to get a training before going abroad. The answers vary. Some of them stated that it is necessary and would be beneficial, yet some others remarked that there was not such a need for them because they believe that 'experience is the best teacher'. Both groups are right in their own right but the thing is that without a prior education Erasmus sojourners can survive on their own, however, with a preliminary training their self-confidence can be boosted beforehand and the difficulties they may experience can be reduced as well as increasing the quality of the experience. As stated by Deardorff (2011) prior training helps sojourners to move beyond the sayings like 'Erasmus experience changed my life' and they can perceive and define the experience as an intercultural speaker. In this way there will be more time to focus on cultural development rather than struggling for the basic needs. Besides, each year some of the Erasmus sojourners want to leave the program because of the difficulties they have. With the help of the training it is expected that they will move away such thoughts. Additionally, they want the training to include such areas:

- How to get money from their parents in the cheapest way

- What to do in a foreign country

- How to withdraw money from an ATM

The answers suggest that they generally centre upon basic survival needs when they think about a training rather than intercultural development. For this reason, alongside of intercultural training, some situational language can be integrated into the training in an attempt to satisfy the need. Moreover, the students are from various departments so their language level might change even they pass the Erasmus exam. As a result, all were considered in the development of the training.

On the other hand, most of the participants replied the sixth question positively which asks them to tell a difficulty that they had because of the cultural differences. Only 2 of them said that they did not have any difficulty and this could be because that they even might not be aware of the situation that they had been in as a result of lack of awareness. Some of the participants have good examples for that.

P3: *At Maribor Slovenia especially in winter at 7 p.m. life stops. After 9 p.m. it is impossible to find an open supermarket unlike Turkey where you can find an open shop/market whenever you want. At first I was hungry at nights and could not find any place to shop and in time I realized that I had to do my market shopping early in order not to sleep hungry. Besides, the train system is a bit complex than ours. After getting on a wrong train one day and stopping at an unexpected place by memorizing the bay of train I overcome that situation.*

P4: *I chose to shape my environment according to my culture. As an example I had a Portuguese friend who used to have meals on his own and I told him that we can eat together which is preferred in Turkish culture.*

P5: *I had difficulty in obeying the traffic rules which is generally not obeyed in our country. I was also surprised that as a pedestrian cars wait for people and do not rush to pass.*

As understood from the above given examples there are cultural differences among the countries and the aim of the training is to overcome cultural misunderstandings and develop cultural awareness of sojourners in order to make them intercultural speakers.

The differences, on the other hand, that the participants see in themselves as an answer to the 7th question are these:

- Progress in their FL level
- Social development

- Development of cultural knowledge

- International thinking ability

- Widen their viewpoint to the world and to the people

- Accepting the things normal that were weird in the past

- Increase in self-confidence

In this respect, it can be said that the initial expectations of Erasmus sojourners were narrower than the outcomes that they got at the end of the program. For that reason alone one of the aims of this training is to broaden the expectations of students beforehand which is anticipated to diversify the profits that they derive thanks to the experience.

Question 8th examines the participants' level of English and the hardship that they had because of that. The general difficulty that they had was at school life. Most of them uttered that they could not understand the lectures very well. P1 has an example not on school life but on a misunderstanding.

P1: *Once while in a restaurant in Italy I asked the waiter whether there is seafood in pasta. He replied as 'no'. However when he brought the plate I saw that it contains seafood. In this misunderstanding I believe that it is the waiter who misunderstood and was not good at English because I saw that most of the tables had similar troubles.*

In the above given example it appears that knowing English fluently does not guarantee success in intercultural communication. For this both parts should compromise on a specific language. Then comes the success at intercultural communication. Besides, it requires the ability to attain compliance for both parts of the communication. In the above dialogue, if customers blame the waiter that he misunderstand the orders, they should also think over their dialogue and when they realize that the waiter does not understand their orders properly then they were supposed to reshape their order and choose appropriate sentences and even gestures

to make the waiter understand the order correctly. If that participant would have had a prior training before the abroad experience in the present case she would have behaved differently.

The last question of the interview demands participants to choose from given options and/or to add their own to the question of 'what would you like to have learnt or developed yourself about the assigned country before your sojourn?'

The answers are:

- Transportation

- Food and drinks

- Accommodation

- School life

- Teacher-student relations

- Bank transactions

- Problems that may be encountered at the hospital

- The local language (this is included into the list)

As it is seen, generally basic needs were chosen by the participants. Therefore in the study those areas were handled while focusing on intercultural development, but they were also supported with the needs gathered from the literature review.

The design of the training as a result of NA

This part of the study includes the training materials, the goals and objectives of the materials and the designed content itself. The designed content was given under the lesson title such as 'lesson 1', 'lesson 2' etc.

The goals and the objectives

The goals and the objectives of the developed activities center upon the development of the cultural awareness of the participants about various cultural issues, the enhancement of the

participants' world view and increasing confidence of participants in intercultural dialogues in order to enhance their ICC.

The training aims to raise interculturally competent speakers and thus at the end of the training it was expected that participants learn how to interact effectively and appropriately in intercultural situations.

The goals and objectives of the training content were firstly based on Fantini (2000)'s four dimensions of ICC which are knowledge, skills, attitude and awareness. As mentioned in previous sections awareness is in the core of the ICC and the development of knowledge, skills and positive attitude lead to increase in the awareness of a person. Besides each activity has an intercultural sensitivity goal which was taken from the ISSQ (Chen & Starosta, 2000): "interaction engagement, interaction confidence, interaction enjoyment, interaction attentiveness and lastly respect for cultural differences". Lastly, as the training was also based on the social constructivist approach, the learning theories of this approach were taken into consideration. The activities were generated from the constructivist and social constructivist approaches and learning techniques such as 'PBL', 'discovery learning', 'anchored instruction', and 'generative learning' were all put to use.

The materials

The materials were composed of different mediums such as videos, photographs, real objects, written documents that represent various topics and issues to discover and discuss. The materials were ordered and presented according to the social constructivist approach: from known to unknown, from individual construction to social construction, with a little help when necessary and real situations and real places if possible. In one of the activities, for instance, 'castañuela' which is a Spanish object used by people who dance in flamenco music, was brought to the class. English word for 'castañuela' is 'castanet'. They are similar to 'kaşık (spoon)' in Turkish culture which is used in folk dance. Additionally, objects from Turkish

culture which are similar to participants but extraneous for people of other cultures were provided to make the learners be aware that a normal thing for them might be an abnormal thing for people who come from different cultures. As an example, Turkish coffee pot, coffee cups were used and the ritual for cooking Turkish coffee was discussed with the help of real items.

The designed content

The content of the course was organized on a weekly basis. Each week, 2 or 3 topics were covered in two or three hours depending on the length of discussions, materials, interest and contribution of the participants. In another contexts, depending on the time of the course or training, or to the levels of learners and their age etc. one topic might be enough to discuss in a week. In our case, as the participants of the study were from different departments of the same university and each spared their free time to the training (Saturday or Sundays- voluntarily), it was impossible to conduct the training prolonged. Therefore, once forgathered, 2-3 topics were covered in succession. Yet, that was not difficult for them to overcome as they were young adults and had high attention span.

In short, each activity includes aims, ICC goal, intercultural sensitivity goal, and is centered upon a social constructivist method of language learning and step by step explanation of the process was given. Below is given the content of the training.

Lesson 1

Activity 1 (Language bump)

The aim of the activity: This activity aims to show the difficulties that Erasmus sojourners are expected to have in communication if the local language is unknown and make them realize that they are going to have communication problems and even misunderstandings. Starting from this, it is also aimed to show them the ways to handle the situation.

Materials: Handout 1, pen and paper

The ICC goal: awareness raising

The IS goal: interaction confidence, interaction enjoyment

Social constructivist approach: Problem-based learning (problems that students are expected to encounter during their sojourn)

The process:

Step 1: Give each student a card prepared as in Appendix F (handout 1). The cards should be divided according to the assigned countries of sojourners. Give them 5 minutes to try to figure out how to answer the questions and write the necessary information. The countries can be diversified.

Step 2: When the time is over ask the students how they filled the form. Was it difficult or easy for them? How did they handle it? How many of the 5 given options were filled etc. Then tell them that in each card the first word asks their name, the second one surname, the third one age, then country and lastly their department. If there are students who answered all of them correctly ask them how they managed it, what their starting point was etc. (Note: before the activity tell them close the their phones as they might be inclined to cheat)

Step 3: Explain that they are going to have communication problems even if their English is fluent because people they talk to might not know English and at that point it is important to cope with such a situation proficiently. In order to do so first they should be aware of cultural differences.

The evaluation of the activity: This activity can be used at various student groups from different levels as it was just a guessing game and has the aim of awareness raising. New local languages can also be included, if there is such a need of the target group of students. Besides, for lower levels and younger students teacher might provide some answers and ask students to choose from the given options and match the English words with the given titles in the activity. The cards could also be colourized and again for younger learners some clues might be included.

Activity 2 (Cultural Bump)

The aim of the activity: With this activity it is aimed to teach learners how to look at the cultural issues from different points of view by showing empathy and respect.

Materials: Handout 2, pen and paper

The ICC goal: awareness raising

The IS goal: respect for cultural differences

Social constructivist approach: Discovery Learning

The process:

Step 1: Distribute the story (Appendix F- handout 2) to the learners and give them some time to read it on their own. However, before their reading tell them or write the expected unknown words (which are bold typed) as the aim of this activity was not to teach vocabulary instead everything in the text should be clear so that the learners grasp the gist of it and just focus on the behaviours of the people in the story. In a formal learning environment teachers can teach the vocabulary as well. The story was taken from Honna (2005, p. 78).

A second alternative is that instead of giving the unknown words at the beginning first let the students read the text and underline the words that they do not know or cannot infer from the text. After they finish reading, then a discussion over the unknown words might be started. By this means, they can learn from each other (social learning) or the teacher might help them to realize how to make inferences (scaffolding).

The first or the second alternative might be chosen depending on the time constraint.

Step 2: After they read the story discuss the behaviour of the superintendent and constable. Ask the students: 'Who was responsible for the breakdown of the communication? Is it the superintendent or the constable?'

Step 3: Ask the students if they were the constable how they would tell their superintendent that their mother is ill and they want a few days off.

Step 4: Tell students that now they are the superintendent in the story and they should response to the Chinese constable with their own words. Ask them to rewrite the dialogue however they want.

Step 5: Discuss their dialogue by making students realize that every culture is different so do the behaviours and speech of its people. However this does not mean that one culture is superior to the other. In communication both parts should respect to the values of each other and insisting on their own views they should share the burden of communication. It is only in this way that the cultural bumps could be overcome. Besides, discuss the Turkish people's way of asking something: Are the Turks direct or indirect in their speech? What other cultures do they know that are similar to Turkish culture? If they do not have an example to the last question then with a little bit scaffolding make them realize that though there are differences, Japanese culture is similar to Turkish culture. Then discuss over the similarities and differences. If learners have different examples then compare and contrast those cultures with Turkish culture as well. In the case of foreign participants such as participants from Turkmenistan, ask them to compare their culture with the Turkish culture as they have been staying in Turkey for a long time (for education).

The evaluation of the activity: This activity is a good example to cultural differences and directness and indirectness of societies in their speech. In a formal learning environment, students can also role play the dialogues both written by them as an answer to the teacher's questions and the dialogues originally given in the story. For younger students, the story might be simplified and instead of asking students to write dialogues teacher might ask them to draw pictures of the scenes in the story and they can also role play the simplified dialogues. For upper levels, more challenging tasks could be included such as asking them to think about similar problems that they encounter in their daily life and discussions over those situations might be made.

Lesson 2

Activity 1 (Breakfast habits of countries)

The aim of the activity: This activity aims to make students realize that eating habits of every country might be different from each other, yet they should be considerate when they encounter someone in a foreign country having a different breakfast, lunch or dinner than theirs. In a way, with this activity it is aimed to be respectful and tolerant to cultures' habits/traditions.

Materials: Handout 3, pen and paper, flashcards, laptop, related videos and projector

The ICC goal: awareness raising, developing positive attitudes, gaining knowledge

The IS goal: respect for cultural differences, interaction attentiveness

Social constructivist approach: Anchored Instruction

The process:

Step 1: Reflect/show breakfast photos of various countries (Appendix F- handout 3) and let the students think over for a while. Then ask them to guess (by discussing the clues) which breakfast belongs to which country. After that watch the video "What does the World eat for breakfast?" added by (Follow Up, 2016).

Step 2: After discussing and labelling the countries and watching the video, let the students compare and contrast Turkish breakfast with the breakfast of their assigned countries and ask them if they are similar or totally different and which different food they might add to their own breakfast menu. Do they have any suggestions for the target country's breakfast menu?

Step 3: Provide a world map to the participants and by looking at the geographical position of the countries compare and contrast their eating habits with their place in the World map. For instance, ask students 'where do olives grow?' 'why do olives not grow in the North Europe?' 'ıs it because of this that we cannot see olives in the breakfast menu of Denmark, Norway etc.?' This step could also be used after the second activity in this lesson. At the end of the second activity similar inquiries could be conducted and in this way participants can realize one of the

reasons of food choice is that geography. Then the activity can be pursued by questioning the other reasons of food choice such as economy, land productivity, soil type, climate etc. Lastly, the discussion might be taken a step forward and 'is it the culture that affects food choice or the above mentioned factors affect the food culture or both?' could be discussed.

The evaluation of the activity: The initial part of this activity is appropriate to different levels however, the last step (step 3) is appropriate to the upper levels and should be omitted in lower levels because it requires a wide vocabulary knowledge. For younger students, again drawing can be used. They can draw the pictures of their breakfast tables and label the words in English. Besides, teacher might show them different breakfast tables from different countries and ask students to include a food that is not peculiar to Turkish breakfast. Students can choose from the ones provided by the teacher.

<p align="center">Activity 2 (Eating and drinking habits of countries)</p>

The aim of the activity: It aims to complement the first activity by enlarging the discussion from breakfast to the all eating habits of countries. With this activity students will be enlightened about the eating and drinking habits by thinking over various food and drinks even the ones that they have never eaten or seen. It also responds the needs of Erasmus sojourners who chose at the interview to learn the food and drink habits of target country beforehand.

Materials: Handout 4, pen and paper, flashcards, laptop, related videos and projector

The ICC goal: awareness raising, developing positive attitudes, gaining knowledge

The IS goal: respect for cultural differences, interaction attentiveness

Social constructivist approach: Anchored Instruction

The process:

Step 1: Show the photos (Handout 4) from the book "Hungry planet: What the world eats" by Peter Menzel & Faith D'Aluisio (2007). This book is a documentary displaying the photographs of what people of different countries eat during the course of a week and even the total weekly

expense is given for each country. It is a good example of intercultural differences regarding the eating habits of families of various countries. The book also includes a Turkish family so it would be beneficial to compare others with the Turkish family and culture.

Step 2: After looking at the photos let the students try to match the photos to the countries. This will help the teacher to understand if the students have a general idea about some cultures. When the matching activity finishes discuss was it easy or difficult? Which countries was difficult to find and which was easy?

Step 3: Then again talk about what food they would try when they go to their assigned countries. Which food that are peculiar to their country (Turkey) they will teach to the foreign friends they will make.

Alternatively, teacher or trainer might bring real materials into the class that are peculiar to Turkish culture such as coffee pot, Turkish coffee cups etc. which than can be used by giving recipes and talking over the similarity of such items to a person and difference of the same items to another person.

Step 4: The lesson might finish with the recipes of students. The recipes are better be peculiar to Turkish culture. If there are participants in the training that had the Erasmus experience before, then they could give a recipe from the countries that they did their sojourn or if there participants of the training from another country then they can talk about their traditional food.

- As homework tell them to search for the transportation system of their assigned countries and bring some photos, map etc.

The evaluation of the activity: This activity is supplementary to the first one and the evaluation carried out for the first activity is valid for this activity, too. Additionally, for the last step of the activity, and for the younger students, teachers might demonstrate a foreign simple recipe with simple explanations and then students might taste this meal and make judgements about its taste. Other steps of the activity are not appropriate to young learners.

Lesson 3

Activity 1 (Transportation)

The aim of the activity: The aim of this activity is to show students various cultural transportation types and teach the basics of using transportation in a foreign country as well as teaching the necessary language.

Materials: Handout 5, pen and paper, flashcards, laptop, and projector

The ICC goal: awareness raising, developing positive attitudes, gaining knowledge and skills

The IS goal: respect for cultural differences, interaction confidence

Social constructivist approach: Generative Learning

The process:

Step 1: Brainstorm the names of transportation vehicles with the students. Write them on the board. Then discuss which can be found in Turkey and in which part of the country?

Step 2: Show some strange transportation vehicle photos (Appendix F- Handout 5) around the world and let the students guess what they are and where we can found them. Then ask the students (which was homework given a week before) to talk about the transportation of their assigned countries where they will use these vehicles when they go.

Step 3: Discuss the transportation habits of various countries such as how to get on and get off, ticket types and how to use the tickets for example in some countries you have to validate the ticket in the machine that are found in the vehicle. Ask students if they learned anything different about the transportation system of their assigned countries.

The things to remember about transportation: In some countries,

- You have to validate the ticket when you get on the bus, train, subway etc.

- There are not any ticket barriers as in Turkey but you have to validate your ticket before you get on because there are attendants that are responsible for checking the tickets(but not always – you might not encounter with them very often)

- Like Turkey in Spain for example you have to get on the bus from the front and scan your ticket then you can get off from the middle or back of the vehicle.

- There are not any tickets to buy beforehand so you just pay the fare to the driver when you get on.

- The metro system is very huge and well-developed that it is easy to go from one place to another with it.

- There are not any metro to use there are just buses.

- You can buy ticket from the internet beforehand which is generally cheaper.

- You can buy smart tickets like 'akbil' in Turkey and thus you can travel cheaper.

- Bikes are the most common way to go around the city.

- You are expected to get off from the back of the bus. In order to avoid missing your stop you need to walk up the back door.

- You ring a bell or pull a chain to show the driver that you want to get off.

- Drivers only stop at the official stops and express buses do not stop at every stop.

Step 4: Talk about the necessary terms/phrases/sentences to use while getting on or off a public transportation.

Step 5: Discuss the bike culture of Turkey and Europe and compare and contrast the differences and similarities.

Step 6: Transportation is a culture itself. In some of the countries, public transport is only used by working class but in others it is common among in every social group. Talk over these situations and discuss Turkey's position.

The evaluation of the activity: This activity is based on the basic survival needs of the Erasmus candidates, but the activity was designed around interculturality and cultural differences. It can be adapted for different levels and if possible some cultural stories about the issue might be included into the lesson.

Lesson 4

Activity 1 (Opening a bank account)

The aim of the activity: This activity aims to help students in showing ways to open a bank account in a European country. When Erasmus sojourners learn to open a bank account and the necessary terms and the process they will feel more confident. With this activity, it is not only aimed to teach the applicants the necessary procedure but also making them more self-confident, which is highly necessary in being an intercultural speaker, is aimed.

Materials: handouts, pen and paper, laptop, related videos and projector

The ICC goal: awareness raising, gaining knowledge and skills

The IS goal: interaction confidence

Social constructivist approach: Anchored Instruction

The process:

Step 1: Ask student if they have a bank account in Turkey and discuss what kind of a bank account is it, what kind of documents they gave to the bank in order to open the account etc.

Step 2: Brainstorm the barriers/difficulties of opening a bank account in a European country.

Step 3: Brainstorm the necessary documents to open a bank account as an international student. These documents might be passport, student ID, valid student visa, letter from university, evidence of local address, fiscal code etc. The documents might change according to the country and/or bank. If there is bring some example documents into the class.

Step 4: Discuss over some suggestions such as choosing a bank close to the place they stay, having a debit card, closing the bank account when returning back to the Turkey etc.

Step 5: Talk over the necessary language and necessary words.

Step 6: Watch a video published on the internet by Fuel (2016) about basic banking and from Alex (2016) about an international student opening a bank account in a foreign country and discuss if foreign students coming Turkey have the same problems or what they need in order

to open an International student account. Actually as homework, participants can interview foreign students studying at Kırklareli University. For the next meeting as a beginning, discuss what they learnt about opening a bank account in Turkey as an international student.

The evaluation of the activity: This activity is also based on the basic needs of the students and though Erasmus office workers inform them about the issue prior to their departure, candidates need to dominate necessary terms and vocabulary as well as gaining awareness of different applications of different countries. For instance, though in Turkey banks are not so quiet and in Bulgaria and in other European countries banks are as quiet as a library and as a foreigner if you are not aware of this difference you could be warned by the security. This activity is not appropriate to the youngers and it requires at least B1 level of English knowledge.

Lesson 5

Activity 1 (Accommodation)

The aim of the activity: The aim of this activity is to enlighten students about various groups and websites that they can find a place to stay as well as options to choose from. Besides with this activity students will grasp the gist of being an Erasmus student and having that advantage and how to turn this privilege into an experience. They will also understand that though the differences people can share the same experience.

Materials: pen and paper, laptop, projector and related videos

The ICC goal: awareness raising, developing positive attitudes, gaining knowledge and skills

The IS goal: interaction confidence

Social constructivist approach: Cognitive Apprenticeship

The process:

Step 1: Discuss the possibilities. Where to stay? Generally there are two options: one is a dormitory and the other is an apartment. In many European countries there are houses rental for

students and even students can find houses on-line. There are various internet websites that students can search from.

Step 2: Watch the video published on the internet by Redbeard (2015) about the groups ESN and Uniplaces and talk over whether the participants have ever heard about the groups or not? Do they know any other organisations like that such as AEGEE (Association des Etats Généraux des Etudiants de l'Europe), AIESEC (Association for the International Exchange of Students in Economics and Commerce) and UNIPLACES. Talk over the aims of those groups to give students an idea about where to find a place to stay.

Step 3: Ask their opinions about given options. In which place they would like to stay and why. Then discuss the pros and cons of staying in a dormitory and an apartment. Then discuss over some advices given at The Guardian Journal (May 18th, 2015).

Some examples:

> *Be an early bird*
>
> *Talk to year abroad veterans*
>
> *Keep an ear to the ground*
>
> *Be adventurous*
>
> *Beware of dodgy deals*
>
> *Don't panic* (The Guardian Journal, May 18th, 2015)

Step 4: Discuss the possibilities of an Erasmus student coming to Turkey for his abroad experience and ask for their advice.

The evaluation of the activity: The activity is peculiar to the Erasmus group, as they are in need of a place to stay. However, there might be students that go abroad for different purposes and therefore the activity can be designed by the teachers accordingly.

Lesson 6

Activity 1 (Accent differences)

The aim of the activity: This activity aims to raise students' awareness about the accents that they are going to hear various accents from people of different cultures even though all speak English. Besides, they will gain knowledge on how to handle the problems that they have because of mishearing or misunderstanding.

Materials: laptop, projector and related videos

The ICC goal: awareness raising, developing positive attitudes, gaining knowledge and skills

The IS goal: respect for cultural differences, interaction confidence,

Social constructivist approach: Generative Learning

The process:

Step 1: Start the training by talking about the foreign films or series the students watch and ask them if they understand speech of everybody in those films/series. It is expected them to answer as 'no', then talk over what is difficult for them to understand: Is it the accent?, is it the words? etc. Discuss the reasons that prevent them from understanding everything and then focus on the accent.

Step 2: Compare and contrast British accent and American accent. Then discuss which is valid for today's international communication or is there any other choices that we can make. In other words, discuss that do we have to focus on learning either British or American accent? What other choices do they offer?

Step 3: Watch or listen some videos of people from different nations speaking English. Focus on their accent. Discuss was it easy or not to understand their accent? Which was easy, which was difficult? What are the reasons behind that difficulty or easiness? After necessary discussion, make the students be aware that they do not have to speak like an English or American as they are not just going to speak to English or Americans. Instead they will meet

people of other cultures who speak English as a FL like them and who has their own accents which is inclined to sound like their mother tongue.

The evaluation of the activity: The activity is again appropriate to the upper levels but for lower levels teacher might bring a film to the class which includes people with different English accents and teacher might ask students to take notes over the people such as how was the accent of the characters in the film, who was the most difficult to understand (because of speech) or vice versa etc. Then they can discuss their notes and teacher might make them aware of ELF nature of English. For the young learners, teachers might provide videos of the same song that was chanted by people from different nations.

Lesson 7

Activity 1 (International Student Articles)

The aim of the activity: This activity aims to raise students' cultural awareness as well as thinking over their own culture while comparing it with the others.

Materials: The article of an Indian boy, Handout 6, pen and paper,

The ICC goal: awareness raising, developing positive attitudes,

The IS goal: respect for cultural differences, interaction confidence, interaction attentiveness, interaction enjoyment

Social constructivist approach: Generative Learning, Interpretation Construction

The process:

Step 1: Show the students the picture (Handout 6) taken from the article that they are going to read. Before reading discuss the photo with the participants: where does the photo taken? Who are the people? How old they are? What are their nationality? What do they do? Etc.

Step 2: Let the participants read the story of an Indian boy (Handout 6) (The Guardian Journal, October 17th, 2014) studying in England. Before they start reading tell them that while reading

they can underline similarities that they share with Indian culture. After they finish reading discuss the similarities.

Step 3: After that, tell the students to find the differences between Indian culture and English culture. Then discuss which culture's behaviour is closer to the Turkish culture and the reasons.

Step 4: Now let the students to look at the part 'What do you do in the Indian society' and give them some time to think if they build their cultural society, what kind of activities and events of Turkish culture would they celebrate.

Step 5: Discuss the advice of Raghav Bansal (the Indian boy) and gather the ideas of students: do they find the advice useful? Are they going to apply them when they are abroad?

The evaluation of the activity: The articles written by previous Erasmus sojourners were found beneficial and informative by the participants of the study. They were interested in reading the experiences of peers and liked their stories and their curiosity about the experience was aroused as a result. Therefore, it is suggested to the teachers to use such kind of real experience articles about the topics that they cover even if their students are not Erasmus candidates they can still find beneficial and informative stories for their students to teach interculturality and intercultural communicative skills. For young learners, folk tales can be used and they can role play the tales and also teachers can benefit from drama. As a result, they implicitly become acquainted with interculturality. Besides, cartoons of different nations can also be used. As an example, "Masha and the Bear" which is a popular Russian cartoon of present-day can be used and it would be beneficial for the introduction of Russian culture to the young learners. As they newly start to learn English, it is suggested to the English teachers to let the students watch the cartoons in their own language and then they can make some vocabulary practice in English and also discussions need to be made in kids' own language. As an example to the discussions, teachers can talk about the outfits of Masha: why does she wear 'Nattiest' (Russian traditional wear)? What are our (Turkish) traditional clothes? Etc.

Lesson 8

Activity 1 (Raising Cultural Awareness)

The aim of the activity: This activity aims to increase cultural awareness of students by showing them the real experiences of various previous Erasmus students from different cultural backgrounds and their views of host culture that they get during their Erasmus.

Materials: Handouts, pen and paper, laptop, projector and related videos

The ICC goal: awareness raising, developing positive attitudes

The IS goal: respect for cultural differences, interaction confidence

Social constructivist approach: Generative Learning

The process:

Step 1: As a warm-up activity watch the video of a Brazilian boy studying in Finland via Erasmus program. Then talk about it.

Step 2: Discuss their idea about Erasmus program and learn their reasons for choosing the program. What do they expect from the program? What are their initial reasons to go abroad? While discussing jot down the reasons which will be used at the last step of the activity.

Step 3: Give participants the copies of 'student stories of Erasmus experience' collected from the article of European Commission named 'who is the 3 000 000th Erasmus student?' In these articles, there are experiences of students from various cultures and countries who had the experience of Erasmus. They are all written by the students. Let them read the stories on their own and after each story discuss what they have learnt from the writer's experience. For instance, Bulgarian girl mentions about the host country teachers and she says that teacher in the host country insist on being called by their first name. Compare it with the Turkish culture. Besides she mentions about breaking stereotypes which is exactly in line with the intercultural communicative competence. Another girl from Estonia mentions that with the help of the experience she had the chance to see her strengths and weaknesses. In sum, at this step of the

activity the most important parts of the stories could be discussed under the guidance of students as well as the teacher. There is a Turkish girl's story in the book and it can be used as well.

Step 4: As the last step of activity, the expectations of participant Erasmus candidates of the training could be compared to the experiences of students read in the articles. Do the expectations of students and reality match? Or is there much more in reality when compared to the expectations?

The evaluation of the activity: This activity is appropriate to the students who at least hold A2-B1 level of English and also not appropriate to the young learners. However, as suggested in the previous activity, stories, traditional cartoons, tales etc. can be used for younger learners of English. Besides, as this group does not have so much cultural knowledge in their own language, it is suggested to the teachers to focus on the students' own culture initially and then comparisons between the cultures can be made.

Lesson 9

Activity 1 (Proverbs-idioms)

The aim of the activity: This activity aims to increase cultural awareness of students by making them realize that though we as human beings are from different cultures, we can still share similar ideas, sayings, proverbs, idioms even if each of us use different words to state the same thing. It is a good way to collaborate with people of other nations and discuss and compare and contrast similarities and differences in our world views.

Materials: flashcards, pen and paper, handout 7

The ICC goal: awareness raising, developing positive attitudes, gaining knowledge

The IS goal: respect for cultural differences, interaction engagement

Social constructivist approach: Interpretation Construction

The process:

Step 1: Tell students to say some Turkish proverbs. Ask students if they know any proverbs or idioms in English. Then ask if they know the Turkish equivalents. Here, it is expected that students generally know 'Love me, love my dog' or 'It's raining cats and dogs' etc. which are the most common English proverbs and idioms that are taught in foreign language classes in Turkey.

Step 2: Bring some proverbs (Handout 7) to the class (each from a different country). Those proverbs can be on flashcards (some examples are given below). Ask students to guess the country of each proverb. Talk over the proverbs and ask students what they understand from each proverb. What they try to tell us. Is there similar sayings in Turkish culture?

Step 3: After proverb discussion, now talk over some idioms and examples are given at Handout 7. The examples can be diversified.

Step 4: Discuss over the proverbs and idioms' reflection of culture: do the proverbs or idioms reflect the culture of a nation? Or do they shape the culture? In other words, are the proverbs/idioms mirror of the culture or is it the culture that mirrors them?

The evaluation of the activity: Proverbs and idioms are mirrors of cultures and thus they are the ones that mostly give an idea about a nation. Therefore, this activity is appropriate to all levels of students from various ages. Sometimes simplification and adaptation might be necessary. For young learners simpler idioms and proverbs can be used after they learn the equivalent of the idiom or proverb in their own language. Moreover, teachers might benefit from the pictures and drawings and even ask students to draw the idiom or proverb and again some necessary vocabulary can be focused. For example, 'happy as a box of birds' and 'etekleri zil çalmak' (Turkish equivalent) can be compared and contrasted via pictures and here even concrete pictures can be used such as a girl who has rings on her skirt dancing and birds singing

in a box can be drawn and compared and the meaning/the essence of both could be taught to the students (students who are at least at the ages of 10-11).

In short, all the given activities can be adapted according to the level, age and interest of the trainee or student groups as suggested in the evaluation of the activity parts. However, while trying to develop ICC of young learners, teachers should be careful and first of all test if these students know what is a proverb and what is an idiom and it is also important and necessary for these students to know their own culture in the first place. Young learners are generally lack of Cultural Communicative Competence (CCC) and while making them acquainted with other cultures it would be better first to teach and talk over their own culture and check if they are aware of the required local cultural knowledge.

Pilot study results

The pilot study was conducted with the Erasmus candidates during the 2017-2018 fall term and the participants of this pilot study were the ones that are planned to go abroad in 2018 spring term (for education) and summer term (for the internship). The participants of this pilot study were 7 males and 4 females, and 9 were from social and 2 were from technical departments (N= 11).

Before applying ISSQ (Turkish version) to the pilot group and in order to test reliability of the scale, the ISSQ was applied to another group of Erasmus candidates. Those students were the ones that were chosen as Erasmus candidates but did not get permission from an abroad university or gave up because of personal reasons (family or financial issues). The number of the participants was (N= 29). The reliability analysis indicated that Cronbach's Alpha coefficiency of the scale is α = .83 over 24 items which suggests that the internal consistency of the scale is high and the scale is reliable. For each item in the scale, Cronbach alpha coefficiency was calculated higher than α = .80 indicating that participants' answers are reliable and there is a high consistency among students' answers.

After necessary reliability analysis and before the application of the training to the pilot group, they were asked to fill in ISSQ in order to test their intercultural sensitivity and evaluate their approach to foreign cultures which was necessary for the maintenance of the training.

The results of the ISSQ with the pilot group demonstrated that 4 of the participants have been abroad before and their stated reasons were travel (for a short period) and education. 2 of them have had the Erasmus experience before and that was going to be their second Erasmus experience and this shows that they were experienced about living abroad. One of them stated that she stayed abroad for 5 months and the other one stayed abroad for 7 months. As for the rest 2, one said that she has been in Turkey since 2014 and this means that Turkey is an abroad experience for her as she was from Turkmenistan and the other one said he had only one travel experience which was Bulgaria. For that reasons, except for those abroad experienced participants the rest 7 never had an abroad experience and were excited about it before the training.

Another question of the demographic part of the ISSQ was questioning if they knew a lot of FLs or not and the question was 'How many foreign languages do you speak?' Except from 3 abroad experienced participants, 8 of them only speak English as a FL. Among those 3, one speaks 5 FLs and the other 2 speak 2 FLs.

As for the factors of the scale, the results are given in Table 2.

Table 2

The Overall Means of 5 Factors in Descending Order

	N	M	SD
Respect for cultural differences	11	4.43	0.55
Interaction attentiveness	11	4.18	0.34
Interaction enjoyment	11	4.12	0.34
Interaction engagement	11	4.02	0.33
Interaction confidence	11	3.65	0.58

It can be inferred that the pilot study participants mostly respect for the cultural differences as the mean score of this factor is (*M*= 4.43) higher than the rest. Secondly, the highest mean score belongs to the 'interaction attentiveness' which reflects that participant Erasmus candidates are very careful when they interact with the foreigners or they try to be as cautious as possible. This indicates that they are aware of the cultural differences that cause misunderstandings. On the other hand, "interaction enjoyment" sentences are negative sentences which were reverse coded, yet, it can be deduced from the results that the participants are inclined to be demoralized easily when interacting people of other cultures.

Though, they try to engage in dialogues and like to speak to foreigners the mean score of "interaction confidence" statements are the lowest (*M*= 3.65) as most of the participants do not have real experiences they have low confidence in a foreign language conversation.

Besides, the total sum of the answers of the participants was calculated in order to evaluate their intercultural sensitivity as Chen and Starosta (2000) state getting higher points from the scale means higher levels of sensitivity. Therefore, the minimum, maximum and total sums of the participants were given below.

Table 3

Minimum, Maximum and Total Sum of the Participants' ISSQ Points

	N	Min.	Max.	M	SD
Total sum	11	91.00	104.00	98.00	4.40

As is observed in Table 3, the minimum point is 91 and the maximum is 104 points with a mean score of (*M*= 98). There were 24 statements in the scale and the total point that could be taken from the scale was 24*5= 120. This indicates that the general cultural sensitivity of the participants are high, yet when compared to Table 2 the "interaction engagement" and

"interaction confidence" of participants need to be increased in order for a successful intercultural communication.

After the application of the ISSQ and analyzing the results of the 'training' that was developed with the help of the NA study with prior Erasmus sojourners and literature review, the training was applied to the pilot group. The training is also based on the enhancement of the participants' cultural awareness and as well as increasing their level of confidence which in return are expected to increase ICC of the participants.

The training took 4 weeks and 12 hours in total. As a result of the training, the activities got their final form for the main group of participants. While redesigning the training activities the focus group interview with the pilot group of students was also taken into consideration.

The interview questions were inquiring the benefits of the training. For the pilot study group only focus group interview was conducted. The focus group interview questions were given at Appendix E.

First the benefits of the training were inquired and the answers of participants are given below. As the focus group interview was conducted in Turkish, the answers of the participants were translated into English.

P1: *I am more aware of other cultures and feel more confident than before. I used to think that I do not need a training because I know English but now I know that speaking English is not enough to be understood by others.*

P2: *Before the training I used to know that each nation is different from each other but now I know that those differences are what makes us wonder each other.*

P3: *The training increased my cultural awareness. I feel more confident in intercultural dialogues now.*

P4: *With the help of the training, now, I am more interested in other nations and cultures.*

P5: *The training made me be aware of the difficulties that I'm going to experience while talking with Czech people, but at the same time it boosted my confidence in intercultural dialogues even still there are a lot to discover and learn.*

P6: *The training stimulated my interest towards different cultures.*

P7: *Now I feel more confident about cultural dialogues and I know that though I can speak English I sometimes will need to arrange my speech accordingly as knowing English is not enough to communicate, you should make your speech as understandable as for the others.*

P8: *The training enhanced my confidence about cultural issues and increased my curiosity.*

P9: *I learnt about cultural differences while learning daily life and I even learnt that though proverbs and idioms are composed with different words, most of the time they share common meanings.*

P10: *The training aroused my curiosity about other cultures and I am eager to go abroad.*

P11: *Sometimes I was surprised at the things that I was not aware before and I learnt how to behave while talking with people of different cultures…now, I feel more confident as a result.*

The answers of the participants focus on the 'cultural awareness raising' and 'confidence increasing' which were the aims of the training because in order to increase ICC of participants the training was aiming first to increase cultural awareness of participants and then to make them feel more confident while talking to people of other cultures. These were all supported with different activities in the training and participants were engaged in different cultural situations to help them enhance their ICC.

Secondly, during the focus group interview, participants were asked to state which parts of the training were more beneficial and enjoyable for them. The participants mostly chose 'breakfast habits of countries and hungry planet discussions'. Food topic is generally an enjoyable topic even in GE course and supporting the topic with lots of photos and discussions over the photos grabbed the attention of the students. Besides, everybody has something to say about food and all of them attended the discussions easily and voluntarily. The topic was also covered in a café not in a classroom environment and there while having our breakfast it was enjoyable and beneficial to talk over breakfast habits and food consumption of different countries and cultures. Being away from a formal class atmosphere made way for lively atmosphere. Except from the food topic, participants also said that they liked to hear the stories of previous Erasmus sojourners, as listening to the real experiences excited them. Additionally, a previous Erasmus sojourner also attended one of the trainings which as they stated was also more helpful for them as they had the chance to ask whatever they have in their mind. As the experienced guest stayed in Spain for 6 months the ones that were arranged to go to the same country benefited more than the others, yet, for the others we made discussions whether the same situations can be valid for their countries or not. Every one of the participants stated their reasons and the others agreed or disagreed. Besides, there were also experienced participants who had been abroad before. These participants talked about the life they had while abroad and gave some examples for the misunderstandings that they experienced. For example, one of the students mentioned about the misunderstanding that he had with a waiter in a restaurant. As he stated the waiter misunderstands the participants questioning two different pizzas. The participant said that the waiter brought two pizzas though he asked one. Another participant gives the example of waiter's looking at her strangely when she asked mayonnaise for the pizza she ordered. The participants said that according to her the waiter found her choice disgusting.

All those real experience examples and food topic were found the most favorite by the participants.

Thirdly, it was asked if they have anything to add to the training and are there any topics that were not covered during the training. The participants generally said that they liked all the training and there is not anything that they were expected to be handled. However, some of the participants stated it would be better to talk over 'idioms and proverbs' which also aroused their curiosity during the training and some examples were discussed and they seemed interested in the topic. Therefore the topic was included into the training with main group of Erasmus candidates.

Lastly, the least favorite topic for them was 'opening a bank account'. Their reasons were the banking language is difficult and though they benefit from the topic it was not so much interesting for them. Besides, they told that they do not like those formal procedures even in their country. For that reason, although it was the least favorite topic 'opening a bank account' topic was not excluded from the training as the reasons of participants were mostly not related to the training itself but the formalness of the topic. In order to make the topic more interesting for the main group of Erasmus candidates some videos and different activities were also included into that topic.

All in all, the pilot study was found to be beneficial to reshape the training activities for the main group and the ideas of the participants and non-formal class observations were helpful for the arrangement of the training.

After sojourn interview with pilot group sojourners

As the training with the pilot group was antecedent to the main group training, the participants of pilot group training had already returned from Erasmus experience while the training with the main group was about to finish. Thus semi-structured interviews with some of the volunteer pilot group sojourners ($N= 7$) were performed after their return from Erasmus

experience. The questions of this interview were given at Appendix G. As a result of these individual interviews the findings were grouped under 3 domains of Fantini (2009) which were cited in literature review.

First domain to discuss is "the ability to establish and maintain relationships". In order to learn if the sojourners had good relationship with the people of different cultures or not, some direct and indirect questions were asked in the interviews. As a result it was understood that none of them had difficulty in communicating with foreigners and instead they enjoyed making friends and going out at nights with their foreign friends. They generally stated that it was fun to be with people who come from different cultures and learn something new from them. Though at first they were afraid of entering into a different environment and trying to make new friends, thanks to the training their self-confidence increased and when they went abroad they did not behave like a stranger and directly entered into the atmosphere and build relationships with people. One of the sojourners gave a good example on that. She stated that though she is not an extravert person and generally does not start the dialogue with a newly met person, in Poland she felt herself more courageous and when necessary she stepped the first step and became friends with people of various countries and she believes that their friendship will go on even if she is now in Turkey. Another one stated that she felt herself as if she was someone else as in roleplaying activities in English lessons and said that it was good to be in a new environment and to start everything from the beginning. Moreover, all the sojourners stated that they tried to learn the local language, and as far as they could they talked to their local friends in the local language and they taught some words from Turkish in return. Herein it can be inferred that the language bump activity of the training had an effectual role which was also stated by the participants both during the training weeks and in the individual interviews. Two of them even said that they attended language course there in order to learn the local language which they found beneficial and rewarding as they had a second foreign language in this way.

They think that though English is a common language, knowing another foreign language will be beneficial while applying for a job.

Second domain to talk over is "the ability to communicate with minimal loss or distortion". In order to find an answer to that domain, sojourners were asked if they had any difficulty and misunderstanding because of cultural differences and if they had how they handled it. Some of them said that they had such an experience. One of the sojourners stated that she wanted to ask something about the homework to one of her teachers at university but she observed that the teacher misunderstood her and stared her strangely but once she understood that her question was wrong she tried to ask the question with different words and then came over this misunderstanding. She also added that at that moment she remembered the lesson that we read the story of superintendent and constable which helped her to change her question in an attempt to be understood correctly by the teacher. Another example is a misunderstanding between one of the sojourners and the waiter. He said that in Turkey we order our drinks while we order our food but in Italy they first ask what drink you want and then the food as they first bring the drink while you wait for the food. However, in the very first time, I did not know that and ordered 'margarita' when the waiter came and asked what would you like to drink to three of us but I did not hear the word drink and thought that I ordered my pizza. A few minutes later the waiter came with a drink that was not my order. Later I understood my mistake and drink whatever he brought though he offered to change it. Besides, according to him it was strange that the waiter comes in spots and asks if the customers liked their food and everything is ok because in our country such a thing is not so common and he adds this could also be misunderstood by people of different cultures.

Last domain is "the ability to attain compliance among the parties involved to accomplish something together". As communication is reciprocal and not only one person is responsible from the failure, here it is a bit difficult to evaluate if there is a communication

failure and this failure is because of the Erasmus sojourner. However, their ability to attain compliance can to some extent be judged from their confidence in themselves and summarized above according to their statements they were confident during their speech with foreigners and they even modified their speech accordingly which show their compliance attainment. Besides, they were asked if they liked the differences between their culture and foreign cultures none of them hesitated to answer this question positively. All were feeling good about meeting new cultures and cultural clash as without a clash there are not any intercultural circumstance to be in and develop intercultural communicative competence in return. As an example to this, one of the participants said that when at school her teacher asked her if she wears skinny jeans in Turkey as in there. She remarked that at first she was a bit surprised in the presence of such a question but later she overcame it by answering "of course always I wear such kind of jeans as my friends and it is normal to wear in our country" as if it is a normal question and this shows that she handled the cultural bias of a person very carefully.

In addition to the domains, they were also asked if they taught their culture to their foreign friends which was answered as 'yes'. They said that they liked the idea of taking Turkish coffee with them while going abroad and preparing coffee to their friends. Besides, they gave Turkish coffee as a present. They also said that when necessary they gave examples from Turkish proverbs and idioms and asked the equivalents of them in the native language of others. One of the interesting example is that one of the sojourners told that when she saw her home mates trying to eat sunflower seeds she laughed because they try to eat them one by one opening at hand. Then she shows them how we eat sunflower seeds by cracking them with her teeth. She adds that they found this way of seed eating interesting and even they tried to eat in this way though they did not manage. From this example, it can be inferred that cultural differences are good and brings us together even if it is only a sunflower seed and respecting cultural differences and acquiring each other's ICC is important in intercultural development. As it is

understood, participant Erasmus sojourners had been in different cultural situations and learnt how to combine local with global. Besides, they were aware of the differences and their awareness increased thanks to the Erasmus experience. Moreover, they said that they learned new things from the people they met and they apply some of them to their lives.

Furthermore, it was observed during the interviews that they had/gained some characteristics that are linked with ICC such as flexibility in their speech with foreigners, openness to different cultural experiences and ideas of foreigners, curiosity and interest in a different culture, tolerance for ambiguity, patience in the case of prejudiced people, empathy towards others, and suspending judgements in order to avoid bias.

All in all, the participants seemed personally and culturally developed and in this the Erasmus experience and the training had analogous roles. Being an Erasmus candidate opened the door of intercultural experience, ICC training prior to that experience showed them examples of instances that they are going to experience while abroad and how to handle such situations and get the most out of it by making them aware of such situations and the abroad experience itself provided the real intercultural environments and chances to become intercultural speakers. In sum, all the participant sojourners benefitted from the training and developed their ICC both in the training and while abroad and obviously their ICC experience will go on as intercultural development is never enough because it is a life-long process.

Second-phase Data Analysis Results

In this part of the thesis, the findings of the main group of participants which include ISSQ pre-test and post-test results as well as focus group interview results and field notes taken by the trainer during the training weeks were given. The section, first, starts with the findings of pre-test results and then follows the focus group interviews and field notes results. Lastly, in this section post-test results of the participants were analyzed by comparing the results with the pre-test results in order to reach conclusions and answer the relevant research question.

ISSQ results (pre-test)

Prior to the training the ISSQ was applied to the main group (*N*= 12) who were found to be eligible and got necessary permission from an abroad university and expected to be abroad in the following education terms. Although there were 14 Erasmus candidates, 2 of them were excluded from the study because they had already got the training during the pilot study. Those two students were already abroad continuing their Erasmus experience and again participated Erasmus exam and passed it. However, as they have already had the training during the pilot study and were abroad during the main training, they were not included into the main group of trainees.

The results of the ISSQ with the main group indicates that there were 5 males and 7 females. Among those group only 2 of them had an abroad experience and one of them stated that he had been abroad for 4 years for university education but because of lack of German he dropped university and returned to Turkey and another one said that he had been abroad many times for travel. The rest of the participants had never been abroad before and therefore they were more excited than the two experienced participants. Another question of the demographic part of the scale was 'how many foreign languages do you speak?' and 3 of them said two FLs while the rest only speak English as a FL which shows that English is the main communication language for the majority of them when they go abroad. As for the statements of the scale, the results are given below in related Tables.

Table 4

Descriptive Statistic Results of the 'interaction engagement'

	N	Min.	Max.	M	SD
enjoy the differences between…	12	4.00	5.00	4.50	0.52
I am open-minded…	12	3.00	5.00	4.50	0.67
enjoy interacting with…	12	4.00	5.00	4.41	0.51
I often give positive responses…	12	3.00	5.00	4.00	0.42
I use verbal & non-verbal cues…	12	3.00	5.00	4.00	0.85
I avoid speaking to culturally-distinct pers.	12	2.00	5.00	3.75	0.96
I tend to wait before forming an impression	12	2.00	4.00	3.50	0.90

As pointed out in Table 4, the statement "I enjoy the differences between me and my culturally distinct partner" has the highest mean score (M= 4.50) among "interaction engagement" items and it shares the top with "I am open-minded to people from different cultures" item (M= 4.50). Then comes the item "I enjoy interacting with people from different cultures" with a mean score of (M= 4.41). The lowest score belongs to the item "I tend to wait before forming an impression of culturally-distinct counterparts." with a mean score of (M= 3. 50). The items in this group generally have higher means and this reveals that participants are eager to speak to people from different cultures and want to engage in dialogues with foreigners.

Table 5

Descriptive Statistic Results of the 'respect for cultural differences'

	N	Min.	Max.	M	SD
I'd not accept the opinions of…	12	4.00	5.00	4.75	0.45
I respect the values of…	12	4.00	5.00	4.75	0.45
I respect the behaviour of…	12	4.00	5.00	4.58	0.51
I think people …narrow-minded	12	3.00	5.00	4.41	0.66
I don't like to be with people…	12	4.00	5.00	4.33	0.49
My culture is better than…	12	1.00	5.00	3.16	1.33

As demonstrated in Table 5, the highest mean scores belong to the items "I would not accept the opinions of people from different cultures" and "I respect the values of people from different cultures" (*M*= 4.75). First item is reverse-coded for this reason getting higher score from this item means that participants' answers are close to 'strongly disagree' which shows that they respect the opinions of people who do not share the same culture with them and respectful for their values. On the other hand, they seem uncertain about whether their culture is better than the other cultures as the lowest score belongs to that item (*M*= 3.16) and it differs from the other items in the group. Besides, the minimum and maximum points are at the extrema this shows that some still believe that their culture is better than the other cultures while some think the opposite. The rest of the items are above 4, indicating that participants inclined to think positively.

Table 6

Descriptive Statistic Results of the 'interaction confidence'

	N	Min.	Max.	M	SD
I feel confident in interaction...	12	3.00	5.00	3.66	0.65
I can be as sociable as…	12	3.00	5.00	3.66	0.65
I'm sure of myself in interacting…	12	3.00	4.00	3.58	0.51
I always know what to say…	12	2.00	5.00	3.25	1.05
It is hard to talk in front of…	12	2.00	5.00	3.16	1.02

Table 6 indicates that participant Erasmus candidates are lack of confidence when they are expected to speak to a foreigner. This is because that the highest mean score belongs to the item "I feel confident when interacting with people from different cultures" with a mean score of (*M*= 3.66) and it is followed by "I can be as sociable as I want to be when interacting with people from different cultures" with the same mean score. In the presence of such low mean scores, the lowest score is (*M*= 3.16) "I find it very hard to talk in front of people from different cultures" indicating that participants are uncertain about their interaction confidence. This

might be because that as stated before a majority of them never had been abroad and had the chance to talk to a foreigner. People tend to afraid the unknown and generally it is difficult for them to think positively in the face of unknown.

Table 7

Descriptive Statistic Results of the 'interaction enjoyment'

	N	Min.	Max.	M	SD
I feel useless when interacting…	12	4.00	5.00	4.66	0.49
I often get discouraged…	12	3.00	5.00	4.25	0.62
I get upset easily…	12	4.00	5.00	4.25	0.45

As observed in Table 7, all the statements in this group are stated negatively and therefore they are reverse-coded which implies that the statement "I often feel useless when interacting with people from different cultures" with a mean score of ($M= 4.66$) does not amount to that they 'strongly agree' to the statement. Instead they substantially 'strongly disagree' with it. All the answers indicate that they do not feel themselves useless and discouraged in the case of speaking with a foreigner in a foreign language even if they had never had such an experience they believe that they can handle the situation. This shows that they are inclined to enjoy the interaction with a foreigner.

Table 8

Descriptive Statistic Results of the 'interaction attentiveness'

	N	Min.	Max.	M	SD
I try to obtain as much information as…	12	4.00	5.00	4.50	0.52
I am very observant when interacting…	12	2.00	5.00	3.83	0.93
I am sensitive to…	12	2.00	5.00	3.75	0.96

The items in the "interaction attentiveness" group are all positive and thus there is not any reverse-coded statement in Table 8. The highest mean score belongs to the item "I try to obtain as much information as I can when interacting with people from different cultures" (*M*= 4.50). On the other hand, being observant during interaction and being sensitive to the subtle meanings during interaction have the lowest scores and this implies that not having a real experience of intercultural communication causes participants to be not sure about their actions in real environments/situations.

Table 9

The Overall Means of 5 Factors in Descending Order

	N	Min.	Max.	M	SD
interaction enjoyment	12	3.67	5.00	4.38	0.39
respect for cultural differences	12	3.50	4.83	4.33	0.45
interaction engagement	12	3.43	4.57	4.09	0.30
interaction attentiveness	12	3.33	4.67	4.02	0.59
interaction confidence	12	3.00	4.60	3.46	0.49

In Table 9, the overall mean scores of each scale group were ordered descending and the highest mean score belongs to "interaction enjoyment" (*M*= 4.38) and it is followed by "respect for cultural differences" factor (*M*= 4.33). This indicates that participants have higher "interaction enjoyment" inclination and they "respect for cultural differences". The lowest score pertains to "interaction confidence". As in pilot study, the main group of Erasmus candidates have less confidence in themselves in the case of intercultural interaction which makes it urgent to develop their self-confidence and prepare them for IC in the training.

Table 10

Minimum, Maximum and Mean Scores of Each Scale Item in Descending Order

	N	Min.	Max.	M	SD
respect18	12	4.00	5.00	4.75	0.45
respect8	12	4.00	5.00	4.75	0.45
enjoyment15	12	4.00	5.00	4.66	0.49
respect16	12	4.00	5.00	4.58	0.51
engagement24	12	4.00	5.00	4.50	0.52
attentiveness17	12	4.00	5.00	4.50	0.52
engagement13	12	3.00	5.00	4.50	0.67
respect2	12	3.00	5.00	4.41	0.66
engagement1	12	4.00	5.00	4.41	0.51
respect7	12	4.00	5.00	4.33	0.49
enjoyment12	12	3.00	5.00	4.25	0.62
enjoyment9	12	4.00	5.00	4.25	0.45
engagement21	12	3.00	5.00	4.00	0.42
engagement23	12	3.00	5.00	4.00	0.85
attentiveness14	12	2.00	5.00	3.83	0.93
engagement22	12	2.00	5.00	3.75	0.96
attentiveness19	12	2.00	5.00	3.75	0.96
confidence10	12	3.00	5.00	3.66	0.65
confidence6	12	3.00	5.00	3.66	0.65
confidence3	12	3.00	4.00	3.58	0.51
engagement11	12	2.00	4.00	3.50	0.90
confidence5	12	2.00	5.00	3.25	1.05
confidence4	12	2.00	5.00	3.16	1.02
respect20	12	1.00	5.00	3.16	1.33

In Table 10, minimum, maximum and mean scores of each scale item are seen in detail and again it supports Table 9 as the highest mean scores pertains to "respect for cultural differences" and "interaction enjoyment" and the lowest scores reside in "interaction confidence".

Table 11

Minimum, Maximum and Total Sum of the Participants' ISSQ Pre-test Points

	N	Min.	Max.	M	SD
Total sum	12	86.00	112.00	97.25	7.12

As stated in the pilot study, getting higher scores from ISSQ means participants have higher sensitivity in intercultural situations and in Table 11 the highest and lowest scores are given. According to the table, the minimum total score is 86, while maximum total score is 112. The mean is ($M= 97.25$). When investigated in detail the one who gathered the maximum score from the ISSQ was the participant who had stayed abroad for 4 years to study in an Austrian university. That is an expect thing as developing intercultural sensitivity requires to be in an intercultural situation and having lots of intercultural experience and dialogues.

The pre-test results of the study revealed that participants respect cultural differences and are inclined to enjoy interaction in an intercultural setting, yet, they have low levels of confidence in themselves under such circumstances and the training should focus on this aspect and develop their confidence for intercultural dialogues and make Erasmus candidates ready to intercultural experience.

Focus group interview results of Erasmus candidates

At the end of the training, in addition to the field notes taken by the trainer, a focus group interview was performed with the participants with the aim of gathering what kind of benefits they had from the training, which lesson/lessons were more beneficial and enjoyable and if there were what were the unnecessary parts of the training and their last remarks on the training.

The focus group interview was chosen instead of the individual interviews in order to make sure that everybody hears each other's ideas and compare and contrast their own views

with the others as in the training itself. In this way it was also aimed to benefit from the interactions among the interviewees which is not possible in single interviews.

As a result, first issue to discuss is the benefits of the training. Every participant agreed that they learnt a lot and above all they were introduced the term intercultural communicative competence which they believe that enhanced their view against learning English. They said that, now they can see behind the English language and what is hidden there. One of the participants remarked that "now I see the big picture of learning English and I understand that English is a common foreign language but it is not restricted to English natives." Another participant stated that "even if I have not gone to the arranged country of me yet, I feel as if have travelled there thanks to this training". Participant 5, on the other hand, says that he has questioned the benefits of Erasmus experience during the trainings and he said that now, he believes that he would get the most out of this experience again thanks to the training. Another attention grabbing remark on the benefits of this training was that some participants said that they found the story of superintendent and constable very impressive because with the help of this story they learnt that some societies speak directly and some speak indirectly and they said that they had never thought about its consequences such as being misunderstood by another person. They believe that from now on and especially when abroad they will try to be as open as possible and modify their speech when they feel that their speech partner does not understand them well and or they will ask for explanation when they do not understand someone.

The lessons that participants found beneficial and enjoyable were all of them but when forced to choose one, most of them stated that they liked to discuss breakfast and eating habits of countries and learnt a lot from the experiences of previous Erasmus sojourners and liked to hear their stories. Thirdly, they stated that they liked the story of superintendent and constable which was also found to be beneficial in giving an idea about different societies and different

ways of manner of speaking. Proverbs and idioms were found to be fun and enjoyable to think over and different accents made them be aware of misunderstandings.

None of the participants found a lesson unnecessary, instead, they said that all was so useful and beneficial for their abroad experience and they expect every English lesson to be such a fun and rewarding. Yet, after changing the question with the one 'which lesson was least enjoyable for you?' then students were of one mind about 'how to open a bank account' topic yet stating that the thing that made this lesson least enjoyable was for them to struggle to learn banking language and necessary terms on the topic. Though it was the least enjoyable, yet, they expressed that it was a beneficial and essential lesson for them. Secondly, the least enjoyable lesson was transportation for them as they said that they know most of the transportation language and good at surviving when it comes to travel from one place to another. When the reason behind the idea was questioned most stated that they live in İstanbul and no other city that they will go abroad could be so crowded and thus transportation from place to another would not be so difficult for them. On the other hand, the participants that had been abroad before admitted that when they first went abroad they had difficulty in transportation because of different applications of countries such as asking to validate the ticket even when they get off the underground. Besides, as suggested in the lesson, they said that when they land to the country first they will go to a tourist information desk ask for a map and explanation of the transportation system.

Their last remarks on the issue were all similar: "*I liked the training and I am happy that had been part of such an experience*", "*I liked the experience and thanks a lot for the help*", "*I am pleased that you gave us such a chance that we benefitted from*", "*I feel more relaxed now when I think over the idea of staying abroad without my parents and family*", " *though I had been abroad before I had not had the chance of thinking over the details you let us discuss, now I feel that I will learn more than my previous travels*."

In conclusion, with the help of the focus group interview, the ideas of the participants about the training were gathered and their ideas indicated that the training was necessary and helpful.

Field notes results

Each week both during and just after the training, the trainer kept notes depending on her observations. As the training took 5 weeks, the field notes were summarized accordingly.

The first issue to discuss is Erasmus sojourners eagerness to attend such a training. At the very beginning of the training participants were first skeptical about the training that they were going to get as most believe that they know English and can survive in a foreign country on their own. At first, it was difficult to make them understand the gist of this training because they were only knowledgeable about learning English, English culture etc. They were not aware of intercultural communication though they knew that they were not going to stay in England and instead they were arranged to stay in a non-English speaking country and they were expected to speak in English as the medium of communication with local people. Therefore, fist week was also an orientation week for them and the trainer was exposed to various questions of the participants questioning the content and reason of such a training. For this reason, it was suggested for trainers/educationalists first to explain thoroughly the reason behind such a training and show the necessity of it and be as clear as about the aims of the training. Besides, in the first week those questionings of participants were also in line with the aim of the first lesson which was focusing on raising awareness of Erasmus students with 'language bump' and 'cultural bump' activities. Therefore, according to the field notes taken during the first weeks the training reached its goal and participants started to be aware of the difficulties that they were expected to experience when they are abroad. In this way, they both befitted from the activities included into the first lesson and queries of some of the participants about the aims of the

training. Lastly, in the first week they were introduced with the intercultural communicative competence and started to inquire their Erasmus experience based on the interculturality.

In the second week, breakfast and eating habits of various countries ranging from east to the west were studied first and then the lesson continued with transportation types and some necessary language to use. In this week, food and drinks were actually enjoyable to the participants because everybody has lot of things to say about the issue. Besides, this topic was also covered in a café while participants and trainer had their breakfasts and watched breakfast videos and looked at the pictures of various breakfast tables from various countries. Being in a different atmosphere rather than a classroom environment enhanced learning eagerness of the participants and made them be aware that when they go abroad they will taste different foods and drinks and learn lots of things from their foreign friends and even they will get the chance to introduce their own cultures eating and drinking habits. Some of the participants who are good at cooking also said that they will prepare Turkish meals for their foreign friends and try to learn new recipes of various cultures and apply them to their family and friends in Turkey. In this lesson, also most of the participants decided to take Turkish coffee abroad and prepare Turkish coffee for their new friends and even give Turkish coffee as a gift. In addition to that topic, this week also transportation topic was covered and the participants said that they gained knowledge about different transportation practices. Though food topic was more interesting than the transportation topic, it was observed that participants were pleased to learn new vocabulary and manners of transportation usage.

In the third week, the lesson started with opening a bank account abroad. With this topic, participants learnt bank related new vocabulary and what kind of dialogues that they are going to be in when they open an account. It was observed that, most of the banking terms were unknown to them and they had never thought over how to open a bank account abroad. For that reasons, this lesson would be helpful in teaching them banking terms and increase their

interactional confidence even in a rare situation like being in a bank. In this lesson, participants asked lots of questions such as which bank to choose, what kind of a baking account to open, which documents they will need to take when they open an account etc. It was understood that the topic was of interest to them as they all have to use banks in order to deposit their money or draw money that was deposited to their account. Alongside of banking topic, also accommodation topic was covered in the same week. Most participants had an idea about where to stay when they go abroad but some of them still had not searched for it or had not decided yet. Most of them chose staying in a dormitory as they find it more secure, however, during the lesson also the security issue was questioned as well as the financial burdens of accommodation. In some of the countries, according to the participants staying at dormitories are more expensive than home staying. Besides, benefits of each were compared and contrasted and trainer also suggested some websites that they can search for places to stay in different countries. At the end of this week, it was observed that participant Erasmus candidates were satisfied with the information they got as in every week.

In week four, the lesson first started with the accent differences. Though participants were aware of the accent differences they said that they only know British or American accent. However, in this lesson, it was focused that every nation speaks English with their own accent and as they will not stay in England or America where also there are different accents, sometimes they might find themselves in a difficult situation because of misunderstandings and therefore the lesson focused on what to do in such a situation and how to handle such kind of misunderstandings. Besides, they realized that it was not only their problem to handle misunderstandings and mutual tolerance and understanding is important in such a case. Each part should pull their weight. They also questioned their own English speaking and each asked if the others understand their speech. In this week, another topic to cover was experiences of previous international students. Some articles that belong to students from different nations who

had lived in a foreign country for their education were brought to the class and in this way it was aimed to make them learn from their peers. As for the observations, participants liked the articles and it was fun for them to compare and contrast the practices of those foreign students with their own culture. They liked the activities of Indian boy, Raghav Bansal, and compared his cultural experiences with their own culture and questioned if they would do the same or if they can do the same when they go abroad.

The last week of the training started again with the experiences of people from different nations but this time we first watched some videos taken by those international students and then read articles of different international students. The aim was to continue building positive attitudes towards people of different nations and increase cultural awareness as in most of the lessons. Reading a Turkish girl's Erasmus experience was also beneficial for them as they said and this gave them confidence. Besides, also proverbs and idioms of different nations were discussed with the aims of comparing and contrasting various nations and to reach the conclusion that in spite of differences we have similar sayings substantially and can live together by building our partnership on similar milieu of values.

In conclusion, the training was observed to be very beneficial and both the trainer and participants had something to learn from each other.

ISSQ results (post-test)

The ISSQ was also applied after the training as a post-test with an attempt to search the effects of the training and decide on if the training had some positive effects on their intercultural knowledge, skills and sensitivity. Here, it was expected that participants of the training got higher total scores from the ISSQ after the application of the training. Table 12 below points out the means of five factors in the scale.

Table 12

The Overall Means of 5 Factors in Descending Order

	N	Min.	Max.	M	SD
respect for cultural differences	12	4.00	5.00	4.55	0.26
interaction enjoyment	12	4.00	5.00	4.50	0.36
interaction engagement	12	4.00	4.71	4.30	0.27
interaction attentiveness	12	3.33	4.67	4.25	0.49
interaction confidence	12	3.60	4.60	4.11	0.33

When compared to the overall mean scores of 5 factors in pre-test results, in Table 12 it is observed that the highest mean score of post-test belongs to the factor "respect for cultural differences" with a mean score of (M= 4.55) which was "interaction enjoyment" (M= 4.38) in the pre-test. Besides, as is seen the highest mean score in post-test is higher than the one in pre-test. Yet, in the second row comes the "interaction enjoyment" (M= 4.50) which also has higher mean score compared to the pre-test results. "Interaction engagement" and "interaction attentiveness" factors, on the other hand, are placed in the same lines when pre- and post-test results compared, but there is an increase in the mean scores of each. In pre-test "interaction engagement" results was (M= 4.09) but in post-test the result is (M= 4.30) and this shows that there is an increase in the interaction engagement readiness of participants. Besides, "interaction attentiveness" results also increased a fair amount (pre-test (M= 4.02); post-test (M= 4.25)). The last but not the least, "interaction confidence" scores show substantial increase (pre-test (M= 3.46); post-test (M= 4.11)). Increasing the confidence of participants in intercultural communication is one of the main aims of the training and the results support this goal gladsomely. In the Table 13 below, pre- and post-test average mean scores were compared.

Table 13

Pre and Post-test Average Mean Scores of ISSQ within 5 Factors

ISSQ factor	N	Pre-test	Post-test
Interaction engagement	12	4.09	4.30
Respect cultural differences	12	4.33	4.55
Interaction confidence	12	3.46	4.11
Interaction enjoyment	12	4.38	4.50
Interaction attentiveness	12	4.02	4.25

As can be observed from Table 13, there is an increase in the pre- and post-test average mean scores of participants and the highest increase is observed at the "interaction confidence" factor.

Table 14

Minimum, Maximum and Total Sum of the Participants' ISSQ Post-test Points

	N	Min.	Max.	M	SD
Total sum	12	94.00	114.00	104.33	5.97

According to the Table 14, minimum total score is 94, while maximum total score is 114. The mean is (M= 104.33) which demonstrates that there is an increase in the total mean scores of participants when compared to the pre-test total scores. Table 15 compares pre-test and post-test total sums of participants.

Table 15

The comparison of pre-test and post-test total sums

		N	Min.	Max.	M	SD
Total sum	pre-test	12	86.00	112.00	97.25	7.12
	post-test	12	94.00	114.00	104.33	5.97

According to the Table 15, there is an increase in minimum and maximum total sums of the participants scores compared to the pre-test lowest and highest scores. In order to see if this increase in the total scores of ISSQ results of participants is significant, a paired-samples t-test was applied to the total scores they got from pre-test and post-test of ISSQ which can be observed from Table 16. Paired-samples t-test was chosen after the Skewness-Kurtosis normality tests because as a result of these tests it was ascertained that total sums of both pre-test (*Skewness*= .298, *Std. Error of Skewness*= .637; and *Kurtosis*= .728, *Std. Error of Kurtosis*=1.232) and post-test points (*Skewness*= -.276, *Std. Error of Skewness*= .637; and *Kurtosis*= -.680, *Std. Error of Kurtosis*=1.232) are normally distributed.

Table 16

Paired-Samples T-test Results of Pre-test and Post-test Total Scores of Participants

	N	M	SD	df	t	p
Pre-test	12	104.33	5.97	10	8.44	.000
Post-test	12	97.25	7.12			

* $p < .05$

As displayed in Table 16, there is statistically significant difference, at the .05 significance level, in pre-test and post-test scores of participants. Results of the paired-samples t-test indicates that post-test scores of participants increased (*M*= 104.33, *SD*= 5.97) when

compared to the pre-test scores of participants (*M*= 97.25, *SD*= 7.12) at the .05 level of significance (*t* = 8.44, *df* = 10, *n* = 12, *p* < .001, 95% CI for mean difference 8.92 to 5.23). The results indicate that there is statistically significant increase in the total scores of ISSQ results of participants from pre-test to post-test.

In conclusion, there is a significant difference between the pre- and post-test ISSQ results of the participants indicating that the training they got after the application of the ISSQ as a pre-test had positive effects on their IS and thus on their ICC. This is also supported with the field notes taken during the training and focus group interviews conducted after the training. Individual interviews after the sojourn of the pilot group participants also substantiate the effectiveness of this training on the ICC and IS development.

Chapter V

Conclusion

Introduction

In this part of the thesis, first of all summary of the methodology is given which is followed by discussions of the findings and conclusions part under related headings with reference to the research questions. Discussions of the findings and conclusions part includes discussions that are based on the literature presented in the second chapter and findings of the study, and conclusions drawn from the related research questions. Then, implications for further research are given under related sub-headings. The implications for further research involve both pedagogical and methodological inferences that aim to guide researchers and practitioners interested in the same area as well as other stakeholders giving importance to intercultural communicative competence and are responsible for the development of learners' intercultural skills.

Summary of the Methodology

In this study, a mixed methods research design was administered both in pilot and main study groups. First an NA study was conducted with prior Erasmus sojourners in order to understand their needs in intercultural communication. During the NA study, also literature review was carried out to understand the issue better and grasp the details of ICC which lead to a better design of the ICC training. After the design of the training, in order to test, develop and improve it, it was applied to a pilot group of Erasmus candidates. Before the pilot study, ISSQ was also applied to the pilot group of participants to understand their intercultural sensitivity and test their stance in intercultural settings. At the end of the pilot study, a focus group interview was performed to gather the ideas of participants about the training and all these data assisted in the reshaping of the training for the main group. Lastly, with the main group ISSQ was used as a pre-test and post-test and field notes taken by the practitioner during the training

weeks and a focus group interview was conducted with the participants at the end of the training. At the end, individual interviews with pilot group volunteer Erasmus sojourners were conducted after their return from abroad experience and the aim was to support the conclusion that the developed training is beneficial and useful in the ICC and IS development. As a result, though there are lots of findings gathered for this cause this chapter only focuses on the findings of the main study and answer the research questions to this end.

Discussion of the Findings and Conclusions

The study revealed that there is a need for the development of the ICC of the FL learners and Erasmus candidates are priority-based. After being elected to go abroad in order to be a sojourner their need for ICC increases. In this study, the necessity for ICC training is even more substantial as the participants of the study were assigned to go to central European countries instead of an English country. However, in EFL classes in our country, mostly English and American coursebooks are used and in return those cultures are learnt rather than becoming acquainted with various cultures and raising cultural awareness. Even if in some of the recent coursebooks we see different cultures, their approach to culture teaching or interculturality is not enough to fulfill the need for ICC development especially for expanding circle countries. This causes raising English speakers who are lack of intercultural skills and intercultural communicative competence. Participants of this study are one of those students that generally know the so-called native speaker accents and cultures but unaware of the need to develop cultural awareness, intercultural sensitivity and intercultural communicative competence in return. Therefore, raising cultural awareness of Erasmus candidates and increasing their intercultural sensitivity and intercultural communicative skills were aimed in the design of the ICC development training of the study. In this respect, five research questions, some of which also contain sub-questions, were asked and answered during the research and discussions of the findings and conclusions drawn from these discussions were given below.

RQ 1: Discussion of the findings and conclusions for the first research question

When the needs of the Erasmus candidates investigated with the NA study with prior Erasmus sojourners, it was found out that they are not generally aware of intercultural situations and interculturality though they are aware of different cultures and the importance of meeting new cultures. Besides, they mostly focus on basic daily survival needs that are necessary to live in a foreign country and cultural issues are secondary needs to them. Therefore, while developing the training activities those needs of the prior Erasmus candidates were also taken into consideration in order to increase the scope of the study and respond the need, and so some intercultural activities were built on basic, survival needs of this group.

The needs gathered from the NA study were found to be transportation (necessary language and intercultural differences), banking (how to open a bank account, how to draw money and the necessary terms based on intercultural differences), eating and drinking habits (intercultural differences), local language and local culture (misunderstandings and how to behave in such cases), accent differences (various English accents of EFL speakers). All those topics were used and centered around developing intercultural communicative competence of participant Erasmus candidates.

According to the literature review, on the other hand, the actual ICC needs of the Erasmus candidates were found to be much more comprehensive than the ones that were gathered during the needs analysis study. Çiftçi & Karaman's (2017) study also support our findings. In their study, they found out that the Erasmus candidates neglect the importance of guided intercultural preparation because of their naïveté and are not aware that they need a prior intercultural preparation which indicates that they just focus on their basic needs before they go abroad. However, Erasmus candidates' ICC needs go beyond the surface needs that they are aware of. As stated by Coleman (2013) intercultural experience is beyond the linguistic issues and comprises sociocultural and intercultural components. Accordingly, it is substantial to

prepare those Erasmus candidates prior to the mobility as preparation experiences within this period affect their way of thinking and raise awareness which in return influence the virtue of intercultural experiences.

Hence in order to raise awareness of the Erasmus candidates about interculturality and prepare for them for intercultural communicative situations in advance, the needs should be defined comprehensively. As a result of literature review, the needs of this group were found in Fantini's (2000, 2009, 2012) studies. According to him, ICC comprises 3 domains and 4 dimensions. Domains are: the ability to establish and maintain relationship, the ability to communicate with minimal loss and the ability to attain compliance among both parts of the communication. Dimensions are: knowledge, skills, attitude and awareness. All those domains and dimensions guided the training development process and referred in each activity of the training. All these domains and dimensions also comply with the basics/principles of social constructivist approach; establishing relationship requires socializing and activating prior knowledge, communicating with minimal loss necessitates presenting questions to compare and contrast the ideas and attaining compliance involves scaffolding when necessary. In furtherance of all of these, a person (an Erasmus candidate in our case) should have essential knowledge and skills, positive attitude towards people of other cultures and be aware of various cultures. These are the real needs of an Erasmus candidate on the way of becoming Erasmus sojourner.

Moreover, characteristics that are linked with ICC are "flexibility, humour, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgements" (Fantini, 2012, p. 9). An intercultural person should have these characteristics which are linked with the dimensions (attitude, skills, awareness and knowledge) as well. For that reason, during the training these characteristics were dwelled on with the help of the activities developed for this cause such as in Lesson 7, the story of an Indian boy focus on establishing empathy, suspending judgements, arousing interest. As it is understood, the advanced training is

multifaceted and sophisticated as necessitated by the ICC itself. Besides, in addition to the topics gathered in the NA study with previous sojourners, the topics that were asserted via literature review are proverbs and idioms, accent differences, learning from peers (stories of previous Erasmus sojourners from different countries), cultural bump and language bump activities. The topics gathered from the NA study also designed in a way that each converge on intercultural skills development and cultural awareness raising.

In conclusion, Erasmus sojourners, who never had an ICC development training before their abroad experience, do not know intercultural communicative competence and so does the need to develop ICC before the Erasmus experience. Their knowledge about their prior needs does not go beyond the survival, basic daily needs even if they have something to say about culture and meeting new cultures. Therefore, it was turned out to be the literature that has various things to ascertain about the ICC and needs of the target group. As a result, in this study, while designing the ICC development training, though they were found superficial, the needs stated by the previous Erasmus sojourners were taken into consideration and in fact those needs were combined with the ones detected in the literature review with the aims of satisfying the needs of Erasmus candidates while at the same time focusing on the actual intercultural communicative needs which revolves around basic needs.

RQ 2: Discussion of the findings and conclusions for the second research question

The needs analysis study conducted with previous Erasmus sojourners and the needs derived from the literature were all taken into consideration in the design of the ICC development training. Accordingly, the needs gathered via NA were found to be basic, survival needs that are necessary for daily life of Erasmus candidates when they go abroad. However, as the needs gathered with NA were found to be inadequate, then literature review was conducted and as a result it was revealed that the actual needs of the target group were more sophisticated and comprehensive than they could be aware of. For that reason, in the design of

the ICC development training both NA study and findings from the literature review were combined to build a much more comprehensive and effective ICC development training for Erasmus candidates.

Furthermore, during the design of the training, social constructivist models of language learning and related activities were taken into consideration as social constructivism aims to develop foreign language in a social way by socializing. Intercultural communication is similar to social constructivism as during interaction in a social environment both parts of communication try to understand each other by activating their prior knowledge on the issue, presenting questions to understand that they construct the meaning accurately, scaffolding when necessary, sometimes working as a group and sometimes working individually for meaning construction. All those similarities gave way to building intercultural communicative competence training by benefitting from constructivist and social constructivist approaches.

Though, participants of the study might have comprehensive knowledge of how to communicate in their own language with people from their own culture and country (Cultural Communicative Competence), it is troublesome for them to do the same thing in a foreign country with a foreigner who does not share similar/same values, culture and even accent, even if both parts use English as the medium of communication. Therefore, after gathering and analyzing the needs of the Erasmus candidates via interviews with previous Erasmus sojourners, the training activities were built upon those needs and also the needs gathered in the literature review combined to the basic needs for a more developed training and in the meantime social constructivist approach made a significant contribution. The activities of the training were based on real experiences and real problem situations as teaching should be implemented with real situations (Wu, 2006).

In addition, domains, dimensions and characteristics stated by Fantini (2000, 2009, 2012) recruited to strengthen the foundations of ICC development training in bridging over the

defined needs and social constructivist approach. Kural (2015) also benefits from the social constructivist approach in his dissertation named "significance of intercultural competence development for study-abroad students: preparing Turkish international sojourners to undertake graduate programs in English L1 countries". However, in his study, social constructivist approach was stated to be utilized with the stakeholders of the study rather than in the design of the training. This indicates that collaboration of stakeholders during the design of the training steps forward rather than collaboration of the trainees during the activities. Nevertheless in this study, social constructivist principles were incorporated into the activity design and participants were the ones that adhere to the principles of the social constructivism while they do the activities and tasks. Each activity of the training encompasses the principles of social constructivism or constructivism (individual meaning construction) such as scaffolding, prior knowledge activation, learning from peers, collaborating during the task completion etc.

In conclusion, the ICC development training was built upon the needs stated by previous Erasmus sojourners and the needs revealed from the literature review which hinge upon the domains, characteristics and dimensions stated by Fantini (2000, 2009, 2012) and social constructivist approach of language learning and teaching which is seen in line with the principles of ICC.

RQ 3: Discussion of the findings and conclusions for the third research question

After designing the training according to the needs defined above, it was applied to a pilot group of Erasmus candidates and this pilot study also helped to reshape and improve the training activities. After the application of it to the main group, the training was found to be beneficial and rewarding and both qualitative and quantitative data gathered before, during and after the training support its effectiveness.

The intercultural sensitivity of the Erasmus candidates before the training was gathered via ISSQ and when the overall mean scores of each scale factor were ordered descendingly it

was found that the highest mean score belongs to "interaction enjoyment" (M= 4.38) and it is followed by "respect for cultural differences" group (M= 4.33) which indicates that participants have higher "interaction enjoyment" and "respect for cultural differences". On the other hand, it was found out that the lowest mean score belongs to "interaction confidence" which was also the lowest in the pilot study. Besides, as getting higher scores from ISSQ means participants have higher intercultural sensitivity it was revealed in the pre-test that the minimum total score was 86, while the maximum total score was 112 with a mean score of (M= 97.25). As the total score that can be taken from ISSQ was 120, the one who got 112 were investigated in detail and it was found out that this participant is the one who had stayed abroad for 4 years to study in an Austrian university so it is expected of him to get such a high score as developing intercultural sensitivity requires to be in an intercultural situation and having lots of intercultural experience and dialogues. However, the other participants' scores were not very low but what was remarkable is as stated above their "interaction confidence" was low. For that reasons, it was inferred that the main group of Erasmus candidates have less confidence in themselves in the case of intercultural interaction which makes it urgent to develop their self-confidence and prepare them for intercultural communication in the training. The findings of our study were also similar to Kural's (2015) study as in his study he found that the confidence of participants was low as well as the other dimensions of the ISSQ. It was also revealed that Erasmus candidates' awareness regarding the ICC was low before the training and the results were in accordance with the findings of Yücel (2016) who conducted a case study with pre-service English language teachers in her thesis and found out that pre-service English language teachers' awareness regarding the role of intercultural education was low before the Intercultural Education course. On the other hand, our findings contradict with the outcomes of Yurtseven & Altun (2015) as in their study, after testing the IS levels of pre-service teachers, they found out that pre-service teachers IS levels are too low than expected. As they conducted

their study with pre-service teachers it is normal for them to expect IS levels of this group to be higher than they tested. Besides, as they worked with 220 pre-service teachers, their findings reveal much more about the sample. In our study, because of lack of such a huge number of Erasmus candidates (each year only 10-15 candidates go abroad from the examined university) it is unpredictable whether the results change in the case of 200 Erasmus candidate participants. Yet, as stated before there is not an intention of the present study to generalize the findings, instead it aims to reveal present condition and needs of the examined group and meet their requirements as a result.

Consequently, the intercultural sensitivity levels of participant Erasmus candidates were not so low prior to the training yet, their interaction confidence was the lowest among other factors. Due to that, it was decided that the training should also focus on this factor and developing their confidence for intercultural dialogues and making Erasmus candidates ready to intercultural experience were included into the aims.

After the ICC development training, the Intercultural Sensitivity levels of participant Erasmus candidates were again measured with ISSQ (post-test) and their levels were found to have increased. The overall mean scores of 5 scale factors in the post-test were again calculated and ordered descendingly and the highest mean score belongs to the factor "respect for cultural differences" with a mean score of ($M= 4.55$) which was "interaction enjoyment" ($M= 4.38$) in the pre-test. Besides, as revealed, the highest mean score in post-test is higher than the one in pre-test. Yet, in the second row comes the "interaction enjoyment" ($M= 4.50$) which is also higher than the pre-test results. "Interaction engagement" and "interaction attentiveness", on the other hand, were placed in the same lines when pre- and post-test results compared, but there was an increase in both mean scores. In the pre-test, "interaction engagement" result was ($M= 4.09$) but in the post-test the result was ($M= 4.30$) and this shows that there is an increase in the interaction engagement readiness of participants. Moreover, "interaction attentiveness"

factor also increased a fair amount (pre-test (*M*= 4.02); post-test (*M*= 4.25)). The last but not the least, "interaction confidence" scores demonstrate substantial increase (pre-test (*M*= 3.46); post-test (*M*= 4.11)). Increasing the confidence of participants in intercultural communication was one of the main aims of the training and the results supported this goal. Additionally, in the post-test, the minimum total score was found to be 94, while the maximum total score was 114 with a mean score of (*M*= 104.33) which reflects an increase in the total mean scores of participants.

As a consequence, it can be stated that the intercultural sensitivity of Erasmus candidates after the ICC development training increased and especially the increase in their "interaction confidence" levels attract the attention.

In order to test if there is a significant difference between the pre-training and post-training IS levels of the Erasmus candidates and answer another sub-question of RQ3, a paired-samples t-test was applied. As a result, it was found that post-test scores of participants increased (*M*= 104.33, *SD*=5.97) when compared to the pre-test scores (*M*= 97.25, *SD*= 7.12) at the .05 level of significance ($t = 8.44$, *df* = 10, *n* = 12, $p < .001$, 95% CI for mean difference 8.92 to 5.23). This demonstrates that there is statistically significant increase in the total scores of ISSQ results of participants from pre-test to post-test and in return it can be referred that there is a significant increase in the IS levels of participants.

This increase in the IS levels of the participant Erasmus candidates shows that they are ready to the intercultural communicative situations as higher intercultural sensitivity means "higher potential for exercising intercultural competence" (Hammer et al., 2003, p. 422). Besides, "to be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behaviour as an indication of respect for the people of other cultures" (Bhawuk & Brislin, 1992, p. 416). As stated by Chen & Starosta, the developers of ISSQ which is used in the study, "ICC

is composed of three dimensions: intercultural awareness (cognitive aspect), intercultural sensitivity (affective aspect), and intercultural effectiveness (the behavioural aspect)" (Chen & Starosta, 1996). In a way, these three dimensions are similar to Fantini's (2009) dimensions which are awareness (intercultural awareness), attitude (intercultural sensitivity), skills (intercultural effectiveness) and knowledge that is the first stage of previous three dimensions. Additionally, in regard to Chen & Starosta (2000) without intercultural sensitivity there will not be intercultural communicative competence because intercultural sensitivity is a pre-condition for intercultural communicative competence.

In conclusion, as both terms are interrelated, it can be deduced that people (Erasmus candidates in our case) with higher levels of intercultural sensitivity have the potential to be better intercultural speakers which is the key to effective and appropriate intercultural communicative performance. This is also proved with the after sojourn interviews with pilot group sojourners as they were observed to have stepped forward towards becoming intercultural speakers.

The field notes, on the other hand, revealed a great deal about the effectiveness of the ICC development training. At the beginning of the training, it was difficult for the trainer to explain the importance of the training as most of them believed that it was unnecessary and they know enough English that can survive them in a foreign country. However, on the other side, for some of them the idea of staying in a foreign country was scary even if they wanted it most and they were not sure if their English will be enough to maintain daily life and school life. Therefore, at the very first week, in addition to previous explanations about the aims of the training, the trainer battled to show them it was not an English course and instead of learning English they will discuss English and look at the English language from the points of various societies. Their views changed positively during the following weeks and they started to enjoy the training. They became acquainted with interculturality which was unknown for them before

the training and in time they internalized the notion and understood that there is more in the background of speaking in a FL. They realized that in order to speak to a foreigner in a foreign language, first they need to respect the culture of that person and try to see the world through the eyes of the foreigner, than they can start to establish a dialogue with that person. Besides, they learnt that in order for communication to be maintained without interruption both parts should attain compliance alongside of respecting to each other's values and try to understand or see the world from different points of view.

In addition to all of these, they also learnt something about daily life which was collaborated with the development of their intercultural communicative competence and intercultural sensitivity. Even the ones who were surer of themselves at the beginning stated at the end that they learnt a lot and will benefit from the Erasmus experience more than they bargained for thanks to the training. Above all, enhancement of their cultural awareness was the most important gain for them as awareness is not forgotten unlike knowledge and it will help them advance not only in their stay abroad experience but also in the rest of their life. To conclude, according to the field notes, the intercultural sensitivity and intercultural communicative competence of participants increased considerably.

RQ 4: Discussion of the findings and conclusions for the fourth research question

Not only the results of the ISSQ and field notes revealed the effectiveness of the ICC development training, but also focus group interview conducted at the end of the training with the participants indicated the opinions of Erasmus candidates about the effectiveness of the training. Accordingly, as stated by the participants, each participant became aware of ICC and develop cultural awareness as well as knowledge and skill development on the issue. Their worldview enhanced as a result and their confidence increased. Before the training, their confidence was low compared to their respect to other cultures and willingness to enjoy and engage in a communication with a foreigner. After the training, with the increase in their

knowledge, skills, and awareness their attitude towards other cultures changed in the direction of being positive. As their attitude changed so did their knowledge, skills and in return awareness. Alteration in one dimension affected all the other dimensions which in return gave rise to the increase in ICC. These changes in their ICC were found to be significant with the statistical analysis as explained above.

In conclusion, it can be deduced from the focus group interview that both self-awareness and cultural awareness of the participants increased notably which in return paved the way for their intercultural communicative competence development. Besides, participants' IS levels were examined to have increased at the end of the training and this even could be deduced from their speech both during the training weeks and focus group interview at the end as well as ISSQ post-test results. During the focus group interview, their word choice and evaluation of the training revealed a great deal about their progress.

RQ 5: Discussion of the findings and conclusions for the fifth research question

In order to answer the last question of the study, semi-structured interviews with pilot group participants (*N*= 7) were conducted after their return from Erasmus experience. As a result, the findings were grouped under 3 domains of Fantini (2009). For the first domain, it was found out that the Erasmus sojourners did not have any difficulty in establishing and maintaining relations with foreigners and even the introvert participants had made new foreign friends and made use of the knowledge that they got thanks to the training. They also benefitted from the language bump and cultural bump activities of the training. Secondly, it was understood that they overcame misunderstandings thanks to the superintendent and constable story. They also made use of food and drinks discussions and were open to tasting local food as well as introducing Turkish meals to their new friends. Lastly, they were found confident and flexible during their speech with foreigners and even their examples demonstrated that they

modified their speech accordingly which reflect their compliance attainment. Their desire to learn the local language of the country also show their interest and curiosity to other cultures.

The training had various benefits for intercultural dialogues of Erasmus sojourners and these benefits were also supported with the individual interviews. These interviews indicated that Erasmus sojourners that had the training prior to the Erasmus had benefitted from the Erasmus experience more than the sojourners in the NA study group.

In short, getting a training on interculturality and intercultural communicative competence development before going abroad increases the benefits of the experience and make the unknown and difficulties accompanying easy to overcome.

Implications for Further Research

The aim of this thesis study was to design an ICC development training for Erasmus candidates to develop their intercultural communicative skills before their sojourn. However, the findings of the study are not restricted to the Erasmus candidates in this regard. There are various implications of the study to a diverse range of stakeholders.

Implications for English teachers and trainers

Today's foreign language teaching requires learners to have comprehensive knowledge of different skills and these skills include intercultural communicative skills alongside of language skills. For this reason, ICC development is necessary for all foreign language learners. The designed content of the study is not limited to the Erasmus candidates, instead the activities can be used in every English language teaching environment with students of various levels such as teenagers, young adults and adults who at least have A2-B1 English levels. Though the activities seem not applicable and irrelevant to young learners, to the end of each activity 'the evaluation of the activity' part was included which also involves some suggestions for the teachers of young learners. By looking at the suggestions teachers can develop their own activities for young learners as well as using the given examples. English teachers of all levels

can benefit from the designed activities as they are or adapt them according to the needs of their own language learners. As ICC development is a life-long process, so is the activity development in this cause and it is suggested to the teachers to build on the activities every time based upon the reflections they get from their students.

Implications for coursebook writers

The findings of this study also have some suggestions for the coursebook writers. In today's world, in the teaching of English, there is a shift from EFL to ELF and this necessitates English coursebooks to be designed in these premises. Although in modern English language teaching coursebooks writers have started to give importance to other cultures rather than only giving place to English and American cultures, it is not enough yet. The coursebooks are still lack of intercultural skills development and they are generally based on language skills and while doing so they give place to some other cultures. However, English language learners especially the ones in the "expanding circle" countries mostly have the chance to communicate with non-native speakers instead of native speakers. Therefore, coursebook writers should consider this need of expanding circle countries and develop the coursebooks by focusing on intercultural communicative skills development. Furthermore, coursebooks developed for young learners should also contain some cultural issues and cultural activities as well and coursebook developers might benefit from the suggestion given in the 'the evaluation of the activity' part.

Implications for policy makers and education specialists

There are also some implications of the study to the language policy makers and education specialists. They should scrutinize FL education, as in today's world communicative competence is insufficient alone for a FL education and ICC development should be included into all FL teaching syllabuses including primary schools. Though in the past, the main aim of learning a FL was to communicate with people of this foreign language, nowadays with the

lingua franca character of English, developing communicative competence in order to communicate with English or American people current of thought has left behind. As a result, language education policy should move with the times, be updated and cover ICC.

Implications for English language teacher candidates

In the teaching of English, the shift from EFL to ELF, also has some inferences for the education of English teacher candidates. Integrating ICC into the FL teaching syllabus of all levels of language teaching requires English language teachers to be educated accordingly. For this reason, ELT curriculums of universities need to be revised and ICC courses should be included into the curriculums as have already started in some of the universities. If English teachers themselves do not get an education about interculturality, intercultural communication and intercultural communicative competence development, it would be unreasonable to expect them to teach intercultural communication to their own students.

Moreover, there are lots of free 'webinars' (online-seminar) given by the professionals around the world and English teacher candidates can join them and develop their knowledge on interculturality and ICC.

Implications for university program developers

Intercultural communicative competence development is not peculiar to English language teacher candidates, as today's global communication requires every educated person to have complex skills in order for them to overcome cultural barriers that they might encounter while communicating cross-border partners of the company they work for. Due to these reasons, in English language courses in all the departments of universities, ICC development should be prioritized. Every university student should have intercultural communicative skills which is necessary for their future occupations because in such a globalized world companies have global partners which require their workers to have global skills and ICC is one of the most important.

Implications for researchers

The findings of the study also have implications for researchers. In this study, only a university and Erasmus candidates of two educational years have been investigated. In order to test the findings of the study, researchers are suggested to use the designed content with different Erasmus candidates of various universities. In this way, the benefits of the training might be tested by a different researcher and comparisons can be made. In addition, the activities of the training can be improved and new ones might be developed in the light of new research.

Furthermore, 'the evaluation of the activity' part also includes some suggestions for English learners of different levels and ages. These suggestions can be further researched and extended to design specific ICC development courses for each group of learners (e.g. ICC activities for young learners) as in this study.

In this study, a ready-made scale was used to test the IS of the participants and therefore it is suggested to the researchers to develop their own IS or ICC scales.

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Appendices

Appendix A

Needs Analysis Questionnaire

Dear participant,
Below are the questions you need to answer regarding your previous ERASMUS experience. The answers that you give to this study will be used to develop a training for the future ERASMUS candidates and in this respect it is aimed to inform them before their sojourn. For this reason, it is very important that the answers you give will be informative and detailed and supported with examples.
Thanks for your participation. . .

Öğr. Gör. Derya TUZCU EKEN

A) **Personal Information**
    Gender:
    Which country did you go via ERASMUS? :
    How long did you stay? :
    In which department are you studying? :

B) **You can answer each of the questions in this section just below it.**

1. Why did you attend this program? What were your purposes? Please explain.
2. Have you ever been abroad before? If so, which country was it? Did this experience effect your attendance to Erasmus?
3. Have you researched the country you were visiting before the ERASMUS program started? If your answer is 'Yes' what did you search for/ what kind of information did you get?
4. Did you have any training or education on living abroad? If so, what was it? Could you explain a bit?
5. If your answer to the previous question is 'NO' would it be beneficial if you had a training before leaving to your arranged Erasmus country? In this training what would you like to learn and get educated about?
6. While abroad did you have any difficulty related to cultural differences? If so, could you give at least one example? How did you handle it?
7. Compare and contrast your first situation in the country with the last one? Is there any difference? Please explain.
8. Did you have any communication problem because of your English level? If so, could you give an example?
9. Thick the things that you wish to learn before you move to a foreign country. (Specify all options that suit you by colouring in red). If you want to add anything to the following items please write at the end.
a. Transportation
b. Food and drinks
c. Family life
d. Accommodation
e. School life

f. Teacher-student relations
g. Bank transactions
h. Problems that may be encountered at the hospital
i. Dressing style of people
j. Problems that may be encountered at shopping
k. Greetings and meeting with people
l. Finding an address

Appendix B

Needs Analysis Questionnaire (Turkish Version)

Değerli katılımcı,

Aşağıda yanıtlamanız istenen sorular daha önceki ERASMUS deneyiminiz ile ilgilidir. Bu çalışmaya vereceğiniz yanıtlar gelecekte ERASMUS programından faydalanacak öğrencilerin bilgilendirilmesinde ve onlara yönelik bir eğitim geliştirmede kullanılacaktır. Bu sebeple vereceğiniz yanıtların bilgilendirici ve detaylı olması ve örneklerle desteklenmesi oldukça önemlidir.

Katılımınız için teşekkürler…

Öğr. Gör. Derya TUZCU EKEN

A) <u>**Kişisel bilgiler**</u>

Cinsiyet:

ERASMUS ile hangi ülkeye gittiniz? :

Ne kadar süre kaldınız? :

Hangi bölümde okuyorsunuz/okuyordunuz? :

B) <u>**Bu bölümdeki soruların her birini sorunun hemen altına cevaplayabilirsiniz.**</u>

1. Bu programa katılma amacınız/amaçlarınız nelerdir? Açıklayınız.

2. Daha önce yurt dışında bulunmuş muydunuz? Eğer önceden yurt dışına çıkmış iseniz hangi ülkeye gittiniz? Bu yurt dışı deneyimi ERASMUS programını tercih etmenizde etkili oldu mu?

3. ERASMUS programı başlamadan önce gideceğiniz ülke ile ilgili araştırma yaptınız mı? Cevabınız 'evet' ise neleri araştırdınız / ne tür bilgiler edindiniz?

4. ERASMUS ile yurt dışına çıkmadan önce yurt dışında yaşama ile ilgili eğitim aldınız mı? Eğer aldıysanız bu eğitimin içeriğini, neler öğrendiğinizi açıklar mısınız?

5. Eğer 4 numaralı soruya yanıtınız 'hayır' ise ERASMUS eğitimi için yurt dışına gitmeden önce yurt dışında dair bir eğitim almak ister miydiniz? Dahası bu eğitimin içeriğinde nelerin olmasını ve hangi konularda bilgilendirilmeyi isterdiniz?

6. Yurt dışında yaşarken kültürel farklılıklardan kaynaklanan zorluklar yaşadınız mı? Eğer yaşamış iseniz en az bir örnek verir misiniz? Ayrıca bu zorluğun üstesinden nasıl geldiğinizi anlatır mısınız?

7. Gittiğiniz ülkedeki ilk durumunuz ile oradan ayrılırken ki durumunuzu karşılaştırır mısınız? Kendinizde kültürel, sosyal ya da yabancı dil bilgisi bakımından bir farklılık var mıydı? Ne gibi farklılıklar vardı açıklayınız?

8. İngilizce düzeyiniz yüzünden yaşadığınız sıkıntılar oldu mu? Eğer olduysa bir örnekle açıklar mısınız?

9. Yurt dışına gitmeden önce gideceğiniz ülke ile ilgili öğrenmeyi/ bu konuda kendinizi geliştirmiş olmayı dilediğiniz seçenekleri belirtir misiniz? (Size uyan tüm seçenekleri kırmızı ile renklendirerek belirtiniz.) Aşağıdaki maddelere eklemek istedikleriniz varsa yazınız.

a. Ulaşım
b. Yiyecek/içecek
c. Aile yaşamı
d. Konaklama
e. Okul hayatı
f. Öğrenci-öğretmen ilişkileri
g. Bankada hesap açma vb. işlemler
h. Hastanede karşılaşılabilecek problem durumları
i. Kişilerin giyim tarzı
j. Alışverişte yaşanabilecek problem durumları
k. Kişilerle selamlaşma ve tanışma
l. Adres bulma

Appendix C

Intercultural Sensitivity Scale Questionnaire

Dear Participant,
Below is a series of statements concerning intercultural communicative competence. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement.

Thank you for your cooperation.

Eng. Inst. Derya TUZCU EKEN

A) **Demographic Information**

Gender:	Male _____	Female _____
Have you ever been abroad before? Yes _____		No _____

If yes, how many times? _____
How long have you been abroad? _____

What was your purpose/purposes? Education_____		Travel_____

Other (please specify)
_____

Have many foreign languages do you speak? _____

B) **Below is a series of statements. Please choose *only one* answer which is more appropriate to you.**

Sentence No	SENTENCES	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
1	I enjoy interacting with people from different cultures.					
2	I think people from other cultures are narrow-minded.					
3	I am pretty sure of myself in interacting with people from different cultures.					
4	I find it very hard to talk in front of people from different cultures.					
5	I always know what to say when interacting with people from different cultures.					
6	I can be as sociable as I want to be when interacting with people from different cultures.					
7	I don't like to be with people from different cultures.					

8	I respect the values of people from different cultures.					
9	I get upset easily when interacting with people from different cultures.					
10	I feel confident when interacting with people from different cultures.					
11	I tend to wait before forming an impression of culturally-distinct counterparts.					
12	I often get discouraged when I am with people from different cultures.					
13	I am open-minded to people from different cultures.					
14	I am very observant when interacting with people from different cultures.					
15	I often feel useless when interacting with people from different cultures.					
16	I respect the ways people from different cultures behave.					
17	I try to obtain as much information as I can when interacting with people from different cultures.					
18	I would not accept the opinions of people from different cultures.					
19	I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.					
20	I think my culture is better than other cultures.					
21	I often give positive responses to my culturally different counterpart during our interaction.					
22	I avoid those situations where I will have to deal with culturally-distinct persons.					
23	I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.					
24	I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.					

Appendix D

Intercultural Sensitivity Scale Questionnaire (Turkish Version)

Değerli katılımcı,

Aşağıda yanıtlamanız istenen sorular *kültürlerarası iletişimsel becerinizi ölçmeye* yöneliktir. Doğru ya da yanlış cevap yoktur. Lütfen verilen ifadeleri okuyarak size en yakın gelen cevabı bu ifadeye ne derecede katıldığınızı ya da katılmadığınızı belirterek cevaplayınız. Vereceğiniz cevaplar "Designing a training model for Erasmus candidates to improve their intercultural communicative competence" başlıklı doktora tezim için kullanılacaktır.

Katılımınız için teşekkürler.

Öğr. Gör. Derya TUZCU EKEN

A) Demografik Bilgi
1. Cinsiyet: Kadın _____   Erkek_____
2. Daha önce hiç yurt dışında bulundunuz mu?   Evet _____   Hayır_____
3. Eğer ikinci soruya cevabınız 'evet' ise kaç kez belirtiniz. _____
4. Eğer ikinci soruya cevabınız 'evet' ise ne kadar süre yurt dışında kaldınız? _____
5. Yurt dışına çıkış amacınız/amaçlarınız neydi?   Eğitim _____   Seyahat _____
                                                    Diğer (lütfen belirtiniz
                                                    _____
6. Kaç yabancı dil biliyorsunuz?   _____

B) Aşağıda bir dizi ifadeye yer verilmiştir. Lütfen size *en uygun cevabı* işaretleyiniz.

Soru numarası		Kesinlikle katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
1	Farklı kültürlerden insanlarla iletişim kurmayı severim.					
2	Diğer kültürlerden olan insanların dar görüşlü olduğunu düşünüyorum.					
3	Farklı kültürlerden olan insanlarla iletişim kurarken kendime oldukça güvenirim.					
4	Farklı kültürlerden insanların önünde konuşmak benim için çok zor.					
5	Farklı kültürlerden insanlarla iletişim kurarken her zaman ne diyeceğimi bilirim.					
6	Farklı kültürlerden insanlarla iletişim kurarken istediğim gibi sosyalleşebilirim.					
7	Farklı kültürlerden insanlarla birlikte olmayı sevmiyorum.					

8	Farklı kültürlerden gelen insanların değerlerine saygı gösteririm.					
9	Farklı kültürlerden insanlarla iletişim kurarken kolayca demoralize olurum/moralim bozulur.					
10	Farklı kültürlerden insanlarla iletişim kurarken kendime güvenirim.					
11	Farklı kültürlerden gelen kişilerle ilgili izlenim oluşturmadan önce bir süre beklerim.					
12	Farklı kültürlerden insanlarla birlikteyken genellikle cesaretim kırılır.					
13	Farklı kültürlerden insanlara karşı açık görüşlüyümdür.					
14	Farklı kültürlerden insanlarla iletişim kurarken çok dikkatliyimdir.					
15	Farklı kültürlerden insanlarla iletişim kurarken kendimi genellikle işe yaramaz hissederim.					
16	Farklı kültürlerden insanların davranış biçimlerine saygı gösteririm.					
17	Farklı kültürlerden insanlarla iletişim kurarken edinebildiğim kadar çok bilgi edinmeye çalışırım.					
18	Farklı kültürlerden olan insanların görüşlerini kabul edemem.					
19	İletişim esnasında farklı kültürlerden gelen kişilerin imalarına karşı alınganımdır.					
20	Bence benim kültürüm diğer kültürlerden daha iyidir.					
21	Farklı kültürlerden gelen kişilerle iletişim kurarken genellikle pozitif cevaplar veririm.					
22	Farklı kültürlerden insanlarla iletişim kurmamı gerektiren durumlardan kaçınırım.					
23	Genellikle, farklı kültürlerden olan kişilere sözel olarak veya mimiklerimle anlayışımı gösteririm.					
24	Farklı kültürlerden kişilerle aramdaki farklılıkları seviyorum.					

Appendix E

Focus Group Interview Questions

The questions were just the starting point of discussions, so when necessary new questions included during the interview.

1. What are the benefits of the training for you?

2. What did you learn as a result of the training?

3. Which parts of the training do you think were most beneficial for you?

4. What were the most favorite topics for you?

5. Is there anything left that you would like to learn/expected to learn?

6. Are there any topics that were not covered but you expected to be in the training?

7. Are there any parts that you would like to change/wish to be different?

8. Are there anything you believe that are irrelevant/unnecessary in the training?

9. Which topic/topics was the least favorite for you?

Appendix F

Handouts of the Training

Handout 1

Lithuanian

Vardas	
Pavardė	
Amžius	
Šalis	
Departamentas	

Slovenian

Ime	
Priimek	
Starost	
Država	
Oddelek	

Romanian

Nume	
Nume de familie	
Vârstă	
Țară	
Departament	

Croatian

Ime	
Prezime	
Dob	
Zemlja	
Odjel	

French

Prénom	
Nom de famille	
Age	
Pays	
Département	

Portuguese

Nome	
Sobrenome	
Era	
País	
Departamento	

Slovak

Názov	
Priezvisko	
Vek	
Krajina	
Oddelenie	

Czech

Název	
Příjmení	
Stáří	
Země	
Oddělení	

Polish

Nazwa	
Nazwisko	
Wiek	
Kraj	
Departament	

Greek

Όνομα	
Επώνυμο	
Ηλικία	
ΧΏΡΑ	
Τμήμα	

Hungarian

Név	
Vezetéknév	
Kor	

Ország	
Osztály	

Spanish

Nombre	
Apellido	
Años	
País	
Departamento	

Handout 2

The below story is taken from: Honna, N. (2005). English as a multilingual language in Asia.

Intercultural Communication Studies 14(2), 73–89.

The story takes place in the office of a **superintendent** of the Hong Kong Police Force prior to 1997. The superintendent was British and the **constable** was Chinese.

There was a quiet **knock** at the door and in came a young Chinese police constable. He was, of course wearing his uniform. He **saluted** the superintendent and stood **smartly** at attention in front of the large wooden desk.

"Yes?" **inquired** the superintendent.

"My mother is not very well, sir," started the constable.

"Yes?" repeated the superintendent, beginning to **frown**.

"She has to go into hospital, sir," continued the constable.

"So?"

"On Thursday, sir."

The superintendent's frown was replaced by a look of **exasperation**. "What is it that you want?" he asked **sternly**.

At this direct question, the constable's face fell and he simply **mumbled**, "Nothing, sir. It's all right," and turned and left the room.

As soon as the door had closed, the superintendent turned to me and said, "You see. A classic **case**. They can't **get to the point**."

"So, what would you want him to say?" I asked.

"Well, instead of **beating around the bush**, he should **come straight to the point**. He obviously wants some leave so he can look after his mother. He should ask for leave and not waste my time going on about his poor mother."

"You want him to say something like, 'Can I have some leave please, sir?'"

"Yes, exactly," replied the superintendent.

Handout 3

The photos are taken from the internet and their web addresses are given in the references.
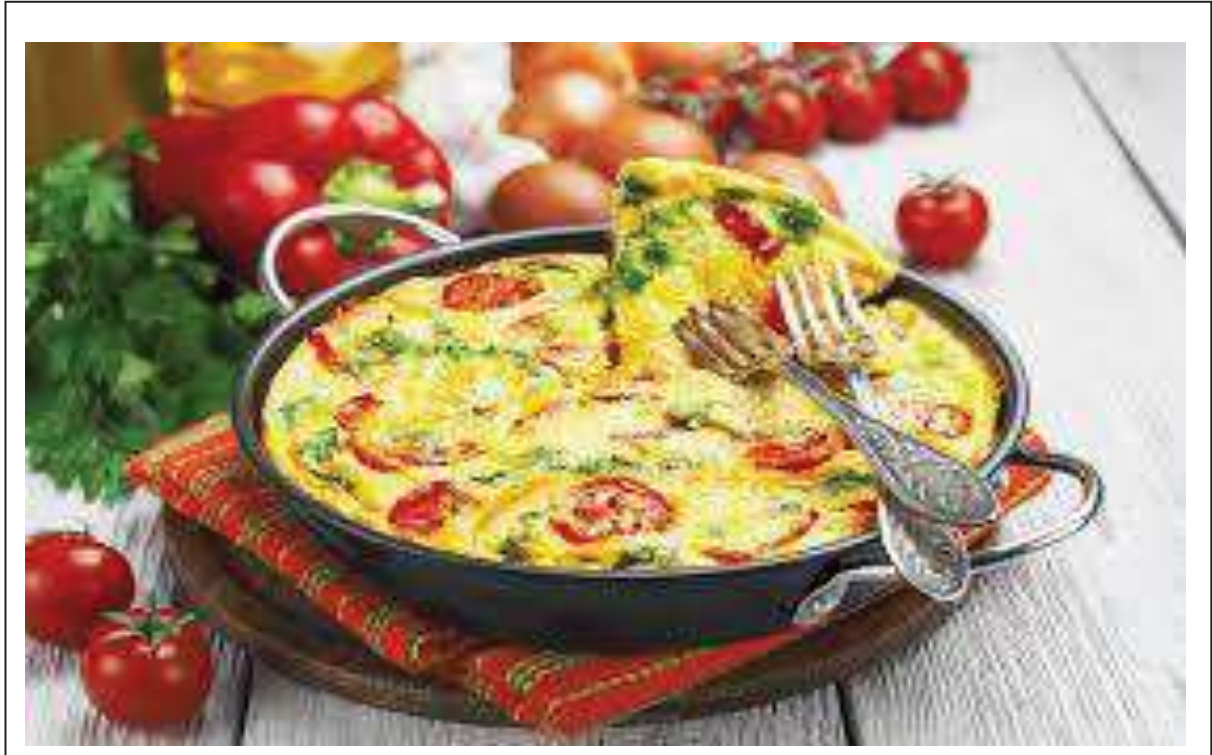

Croatian Breakfast

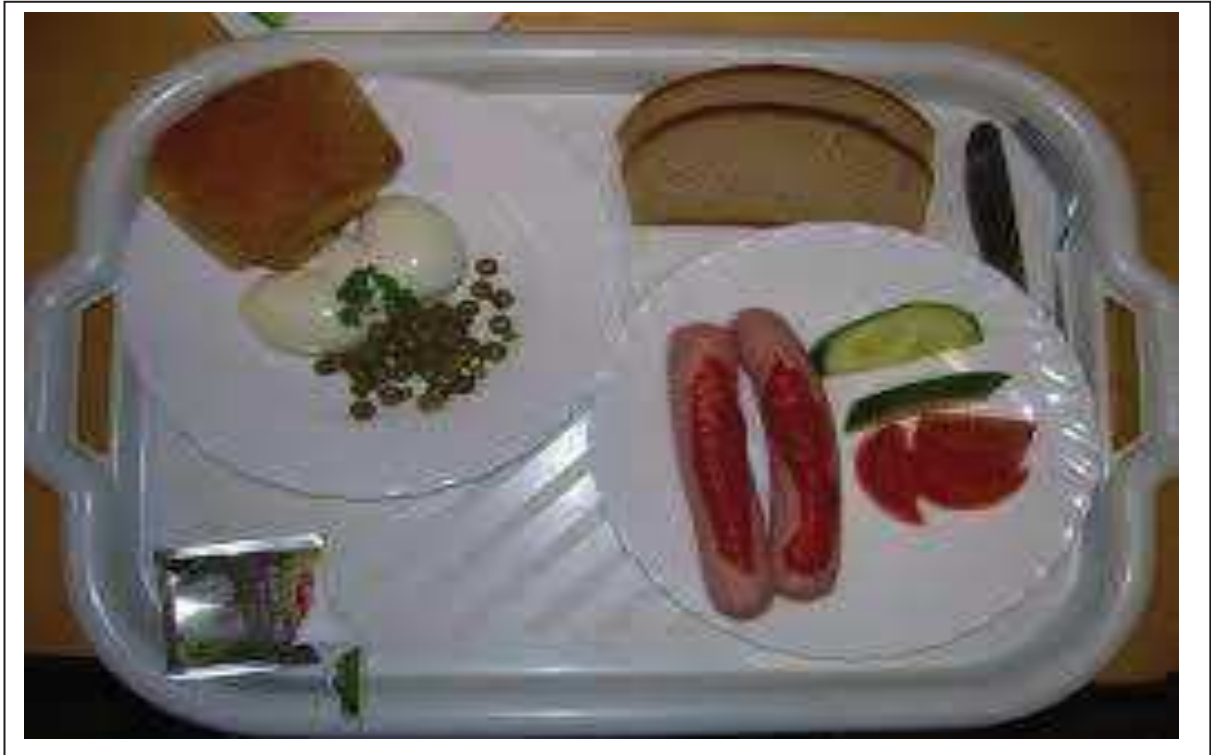**English Breakfast**

French Breakfast

Greek Breakfast

Italian Breakfast

Japanese Breakfast

Lithuanian Breakfast

Polish Breakfast

Spanish Breakfast

Swedish Breakfast

Turkish Breakfast

Bulgarian Breakfast

Moroccan Breakfast

Lebanese Breakfast

Handout 4

Hungry planet photographs (There are many photographs in the book to be used)

Australian Family

Turkish Family

British Family

Canadian Family

Chinese Family

Kuwaiti Family

German Family

Polish Family

Mexican Family

Japanese Family

American Family

Mongolian Family

Italian Family

French Family

Handout 5

Transportation photographs are taken from Ackroyd, B. (2013, March 25). *Around the world in 80 modes of transportation*. Retrieved from https://www.cheapflights.com/news/around-the-world-in-80-modes-of-transportation/

Reindeer Sledge (Image: RukaKuusamo.com)

Seaplane (Image: Tiberiu Ana)
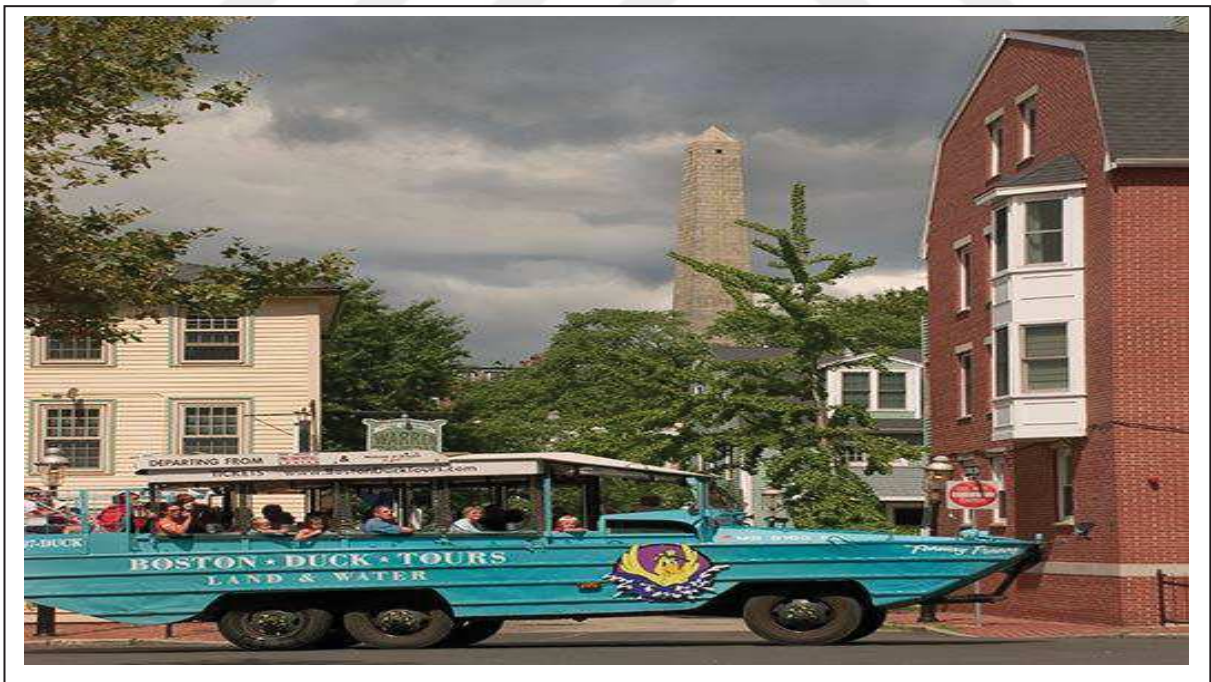
Hydrofoil (Image: Wikipedia)

Coco taxi (Image: MattJP)

Double Decker (Image: john millar)

Funicular (Image: jiashiang)

Bamboo Train (Image: paularps)

Duwk (Duck) (Image: Boston Duck Tours)

Totora Boat (Image: Esme_Vos)

Pulled Rickshaw (Image: Wikipedia)

Handout 6

The photo is taken from The Guardian Journal (October 17th, 2014) from the story of the 'Indian boy'.

Handout 7

It takes a whole village to raise a child. (African Proverb)

Beauty lies in the eye of the beholder. (English proverb)

Good advice is often annoying, bad advice never is. (French proverb)

No one knows a son better than the father. (Chinese proverb)

Happy nations have no history. (Belgian proverb)

Better live one day as a lion than a hundred as a sheep. (Italian proverb)

The cheapest is always the most expensive. (German proverb)

All that's well lasts short. (Croatian proverb)

When the rich make war, it's the poor that die. (Russian proverb)

Not my circus, not my monkeys. (Polish)

Even monkeys fall from trees. (Japanese)

A lot of noise and no walnuts. (Spanish)

Give the bread to the baker. (Arabic)

Appendix G

Individual Interview Questions of After Erasmus Experience

1. How do you feel about your return to Turkey after the Erasmus experience?

2. How was the experience?

   - Did you see the benefits of the ICC development training that you got before the Erasmus experience when you were abroad?

   - If so, what were the advantages of the training that you were benefitted from when abroad?

   - Which things did you put to use that you had learnt at the training? Any specific examples?

3. How was your dialogue with the foreigners? Did you feel yourself confident when talking to someone from a different culture?

4. Did you try to learn the local language?

5. Did you talk about Turkish culture or introduced Turkish culture to foreign friends you had abroad?

   - Which things did you mention about your culture?

6. What was different about the foreign cultures you met?

   - How did you welcome those differences?

   - Did you like the differences between your culture and your foreign friends' culture?

7. Did you have any difficulty regarding cultural differences and misunderstandings because of those cultural differences? If so, how did you handle it?

8. Do you feel a change in your personality after the experience? If so, what kind of a change is it?

Appendix H

Erasmus Sonrası Bireysel Görüşme Soruları (Turkish Version)

1. Erasmus deneyimi sonrası Türkiye'ye dönüşünle ilgili neler hissediyorsun?

2. Deneyim nasıldı?

    - Erasmus öncesi aldığın kültürlerarası iletişimsel edinç geliştirme eğitiminin yurt dışındayken faydalarını gördün mü?

    - Eğer gördüysen ne gibi faydalar belirtir misin?

    - ICC eğitiminde edindiğin hangi bilgileri kullandın, örnek verir misin?

3. Yabancılarla iletişimin nasıldı? Farklı kültürden birileriyle konuşurken kendini kendinden emin hissettin mi?

4. Gittiğin ülkenin yabancı dilini öğrenmeye çalıştın mı?

5. Yurt dışında edindiğin yabancı arkadaşlarına Türk kültürünü tanıttın mı?

    - Kendi kültürünle ilgili nelerden bahsettin?

6. Karşılaştığın yabancı kültürlerle ilgi ne gibi farklılıklar gördün?

    - Gördüğün farklılıkları nasıl karşıladın?

    - Kendi kültürün ve yabancı arkadaşlarının kültürleri arasındaki farklılıklarla sevdin mi?

7. Kültürel farklılıklar ve bu kültürel farklılıklardan kaynaklanan yanlış anlamalarla ilgili herhangi bir zorluk yaşadın mı? Nasıl üstesinden geldin?

8. Bu deneyimden sonra kendi kişiliğinde bir değişim hissediyor musun? Eğer hissediyorsan nasıl bir değişiklik belirtir misin?

Appendix I

Permission to Use ISSQ

Re: permission to use ISS

Guo-Ming Chen [gmchen@uri.edu]

Kime: DERYA TUZCU EKEN

21 Eylül 2017 Perşembe

· İzleme için işaretle

Dear Derya, thanks for the request.

Yes, you have our permission to use the IS Scale for non-profit research purpose.

Best.

guo-ming

On Thu, Sep 21, 2017 at 8:18 AM, DERYA TUZCU EKEN <derya.tuzcu@klu.edu.tr> wrote:

Dear Dr Chen,

I am a PhD student at Çanakkale 18 Mart University in Turkey, currently writing my doctoral thesis on intercultural communicative competence of Erasmus students. As a part of my thesis, I need to evaluate the intercultur sensitivity of ERASMUS candidate students before and after their sojourn. In this respect, I need to use your Intercultural Sensitivity Scale.
I would be very pleased if you give me the permission to use ISS in my research. It is an honour to acknowledge you in my study.

Thanks in advance.

Best regards,

Derya TUZCU EKEN

KLU-NOC

Appendix J

Curriculum Vitae of the Researcher

Personal Information

Name-Surname: Derya TUZCU EKEN

Place of Birth: Lüleburgaz /KIRKLARELİ

Date of Birth: 30.08.1985

Educational Background

Ph.D.: English Language Education / Çanakkale Onsekiz Mart University (2013-2018)

M.A.: Teaching Turkish as a Foreign Language/İstanbul University (2008-2011)

B.A.: English Language Teaching /Trakya University (2003-2008)

Academic Activities

Erasmus Lecturing Mobility, September 2011, Kaunas University of Technology- Kaunas, Lithuania.

Work Experience

2009- Continuing   English Instructor /Kırklareli University

Publications

Book Reviews

Tuzcu Eken, D. (2013). A little book of language. D. Crystal. London: Yale University Press, 2010, 272 p., *ELT Research Journal, 2* (4), 191-195, ISSN: 2146-9814.

Articles

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