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GRADUATE SCHOOL OF SOCIAL SCIENCES
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MASTER'S THESIS

THE ROLE OF INTERCULTURAL COMMUNICATIVE COMPETENCE IN WILLINGNESS TO COMMUNICATE AMONG PRE-SERVICE ENGLISH LANGUAGE TEACHERS

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SUPERVISOR
ASST. PROF. DR. SEMİN KAZAZOĞLU

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Kübranur YILMAZ tarafından hazırlanan “The Role of Intercultural Communicative Competence in Willingness to Communicate among Pre-service English Language Teachers” başlıklı çalışma, **02/05/2024** tarihinde yapılan savunma sınavı sonucunda oybirliği ile başarılı bulunmuş ve jürimiz tarafından Yabancı Diller Eğitimi Ana Bilim Dalı İngiliz Dili Eğitimi Programında **YÜKSEK LİSANS** tezi olarak kabul edilmiştir.

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Jüri Üyeleri	**İmza**
Dr. Öğretim Üyesi, Gülümser EFEOĞLU	……
Dr. Öğretim Üyesi, Manolya SAĞLAM	……

ÖZET

İNGİLİZCE ÖĞRETMEN ADAYLARI ARASINDA İLETİŞİM İSTEĞİNDE KÜLTÜRLERARASI İLETİŞİM YETERLİLİĞİNİN ROLÜ

Kültürlerarası İletişim Yeterliliği (ICC) ile İletişim İsteği (WTC) arasındaki ilişkiyi anlamak günümüzün küreselleşmiş kültüründe ve çok kültürlü eğitim bağlamlarında çok önemlidir. Bu ilişkiyi derinlemesine inceleyen bu çalışma, Türkiye'deki bir devlet üniversitesine kayıtlı 164 İngilizce öğretmen adayına odaklanmaktadır.

Arasaratnam'ın (2010) Entegre ICC Modeli (IMICC) ve Uluslararası Duruş Ölçeği'ni (Mystkowska-Wiertelak & Pawlak, 2016) kullanan ve 10 açık uçlu görüşme sorusuyla desteklenen bu araştırma, İngilizce öğretmen adaylarının ICC ile WTC seviyeleri arasındaki karmaşık bağlantıları ortaya çıkarmayı amaçlamaktadır. Nicel analiz, ICC'nin WTC üzerinde önemli bir etkisini ortaya çıkarmıştır ve varyansın %60'ını açıklamıştır. Spesifik olarak, ICC'nin hem duygusal hem de bilişsel boyutları, WTC seviyelerinin önemli belirleyicileri olarak ortaya çıkmıştır. Dahası, niteliksel içgörüler, henüz tam olarak ele alınmamış olan spesifik müdahaleler yoluyla ICC'yi geliştirme potansiyelini vurgulamıştır.

Sonuçlar öğretmen eğitimi programlarının ötesine uzanmakta ve hem eğitimciler hem de öğrenciler arasında ICC'yi teşvik etmeyi amaçlayan müfredat reformlarına ve mesleki gelişim girişimlerine olan ihtiyacı vurgulamaktadır. Sonuç olarak, ICC seviyelerinin yükseltilmesi, giderek daha fazla birbirine bağlanan ve çeşitlilik gösteren dünyamızda gezinmek için gerekli olan daha kapsayıcı ve etkili iletişim uygulamalarını teşvik edebilir.

Anahtar Kelimeler: Kültürlerarası İletişim Yeterliliği (ICC), İletişim İsteği (WTC), İngilizce Öğretmen Adayları, Küreselleşme, Çok Kültürlü Eğitim

ABSTRACT

THE ROLE OF INTERCULTURAL COMMUNICATIVE COMPETENCE IN WILLINGNESS TO COMMUNICATE AMONG PRE-SERVICE ENGLISH LANGUAGE TEACHERS

Understanding the relationship between Intercultural Communicative Competence (ICC) and Willingness to Communicate (WTC) is crucial in today's globalized culture and multicultural educational contexts. Delving into this relationship, this study focuses on 164 pre-service English as a Foreign Language (EFL) teachers who are enrolled in a state university in Turkey.

Employing Arasaratnam's (2010) Integrated Model of ICC (IMICC) and the International Posture Scale (Mystkowska-Wiertelak & Pawlak, 2016), supplemented by 10 open-ended interview questions, this research aims to uncover the intricate connections between ICC and WTC among pre-service EFL teachers. Quantitative analysis revealed a substantial influence of ICC on WTC, explaining 60% of its variance. Specifically, both affective and cognitive dimensions of ICC emerged as significant predictors of WTC levels. Moreover, qualitative insights highlighted the potential for cultivating ICC through specific interventions, yet to be fully addressed.

The implications extend beyond teacher education programs, emphasizing the need for curriculum reforms and professional development initiatives aimed at fostering ICC among educators and students alike. Ultimately, enhancing ICC levels can foster more inclusive and effective communication practices, essential for navigating our increasingly interconnected and diverse world.

Keywords: Intercultural Communicative Competence (ICC), Willingness to Communicate (WTC), Pre-service EFL Teachers, Globalization, Multicultural Education

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LIST OF ABBREVIATIONS

CC	: Communicative Competence
EFL	: English as a Foreign Language
EIL	: English as an International Language
ELF	: English as a Lingua Franca
ELT	: English Language Teaching
ESL	: English as a Second Language
GCE	: Global Citizenship Education
GE	: Global Englishes
GELT	: Global English Language Teaching
ICC	: Intercultural Communicative Competence
IMICC	: Integrated Model of Intercultural Communicative Competence
IS	: Intercultural Sensitivity
L2	: Second Language
RP	: Received Pronunciation
SPSS	: Statistics Package for Social Sciences
WE	: World Englishes
WTC	: Willingness to Communicate

1. INTRODUCTION

In a world where the boundaries of culture, language, and communication are constantly evolving, the necessity for individuals to navigate the complexity of intercultural communicative competence (ICC) has never been more crucial. The dawn of the digital age has ushered in an era of unprecedented connectivity, allowing for immediate communication across continents and cultures. As technology continues to advance at an exponential rate, so too does the complexity of interactions between individuals from diverse cultural backgrounds.

In tandem with these technological strides, the global landscape has undergone significant transformations, marked by mass migrations, geopolitical shifts, and the rise of multicultural societies. The influx of refugees, coupled with the increasing interconnectedness of nations, has brought to the forefront the importance of fostering understanding and empathy across cultural divides.

At the heart of this discourse lies the concept of ICC, a term coined to describe the ability to effectively navigate and negotiate meaning in intercultural interactions. Defined by scholars as the "capability to adapt one's communicative behavior to interact effectively and appropriately in various cultural contexts" (Fantini, 2009; Kim, 2018), ICC encompasses a range of skills, including intercultural sensitivity, empathy, and the ability to interpret and decode cultural cues.

In a study conducted across the USA, UK, and France, teachers in the field of language education expressed agreement regarding the paramount importance of ICC in language learning and teaching (Young & Sachdev, 2011). They notably perceived high levels of ICC as characteristic of both "good" learners and teachers. However, a significant inconsistency emerged between their attitudes and beliefs about ICC and the actual prioritization of ICC within their classroom practices and syllabi.

In Turkish context, Eken (2015) conducted a study, which found a difference between the beliefs and practices of EFL teachers regarding the development of ICC in their students. The teachers demonstrate a strong belief in the importance of

developing students' awareness of other cultures through English learning. However, they express uncertainty about specific classroom activities to effectively enhance ICC. This indicates a gap between their beliefs in the importance of ICC and their practical implementation in the classroom.

Despite recognizing the significance of ICC, teachers reported that it received relatively little emphasis in the syllabi negotiated with learners. Moreover, they identified a concerning lack of support for implementing effective and appropriate approaches to culture learning and interculturality within the educational framework (Young & Sachdev, 2011).

When it comes to willingness to communicate (WTC), it refers to an individual's readiness to engage in intercultural interactions. As scholars such as MacIntyre, Clément, Dörnyei, and Noels (1998) have posited, WTC plays an important role in shaping the quality and effectiveness of intercultural communication, serving as a catalyst for meaningful cross-cultural exchanges.

In the realm of language education, the significance of ICC and WTC is particularly pronounced. As pre-service English teachers, individuals are tasked not only with imparting linguistic knowledge but also with fostering intercultural understanding and empathy among their students. The ability to effectively communicate across cultural boundaries is not only a prerequisite for language proficiency but also an essential skill for navigating the complexities of an increasingly interconnected world.

1.1. Statement of the Problem

Despite the acknowledged importance of ICC and WTC in language education, there exists a gap in understanding the nuanced relationship between these constructs, particularly among pre-service English teachers. While existing research has explored the individual dimensions of ICC and WTC separately, there is a dearth of studies that investigate their interplay and mutual influence within the context of language teacher education.

Additionally, the lack of support for implementing effective approaches to culture learning and interculturality within educational frameworks poses a significant challenge to the development of ICC and WTC among pre-service English teachers.

The absence of curricular innovations with intercultural aims in teacher education programs further compounds this issue, limiting opportunities for pre-service teachers to acquire the necessary competencies for navigating diverse cultural contexts in their future classrooms (Atay et al., 2009; Gong et al., 2022; Figueredo-Canosa et al., 2020).

By incorporating cultural education into language instruction, preservice teachers not only gain a deeper appreciation for diverse cultures but also develop the necessary skills to communicate effectively across cultural boundaries (Deardorff, 2006). Furthermore, this proactive approach to cultural education mitigates the risk of miscommunications and equips teachers with valuable intercultural competence, a critical asset in both their future careers and everyday life encounters.

Within the context of English teachers education, where language and culture are intricately intertwined, cultural education assumes particular significance. To effectively enhance the ICC levels of preservice teachers, it becomes imperative to assess their existing ICC and identify the factors influencing them. Hence, there arises a compelling need to conduct both quantitative and qualitative research to explore preservice teachers' perceptions of ICC and the impact of it on WTC.

1.2. Significance of the Study

In today's educational environments, it is crucial to comprehend the connection between pre-service EFL instructors' ICC and WTC. This complex interaction not only influences the career paths of teachers but also has a significant impact on the quality of language instruction that students get in classrooms that are becoming increasingly multicultural. By clarifying this connection, an important understanding of the complex elements that support successful cross-cultural communication and instructional strategies can be gained.

First and foremost, it's critical to acknowledge how intercultural communication in educational contexts can transform. Classrooms are becoming microcosms of diversity as globalization continues to melt national borders and promote unprecedented cultural connections (Holliday, 2010; Marginson, 2016). Pre-service EFL teachers work with students from a variety of socioeconomic, linguistic, and cultural backgrounds in these situations. As a result, cultivating inclusive learning

environments depends critically on their capacity to successfully negotiate these cross-cultural encounters (Damnett, 2021).

In addition, the communication process relies heavily on WTC, especially in situations where language acquisition is taking place (MacIntyre et al., 1998). EFL teachers are typically expected to be willing to communicate. However, there have been no studies showing the WTC level of prospective EFL teachers. It is important to examine the WTC level of students because there may be many factors affecting their WTC, such as their personal traits, possibly their classroom setting, where they may feel pressured to use their native language (L1), leading to a decrease in confidence in speaking the target language over time, and their ICC level. According to MacIntyre et al. (1998) and Peng (2007), individuals with high levels of WTC are more likely to take an active role in language learning activities, strike up conversations with students, and develop communicative competence. Hence, the development of teacher training programs that foster a communicatively proficient and culturally responsive teaching workforce has paramount importance (Gong et al., 2022).

The inclusion of culturally responsive pedagogies in language education courses involves clarifying the elements that affect pre-service EFL teachers' ICC (Byram, 1997; Kramsch, 1993). Curriculum reforms of this kind can give teachers the information, abilities, and mindset they need to successfully negotiate culturally heterogeneous environments and meet the needs of multicultural students (Byram, 1997; Kramsch, 1993).

Furthermore, examining the connection between WTC and ICC in pre-service EFL instructors has consequences for professional development and teacher education. During their pre-service training, aspiring teachers go through a formative phase where they learn instructional strategies, pedagogical knowledge, and reflective practices (Darling-Hammond et al., 2017; Gudykunts et al., 1992). Future teachers will be more prepared to handle the many requirements of students in today's globalized environment if intercultural communication and WTC modules are incorporated into teacher preparation programs (Fantini, 2009). Since integrating intercultural competence training into teacher education programs can enhance teachers' abilities to facilitate students' intercultural communicative competence, preparing them to navigate educational contexts with diverse student populations

successfully (Gazioğlu & Tanyeri, 2021). By providing opportunities for pre-service teachers to engage in meaningful intercultural experiences, teacher education programs can enhance their cultural knowledge and skills, enabling them to teach and communicate effectively in a globalized world (Spooner-Lane et al., 2013). Teacher education programs can develop a more culturally aware and productive teaching workforce by supporting their intercultural abilities and encouraging an open communication attitude (Fantini, 2009).

The importance of preservice EFL teachers' understanding of ICC must be made clear while exploring the effect of ICC on WTC among preservice English teachers in Turkish context since understanding the connection between them may open the door to considering ICC's function in second language education.

1.3. Purpose Statement

In light of rapid technological advancement, demographic changes, and cultural diversity, this thesis aims to investigate the evolving dynamics of ICC and WTC among pre-service English teachers. Despite the recognized significance of ICC and WTC in language education, a gap persists in understanding their nuanced interplay, particularly among pre-service English teachers. While prior research has examined ICC and WTC separately, this study seeks to fill this gap by investigating their mutual influence within language teacher education.

Drawing upon insights from linguistics, psychology, education, and sociology, this multidisciplinary approach seeks to unravel the complexities of ICC and WTC, providing fresh perspectives and practical insights for language educators, policymakers, and practitioners.

This research employs both quantitative and qualitative methods to comprehensively explore the relationship between ICC and WTC among pre-service English teachers. Through triangulating data, it aims to offer insights into this dynamic interplay, effectively informing language teacher education programs. By identifying factors influencing ICC and WTC development, the study intends to provide practical recommendations for enhancing language teacher preparation and fostering intercultural competence. Ultimately, it aims to contribute to the discourse on intercultural communication in language education and provide implications for

preparing future generations of globally competent citizens in an increasingly diverse and interconnected world.

1.4. Research Questions

1. How does the level of ICC (affective, behavioral, cognitive) influence WTC among preservice EFL teachers, and to what extent do these different dimensions predict variations in WTC?
2. What factors influence the development of intercultural competence among pre-service English teachers, and how do these factors relate to their willingness to engage in cross-cultural communication?
3. What are the perceptions of prospective EFL teachers regarding:
   a) whether ICC can be cultivated and enhanced through education and specific experiences, and
   b) the most effective methods and experiences for enhancing this competence?

1.5. Definition of Terms

Cross-cultural communication: Cross-cultural communication refers to the exchange of information, ideas, and beliefs between individuals or groups from different cultural backgrounds (Young & Sercombe, 2010). It involves navigating through differences in language, customs, values, and norms to establish effective communication and understanding. In cross-cultural communication, people from diverse cultural backgrounds interact, negotiate, and collaborate, aiming to bridge cultural gaps and foster mutual respect and cooperation

Ethnocentrism: Ethnocentrism is the tendency to evaluate other cultures, beliefs, and behaviors based on the standards and values of one's own culture (Neuliep, 2016). It involves judging other cultures through a lens shaped by one's own cultural norms and biases, which can result in misunderstandings, stereotypes, and prejudice towards individuals or groups from different cultural backgrounds. Ethnocentrism can hinder effective communication and intercultural understanding, reinforcing cultural barriers and conflicts.

2. LITERATURE REVIEW

2.1. Language and Culture

2.1.1. The Relationship between Language and Culture

As is well known, there are many different ways to define culture. Nearly 70 years before then, Kluckhohn and Kroeber (1952) had come up with over 160 definitions of the term, while Kaplan and Manners (1972), twenty years later, claimed that culture was too complicated to be analyzed. Furthermore, Brown (2014) defines culture concisely as "a way of living". It is the setting in which we live, think, feel, and interact with one another. Culture controls our behavior in groups and enables us to understand what others expect of us. It is the glue that holds a group of people together (p. 188). In other words, culture enables us to demand that foreign cultural agents adhere to certain rules of behavior in certain contexts.

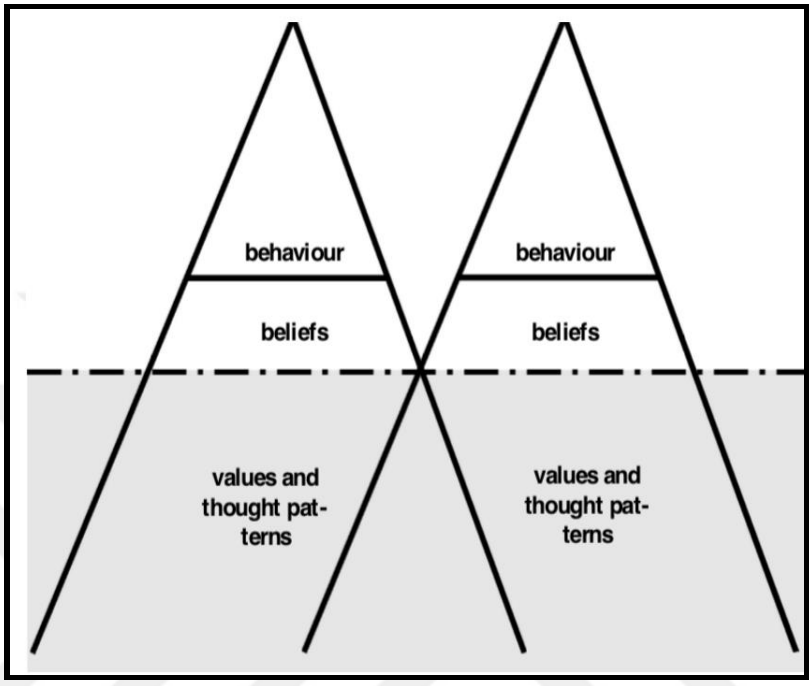
As both together reflect shared cultural characteristics like values, behaviors, and attitudes that are deeply embedded in the community and in linguistic patterns, culture and language cannot be separated from one another. In applied linguistics, the relationship between language and culture and the challenges associated with the use of language are inseparable (Kramsch, 1991).

According to Alptekin (2002), language and culture are closely intertwined. Members of a given culture tend to behave and interpret the behavior of others in reference to the communicative systems they have available to them. The author also notes that language patterns are often preferred over others according to social values rather than linguistic norms.

Weaver (1986) created an innovative metaphor of culture revolving around an iceberg to explain cultural systems. He proposed that they consisted of three layers, with the first layer, located above the water surface level, representing behavior as its most apparent manifestation and easily discernible feature of culture. The second layer consists of beliefs that are both tacit and explicit, expressed or implied by

members of a cultural community. Figure 1 displays Weaver's Iceberg Theory as presented.

Figure 1. Weaver's Iceberg Theory



Source: (Weaver, 1993, p. 135).

Pulverness and Tomlinson (2003) note that isolating language from its cultural context overlooks the social components that give language its significance and interpretation (pp. 445). Language and culture are inextricably linked, as Kramsch (1998) emphasizes. Culture is constructed through language; thus, attitudes and ideas cannot exist independently of language. In other words, it serves as the medium through which culture can be expressed and shared, impacting our understanding of our world and shaping our perspectives on it.

2.1.2. Intercultural Communication and Language Learning

Kramsch (1998) defines intercultural communication as the exchange between two cultures or languages at either the national or international level.

English, as the dominant global language, has come to be recognized for its indispensable role in facilitating effective cross-cultural communication and developing global citizenship (Shohamy, 2006). Due to its complex nuances and power dynamics when English is interpreted, it is necessary to adopt a critical

pedagogy of English so as to uncover these complexities for identity formation, citizenship education, and cultivating democratic principles (Shohamy, 2006; Skutnabb-Kangas 2000b). Engaging in international communication allows language learners to not only improve their linguistic competence but also deepen their understanding of diverse cultures and perspectives (Shohamy, 2006; Blair, 2019). Being exposed to different languages and cultures also strengthens intercultural communication skills while cultivating global citizenship (Byram 2008).

Examining the power dynamics inherent in language use enables learners to challenge dominant narratives and foster more inclusive perspectives (Shohamy, 2006; Pennycook, 2004). Such an approach not only equips students to navigate an ever-evolving socio-political environment more safely but also encourages them to actively shape a fairer society (Hooks, 1996). Integrating critical perspectives into language learning programs allows educators to foster critical thinking, social awareness, and active citizenship among their students (Norton, 2000; Kumaravadivelu, 2006).

Byram (1997) asserts that intercultural communication, which encompasses developing knowledge, skills, and attitudes across cultures, is integral to effective interaction among those from disparate cultural backgrounds. Language learners can build an appreciation of global multiculturalism by appreciating different languages and cultural practices (Shohamy, 2006; Canagarajah, 2005). Respecting diverse linguistic and cultural identities promotes tolerance while simultaneously improving cross-border communication and collaboration (Kramsch, 1993). Therefore, an inclusive language learning approach that embraces cultural diversity is crucial to cultivating global citizenship (Shohamy, 2006; Skutnabb-Kangas, 2000).

Developing intercultural communicative abilities is an integral component of language study and essential to creating positive global interactions. Shohamy (2006) highlights how language learners can increase their intercultural communicative competence by engaging in authentic cross-cultural exchanges. Learners greatly benefit from engaging in real-life communicative contexts to gain firsthand experience navigating cultural differences and developing an appreciation of different cultures (Shohamy, 2006; Byram, 1997). Intercultural learning encourages learners to cast aside ethnocentric biases and adopt an expansive and all-inclusive view of the world (Holliday, 2010; Kramsch, 1998). Furthermore, intercultural

learning empowers individuals with empathy, respect, and adaptability- three characteristics necessary for effective intercultural communication (Bennett, 1993; Chun, 2011).

Shohamy (2006) emphasizes the significance of including cultural learning in language education. By exposing learners to various cultural practices, traditions, and perspectives, educators can foster intercultural communicative abilities (Shohamy 2006; Byram 2008). Through activities such as literature analysis, discussions, and collaboration with speakers of other languages, learners are given an opportunity to challenge their cultural assumptions and investigate intercultural communication (Kramsch 1998; Byram 2008). Engaging with various cultures allows learners to develop higher levels of intercultural communicative competence, helping them navigate cultural gaps efficiently (Deardorff 2006). This holistic approach to language education not only builds language proficiency, but also equips learners with tools for effective intercultural communication in our increasingly globalized society (Fox & Diaz-Greenberg 2006).

2.2. English as a Lingua Franca

2.2.1. The Global Significance of English as a Lingua Franca

English has experienced remarkable expansion to become one of the global languages in today's interconnected world. This growth can be attributed to various historical, political, and economic influences. Ostler (2011) discussed in his work, "The Last Lingua Franca: The Rise and Fall of World Languages", how English became an international language due to British expansion into new regions, leading to increased exposure to its use throughout. Further, American economic and cultural influence after World War II propelled English's global recognition. It became the language of international commerce, technology development, and pop culture, garnering high esteem and utility among individuals looking for access to global opportunities.

Correspondingly, English as a global lingua franca (ELF) plays an essential role in aiding communication among people from diverse linguistic backgrounds. Cogo (2008) described English as a Lingua Franca as a communication tool used by non-native English speakers to interact in various fields, such as business, academia, and

travel. Individuals of various native languages can use it to break through language barriers and engage in effective communication. ELF research, as discussed in Seidlhofer's "Research Perspectives on Teaching English as a Lingua Franca" (2004), seeks to gain an understanding of its linguistic features, varieties, and pragmatic strategies used for ELF interactions. Through studying ELF interactions, researchers seek to improve our knowledge about how English serves as a shared global language that facilitates effective global communications.

Moreover, English serves as an effective medium for intercultural interactions, enabling individuals from various cultures to connect and understand each other better. Marlina (2017) stresses the significance of including intercultural communication skills in English language teaching practices. Language educators must go beyond teaching language proficiency to include cultural awareness and sensitivity as part of language education. By studying English as a lingua franca, individuals can engage in meaningful dialogue, share ideas freely between cultures, appreciate diverse perspectives, and build bridges between communities and nations.

ELF raises important questions regarding the role of various varieties of English in intercultural communication. While Standard English was traditionally seen as the norm, ELF has led to increased recognition of different English varieties as a source of creativity in communication as well as possible misunderstandings or conflicts; therefore, it is vitally important for organizations using ELF to become aware of their impact (Seidlhofer, 2013; Canagarajah, 2012; Jenkins, 2014; Jenkins et al., 2018).

ELF interactions have an enormously positive effect on intercultural understanding. Standard English may serve as an ideal reference point in language teaching; however, ELF interactions require using dialects with more linguistic diversity and variation than would otherwise be the norm. Opportune learners of English need to be exposed to various varieties, both native and non-native, so as to develop the necessary understanding and communication abilities in ELF contexts. By welcoming diversity and variation within English, they may gain a more nuanced perspective on its role in intercultural communication (Seidlhofer, 2013; Canagarajah, 2012; Jenkins, 2014; Jenkins et al., 2018).

Here are a few specific examples of how English varieties' diversity can contribute to intercultural understanding:

Two people from different countries could be speaking different varieties of English, leading to potential miscommunication. For instance, someone from the US might use "elevator" to refer to lifts, while their counterpart in the UK might use "lift". Such differences in vocabulary could cause miscommunication if both speakers remain unaware of each other's native tongue (Jenkins, 2014).

The use of English can convey certain cultural meanings. For instance, standard English could be seen as an indicator of authority or prestige, while non-native varieties could indicate informality or a lack of education, which can lead to conflict if speakers do not recognize each other's cultural expectations (Canagarajah, 2012).

Scholars of language education and English as a global language have highlighted the significance of understanding all varieties of English to communicate effectively across cultures. Jenkins (2014) underscores the significance of understanding global Englishes, offering students a resource book to increase awareness and develop proficiency for communicating successfully across intercultural borders. This resource book can introduce learners to different varieties of English using authentic materials like movies, TV shows, and podcasts. By engaging with these materials, learners can become acquainted with accents, vocabulary, and cultural references prevalent within English-speaking communities.

Seidlhofer (2013) further explores the concept of English as a global lingua franca, stressing how essential adaptation to meet the needs and expectations of interlocutors from diverse linguistic and cultural backgrounds is for effective intercultural communication.

Kachru (1992) explores the concept of World Englishes and explores various approaches, issues, and resources associated with studying English as an international language. Crystal (2003) also addresses English's global nature as it serves as a lingua franca in our globalized world, and McKay (2002) explores goals and approaches for teaching it internationally as an international language, emphasizing diversity.

Language learning approaches must be modified in order to adapt to an ELF environment and equip individuals for intercultural communication within an ELF setting. This may involve placing more emphasis on communicative competence

than native-like proficiency, as well as exposure to various varieties of English (Bayyurt, et al., 2019; Wang, et al., 2021). Furthermore, communicative competence refers to the ability to use language effectively across a range of situations and contexts. It includes both understanding and producing language as well as using nonverbal communication and cultural knowledge for successful dialogue (Bachman, 1990). English varieties refer to all of the different ways English is spoken across the globe, varying in terms of vocabulary, grammar, and pronunciation (Seidlhofer, 2013).

Effective communication in intercultural settings requires learners to become knowledgeable of the variety of English dialects available and possess the skills needed to interact successfully with English language learners. This subheading explores how language learning approaches may be altered to accommodate ELF interactions more successfully by emphasizing communicative competence and exposure to different varieties of English. By altering their approaches, learners can enhance their communication abilities in diverse settings.

Communicative competence, as defined by Bachman (1990), refers to the ability to use language effectively in different situations. When engaging in ELF interactions - with their lack of shared linguistic and cultural norms - learners must adapt their language use for particular environments in order to increase their chances of successful communication (Bayyurt, et al., 2019). To do this effectively, it requires understanding communicative needs as well as using appropriate strategies (Bayyurt, et al., 2019).

There have been attempts to promote ICC in educational context. Firstly, engaging learners with authentic materials like movies, TV shows, and podcasts featuring ELF speakers provides them with exposure to real-life situations in which English is utilized (Bayyurt, et al., 2019). By engaging with these materials, they can familiarize themselves with various varieties of English and gain the skills needed for effective comprehension and communication during ELF interactions.

Secondly, interaction is central to developing communicative competence in ELF. Learners should have plenty of opportunities for interactions both with other ELF learners and native English speakers so that they may practice negotiating meaning, surmounting communication barriers, and adapting their language usage according to

different interlocutors (Wang, et al., 2021). Through meaningful interactions like these, learners can enhance their intercultural communication skills and navigate diverse linguistic and cultural contexts effectively.

Moreover, technology can serve as an indispensable asset when it comes to incorporating ELF into language learning approaches. Learners can access resources and connect with speakers of ELF through various technological platforms, giving them an opportunity to study ELF, practice their skills, receive feedback on them safely, and develop intercultural communication skills (Wang, et al., 2021). Likewise, technology supports intercultural communication by giving learners virtual interactions within various English contexts (Wang, et al., 2021).

In conclusion, by adapting language learning approaches to include ELF, learners can acquire the necessary skills for effective intercultural communication. Focusing on communicative competence, using authentic materials, encouraging interaction, and taking advantage of technology are all vital strategies for preparing learners for intercultural communication in an increasingly globalized world. Furthermore, including ELF enhances learners' abilities to successfully navigate diverse linguistic and cultural environments, thereby contributing to successful intercultural exchanges.

2.2.2. Implications of English as a Lingua Franca for ICC

The use of ELF in intercultural communication presents both challenges and opportunities. On the one hand, interactions characterized by a lack of shared linguistic and cultural norms may lead to miscommunication and conflicts (Jenkins, 2009; Seidlhofer, 2013), whereas they can also facilitate dialogue and understanding among people from diverse linguistic and cultural backgrounds (House, 2003).

One of the greatest difficulties associated with employing ELF for intercultural communication is its potential to cause misinterpretations due to differences in cultural and linguistic backgrounds (Jenkins, 2009). This may lead to miscommunications or even conflicts. A speaker from one culture may use words or phrases differently from how another culture interprets them (Jenkins, 2009), potentially leading to misunderstandings and arguments between speakers from two distinct cultures.

One challenge associated with using ELF for intercultural communication is its lack of shared linguistic norms (Seidlhofer, 2013). Users of ELF may possess various levels of proficiency with English and use different varieties; this can make understanding each other challenging if speakers do not share common cultural backgrounds (Seidlhofer, 2013).

ELF presents challenges and opportunities for intercultural understanding and collaboration. By appreciating linguistic and cultural diversity, individuals can create more inclusive and respectful approaches to communication (Jenkins, 2009). Speakers of ELF may use nonverbal forms of communication, such as body language, to compensate for potential misunderstandings; additionally, they should take the time to communicate more explicitly with their interlocutors (Jenkins, 2009).

ELF usage may also lead to the establishment of new linguistic norms and conventions (Seidlhofer, 2013), due to ELF speakers having to negotiate meaning and find ways to communicate effectively despite having different linguistic backgrounds. This can result in new norms that are more inclusive of and respectful of diversity (Seidlhofer, 2013).

ELF can serve to break down cultural and linguistic barriers and promote intercultural understanding and dialogue. By giving non-native speakers of English a common language to communicate with people from diverse linguistic backgrounds, ELF empowers non-native English speakers by giving them an outlet to voice their concerns within global society (Jenkins, 2009; Seidlhofer, 2013).

2.2.3. World Englishes

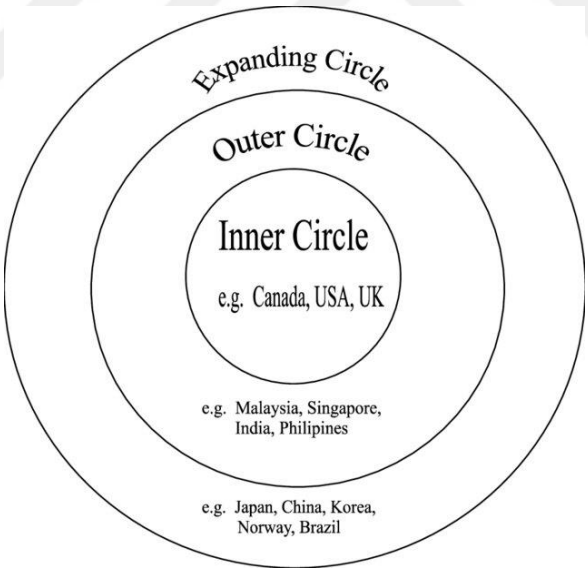
Scholars define and conceptualize the diversity of English language varieties worldwide through the lenses of Global Englishes (GE) and English as a Lingua Franca (ELF). This inclusive research paradigm encompasses World Englishes (WE), which identifies and codifies national varieties of English, and ELF, which examines the use of English among speakers from different language backgrounds (Galloway & Rose, 2014). The field of World Englishes not only contributes expertise on how English is used globally but also collaborates with teacher educators to explore its implications in teacher education programs, both at theoretical and practical levels (Matsuda & Friedrich, 2011). Additionally, scholars emphasize the need to address the monolingual bias and embrace the diversity of

English practiced in different contexts in both the teaching and testing of the English language globally (Ojha, 2022).

Furthermore, the concept of teaching English as an International Language (EIL) is highlighted, focusing on the global spread of English and the increased diversity among users, which goes beyond the American and British cultures dominating English Language Teaching (ELT) (Matsuda, 2018). This shift away from monolingual, 'native' English norms in ELT towards Global Englishes Language Teaching (GELT) is advocated to make the classroom relevant to ELF user in today's globalized world (Rosenhan & Galloway, 2019).

Notably, Kachru (1990) defines World Englishes in terms of three concentric circles: the Inner Circle (L1 varieties, e.g., the USA and the UK), the Outer Circle (ESL varieties), and the Expanding Circle (EFL varieties). This perspective provides a framework for understanding the global spread of English and its implications for applied linguistics.

Figure 2. Kachru's Three Concentric Circles of English



Source: (Kachru, 1990)

The development of World Englishes has been significantly influenced by colonization, migration, and globalization (Kachru, 1985). The spread of English as a language of communication, associated directly or indirectly with colonization, has led to the emergence of localized or indigenized varieties of English, especially in nations colonized by Great Britain or influenced by the United States (Kachru,

1992). The consequences of the worldwide diffusion of English in terms of nativization and acculturation of the language have resulted in the emergence of World Englishes (Kachru, 2005). Colonization, particularly by Great Britain, has played a tremendously important role in the introduction of English in multilingual outposts, leading to the influence of Received Pronunciation (RP) on World Englishes, especially in countries like India (Jenkins, 2003). Furthermore, research on World Englishes has explored the link between language and individual development among non-native English speakers, particularly in former British colonies, where English has undergone a complex process of linguistic nativization, resulting in the creation of new Englishes (Schneider, 2014).

Moreover, globalization has also been a driving force in the development of World Englishes (Seidlhofer, 2013). The global spread of English has led to the introduction of English into the early years of schooling in many nation-states, aiming to equip citizens with communicative competence to compete within the global economy for individual and national development (Crystal, 2003). Scholars promoting the World Englishes paradigm have worked towards establishing a more positive attitude towards international varieties of English, reflecting the impact of globalization on the acceptance and promotion of World Englishes (Kirkpatrick, 2007). Additionally, the significance of English as the global lingua franca has been at its zenith, particularly in countries where English is considered a foreign language, emphasizing the influence of globalization on English language teaching and learning strategies (Ghimire, 2021).

The linguistic variety of English users in terms of phonetics, region, and culture, both within and between countries, is a key characteristic of World Englishes (Qiong, 2004). The diversity includes "China English," which reflects linguistic features and language attitudes specific to English as used in China (He & Li, 2009). Additionally, there are distinct varieties in the Philippines, such as "Philippine English," which has its own unique linguistic characteristics and sociolinguistic realities (Collins et al., 2014). Furthermore, the "Outer and Expanding Circles" of English encompass a wide range of institutionalized and performance varieties of English, including learner Englishes (Davydova, 2012). The concept of "English as an International Language" (EIL) also highlights the diverse varieties of English used in different global contexts, emphasizing the need for suitable pedagogical strategies

to address this linguistic diversity (McKay, 2018). Moreover, the study of "World Englishes" has led to the evaluation of teaching EIL for the German classroom, recognizing the importance of understanding and accommodating various English varieties in educational settings (Rose & Syrbe, 2018).

These references collectively highlight the rich tapestry of English varieties worldwide, each with its own linguistic, cultural, and sociolinguistic characteristics. The varieties of English spoken globally reflect the complex interplay of historical, social, and linguistic factors, emphasizing the need for inclusive and diverse approaches to the teaching and understanding of English language varieties.

English language teaching and learning should integrate the diversity of World Englishes by acknowledging the various accents, dialects, and cultural contexts in which English is used globally (Seidlhofer, 2013). This can be achieved by exposing learners to a wide range of English varieties through authentic materials and multimedia resources (Jenkins, 2009). In addition, cultural sensitivity training should be incorporated into language education to help learners understand and respect the cultural nuances of different English-speaking communities (Kachru, 2005). Rather than emphasizing adherence to a single standard variety of English, educators should adopt a communicative approach that focuses on developing learners' ability to effectively communicate across different linguistic and cultural contexts (Canagarajah, 2006). This involves empowering learners to express themselves authentically in English while promoting an awareness of linguistic diversity and the value of different English varieties (Kirkpatrick, 2007). Ultimately, English language teaching should aim to equip learners with the skills and knowledge necessary to navigate the complexities of global communication in an inclusive and culturally sensitive manner.

Awareness of World Englishes can enhance intercultural competence and communicative effectiveness by providing learners with insights into the linguistic and cultural diversity of English-speaking communities globally (Kirkpatrick, 2007). Exposure to different varieties of English fosters an understanding of how language reflects cultural identity and social norms (Jenkins, 2009). This awareness encourages learners to approach intercultural communication with sensitivity and respect for linguistic diversity (Seidlhofer, 2013). By recognizing the legitimacy of various English accents and dialects, individuals can navigate cross-cultural

interactions more effectively, demonstrating empathy and adaptability in communication (Kachru, 2005). Moreover, familiarity with World Englishes enables learners to interpret language use in context, recognizing the nuances of communication across diverse cultural settings (Canagarajah, 2006). All things considered, learning about WE improves intercultural competency by encouraging a greater comprehension of the complex interplay between language, culture, and communication in an increasingly interconnected world.

2.2.4. Global Citizenship

The concept of global citizenship is seen as "universality plus difference" and is sometimes referred to as "cosmopolitan citizenship" (Tarozzi & Tores, 2016, pp. 19). Global Citizenship Education (GCE) aims to add value to national citizenship and encourages a sense of humanity and responsibility towards people outside the borders of the nation-state (Tarozzi & Tores, 2016, pp. 15).

Understanding global citizenship significantly influences one's perception of cultural diversity by fostering awareness, empathy, and a sense of responsibility towards diverse cultures and societies (Reysen & Katzarska-Miller, 2012). Global citizenship involves embracing cultural diversity, promoting social justice, and sustainability, and it is linked to prosocial behavior (Tarozzi & Tores, 2016). Research has shown that global citizenship education aims to deepen cross-cultural understanding and raise cultural awareness among students (Saperstein, 2020). Furthermore, it has been emphasized that global citizenship should be handled together with the concepts of sustainable social justice, awareness, cultural diversity, interest, intergroup empathy, and responsibility (Ozbey & Karduz, 2023). This understanding of global citizenship is crucial in promoting a deeper sense of cultural empathy and responsibility for global issues, ultimately contributing to the development of a more inclusive and diverse society (Aydin et al., 2019).

Global citizenship encourages individuals to engage in cross-cultural dialogue and exchange by promoting values such as cooperation, non-violence, respect for human rights and cultural diversity, democracy, and tolerance. Through global citizenship education, individuals develop an awareness of other perspectives, a vision of themselves as part of a global community, and a moral conscience to act for the common good of the world. This education aims to foster intercultural

communicative competence, meaningful, message-oriented communication, and a sense of global belonging. By promoting these values and skills, global citizenship encourages individuals to actively participate in cross-cultural dialogue and exchange, fostering understanding, respect, and collaboration across diverse cultural backgrounds (Rauschert, 2022, p. 3)

Global citizenship principles such as empathy, respect, and tolerance align with intercultural communicative competence by enhancing the ability of individuals to effectively engage in dialogue with people from diverse cultural backgrounds (Deardorff, 2006). Empathy allows individuals to understand and relate to the experiences and perspectives of others, which is essential for effective intercultural communication. Respect fosters an attitude of valuing and acknowledging the cultural differences of others, leading to more inclusive and respectful interactions (Hofstede, 2011). Tolerance promotes an open-minded approach, enabling individuals to accept and appreciate cultural diversity, thus contributing to successful intercultural communication (Barili & Byram, 2021). By integrating these global citizenship principles, individuals can develop a more comprehensive intercultural communicative competence that goes beyond language proficiency to encompass a genuine understanding and appreciation of diverse cultures (Williams, 2005).

A sense of global citizenship significantly enhances individuals' motivation and confidence to communicate in diverse cultural settings. Global citizenship entails a mindset that acknowledges interconnectedness and shared responsibility across borders, fostering empathy, respect, and understanding for cultural diversity (Reysen & Katzarska-Miller, 2012). This perspective encourages individuals to actively engage with people from different cultural backgrounds, facilitating the development of intercultural communication skills (Reysen & Katzarska-Miller, 2012). Moreover, individuals with a strong sense of global citizenship are more likely to possess an open-minded attitude, curiosity, and adaptability, which are essential for effective communication across cultures (Deardorff, 2006).

ICC can be developed within the framework of global citizenship through a combination of cognitive, socio-emotional, and behavioral learning (Byram, 1997; Deardorff, 2006). In the cognitive domain, learners acquire knowledge and understanding of local, national, and global issues, as well as critical thinking skills to comprehend the interdependency of different countries and their inhabitants

(Bennett, 2009). This knowledge forms the basis for effective intercultural communication.

In the socio-emotional domain, learners develop a sense of belonging to a common humanity based on shared values, respect, and solidarity (Byram, 2008). This sense of belonging fosters empathy, openness, and a positive attitude towards cultural diversity, which are essential components of ICC.

In the behavioral domain, learners are encouraged to take action for the well-being of society, both at local and global levels (Deardorff, 2011). This involves actively engaging with diverse communities, understanding their perspectives, and collaborating towards common goals (Deardorff & Arasaratnam-Smith, 2017). Through these actions, learners not only apply their intercultural communication skills in real-world contexts but also contribute to a more peaceful and sustainable world, which is a fundamental aspect of global citizenship (De Andreotti, 2014).

In summary, the development of ICC within the framework of global citizenship involves acquiring knowledge, fostering socio-emotional attributes, and actively engaging in behaviors that promote understanding, respect, and collaboration across cultures.

2.3. Intercultural Communicative Competence (ICC)

2.3.1. Defining Intercultural Communicative Competence

Conceptualizations and definitions of ICC in literature have evolved over time, as Byram's (1997) model of ICC challenged the prevalent understanding of communicative competence (CC) prevalent at that time in foreign language education. Byram argued that previous theoretical conceptions of CC that focused on ideal native speaker expectations had set unattainable goals for foreign language learners to reach; his model included aspects missing in prior theoretical conceptions that encompassed intercultural communication factors he identified as lacking; this has since led to various theoretical criticisms against his model, and his own theoretical stance has also changed as time has progressed.

Hoff (2020) notes that the multidimensionality of ICC is one of its key characteristics. According to Hoff, ICC can be understood as a complex, multifaceted construct comprising different aspects of culture and identity as well as

a language-culture nexus. These aspects include knowledge, skills, attitudes, and critical cultural awareness. Knowledge refers to an understanding of cultural norms, values, and beliefs, as well as recognizing cultural differences. Skills refer to the ability to communicate across cultures effectively, including being able to interpret and negotiate meaning. Attitudes encompass an openness to engaging with and respecting other cultures as well as empathizing with those from them. Critical cultural awareness includes reflecting on one's own cultural assumptions and biases as well as being aware of any power imbalances or social inequalities in one's surroundings.

Byram (1997) proposed several components and frameworks for understanding ICC. His model included five elements: attitudes, knowledge, skills, critical cultural awareness, and autonomy. Deardorff (2006) proposed a framework with three dimensions: cognitive, affective, and behavioral. Cognitive, affective, and behavioral dimensions all play a part in understanding other cultures and successfully communicating across them. Other frameworks have also been proposed, such as the Developmental Model of Intercultural Sensitivity (Bennett, 1993) and the Cultural Intelligence Model (Earley & Ang, 2003). Both of these models emphasize the need to approach understanding and developing intercultural competence from an integrated, multidimensional perspective.

Conceptualizations and definitions of ICC in literature vary widely. Deardorff (2006) defined it as the ability to "communicate effectively and appropriately across cultures based on knowledge, skills, and attitudes" (p. 244), while Chen and Starosta (2000) defined it as the capacity to interact appropriately and appropriately with people from diverse cultures (p. 16). While these definitions emphasize knowledge, skills, and attitudes as essential components of intercultural communication, other scholars have proposed alternative definitions emphasizing different aspects of intercultural dialogue.

2.3.2. The Importance of ICC in Intercultural Communication

ICC is an essential skill in today's increasingly diverse societies. According to Deardorff (2011), ICC is defined as "the ability to interact effectively with those from cultures that differ from our own" (p. 297). As people from different cultures and backgrounds interact more, ICC can play a critical role in building bridges and

creating understanding among individuals and communities. As such, ICC is an essential element of intercultural dialogue, defined as "exchanging meaningful and unambiguous information across cultural boundaries in such a manner as to maintain mutual respect while minimizing misperceptions" (Gudykunst & Kim, 2017).

The development of intercultural competence brings numerous advantages for both individuals and communities alike. At an individual level, developing intercultural competence can increase empathy, tolerance, open-mindedness, communication skills improvement, adapting better to unfamiliar situations (Deardorff, 2006), and economic and political cooperation at the nations level (Kramsch, 2013). With regard to this, developing the ICC is an indispensable element of creating a more peaceful, just, and equitable world.

Deardorff (2011) describes ICC as being essential for effective intercultural interactions, not only due to linguistic competence but also because it requires understanding cultural differences, reflecting upon personal assumptions and biases, adapting communication style and behavior for various cultural situations and so on. Without it, individuals could struggle with intercultural communication, leading to misunderstandings, conflicts, or missed opportunities for collaboration or cooperation. Accordingly, this makes ICC an essential skill for those engaging with people from diverse cultures, whether for personal or professional endeavors.

As it is mentioned before, Chen and Starosta (2000) define ICC as "the ability to interact effectively and appropriately with people from various cultures" (p. 16). This requires not only knowledge of various cultures but also adapting one's communication style and behavior accordingly in different cultural contexts. Fostering intercultural competence entails studying different cultures and nurturing skills like active listening, empathy, adaptability, respect, curiosity, and openness. These abilities empower individuals to navigate cultural boundaries, facilitating effective communication across diverse contexts.

2.3.3. Theoretical Perspectives on ICC

ICC is an intangible concept that has been the subject of extensive study using various theoretical frameworks and models. Deardorff (2006) presented models derived from her study assessing intercultural competence outcomes by employing qualitative methods such as interviews and observations to measure them. Khukhlaev

et al. (2020) proposed an encompassing model incorporating constructs like intercultural stability, flexibility, openness, sensitivity, and empathy as key measures of ICC.

Studying ICC encompasses various approaches and perspectives. Bowe & Martin (2014) emphasize the necessity of including sociocultural dimensions when studying ICC; Ahmat et al. (2022) emphasize intercultural communication competence as the ability to effectively communicate across cultural environments, thus exploring intercultural sensitivity as a concept.

Mykytenko et al. (2022) have highlighted key theoretical contributions to ICC development by exploring its correlation with language mastery. Mykytenko et al. argue that learners who possess English and its cultural context excel in intercultural communication, whereas Schelfhout et al. (2022) provided an integrative framework where intercultural traits and attitudes could predict individuals' effectiveness when engaging with cross-cultural situations. Khukhlaev et al. (2020) presented a comprehensive model including traits, attitudes, and skills that served as theoretical groundwork for further research on intercultural competence and effectiveness.

Overall, theoretical perspectives on ICC include diverse frameworks and models that address its complexity. Approaches encompass sociocultural dimensions as well as intercultural sensitivity. Notable contributions include language competence's relationship to ICC as well as integrative frameworks predicting individuals' effectiveness in intercultural contexts. Such viewpoints provide a solid basis for research as well as interventions designed to enhance this form of communicative competence.

2.3.4. Assessing ICC

Assessing ICC requires multiple approaches and methods, as well as some unique challenges and considerations. Validity and reliability are of utmost importance in accurately measuring intercultural competence.

Approaches and methods used to assess ICC may involve both qualitative and quantitative methods of investigation, including interviews, observation, and self-other judgment (Deardorff, 2006). For a comprehensive assessment of an individual's intercultural competence, it is crucial to use multiple forms of assessment in conjunction with research findings (Deardorff, 2006). In terms of models derived

from research findings, two models of intercultural competence have been suggested by Deardorff (2006).

The Process Model of Intercultural Competence: The dynamic and continuous character of intercultural competency development is highlighted by this framework. Instead of seeing intercultural competence as a fixed quality, it emphasizes the constant development and adaptation people go through while interacting with various cultural environments. The process model recognizes that intercultural competence is a set of skills and capacities that develop through experience, introspection, and education rather than a fixed trait.

The Developmental Model of Intercultural Competence (DMIS): This model, which was created by Bennett in 1986 and later developed by Deardorff, depicts several levels of intercultural sensitivity and competency. The DMIS outlines six phases that people move through as they get better at negotiating cross-cultural relationships. These phases span from ethnocentrism—the belief that one's own culture is superior—to ethnorelativism—the belief that one's own culture is valuable and deserving of respect. The DMIS offers insights into strategies for supporting growth at each level and a framework for comprehending the intercultural competency developmental pathway.

In addition to this, Arasaratnam's model of ICC is a significant contribution to the field of intercultural communication (Arasaratnam, 2006). This model emphasizes the importance of various factors in enhancing individuals' intercultural communication competence, such as cognitive complexity, cultural empathy, communication skills, and motivation (Arasaratnam, Banerjee, & Dembek, 2010), highlighting the multifaceted nature of ICC.

For instance, a study by Liu et al. (2022) focused on the efficacy of explicit instruction in developing ICC among EFL learners in China, aligning with Arasaratnam's model, which emphasizes knowledge, skills, and attitudes in ICC development. In addition to this, Liu (2022) highlighted the wide acceptance of Arasaratnam's IMICC model in intercultural communication studies and foreign language teaching. Furthermore, Alnajjar (2020) recommended empirical research to measure the impact of ICC on students' language proficiency, reflecting the importance of ICC in English language teaching.

Challenges and considerations associated with ICC assessment include its complexity itself. ICC encompasses various characteristics such as flexibility, humor, patience, openness, curiosity, empathy, and tolerance (Yefremtseva et al., 2021). Assessing these components requires careful thought regarding both the assessment tools and methods used.

The validity and reliability of intercultural competence assessment tools are paramount to accurate, consistent measurement. Therefore, it is vitally important that tools that have been validated and demonstrated high reliability are used when assessing ICC.

In short, evaluating the ICC requires both quantitative and qualitative methods of measurement to accurately measure its challenges and complexities. Valid and reliable assessment tools are key for accurately measuring intercultural competence; various approaches, such as surveys and semi-structural interviews, can all help deliver comprehensive assessments of ICC.

2.4. Teacher Cognition and Intercultural Communicative Competence

2.4.1. Understanding Teacher Cognition in the 21st Century

Teacher cognition plays an essential role in cultivating students' ICC. Gong et al. (2022) highlight that teacher attitudes, beliefs, and knowledge related to ICC play a pivotal role in shaping teacher instructional decisions and practices. Yet more research needs to be conducted regarding teacher cognition within teaching ICC for languages other than English (Gong et al., 2022).

To gain an accurate picture of 21st-century teacher cognition, it is imperative that teachers engage in reflective teaching practices. Richards & Lockhart (1994) state that reflective teaching involves collecting data about teaching practices, analyzing attitudes and beliefs associated with them, and then using this information for critical reflection on them. By taking this reflective approach to their instruction and gathering insights into themselves as educators as well as making educated decisions regarding developing students' ICC (Richards & Lockhart, 1994).

Richards & Lockhart (1994) stress the significance of teacher cognition for developing students' ICC. To be effective teachers in multicultural and globalized classrooms, educators need to not only be cognizant of students from diverse cultural

backgrounds as they navigate intercultural interactions effectively in class but also recognize their own cultural biases in order to ensure they are effectively promoting intercultural awareness and competence (Richards & Lockhart, 1994).

Studies have demonstrated the critical role preservice teachers' cognition plays in their future professional development. Preservice teachers' attitudes and beliefs regarding students' ICC development can affect instructional decisions and practices (Gong et al., 2022). Unfortunately, studies have demonstrated that preservice teachers' conceptualizations of culture tend to be static and vague, emphasizing the need for curriculum changes within teacher education programs to foster dynamic understandings of culture and intercultural communication (Gong et al., 2022).

Preservice and in-service teachers both play an essential role in helping their students develop intercultural communicative competence. Teachers should exhibit positive attitudes and inclinations toward the development of students' ICC (Gong et al., 2022). Teachers' knowledge and beliefs about other cultures are also integral to developing students' ICC (Hapsari et al., 2022). Therefore, it is imperative that in-service teachers maintain their own intercultural communicative competence while engaging in professional development activities that help promote effective intercultural communication within their classroom (Hapsari et al., 2022).

In a nutshell, teacher cognition is a vital component in developing students' intercultural communicative competence. Reflective teaching practices, awareness of cultural biases, and ongoing professional development are necessary for teachers to effectively promote intercultural understanding and competence within the classroom environment. Further research needs to explore teacher cognition when teaching ICC other than English as well as innovative curricula and teacher education programs that enhance teachers' understanding of culture and intercultural communication amongst themselves and enhance teachers' pedagogy for effective intercultural communication practices in classroom environments.

2.4.2. Teacher Training and Professional Development

Pre-service teacher education programs play a crucial role in equipping future teachers to promote ICC. Alshuaifan (2021) emphasizes that prep teacher programs must emphasize developing teachers' awareness and understanding of ICC while equipping them with knowledge and skills for effectively teaching intercultural

understanding in classrooms. Research indicates that pre-service teachers who receive training on this topic tend to incorporate intercultural activities and content more often into their teaching practices (Alshuaifan, 2021). Research has also indicated that pre-service teachers who received training on this topic tend to integrate intercultural content into their practices (Alshuaifan, 2021).

Teacher development programs play an essential role in supporting ICC in classroom settings. Nindya et al., (2022) highlight that professional development opportunities should be available to teachers to further their understanding of ICC and build their own intercultural communicative competence. Professional development activities that focus on intercultural competence provide teachers with an opportunity to reflect upon their own cultural biases and develop strategies for increasing intercultural understanding among their students (Nindya et al., 2022). Research shows that in-service teachers who engage in professional development activities that target ICC are more likely to incorporate intercultural content into their teaching and foster inclusive learning environments (Nindya et al., 2022).

Integrating ICC into teacher certification and curriculum standards is another crucial aspect of promoting ICC in education (Deardorff, 2006). Teacher certification programs should require teachers to demonstrate their knowledge and abilities in promoting intercultural understanding and competence (Deardorff, 2006). Deardorff (2006) highlights that assessments that measure teachers' intercultural competence and their capacity to integrate intercultural elements into teaching practices can assist them in this regard. Curriculum standards should include explicit references to intercultural competence and guidance on how to incorporate it across subjects (Deardorff, 2006). This ensures that ICC does not become seen as an add-on but rather becomes part of the core curriculum (Deardorff, 2006).

2.5. Willingness to Communicate Across Cultures

2.5.1. Conceptualizing WTC

WTC is a fluid concept that shifts as new opportunities for second-language communication present themselves (MacIntyre & Legatto, 2010). As such, they can be understood as an adaptive dynamic system, taking into account both the stable personal characteristics of speakers as well as observations made during their speech

(MacIntyre & Legatto, 2010). Studies of WTC have highlighted several key processes, including language anxiety and searching memory for vocabulary. MacIntyre and Charos (1996) contend that communication is more than simply an aid for language acquisition; rather, it should also serve as its own goal. Numerous studies have highlighted the significance of affective variables, such as motivation and perceived competence, in predicting success with second language acquisition (MacIntyre & Charos, 1996). Communication and second language acquisition are inextricably linked.

WTC is also integral to language learning and proficiency development. Fernández García and Fonseca Mora (2022) reported a strong positive correlation between willingness to communicate in an EFL class and students' speaking abilities, suggesting that greater willingness may lead to improved language proficiency.

Intercultural communications vary across cultures, as can the willingness to communicate. A study by Gong et al. (2022) examined university students from Pakistan and China, which both have collectivist cultures. Their results revealed that Pakistani students were more ethnocentric and had lower intercultural willingness than Chinese ones; males from both cultures also displayed more ethnocentrism, making them less willing to communicate interculturally than their female counterparts. These results highlight cultural disparities regarding ethnocentrism, which impacts intercultural willingness.

In brief, willingness to communicate is a dynamic construct that may vary among cultures and contexts. Its influencers include factors like language anxiety, vocabulary retrieval, and affective variables—factors that also come into play for learning languages. The intercultural willingness to communicate plays an integral role in learning new languages or proficiency across contexts as well.

2.5.2. Factors Influencing WTC

Factors that influence WTC may include individual, sociocultural, and classroom/educational influences.

Individual factors play a pivotal role in the WTC. MacIntyre and Charos (1996) emphasize the significance of self-confidence and motivation as predictors of second language learning success and communication. Furthermore, personality traits as well as language-related affective variables such as attitudes and emotions provide

psychological contexts for second language communication (MacIntyre & Charos, 1996).

Sociocultural factors also have an effect on WTC. Cultural norms and expectations influence people's willingness to communicate in a second language (MacIntyre & Charos, 1996), while Otsuki (2022) discovered that task type, relationships with peers, and support systems can have both positive and negative influences on WTC. However, opportunities to use second languages and successful experiences can increase motivation to learn (Otsuki, 2022).

Classroom and educational factors also have an effect on WTC. Classroom climate and pedagogy approaches can have a direct effect on students' willingness to communicate in another language (MacIntyre & Charos, 1996; Chen et al., 2022). They highlight the role that influential individuals and groups can have on individual behavior and show the positive effects that high demand pressure can have on learning willingness, while individual differences lead to variations in learning willingness.

Promoting WTC among students in language and intercultural education settings is crucial for encouraging effective communication and intercultural competence among them. There are various strategies available that can help foster WTC in educational settings.

One strategy to assess and identify intercultural competence as a student outcome of internationalization efforts (Deardorff, 2006) involves utilizing both quantitative and qualitative methods such as interviews, observation, self-judgment, or judgment by others to conduct assessments (Deardorff, 2006). By understanding and employing appropriate assessment methods to gauge WTC among their students, administrators can effectively promote and enhance WTC (Deardorff, 2006).

Technology and digital communication also play a vital role in fostering WTC. Computer-mediated Communication (CMC) offers opportunities for more equal participation among students (Warschauer, 2011), while studies that compared face-to-face versus electronic discussions found that computer mode resulted in greater equal participation (Warschauer, 2011). Furthermore, virtual intercultural experiences such as online games or virtual intercultural experiences can reduce

language anxiety while building motivation and confidence and contributing to WTC (Lee & Drajati, 2019).

Intercultural experiences and global perspectives (GP) can also play a vital role in strengthening WTC. Students who engage with foreign cultures and develop a GP tend to be more eager to communicate in English (Zhao, 2010). Teachers can help foster this growth among their students by cultivating global perspectives in them; doing so may improve WTC and communication skills (Zhao, 2010). Furthermore, creating non-threatening English speaking environments and informing learners about global perspectives as well as second language WTC can foster sustained English learning (Xiao & Qiu, 2022).

Additionally, affective factors, including confidence, affect, motivation, and the context of communication, can have an influence on students' WTC (Yashima et al., 2004).

Consequently, promoting WTC in language and intercultural education requires employing several strategies. Assessing and identifying intercultural competence, using technology and digital communication, cultivating intercultural experiences and global perspectives, and taking affective factors into account are all integral to improving students' WTC. By employing such tactics, educators can foster an environment that supports effective communication and intercultural understanding among their students.

2.5.3. Teacher-Student Dynamics in WTC Development

Teachers play an essential role in providing a supportive environment for their students' WTC (Liu & Jackson, 2008). Teachers must foster an atmosphere that facilitates open dialogue while decreasing anxiety (Liu & Jackson, 2008). Liu & Jackson (2008) conducted a research project on Chinese learners of English as a foreign language (EFL), which revealed that many were open to participating in interpersonal conversations but hesitant to use English in class due to fear of evaluation and anxiety related to public speaking and tests. Their study demonstrated the correlation between students' unwillingness to communicate and foreign language anxiety, as well as self-rated English proficiency levels and access (Liu & Jackson, 2008).

To facilitate cross-cultural communication and interaction in the classroom, teachers can employ various strategies, which emphasize the importance of strategy use and instruction in language learning and teaching (Barrett, 2018). By providing explicit instruction in intercultural communication skills, teachers can help their students gain the knowledge and capabilities needed for effective cross-cultural interactions. Teaching the cultural norms, values, and communication styles of various cultures provides students with authentic cross-cultural interactions through activities like group projects, discussions, and presentations (Barili & Byram, 2021).

Liu & Jackson (2008) assert that teachers can create an inviting learning environment by cultivating a sense of community and encouraging positive teacher-student relationships. This can be accomplished through practices such as showing genuine interest in student ideas and opinions, providing constructive feedback, and creating opportunities for collaborative learning. By creating an environment that respects diverse perspectives, teachers can encourage cross-cultural communication and interaction (Liu & Jackson, 2008).

Overall, teachers play an instrumental role in creating an environment supportive of WTC in students and encouraging cross-cultural dialogue and interaction within their classroom. Teachers can accomplish this goal through strategies such as reducing anxiety, providing explicit instruction in intercultural communication skills, and developing positive teacher-student relationships while creating a sense of community. By implementing these strategies, teachers can create an inclusive and engaging learning environment that enhances students' intercultural competence and promotes effective cross-cultural communication.

2.6. Recent Studies

In the field of ELT, various studies have investigated ICC and WTC. Ghonsooly et al. (2012) found a positive correlation between perceived communicative competence and WTC, as well as a negative relationship between perceived communicative competence and anxiety. This study examines WTC in English among non-English major university students in Iran. The researchers investigated WTC and its relationship to other variables like perceived communicative competence, communication anxiety, international posture, motivation, and personality using a model adapted from previous research. They administered

questionnaires to 158 students measuring these constructs. Through statistical analysis and structural equation modeling, they found that perceived communicative competence and a positive attitude toward the international community were predictors of WTC.

Moreover, Öz (2014) investigated the relationship between personality traits and WTC in L2 learners, shedding light on individual differences affecting communication willingness. This study examined the relationship between Big Five personality traits and WTC in English as a foreign language among 168 Turkish university students. The participants completed measures of personality traits using the International Personality Item Pool and measures of L2 WTC using the Willingness to Communicate Scale. The results found that 20% reported high L2 WTC, 66% moderate, and 14% low. Extraversion, agreeableness, and openness to experience positively predicted L2 WTC. There were also positive correlations between academic achievement and L2 WTC. The findings suggest certain personality traits influence L2 communication tendencies. Based on the study, there are a few key points about international communication competence. Firstly, openness to experience was found to positively correlate with L2 WTC. People with higher levels of openness tend to be more curious and interested in other cultures, which can facilitate international communication. Secondly, extraversion and agreeableness are also positively correlated with L2 WTC. Extraverts tend to be more outgoing and sociable, which benefits communicating across cultures. Agreeable individuals are described as trusting, helpful, and straightforward—qualities likely to make international interactions go more smoothly. Language anxiety was not strongly linked to neuroticism, contradicting some previous research. This suggests that communicating in another culture may not inherently cause high anxiety for those prone to neuroticism. Personality traits like openness, extraversion, and agreeableness that are correlated with L2 WTC are also likely associated with other aspects of language proficiency important for international communication, like oral speaking skills. So in summary, certain personality traits like openness, extraversion, and agreeableness appear to enhance both an individual's WTC internationally and their ability to do so effectively through factors like cultural interest, sociability, and interaction style.

In the study of Khajavy et al. (2016), a model of intercultural willingness to communicate based on ethnocentrism, ambiguity tolerance, and sensation seeking is examined between English major and non-English major university students in Iran. Arasaratnam's IMICC (2010) was used in the study. The model fits the data and shows ethnocentrism is the strongest predictor of intercultural willingness to communicate for both groups. Sensation seeking predicts willingness to communicate for non-English majors only. Sensation seeking and ambiguity tolerance predict ethnocentrism.

Teachers of foreign languages hold significant influence since it is they who will include ICC in language instruction. This is the reason why a number of studies have been conducted to look at the views and attitudes of teachers regarding ICC.

Atay et al. (2009) investigated Turkish EFL teachers' perspectives on integrating intercultural competence teaching into their classrooms. A questionnaire was administered to 503 Turkish EFL teachers across different regions and school levels in Turkey. The findings showed that while teachers were aware of the importance of culture in language education, they did not often incorporate cultural activities and practices into their teaching to develop students' intercultural competence. Teachers prioritized language learning and skill objectives over cultural objectives. They supported helping students understand their own cultures but did not integrate many culture-related practices in the classroom. This suggests teachers need more training on how to integrate culture into their teaching.

Sarıçoban & Öz (2014) conducted a study with 89 pre-service EFL teachers. This study explored pre-service English teachers' levels of ICC in Turkey. 89 participants completed a questionnaire measuring their ICC. Results showed participants had a high overall ICC level, with higher scores in knowledge. No significant gender differences were found at ICC levels. There was no correlation between ICC and academic achievement. However, there was a strong positive correlation between studying abroad and higher ICC levels. Studying abroad was correlated with higher knowledge, skills, and attitudes.

Alaei & Nostrati (2018) investigated ICC and intercultural sensitivity (IS) levels of 167 Iranian EFL teachers. The teachers completed questionnaires measuring their ICC based on Byram's model and IS based on Chen and Starosta's model. The results

found the teachers had high levels of both ICC and IS. For ICC, they scored highest in skills and attitudes and lowest in knowledge. For IS, they scored highest in respecting other cultures and lowest in interaction confidence. Correlation analysis found most components of ICC were significantly related to components of IS, except knowledge, which was not related to respecting cultures or enjoyment. This indicates a relationship between ICC and IS. The study provides insights into Iranian EFL teachers' competence and sensitivity, which are important for them to develop these abilities in their students.

Tennekoon and Lanka (2015) discuss assessing intercultural competence in English language teacher training programs. This study provides background on the definitions and models of intercultural competence that have been developed. The study examines student teachers' cultural perceptions and how they respond to a curriculum intervention designed to develop their intercultural competence. Data was collected through Arasaratnam's IMICC (2010), observations, reflective journals, student diaries, and field notes. The findings show that initially, most students held ethnocentric views and saw their own culture as superior. After participating in intercultural activities and lessons, there were signs that students were becoming more open and developing intercultural skills, though more intervention is needed for significant changes. The study provides implications for developing intercultural competence in teacher training.

Nindya et al. (2022) underscored the importance of ICC in modern language teaching, reflecting a growing interest in this aspect among educators. This study examined Indonesian English pre-service teachers' understanding and practices of ICC elements. 106 participants completed an online questionnaire assessing their understanding of ICC knowledge, skills, and attitudes. Select participants were also interviewed. Overall, participants demonstrated excellent understanding of ICC elements but did not frequently implement ICC-related teaching strategies during their teaching practicum. Their good understanding did not directly translate to good practices. Their minimal integration of ICC was possibly due to factors like restricted time, curriculum demands, and varying student proficiency levels. The study aimed to understand teachers' preparation for integrating intercultural teaching in EFL classes.

In recent academic discourse, WTC levels of EFL teachers have been noticeably absent from empirical investigations. Despite the expanding interest in WTC among language learners, there remains a gap in the literature regarding the examination of WTC levels among language instructors. Although numerous studies have been done on the variables affecting language learners' WTC, relatively little has been done to comprehend WTC dynamics in the context of EFL instruction. As a result, little is known about the factors that influence the determinants and manifestations of EFL teachers' readiness to engage in communicative exchanges, both within instructional settings and beyond.

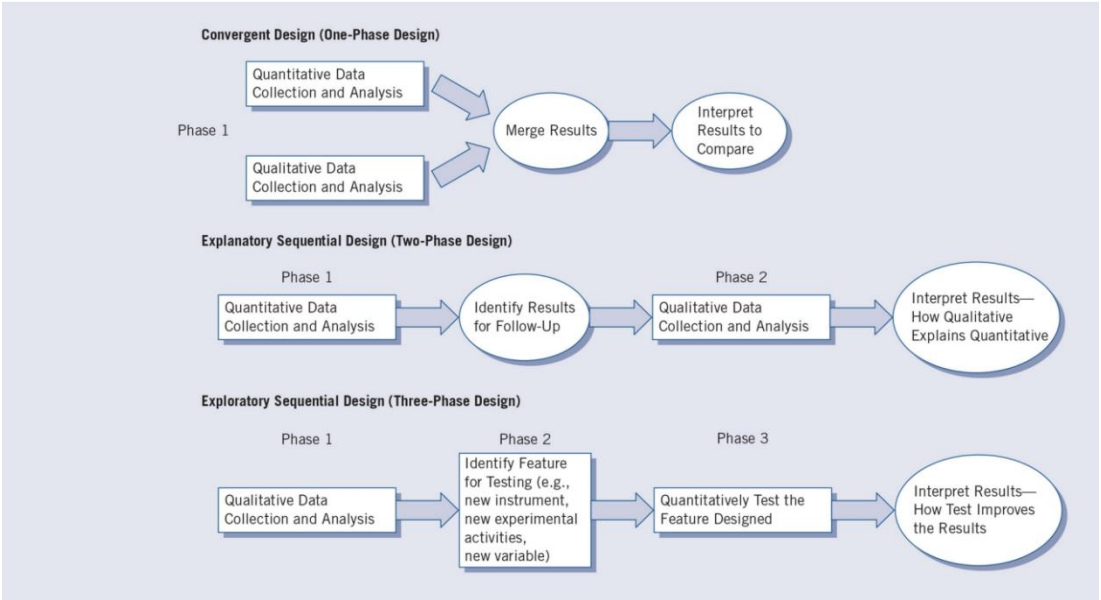
3. METHODOLOGY

This chapter provides an explanation of the study's methodology. The list of research questions assists in the development of related hypotheses. Along with the quantitative and qualitative methods, the methodology, the specifics of the sample, and the instruments utilized to collect the data are all described. Details on the instruments used to gather data are given. A summary of the data analysis techniques used to look into the study subjects is provided.

3.1. Research Design

A mixed approach design was used in the current study. Utilizing this design allowed for the benefits of both quantitative and qualitative methods. While quantitative approaches enable the collection of data from a wide sample and the generalization of findings, qualitative approaches allow for a detailed analysis of a limited number of individuals (Clark & Creswell, 2008).

Figure 3. Three Core Designs of Mixed Method Design



Source: (Creswell & Clark, 2023, p. 256)

Creswell (2023) shows three core designs of mixed method design, as shown in Figure 3. Convergent design was used in this study. Cresswell & Clark (2023) emphasize that researchers can compare and combine qualitative and quantitative data using the convergent design, which helps them gain a thorough grasp of the research problem. Moreover, it can be determined if the results support or contradict one another by gathering and evaluating the two forms of data independently, combining them, and comparing the outcomes (Cresswell & Clark, 2023). This method contributes to knowledge that goes beyond databases, connects to current literature, or informs theories.

The convergent design also enables researchers to identify divergent findings, which can lead to further exploration and discussion of the results. This approach helps in addressing validity threats by establishing both quantitative and qualitative validity for each database and then relating validity to the specific design used in mixed methods research (Cresswell & Clark, 2023).

A quantitative research endeavor employed an online survey incorporating both the International Posture Scale (Mystkowska-Wiertelak & Pawlak, 2016) and the IMICC Scale (Arasaratnam, 2010).

Subsequently, ten open-ended questions derived from the qualitative research were disseminated to participants via an online platform. A subset of participants engaged in the quantitative investigation also received the qualitative research queries.

The ethical procedure adhered to relevant institutional guidelines and ethical standards throughout the research process (Please, see Appendix 1). Prior to data collection, informed consent was obtained from all participants, ensuring voluntary participation and confidentiality of responses. Additionally, measures were taken to guarantee the anonymity of participants and the secure handling of sensitive data. Furthermore, ethical approval was secured from the appropriate institutional review board or ethics committee before commencing the study.

3.2. Participants

The quantitative study comprised a sample of 164 preservice EFL teachers enrolled at a state university in Turkey. Table 1 illustrates the demographic profile of the participants.

Table 1. Distribution of Participants Across year of study

Grade	N	%
1st	38	23,2
2nd	32	19,5
3rd	47	28,7
4th	47	28,7
Total	164	100

Among them, 22 individuals participated in the qualitative study component, which is also shown in Table 2. The sample consisted of both male and female participants, comprising 16 females and 6 males. Notably, one participant had prior involvement in the Erasmus student mobility program. Regarding linguistic proficiency, the participants exhibited diverse language skills. Six participants reported no proficiency in additional languages, while others indicated proficiency in languages such as Arabic, German, and French.

Table 2. Characteristics of Participants

	Number (n)	Percentage (%)
Gender		
Female	15	68.2%
Male	7	31.8%
Grade		
1st	2	9.1%
2nd	3	13.6%
3rd	2	9.1%
4th	15	68.2%
Participating Erasmus Program		
Yes	1	4.5%
No	21	95.5%
Speaking Additional		

Language		
Yes	16	72.7%
No	6	27.3%

Convenience sampling is a method that is both practical and appropriate for a certain research context (Cresswell & Clark, 2023). Hence, it was chosen for this study due to its practicality and suitability in the research context. Given the constraints of time and resources, it offered an efficient means of collecting data from readily available participants, both in the quantitative and qualitative aspects of the study. This method provided swift responses from preservice EFL teachers, ensuring a manageable and feasible approach within the confines of the study.

3.3. Data Collection Instruments

Preservice EFL teachers' ICC was evaluated using the Integrated Model of ICC (IMICC), which was used with the permission of Professor Lily Arasaratnam. To assess individual's intercultural communication competence, Arasaratnam, Banerjee, and Dembek (2010) created the IMICC, a 21-item Likert-type scale. Each IMICC item is scored on a Likert scale of 1 (strongly disagree) to 5 (strongly agree). It is made up of three subscales that correspond to Deardorff's three ICC components: affection, behavior, and cognition (2006).

As the instrument was originally designed for a different context and had predetermined sub-headings, we had to make sure that it worked in our context as it was supposed to and yielded similar sub-heading. For this purpose, we conducted principal component analysis and we needed to do confirmatory factor analysis consecutively, which will later be elaborately discussed in the results section. Based on the analysis results, some items were deleted so that the instrument could better reflect the underlying construct of ICC. The new version had 13 items under three subcategories, as suggested in the original version, which had a cronbach alpha value of 0.82, demonstrating high internal consistency.

In the second section of the survey, International Posture Scale (Yashima, 2002, 2009), which was later developed by Mystkowska-Wiertelak & Pawlak (2016), was used to evaluate the WTC of preservice EFL teachers. Anna Mystkowska-Wiertelak gave the necessary permission to use this scale via email. The purpose of International Posture is to assess an individual's readiness for engaging in cross-

cultural communication. It comprises items that indicate various aspects such as intergroup approach-avoidance tendency, interest in international vocation or activities, interest in foreign affairs, and having something to share with the world. Originally, the Likert scale had seven points, but it was later reduced to five. Cronbach's alpha value of the scale was determined to be 0.78.

Semi-structured interviews were employed as the primary data collection method in the qualitative study. These interviews were conducted with a subset of participants, aiming to delve into their experiences with intercultural communication and their perceptions of the factors influencing intercultural competence development. The interview questions were crafted in accordance with the research objectives and were intentionally open-ended, facilitating in-depth exploration of participants' experiences and viewpoints. As Creswell et al. (2003) suggests, the use of semi-structured interviews allowed for a thorough understanding of the research questions, enabling researchers to capture the intricacies and depth of participants' experiences effectively.

3.4. Data Collection

Data collection involved using two different Google Forms links along with QR codes, which were displayed prominently in classrooms with the help of teachers. A specific class session was set aside for students to participate in the surveys by scanning the QR codes provided. The first link covered three parts: basic demographic information, the IMICC (Arasaratnam, Banerjee, & Dembek, 2010), and the International Posture Scale (Mystkowska-Wiertelak & Pawlak, 2016). On the other hand, the second link was shared with a smaller group of participants through WhatsApp groups. It included questions about demographics and ten open-ended prompts.

3.5. Data Analysis

The quantitative data were statistically analyzed using the Statistical Package for Social Sciences (SPSS) 22.0 program.

In order to find out contribution of intercultural communication to willingness to communicate, regression analysis was chosen as the basic analytic procedure.

However, before moving onto the actual analysis, some preliminary analyses were also adopted to determine if the data actually lent itself to regression analysis.

First of all, since the intercultural communicative competence scale, as Arasaratnam (2010) suggested, had three dimensions originally, i.e., affective, cognitive, and behavioral, it was required to make sure that the scale yielded these three dimensions in the present research context as well. Moreover, as the author indicated that some of the items in the scale had to be reverse-coded either conceptually by independent raters or based on factor loading values, it was also crucial to detect the items in the scale requiring reverse coding and to intervene if a mismatch occurred between the items determined conceptually and those determined statistically. Before addressing these issues through a factor analysis, we first conducted the Kaiser Maier Olkin test to see if the sample of our study was large enough to conduct a factor analysis; and Bartlett's Test of Sphericity test to determine whether our data actually called for a factor analysis. The results of the measures are presented in Table 1.

Table 3. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		,802
Bartlett's Test of Sphericity	Approx. Chi-Square	1188,399
	df	210
	Sig.	,000

As demonstrated in Table 3, our sample was large enough to conduct dimension reduction techniques (*KMO*>.8). As for the Bartlett's test of sphericity result, we can reject the null hypothesis that the items in intercultural communicative competence are not redundant and cannot be summarized with certain factors $p<.$ 05. In other words, the results of the two tests underline that the items in the scale are suitable for factor analysis techniques.

Data were analyzed by identifying and categorizing relevant details of properties into major inter-related categories and then reducing the original set of categories to identify major themes MaxQDA Pro Analytics 2022 was utilized in this process.

Two researchers experienced in qualitative analysis analyzed the data to sort out, identify, and delineate the emerging themes. The themes were also checked by another expert in qualitative analysis for further reliability.

4. RESULTS

The purpose of the current study was to find out the factors effective in determining prospective English as a second language teachers' WTC with foreigners in English. The study adopted a mixed design, with the data collected both quantitatively and qualitatively. The quantitative part comprised data collected through two scales to measure the constructs of ICC and WTC. As for the qualitative data, some of the participants taking part in the quantitative part were interviewed through semi-structured questions tapping potential contributors of WTC other than ICC. In this part, the results of quantitative and qualitative analytical procedures will be presented.

4.1. Quantitative Results

The contribution of intercultural communicative competence to willingness to communicate

Once it was ensured that our data met the requirements of factor analysis (as shown in Table. 4), the next step was to identify whether the categories of the original instrument would also emerge in our setting as well. Principal component analysis, also referred to as factor analysis, was employed to see if our data would indicate any potential subscales as well as to determine the items requiring reverse-coding. The initial principal component analysis results are displayed in Table 4.

Table 4. Principal Component analysis of ICC Scale items

Component	% of Variance	Cumulative %
1	20,628	20,628
2	10,300	30,928
3	10,162	41,090
4	7,386	48,475
5	6,110	54,586
6	6,079	60,665

7	5,594	66,259

The initial principal component analysis revealed that the scale items tended to fall under seven subcategories, which is way more than the suggested number of categories in the actual instrument. Therefore, some statistical and conceptual measures were taken to reduce the number of items and subcategories in the scale. First of all, some items that conceptually required reverse-coding but yielded positive factor loadings were determined. For example, while item 1 *"I often find it difficult to differentiate between similar cultures (Ex: Asians, Europeans, Africans, etc.)"* denotes a clear lack of intercultural competence, thus requiring reverse-coding, it produced a positive factor loading, which meant that the item did not work the way it was supposed to. Moreover, while item 3, "*Most of my close friends are from other cultures."* yielded a negative factor loading, it in fact means higher intercultural communicative competence. Similarly, item 12 "*Most of my friends are from my own culture"* yielded a positive factor loading, although it signals a sort of deficiency in intercultural communicative competence. It was evident that the two items worked in quite the opposite directions of the expected observation. Finally, item 11 *"I usually feel closer to people who are from my own culture because I can relate to them better"* obtained a positive factor loading in spite of its negative connotation with regard to intercultural communicative competence. These items working in the opposite direction of the expected pattern were deleted to improve the accuracy of the scale so that it can better capture the real competence levels of the participants. In addition to this measure, a statistical intervention was also made in which items yielding too weak factor loadings or creating a totally different subheading on their own were also omitted to reach a better fitting model. In this regard, item 5 "*I feel more comfortable with people from my own culture than with people from other cultures*" yielded such a weak factor loading level that it did not fit in any of the seven components. Similarly, item 20 *"In my experience, I find that people from another country are similar to others from that country, but people from my country are quite different from one another*", and item 7 "*I find it easier to categorize people based on their cultural identity than their personality"* yielded weak factor loadings, thus not being classified under any of the subheadings. Finally, item 6 "*I usually change the way I communicate depending with whom I am communicating*" was found to create an additional subheading on its own, meaning that it deviated

from other items denoting a kind of behavioral aspect related to intercultural competence. These items were also deleted from the scale, leaving a total of 13 items for further analysis. The results of the principal component analysis for the remaining items are displayed in Table 5. The final principal component analysis indeed revealed that the items could be classified under 3 subheadings. Table 5 displays the results of the final component analysis after the abovementioned measure were applied on the dataset.

Table 5. Principal Component analysis of ICC after deletion of items

Component	% of Variance	Cumulative %
1	27,653	27,653
2	15,582	43,235
3	12,273	55,507

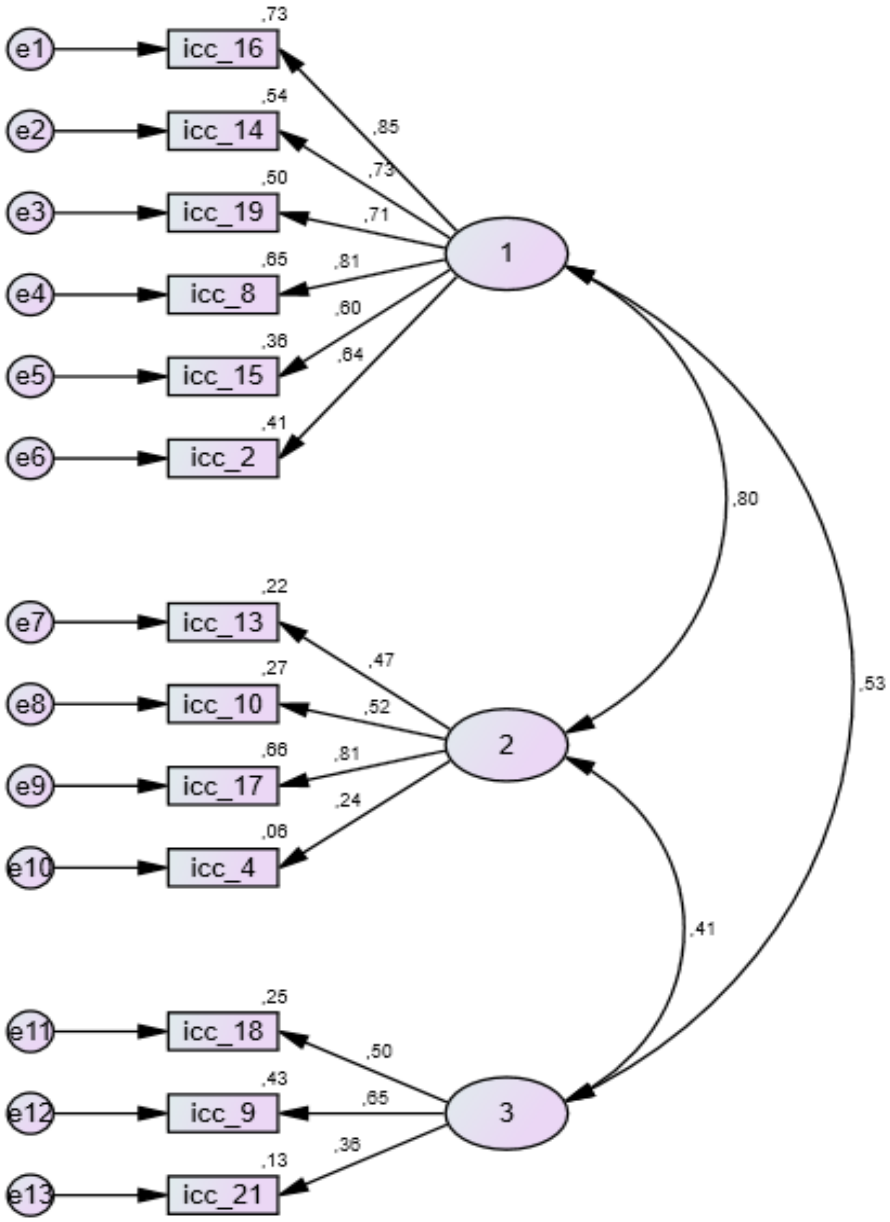
The findings of the factor analysis pinpoint that the intercultural communicative competence scale can indeed be divided into three subheadings, explaining as much as 55% of the variance in the complete scale. Table 6 presents the distribution of the scale items under the subcomponents as well as their factor loadings.

Table 6. Scale items across subheadings

	Component		
	Affective	Cognitive	Behavioral
item 16	,824		
item 14	,802		
item 19	,788		
item 8	,673		
item 15	,666		
item 2	,575		
item 13		,738	
item 10		,622	
item 17		,594	
item 4		,480	
item 18			,786
item 9			,695
item 21			,527

When Table 6 is examined, it can be observed that six, four, and three items respectively represent the affective, cognitive, and behavioral dimensions in the final version of the scale. The affective dimension includes items like "*I enjoy getting to know people from other cultures*", and "*I feel that people from other cultures have many valuable things to teach me*", which clearly denote emotional propensity towards intercultural competence. In the cognitive dimension, there are items like "*If I were to put people in groups, I will group them by their culture than their personality*" and "*I often notice similarities in personality between people who belong to completely different cultures*" which entail noticing the similarities and differences between different cultures. Put differently, the items in this category are meant to tap the participants' cognitive judgements about people from different cultures. Finally, the behavioral category comprises items like "*When I interact with someone from a different culture I usually look for feedback/cues to monitor whether I am communicating clearly*", and "*When I interact with someone from a different culture I usually try to adapt some of his/her ways"* which address individuals' preferences during actual communication with individuals from other cultures. The seemingly plausible conceptual distribution of the items across the three dimensions in the final version of the ICC allowed us to conduct a confirmatory factor analysis to discover whether the instrument actually yield a statistically plausible model as well. The model tested in the analysis is depicted in Figure 4.

Figure 4. CFA for the three dimensional version of ICC



The results of the confirmatory analysis underline that the standardized regression weights of the items in the subcategories ranged from .24 to .85. Moreover, the three dimensions also yielded covariance weights ranging from .41 to .80 with one another. The model was investigated further to examine whether it met the criteria for a good model fit. Table 7 presents in detail the model-fit measures of the proposed three-dimensional instrument.

Table 7. Model fit indices of the ICC items

Model	χ2	*df*	χ2/*df*	*p*	*CFI*	SRMR	*RMSEA*
	108.417	62	1.749	.087	.93	.058	.068

Cut off values: χ^2/df < 3.00; CFI >.95; SRMR < .08; RMSEA<.08; p> .05 (Schreiber, Stage & Nora, 2006)

Considering the chi-square, degrees of freedom, CFI, SRMR and RMSEA values, the final version of the instrument with three dimensions can be seen to demonstrate satisfactory model-fit values. The results of the confirmatory factor analysis provide strong support for the final version of the instrument after deletion of certain items due to conceptual and statistical concerns. Once it was ensured that our version of the ICC also comprised items under affective, cognitive, and behavioral dimension as the original instrument did, it was possible to proceed to further analyses.

To further ensure that the instruments used in the study produced robust findings, the Cronbach's Alpha coefficients of both ICC and WTC scales were measured and the instruments yielded .83 and .87 alpha values respectively. This clearly shows that the values are within a satisfactory range. In addition to all the previous measurements for validating the instruments, some further analyses were also utilized to determine if the data were suitable for regression analysis, the main statistical method utilized to measure how much variance in WTC scores can be attributed to ICC scores. The issues of normal distribution of errors, outliers, independent errors and multicollinearity were addressed in these analyses. First, the data were examined if any outliers existed. The residual statistics demonstrated that there were outliers in the data set, which required us to detect and delete these participants (*Std. Residual Min= -4.087, Std. Residual Max = 2.366*). After careful investigation of the data, one participant was detected as the outlier and then deleted from the analysis. Once the participant causing the outlier problem was removed from the data set, a similar outlier check was conducted again and the results showed that there were no other outliers in the data (*Std. Residual Min= -2.983, Std. Residual Max = 2.515*). After it was ensured that there were not any outliers in the sample, the final descriptive statistics for the scales could be retrieved. Table 8 presents the mean scores and standard deviations for the three dimensions of ICC and the overall WTC scale.

Table 8. Descriptive Statistics for the Scales

	N	Mean	Std. Deviation
WTC Overall	164	3,7991	,52922
ICC Affective		4,1026	,62563
ICC Cognitive		3,8780	,69178
ICC Behavioral		3,5467	,61329

A quick investigation of the Table 8 reveals that the participants obtained the highest mean scores from the affective (*M*= 4.102, *SD*= .62) dimension of the ICC scales while the lowest scores were observed in the behavioral dimension (*M*= 3.546, *SD*= .61). It is evident that the participants perceived themselves less competent in the behavioral dimension of the ICC scale, which might result from their lack of actual experience in communicating with people from different cultures. We also looked into the effect of grade on students' overall ICC and WTC scores through one-way ANOVA. Table 9 shows the descriptives and ANOVA results.

Table 9. The effect of grade on students' overal ICC and WTC scores

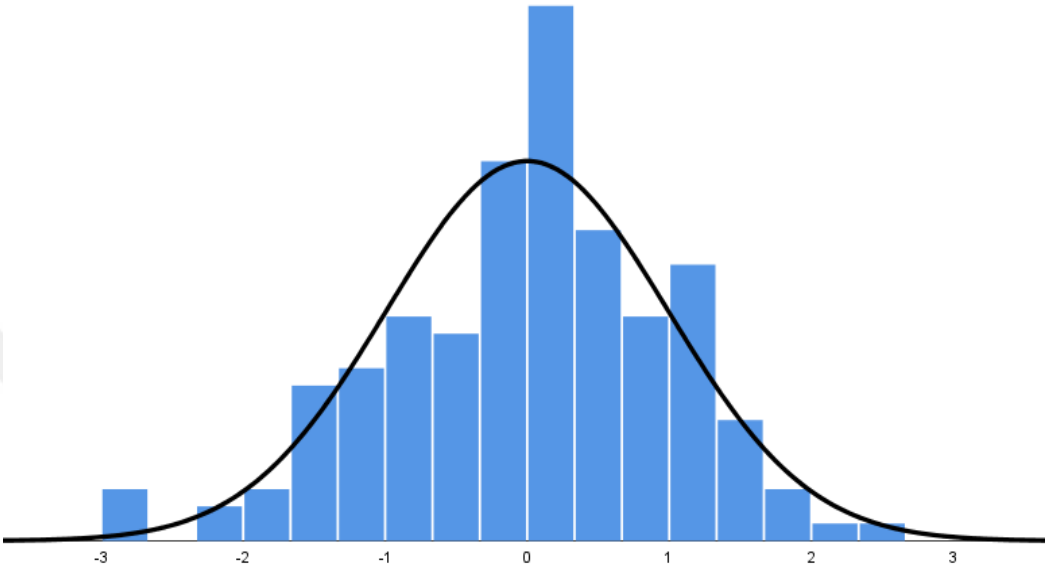
	Group	**N**	**Mean**	**SD**	***F***	***df***	***p***
ICC Overall	1st	38	3.98	.47	.236	3 160	.871
	2nd	32	3.89	.34			
	3rd	47	3.90	.73			
	4th	47	3.91	.45			
WTC Overall	1st	38	3.90	.47	1.831	3 160	.144
	2nd	32	3.62	.44			
	3rd	47	3.80	.67			
	4th	47	3.84	.46			

When compared on their total ICC and WTC scores, students from different grades have been found to demonstrate similar scores, meaning that the time spent in the department does not affect how interculturally competent they are $F(3, 160)= .236$, $p>.05$ or how willing they are to communicate with people from different cultures

F(3, 160)= .1.831, *p*>. 05 This finding once again demonstrates that the current state of the departments encourages the development of neither ICC nor WTC, which further necessitates the introduction of relevant courses to promote the development of students to become more culturally competent willing individuals.

After dealing with the outlier issue, the other assumptions of regression analysis were checked. One of the most important criteria for a regression analysis is that regarding multicollinearity, which essentially checks whether the independent variables are actually similar concepts. Put differently, if the independent variables demonstrate a very high correlation among one another, it means that they actually measure the same construct and this causes the regression model to produce faulty coefficient values. This in turn reduces the explanatory power of the regression model. When we investigated the data at hand, it was observed that none of the independent variables, i.e. affective (*Tolerance*= .607, *VIF*= 1.648), cognitive (*Tolerance*= .672, *VIF*= 1.488), and behavioral (*Tolerance*= .869, *VIF*= 1.150) demonstrated multicollinearity with each other. This allows us to conclude that the independent variables are actually different constructs and the regression model would depict a more robust relationship between the independent variables and the dependent variable. As for the assumption of independent errors, the results of the Durbin Watson test indicated that the residuals for the independent variables were independent from each other (*Durbin-Watson value*= 1.961). Finally, the data were checked to see if the distribution of errors demonstrated a normal distribution curve. Figure 5 depicts the distribution or errors observed in the data.

Figure 5. Regression standardized residual



It can be observed that the distribution of the errors yielded a normal distribution curve, which allows us to assume that the data meet the assumption of normally distributed errors. As all of the assumptions for a regression analysis were successfully met, we administered a regression analysis on the data to measure how much of the variability in WTC scores can be attributed to variability in affective, cognitive and behavioral dimensions of ICC. The results of the regression analysis are displayed in Table 10.

Table 10. Multiple linear regression analysis (dependent variable: WTC)

Model	R	R Square	Adjusted R Square	df	*F*	*p*
	.778	.605	.597	3 160	81.560	.000

Predictors: Affective, Cognitive, Behavioral

The results of the multiple linear regression analysis showed that the regression model between the three dimensions of ICC and overall WTC scores was significant $F(3,160)= 81.560$, $p< .001$ with $R^2= .60$. This means that the variance observed in the three dimensions of the ICC can significantly account for 60 percent of the variability in overall WTC scores. It can then be argued that, significantly accounting for more than half of the variance in WTC, intercultural communicative competence is the main power that drives participants to be willing communicators. We also tried to determine which one of the three dimensions contributed to this significant model. Table 11 presents coefficient values for the three dimensions of ICC.

Table 11. Regression coefficients of the dimensions of ICC

Variables	B	SE	β	*p*
Affective	.535	.054	.633	.000
Cognitive	.163	.046	.213	,.01
Behavioral	.006	.046	.007	.893

When the results are investigated, the two dimensions of ICC scales, i.e. affective $B= .535$, $t(160)= 9.920$, and cognitive $B= .163$, $t(160)= 3.516$ contribute significantly to the regression model with $p<. 05$ for both dimensions. Behavioral dimension on the other hand was found to be insignificant with regard to its contribution to the regression model $B= .006$, $t(160)= .135$. This indicates that affective and cognitive dimensions of the ICC scale are the driving forces leading to change in WTC levels among the participants of the current study. More specifically, one unit increase in affective dimension (1 point increase in the mean score) brings about .535 points of increase on WTC mean scores. Similarly, one unit increase in cognitive dimension leads to .163 points increase in WTC mean scores. Taken together, maximum scores obtained from affective and cognitive dimension together comprises 3.3 points of the WTC mean score alone. This indicates that the WTC preferences of the participants in the current study are mainly driven by their affective and cognitive judgments about people from different cultures rather than their behavioral tendencies. This is important since the context of the study does not provide individuals with ample opportunities to actually communicate with people from different cultures. Although they cannot frequently practice the language in real communicative settings, they are

able to shape their WTC with their affective and cognitive perceptions of intercultural communication.

4.2. Qualitative Results

1. What recent situation required you to communicate across cultural barriers? What was the situation like, and how did you handle it?

Participants' recent experiences of situations requiring communication across cultural barriers and how they coped with this are given in Table 12.

Table 12. Situations that required communicating across cultural barrier

Themes	***F***
coping with	
consulted local experts	1
research the culture	1
learning a few words about that language	1
respect	2
talking	6
learning how to get along with people	1
previous experience	1
self-motivation	1
using some apps	2
communicating through gestures	2
the place or person	
speaking club	1
an international marketing firm	1
an online game	1

the earthquake area	1
an exam	1
a foreign friend	4
giftshop	1
being buddy to an Erasmus student	1
our country	2
social media	2
classroom/school	4
tram	1
abroad	2

According to Table 12, participants participated in various places such as a speaking club, an international marketing company, an online game, an earthquake zone, an exam, with a foreign friend, in a gift shop, while accompanying an Erasmus student, in our own country, on social media, in the classroom, on the train and abroad. They stated that there were situations that required them to communicate by overcoming cultural barriers. It seems that the most common ways to deal with these situations are talking, respecting, using applications and communicating with gestures. In addition, researching the culture, learning a few words of the language one communicates with, getting used to people, using previous experiences and motivating oneself are other ways of coping.

> *The decision to go abroad for my education led me to communicate across cultural barriers. I have just started figuring it out. I have been using some apps that help me talk to foreign people. Even though I just started it has been really helpful. (2)*
>
> *Because of Turkish education system, students are not given adequate speaking activities. This is the most compelling barriers that I must handle. One of my classmates was foreigner -she had come from Belgium- In speaking lessons, we should have spoken each other, however my anxiety when speaking was preventing me from speaking. Now, I remember that I was very shy at that moment, but I managed to get over my anxiety by telling myself that I am a teacher and I have to speak English for my students forever. Moreover, support of my classmate was a great solution:)*

We live in a country full of varieties so most of the time I try to get along with Arabs. And I think I handled it well, I learned how to get along with people. (5)

It was in an online game called "CSGO". My teammates were all Russians and speaking Russian as well. Tried to communicate by speaking English but they did not care. But then, once I had uttered some Russian words, they became very happy and tried to speak English as well. (11)

Last year, I had a special opportunity to talk to my Chinese friend about our different cultures. She invited me to her church, and I went with my friends to a special event there. It was a really interesting experience because I learned about some new customs and it made me think differently. Even though I found some things surprising, we had a good time because we respected each other. I talked to her openly about the things that surprised me, and she was kind and understood. This helped us have a good and enriching conversation where we shared our ideas and views. (22)

2. **How well do you think you can communicate across cultures? Can you give particular examples of the abilities or techniques you think you have?**

Participants expressed their status in intercultural communication; these are presented in Table 13.

Table 13. Communicate across cultures

Themes	***F***
showing interest	7
active listener	4
open-mindedness	4
respectfull	3
by experiencing	2
using gestures or body language	2
adaptability	2
using applications	1
being empathetic	1
having history knowledge	1

interested in idioms and their meanings	1
being sympathic towards that specific culture	1
openness to feedback	1
cultural sensitivity	1
maintaing universal etiquette rules	1
avoid using slangs	1
accepting that everyone can make mistakes	1
simplifying sentences	1
speaking without using proverbs or idoms	1

Seven participants stated that they were good at showing interest, four stated that they were good at being an active listener, and four stated that they were good at being open-minded and that this was important for intercultural communication.

> *If I had to rate I would have to say 7/10. I have been asking a lot of questions and showing interest. (2)*
>
> *When communicating across cultures I always try to be open minded. Even though we don't live like that I know that this is people's lives and I always respect them. I value being respectful so much because I know that people also respect those who respect them.*
> *I also tend to ask a lot of questions to get to know them better. Besides these, I try to socialise with them like I would do with people in my culture. (6)*
>
> *I am a good listener and an open minded person. I do believe I can adapt according to environment and cultural structure I am in. For instance, respect is the key in Japan. Not only do you need to know Japanese to speak with them, but you also need to know proper etiquette to behave and understood correctly. (11)*

In addition, they stated their suitability in respecting, experiencing, using body language and facial expressions well, and adapting to that culture.

> *I have developed strong cross-cultural communication skills through active listening, cultural sensitivity, adaptability, and openness to feedback. (13)*
>
> *I do my best in terms of the proficiency I have. most importantly I am being aware of and respecting cultural differences. then paying close attention to what others are saying and asking clarifying questions. (18)*
>
> *I mostly use mimics, body language those kind of staff, and trying to speak in English. (20)*

Finally, there are also participants who stated that they use various applications, have empathy, are culturally sensitive, and avoid using proverbs or idoms expressions.

> *Thanks to simultaneous translation applications, communicating with a person from another culture is rather easy. However, when they were speaking a dialect, applications could not recognise their speaking. In that case, I asked them to write the sentence into application. (10)*
>
> *I'm very empathetic so I don't set boundaries or bias while I'm communicating with people of different countries. I'm pretty good at it :) (5)*
>
> *Communicating across cultures is a hard thing. Languages have proverbs and idoms. These things come from their culture. If I want to communicate across cultural barriers, I should speak without using proverbs or idoms in order not to confuse the other person. Our gestures and the way we express ourselves can be very different. For example, Turkish people sometimes just say "cık" (it is a sound produced by tongue and teeth) which means "no". Other cultures may not have this meaning or other people from different cultures may not use it. Also, they can misunderstand it. I think I can communicate well across cultures, but it depends on the other person I am communicating with. (12)*

3. **What elements, in your opinion, affect a person's readiness to converse across cultural boundaries/openness to intercultural communication? Do you think there are any cultural or personal characteristics that are particularly important?**

Participants' views on the factors that affect a person's desire to communicate across different cultural boundaries are given in Table 14.

Table 14. Elements of affected a person's readiness to communicate

Themes	***F***
open-mindedness	8
curiosity	7
respectful	6
empathy	4
open to communication	3
kind	2
tolerance	2

self-confident	2
cultural-awareness	2
similarity to your own	2
sensitive	1
communication skills	1
adaptability	1
accepting differences	1
being rude	1
having too positive feelings	1
prejudice	1
self-love	1
critical thinking	1
flexibility	1
active listener	1
having basic knowledge	1
managing the negative characteristics	1
non-judgmental	1
doing research	1

According to Table 14, being open-minded, curious, respectful, empathetic, and open to communication are the most frequently mentioned factors by the participants.

> *I think the most important characteristic has to be being open-minded and curious. If you aren't open to new cultures and traditions, if you aren't willing to accept them, then you'll probably have hard time adjusting. (2)*
>
> *Openness to intercultural communication is influenced by factors like cultural curiosity, empathy, flexibility, and a willingness to learn. While personal characteristics vary, these traits can enhance readiness for cross-cultural conversations. (13)*

In my opinion, it's an individual trait, a matter that depends on the person. I believe that the person needs to be open-minded, respectful (especially in the context of discussing accents or cultures), and should also know how to adapt to their surroundings. (9)

Participants stated that being polite, tolerant, self-confidence, cultural awareness and establishing similarities with one's own culture are among the important elements in intercultural communication.

Tolerance. People first need to understand the spectrum of human behaviour and cultural heritage across humankind and most of the time how a single person can only cover a miniscule portion of that spectrum. This leads to the fact that another person from another culture most likely has vastly different beliefs and rituals. The ability to tolerate to difference is the bedrock of intercultural interaction. The higher the tolerance the better the access to the previously mentioned spectrum. (8)

I think empathy, open-mindedness, curiosity, respect and cultural-awareness are the elements. Especially, being an open-minded person is essential. (12)

Finally, some participants pointed out the importance of accepting differences, being flexible, being an active listener, and not being judgmental or prejudiced.

Being open to learning about new cultures and accepting the differences is very important. (14)

A person's prejudice or too positive feelings for a spesific group of people can be effective on the success of the communication. (16)

Yes I think some people communicate with people who are close to their own cultural background much more easily. But sometimes people are more open to other cultures. I can do both but while doing so I need to be non-judgmental while communicating. (4)

4. Have you ever run into obstacles or difficulties when attempting to communicate with people from other cultures? If you managed to do so, how did you do it?

The participants summarized the obstacles and difficulties they encountered while trying to communicate with people from different cultures and expressed how they coped with them.

Table 15. Difficulties in communicating with people from other cultures

Themes	***F***
the language barrier	11

being exposed	3
using apps	3
asking clarification	3
finding a common ground	2
simplifying the language	1
improving the language skills	1
understanding each cultures' differences	4
respectful	3
adaptability	2
getting over the anxiety	1
accepting that everyone can make mistakes	1
progressivist person	**1**
concervatist person	**1**
no experience	**5**

According to Table 15, five participants stated that they did not encounter any obstacles or difficulties. However, 11 participants stated that they encountered a language barrier; They stated that they overcame the language barrier by being exposed to that language, using applications, asking for clarification from the person they communicate with, meeting at a common point, using simple language and improving their language skills.

> *I think it might be because I haven't encountered it much, or perhaps due to my limited* e*xperience, but the biggest challenge I've faced is with accents. In those situations, as an alternative, we have resolved some issues by resorting to writing or changing certain words. (9)*
>
> *Yes, I have encountered obstacles in cross-cultural communication, such as language barriers and misunderstandings. To overcome them, I utilized tools like translation apps, visual aids, and patient, clear communication to bridge gaps and foster understanding. (13)*

Yes of course I was once trying to communicate with an Arab tourist in Istanbul at a bookstore he asked me to give him some specific information about the book he was looking for.So I wasn't myself much knowledgeable about the book so I quickly searched the Internet and found a short article about the book and I tried to translate it into Arabic for the tourist. (15)

Four participants stated that they had difficulty understanding the differences in culture and tried to respect and adapt to that culture in order to overcome this.

The most difficult situation I run into is being distant. People from Europe, especially northern Europe, is very distant and they don't use expressions or any sign of sincerity in their speech's. I could not manage to deal with this problem. Therefore, I tried to respect their culture and did not expect warmth when I speak to them. (10)

Yes, I've had some problems when dealing with people from different cultures. In the past, the biggest issue was not being able to understand each other because of the language difference. Back then, I used apps like Google Translate or dictionaries like Tureng and Longman to help us communicate better. Nowadays, the main difficulty I face is understanding each other's cultural differences. Sometimes, our cultures can be so different that it's hard to connect. In these situations, I try to solve the problem by being respectful to each other. This helps us get along better. (22)

Some participants stated that they coped with their concerns by accepting that everyone makes mistakes.

5. Can you share an example of a situation where your intercultural communication competence positively affected your willingness to engage in cross-cultural communication?

Participants addressed their skills that made them willing to engage in cross-cultural communication; Table 16 provides the answers.

Table 16. Positively affected the willingness to cross-cultural communication

Themes	***F***
by experiencing	6
receiving compliment	4
interest in culture	3
multicultural background	3
confidence	3

no example	2
being a bridge between two different cultures	1
foreigner's support	1
talking the similarities	1
achieving something	1

According to Table 16, two participants did not give any examples. Six participants stated that their interest in intercultural interaction increased by gaining experience, four participants by receiving compliments, and three participants by becoming interested in culture.

> *Whenever I speak with a foreigner, I feel like my progress is going better day by day in terms of speaking English fluently. (17)*
>
> *There was a foreign teacher in our school participating in a program. After talking a bit, she told me that I was communicating very well, that I was a good listener and an active talker. That compliment affected me in a very positive way. (2)*
>
> *I spent lots of time in the internet. So, I spoke lots of people from different cultures. Also, I am interested in different cultures. Speaking to a person from a different culture is not difficult for me. If I know something from their cultures, it is almost more enjoyable than speaking from somebody from my culture. (10)*

Three participants stated that their interest increased with the presence of cultural background, and three participants stated that their interest increased along with their self-confidence.

> *In Erzurum when I was working as a volunteer in Sitoded, foreign students would come and communicate with us. I have realized that even a little knowledge about language is enough for people to strike a conversation and understand each other. So basically, confidence is actually the key. (11)*

In addition, there are participants who express that their desire for intercultural interaction increases by building a bridge between two cultures, receiving the support of strangers, talking about similarities and feeling that they have achieved something.

> *I once helped getting an American person into our gaming group with my British friends. My friends were already very accustomed to the various Americanisms while the person was not very open to all the cultural elements of my friends. I spent some time with him and eased him into the idea of*

cross-cultural differences. I essentially cultivated a new level of intercultural communication competence. (8)

When speaking with my foreign classmate, I was nerveous but her support was unforgettable and that support make my willingness increase. (3)

Achieving something makes you more willing to do more. I get more confident when I see I can communicate with people from other countries. When I was in highschool I had a Columbian friend. We used to text and send voice messages. This was the first time I felt confident. We tried to teach our mother tongues to each other. (12)

6. How do empathy and cultural sensitivity affect your willingness to communicate? What part do they play in good intercultural communication?

Participants' thoughts on the contribution of empathy and cultural sensitivity to intercultural interaction are given in Table 17.

Table 17. Impact of empathy and cultural sensitivity

Themes	***F***
important for good communication	9
key to good intercultural communication	3
positive impact	3
important to be respectful	2
enhancing the ability to comminicate across cultures	2
understanding each other's more	1
shaping the communication	1
connecting with other people	1

Nine participants stated that empathy and cultural sensitivity are important in a good interaction, three participants stated that it is the key to intercultural communication, and three participants stated that it has a positive impact.

I think they play an important role in good intercultural communication because if we did not consider their cultural backgrounds, their history, traditions, etc. We are likely to encounter obstacles when communicating with them. So, we should be emphatic and sensitive to their cultures. (1)

Empathy and cultural sensitivity are essential in fostering a willingness to communicate across cultures. They facilitate understanding, build trust, and promote respectful interactions, which are key elements of effective intercultural communication. (13)

Participants pointed out the importance of empathy and cultural sensitivity in gaining respect, developing the ability to communicate across cultures, understanding other people better, shaping communication and establishing bonds with people.

We could not expect everyone to live like us. Appreciating their cultures and way of live is very important in communicating. So, I always try to understand and respect their cultures. Thanks to that, they also respect my culture and they try to learn my culture by asking questions about it. (10)

It is very important to be respectful for people regardless of their culture during a communication. It helps to set more vivid and strong boundaries. (20)

Empathy and cultural sensitivity are the foundational stones in intercultural communication. Empathy enables us to set aside our belief systems to connect with other people, which is crucial in any given intercultural communication. It is the initial step to communicate with people who have a different cultural background than us. Cultural sensitivity closely follows empathy,it enables us to shape our communication according to the groups of people we encounter. It is the second step. (21)

7. **How has your intercultural communication competence evolved over time? Have you become more or less willing to engage in cross-cultural communication as a result?**

Participants evaluated how intercultural communication skills change over time; Table 18 presents the responses.

Table 18. Evolving the intercultural communication competence

Themes	***F***
more willing to engage in cross-cultural communication	11
evolving positively throughout the years	8
discovering other cultures	3
more confident	2
technology's positive impact	1

more appealing	1
having experiences	1
same	1

According to Table 18, one participant stated that it was the same and there was no change. 11 participants stated that they were more willing in intercultural communication and eight participants stated that they developed positively over time.

> *Since going to university, I have become more willing to engage in cross-cultural communication. Being in a multi cultural campus has played a great role in my intercultural communication competence. (11)*
>
> *Yes, my intercultural communication competence has evolved over time. I am getting more and more willing to engage in cross-cultural communication. I feel like I need to know so much things. I should learn from other people by communicating. (12)*
>
> *I have become more willing and evolved over time the more I have interacted with others thanks to what I have learned and grown as a person over the years. (14)*

Three participants stated that they discovered different cultures, two stated that they became more self-confident, one stated that technology had a positive effect, one stated that it became more attractive, and one stated that they had experience.

> *I've always been really curious about things and people that are different from what I'm used to. Exploring and discovering them is something I've always loved doing. One of my favorite things to do is gather information about them, watch videos, and read books about them. As the years have passed, my interest in this has only gotten stronger, especially as I got better at English. Learning English has been like a key that's opened up many new opportunities for me to keep exploring and learning about these things and people. (22)*
>
> *I became more willing to engage a cross-cultural communication because I find it very appealing. (16)*

8. Do you think certain communication techniques or abilities are necessary for intercultural interactions to be successful? Could you give some examples of when you've used them?

Participants assessed techniques and skills that are critical to the success of intercultural interactions. The answers are given in Table 19.

Table 19. Certain communication techniques or abilities

Themes	*F*
active listening	7
empathy	5
proficiency in the language	3
unbiased	2
asking feedback	2
clarification	2
adequate information about the culture	2
cultural sensitivity	2
no	2
using common language	1
calm	1
talkative	1
consideration	1
kindness	1
curiosity	1
open-minded	1
using nonverbal cues	1
common communication skills	1
adaptability	1
using universal etiquette	1
simplifying the language	1
respectful	1
maintain eye contact	1

patience	1
learning towards their points of view	1

According to Table 19, active listening, empathy, language proficiency, not being prejudiced, receiving feedback, asking for explanations, having adequate knowledge of culture and cultural sensitivity are the skills most frequently mentioned by the participants.

> *Being a good listener and an active talker is also important. I have learned that if you listen good, you'll be able to give them answers and questions to keep the conversation going. (2)*
>
> *Proficiency in the language is important, the will to understand and be understood is important, having adequate information about the other culture is important. And, the respect is important. (11)*
>
> *I think no certain techniques are needed for a communication. All you need empathy, sensitivity, consideration, curiosity and kindness. If they are "abilities", then yes you need all of them to be able to enjoy a cross-cultural communication. (16)*

In addition, participants stated that being talkative, adaptable, being patient, being kind and open-minded were among their skills.

> *While communicating it's important to be calm, unbiased and talkative. Rather than those nothing is actually matter that much. Partly yes we need abilities but not necessarily needed. (5)*
>
> *We can say that our global world wants open-minded and people having vulnerable interests. (17)*

Two participants stated that there are no any skills or techniques.

> *As I mentioned before, I believe having a specific skill for this doesn't necessarily facilitate progress. Individual interest, attitude, a drive for success, and a willingness to improve are what contribute to it. (9)*

9. Do you think that intercultural communication competence can be taught or developed? If so, what methods or experiences have been most valuable in enhancing your competence in this area?

Participants' opinions on whether intercultural communication is a trait that can be taught or improved are given in Table 20.

Table 20. Developing or teaching communication competence

Themes	*F*
by experiencing or practice	13
having knowledge or information	6
exposure	4
no	2
open minded	1
cross-cultural training	1
empathy	1
listening patiently	1

According to Table 20, 13 participants stated that it could improve with experience and practice, six participants stated that it could improve with knowledge acquisition, and four participants stated that it could improve with exposure.

> *I do believe practice is the most important to develop it. And the necessary information as well. (11)*
>
> *Yes, they just need to read, watch a lot. But it can't happen over a night, as it rakes quite a bit of time to do it. May take even years. (4)*
>
> *Yes of course why not? The most important is that children should be exposed to differences between their and other cultures so that they start developing that competence at a very young age. (15)*

There are also participants who state that they can improve with open-mindedness, intercultural education, empathy and patient listening.

> *Yes, intercultural communication competence can be taught and developed. Valuable methods include cross-cultural training, immersion experiences, and learning from interactions with people from diverse backgrounds. (13)*
>
> *I think it can be both taught and developed, as every human being is born with a certain ability, whether in a minimal or a maximal amount, called "empathy". All one has to do is to gain insight concerning different cultures. (21)*

Two participants stated that there was no way to learn or develop it.

> *I think it can only be taught if you have the willingness to do it. Otherwise I don’t think it can be taught and done well. (2)*

10. Have you ever been in a situation where your desire to communicate was impeded by a lack of intercultural communication skills? What lessons did the event teach you?

The participants' opinions about their desire to communicate being hindered due to their lack of intercultural communication skills and the lessons they learned from this are given in Table 21.

Table 21. Impeding by a lack of intercultural communication skills

Themes	*F*
the situation	
no	16
difficulty to understand the accent	1
not good at the language	1
afraid to misunderstanding	1
learning	
more patience	1
listening carefully	1
the need to seek guidance	1
humility	1
importance of continuous learning	1
importance of self confidence	1

According to Table 21, 16 participants stated that they did not stay in such a situation. There are participants who stated that there were situations when they did not understand the accent, were not good at the language, and were afraid of being misunderstood. The lessons that the participants said they learned were that they realized that being more patient, listening carefully, needing guidance, humility, continuing to learn and self-confidence were important.

I’ve never been. Yes, I’m an introvert. But my skill in communicating with others has never been an issue. I’m completely talkative and friendly. (5)

Yeah while I was at a conference at the university I realized amongst students from Francophone countries that my French was not good enough to maintain fluent conversation with those students.So that kind of demotivated me to continue interacting with those students. (15)

Sometimes. I learnt that I should try to listen to them more carefully and see their perspective. (19)

Yes, I've experienced situations where my limited intercultural communication skills hindered effective communication. These events taught me the importance of continuous learning, humility, and the need to seek guidance and cultural insights to bridge communication gaps. (13)

5. DISCUSSION

This chapter provides an overview of the results for each research question, analyzes them with previous studies and offers an analysis of the results to draw comparisons between the current study and previous research. The tables from the previous chapter are not included in this chapter.

5.1. Research Question 1

The level of ICC significantly influences WTC among preservice EFL teachers. The study's findings show a strong correlation between ICC and WTC, with ICC dimensions accounting for a significant portion of the variation in WTC scores. More specifically, the findings show that different ICC characteristics, including affective and cognitive components, account for 60% of the variability in WTC among preservice EFL teachers (Please, see Table 10). This implies that preservice EFL teachers with higher ICC levels are more open to communicate with people from different cultural backgrounds, especially when it comes to emotional predispositions and cognitive assessments of intercultural interactions. This result is similar to Öz's study (2014), although the effect of ICC on WTC was not specifically examined. Preservice EFL teachers, like other language learners, may possess varying levels of ICC, which could influence their WTC in a second language, particularly in multicultural or intercultural contexts. For example, preservice EFL teachers who demonstrate high levels of ICC may feel more confident and comfortable engaging in cross-cultural communication, leading to greater WTC. Moreover, in the study of Ghonsooly (2012), it was found that ICC significantly contributes to explaining WTC.

In the light of this findings, it can be said that institutions should prioritize integrating ICC components into their curriculum to foster a more inclusive and effective learning environment. This could involve incorporating cross-cultural communication exercises, intercultural sensitivity training, and opportunities for meaningful interactions with diverse cultural groups. Additionally, the findings

highlight the importance of nurturing both affective and cognitive dimensions of ICC, as these aspects significantly contribute to enhancing WTC.

Furthermore, the regression analysis indicated a significant relationship between ICC dimensions and WTC scores. The affective and cognitive dimensions significantly predicted variations in WTC, while the behavioral dimension did not. Specifically, affective and cognitive dimensions played crucial roles in shaping WTC levels among prospective ESL teachers.

Weaver's (1986) Iceberg Theory (please see Figure 1) offers a valuable framework for interpreting the findings in terms of behavior, cognition, and affect. The theory posits that communication comprises a visible surface-level component (behavior) and a deeper, submerged component (cognition and affect). Our investigation into the relationship between ICC and WTC among ELT students aligns with this conceptualization. The findings underscored the significance of ICC as a determinant of WTC, indicating a positive correlation between participants' perceived intercultural competence and their readiness to engage in cross-cultural communication. In delving beneath the surface, qualitative analysis illuminated the cognitive and affective dimensions of ICC and WTC. Themes such as respect, awareness, empathy, adaptability, and open-mindedness emerged as foundational elements shaping participants' intercultural communication experiences.

While Öz (2014) primarily examines the influence of personality traits on WTC among EFL learners, he highlights the significance of individual characteristics, such as extraversion and openness to experience, in predicting WTC levels. In this study, it was similarly found that certain individual dispositions, particularly affective and cognitive dimensions of intercultural communicative competence, significantly influenced preservice EFL teachers' willingness to communicate levels. This suggests a parallel emphasis on the role of personal characteristics in shaping communication behaviors within language learning contexts.

Similarly, Ghonsooly (2012) identifies that affective and cognitive dimensions of ICC significantly influence WTC among preservice EFL teachers. Specifically, positive attitudes towards intercultural interaction (affective) and cognitive flexibility in recognizing cultural similarities and differences (cognitive) contribute to higher

WTC. However, the behavioral dimension of ICC was found to be insignificant in predicting WTC.

On the other hand, the behavioral dimension of ICC is not a significant predictor of language learners' WTC, which highlights the complexity of the factors influencing communication behaviors. Although the affective and cognitive dimensions seem to be important in determining WTC levels, the behavioral dimension's lack of relevance calls for a more thorough investigation of the underlying mechanisms.

Furthermore, investigating contextual factors that could potentially attenuate the association between the behavioral dimension of ICC and WTC could yield insightful information. Cultural norms, social circumstances, and situational considerations can influence how behavioral cues are expressed and interpreted, which in turn can affect people's readiness to communicate across cultural boundaries. Comprehending these contextual subtleties can aid in clarifying the complex relationship between communication behaviors and behavioral components of ICC.

5.2. Research Question 2

With the findings (please, see Table. 13), it is evident that both empathy and cultural sensitivity play significant roles in influencing pre-service English teachers' willingness to engage in cross-cultural communication and contribute to the development of their intercultural competence. These findings align with the study of Öz (2014), which concluded that individuals' personal traits such as empathy contribute to their WTC.

Participant responses further elaborate on the ways in which empathy and cultural sensitivity contribute to their WTC across cultures. They emphasize that considering cultural backgrounds, history, and traditions is crucial for overcoming communication barriers and fostering meaningful connections with individuals from diverse cultural backgrounds. Participants also highlight that empathy and cultural sensitivity enable them to shape their communication styles and behaviors according to the cultural context, thereby enhancing their ability to connect with others and establish rapport. This finding is congruent with related previous studies in the field of English Language Teaching (ELT), which support the notion that empathy and

cultural sensitivity play a significant role in facilitating communication across cultures. (Bagui & Adder, 2020; Jiang et al., 2022; Harper, 2020).

Furthermore, participants stress the importance of mutual respect in intercultural communication, noting that being respectful towards others, regardless of their cultural background, helps establish clear boundaries and fosters positive interactions. The significance of mutual respect in intercultural communication, as emphasized by participants, is well-supported by studies in ELT field. These studies highlight the importance of nurturing ICC among students by encouraging respect towards individuals from diverse cultural backgrounds. By integrating intercultural content into educational materials and addressing the obstacles faced by educators in enhancing students' cultural awareness, these studies underscore the pivotal role of mutual respect in establishing clear boundaries and fostering positive interactions in intercultural environments (Fang & Baker, 2017; Alptekin, 2002; Baker, 2015; Byram & Wagner, 2018; Huda et al., 2021; Langmann, 2016). Additionally, recent studies have concentrated on cultivating intercultural citizenship and communicative competence, stressing the necessity for students to participate in respectful and open discussions with individuals from various cultural, ethnic, and linguistic backgrounds (Rapanta & Trovão, 2021; Wang et al., 2021). These studies underline the significance of creating an atmosphere that promotes mutual understanding and respect, essential elements for effective intercultural communication.

On the other hand, there are varying perspectives on the importance of mutual respect in intercultural communication. A study by Sobkowiak (2019) found that studying abroad may not always offer students enough opportunities to fully engage with the local community and understand a new cultural environment, potentially hindering the development of intercultural competence and mutual respect.

Furthermore, Fang & Baker (2017) examined the integration of ELF and intercultural citizenship in ELT in China, revealing challenges in effectively incorporating these elements. This suggests that despite recognizing the significance of intercultural approaches, there may be obstacles to fully integrating these concepts into ELT practices. These findings emphasize the complexities involved in fostering mutual respect and intercultural competence in ELT, highlighting the necessity for further research and a nuanced understanding of the barriers that may impede the

development of mutual respect and effective intercultural communication in educational settings.

5.3. Research Question 3

A majority of participants *(f=13)* emphasized the importance of experiential learning and practice in cultivating intercultural communication skills. This magnifies the significance of direct engagement with diverse cultural contexts as a primary method for enhancing competency in this area. Additionally, participants *(f=6)* highlighted the complementary role of theoretical knowledge, suggesting that a blend of practical experience and academic understanding is essential for effective intercultural communication. The importance of experiential learning and practice in developing intercultural communication skills among pre-service English teachers is well-supported by recent research studies such as Baker (2015), Kittelman et al. (2023), Medina-Lopez-Portillo (2013). These studies accent the importance of direct engagement with diverse cultural contexts as a primary method for enhancing competency in intercultural communication; additionally, they stress the complementary role of theoretical knowledge alongside practical experience for effective intercultural communication.

Furthermore, the emphasis on personal qualities such as open-mindedness, empathy, and patience indicates the interconnectedness of individual traits and communication competence. This suggests that fostering a mindset conducive to understanding and appreciating cultural differences is integral to successful intercultural interactions. Similarly, Hesan et al. (2019) point out crucial attitudes for intercultural competence, including curiosity, openness, respect, and tolerance, underscoring the importance of these personal traits in successful intercultural communication.

However, it is noteworthy that a minority of participants *(f=2)* expressed skepticism regarding the teachability of ICC, emphasizing the importance of intrinsic motivation in the learning process. This raises questions about the extent to which formal education can effectively impart intercultural communication skills without the active engagement and willingness of learners. The same question was raised in the study of Nguyen et al. (2021). It provides insights that align with the skepticism expressed by a minority of participants regarding the teachability of ICC. The study underlines the challenges faced by Vietnamese university English teachers in

developing their students' intercultural attitudes, skills, and awareness, suggesting limitations in effectively fostering intercultural competencies solely through formal education. This study accentuates the importance of considering the active engagement and intrinsic motivation of learners in the process of cultivating intercultural communication skills within ELT settings.

Conversely, Fang & Baker (2017) present findings that contradict the skepticism expressed by a minority of participants regarding the teachability of ICC. The study conducted in China explores the integration of ELF, intercultural approaches, and the concept of intercultural citizenship within ELT. The research suggests that through intentional pedagogical strategies and curriculum design, intercultural competence can be effectively imparted to students, challenging the notion that intrinsic motivation is the sole driver for developing intercultural communication skills.

Central to the discussion is the overwhelming agreement among participants regarding the potential for enhancement through various methods and experiences. The majority emphasize the significance of experiential learning, with practicing intercultural communication highlighted as the most influential factor. This underscores the importance of immersive experiences and practical engagement with individuals from diverse cultural backgrounds. Likewise, Hismanoglu (2011) investigates ELT students' ICC in relation to linguistic proficiency, overseas experience, and formal instruction, highlighting the role of practical experiences in developing intercultural communication skills.

Moreover, participants also give prominence to the role of theoretical understanding and cultural literacy in fostering ICC. This suggests that while practical experiences are essential, they are complemented by knowledge acquisition and understanding of intercultural theories. Additionally, exposure to different cultures is deemed crucial, indicating the importance of being immersed in multicultural environments or contexts. Recent research studies such as Jiang et al. (2022), Galante (2015), Nguyen et al. (2021), and Tosuncuoğlu (2019) support the importance of theoretical understanding, cultural literacy, and exposure to different cultures in fostering ICC.

The participants' perspectives also highlight other valuable methods and experiences for ICC enhancement. These include the cultivation of open-mindedness, participation in cross-cultural training, empathy development, and active listening.

These aspects enrich the understanding of ICC development by stressing attitudinal factors and interpersonal skills. These findings align with recent studies, including Phuong (2017) and Snigdha (2022). They support the cultivation of open-mindedness, participation in cross-cultural training, empathy development, and active listening to enhance ICC. Synthesizing these insights, effective strategies for ICC development among pre-service English teachers may involve a multifaceted approach. This approach should integrate experiential learning opportunities, theoretical knowledge acquisition, and the cultivation of attitudes conducive to intercultural understanding. Such strategies could include immersive experiences, cross-cultural training modules, exposure to diverse cultural contexts, and reflective practices.

6. CONCLUSION

The primary objective of this study was to explore the explanatory power of ICC in determining WTC among ELT students. Specifically, the study aimed to investigate the relationship between ICC and WTC among a cohort of 164 EFL teachers enrolled in a state university in Turkey. To achieve this, a mixed-methods approach was employed, combining quantitative analysis using two established scales—Arasaratnam's (2010) Integrated Model of ICC (IMICC) and Mystkowska-Wiertelak & Pawlak's (2016) International Posture—with qualitative inquiry through ten open-ended questions posed to a subset of 22 participants. Data analysis was conducted using SPSS 22.0 for quantitative data with measures such as correlation coefficient (CFR) and regression analysis utilized to uncover insights into the dimensions of ICC and their impact on WTC. Furthermore, MaxQDA Pro Analytics 2022 provided a comprehensive analysis for organizing, coding, and analyzing the qualitative data obtained from the open-ended responses of the participants. This paper presents the conclusion derived from these analyses, shedding light on the crucial role of ICC in facilitating effective communication among EFL learners.

In conclusion, this study has contributed valuable insights into the relationship between ICC and WTC among EFL students. The findings suggest that ICC serves as a significant determinant of WTC, particularly within the cognitive and affective dimensions. Through regression analyses and qualitative findings, it was evident that aspects of respect (affective dimension) and awareness (cognitive dimension) emerged as pivotal factors influencing WTC. These qualitative themes align closely with the dimensions identified in the Integrated Model of ICC, indicating a strong correspondence between theoretical frameworks and empirical observations. The convergence of quantitative and qualitative data underscores the importance of cultivating ICC skills in EFL pedagogy to enhance students' willingness and ability to engage in intercultural communication. Moving forward, it is imperative for educators and curriculum designers to incorporate ICC development initiatives into language teaching programs, thereby equipping learners with the necessary competencies to thrive in diverse linguistic and cultural contexts. By fostering a deeper understanding and appreciation of cultural differences, we can foster more inclusive and effective communication practices in the globalized world.

6.1. Pedagogical Implications

The development of intercultural competence among pre-service English teachers is a multifaceted process that is influenced by individual interest, attitude, exposure to diverse cultures, empathy, and cultural sensitivity.

Educators should adopt pedagogical approaches that not only focus on language proficiency but also address students' emotional predispositions and cognitive assessments of intercultural interactions. Furthermore, understanding the impact of ICC on WTC can inform targeted interventions for students with lower ICC levels, such as tailored support programs or cultural immersion experiences. By promoting higher ICC levels among preservice EFL teachers, educational institutions can ultimately empower them to navigate and thrive in multicultural or intercultural contexts, thereby enriching their professional practice and fostering greater global understanding and communication.

However, it is important to acknowledge that ICC development is not solely dependent on the methods and experiences provided within formal education. Individual factors such as willingness and readiness also play crucial roles. Therefore, while pedagogical approaches can facilitate ICC development, they should be complemented by personal motivation and ongoing self-reflection.

6.2. Limitations of the Study

This study has to be acknowledged for a number of shortcomings. First of all, convenience sampling has the potential to create bias because the participants may not be representative of the larger community, which could limit how broadly the results can be applied. Furthermore, the study's narrow focus—on preservice EFL teachers at a single Turkish state university—may limit how broadly the results may be applied to other situations or demographics when it considered that ELT departments are not much open to international students.

6.3. Recommendations for Future Studies

Three significant suggestions for further investigation should be taken into account. First of all, carrying out longitudinal research to monitor the intercultural competence of preservice EFL teachers over time would offer insightful information

about the long-term consequences of variables influencing intercultural communication abilities. This method would provide a thorough grasp of how intercultural competence develops over time and how it affects WTC as a teacher prepares.

Secondly, the efficacy of interventions or educational initiatives meant to improve prospective EFL teachers' ICC and its effect on WTC can be evaluated. Researchers can offer helpful insights for initiatives aimed at teacher training and curriculum development by methodically assessing the effects of such interventions. Future research projects have a great opportunity to further our understanding of intercultural communication and teacher education by addressing these ideas.

Lastly, conducting cross-sectional studies in settings such as preparatory schools, engineering faculties, and medical schools, where the presence of international students is substantial. By doing so, a comprehensive evaluation of the behavioral dimension of intercultural communicative competence (ICC) can be achieved. This approach allows for a broader assessment of ICC among diverse student populations, thereby providing valuable insights into cross-cultural interactions and communication dynamics within educational contexts.

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APPENDICES

Appendix 1. ICC Modified Instrument: 21 items

(Original: Arasaratnam 2009; Modified Arasaratnam, Banjerjee, Dembek, 2010)

Each item should be accompanied by a 5-point Liker-type scale (as below) or a 7-point scal where '4' is the neutral number.

Strongly Disagree (1); Disagree (2); Neutral (3); Agree (4); Strongly Agree (5)

I often find it difficult to differentiate between similar cultures (Ex: Asians, Europeans, Africans, etc.)
I feel that people from other cultures have many valuable things to teach me.
Most of my close friends are from other cultures.
I feel a sense of belonging to a group of people based on relationship (family, friends) instead of cultural identity (people from my culture, people from other cultures).
I feel more comfortable with people from my own culture than with people from other cultures.
I usually change the way I communicate depending with whom I am communicating.
I find it easier to categorize people based on their cultural identity than their personality.
I feel closer to people with whom I have a good relationship, regardless of whether they belong to my culture or not.
When I interact with someone from a different culture I usually try to adapt some of his/her ways.
I often notice similarities in personality between people who belong to completely different cultures.

I usually feel closer to people who are from my own culture because I can relate to them better
Most of my friends are from my own culture
If I were to put people in groups, I will group them by their culture than their personality
I usually look for opportunities to interact with people from other cultures
I feel more comfortable with people who are open to people from other cultures than people who are not
I enjoy getting to know people from other cultures.
I usually relate better to people with whom I have similar experiences, regardless of their cultural background. (addition)
When I interact with someone from a different culture I usually look for feedback/cues to monitor whether I am communicating clearly
I feel it is important to have friends from different cultures
In my experience, I find that people from another country are similar to others from that country, but people from my country are quite different from one another
In my experience, I find that people from another country are similar to others from that country, but people from my country are quite different from one another

Appendix 2. IMICC (13 items)

I feel that people from other cultures have many valuable things to teach me.
I feel a sense of belonging to a group of people based on relationship (family, friends) instead of cultural identity (people from my culture, people from other cultures).
I feel closer to people with whom I have a good relationship, regardless of whether they belong to my culture or not.
When I interact with someone from a different culture I usually try to adapt some of his/her ways.
I often notice similarities in personality between people who belong to completely different cultures.
If I were to put people in groups, I will group them by their culture than their personality
I usually look for opportunities to interact with people from other cultures
I feel more comfortable with people who are open to people from other cultures than people who are not
I enjoy getting to know people from other cultures.
I usually relate better to people with whom I have similar experiences, regardless of their cultural background. (addition)
When I interact with someone from a different culture I usually look for feedback/cues to monitor whether I am communicating clearly
I feel it is important to have friends from different cultures
In my experience, I find that people from another country are similar to others from that country, but people from my country are quite different from one another

Appendix 3. International Posture Scale

1. I want to make friends with people from abroad whom I meet in the internet or at school.
2. I try to use every opportunity to speak to a foreigner in English, online or in reality.
3. I would talk to an international student if there was one at school.
4. I would share a flat or a room with an international student.
5. I would like to participate in a volunteer activity to help foreigners living in my community.
6. I wouldn't feel uncomfortable if a foreigner moved in next door.
7. I would rather stay in my hometown.
8. I want to work in a foreign country.
9. I want to work in an international organisation or company.
10. I'm interested in an international career.
11. Things that happen in other countries don't affect my life.
12. I'd rather avoid the work that requires frequent travelling abroad.
13. I often read and watch news, short films, clips about life/events in foreign countries.
14. I often talk about situations and events (sports events, concerts, festivals etc.) in foreign countries with my family and friends.
15. I have a strong interest in what happens in other countries.
16. In the Internet, TV or papers I only look for information concerning my hometown or my country.
17. There are topics I want to present or discuss with people from other countries.
18. I sometimes feel member of an international community of people who want to share ideas and opinions.
19. I have ideas about international issues such as sports, cultural, social, political or economic events or phenomena.
20. I have no clear opinions about international issues.

Appendix 4. Interview Questions

Dear Students,

This study has been prepared to collect data for the Master's Thesis titled "Exploring the Relationship Between Intercultural Competence and Willingness to Communicate in Diverse Cultural Contexts," conducted within the English Language Education with Thesis Master's Program at Yildiz Technical University. This study includes students majoring in English Language Teaching. It is of utmost importance to answer all questions completely and without any pressure to ensure the completion of the study. The data obtained from this study will not be shared with third parties.

If you approve this form, it will be considered that you have given your consent to participate in the research.

Thank you for your participation and extend my regards.

Kübranur Yılmaz

Researcher contact information:

"I have read the information text above and agree to participate in the research"

○Yes ○No

Part 1. Demographic Questions

Before we proceed with the interview questions, we would appreciate your response to some basic demographic questions. This information helps us better understand our respondents. Your answers will remain confidential. (such as gender nationality, etc.)

Thank you for providing this information.

What is your gender?*

○Female
○Male
○Prefer not to say

What is your nationality?*

○Turkish
○Foreign Nationality

Which grade are you currently in?*

○1st
○2nd
○3rd
○4th

Have you participated in the Erasmus Program during your academic journey?*

○Yes
○No

How often do you read English books?*

○Once a week
○Once a month
○Once a year
○None

How often do you play English online games?*

○Always
○Sometimes
○Rarely
○Never

How often do you watch English series?*

○Always
○Sometimes
○Rarely
○Never

How often do you use TikTok?*

○Always
○Sometimes
○Rarely
○Never

Do you speak any additional languages other than English? If yes, please specify which ones.*

_____

What cultural-based lessons did you take in your department?*

_____

Part 2. Interview Questions

1. What recent situation required you to communicate across cultural barriers? What was the situation like, and how did you handle it?

_____

2. How well do you think you can communicate across cultures? Can you give particular examples of the abilities or techniques you think you have?

_____

3. What elements, in your opinion, affect a person's readiness to converse across cultural boundaries/openness to intercultural communication? Do you think there are any cultural or personal characteristics that are particularly important?

_____

4. Have you ever run into obstacles or difficulties when attempting to communicate with people from other cultures? If you managed to do so, how did you do it?

_____

5. Can you share an example of a situation where your intercultural communication competence positively affected your willingness to engage in cross-cultural communication?

_____

6. How do empathy and cultural sensitivity affect your willingness to communicate? What part do they play in good intercultural communication?

_____

7. How has your intercultural communication competence evolved over time? Have you become more or less willing to engage in cross-cultural communication as a result?

_____

8. Do you think certain communication techniques or abilities are necessary for intercultural interactions to be successful? Could you give some examples of when you've used them?

_____

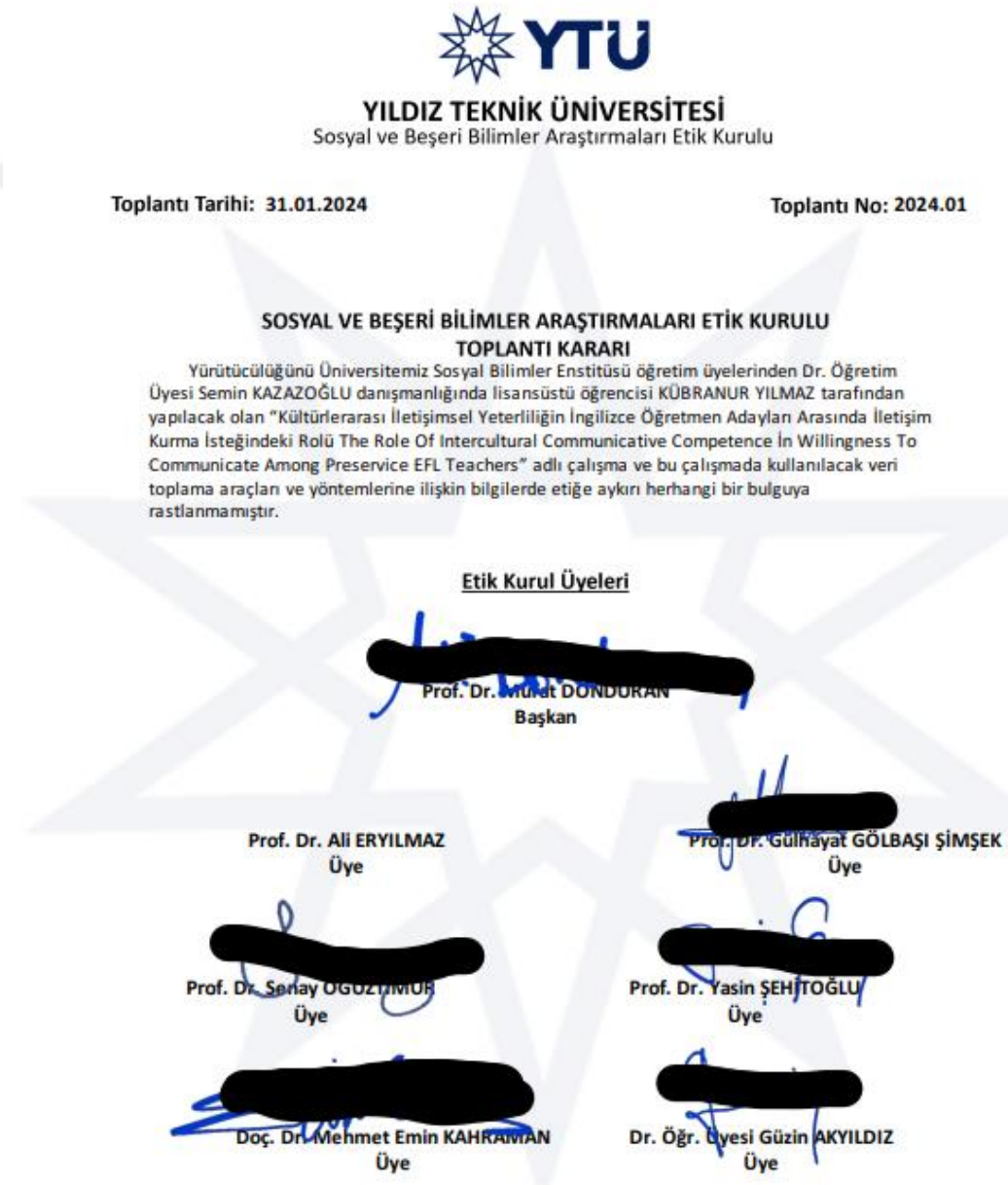
9. Do you think that intercultural communication competence can be taught or developed? If so, what methods or experiences have been most valuable in enhancing your competence in this area?

_____

10. Have you ever been in a situation where your desire to communicate was impeded by a lack of intercultural communication skills? What lessons did the event teach you?

_____

Appendix 5. IRB Approval



YILDIZ TEKNİK ÜNİVERSİTESİ
Sosyal ve Beşeri Bilimler Araştırmaları Etik Kurulu

Toplantı Tarihi: 31.01.2024 **Toplantı No: 2024.01**

SOSYAL VE BEŞERİ BİLİMLER ARAŞTIRMALARI ETİK KURULU
TOPLANTI KARARI

Yürütücülüğünü Üniversitemiz Sosyal Bilimler Enstitüsü öğretim üyelerinden Dr. Öğretim Üyesi Semin KAZAZOĞLU danışmanlığında lisansüstü öğrencisi KÜBRANUR YILMAZ tarafından yapılacak olan "Kültürlerarası İletişimsel Yeterliliğin İngilizce Öğretmen Adayları Arasında İletişim Kurma İsteğindeki Rolü The Role Of Intercultural Communicative Competence İn Willingness To Communicate Among Preservice EFL Teachers" adlı çalışma ve bu çalışmada kullanılacak veri toplama araçları ve yöntemlerine ilişkin bilgilerde etiğe aykırı herhangi bir bulguya rastlanmamıştır.

Etik Kurul Üyeleri

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