REPUBLIC OF TURKEY

ÇAĞ UNIVERSITY

INSTITUTE OF SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE EDUCATION

INVESTIGATING THE RELATIONSHIP BETWEEN INTERCULTURAL SENSITIVITY AND INTERCULTURAL COMMUNICATIVE COMPETENCE OF PRE-SERVICE ELT TEACHERS

THESIS BY

Simge GÖKBERK

Supervisor	**: Prof. Dr. Jülide İNÖZÜ**
Member of Jury	**: Dr. Seda SIVACI**
Member of Jury	**: Dr. Aysun DAĞTAŞ**

MASTER OF ARTS

MERSİN / 2021

APPROVAL

REPUBLIC OF TURKEY
ÇAĞ UNIVERSITY
DIRECTORSHIP OF THE INSTITUTE OF SOCIAL SCIENCES

We **certify** that thesis under the title of "**Investigating the Relationship between Intercultural Sensitivity and Intercultural Communicative Competence of Pre-Service Elt Teachers"** which was prepared by our student **Simge GÖKBERK** with number **20198009** is satisfactory **consensus** for the award of the degree of **Master of Arts** in the Department of **English Language Education**.

(The Original Copy Hold in the Institute Directorate is Signed.)
Univ. Inside permanent member-Supervisor-Head of Examining Committee:
Prof. Jülide İNÖZÜ

(The Original Copy Hold in the Institute Directorate is Signed.)
Univ. Insider: **Dr. Aysun DAĞTAŞ**

(The Original Copy Hold in the Institute Directorate is Signed.)
Univ. Outsider: **Dr. Seda SIVACI**
(Hasan Kalyoncu University)

I confirm that the signatures above belong to the academics mentioned.

(The Original Copy Hold in the Institute Directorate is Signed.)

17/09/2021

Dr. Murat KOÇ
Director of Institute of Social Sciences

Note: The uncited usage of the reports, charts, figures and photographs in this thesis, whether original or quoted for mother sources is subject to the Law of Works of Arts and Thought. No: 5846

DEDICATION

To my beloved family and fiancé

ETHICS DECLARATION

Name & Surname:	Simge GÖKBERK
Number:	20198015
Department:	English Language Education
Program:	Master Thesis (**X**)
Thesis Title:	Investigating the Relationship between Intercultural Sensitivity And Intercultural Communicative Competence of Pre-Service ELT Teachers

I hereby declare that;

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

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

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

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

The work of art in this thesis is original,

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

17/09/2021

Simge GÖKBERK

ACKNOWLEDGEMENTS

Writing a thesis is a challenging experience and it would not have been completed without several people who supported me during this path.

First and foremost, I would like to express my special thanks to my supervisor Prof. Julide İNÖZÜ for her invaluable guidance and support.

I would like to express my deepest appreciation to jury members Assist. Prof. Dr. Seda SIVACI and Assist. Prof. Dr. Aysun DAĞTAŞ for accepting to be a part of the jury and providing an outstanding contribution and feedback.

This process would not have been possible to complete without the endless support and patience of my beloved fiancé and future husband, M. Fatih YILMAZ. The words cannot express how lucky I am to have him by my side during this journey.

I wish to thank my lovely parents and brother who believed in me and encouraged me to follow my dreams. They supported me in every step of my education process.

I am also grateful to my MA classmates Ömer CENGİZ, and Zekeriya DURMAZ who inspired and motivated me in every phase of the thesis. Whenever I felt lost, regardless of time and place, they supported me emotionally and academically.

Last, but not least, I also would like to present my deepest gratitude to my dear director and vice-directors for encouraging me to pursue a master degree. They supported me to seek higher education and provided me with the opportunity to complete this thesis.

ABSTRACT

INVESTIGATING THE RELATIONSHIP BETWEEN INTERCULTURAL SENSITIVITY AND INTERCULTURAL COMMUNICATIVE COMPETENCE OF PRE-SERVICE ELT TEACHERS

Simge GÖKBERK

Master Thesis, Social Science Institute, English Language Education
Supervisor: Prof. Dr. Jülide İNÖZÜ
September 2021, 103 pages

The main purpose of this study is to reveal the relationship of pre-service ELT teachers' level of intercultural sensitivity and intercultural communicative competence. The participants of the study were 130 pre-service ELT teachers who were 99 females and 31 males. Data were collected through Chen and Starosta's (2000) Intercultural Sensitivity Scale and Başol's Intercultural Communicative Competence Self-Assessment Tool (2017). Then, the descriptive analysis and Bivariate Pearson's correlation were made with the help of SPSS software program. As a result of the analysis, it was revealed that the level of the intercultural sensitivity and intercultural communicative competence of pre-service ELT teachers were high. Also, a strong and positive linear correlation between intercultural sensitivity and intercultural communicative competence have been found.

Keywords: intercultural sensitivity, intercultural communicative competence, pre-service ELT teachers, multiculturalism

ÖZ

İNGILIZCE ÖĞRETMENI ADAYLARININ KÜLTÜRLERARASI DUYARLILIK ILE KÜLTÜRLERARASI İLETIŞIM YETERLİKLERİ ARASINDAKI İLIŞKININ İNCELENMESI

Simge GÖKBERK

Yüksek Lisans Tezi, İngiliz Dili Eğitimi Anabilim Dalı
Tez Danışmanı: Prof. Jülide İNÖZÜ
Eylül 2021, 103 Sayfa

Bu çalışmanın temel amacı, İngilizce Öğretmenliği bölümündeki son sınıf öğretmen adaylarının kültürlerarası duyarlılık düzeyleri ile kültürlerarası iletişim yeterliliği arasındaki ilişkiyi ortaya çıkarmaktır. Araştırmanın katılımcıları, 99 kadın ve 31 erkek olmak üzere 130 İngilizce Öğretmenliği öğrencileridir. Veriler Chen ve Starosta'nın Kültürlerarası Duyarlılık Ölçeği (2000) ve Başol'un Kültürlerarası İletişimsel Yeterlilik Öz Değerlendirme Aracı (2017) yardımıyla toplanmıştır. Daha sonra, tanımlayıcı analiz ve Bivariate Pearson korelasyonu SPSS yazılım programı yardımıyla yapılmıştır. Yapılan analizler sonucunda İngilizce Öğretmeni adaylarının kültürlerarası duyarlılıkları ve kültürlerarası iletişimsel yeterlilik düzeyleri yüksek olduğu ortaya çıktı. Ayrıca kültürlerarası duyarlılık ile kültürlerarası iletişim yeterlilik arasında güçlü ve pozitif bir doğrusal ilişki olduğu bulundu.

Anahtar Kelimeler: kültürlerarası duyarlılık, kültürlerarası iletişim yeterliliği, İngilizce Öğretmenliği öncesi eğitim öğrencileri, çok kültürlülük

TABLE OF CONTENT

COVER i
APPROVAL ii
DEDICATION iii
ETHICS DECLERATION iv
AKNOWLEDMENT v
ABSTRACT vi
ÖZ vii
TABLE OF CONTENTS viii
ABBREVIATIONS ix
LIST OF TABLES x
LIST OF FIGURES xi
LIST OF APPENDICES xii
1. INTRODUCTION 1
2. METHODOLOGY 22
2.1. Research Design……..……..22
2.2. Participants and Settings……..…….….22
2.3. Data Collection Instruments……...25
2.3.1. Intercultural Sensitivity…..……26
2.3.2. Intercultural Communicative Competence Self-Assessment Tool……..26
2.4. Reliability / Trustworthiness……...……..…..….27
2.5 Data Analysis……...……...….29
2.6. Test of Normality……...……..…...30
2.7. Ethical Issues……..31
3. FINDINGS……...……...…32
4. DISCUSSION AND CONCLUSION……...…….……55
REFERENCES……...……64
APPENDICES……...……..71

ABBREVIATIONS

ELT	: English Language Teaching
IC	: Intercultural Competence
ICC	: Intercultural Communicative Competence
ICCSAT	: Intercultural Communicative Competence Self-Assessment Tool
IS	: Intercultural Sensitivity
ISS	: Intercultural Sensitivity Scale
SPSS	: Statistical Package for the Social Sciences

LIST OF TABLES

Table 1. *Demographic Information of the Participants*…….…..24
Table 2. *Validity and Reliability Rate of ISS* ……..……..……....27
Table 3. *Statistical Analysis with Research Questions*……..…….....29
Table 4. *Test of Normality*……..…….....30
Table 5. *Descriptive Analysis of Interaction Engagement* ……..……...…33
Table 6. *Descriptive Analysis of Respect for Cultural Differences* ….……..34
Table 7. *Descriptive Analysis of Interaction Confidence* ……..……..35
Table 8. *Descriptive Analysis of Interaction Enjoyment* ……..……..…36
Table 9. *Descriptive Analysis of Interaction Attentiveness* …….……...……37
Table 10. *Mean and Standard Deviation Values of ISS* …….……...……38
Table 11. *Descriptive Analysis of Intercultural Interactive Skills*…….....……40
Table 12. *Descriptive Analysis of Awareness* …….……...……...42
Table 13. *Descriptive Analysis of Knowledge for Other Cultures* ……..……..….44
Table 14. *Descriptive Analysis of Willingness* …….……..……45
Table 15. *Descriptive Analysis of Adjustment Skills* …….…….……..…46
Table 16. *Descriptive Analysis of Sensibility* ……..……..……..47
Table 17. *Mean and Standard Deviation Values of ICCSAT Subscales* ……48
Table 18. *Bivariate Pearson Correlation between ISS Subscales and ICCSAT Subscale*.....49
Table 19. *Correlation between ISS and ICCSAT*…….……..……..……...…...53

LIST OF FIGURES

Figure 1. *Deardorff's Pyramid Model of Intercultural Competence*……..…11
Figure 2. *Deardorff's Process Model of Intercultural Competence* ……..…12
Figure 3. *The Developmental Model of Intercultural Sensitivity*……...……..……13
Figure 4. *Byram's Intercultural Communicative Competence Model* ……...…16
Figure 5. *AUM Theory*……....……..18
Figure 6. *Distribution of Participants for ICCSAT in Histogram*……..……30
Figure 7. *Distribution of Participants for ISS in Histogram*…….....….31

LIST OF APPENDICES

Appendix A: Applying for Ethics Committee Approval……..…….72
Appendix B: Approval from Members of Ethics Committee……..…….…….....76
Appendix C: Intercultural Sensitivity Scale …….……...……77
Appendix D: Intercultural Communicative Competence Self-Assessment Tool ……..…....79
Appendix E: Approval from the Developers of ISS…….……84
Appendix F: Approval from the Developer of ICCSAT……..…...….85
Appendix G: Demographic Information Form……..…….…….86
Appendix H: Consent Form …….……87
Appendix I: Official Permission form Süleyman Demirel University……...…88
Appendix J: Official Permission form Hasan Kalyoncu University……...…….89
Appendix K: Official Permission form Dicle University…….…..……..90
Appendix L: Official Permission form Gaziantep University……..……....…91

1. INTRODUCTION

Introduction includes background information, problem statement, purpose and significance of the study. Also research questions were presented in problem statement section.

Background Information of the Study

As the world gets globalized, it becomes more likely to encounter people from different cultures and languages. While the language used in such encounters is an intermediary for communication, the message's encoder and decoder must be aware of the differences and similarities between cultures that do not come from the same origin. To communicate effectively, the receiver and the sender of the message must be aware of the existence of differences, as well as similarities between different cultures. Cultural differences between people debunk as a result of a globalized world, migrations, or developing technological possibilities. Particularly the accessibility of the internet almost by everyone has given rise to the use of social media. Thus, communicating with people across the globe is relatively easy as it is provided by clicking on one button on the keyboard.

Moreover, as nature of human beings, people have always been inclined to be away from the ones they do not know, conversely, they are willing to be close to the ones they are familiar with since they had traveled in tribes for years to ensure each other's safety. Due to such cultural differences, people have begun to have little in common with each other and even become individualized. However, when communicating with people in a multicultural environment, it is essential for being sensitive and communicatively competent as well as being aware of differences.

The sensitivity and effective communication skills that must be shown are also efficient in a multicultural learning environment. Described as part of the minority group in a traditional classroom, the multicultural students might feel incomplete in taking a step during communication and hesitate to speak. Therefore, teachers need to consider the multicultural aspects of students in a classroom in order to provide equal opportunities (Kennedy, 2017).

A lot of information is transmitted explicitly or implicitly during the language learning process. It is an undeniable fact that language contains cultural aspects in the process of teaching a foreign language. According to Kennedy (2017), "Teacher educators must build a vision learning and teaching in a multicultural classroom and use that vision to skillfully guide the

mosaic of multicultural issues throughout the pre-service curriculum." (p. 164). Given these responsibilities of language teachers, they are expected to possess a positive attitude to cultural differences in the classroom and reflect differences between students as richness. It is crucial to set an example for students and strengthen the student-teacher relationship in a multicultural classroom.

Problem Statement

In an increasingly globalized world, it is more likely to come across people from different cultures. Therefore, it is essential to be able to communicate efficiently when interacting with people from different cultures. To ensure the effectiveness of the interaction, communicators must have a sufficient level of multicultural knowledge. The concept of multiculturalism is also critical in the field of language education. In particular, senior students who are about to graduate are required to be competent in transferring and applying knowledge in terms of multiculturalism. With a sufficient level of sensitivity and communication competence, they can communicate effectively with students from different cultures and at the same time introduce students not only to languages but also to different cultures. Brown (2000) believes that "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture." (p.117). Thus, educators need to acquire critical cultural awareness in order to help students improve appropriate intercultural skills and attitudes (Gay & Kirkland, 2003). While students learn a foreign language, they also gain information about the target culture. It highlights the tremendous responsibility of teachers in teaching culture as well as teaching a foreign language. (Peterman, 2005). Hence, language teachers' intercultural sensitivity (IS) and intercultural communication competence (ICC) are needed to be guided during the teacher training programs since teachers have a role as a resource and a transmitter in language teaching from the point of society. Although the pre-service ELT teachers' intercultural sensitivities and intercultural communicative competence have been investigated separately, their interrelationships have not yet been studied in Turkey. Many students graduate and begin teaching without any intercultural experience. Therefore, this situation affects their ability and competence to interact with students from different cultures in a classroom setting and convey accurate information about multiculturalism. Since English is not used in daily life in Turkey and it is not possible to communicate frequently with people from different cultures, teachers are the primary source of conveying the concept of multiculturalism to students.

Purpose of the Study

The main aim of the study is to investigate and reveal the relationship between intercultural sensitivity and intercultural communicative competence of pre-service ELT teachers in four different universities in Turkey. In order to collect the data, two questionnaires were administered and the results were analyzed quantitatively.

The research questions of the study are as follows:

1. What is the pre-service ELT teachers' level of intercultural sensitivity (IS)?
2. What is the pre-service ELT teachers' level of intercultural communicative competence (ICC)?
3. What is the relationship between the intercultural sensitivity and intercultural competency levels of pre-service ELT teachers?

Significance of the Study

In today's era of growing international relations, no country or culture can break off with any other country or culture. The development of communication technology, growth of population, tourism and student mobility, the increase in international trade, and the migration movement have increased intercultural communication (Bekiroğlu & Balcı, 2014). With the increasing intercultural interaction, teachers' role in the classrooms has turned out to be of great importance because they are the ones that shape society. In this aspect, effective intercultural interaction takes place in classrooms as well as all across the world. Considering the role of the teachers in a multicultural classroom, they are the ones who have to observe their students' feelings, knowledge and behaviours towards people (Seefeldt, 1993). Thus, teachers should be aware of the cultural variety in the classroom so that they are able to observe the students sufficiently. It can be said that the awareness of multicultural education can influence the learning environment and lessons (Knopp & Smith, 2005). Thanks to globalization, immigration and technology, people increasingly get aware of the need for intercultural attention in language education. Stern (1983) supported language teaching with cultural context and encouraging language learners to perceive the association of culture and language. In order to comprehend language learning and culture as a whole, foreign language teachers must primarily be competent and conscious of the significance in this regard. Teachers and prospective language teachers should have high levels of intercultural sensitivity and high levels of intercultural communicative competence to increase student's ICC levels (Sarıçoban

& Öz, 2014). Therefore, it is significant to reveal pre-service ELT teachers' ICC and IS levels due to the fact that they have such an enormous impact on students during the language learning process. Learning a foreign language is not only using the language competently in four skills but also knowing how to communicate with people from different cultures. (Zhang, 2017) Namely, educators need to be facilitators to enhance prospective teachers' intercultural sensitivity, just as it is their primary duty (Van Hook, 2000).

Little do we know about the relationship between ICC and IS since there is not much research on these frameworks (Mostafaei Alaei & Nosrati, 2018). Mainly in Turkey, to the best of my knowledge, research that investigated pre-service teachers' IS and ICC levels has not been presented yet. Even though intercultural sensitivity and intercultural communication competence are popular issues abroad, there is still very little research conducted in Turkey emphasizing these issues. This research is thought to be a light to present the intercultural sensitivity and intercultural communication competence level of pre-service ELT students.

Culture

Culture is a term that many distinctive theoretical perspectives have commented on, but a standard definition has not yet been reached. Initially, the root of the word culture originates from *colere* in Latin, which means cultivating. (Kramsch, 1998) The term culture is defined by Tyler (1871) as a complex totality since it covers many aspects, such as knowledge, dogma, art, tradition, morals, manners, and other abilities that humankind practices in society. According to Herbig (1998), culture is a word given to a way of life that includes expected behaviour, beliefs, values, and language shared by community members. These terms all together compose what culture is. Moreover, Gibson (2002) considers culture in terms of beliefs, attitudes, values, and behaviours. He reflects culture as an iceberg, an onion, and a tree. Firstly, the iceberg's surface, which others can see, is clothes, behaviour, food. They are observable and reasonable. Nevertheless, beneath the surface, there are hidden beliefs, attitudes, values, and meanings. For the second model, culture is layered as an onion, which is called the onion model. It is needed to be peeled off in order to reveal hidden parts of the culture. Lastly, the tree model also includes visible and hidden parts of the culture. In addition, roots represent historical origin. It is needed to be protected and strengthened in the new surroundings. On the other hand, Hall (1976) specifies culture as surface (conscious) and deep (unconscious) elements that affect the behaviour of people. Surface elements are language, cuisine, and celebrations, while deep elements are feelings, values, and perceptions.

According to Byram and Met (1999), culture includes some specific aspects; probability of learning culture in a practical sense, knowledge of one's own culture, the acquisition of cultural research, and analysis methods. The first primary necessity for culture is humans' existence since people form the concept of culture. Relatively, culture shapes traditions and creates places of the people (Triandis, 2007). Furthermore, culture cannot exist without people, and people cannot exist without culture (Cooper & Denner, 1998). It is the whole of the reactions given to the issues encountered in life. For instance, all people have to experience death, but their reactions, rituals, and ceremonies differ from each other. What makes all these definitions incomplete depends on how culture functions among people and it emerges the concept of paradigm. Paradigm is the way people live and experience life. It is worldwide cognition in which people perceive and relate to their own world. All values and thoughts that affect an individual's daily life are also evaluated within the scope of the paradigm concept. The concept of paradigm also includes concepts such as value, faith, and idea. Thus, people in distinctive cultures form a distinctive paradigm. (Diller, 2013) Cultural values, beliefs, attitudes may differ. Moreover, it may result from belonging to a different gender, age, education, and economic status, religions may differ from individual to individual. When people share different norms in society, it is called diversity (Chatman & Flynn, 2001).

Culture and Language

Risager (2007) discusses that language and culture cannot be separated. Culture and language are connected as siblings (Driscoll, Macaro & Swarbrick, 2014). The language constitutes the culture itself. It allows the culture to spread to different geographies as well as transferring it from generation to generation (Uygur, 2013). Uygur states that they are as connected as one can influence the other. There is a reparable relationship between culture and language, and both are growing mutually. The language has a representative position in culture since it emphasizes the importance of the ethnic group as if the language shapes the people's way of thinking on a person who belongs to a specific culture and identifies the culture's diversity. They both influence what people think and how they express their characteristics. He claims that by focusing on the belief system, the functional significance of ethnic and linguistic background can be better known. Hence, the minority group of a language frequently prefers and insists on using their own native language in the working and learning environment instead of speaking the common language (Lambert, 1973). By the same token, Kramsch (1998) perceived language as having cultural value by itself. Speakers of a language distinguish

themselves and others through language. They consider it as part of their social identity. When using the language for communication purposes, culture and language are tied up with each other. In this way, people exchange their ideas, beliefs, facts, and other variables in communication. The words represent their knowledge and experience. In a word, language carries on the reality of the culture in dialogues. The spoken language by the social group provides information about the identity of the social group.

Culture and Language Teaching

Culture has surely an influential role in language teaching. Sarıçoban and Çalışkan (2011) stated that "There is no doubt that all language teaching contains some explicit reference to the cultural whole from which the particular language is taken" (p. 10). Therefore, the foreign language teachers convey the culture of the language since they are assumed to be experts in the target culture as well as the target language (Kramsch, 2004). Also, Ladson-Billings (2006) states that if the cultural aspects are not included in teacher education, teacher candidates cannot get enough information about the culture and cultural transfer. The lack of knowledge, in return, can give prospective teachers the idea that every problem they face may be caused by culture and cultural differences. Especially in a multicultural classroom, prospective or novice teachers may draw the wrong conclusions when describing the problems that students experience. For example, Ladson-Billings asked pre-service students teachers working in the field how the most challenging student behaves. Pre-service students' answers were that the black kids were too loud because being loud as a black person was considered as cultural aspect. However, according to Ladson-Billings, it was a wrong perception; they were loud since they were only kids, and it was the nature of being a kid. It indicates that culture is a pivotal point to clarify the differences and failures among students, in spite of the fact that the problem is not caused by culture.

Multiculturalism

People living in distinctive geographical regions have begun to live together since the permanent settlement. With the development of transportation facilities, migrations have accelerated. Ease of the transportation has led to the transition of many different lifestyles among people. Thus, people have the opportunity to meet new perspectives, world views, cultures, and traditions. Therefore, the aim of learning and teaching a foreign language has been altered gradually as a result of globalization and technological development (Mighani &

Moghadam, 2019). Therefore, technological developments with globalization are joined to the concept of multiculturalism (Debbag & Fidan, 2020).

Julianto and Subroto (2019) define multiculturalism as a necessity in a society and education settings since it influences people to love and help each other, improves their knowledge and qualification. In the same way, school is the first place where individuals from different cultures come together socially, meet each other and interact (Dilmen & Öğüt, 2010). Therefore, the school atmosphere should provide a base for multiculturalism. However, in order to develop a society in social understanding, the concept of multiculturalism should be understood and taught through education since the situations arising from cultural differences may cause unequal chances of success among students. Thus, the chances of achieving success may differ from student to student (Ergun, 2005). Gay (1994, 2018) views multicultural education as a reform in education that alters the institutions' education system. He supports that every student should have access to equal education. Therefore, a standardized education should be applied to those who have distinctive cultural backgrounds.

Aim of Multicultural Education and Role of the Teachers

Multicultural education, known as global or international education, peace education, culturally relevant or responsive education, aims to provide equal education to students from different ethnicities, races, and social statuses. Considering equality in education, teachers are responsible not only for students' academic success but also for their social development (Rengi & Polat, 2014). Despite the fact that many researchers agree that teachers' role in the multicultural educational environment is essential, it is a matter of debate whether teachers are knowledgeable adequately. It is considered that teachers need to have sufficient intercultural skills and competency since it is necessary to meet multicultural students' needs (Peterman, 2005). C.A.M Banks (2004) emphasized the importance of the teachers' role; she claimed that the intercultural educators did not pay enough attention or get educated on minority discrimination. However, she claimed that intercultural educators frequently discuss these issues in today's world. If teachers' role impacts intercultural competence and sensitivity, the process of forming essentials must be considered. The development of intercultural sensitivity and competence is not only provided in the cognitive learning approach for children or prospective teachers but it can be developed only with the emotional sphere that is linked to experience and then to cognition.

Hua (2018) says that multicultural classrooms are the places where students from different ethnicity, cultural and language backgrounds practice what is learned collectively. Therefore, teachers must have a deep and complete comprehension of language and culture in order to improve language learners' intercultural communication and interaction skills beyond cultural boundaries (Byram, 1997). Spindler and Spindler (1993) claimed that what determines the way teachers behave in the classroom in terms of multiculturalism is directly related to their experience and level of their socio-culture.

Intercultural Competence (IC)

The word "competence" first appeared in the early 1950s. It is the ability of people to improve themselves in relation to the environment and people. (Foote & Cottrell, 1955). This ability is called "cultural awareness practice" (Green, 1982), with its most common names, "cultural competence" or "intercultural competence". Cultural competence is defined by Robinson (2000, p.131) as "sensitivity to issues of culture, race, gender, sexual orientation, social class, and economics.". It is merely the ability to understand other people from other cultures as if they belong to their ethnic group (Knapp, 1987). From the perspective of intercultural communication, behaving appropriately, having affirmative outcomes at the end of the conversation describe intercultural communication as well. (Olsen&Kroeger, 2001) However, it would be a massive illusion to assume that IC and ICC are identical. In contrast, it would be more appropriate to utter one of the major pillars of support ICC is IC (Wilberschied, 2015).

Theories and Models of Intercultural Competence

Intercultural competence as a term first took root in the 1970s and 1980s. There was a search for a tutor who had to deal with official international duties and was competent in intercultural competence. However, there was no suitable model to teach intercultural competence. Since 1990, the concept has taken shape and its current form. Over time, the focus has become more on intercultural relations (Spitzberg & Changnon, 2002). Santoni (1983) suggested that (as cited in Kramsch, 1993), in order to develop cultural competence, students need to pretend somebody else’s behaviour and linguistic pattern as much as possible. In this way, they can grasp and experience the culture. However, Valdman (1992) and Nostrand (1989) completely disagreed with Santoni (as cited in Kramsch, 1993), and they claimed that pretending like somebody else is not a promised action to be accepted by the target culture and understand the culture.

Many researchers identified intercultural competence in different models. Spitzberg and Changnon (2002) categorized these models as contemporary models, which are compositional models, co-orientational models, developmental models, adaptational models, and casual path models. Most importantly, none of these models is superior to each other and does not deny each other.

First of all, the compositional model divides competence into categories. It specifies the categories and unifies the similar traits and characteristics. These models determine the hypothetical components of capabilities. However, they do not define the association between these components. Deardorff's Pyramid Model of Intercultural Competence (2006) and is one of the compositional models (Spitzberg & Changnon,2002).

Secondly, the co-orientational models describe the cognitive process of intercultural competence. It is merely conceptualizing intercultural competence while focusing on the achievement of the interaction. Interacting with a person from different historical, cultural, and language backgrounds requires understanding. If understanding the person grows an issue against communication, the answer must be searched in the co-orientational models.

Thirdly, the developmental models support enhancing intercultural competence processively through interaction. In this way, intercultural competence can be developed more comprehensive. It indicates that adults who have completed some learning stages in their lives are able to develop intercultural competence compared to babies.

To summarize, intercultural competence does not befall suddenly or instantaneously. It needs time to occur. The development does not rely on a single day of processing. In contrast, it is a continuous developmental knowledge process, acquiring higher-level skills, and a continuous self-assessment of development. (Cross, 1988).

Next, the adaptational models are an extension of the co-orientational model. Whereas co-orientational models engage in the outcome of the interaction, the adaptational models deal with the process. To put it a word, the production or the outcome of the interaction confirms competency and adaption.

Lastly, causal path models focus on the theoretical framework of intercultural competence in contrast to adaptational models. The model reveals that the connections between the specified components are meaningful and indicate that they are testable. There may be some similarities and differences between the mentioned models. In fact, there may be many concepts

that these models do not consider. However, there is no model or approach whose precision or accuracy is accepted.

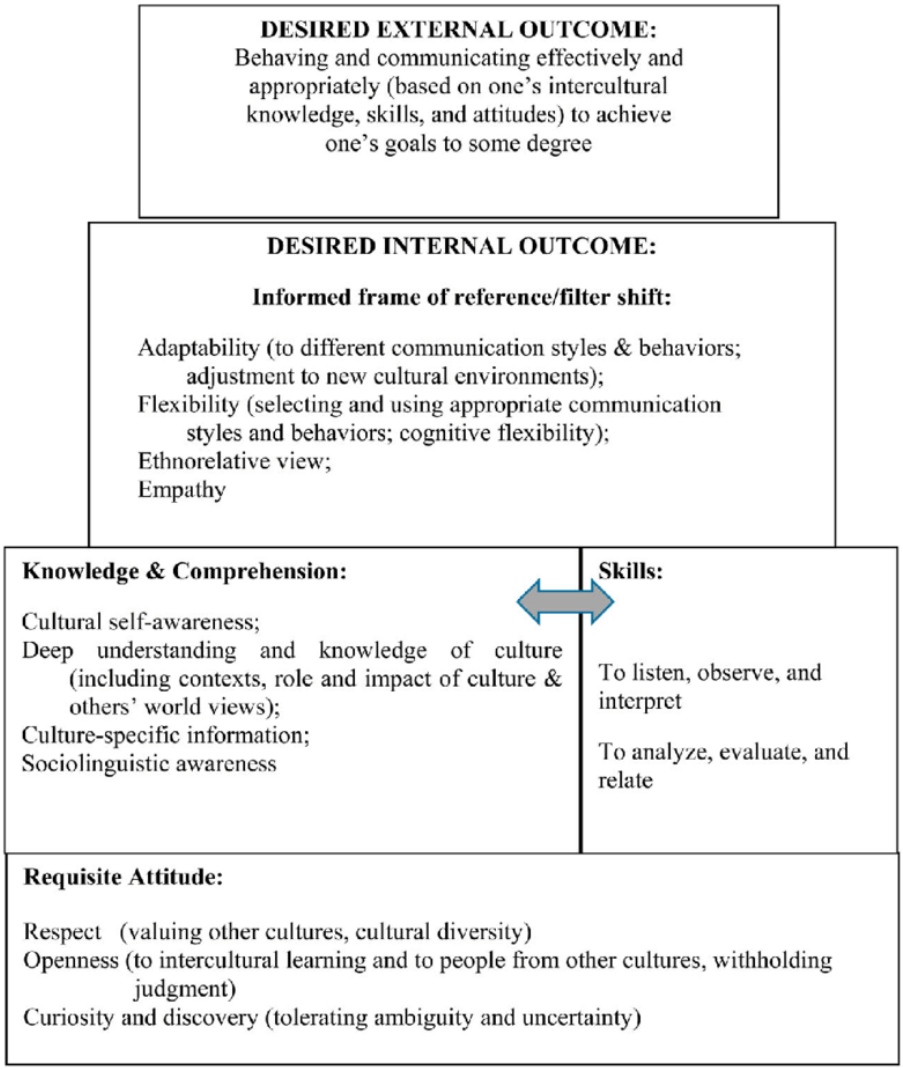
It can be said that ICC and IS are the foundations of IC since one side of the IC models in history has touched ICC or IC. Wilberschied (2015) likens four researchers who laid the foundations of IC to the feet of a table. He notes that it is Bennett, Gudykunst, Byram, and Deardoff that make up the four legs of a table with the help of their models on IC. In this analogy, the table represents the IC. Therefore, the IC models of these four researchers were presented in detail.

Pyramid Model of Intercultural Competence

Pyramid Model of Intercultural Competence displays that it is necessary to go through some processes to develop IC. There are five components which are; requisite attitude, knowledge and comprehension, skills, desired internal outcome, desired external outcome (see Figure 1). The main component in the model is "required attitude" which titled as ultimate initial point (Byram, 1997 as cited in Deardorff, 2011).

Figure 1.

Deardorff's Pyramid Model of Intercultural Competence



- Move from personal level (attitude) to interpersonal/interactive level (outcomes)
- Degree of intercultural competence depends on acquired degree of underlying elements

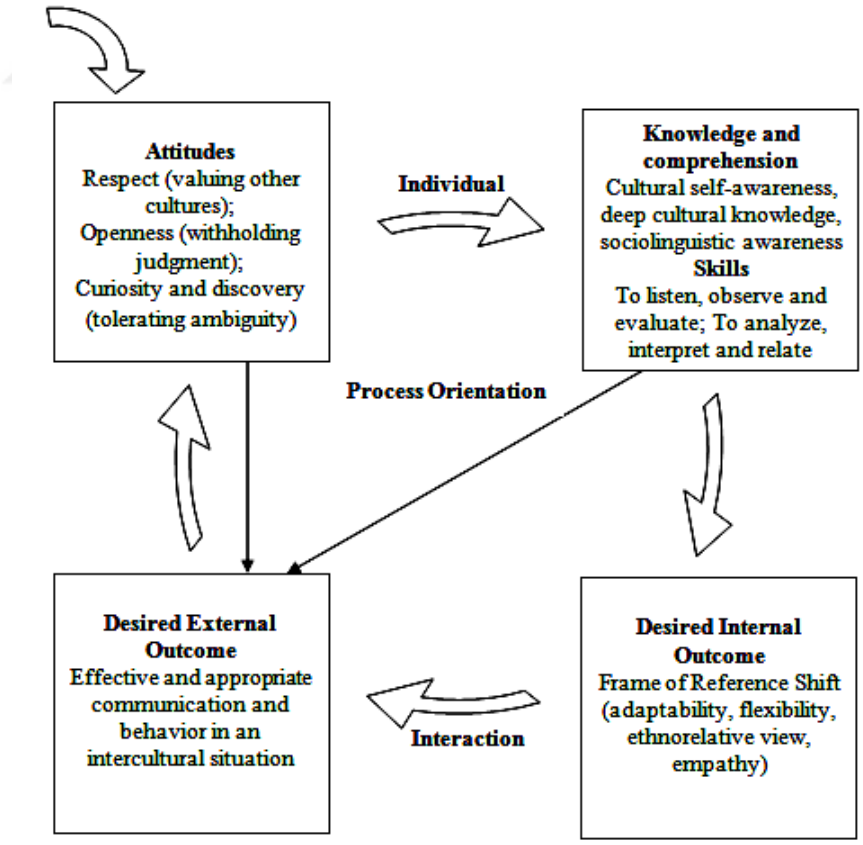
As it interpreted from the Figure 1, the lower-level components can develop higher-level components. As components develop, a higher level of IC can be achieved. It is possible to participate in the model at any level, but involvement at the lowest level helps to increase competence at the highest levels. The model provides a basis for the overall assessment of intercultural competence and also emphasizes the importance of attitude and understanding. Additionally, it provides the internal and external outcomes of intercultural competence as well.

Process Model of Intercultural Competence

Deardorff (2006) emphasized that intercultural competence can be developed and continued throughout human life. Hence, learning never ends. It changes, evolves and takes on its new form over time. Therefore, she developed a model based on learning and evolving movement as shown in Figure 2.

Figure 2.

Deardorff's Process Model of Intercultural Competence



The Process Model of Intercultural Competence offers a 4-category process to demonstrate dynamic learning and developing intercultural competence process. The categories represent the same components in Pyramid Model of Intercultural Competence (see Figure 2). Unlike the pyramid model, there is a transformation that allows intercultural communication, starting with individuals. Similarly, both Deardorff's mentioned models focus on the continuity of learning (Deardorff, 2006).

The Developmental Model of Intercultural Sensitivity

In 1984, The Developmental Model of Intercultural Sensitivity (DMIS) was developed by M.T Bennett in order to discover the students' cognitive intercultural sensitivity development and intercultural competence through experiences in a multicultural environment. Paige et al. (2003) define DMIS as "a complex model of intercultural development, framed in terms of the phenomenology of an individual's affective, cognitive, and behavioral construal of, as well as response to, cultural difference." (p.468) Bennett observed some students during the courses and workshops for years. He noted that students became better intercultural speakers over the years. Therefore, six stages to reveal the cognitive process were created as shown in Figure 3.

Figure 3.

The Developmental Model of Intercultural Sensitivity

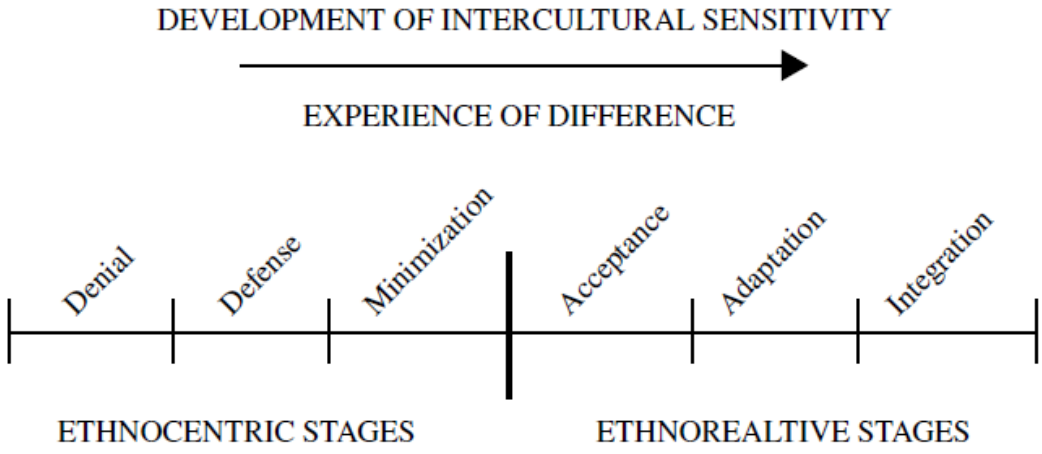


Figure 3 includes the first three stages, which are Denial, Defense, and Minimization are named ethnocentric. The meaning of ethnocentrism refers to people who put their own culture in the center. In the Denial stage, people distance themselves from people in other cultures and neglect them. Isolation and separation are two options to accomplish this stage. They do not even see people from different cultures as fully human. It is merely a denial of

cultural diversity. In the Defense stage, people start to categorize people as "them" and "us" They define "us" as superior and "them" as inferior. They define their own culture as essential and do not accept other cultural norms. Thus, they argue that social conflicts are caused by people in other cultures since they perceive other cultures as a threat to their own identity and selves. When these two groups of people come together in the same environment, three defensive ways occur by the ones who completed the Defense stage: reversal, denigration, and superiority. Reversal is defending the inadequacy of one's own culture to show the superiority of another's culture. Denigration is when an individual reacts to differences with an adverse judgment. Finally, superiority is to keep one's own culture superior without making any disturbing judgment against the different cultures. The last stage of ethnocentrism is minimization. This stage signifies generalization. People who belong to this stage assume similarities are the same and ignore differences. Most of the time, similarities are shared social norms. There are two types of minimization: transcendent universalism and physical universalism. Transcendent universalism believes that all humans are superior and part of the universe, while physical universalism supports that all humans are biologically the same and need the same matters. The shared biological characteristics determine the behaviors recognized across cultures. The downside of transcendent and physical universalism is to trivialize and romanticize cultural differences.

The second three stages are named ethnorelative, which are Acceptance, Adaptation, and Integration. Ethnorelative stages are exposing one's own language in a multi-cultural environment. In order to get the cultural variety, the importance of cultural differences, different cultural perspectives, and the integration of the difference between the two cultures into one's own identity are needed to be understood. In Acceptance stage, people are aware of their own culture and other cultures in the cultural environment. It is accepting the cultural differences stage. Additionally, people may judge the other culture; however, it is not like the deviation stage. The judgment can be the result of the lack of knowledge. People are motivated to learn and discover different cultures. Acceptance has two types: respect for behavioral differences and respect for value differences. As the second stage of the ethnorelative stage, Adaptation is not only accepting the different cultures; it is also behaving accordingly. Individuals can maintain relationships with people from different cultures and gain empathy towards them. Adaptation has two types; pluralism and empathy. Pluralism defines having various worldviews. It is also the ability to use appropriate behavior in a cultural context. On the other hand, people with empathy can adapt to perspectives in different cultures due to increased

intercultural communication (IC) skills. The last stage is integration, which is the third ethnorelative stage. People at this stage have very high IC skills. They can communicate effectively with people from different cultures and accept different perspectives when it is necessary. (Bennett, 1993: Bennett, 2017: Inoue & Shaules, 2000: Van Hook, 2000)

Chen and Starosta (1997) stated that Bennett's Model of Intercultural Sensitivity investigates both cognitive and behavioral ability change in intercultural communicative competence. Overall, DMIS deals with the equivalent features of intercultural communicative competence. “This theoretical framework provided conceptual guidance as we undertook the construction of the Intercultural Development Inventory (IDI) to measure the orientations toward cultural differences described in the DMIS.” (Hammer et al., 2003, p.3) Bennett's DMIS provides a base to measure students and teachers' intercultural sensitivity and intercultural competence development. Therefore, an assessment tool by Bennett (2004) which was described in DMIS with 50-item was developed.

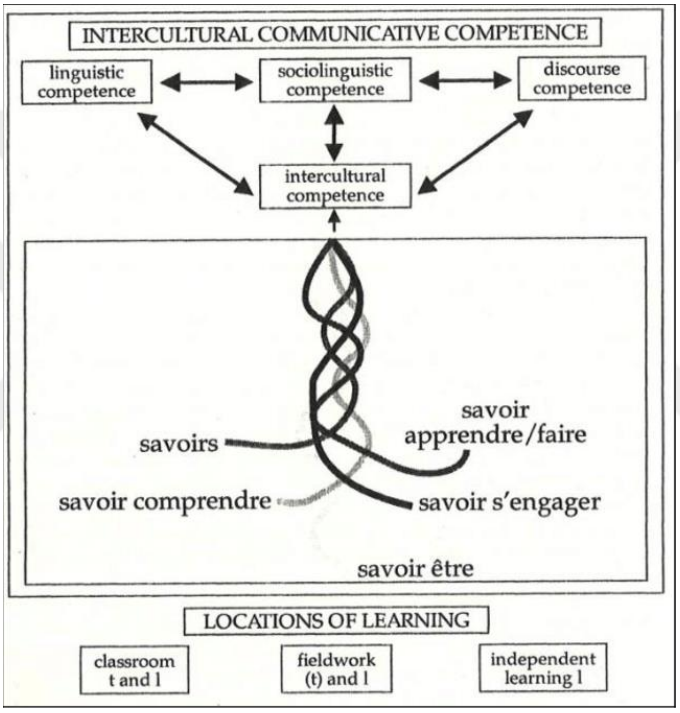
Three aspects are needed for effective intercultural communication: intercultural awareness, intercultural sensitivity, and intercultural competence. These are strongly linked to the cognitive, affective, behavioral characteristics of IC. First of all, understanding the conversation, which is about cognition is intercultural awareness. It involves the cognitive viewpoint, cultural aspects, and getting shape according to the way people behave in intercultural interaction. Intercultural awareness is used to understand the basics of the existing culture and understand other cultures accordingly. On the other hand, intercultural sensitivity is the affection of IC, which can be described as being motivated emotionally to be knowledgeable about different cultures and having natural sympathy for them. IC primarily focuses on intercultural sensitivity that deals with emotions. (Chen & Starosta, 1997)

Byram's Intercultural Communicative Competence Model

Intercultural communicative competence model of Michael Byram (1997) defines intercultural competence under five savoirs which demonstrates the capabilities that intercultural speakers should have in order to monitor intercultural counters into mutual positive relationships.

Figure 4.

Byram's Intercultural Communicative Competence Model



These five savoirs which is shown in Figure 4 was designed for foreign language education. They also can be coped with foreign language communication skills. The required skills for effective communication are:

- Savoir (Knowledge): The knowledge that people share in multicultural interaction. It can be divided into two categories as; knowledge about other culture and knowledge about own culture.
- Savoir etre (Attitudes): The attitudes toward people who are culturally different.
- Savoir comprendre (Skills to interpret and relate): The ability to interpret what is received from different culture and relate it what is already known.

- Savoir apprendre / faire (Skills to discover and interpret): The ability to discover new cultural practices and interpret new acquired knowledge, attitudes and skills.
- Savoir s'engager (political education, critical cultural awareness): The ability to make essential assessments depend on his and other cultures and countries / regions' standards, ideas, practices and products (adapted from Byram, 1997)

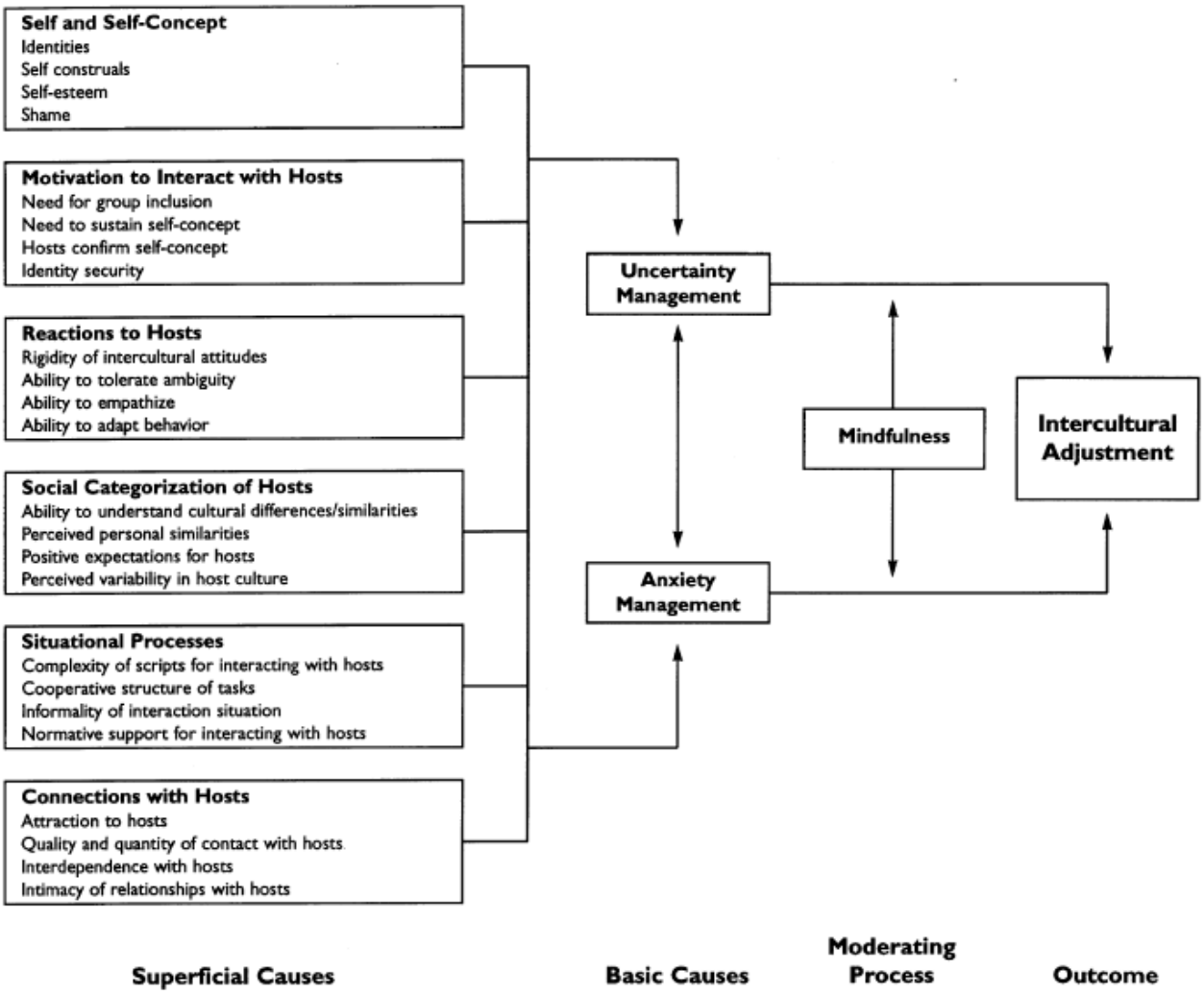
IC is formed by combining savoir, savoir etre, savoir comprendre, savoir apprendre and savoir s'engager. When IC added on linguistic competence, sociolinguistic competence and discourse competence, they create intercultural communicative competence. These five savoirs were selected to inspire teachers to incorporate intercultural aspects into the language and communication learning purposes so that they can revise the lesson plan. However, in 2009, Byram found that even though teachers were trying to integrate culture into language classes, they couldn't make it the center of the course.

The model holds language learning as a process of communication, interaction, and meaning. Successful communication can not only be achieved by understanding how different cultural backgrounds affect people's understanding and understanding of what is said or written. A successful intercultural speaker can exceed cultural blocks to build and maintain relationships. According to him, the IC level of students learning a foreign language depends on their ability to communicate with people from another culture. For this purpose, intercultural communication knowledge, attitudes towards others and skills of interpretation, connection and exploration should be used as stated in the saviors. Apart from the fact that this model guides language learners and contributes to the IC, the impact of this model on the ICC cannot be ignored. The intercultural communicative competence model by Byram was believed to be one of the most efficient models of ICC. Galente (2015) claimed that "Bayram's model of ICC is one of the most influential and widely cited models that guide language teachers interculturality in the classroom." (p.33)

Gudyskunst's Anxiety / Uncertainty Management Theory

Figure 5.

AUM Theory



Gudyskunst believes that anxiety and uncertainty management interfere the quality of the conversation among intercultural encounters. (Gudykunst, 1995). Therefore, he established a theory in 1988 called Anxiety/Uncertainty Management (AUM) Theory which was influenced by Calabrese's Uncertainty Reduction Theory (Gudykunst & Nishida, 2001). However, the term AUM was used for the first time by Gudyskunst (Gudyskunst, 1993). His main purpose was to develop the quality of intercultural communication among people from different cultures. In order to increase the quality of communication, people should control the anxiety or cope up with uncertainty. When the level of anxiety is too high, it limits people's

communication abilities and lead people to consider only their own culture. However, when the level of anxiety is low, people are unmotivated to interact. From the perspective of uncertainty, the situation is not altered. When the level of uncertainty is too high, people are not able to have correct estimations about the behavior of the speaker. Contrary to this, when the level of uncertainty is too low, people can get into a wrong impression of the speaker and have incorrect estimations. For these reasons, managing anxiety and uncertainty is essential. In order to control anxiety and uncertainty, people must be mindful (Gudyskunst, 1998). There are some factors which interfere the level of anxiety and uncertainty. The factors are demonstrated in Figure 5. He believes that the theory of AUM can be used in intercultural training programs (Gudyskunst, 1998).

Intercultural Sensitivity (IS)

Being a sensitive person means communicating consciously, respecting ideas, being flexible to disagreements, and accepting the difficulty of human interaction. Likewise, being interculturally sensitive is acquiring these components during an intercultural conversation (Hart & Barks, 1972; Hart et al., 1980). Intercultural sensitivity (IS), in other words, multicultural sensitivity, is the ability to be aware of and experience cultural differences (Hammer et al., 2003, p.2). According to Bennett (1984), intercultural sensitivity is people's response when they encounter cultural diversity. He believes that the dimensions of these responses can determine whether people are more competent in intercultural communication.

Pedersen (1997) conducted a study. He examined 145 seventh-grade students' intercultural sensitivity. He found that as the level of interest that students have in communicating with people from different cultures increased, so did intercultural sensitivity. As a result of this, it was reported that students with high scores have more multicultural friends than students with low scores.

Morever, Straffon (2003) assessed 336 high school students' intercultural sensitivity. These students were attending an international school. The study results revealed an association between students' continuation in school and their intercultural sensitivities. As their participation in school increased, it was observed that their intercultural sensitivity increased in parallel. This result confirms that being in a multicultural environment with people of different nationalities enhances intercultural sensitivity.

Spinthourakis et al. (2009) conducted a study in Greece. They investigated pre-service teachers' intercultural sensitivity. The results showed that even though students have a pretty high sensitivity level and tend to continuously increase the level in time, they are not satisfied with the intercultural sensitivity training for their future work field.

Since intercultural sensitivity and intercultural communicative competence have a close relationship among them, it is crucial to identify these two concepts separately. Intercultural communicative competence is the capability of interacting effectively and keep up with the diversity of the culture in multicultural conversations (Bennett & Bennett, 2004). On the other hand, intercultural sensitivity refers to being aware of one's own culture and different cultures seeking to perceive more knowledge of distinctive cultures in a non-judgmental attitude (Fahim, 2002).

Intercultural Communication Competence (ICC)

Intercultural communication occurs when two or more people from various cultures exchange ideas. In order to prevent cultural noise, it is crucial to be able to communicate appropriately according to the receiver's culture. Intercultural Communicative Competence (ICC) is concerning choosing appropriate words and communicating effectively during an interaction with people from other cultures. People with a high level of ICC can communicate with foreign languages from other countries and cultures. They can negotiate a way of communication and interaction that pleases themselves and others. Furthermore, they can perform as mediators among people from different cultures or origins because their understanding of another culture is related to their language ability by the help of using the language properly (Byram, 1997). To summarize, according to Byram, ICC is defined as "...attitudes, knowledge, and skills related to intercultural competence while using a foreign language"(p. 71).

In a globally changing world, to keep up with the 21st century, the necessity of enhancing intercultural communicative competence has become essential since people who do not have a sufficient level of ICC are assumed to be mono-cultural individuals. Simultaneously, they become multicultural individuals as they increase this ability and tend to successfully interact with people from different cultures (Chen, & Starosta, 1996).

Although Intercultural Communicative Competence (ICC) and Intercultural Competence (IC) were used interchangeably, IC construction is mainly a base layer of ICC.

ICC is a subheading of the IC based on detailed expression and communication in a multicultural context. In the course of time, the meaning of IC and ICC is reintroduced and distinguished from each other. Byram (1997) defines IC as an ability to communicate with people from a different culture in their first language, whereas ICC is closely related to language itself. It is communicating with people from a different culture in a different language. A person who has developed ICC is able to interact with people effectively. The word effectively represents taking into account one's own and the speaker's needs while communicating, not ignoring various perspectives, and making connections between people from different cultures and backgrounds. People who have developed an ICC are open to developing themselves while they are already aware of their current status.

The importance of the ICC requirement among language speakers is undeniable, so merely learning and speaking the language is not satisfactory. Simultaneously, the meanings of words and sentences while communicating using language are of great importance. For this reason, teachers who teach the language need to help students develop ICC implicitly or explicitly, along with teaching the language linguistically.

2. METHODOLOGY

In this part of the study, the research design, participants and settings, data collection instruments, data analysis, reliability of the scales and ethical issues are clarified in detail.

2.1. Research Design

A descriptive quantitative research design was conducted with the aim of presenting the levels of ICC and ISS together with the relationship between them. *Quantitative research* is a research method in which participants' responses to items are statistically interpreted using numerical data (Büyüküstün, 2018). The focus of quantitative research method is numbers as well as simple sets of numbers or complex sequences (Hellerstein, 2008). According to Dörnyei (2007), the most critical point of quantitative research is to use numbers to collect and analyze. It has some advantages as well as disadvantages. The advantages of the method are that it is easy to apply, the data collection process is controlled, and the numbers give precise results. On the other hand, the most significant disadvantage of quantitative research method is that in spite of the fact that the numbers give definite results, generalization can only be made among the research participants, and the scales limit the data. However, the disadvantage of quantitative research method was aimed to be reduced by asking for some demographic information with the intention of gathering more data about participants.

The data was collected by means of Chen and Starosta's (2000) Intercultural Sensitivity Scale and Başol's (2017) Intercultural Communicative Competence Self-Assessment Tool. The data was collected through Google Forms. The gathered data was based on the responses which participants provided online. During the pandemic period, it was not probable to present the questionnaires individually.

2.2. Participant and Settings

This research study was conducted at four universities (three state and one foundation university) located in Turkey's South East and Mediterranean regions. Turkey is a country where people speak Turkish as their mother tongue in their daily life. Although the majority of the local population consists of Turks, it is a country that receives many migrations from the South East and the East. While an enormous cause of migrations is the war in South East and the East, people also migrate to Turkey for job opportunities. Educated refugees use English as a lingua franca if they are not able to communicate in Turkish.

On the other hand, pre-service English teachers were exposed to a teacher training program for four years at the education faculty. Students who want to settle in the program must obtain a satisfactory score from the university entrance exam organized by the Student Selection and Placement Centre (ÖSYM). The structure of the training programs may vary from university to university. Differences can be the result of academic staff, physical and financial circumstances. However, the program's structure generally consists of content knowledge, pedagogical knowledge, and general culture. (Öztürk & Aydın, 2019).

Before starting the research, an e-mail was sent to the ethics committee members of Çağ University to obtain ethical approval of the research (Appendix A, Appendix B). Scales to be applied, permission from developers of scales, demographic variables, and consent form were attached to the mail (Appendix C, Appendix D, Appendix E, Appendix F, Appendix G, Appendix I). After receiving permission from the ethics committee to conduct the study, the scales were sent to selected universities via Google Forms. Universities were determined as state and foundation universities located in the Southeast and the Mediterranean. However, due to the pandemic period, no positive or negative responses were received from many universities on behalf of whether the research should be applied. The scales were sent to 3 state and 1 foundation universities, which approved the implementation of the research, with the help of Google Forms (Appendix J, Appendix K, Appendix L, Appendix M). Universities directed the link of the scales to the students, and the students voluntarily participated in the research. In the process, the permissions from the universities and the data collection period took more than two months.

Table 1.

Demographic Information of the Participants

Descriptors	Sub-descriptors	Frequency (N=130)	Percentage
Age	19-21	57	43.8
	22-24	60	46.2
	25-27	7	5.4
	28-30	3	2,3
	+31	3	2.3
Gender	Female	99	76.2
	Male	31	23.8
Native Language	Turkish	126	96.9
	Arabic	1	.8
	Kurdish	3	2.3
Number of Spoken Foreign Language	1 language	62	47.7
	2 languages	59	45.4
	3 languages	9	6.9
Length of Living Abroad	Never	93	71.5
	Less than a month	7	5.3
	1-6 months	16	12.3
	6-12 months	5	3.8
	More than a year	9	6.9
Number of Countries Travelled	None	85	65.4
	1-3 countries	27	20.8
	4-6 countries	11	8.5
	7-9 countries	4	3.1
	More than 10 countries	3	2.3
Online Interaction with People from Different Cultures	Never	11	8.5
	Rarely	37	28.5
	Sometimes	43	33.1
	Often	30	23.1
	Always	9	6.9
Face to Face Interaction with People from Different Cultures	Never	24	18.5
	Rarely	59	45.4
	Sometimes	33	25.4
	Often	11	8.5
	Always	3	2.3
Taking a course focusing on multiculturalism	Yes	45	34.6
	No	85	65.4
Attending a workshop or conference focusing on multiculturalism	Yes	31	23.3
	No	99	76.2

Table 1 represents the demographic information of the participants. In total, 130 people participated in the study, and all participants responded to each item. As shown in Table 1, almost half of the participants are 22-24 years old (46.2%). The remaining participants are between the ages of 19-21 (43.8%), 25-27 (5.4%), 28-30 (2.3%), and 4 participants (2.3%) are over 31 years old. Additionally, men make up 28% of the participants, and 76.2% are women, which presents the female participants as the majority. Considering the native languages of the participants, Turkish is in the first place with 96.9%, while Kurdish follows it with 2.3%. One of the participants' native languages was determined as Arabic (0.8%). However, during the analysis, Kurdish and Arabic were named as Non-Turkish participants. Each of the participants can speak at least one foreign language, while 9 (6.9%) participants speak three foreign languages, 59 participants (45.4%) speak two foreign languages, and 62 (47.7) participants speak one foreign language. While most participants (65%) stated that they did not travel or lived abroad, 35% reported that they lived abroad at varying lengths from a month to a year. Only three of the participants stated that they lived abroad for more than a year. The participants were also asked for their frequency of online and face-to-face interaction with people from different cultures. It was found out that 37% of the students never or rarely interact with people from different cultures online. Considering the percentage of the participants who sometimes (33%) interact with people from different cultures, we can conclude that the majority of the participants are not involved in frequent interactions. As for face-to-face interaction with people from different cultures, the situation is not unusual. A significant proportion of the participants (64%) reported that they are never or rarely face-to-face with different cultures. Lastly, the participation of the students in a course or conference/workshop about cultural diversity/multiculturalism was asked. It was determined that most of the participants did not attend a workshop/conference and take a course on multiculturalism.

2.3. Data Collection Instruments

The data was collected through self-assessment questionnaires: Chen and Storasta's Intercultural Sensitivity Scale and Başol's Intercultural Communicative Competence Self-Assessment Tool (2017).

Intercultural Sensitivity Scale (ISS)

The scale designed by Chen and Starosta (2000) is conducted to examine pre-service ELT teachers' IS levels. The scale is called Intercultural Sensitivity Scale (ISS), which has 24 items with a 5-point Likert scale starting from Strongly Disagree to Strongly Agree. The items represent 5 factors of intercultural sensitivity: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness. Interaction Engagement indicates commuting to the interaction respectfully from the point of view where people do not judge cultural differences: *"I am open-minded to people from different cultures."*. Respect for Cultural Differences measures participants' tolerance towards different cultures and opinions: *"I respect the ways people from different cultures behave."*. Interaction Confidence states being self-assured in multicultural interaction: *"I am pretty sure of myself in interacting with people from different cultures."*. Interaction Enjoyment represents the motivation of the individual's involvement in the communication: *"I often get discouraged when I am with people from different cultures."*. Finally, Interaction Attentiveness defines the attitudes of the individual in multicultural interaction: *"I am very observant when interacting with people from different cultures."*.

Intercultural Communicative Competence Self-Assessment Tool (ICCSAT)

Başol (2017) developed the Intercultural Communicative Competence Self-Assessment Tool to reveal participants' ICC levels. There are 35 items and six factors: Intercultural Interaction Skills, Awareness, Knowledge of Other Cultures, Willingness, Adjustment Skills, and Sensibility. Intercultural Interactive Skill presents understanding the reaction and body language of culturally diverse people during the interaction. It is mainly about how to reduce stress when people face a cultural issue in a conversation: *"I can use appropriate strategies for reducing my stress during an intercultural interaction."*. Awareness represents grasping the variety of own and other cultures, observing the results of action from the eye of different cultures and accepting the consequences: *"I am aware of the consequences of my choices which would make me more or less acceptable to the people of other cultures."*. Knowledge of Other Cultures focuses on being conscious about norms, taboos between own and other cultures: *"I am aware of the social norms and taboos in other cultures."*. Willingness characterizes being enthusiastic about other cultures and being motivated to learn more about different cultures: *"I am curious and open to learning about other cultures (e.g. lifestyles, views of the world, ideas, and experiences)."*. Adjustment Skills identifies the self-evaluation in a multicultural setting:

"I can evaluate myself from other people's perspectives.". Lastly, Sensibility is accepting unfamiliar behaviours of others without negative judgement that occurred as a result of cultural differences: *"I can suspend my negative judgement and prejudices about other cultures in an intercultural interaction."*.

The items were originally designed with a 7-point Likert scale. 1 represents "Does not describe me at all." while 7 means "Exactly describes me" However, due to the small number of participants, the scale was adapted to a 5-point Likert scale. Whereas 1 describes "Strongly Disagree", 5 represents "Strongly Agree". Thus, agglomeration in some options was prevented.

2.4. Reliability / Trustworthiness

Many studies ensured the Intercultural Sensitivity Scale by Chen and Starosta (2000) as reliable. Cronbach's Alpha reliability studies the intrinsic integrity of the scale itself. So that consistency of scale items increases the reliability of the scale. (Büyüköztürk, 2018). The scale was conducted in the United States by Chen and Starosta, and the Cronbach's alpha of the scale was noted as 0.86. The same scale was conducted in Germany by Fritz, Mollenberg and Chen in 2001. The Cronbach's alpha differed from 0.58 to 0.79 for five subscales. In Turkey, Ustun (2011), who made a Turkish translation of the scale, found Cronbach Alpha coefficients of 0.86 and 0.88. These numbers demonstrate the reliability of the scale, which can be declared acceptable. In addition to that, the result of the Kolmogorov Smirnov test ($Z=0.72$, $p> 0.05$) proves that it is suitable for the normal distribution.

Table 2.

Validity and Reliability Rate of ISS

ISS Subscales	Cronbach Alpha
Interaction Engagement	.89
Respect for Cultural Differences	.91
Interaction Confidence	.90
Interaction Enjoyment	.89
Interaction Attentiveness	.92
Total	.90

Although there were 24 items in the original scale of ISS, Wang and Zhou (2019) decreased the items to 15 without reducing the validity and reliability of the scale. Robles and Gonzalez also used the adapted version of the scale in 2019. According to Cronbach's alpha,

Composite Reliability, and Average Extracted Variance that they obtained, there is no validity and reliability issue as shown in Table 2. According to Kılıç (2016), the Cronbach Alpha coefficient between 0.60 and 0.80 shows that the scale is moderately reliable, and between 0.80 and 1.00 indicates that the scale is highly reliable. In addition to that, by reducing the number of items, students' focus might increase, and they tend to give more reliable answers to the scales so that the adapted version of Wang and Zhou for ISS was used, which has 15 items.

Başol's Intercultural Communicative Competence Self-Assessment Tool was conducted in Turkey settings, and the total Cronbach Alpha value presented as 0.95. It displays the reliability of the scale, which is very high. (Basol, 2017). Even though it is assumed that the students are skilled in English, a Turkish translation was provided to the students in addition to the English version of the scale in order to be more straightforward and prevent misunderstandings. The Turkish translation of the Intercultural Sensitivity Scale was translated by Ustun (2017). During the translating process, three English teachers working in state schools helped translate the scale into Turkish separately. The three obtained translations were shaped and combined into one scale by another English teacher continuing the doctoral studies. The last version of the Turkish scale was translated back into English by three English teachers working in a private institution. Later, another English teacher working at the same institution converted the three English scales into a single form. The final English scale was compared with the original scale. A native English speaker examined these two English scales. Lastly, it was revealed that there was no difference in meaning between the Turkish and English versions. Thus, the scale has not lost its meaning and is presented to the students in Turkish and English. Başol's ICCSAT scale was translated into Turkish by us to serve the same purpose. In this process, a few steps were followed in order not to lose the meaning of the items and to increase the willingness of the students to participate in the research by keeping their attention for a long time. First of all, the scale was translated into Turkish by two experts separately from each other. Both experts were university lecturers and certified translators. One had ten years of experience in the field, while the other had five years of experience. Later, two different translations were combined by an expert who has completed a PhD in the field of English Language Teaching. Finally, the Turkish version of the scale was compared with the original, and it was noted that there was no change in meaning.

2.5. Data Analysis

The data were gathered with the help of two questionnaires: Intercultural Sensitivity Scale and Intercultural Communicative Competence Self-Assessment Tool. After collecting the quantitative data, the data were analyzed using Statistical Package for the Social Sciences (SPSS). The data were analyzed according to the statistical analysis shown in Table 3, in accordance with the research questions.

Table 3.

Statistical Analysis with Research Questions

Research Questions	Statistical Analysis
1. What is the pre-service ELT teachers' level of intercultural sensitivity?	Descriptive Statistics (Mean and Standard Deviation)
2. What is the pre-service ELT teachers' level of intercultural communicative competence?	Descriptive Statistics (Mean and Standard Deviation)
3. What is the relationship between the intercultural sensitivity and intercultural competency levels of pre-service ELT teachers?	Bivariate Pearson Correlation Test

The data analysis procedure was accomplished in line with the responses of the participants to questionnaires. The collected data were transferred into the Statistical Package for the Social Sciences (SPSS) program to analyze and exhibit the answers to research questions. Before analyzing the data, it was taken into account whether it was normally distributed. Thus, the data were interpreted and used to answer the research questions. Later, the data to be reverse coded were determined. Some items in ISS were reverse coded for reliable results. Items 3, 4, 5, 6, 10, 11 and 12 in the ISS scale were reverse coded. Additionally, descriptive statistics were used to identify variables, means, and percentages in the data. Descriptive statistics aims to measure students' intercultural sensitivity and intercultural communicative competence utilizing ISS and ICCSAT. Besides, Bivariate Pearson Correlation Analysis was applied to present the relationship between ISS and ICC, which was the study's primary purpose.

2.6. Test of Normality

Before starting the statistical analysis, the Kolmogorov Smirnov Test and Skewness Test were applied to test the distribution of the collected data, as presented in Table 4**.**

Table 4.

Tests of Normality

	Kolmogorov-Smirnov		Shapiro-Wilk		Mean	Median	SD
	Statistic	Sig.	Statistic	Sig.			
ISS	.07	.09	.98	.29	4.1	4.2	.45
ICCSAT	.07	.20	.98	.11	4.0	4.1	.37

The data measured between -1.5 and +1.5 indicates a normal distribution. (Hair et al. 2013) They outline that "Skewness values falling outside the range of -1 to +1 indicate a substantially skewed distribution." The results of normality tests display that the value of both scales are normally distributed and parametric.

Figure 6.

Distribution of Participants for ICCSAT in Histogram

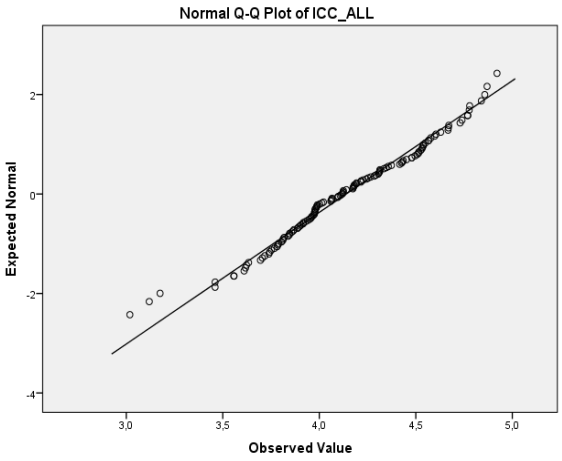
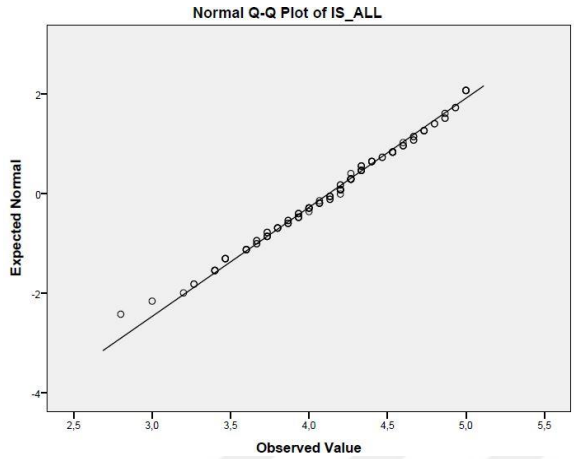


Figure 7.

Distribution of Participants for ISS in Histogram



In addition, the histograms demonstrate the normal distribution of the data as shown in Figure 6 and Figure 7. Figure 6 and Figure 7 display the distribution of the responses of participants gathered through scales. The distribution of the answers in a single direction shows that the answers are consistent and proves that a parametric study can be done.

2.7. Ethical Issues

First of all, written approval was obtained from the scale developers to have the permission to apply the scales. Then, the scales, consent form, and study documents were sent to Çağ University's Ethics Committee. The study was declared ethical with the approval of each member of the Çağ University Ethics Committee. Besides, all participants voluntarily participated and approved a consent form informing the research beforehand.

3. FINDINGS

Findings investigate the collected data from Intercultural Sensitivity Scale (ISS) and Intercultural Communicative Competence Self-Assessment Tool (ICCSAT). The data were analyzed by conducting descriptive analysis, and Bivariate Pearson correlation.

Descriptive Analysis of Intercultural Sensitivity Scale Subscales

This section contains the frequency, percentages, mean, and standard deviation of ISS subscales: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness. These subscales were identified by Chen and Starosta (2000). Interaction Engagement is feelings of participation during an intercultural interaction, while Respect for Cultural Differences indicates how participants endure different thoughts, beliefs, or cultures. Interaction Confidence describes the confidence that participants show in a multicultural environment. Interaction Enjoyment is positive and negative reactions during intercultural communication. Lastly, Intercultural Attentiveness defines participants' effort and willingness to determine the difference encountered in intercultural interaction. The items from 1 to 3 measure Interaction Engagement, while the items from 4 to 6 determine Respect for Cultural Differences. Likewise, the items from 7 to 9 evaluate Interaction Confidence. The items from 10 to 12 measure Interaction Attentiveness. Finally, the last three items, which are from 11 to 13 interpret Respect for Cultural Differences.

Table 5.

Descriptive Analysis of Interaction Engagement

Items of ISS	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	S.D
	F	%	F	%	F	%	F	%	F	%		
1. I enjoy interacting with people from different cultures.	1	.8	-	-	7	5.4	58	44.6	64	49.2	4.41	.66
2. I often give positive responses to my culturally different counterpart during our interacting.	2	1.5	2	1.5	7	5.4	71	54.6	48	36.9	4.23	.75
3. I avoid those situations where I will have to deal with culturally distinct persons.	33	25.4	74	56.9	19	14.6	2	1.5	2	1.5	1.96	.77

The first subscale of ISS which is Interaction Engagement has 3 items. According to Table 5, item 1 “I enjoy interacting with people from different cultures.” has the highest mean score (M=4.41). It means that the majority of the participants enjoy interacting with people from different cultures (N=64, 49.2%; N=58, 44.6%). Out of 130 participants, only 71 of them (54.6%) agreed with item 2, which is “I often give positive responses to my culturally different counterpart during our interacting.” while 1.5% of the participants strongly disagreed and disagreed equally. The mean score of the item was 4.23, which was relatively high. It can be interpreted that most of the participants frequently utter positive words during an intercultural interaction. The last item of the Interaction Engagement subscale is “I avoid those situations where I will have to deal with culturally distinct persons.”. The item presents the lowest mean score (1.96). Most participants (N=33, 25.4%; N=74, 56.9%) strongly agreed and disagreed with the item, but 19 responses (14.6%) stated uncertainty. The rest of the responses were equally dispersed to agree and strongly agree except for item 3. However, the mean score has a low value due to the negative statement item 3 has. After the reverse coding, it was apprehended that the participants did not avoid the environment where they had to come together with people from different cultures, as stated in item 3. To sum up, pre-service English

teachers do not hesitate to interact with people from different cultures and are delighted to communicate and give positive feedback during an interaction.

Table 6.

Descriptive Analysis of Respect for Cultural Differences

Items of ISS	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
4. I do not like to be with people from different cultures	79	60.8	48	36.9	2	1.5	-	-	1	.8	1.43	.60
5. I would not accept the opinions of people from different cultures.	88	67.7	38	29.2	3	2.3	-	-	1	.8	1.36	.61
6. I think people from other cultures are narrow-minded.	82	63.1	38	29.2	7	5.4	3	2.3	-	-	1.46	.70

There are 3 items measuring the Respect for Cultural Differences subscale, as shown in Table 6. The peculiar fact about the Respect for Cultural Differences subscale is that it contains negative dimensions. Namely, it reveals the reason for having the lowest mean scores even though participants display an optimistic attitude. Therefore, while presenting overall mean scores and standard deviations in Table 10, the Respect for Cultural Differences subscale indicated reserve-coded mean score and standard deviation value. Considering all the items belonging to this subscale, most participants strongly disagreed with the defined situations. Namely, participants like to be with people from different cultures (N=79, 60.8%; N=48, 36.9%), would accept the opinions of people from different cultures (N=88, 67.7; N=38, 29.2%), and consider people from other cultures as broad-minded individuals (N=82, 63.1%; N=38, 63.1%). To sum up, according to responses, pre-service ELT students are respectful of cultural differences.

Table 7.

Descriptive Analysis of Interaction Confidence

Items of ISS	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
7. I am pretty sure of myself in interacting with people from different cultures.	-	-	3	2.3	36	27.7	60	46.2	31	23.8	3.91	.77
8. I feel confident when interacting with people from different cultures.	-	-	5	3.8	32	24.6	61	46.9	32	24.6	3.92	.80
9. I can be as sociable as I want to be when interacting with people from different cultures.	-	-	5	3.8	48	36.9	50	38.5	27	20.8	3.76	.82

The Interaction Confidence subscale has 3 items, as presented in Table 7. Table 7 demonstrates that none of the participants has strongly disagreed with any items. Similarly, very few participants did not agree with any item. A small number of participants feel uncertain so that it can be understood that most of the participants feel confident and sociable in interaction with people from different cultures.

Table 8.

Descriptive Analysis of Interaction Enjoyment

Items for ISS	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
10. I often feel useless when interacting with people from different cultures.	52	40.0	60	46.2	13	10.0	4	3.1	1	.8	1.78	.80
11. I get upset easily when interacting with people from different cultures.	40	30.8	36	27.7	32	24.6	19	14.6	3	2.3	2.30	1.12
12. I often get discouraged when I am with people from different cultures.	43	33.1	57	43.8	17	13.1	10	7.7	3	2.3	2.02	.99

Table 8 displays the findings of the Interaction Enjoyment subscale with 3 items. The interaction Enjoyment subscale has negative dimensions, just as the Respect for Cultural Differences subscale has. Therefore, the reverse coding has applied for item 10, item 11 and item 12. The new mean value of Interaction Enjoyment is shown in Table 10. The data presented in Table 8 shows the responses have been distributed in strongly disagree and disagree. It means that participants are in a disagreement of feeling useless, upset and discouraged when interacting with people from different cultures. Namely, most of the participants feel worthy when communicating with culturally diverse people. It is not likely to upset them quickly, and they get encouraged to communicate with people from different cultures.

Table 9.

Descriptive Analysis of Interaction Attentiveness

Items for ISS	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
13. I am very observant when interacting with people from different cultures.	-	-	-	-	24	18.5	67	51.5	39	30.0	4.11	.68
14. I am sensitive to my culturally distinct counterpart's subtle meanings during our interaction.	1	.8	7	5.4	56	41.1	51	39.2	15	11.5	3.55	.79
15. I try to obtain as much information as I can when interacting with people from different cultures.	1	.8	1	.8	12	9.2	57	43.8	59	45.4	4.32	.73

The last subscale of ISS is Interaction Attentiveness with 3 items. (see Table 9) According to the findings, none of the participants strongly disagreed and disagreed with item 13 "I am very observant when interacting with people from different cultures." Therefore, it can be said that most of the participants are very good at noticing things during an interaction with people from different cultures. (M=4.11, SD=.68) Interestingly, 56 participants (41.1%) are uncertain about item 14, so almost half of the participants stated uncertainty about being sensitive when having multicultural interaction. Participants strongly disagreed; likewise, 1 participant disagreed with item 15. 57 and 59 of the participants agreed and strongly agreed, respectively. As a result, the participants in this study are observant, sensitive, and try to obtain as much information as possible during interaction with people from different cultures.

Table 10.

Mean and Standard Deviation Values of ISS

ISS Subscales	Mean	SD	Total Mean	Total SD
Interaction Engagement	4.22	.55		
Respect for Cultural Differences	4.57	.51		
Interaction Confidence	3.86	.71	4.12	.22
Interaction Enjoyment	3.96	.85		
Interaction Attentiveness	3.99	.53		

The standard deviation and mean score of each subscale has been presented in Table 10. As shown in Table 10 that pre-service ELT students have 3.98 mean value and .22 standard deviation score. In view of the fact that the scale is 5-Likert scale, the closer to Strongly Agree (5), the more positive results can be gathered. That is to say, the intercultural sensitivity level of the participants was measured as 3.98 out of 5, so that pre-service ELT students have a high level of intercultural sensitivity level.

Descriptive Analysis of Intercultural Communicative Competence Self-Assessment Tool (ICCSAT)

Intercultural Communicative Competence Self-Assessment Tool (ICCSAT) by Başol (2017) has 35 items and 6 factors determined as Intercultural Interaction Skills, Sensibility, Awareness, Willingness, Knowledge of Other Cultures, Adjustment Skills. Intercultural Interaction Skills is using the common language effectively when communicating with individuals from different cultures and creating a communication away from stress and misunderstanding as well as being social during communication. Sensibility is tolerating different situations encountered during multicultural communication, taking a step back when necessary, and evaluating the behaviour of oneself and the person being communicated, considering cultural differences away from negative judgement. Awareness is the state of being conscious of the fact that the behaviour of people from different cultures may be caused by cultural differences. It is also about awareness of the similarities and differences between their own and different cultures. Willingness is making an effort to learn about own and different cultures and being curious for more. Knowledge of Other Cultures is being knowledgeable about the taboos and norms of other cultures and acting by considering these values during an interaction. Lastly, Adjustment Skills is paying attention to attire and accepting individuals in all aspects to avoid disturbing people from different cultures during communication.

Table 11.

Descriptive Analysis of Intercultural Interactive Skills

Items of ICCSAT	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
1. I can use the target language effectively in an interaction with others from different cultural backgrounds.	-	-	-	-	35	26.9	72	55.4	23	17.7	3.90	.66
2. I can use strategies to overcome the stress caused by a different culture.	-	-	3	2.3	42	32.3	68	52.3	17	13.1	3.76	.70
3. I can use appropriate strategies for reducing my stress during an intercultural interaction.	-	-	3	2.3	36	27.7	76	58.5	19	14.6	3.82	.69
4. I can understand the body language of the speakers of other cultures.	-	-	4	3.1	27	20.8	76	58.5	23	17.7	3.90	.70
5. I can understand how the members of other cultures reflect their cultural communication styles during an interaction (e.g. courtesy conventions and protocols, turn taking etc).	-	-	-	-	21	16.2	80	61.5	29	22.3	4.06	.61
6. I can socialize with other people easily.	1	.8	9	6.9	20	15.4	66	50.8	34	26.2	3.94	.87
7. I can perceive the reactions of the people around me easily in an intercultural interaction.	-	-	1	.8	28	21.5	79	60.8	22	16.9	3.93	.64
8. I can cooperate with other people to accomplish tasks of mutual interests.	1	.8	-	-	18	13.8	81	62.3	30	23.1	4.06	.66

9. I can communicate effectively and appropriately when I am with the individuals from other cultures.	-	-	2	1.5	118	13.8	83	63.8	27	20.8	4.03	.63

Table 11 demonstrates the mean and standard values of Intercultural Interactive Skills. As shown in table 11, most of the responses were distributed positively in agreement. In other words, the closer the findings to strongly agree, the more optimistic participants are for each item. Considering all answers generally, participants strongly agree and agree with the items. Another data that proves this argument is the mean values of the items. The lowest mean value was 3.76 (SD=.70), and the highest mean value was 4.06 (SD=.61). Moreover, there are two items with the highest mean value; are item 5 and item 8. The high mean score explains that when most of the participants interact with people from different cultures, they can understand the communication styles of different cultures and work collaboratively with them for a common purpose.

Table 12.

Descriptive Analysis of Awareness

Items of ICCSAT	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
10. I am aware that the reactions of the members of other cultures might reflect their cultural values	-	-	-	-	6	4.6	80	61.5	44	33.8	4.29	.54
11. I am aware of the similarities and differences between my own and other cultures and languages.	-	-	-	-	7	5.4	72	55.4	51	39.2	4.33	.57
12. I am aware of the reactions of the people from other cultures to my social identity (e.g. race, class, gender, age, sexual orientation).	1	.8	-	-	14	10.8	66	50.8	49	37.7	4.24	.70
13. I am aware of the factors that help or hinder (block) my intercultural understanding.	-	-	2	1.5	17	13.1	74	56.9	37	28.5	4.12	.68
14. I am aware of the consequences of my choices which would make me more or less acceptable to the people of other cultures.	-	-	3	2.3	24	18.5	66	50.8	37	28.5	4.05	.75
15. I am aware of my personal values which would affect my approach to ethical dilemmas and their resolutions.	-	-	1	.8	17	13.1	73	56.2	39	30.0	4.15	.66

Table 12 shows the descriptive analysis of Awareness. There are 6 items under the subscale of Awareness. In general, the participants do not have a negative attitude towards the items. It explains that most of the participants are aware of the differences and similarities

among cultures and accept them. Of all items, only one participant strongly disagreed with item 12, which is ". I am aware of the reactions of the people from other cultures to my social identity (e.g. race, class, gender, age, sexual orientation)." (M= 4.24, SD=,70). Also, a small number of participants stated that they feel uncertain. It proves that participants have a high level of awareness in that the mean values are higher than 4.05. It means that they are aware of the reactions due to cultural differences and comprehend that they have to bear the consequences of displaying behaviours that will offend culturally diverse people.

Table 13.

Descriptive Analysis of Knowledge of Other Cultures

Items of ICCSAT	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
16. I can use my native language effectively in an interaction with others from different cultural backgrounds.	-	-	5	3.8	15	11.5	57	43.8	53	40.8	4.21	.79
17. I am aware of the social norms and taboos in other cultures.	-	-	1	.8	34	26.2	68	52.3	27	20.8	3.93	.70
18. I am aware that other cultures might be varied in terms of race. class. gender. age. and sexual orientation etc.	-	-	-	-	2	1.5	48	36.9	80	61.5	4.60	.52
19. I am aware that there are various social groups in other cultures.	-	-	-	-	5	3.8	51	39.2	74	56.9	4.53	.57
20. I am aware that there are various social groups in my culture.	-	-	-	-	7	5.4	46	35.4	77	59.2	4.53	.59

Knowledge of Other Cultures subscale involves six items, as shown in Table 15. Generally, item 18 contains the highest mean score, which is 4.60. On the other hand, 3.93 is the lowest mean score which is revealed in item 17. According to Table 13, no one strongly disagreed with any item, and 6 participants disagreed in general. Namely, the remaining findings represent that responses distribute among uncertain, agree and strongly agree. It is item 17 that expresses the most uncertainty. 26.8% (N=34) of respondents are conscious of other cultures' social norms and taboos unclear. In summary, the participants can use their mother tongue effectively when communicating with people from different cultures. They are aware of the social taboos of different cultures and comprehend that people from different cultures may differ physically and behaviorally. They understand that different cultural groups and their own cultural group may differ.

Table 14.

Descriptive Analysis of Willingness

Items of ICCSAT	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
21. I am willing to expand my knowledge about other cultures.	-	-	-	-	8	6.2	41	31.5	81	62.3	4.56	.61
22. I am willing to expand my knowledge about my own culture.	-	-	2	1.5	8	6.2	48	56.9	72	55.4	4.46	.68
23. I am motivated towards learning about other culture(s).	1	.8	-	-	6	4.6	65	50.0	58	44.6	4.37	.65
24. I am curious and open to learning about other cultures (e.g. lifestyles. views of the world. ideas. and experiences)	1	.8	-	-	4	3.1	47	36.2	78	60.0	4.54	.63

Table 14 exhibits items of Willingness subscale, which has 4 items. The first item of the subscale, which is item 21, has the highest mean (M=4.56) and lowest standard deviation score (SD=.61). Considering all the responses, overall responses accumulated on strongly agree and agree. Consequently, it can be uttered that most of the participants are willing to interact with people from different cultures on the grounds that the minimum mean score is 4.37. It means that participants are eager to learn about the new cultures as well as their own.

Table 15.

Descriptive Analysis of Adjustment Skills

Items of ICCSAT	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
25. I can evaluate myself from other people's perspectives.	-	-	4	3.1	30	23.1	71	54.6	25	19.2	3.90	.73
26. I can adjust my dress as appropriate to avoid offending the members of other cultures.	6	4.6	12	9.2	36	27.7	49	37.7	27	20.8	3.60	1.06
27. I can adjust my behaviors as appropriate to avoid offending the members of other cultures.	-	-	2	1.5	6	4.6	73	56.2	49	37.7	4.30	.63
28. I can accept/tolerate people from other culture(s) when they perform practices which might discomfort me (e.g. different views of the world. beliefs. lifestyles etc.)	2	1.5	4	3.1	15	11.5	71	54.6	38	29.2	4.06	.81

Table 15 shows that item 25, 26, 27 and 28 represent Adjustment Skills. Items 23 and 24 display the highest mean scores of the Adjustment Skills (M=4.30. SD=.63; M= 4.06. SD=.81; respectively). It shows that participants agree that they could change the way they act according to the target culture and tolerate undesirable behaviours of people from other cultures. Furthermore, Table 15 proves that participants' responses are not accumulated in strongly disagree and disagree. It illustrates that students' adjustment skills are generally high. In other words, participants can evaluate their own behaviour from different perspectives during a multicultural interaction and pay attention to their dress and behaviour in order not to disturb people from different cultures.

Table 16.

Descriptive Analysis of Sensibility

Items for ICCSAT	Strongly Disagree		Disagree		Uncertain		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
29. I can tolerate different understandings of humor even if they discomfort me.	9	6.9	16	12.3	42	32.3	37	28.5	26	20.0	3.42	1.14
30. I can take one step back and evaluate my actions in intercultural interaction.	1	.8	-	-	21	16.2	83	63.8	25	19.2	4.00	.65
31. I can suspend my negative judgement and prejudices about other cultures in an intercultural interaction.	-	-	3	2.3	13	10.0	72	55.4	42	32.3	4.17	.69
32. I can suspend my negative judgement and prejudices about my culture in an intercultural interaction.	1	.8	3	2.3	23	17.7	72	55.4	31	23.8	3.99	.76
33. I can make judgements about other cultures without relying on my own culture. values and standards.	3	2.3	16	12.3	40	30.8	51	39.2	20	15.4	3.53	.97
34. I can put aside stereotypes about other cultures in an intercultural interaction.	1	.8	2	1.5	23	17.7	71	54.6	33	25.4	4.02	.75
35. I can put aside stereotypes about my culture in an intercultural interaction.	1	.8	3	2.3	23	17.7	74	56.9	29	22.3	3.97	.75

The last factor of the scale, which is Sensibility, is measured by the items from 29 to 35, as shown in Table 16. Item 31 represents the highest mean score (M=4.17), while item 29

represents the lowest. (M=3.42) Except for item 31, at least one participant strongly disagreed with the items. It can be understood that most of the pre-service ELT students who participated in this study strongly agreed with the sensibility items, which means that they have a high level of sensibility towards people from other cultures.

Table 17.

Mean and Standard Deviation Values of ICCSAT Subscales

ICCSAT Subscales	Mean Score	SD	Total Mean	Total SD
Interactive Skills	3.93	.45	4.13	.37
Awareness	4.20	.48		
Knowledge of Other Cultures	4.36	.46		
Willingness	4.48	.54		
Adjustment Skills	3.96	.54		
Sensibility	4.13	.36		

As demonstrated in Table 19, participants have a high level of interactive skills, awareness, knowledge of other cultures, willingness, adjustment skills, and sensibility. It means that participants are able to form an effective interaction with people from different cultures. During the interaction, they can endure some unwelcome behaviours of others and take a step back when it is necessary in order not to harm other people due to cultural diversity. Lastly, they have adequate knowledge about different cultures as well as their own culture and adopt the dissimilarities of other cultures.

Correlation Analysis Results of ISS and ICCSAT

Table 18.

Bivariate Pearson Correlation between ISS Subscales and ICCSAT Subscales

Variables	Interaction Engagement	Respect for Cultural Differences	Interaction Confidence	Interaction Enjoyment	Interaction Attentiveness
Intercultural Interaction Skills	.661**	.154	.648**	.545**	.503**
Awareness	.556**	.259**	.414**	.352**	.539**
Knowledge of Other Cultures	.587**	.389**	.422**	.370**	.476**
Willingness	.504**	.477**	.301**	.264**	.331**
Adjustment Skills	.303**	.391**	.146	.150	.177*
Sensibility	.337**	.375**	.198*	.193*	.153

Note: $p < 0.05$

Pearson correlation analysis was conducted in order to reveal the correlation between ISS subscales and ICCSAT subscales and the relationship between the scales. The aim of the correlation is to discover an answer to research question 3, "What is the relationship between intercultural sensitivity and intercultural competence of pre-service ELT teachers?". Table 20 displays the correlation between the subscales of ISS and ICCSAT.

One of the main purposes of this analysis is to determine whether there is a significant relationship between ELT pre-service teachers' intercultural sensitivity and intercultural communicative competence. As shown in Table 19, Pearson Correlation analysis has been applied in order to reveal the correlation between two variables. First of all, according to Cohen (1992), the correlation coefficient of the statistics ranges differently; $.10 \leq r < .30$ displays weak effect size while $.30 \leq r < .50$ represents moderate correlation. Lastly, $.50 \leq r < 1.00$ indicates the strong relationship between variables.

According to Table 19, it can be said there is a strong and positive significant difference between Intercultural Interaction Skills and Interaction Engagement, Interaction Confidence

(r=.661, p<.05; r=.648, p<.05). Similarly, there is a strong and positive statistical correlation between Intercultural Interaction Skills and Interaction Enjoyment (r=661, p<.05). Likewise, there is a strong and positive statistical relationship between Intercultural Interaction Skills and Interaction Attentiveness (r=.503, p<.05). To sum up, when Intercultural Interaction Skills increases, Interaction Engagement, Interaction Confidence, Interaction Attentiveness, Interaction Enjoyment increase in parallel. In other words, the more participants use the language effectively and use some tactics in order to avoid stress when interacting with people from different cultures, the more they have positive feelings about their participation in intercultural interaction, feel confident, enjoy the multicultural interaction and put efforts to grasp the unknown and unfamiliar differences.

In light of the findings, the second subscale of ICCSAT, Awareness, has a statistically significant correlation with Respect for Cultural Differences, despite being weak and positive. (r=.259, p<.05) When awareness increases in value, the level of Respect for Cultural Differences is expected to increase. However, since the correlation is weak, changes in subscales were not strongly associated, and one might not affect the second value. In other words, when participants get aware of the behaviours, reactions, social identities of people from different cultures, they may tolerate cultural differences in multicultural settings. Besides, there is a statistically strong, positive linear correlation between Awareness and Interaction Enjoyment, which means that the more participants are aware of other cultures and speakers of different cultures, the more they enjoy interacting with speakers from different cultures (r=.556, p<.05). The statistical findings also reveal a positive statistical relationship between Awareness and Interaction Confidence, and the correlation of these two variables indicates moderate correlation (r=-.414, p<.05). Namely, when the level of Awareness increases, Interaction Confidence also increases or tends to increase in value. It means that participants who start to get aware of similarities and differences between their own and different cultures may be confident during an intercultural interaction. Regarding the relationship between Awareness and Interaction Attentiveness, it can be interpreted that there is a positive and strong correlation. (r=.539, p=.000, p<.05). Likewise, a positive correlation has been measured between Awareness and Interaction Engagement (r=.556, p=.000, p<.05). An increase in Awareness is correlated with increases in the rating of Interaction Attentiveness and Interaction Engagement. That is to say, the more participants are aware of the target culture, the more they put an effort the understand similarities and differences between their own and target culture.

The Knowledge of Other Cultures subscale has positive and moderate linear correspondence with Respect for Cultural Differences and Interaction Enjoyment (respectively, r=.389, p<.05; r=.370, p<.05). Likewise, the relationship of Knowledge of Other Cultures with Interaction Confidence and Interaction Attentiveness is also positive and moderate. (respectively, r=.422, p<.05; r=.476, p<.05). Also, a strong relationship was only observed with Interaction Engagement (r=.587, p<.05). In a nutshell, an increase in value of Knowledge of Other Cultures can affect Respect for Cultural Differences, Interaction Enjoyment, Interaction Confidence and Interaction Attentiveness positively, so that the more the participants accept the norms and taboos caused by cultural differences, the more they tend to enjoy intercultural interaction, feel confident and make an effort to understand what they cannot make sense of during the interaction. Additionally, they have more positive feelings and thoughts for people from different cultures.

The Willingness subscale has a statistically significant correlation with every IS subscale. According to Table 20, a significant positive correlation with Respect for Cultural Differences can be inferred. The strength of the correlation has been found moderate (r=.477, p<.05). Similarly, there is a positive correlation with Interaction Enjoyment; however, the correlation is weak (r=.264, p<.05). It can be interpreted that when the level of Willingness rises, the level of Respect for Cultural Differences and Interaction Enjoyment might rise in value. As for Interaction Confidence and Interaction Attentiveness, positive and moderate correlations can be uttered. (respectively, r=-.301, p<.05; r=-.331, p<.05). Lastly, a strong positive correlation has been found between Willingness and Interaction Engagement (r=.504, p<.05). In a situation where Willingness increases, Interaction Confidence and Interaction Attentiveness tend to increase correspondingly, which means that when students get more willing to communicate with people from different cultures, they get or tend to get more confident while giving effort for understanding the differences. They strongly have positive feelings towards different cultures and people from different cultures.

Adjustment Skills has a significant correlation with Respect for Cultural Differences. Respect for Cultural Differences indicates positive and moderate association with Interaction Engagement and Adjustment Skills. (r=.391, p<.05; (r=.303, p<.05).). Therefore, whereas Adjustment skills increases in value, the level of Respect for Cultural Differences also boosts. It means that as students begin to evaluate themselves from different perspectives and shape

their behaviours accordingly while performing in intercultural interaction, the level of respect for people from different cultures and different cultures begins to increase.

Lastly, Sensibility has a significant relationship with Interaction Engagement and Respect for Cultural Differences, which is positive and moderate ($r=.337$, $p<.05$; $r=.375$, $p<.05$). The relationship reveals that the more participants tend to tolerate or tolerate the differences and undesired situations caused by cultural differences, the more they respect different cultures and have positive feelings about them. Similarly, Sensibility has a significant positive relationship with Interaction Enjoyment, Interaction Confidence. However, the strength of the relationship is weak (respectively, $r=.193$, $p<.05$; $r=.198$, $p<.05$). As a result of these correlations, it can be interpreted that when Sensibility in value increases, Respect for Cultural Differences, Interaction Enjoyment and Interaction Confidence tend to increase or increase proportionally.

Table 19.

Correlations between ISS and ICSAT

	Scales	IS	ICC
ISS	Pearson Correlation	1	.652**
	Sig. (2-tailed)		.000
ICCSAT	Pearson Correlation	.652**	1
	Sig. (2-tailed)	.000	

Overall correlation findings have revealed that there is a strong positive significant correlation between intercultural sensitivity and intercultural communicative competence which means in a situation where participants' level of intercultural sensitivity increases, the intercultural communicative competence increases or vice versa (r=.652, p<.05) (see Table 21)

Summary of the Findings and Results

Most of the participants in this study are Turkish, and they are women. Moreover, they are between the ages of 22-24. Many of them have never been abroad before. Also, while many participants sometimes or often interact online with people from different cultures, they rarely engage in face-to-face interaction. In addition, more than half of the participants have not attended a conference on multiculturalism and have not taken a course on the related topic.

Considering the answers, participants' IS levels are relatively high. Mainly, the participants are highly respectful of cultural differences and own positive feelings in multicultural interaction. Similar to the ISS, the ICCSAT does not offer a different result. Likewise, participants in the study have a high level of ICC. They are willing to interact with people from different cultures and enhance their knowledge about different cultures. They are sensible as well as have an awareness of the responses or situations as a result of cultural differences. They have intercultural interaction skills and grasp how to practice them. Lastly, they are empathetic, so they know where and how to behave around culturally distinctive people.

The relationship between ISS and ICCSAT is positive. It means that when students' sensitivity to different cultures increases, their competence to communicate with people from different cultures also increases, which explains that an increase in one will cause a positive increase in the other.

4. DISCUSSION AND CONCLUSION

This chapter of the study primarily concerns presenting a summary of the study, a discussion of the findings and continues with the conclusion. The conclusion is decoupled as implications, limitation and suggestion for future studies that will take place.

Overview of the Study

The main aim of this study was to investigate the relationship between intercultural sensitivity and intercultural communicative competence of pre-service ELT students in Turkey. In order to achieve the goals of the study, a quantitative descriptive research design was employed. Additionally, the data was gathered from the Intercultural Sensitivity Scale (ISS) and Intercultural Communicative Competence Self-Assessment Tool (ICCSAT. The scales were applied to 130 participants during the 2019-2020 academic years who were pre-service English Language Teaching (ELT). Moreover, the demographic information of the participants was gathered in addition to the scales. Afterwards, obtained data was analyzed with the help of SPSS (Statistical Package for the Social Sciences). Descriptive statistics revealed the answers to research questions 1 and 2, while research question 3 was analyzed using bivariate Pearson correlation analysis.

Research Question 1: What is the pre-service ELT teachers' level of intercultural sensitivity (IS)?

The first research question has aimed to investigate the pre-service ELT teachers' level of intercultural sensitivity. In order to reveal their level of IS, Chen and Starosta's Intercultural Sensitivity Scale has been conducted. Descriptive analysis, mean scores, standard deviation and percentages have been presented with the help of SPSS software. According to the highest mean scores among the items, it can be uttered that pre-service ELT teachers have a sufficient level of intercultural sensitivity.

The highest mean score of the scale was found as reverse-coded item 5 "I would not accept the opinions of people from different cultures.". It proves that participants are able to tolerate the thoughts of culturally diverse people. Moreover, the mean scores of each dimension point that pre-service ELT students have a high level of respect for people from different cultures. It might be the result of being a senior student of the faculty of education. Additionally, some studies which measured pre-service ELT teachers' intercultural sensitivity display a similar result as our findings. Feryal Çubukcu (2013) conducted a study using the

Cultural Sensitivity Scale with 65 pre-service ELT students, and she investigated their intercultural sensitivity levels. She found out that the participants displayed a positive attitude towards different cultures. In addition to this study, Yetis & Kurt (2016) also carried out a study that identified the intercultural sensitivity level of 493 ELT students who were freshman, sophomore, junior and senior. They applied the Intercultural Sensitivity Scale of Chen and Storasta for data collection. At the end of the study, the mean score of the participants (M=4.96) displayed that the students of the ELT program had a very high level of IS. Furthermore, the highest mean score of the subscales was Respect for Cultural Differences. Considering what we had found in our research, it can be uttered that there is a remarkable similarity with the findings of Yetis and Kurt's study. According to our findings, the highest mean score of ISS was Respect for Cultural Differences, which agrees with the findings of Yetis and Kurt. Moreover, Altan (2018) intended to reveal the effect on pre-service ELT teachers' intercultural sensitivity level regarding their professional development. He conducted Chen and Storasta's Intercultural Sensitivity Scale on 60 ELT students. Similarly, he found that senior ELT students have a high level of intercultural sensitivity. Given the subscales, the current study participants have shown that they are highly respectful to different cultures. Furthermore, Arcagok and Yılmaz (2020) support these findings with 90 pre-service ELT teachers. They were fourth-year students studying in a state university in Turkey. Arcagok and Yılmaz also demonstrated that pre-service ELT students have a high level of IS.

Among the subscales of the conducted scale, Respect for the Cultural Differences demonstrated the highest mean score, in agreement with the previously presented studies. Within these studies, being respectful for own and different cultures can be the most informant factor since Chen and Starosta (1997) confirm that the main point is the individual's craving to comprehend and regard different societies with their standards. All in all, pre-service ELT teachers enjoy spending time with people from different cultures, are open to various thoughts and opinions, and think that culturally diverse people are broad-minded.

Considering the settings of the research which took place in Turkey, it is a predictable result that most students, as stated in demographic variables, do not often interact with people from different cultures because Turkish people made up the popularity of the country. Therefore, it can be estimated that pre-service ELT students do not feel too confident during multicultural communication. However, the settings of the study can be the reason why pre-service ELT teachers have respect for different cultures and people from different cultures. The setting in which the research was conducted can also be the answer to why the participants

highly have respect for people from different cultures and their own culture. Turkish culture is dominant in Turkey, and one of the factors that make up Turkish culture is respect. Participants may be under the influence of the dominant culture, and thus maintains respect towards culturally different people.

On the other hand, the lowest subscale was determined as Interaction Confidence, and it was reported as a medium level which means that students might have confidence in a multicultural environment. Spitzberg (2000) believes that students tend to feel insecure about situations which they have not experienced before. It might be due to the uncertain outcome. For this reason, they might not feel confident about the unknown and unfamiliar. As a result, pre-service ELT students should be encouraged more overseas experience to increase their confidence levels in an intercultural environment. In this way, they will interact more frequently with people from different cultures.

Results of the study have proved that pre-service ELT students have a high level of IS which means that they are conscious about similarities and differences of different cultures, and they shape their behaviours according to the target culture. Since language is an instrument of communication, a high level of intercultural sensitivity is necessary in order to have an appropriate interaction with culturally diverse people. For this reason, future language teachers should be aware of the richness of their roles since they are not going to teach the language and its linguistic features, but also they will be mediators to convey the foreign cultures with all of its aspects. Consequently, highly interculturally sensitive participants can cope with the issues related to intercultural differences in a multicultural environment (Peng, 2006). Moreover, they are prone to be more involved and interested in a different culture and desire to learn it (Bhawuk & Brislin, 1992).

The findings have a satisfactory result because language teaching contains cultural norms as well as linguistic features. It not only presents the linguistic features of the target language but also presents a new culture and a new perspective of life (Çetin-Köroğlu, 2013). For that reason, a language teacher must have sufficient intercultural sensitivity so that it enables them to teach the target language with sufficient competence of intercultural sensitivity. One of the interesting things is that even though they do not frequently interact with people from different cultures face-to-face or online, and there is very little overseas experience, students are generally sensitive to people from different cultures during an interaction. It may

be due to the fact that they know at least one foreign language rather than their mother tongue. Thus, it can be said that the language carries its culture with it.

Research question 2: What is the pre-service ELT teachers' level of intercultural communicative competence (ICC)?

The second research question aimed to discover the pre-service ELT students' level of intercultural communicative competence. Therefore, Başol's ICCSAT was conducted on senior ELT students in Turkey. Since Willingness has the highest mean score, it can be interpreted that they are eager to explore the target culture with tremendous interest and enthusiasm. It might be the result of their enthusiasm to communicate or travel abroad. The demographic data shows that most students did not go abroad and did not frequently get in touch with people from different cultures. However, descriptive analysis shows that they are motivated to interact with people and get information about different cultures. Therefore, their Willingness to explore might affect their will to travel abroad and discover more. Also, the data were collected during the COVID-19 period. There were lockdown periods where people did not socialize or had limited time to socialize.

On the other hand, the lowest mean score was determined as Adjustment Skills. Even though it represents the lowest mean score among the subscales, it can be uttered that students have a high level of Adjustment Skills, which means that they know how to dress or behave around people from different cultures and can accept and tolerate some behaviours of culturally diverse people which discomfort them. Considering the native language of participants, the nationality of the students can be predictable. Also, since the research took place in Turkey, it can be assumed that most participants might be Turkish. Therefore, it is predictable for participants to be thoughtful about different cultures since Turkish culture's norms and taboos pressurized them.

Similar studies were conducted in Turkey settings. Sarıçoban and Öz (2014) assessed 89 pre-service ELT students' level of ICC through Intercultural Communicative Competence Questionnaire (ICCQ) by Mirzaei and Forouzandeh. The participants were juniors and seniors in a state university in Turkey. Results of the study demonstrated a similar outcome concerning our findings. Among all of the subscales, the Knowledge subscale represented the highest value which meant that participants were aware of themselves not only culturally but also social-linguistically. Similarly, Şen (2020) carried out a study with 130 first-year students and seniors to investigate their ICC level by applying Mirzaei and Forouzandeh's ICCQ. The findings of

Şen's study indicate that ELT participants in a state university in Turkey have a high level of ICC.

A similar result was seen in Zhang's study. According to Zhang (2017), there is a correlation between improving students' ICC level by teaching English as a Second Language (ESL) and the language teachers' current ICC level. First of all, teachers' practice in a multicultural environment will influence their own perception of ICC, which is closely related to their ICC knowledge. The way teachers integrate intercultural communication competence while teaching the language is therefore affected by all of these. It is one of the reasons why Zhang investigated the ICC level of ESL teachers. He found that even though ESL teachers have reasonably sufficient linguistic and cultural knowledge and tend to conduct effective communication in a multicultural environment, they have not interacted with a foreigner in a multicultural context. This result shows that ESL teachers need to experience intercultural interaction. The reasons why the participants were proficient in communicating effectively in a multicultural interaction, despite not frequently communicating online or face-to-face with people from different cultures, were examined by looking at demographic data. In the light of the data obtained, it was reported that almost half of the participants knew two foreign languages besides their mother tongue. It also explains the high ISS level as in the first question.

According to Uygur (2013), language and culture develop equally and mutually, so that it is impossible to consider the language without culture. The fact that participants experienced two different foreign languages can support the idea of belonging to at least two different foreign cultures. Thus, it is inevitable to communicate effectively with culturally diverse people. The role of teachers in the classroom regarding culture teaching is essential since they provide data of the diverse cultures with language learners while monitoring the learning process.

The findings in this study have shown that 130 pre-service ELT students have a high level of intercultural communicative competence. It means that they are skillful enough to interact with people from different cultures appropriately. For this reason, their level of intercultural communicative competence has to be considered when they are prospective language teachers. Teaching culture is one of language teachers' duties. Therefore, pre-service ELT teachers are expected to have a high level of intercultural communicative competence since they are the facilitator and the source. In spite of the fact that they say that they are able to build effective intercultural communication with culturally diverse people, demographic

variables show that most participants do not interact with people from different cultures. It was not an expected result. However, it might be a consequence of the pandemic when people were quarantined and isolated.

Research Question 3: What is the relationship between the intercultural sensitivity and intercultural competency levels of pre-service ELT teachers?

In search of the relationship between pre-service ELT teachers' level of intercultural sensitivity and intercultural communicative competence, the data from 4th graders collected and at the end of the analyzing procedure, a significant correlation between IS and ICC among pre-service ELT teachers has been found. The correlation between students' level of IS and ICC is strong and positive. If students can communicate effectively with culturally diverse people, they are also aware of the cultural differences without positive or negative judgement and prioritizing cultures. Considering that the students have a high-level ICC and IS, an increase or decrease in one will affect the other linearly. By considering the result of research questions 1 and 2, the positive and strong correlation was predictable. Chen and Starosta (1996, 2000) claim that IC and IS are inseparable components because IS is one of the substances containing ICC. Even though they both refer to intercultural communication, they are two different components. "Intercultural communication competence mainly belongs to the skills of individuals that enable them to interact properly, while intercultural sensitivity refers to their perceptions towards differences and their personal willingness towards involving in daily contacts with people of different cultures" (Sarwari & Abdul Wahab, 2017, p.8). It is also an essential result because having an adequate level of IS and ICC is significant for prospective language teachers since they are going to teach English as well as its culture. That is to say, they need to be competent in these two concepts so that they can be facilitators. Moreover, they might have students from different cultures, which requires ability and competency in intercultural interaction for effective communication.

The study has a significant value in the field of multiculturalism since studies examining the association between IS and ICC are limited. Thus, a comparison cannot be made since few similar studies have been made in Turkey or the field of language education. However, the existing research in the field of communication showed similar results with our study. Sarwari and Wahab (2017) conducted a study that focused on the relationship between intercultural sensitivity and intercultural communication competence. Participants were 108 postgraduate students from different nationalities in University Malaysia Pahang. The results exhibited that

there is a significant relationship between IS and ICC. Especially IS factor interaction engagement positively correlated with cultural uncertainty, cultural empathy, and team effectiveness. Likewise, ISS factor interaction confidence had a positive relationship with team effectiveness. Similarly, respect for cultural differences and interaction confidence had a positive relationship with team effectiveness. To put it in another way, having enthusiasm and being interactive inherently got people to communicate confidently while having a part in a corporation that enables effective interaction in a multicultural environment.

Implication of the Study

The study revealed that pre-service ELT teachers are interculturally sensitive and able to establish effective intercultural communication in a multicultural setting. The collected data supported and in line with previous studies on pre-service ELT teachers' intercultural sensitivity and intercultural communicative competence. A high level of intercultural sensitivity and communicative competence was an expected and desired result because pre-service teachers will convey the culture of the target language as well as teaching the language with its structure. Moreover, since they are language teachers, it is crucial that they can communicate effectively with people from different cultures and be role models by reflecting the basics of multicultural interaction to the students.

On the other hand, the world is becoming more globalized, and almost every class started getting students from different cultures. For this reason, a language teacher should meet the needs of students regarding effective communication. However, when the possible reasons are examined, it is understood that the reason why they are culturally sensitive and able to communicate effectively in a multicultural environment is not due to the courses they have taken or the conferences they have attended because, based on demographic information, most students did not attend a course and a conference on multiculturalism. It is also not because they often interact with people from different cultures. For this reason, courses related to multiculturalism should be added to the curriculum of English teachers to facilitate access to accurate information and ensure the education of all students. However, there is no adequate information in this thesis to detect whether these variables increase or decrease IS or ICC.

Zhang (2017) argues that the best way to increase the intercultural level for ELT teachers is through training in different cultures. Training on multiculturalism should be included in the curriculum, and universities should organize conferences on multiculturalism to help students learn about cultural differences. Not only theoretical knowledge but also students

should be encouraged to participate in exchange or ERASMUS programs. Thus, their experience abroad will help them communicate effectively by interacting more frequently with people from different cultures, gaining sensitivity towards culturally diverse people. However, it is unrealistic to ensure that all students in a class participate in the ERASMUS program. For this reason, universities should be the first and main source of directing students to internship opportunities abroad.

In addition, it is assumed that students ' knowledge of at least one foreign language affects their intercultural sensitivity and intercultural communicative competence. In this way, some foreign language courses should be added to the ELT program, if any, students should be encouraged to learn different languages, and at the end of the term, they need to be tested.

Limitation of the Study

This study was carried out by collecting data online from state universities in Turkey, and some limitations have been faced. Due to the pandemic conditions, the participants could not be reached physically. The situation prevented giving verbal information about the research and answering possible questions while filling out the scales.

Although the scales were presented to students in Turkish and English to avoid misunderstanding, there was a communication barrier between the researcher and the participants. Apart from this, although the scale link was sent to every university for which approval was received, full participation of the students could not be achieved. Therefore, the number of participants is too limited to generalize the data obtained.

In addition, since we only have numerical data, the participants were not contacted again for more detailed and more information. It is one of the handicaps of quantitative research. Sukamolson (2007) utters that self-administered questionnaires are desired to receive a further investigation. However, it was challenging to reach the participants in the pandemic conditions for qualitative data.

Suggestion for Further Research

The data in this study were obtained from some universities in the Mediterranean and South-East in Turkey. However, the number of participants was not enough to generalize the results. More participants are needed to generalize. In addition, if there are participants from every region of Turkey, the results can be discussed nationwide. This means that the next studies can be conducted across Turkey. Also, the same research can be conducted using the qualitative research method or the mixed method. Thus, richer data can be obtained rather than numerical data limited by scales. Furthermore, only 4th grade students participated in this research. By expanding the sampling, 3rd grade students can also participate in the research. Thus, the number of participants will increase and more data will be obtained. In addition, private and public universities can be compared by asking questions such as course content.

REFERENCES

Altan, M. Z. (2018). Intercultural sensitivity: A study of pre-service English language teachers. Journal of Intercultural Communication, 46, 1-17.

Arcagok, S., & Yılmaz, C. (2020). Intercultural sensitivities: A mixed methods study with pre-service EFL teachers in Turkey. Issues in Educational Research.

Bachman, L. F. (1998). Interfaces between second language acquisition and language testing research: Cambridge University Press.

Bhawuk, D. P., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. International journal of intercultural relations, 16(4), 413-436.

Banks, C. A. M. (2004). Intercultural and intergroup education, 1929-1959: Linking schools and communities. *Handbook of research on multi-cultural education*, 753-769.

Banos, R. V. (2006). Intercultural sensitivity of teenagers: a study of educational necessities in Catalonia. Intercultural communication studies, 15(2), 16.

Barsade, S. G., Ward, A. J., Turner, J. D., & Sonnenfeld, J. A. (2000). To your heart's content: A model of affective diversity in top management teams. *Administrative science quarterly*, *45*(4), 802-836.

Basol, H. Ç. (2017). Developing and implementing an intercultural communicative competence framework through blended learning in foreign language education context. Çukurova University, Institute of Social Sciences. Unpublished doctoral dissertation.

Brown, H. D. (2000). Principles of language learning and teaching (Vol. 4). New York: Longman.

Bekiroğlu, O., & Balcı, Ş. (2014). Kültürlerarası iletişim duyarlılığının izlerini aramak:"İletişim Fakültesi öğrencileri örneğinde bir araştırma". Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi, 1(35), 429-459.

Bennett, M. J. (1984) Towards ethnorelativism: A developmental model of intercultural sensitivity. *Education for the intercultural experience*, *2*, 21-71.

Bennett, M. J. (2004). Becoming interculturally competent. Toward multiculturalism: A reader in multicultural education, 2, 62-77.

Bennett, M. J. (2017). Developmental model of intercultural sensitivity. *The international encyclopedia of intercultural communication*, 1-10.

Bennett, J. M., & Bennett, M. J. (2004). *Developing intercultural sensitivity: An integrative approach to global and domestic diversity* (pp. 147-165)

Bhawuk, D. P., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International journal of intercultural relations*, *16*(4), 413-436.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.

Byram, M. (2009). The intercultural speaker and the pedagogy of foreign language education. The SAGE handbook of intercultural competence, 321-332.

Büyüköztürk, Ş. (2018). Sosyal bilimler için veri analizi el kitabı. Pegem Atıf İndeksi

Chatman, J. A., & Flynn, F. J. (2001). The influence of demographic heterogeneity on the emergence and consequences of cooperative norms in work teams. *Academy of management journal*, *44*(5), 956-974.

Chen, G. M. & Starosta, W. J (1996). Intercultural communication competence: A synthesis. *Communication Yearbook*, *19*, 353-383.

Chen, G. M., & Starosta, W. J. (1997). A review of the concept of intercultural sensitivity. Human Communication 1 (1). 1–16.

Cooper, C. R., & Denner, J. (1998). Theories linking culture and psychology: Universal and community-specific processes. *Annual review of psychology*, *49*(1), 559-584.

Cross, T. (1988). Services to minority populations: Cultural competence continuum. *Focal point*, *3*(1), 1-4.

Cushner, K., & Mahon, J. (2009) Developing the Intercultural Competence of Educators and Their Students. *The SAGE Handbook of*, 304.

Çetin Köroğlu, Z. (2013). Language Instructors' Perspectives on Textbook Content in terms of Intercultural Communicative Competence: Gazi University Case. Unpublished Masters' thesis). Gazi University, Turkey.

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. Journal of studies in international education, 10(3), 241-266.

Deardorff, D. K. (2011). Assessing intercultural competence. New directions for institutional research, 2011(149), 65.

Debbag, M., & Fidan, M. (2020). Relationships between Prospective Teachers' Multi-cultural Education Attitudes and Classroom Management Styles. *International Journal of Progressive Education, 16*(2), 111-122.x

Diller, J. V. (2013). *Cultural diversity: A primer for the human services*. Nelson Education.

Dilmen, N. E., & Öğüt, S. (2010). Sosyalleşmenin yeni yüzü: Sosyal paylaşım ağları. Marmara Üniversitesi Yeni Medya ve Etkileşim Konferansı Bildiri Kitapçığı, 237-242.

Dörnyei, Z. (2007). Research methods in applied linguistics. Oxford University Press.

Driscoll, P., Macaro, E., & Swarbrick, A. (Eds.). (2014). *Debates in modern languages education*. Routledge.

Ergun, D. (2005). Sosyoloji ve eğitim. Ankara: İmge Kitabevi.

Fahim, U. (2003). Becoming a culturally sensitive person: An exploration into the development of cultural sensitivity.

Foote, N. N., & Cottrell, L. S. (1955). Identity and Interpersonal Competence: A New Direction in Family Research

Fretheim, A. M. (2007). Assessing the intercultural sensitivity of educators in an American international school. University of Minnesota.

Galante, A. (2015). Intercultural communicative competence in English language teaching: Towards validation of student identity. BELT-Brazilian English Language Teaching Journal, 6(1), 29-39.

Gay, G. (1994). A Synthesis of Scholarship in Multicultural Education. Urban Monograph Series.

Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press.

Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. Theory into practice, 42(3), 181-187.

Ghasemi Mighani, M., & Yazdani Moghadam, M. (2019). Building Intercultural Sensitivity in Pre-Service EFL Teachers through Interactive Culture-Focused Speaking Tasks. *International Journal of Society, Culture & Language, 7*(2 (Special Issue on Iranians Views of Cultural Issues)), 27-39.

Gibson, R. (2002). *Intercultural Business Communication: An Introduction to the Theory and Practice of Intercultural Business Communication for Teachers, Language Trainers, and Business People*. Oxford University Press.

Green, J. W. (1982). *Cultural awareness in the human services*. Prentice Hall.

Gudykunst, W. B. (1993). Toward a theory of effective interpersonal and intergroup communication: an anxiety/uncertainty management (AUM) perspective.

Gudykunst, W. B. (1995). Uncertainty/anxiety management (AUM) theory: Current status. Intercultural communication theory, 8-58.

Gudykunst, W. B. (1998). Applying anxiety\uncertainty management (AUM) Theory to intercultural adjustment training. International journal of intercultural relations, 22(2), 227-250.

Gudykunst, W. B., & Nishida, T. (2001). Anxiety, uncertainty, and perceived effectiveness of communication across relationships and cultures. International journal of intercultural relations, 25(1), 55-71.

Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E., & Tatham, R. L. (2013). Multivariate Data Analysis. Essex, England.

Hall, E. T. (1989). *Beyond culture*. Anchor.

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. International journal of intercultural relations, 27(4), 421-443.

Hellerstein, J. M. (2008). Quantitative data cleaning for large databases. United Nations Economic Commission for Europe (UNECE), 25.

Herbig, P. (1998) Handbook of Cross-Cultural Marketing

Hua, Z. (2018). *Exploring intercultural communication: Language in action*. Routledge, 14

Inoue, A., & Shaules, J. (2000). Relativism and universalism-opposing views of education for internationalization. *The language teacher*, *24*(5), 13-17.

Jones, R. G., Levesque, C., & Masuda, A. (2003). Emotional displays and social identity. *Emerging perspectives on values in organizations*.

Julianto, H. D., & Subroto, W. T. (2019). Multi-cultural education is based on local education in elementary school. *International Journal of Educational Research Review*, *4*(3), 420-426.

Kennedy, C. J. (2017). Roles Of Teachers In Multicultural Classrooms. Thiagarajar College Of Preceptors, 163.

Kiliç, S. (2016). Cronbach'ın alfa güvenirlik katsayısı. Journal of Mood Disorders, 6(1), 47-48.

Knopp, T. Y., & Smith, R. L. (2005). A brief historical context for dispositions in teacher education. *The passion of teaching: Dispositions in the schools*, 1-13.

Kramsch, C. (1993). *Context and culture in language teaching*. Oxford university press.

Kramsch, C., & Widdowson, H. G. (1998). *Language and culture*. Oxford University Press.

Kramsch, C. (2004). The language teacher as go-between. *Utbildning & demokrati*, *13*(3), 37-60.

Ladson-Billings, G. (2006). It's not the culture of poverty, it's the poverty of culture: The problem with teacher education. *Anthropology & Education Quarterly*, *37*(2), 104-109.

Lambert, W. E. (1973). Culture and language as factors in learning and education.

Lazarević, N. (2020). Intercultural State of Mind: Intercultural Communicative Competence of Pre-Service English Language Teachers. Teme-Časopis za Društvene Nauke, 44(2), 319-338.

Met, M., & Byram, M. (1999). Standards for foreign language learning and the teaching of culture. *Language Learning Journal*, *19*(1), 61-68.

Mostafaei Alaei, M., & Nosrati, F. (2018). Research into EFL teachers' intercultural communicative competence and intercultural sensitivity. *Journal of Intercultural Communication Research*, *47*(2), 73-86.

Neuliep, J. W., & McCroskey, J. C. (1997). The development of intercultural and interethnic communication apprehension scales. Communication research reports, 14(2), 145-156.

Öztürk, G., & Aydın, B. (2019). English language teacher education in Turkey: Why do we fail and what policy reforms are needed?.

Paige, R. M., Jacobs-Cassuto, M., Yershova, Y. A., & DeJaeghere, J. (2003). Assessing intercultural sensitivity: An empirical analysis of the Hammer and Bennett Intercultural Development Inventory. *International journal of intercultural relations*, *27*(4), 467-486.

Peng, S. Y. (2006). A comparative perspective of intercultural sensitivity between college students and multinational employees in China. Multicultural perspectives, 8(3), 38-45.

Pederson, P. V. (1997). Intercultural Sensitivity and the Early Adolescent.

Peterman, F. P. (Ed.). (2005). Designing performance assessment systems for urban teacher preparation. Routledge.

Rengi, Ö., & Polat, S. (2014). Primary teachers' perception of cultural diversity and intercultural sensitivity. Zeitschrift für die Welt der Türken, 6(3), 135-156.

Risager, K. (2007). *Language and culture pedagogy: From a national to a transnational paradigm* (Vol. 14). Multilingual Matters.

Robinson, J. H. (2000). Increasing students' cultural sensitivity: A step toward greater diversity in nursing. Nurse Educator, 25(3), 131–135.

Saricoban, A., & Caliskan, G. (2011). The influence of target culture on language learners. *Dil ve Dilbilimi Çalışmaları Dergisi*, *7*(1).

Saricoban, A., & Oz, H. (2014). Research into pre-service English teachers' intercultural communicative competence (ICC) in Turkish context. The Anthropologist, 18(2), 523-531.

Sarwari, A. Q., & Abdul Wahab, M. N. (2017). Study of the relationship between intercultural sensitivity and intercultural communication competence among international postgraduate students: A case study at University Malaysia Pahang. Cogent Social Sciences, 3(1), 1310479.

Seefeldt, C. (1993). *Social studies for the preschool-primary child*. Macmillan Publishing Company, 866 Third Avenue, New York, NY 10022..

Segura-Robles, A., & Parra-González, M. E. (2019). Analysis of teachers' intercultural sensitivity levels in multicultural contexts. Sustainability, 11(11), 3137.

Spitzberg, B. H. (2000). A model of intercultural communication competence. Intercultural communication: A reader, 9, 375-387.

Spitzberg B. H. & Changnon G. (2009) Conceptualizing intercultural competence in Bok, D. (2009) *The SAGE handbook of intercultural competence, (pp 2-52)*

Spindler, G., & Spindler, L. (1993). The process of culture and person: Cultural therapy and culturally diverse schools. *Renegotiating cultural diversity in American schools*, 27-51.

Spinthourakis, J. A., Karatzia-Stavlioti, E., & Roussakis, Y. (2009). Pre-service teacher intercultural sensitivity assessment as a basis for addressing multiculturalism. *Intercultural Education*, *20*(3), 267-276.

Stern, H. H. (1983). Fundamental concepts of language teaching: Historical and interdisciplinary perspectives on applied linguistic research. Oxford university press.

Straffon, D. A. (2003). Assessing the intercultural sensitivity of high school students attending an international school. *International journal of intercultural relations*, *27*(4), 487-501.

Sukamolson, S. (2007). Fundamentals of quantitative research Suphat Sukamolson (Doctoral dissertation, Ph. D. Language Institute Chulalongkorn University. Lang Inst. p: 20).

Şen, M. (2020). Pre-service English Teachers' Perceived Levels of and Perceptions on Intercultural Communicative Competence.

Triandis, H. C. (2007). *Culture and psychology: A history of the study of their relationship*. Guilford Press.

Tylor, E. B. (1871). *Primitive culture: Researches into the development of mythology, philosophy, religion, art and custom* (Vol. 2). J. Murray.

Uygur, N. (2013). Kültür Kuramı, Istanbul.

Üstün, E. (2011). Öğretmen adaylarının kültürlerarası duyarlılık ve etnikmerkezcilik düzeylerini etkileyen etmenler. (Order no. 27913)[Master's thesis, Yildiz Technical University]

Van Hook, C. W. (2000). Preparing Teachers for the Diverse Classroom: A Developmental Model of Intercultural Sensitivity.

Yetis, V. A., & Kurt, Ç. (2016). Intercultural Sensitivity Levels of Turkish Pre-Service Foreign Language Teachers: Examples from Education Faculties of Two Universities in Turkey. Educational Research and Reviews, 11(17), 1719-1730.

Wang, W., & Zhou, M. (2016). Validation of the short form of the intercultural sensitivity scale (ISS-15). International Journal of Intercultural Relations, 55, 1-7.

Wilberschied, L. F. (2015). Intercultural communicative competence: Literature review. Cultural Encounters, Conflicts, and Resolutions, 2(1), 4.

Wiseman, R. L., & Koester, J. (Eds.). (1993). *Intercultural communication competence* (pp. 207-224). Newbury Park, CA: Sage.

Zhang, Y. (2017). A Study on ESL Teachers' Intercultural Communication Competence. *English Language Teaching*, *10*(11), 229-235.

APPENDICES

Appendix A: Applying for Ethic Approval

T.C	
ÇAĞ ÜNİVERSİTESİ	
SOSYAL BİLİMLER ENSTİTÜSÜ	
TEZ / ARAŞTIRMA / ANKET / ÇALIŞMA İZNİ / ETİK KURULU İZİNİ TALEP FORMU VE ONAY TUTANAK FORMU	
ÖĞRENCİ BİLGİLERİ	
T.C. NOSU	
ADI VE SOYADI	SİMGE GÖKBERK
ÖĞRENCİ NO	
TEL. NO.	
E - MAİL ADRESLERİ	
ANA BİLİM DALI	İNGİLİZ DİLİ EĞİTİMİ
HANGİ AŞAMADA OLDUĞU (DERS / TEZ)	TEZ
İSTEKDE BULUNDUĞU DÖNEME AİT DÖNEMLİK KAYDININ YAPILIP-YAPILMADIĞI	2020 / 2021 - GÜZ / BAHAR DÖNEMİ KAYDINI **YENİLEDİM.**
ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ BİLGİLER	
TEZİN KONUSU	İngilizce Öğretmeni Adaylarının Kültürlerarası Duyarlılık ve Kültürlerarası İletişim Yeterliliği Arasındaki İlişkinin ve Altta Yatan Muhtemel Sebeplerin İncelenmesi
TEZİN AMACI	Tezin amacı İngilizce öğretmeni adaylarının kültürlerarası duyarlılık ve kültürlerarası iletişim yeterlilik seviyelerini ölçmek, bu doğrultuda arasındaki ilişkiyi göstermek ve bu ilişkinin altta yatan sebeplerini araştırmaktır.
TEZİN TÜRKÇE ÖZETİ	Globalleşen dünyada çokkültürlülük gitgide önem kazanıyor. Bu yüzden özellikle İngilizce öğretmenlerinin farklı kültürlere karşı duyarlılıkları ve farklı kültürden insanlarla iletişim becerilerine sahip olmaları önem arz ediyor. Bu iki konuyu araştırıp aralarındaki ilişkinin gösterilmesi ve muhtemel sebeplerin çıkarılması tezin ana hedepleridir. Tezin katılımcıları olan son sınıf İngilizce öğretmenliği lisans öğrencilerine bilgi ve kabul formu ile birlikte ilk ölçek verildikten sonra ikinci ölçek verilecektir.

ARAŞTIRMA YAPILACAK OLAN SEKTÖRLER/ KURUMLARIN ADLARI	Gaziantep Üniversitesi Hasan Kalyoncu Üniversitesi Dicle Üniversitesi Harran Üniversitesi Çukurova Üniversitesi Akdeniz Üniversitesi Alladdin Keykubat Üniversitesi Mehmet Akif Ersin Üniversitesi Mustafa Kemal Üniversitesi Süleyman Demirel Üniversitesi Mersin Üniversitesi
İZİN ALINACAK OLAN KURUMA AİT BİLGİLER (KURUMUN ADI-ŞUBESİ/ MÜDÜRLÜĞÜ - İLİ - İLÇESİ)	Ölçek, Türkiye'deki vakıf ve devlet üniversitesi gözetmeksizin Gaziantep Üniversitesi, Hasan Kalyoncu Üniversitesi, Dicle Üniversitesi, Harran Üniversitesi, Çukurova Üniversitesi, Akdeniz Üniversitesi, Alladdin Keykubat Üniversitesi, Mehmet Akif Ersoy Üniversitesi, Mustafa Kemal Üniversitesi, Süleyman Demirel Üniversitesi, ve Mersin Üniversitesi'ne online olarak Google Forms aracılığıyla gönderilecektir.
YAPILMAK İSTENEN ÇALIŞMANIN İZİN ALINMAK İSTENEN KURUMUN HANGİ İLÇELERİNE/ HANGİ KURUMUNA/ HANGİ BÖLÜMÜNDE/ HANGİ ALANINA/ HANGİ KONULARDA/ HANGİ GRUBA/ KİMLERE/ NE UYGULANACAĞI GİBİ AYRINTILI BİLGİLER	Gaziantep Üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Hasan Kalyoncu üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Dicle üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Harran üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Çukurova üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Akdeniz üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Alladdin Keykubat üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Mehmet Akif Ersin üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Mustafa Kemal üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Süleyman Demirel üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri Mersin üniversitesi - Eğitim Fakültesi - İngilizce Öğretmenliği - 4. sınıf öğrencileri

UYGULANACAK OLAN ÇALIŞMAYA AİT ANKETLERİN/ ÖLÇEKLERİN BAŞLIKLARI/ HANGİ ANKETLERİN - ÖLÇELERİN UYGULANACAĞI	1) Kültürlerarası Hassasiyet Ölçeği 2) Kültürlerarası İletişim Yeterliliği Ölçeği
EKLER (ANKETLER, ÖLÇEKLER, FORMLAR, …. V.B. GİBİ EVRAKLARIN İSİMLERİYLE BİRLİKTE KAÇ ADET/SAYFA OLDUKLARINA AİT BİLGİLER İLE AYRINTILI YAZILACAKTIR)	1) Kültürlerarası Hassasiyet Ölçeği. (2) sayfa 2) Sayfa Kültürlerarası İletişim Yeterliliği Ölçeği (5) sayfa

ÖĞRENCİNİN ADI - SOYADI: Simge GÖKBERK

ÖĞRENCİNİN İMZASI:
TARİH: 26 / 01 / 2020

TEZ/ ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ DEĞERLENDİRME SONUCU

1. Seçilen konu Bilim ve İş Dünyasına katkı sağlayabilecektir.

2. Anılan konu Eğitim ve öğretim faaliyet alanı içerisine girmektedir.

1.TEZ DANIŞMANININ ONAYI	**2.TEZ DANIŞMANININ ONAYI (VARSA)**	**SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRÜNÜN ONAYI**	**A.B.D. BAŞKANININ ONAYI**
Adı - Soyadı: Jülide İnözü	Adı - Soyadı: …….…….. …	Adı - Soyadı: Murat KOÇ	Adı - Soyadı: Şehnaz ŞAHİNKARAKAŞ
Unvanı : Prof. Dr.	Unvanı: ……..…	Unvanı: Doç. Dr.	Unvanı: Prof. Dr.
İmzası : … Evrak onayı e-posta ile alınmıştır.	İmzası: ……..…	İmzası: Evrak onayı e-posta ile alınmıştır.	İmzası: Evrak onayı e-posta ile alınmıştır.
… / 12 / 2020	…. / .... / 20....	..... / ..... / 20……	…. / .... / 20....

<table>
<tr><td colspan="6">ETİK KURULU ASIL ÜYELERİNE AİT BİLGİLER</td></tr>
<tr><td>Adı - Soyadı:
Mustafa BAŞARAN</td><td>Adı - Soyadı:
Yücel ERTEKİN</td><td>Adı - Soyadı:
Deniz Aynur GÜLER</td><td>Adı - Soyadı:
Ali Engin OBA</td><td>Adı - Soyadı:
Mustafa Tevfik ODMAN</td></tr>
<tr><td>Unvanı : Prof. Dr.</td><td>Unvanı : Prof. Dr.</td><td>Unvanı: Prof. Dr.</td><td>Unvanı : Prof. Dr.</td><td>Unvanı: Prof. Dr.</td></tr>
<tr><td>İmzası : Evrak onayı e-posta ile alınmıştır.</td><td>İmzası : Evrak onayı e-posta ile alınmıştır.</td><td>İmzası : Evrak onayı e-posta ile alınmıştır.</td><td>İmzası : Evrak onayı e-posta ile alınmıştır.</td><td>İmzası : Evrak onayı e-posta ile alınmıştır.</td></tr>
<tr><td>…… / ….. / 20.....</td><td>…… / ….. / 20.....</td><td>… / ….. / 20.....</td><td>..… / ….. / 20.....</td><td>… / ….. / 20.....</td></tr>
<tr><td>Etik Kurulu Jüri Başkanı - Asıl Üye</td><td>Etik Kurulu Jüri Asıl Üyesi</td><td>Etik Kurulu Jüri Asıl Üyesi</td><td>Etik Kurulu Jüri Asıl Üyesi</td><td>Etik Kurulu Jüri Asıl Üyesi</td></tr>
<tr><td colspan="2">OY BİRLİĞİ İLE</td><td colspan="3" rowspan="2">Çalışma yapılacak olan tez için uygulayacak olduğu Anketleri/Formları/Ölçekleri Çağ Üniversitesi Etik Kurulu Asıl Jüri Üyelerince İncelenmiş olup, 2020 - 2021 tarihleri arasında uygulanmak üzere gerekli iznin verilmesi taraflarımızca uygundur.</td></tr>
<tr><td colspan="2">OY ÇOKLUĞU İLE</td></tr>
<tr><td colspan="5">AÇIKLAMA: BU FORM ÖĞRENCİLER TARAFINDAN HAZIRLANDIKTAN SONRA ENSTİTÜ MÜDÜRÜNE ONAYLATILARAK ENSTİTÜ SEKRETERLİĞİNE TESLİM EDİLECEKTİR. AYRICA YAZININ PUNTOSU İSE 12 (ON İKİ) PUNTO OLACAK ŞEKİLDE YAZILARAK ÇIKTI ALINACAKTIR.</td></tr>
</table>

Appendix B: Ethical Approval for the Thesis

T.C.
ÇAĞ ÜNİVERSİTESİ
Sosyal Bilimler Enstitüsü

Sayı : E-23867972-044-2100000641 28.01.2021
Konu : Simge GÖKBERK'e Ait Tez Anket İzni Hk.

DAĞITIM YERLERİNE

İngiliz Dili Eğitimi Tezli Yüksek Lisans Programında 20198015 numaralı öğrencimiz olan **Simge GÖKBERK, "İngilizce Öğretmeni Adaylarının Kültürlerarası Duyarlılık ve Kültürlerarası İletişim Yeterliliği Arasındaki İlişkinin ve Altta Yatan Muhtemel Sebeplerin İncelenmesi"** konulu tez çalışmasını Üniversitemiz Fen-Edebiyat Fakültesi öğretim üyesi **Prof. Dr. Jülide İNÖZÜ** danışmanlığında halen yürütmektedir. Adı geçen öğrencinin tez çalışması kapsamında **Üniversiteniz Eğitim Fakültesi İngilizce Öğretmenliği Bölümünde halen eğitim görmekte olan 4.Sınıf öğrencilerinizi** kapsamak üzere kopyası Ek'lerde sunulan bir anket uygulamasını yapmayı planlamaktadır. Üniversitemiz Etik Kurulunda yer alan üyelerin kurumsal mail adreslerinden onaylar online olarak alınmış olup, gerekli iznin verilmesini arz ederim.

Prof. Dr. Ünal AY
Rektör

Ek : 3 sayfa tez etik kurul izin formu, 9 sayfa Ölçekler, 3 sayfa tez etik kurul izin onay e-postaları.

Appendix C: Intercultural Sensitivity Scale

INTERCULTURAL SENSITIVITY SCALE

1. I enjoy interacting with people from different cultures. *(Farklı kültürlerden insanlarla etkileşim kurmaktan zevk alırım.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

2. I often give positive responses to my culturally different counterpart during our interacting. *(Etkileşimimiz sırasında kültürel olarak farklı olan kişiye sık sık olumlu tepkiler veriyorum.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

3. I avoid those situations where I will have to deal with culturally distinct persons. *(Kültürel olarak farklı kişilerle uğraşmak zorunda kalacağım durumlardan kaçınırım.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

4. I do not like to be with people from different cultures. *(Farklı kültürlerden insanlarla birlikte olmayı sevmiyorum.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

5. I would not accept the opinions of people from different cultures. *(Farklı kültürlerden insanların fikirlerini kabul etmem.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

6. I think people from other cultures are narrow-minded. *(Diğer kültürlerden insanların dar görüşlü olduğunu düşünüyorum.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

7. I am pretty sure of myself in interacting with people from different cultures. *(Farklı kültürlerden insanlarla etkileşim kurarken kendimden oldukça eminim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

8. I feel confident when interacting with people from different cultures. *(Farklı kültürlerden insanlarla etkileşim kurarken kendime güvenirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

9. I can be as sociable as I want to be when interacting with people from different cultures. *(Farklı kültürlerden insanlarla etkileşim halindeyken olmak istediğim kadar sosyal olabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

10. I often feel useless when interacting with people from different cultures. *(Farklı kültürlerden insanlarla etkileşimde bulunduğumda genellikle kendimi işe yaramaz hissediyorum.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

11. I get upset easily when interacting with people from different cultures. *(Farklı kültürlerden insanlarla etkileşimde bulunduğumda kolayca üzülürüm.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

12. I often get discouraged when I am with people from different cultures. *(Farklı kültürlerden insanlarla birlikteyken sık sık cesaretim kırılır.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

13. I am very observant when interacting with people from different cultures. *(Farklı kültürlerden insanlarla etkileşim kurarken çok iyi gözlem yaparım.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

14. I am sensitive to my culturally distinct counterpart's subtle meanings during our interaction. *(Farklı kültürden insanlarla etkileşim sırasında, imalı/gizli anlatımlara karşı duyarlıyımdır.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

15. I try to obtain as much information as I can when interacting with people from different cultures. *(Farklı kültürlerden insanlarla iletişim kurarken mümkün olduğunca fazla bilgi edinmeye çalışıyorum.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

Appendix D: Intercultural Communicative Competence Self-Assessment Tool

INTERCULTURAL COMMUNICATIVE COMPETENCE SCALE

1. I can use the target language effectively in an interaction with others from different cultural backgrounds. (*Farklı kültürel geçmişlere sahip kişilerle etkileşimde hedef dili etkili bir şekilde kullanabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

2. I can use strategies to overcome the stress caused by a different culture. *(Farklı bir kültürün neden olduğu stresin üstesinden gelmek için stratejiler kullanabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

3. I can use appropriate strategies for reducing my stress during an intercultural interaction. *(Kültürlerarası etkileşim sırasında stresimi azaltmak için uygun stratejileri kullanabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

4. I can understand the body language of the speakers of other cultures. *(Diğer kültürlerden konuşmacıların beden dilini anlayabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

5. I can understand how the members of other cultures reflect their cultural communication styles during an interaction (e.g. courtesy conventions and protocols, turn taking etc). *(Diğer kültürlerin üyelerinin bir etkileşim sırasında kültürel iletişim tarzlarını nasıl yansıttığını anlayabiliyorum, örneğin; nezaket kuralları ve iletişim kuralları, konuşma sırası vb.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

6. I can socialize with other people easily. *(Diğer insanlarla kolayca iletişim kurabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

7. I can perceive the reactions of the people around me easily in an intercultural interaction. *(Kültürler arası etkileşimde çevremdeki insanların tepkilerini kolaylıkla algılayabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

8. I can cooperate with other people to accomplish tasks of mutual interests. *(Karşılıklı çıkarlara yönelik görevleri yerine getirmek için diğer insanlarla işbirliği yapabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

9. I can communicate effectively and appropriately when I am with the individuals from other cultures. *(Diğer kültürlerden bireylerle etkin ve uygun bir şekilde iletişim kurabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

10. I am aware that the reactions of the members of other cultures might reflect their cultural values. *(Diğer kültürlerin üyelerinin tepkileri kültürel değerlerini yansıtabileceğinin bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

11. I am aware of the similarities and differences between my own and other cultures and languages. *(Kendi kültür ve dilim ile diğer kültür ve diller arasındaki benzerlik ve farklılıkların bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

12. I am aware of the reactions of the people from other cultures to my social identity (e.g. race, class, gender, age, sexual orientation). *(Diğer kültürlerden insanların sosyal kimliğime tepkilerinin bilincindeyim örn. ırk, sınıf, cinsiyet, yaş, cinsel yönelim)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

13. I am aware of the factors that help or hinder (block) my intercultural understanding. *(Kültürlerarası anlayışıma katkıda bulunan veya engelleyen faktörlerin bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

14. I am aware of the consequences of my choices which would make me more or less acceptable to the people of other cultures. *(Diğer kültürlerin insanları tarafından beni daha fazla veya daha az kabul edilebilir kılacak olan seçimlerimin sonuçlarının bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

15. I am aware of my personal values which would affect my approach to ethical dilemmas and their resolutions. (*Etik ikilemlere vebu ikilemlerin çözümlerine yaklaşımımı etkileyecek kişisel değerlerimin bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

16. I can use my native language effectively in an interaction with others from different cultural backgrounds. *(Farklı kültürel geçmişlere sahip kişilerle etkileşimde ana dilimi etkili bir şekilde kullanabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

17. I am aware of the social norms and taboos in other cultures. *(Diğer kültürlerdeki sosyal normların ve tabuların bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

18. I am aware that other cultures might be varied in terms of race, class, gender, age, and sexual orientation etc. *(Diğer kültürlerin ırk, sınıf, cinsiyet, yaş ve cinsel yönelim açısından çeşitlilik gösterebileceğinin bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

19. I am aware that there are various social groups in other cultures. *(Diğer kültürlerde çeşitli sosyal grupların olduğunun bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

20. I am aware that there are various social groups in my culture. *(Kendi kültürümde çeşitli sosyal gruplar olduğunun bilincindeyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

21. I am willing to expand my knowledge about other cultures. *(Diğer kültürler hakkındaki bilgimi genişletmeye istekliyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

22. I am willing to expand my knowledge about my own culture. *(Kendi kültürüm hakkındaki bilgilerimi genişletmeye istekliyim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

23. I am motivated towards learning about other culture(s). (Diğer kültürleri öğrenme motivasyonuna sahibim.).

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

24. I am curious and open to learning about other cultures (e.g. lifestyles, views of the world, ideas, and experiences). *(Diğer kültürleri öğrenmeye meraklı ve açığım örneğin, yaşam tarzları, dünya görüşleri, fikirler ve deneyimler)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

25. I can evaluate myself from other people's perspectives. *(Kendimi diğer insanların bakış açılarından değerlendirebilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

26. I can adjust my dress as appropriate to avoid offending the members of other cultures. *(Diğer kültürlerin üyelerini rahatsız etmemek için kıyafetimi uygun bir şekilde ayarlayabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

27. I can adjust my behaviors as appropriate to avoid offending the members of other cultures. *(Diğer kültürlerin üyelerini rencide etmekten kaçınmak için davranışlarımı uygun şekilde ayarlayabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

28. I can accept/tolerate people from other culture(s) when they perform practices which might discomfort me (e.g. different views of the world, beliefs, lifestyles etc.) *(Beni rahatsız edebilecek davranışları yaptıklarında başka kültürlerden insanları kabul /tolere edebilirim. Örneğin; farklı dünya görüşleri, inançlar, yaşam tarzları vb.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

29. I can tolerate different understandings of humor even if they discomfort me. *(Beni rahatsız etseler bile farklı mizah anlayışlarına tahammül edebilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

30. I can take one step back and evaluate my actions in intercultural interaction. *(Kültürlerarası etkileşimde bir adım geriye gidip eylemlerimi değerlendirebilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

31. I can suspend my negative judgement and prejudices about other cultures in an intercultural interaction. *(Kültürlerarası bir etkileşimde diğer kültürlerle ilgili olumsuz yargılarımı ve önyargılarımı askıya alabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

32. I can suspend my negative judgement and prejudices about my culture in an intercultural interaction. *(Kültürlerarası bir etkileşimde kendi kültürümle ilgili olumsuz yargılarımı ve önyargılarımı askıya alabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

33. I can make judgements about other cultures without relying on my own culture, values and standards. *(Kendi kültürüme, değerlerime ve standartlarıma dayanmadan diğer kültürler hakkında yargılarda bulunabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

34. I can put aside stereotypes about other cultures in an intercultural interaction. *(Kültürlerarası bir etkileşimde diğer kültürlerle ilgili klişeleri bir kenara koyabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

35. I can put aside stereotypes about my culture in an intercultural interaction. *(Kültürler arası bir etkileşimde kendi kültürümle ilgili klişeleri bir kenara koyabilirim.)*

☐Strongly agree ☐Agree ☐Uncertain ☐Disagree ☐Strongly Disagree

Appendix E: Approval from the Developer of ISS

Intercultural Sensitivity Scale

Guo-Ming Chen 16 Aralık 2020 18:32
Alıcı: Simge GOKBERK

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

Best.

guo-ming

Appendix F: Approval from the Developer of ICCSAT

ICC Ölçeği

H. Çağlar Başol 27 Eylül 2020 13:15
Alıcı: Simge GOKBERK

Merhaba Simge,

E-postan için teşekkürler. Ölçeğin geliştirilme süreci ile ilgili ayrıca bir yayın henüz çıkarmadığım için, tezime atıfta bulunarak ölçeği kullanabilirsin. Ancak ölçeğin doğru sonuçlar verdiğinden emin olmak için kendi geçerlik ve güvenilirlik testlerini yapman gerekli. İyi çalışmalar dilerim.

Çağlar

Appendix G: Demographic Information

DEMOGRAPHIC INFORMATION

Age:

Gender:☐ Male ☐Female

Native Language:

Number of language(s) spoken (Second / Foreign):

- **Length:** ☐Less than a month ☐1-6 months ☐ 6-12 months ☐More than a year

Online interaction with people from different cultures:

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

Face-to-face interaction with people from different cultures:

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

Taking a course focusing on diversity/multiculturalism before: ☐Yes ☐No

Attending a workshop/conference focusing on diversity/ multiculturalism: ☐Yes ☐No

Appendix H: Consent Form

CONSENT FORM

Dear participants,

First of all, thank you for your contribution and participation in this research study.

The aim of this study is to investigate the relationship between intercultural sensitivity and intercultural communicative competence. The following sentences will display the details about the study and your rights as a participant.

This form has been designed to gather information about intercultural sensitivity and intercultural communicative competence among pre-service (senior) ELT students. Therefore, the participants have to be only pre-service ELT students.

Your participation in this study is completely voluntary and you are free to leave the form at any stage.

The first questionnaire has 15 items and the second one has 35 items. I kindly ask you to answer the items according to you since there is no correct or wrong answer.

It will take approximately 10 minutes of your time to complete the questionnaires.

The information you provide will be kept confidential and only used for research purposes.

You are always free to ask more questions to the researcher via e-mail:

Appendix I: Official Permission from Süleyman Demirel University

T.C.
SÜLEYMAN DEMİREL ÜNİVERSİTESİ
Öğrenci İşleri Daire Başkanlığı
Eğitim-Öğretim Şube Müdürlüğü

Sayı :E-70335962-302.08.01-16002 Tarih: 05.02.2021
Konu :Uygulama Talebi (Simge GÖKBERK)

ÇAĞ ÜNİVERSİTESİ REKTÖRLÜĞÜNE

İlgi :a) 28.01.2021 tarihli ve 99132376-2100000641 sayılı yazınız.
b) Eğitim Fakültesi Dekanlığının 04.02.2021 tarihli ve E-77685823-044-15019 sayılı yazısı.

İlgi (a)'da kayıtlı yazınıza istinaden; Üniversiteniz İngiliz Dili Eğitimi Tezli Yüksek Lisans Programı 20198015 numaralı öğrencisi Simge GÖKBERK'in, "*İngilizce Öğretmeni Adaylarının Kültürlerarası Duyarlılık ve Kültürlerarası İletişim Yeterliliği Arasındaki İlişkinin ve Altta Yatan Muhtemel Sebeplerin İncelenmesi*" konulu tez çalışmasını Üniversitemiz Eğitim Fakültesi Yabancı Diller Eğitim Bölümü İngilizce Öğretmenliği 4. sınıf öğrencilerine uygulama talebinin uygun görüldüğüne dair ilgi (b)'de kayıtlı yazı ekte gönderilmiştir.

Bilgilerinizi ve gereğini arz ederim.

Prof. Dr. Nihat AYYILDIZ
Rektör a.
Rektör Yardımcısı

Ek: İlgi (b) Yazı Sureti (2 Sayfa)

Appendix J: Official Permission from Hasan Kalyoncu University

T.C.
HASAN KALYONCU ÜNİVERSİTESİ
Eğitim Fakültesi Dekanlığı

Sayı :E-84792562-730.08.03-2102180010 **Tarih**:18.02.2021
Konu :Anket izni hk.

REKTÖRLÜK MAKAMINA

Çağ Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili Eğitimi Tezli Yüksek Lisans Programı öğrencisi Simge Gökberk *"İngilizce Öğretmeni Adaylarının Kültürlerarası Duyarlılık ve Külterlerarası İletişim Yeterliliği Arasındaki İlişkinin ve Altta Yatan Muhtemel Sebeplerin İncelenmesi"* konulu tez çalışması için Fakültemiz İngilizce Öğretmenliği 4.sınıf öğrencilerine anket uygulaması yapmak istemektedir. Anketin uygulanması Dekanlığımızca uygun görülmüştür. Anketin uygulanabilmesi için;

Gereğini ve olurlarınızı arz ederim.

Prof. Dr. Şener BÜYÜKÖZTÜRK
Dekan

OLUR

Prof. Dr. Türkay DERELİ
Rektör

Ekler:
1-1- TEZ ANKET İZİN, TEZ ETİK KURUL İZİN VE TEZ ETİK KURULU ONAY TUTANAK FORM.pdf (Elektronik Ek)
2-2-CONSENT FORM.pdf (Elektronik Ek)
3-2-DEMOGRAPHIC INFORMATION.pdf (Elektronik Ek)
4-2-ÖLÇEKLER.pdf (Elektronik Ek)
5-TEZ ANKET İZNİ.pdf (Elektronik Ek)

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Appendix K: Official Permission from Dicle University

T.C.
DİCLE ÜNİVERSİTESİ REKTÖRLÜĞÜ
Ziya Gökalp Eğitim Fakültesi

Sayı : E-63926596 -100-33935
Konu : Anket İzni

DİCLE ÜNİVERSİTESİ REKTÖRLÜĞÜ
(Öğrenci İşleri Daire Başkanlığına)

İlgi : 24/02/2021 tarihli ve E- 68508712-044-29522 sayılı yazısı.

Çağ Üniversitesi öğrencisi Simge GÖKBERK'in "İngilizce Öğretmeni Adaylarının Kültürlerarası Duyarlılık ve Kültürlerarası İletişim Yeterliliği Arasındaki İlişkinin ve Altta Yatan Muhtemel Sebeplerin İncelenmesi" konulu tez çalışmasını Fakültemiz İngiliz Dili Eğitimi Anabilim Dalı 4. sınıf öğrencilerine uygulama talebi gönüllülük esasına dayanması ve araştırmacının bizzat uygulama yapması koşuluyla uygundur.

Gereğini bilgilerinize arz ederim.

Prof. Dr. Giray TOPAL
Dekan

Ek: Yazı

Appendix L: Official Permission from Gaziantep University

T.C.
GAZİANTEP ÜNİVERSİTESİ REKTÖRLÜĞÜ
Rektörlük

Sayı : E-87841438-300-16719
Konu : Anket İzni/Simge GÖKBERK

ÇAĞ ÜNİVERSİTESİ REKTÖRLÜĞÜNE
Adana-Mersin Karayolu Üzeri Yenice
PK:33800 Tarsus/MERSIN

İlgi : 28.01.2021 tarih ve 2100000641 sayılı yazınız.

Üniversiteniz Sosyal Bilimler Enstitüsü İngiliz Dili Eğitimi Ana Bilim Dalı tezli yüksek lisans programı 20198015 numaralı öğrencisi Simge ÖZBERK'in **"İngilizce Öğretmeni Adaylarının Kültürlerarası Duyarlılık ve Kültürlerarası İletişim Yeterliliği Arasındaki İlişkinin ve Altta Yatan Muhtemel Sebeplerin İncelenmesi"** başlıklı yüksek lisans tez çalışmasına ait anketini Üniversitemiz Gaziantep Eğitim Fakültesi İngilizce Öğretmenliği Programında eğitim görmekte olan 4. sınıf öğrencilerimize uygulamasına ilişkin olarak ilgide kayıtlı izin talebiniz uygun görülmüştür.

Bilgilerinizi ve gereğini arz ederim.

Prof.Dr. Arif ÖZAYDIN
Rektör