



HACETTEPE ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ

Department of Foreign Language Education
English Language Teaching Program

A CONVERSATION ANALYTIC STUDY ON CRITICAL INTERCULTURAL
AWARENESS IN TASK- ENHANCED VIRTUAL EXCHANGE

Cennet ÇALIŞMIŞ

Master's Thesis

Ankara, (2022)

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GÖREV TEMELLİ SANAL DEĞİŞİMDE ELEŞTİREL KÜLTÜRLERARASI
FARKINDALIK ÜZERİNE BİR KONUŞMA ÇÖZÜMLEMESİ ÇALIŞMASI

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Abstract

Advances in online communication technologies offer many opportunities for language learning and intercultural exchange. Through these advancements, telecollaboration has been a recent focus in educational settings and its implications have come into prominence in language teaching. However, the social actions and cultural practices performed in these settings and opportunities for critical intercultural awareness (CIA) have been investigated only to a limited extent. From this point of view, drawing upon the 10 hours of screen recordings of over a 4-weeks period of video-mediated task-oriented interactions in eleven tasks in a virtual exchange project between two universities from Turkey and Tunisia, this study contributes to the emergence of opportunities for interactants' critical intercultural awareness (CIA) through a telecollaborative exchange project. By applying the principles of Conversation Analysis methodology, this study aims to describe how an assessment sequence is identified and how assessments are constructed sequentially, and how the first assessment makes the second assessment relevant in and through intercultural tasks. The findings present various uses of lexical and grammatical items and positive or negative assessing responses towards cultural behaviors. The result from analyzing the study suggested that proffering assessments is closely embedded within the enhancement of critical intercultural awareness (CIA). As a CA study to explore critical intercultural awareness (CIA), the findings of this study are expected to bring a new perspective to interculturality and highlight significant implications interactional organization of assessments with its contribution to the online language learning and telecollaboration.

Keywords: critical intercultural awareness, assessment, intercultural communication, telecollaboration, conversation analysis

Öz

Çevrimiçi iletişim teknolojilerindeki gelişmeler, dil öğrenimi ve kültürler arası değişim için çok sayıda fırsatlar sunmaktadır. Bu gelişmeler sayesinde, sanal değişim eğitim ortamlarında yeni bir odak haline gelmiştir ve bunun etkileri kültürlerarasılık alanında ön plana çıkmıştır. Ancak, bu ortamlarda gerçekleştirilen sosyal eylemler ve kültürel uygulamalar ve eleştirel kültürlerarası farkındalığın (CIA) gelişimi yalnızca sınırlı bir ölçüde araştırılmıştır. Bu noktadan hareketle, bu çalışma, Türkiye ve Tunus'tan iki üniversite arasında sanal bir değişim projesi ile 2019 yılında 4 haftalık süreçte toplanan on bir görevin 10 saatlik video kayıtlarından yola çıkarak, bir tele-işbirlikçi değişim projesi aracılığıyla etkileşimde bulunanların eleştirel kültürlerarası farkındalık (CIA) fırsatlarının ortaya çıkmasına katkıda bulunur. Konuşma Analizi yönteminin ilkelerini uygulayarak, çalışmanın odak noktası, bir değerlendirme dizisinin nasıl tanımlandığını ve eşzamanlı değerlendirme duruşlarının, değerlendirme kalıpları olarak, ilk değerlendirmenin ikinci değerlendirmeyi kültürlerarası aracılığıyla nasıl alakalı hale getirdiği sorusuyla ilgili olduğu için sırayla nasıl oluşturulduğunu açıklar. Bulgular, sözcüksel ve dil bilgisel öğelerin çeşitli kullanımlarını ve kültürel davranışlara yönelik olumlu veya olumsuz değerlendirme yanıtlarını ortaya koymaktadır. Çalışmanın analizinden elde edilen sonuç, değerlendirmelerin sunulmasının kritik kültürlerarası farkındalığın gelişimi ile yakından ilişkili olduğunu göstermiştir. Buna ek olarak, eleştirel kültürlerarası farkındalığı keşfetmeye yönelik bir CA çalışması olarak, bu çalışmanın bulgularının kültürlerarasılığa yeni bir bakış açısı getirmesi ve çevrimiçi dil öğrenimi ve tele-işbirliğine katkısıyla etkileşimli değerlendirme organizasyonunun önemli çıkarımlarını vurgulaması beklenmektedir.

Anahtar sözcükler: eleştirel kültürlerarası farkındalık, değerlendirme, kültürler arası iletişim, sanal değişim, konuşma analizi

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Symbols and Abbreviations

CA: Conversation Analysis

CIA: Critical Intercultural Awareness

CMC: Computer-Mediated Communication

EFL: English as a Foreign Language

FL: Foreign Language

IC: Intercultural Communication

ICC: Intercultural Communicative Competence

L2: Second Language

TCU: Turn-Constructional Unit

VE: Virtual Exchange

Chapter 1 Introduction

“Assessment” as a general term in language testing refers to the process of measuring students’ learning and understanding in order to regulate teaching practices suitably according to their needs (Looney, 2005). However, the term “assessment” is meant to be used for “utterances that offer an evaluation of a referent with a clear valence” (Stivers and Rossano, 2010, p.9) in this study. Since assessments play a central role in talk-in interaction during the engagement of online cultural tasks, this study addresses the issue of sequential positioning of assessments. Since offering assessments is a way of displaying a stance toward a speaker’s turn in the prior sequence the production of assessments by speakers in conversation has implications for their sequential organisation in addition to carrying out social functions (Seuren, 2018). The following example below comes from Pomerantz’s (1984) study on assessment pairs which illustrate the relevance of second assessment following first assessments with the same referent used in the prior turn.

Example 1 (Pomerantz, 1984, p. 59)

(SBL: 2. 2. 4.-3)

A: Oh! it was just beautiful

B: Well thank you Uh I thought it was quite nice

As in Example 1, A offers an assessment “beautiful” toward the assessable “it” and B produces second assessment “quite nice” immediately after the first assessment regarding the assessable. These assessments reveal that assessments are interactional social activities which emerge in naturally occurring talk. Therefore, assessments in the example are also formulated to realize an action after the production of first assessments during the interaction (Pomerantz, 1984). The fact that is that making assessments comprises one of the common social actions which occur in different contexts. People make assessments during their engagement in social activities to assert knowledge about the assessable (Pomerantz, 1984), to evaluate people or events within the talk (Goodwin and Goodwin, 1992), or to show their epistemic access to a state of affairs (Heritage & Raymond, 2005).

Although assessment has made up an agenda to investigate various aspects of talk-in-interaction particularly regarding the everyday conversation, it has been the focus of online learning environments settings recently due to the advancements in computer-mediated communication (CMC) tools in educational settings (Üzüm, Akayoğlu & Yazan, 2020). These advancements have led to the integrating new types of tasks and technology into computer-assisted language learning (CALL) practices (González-Lloret & Ortega, 2014). Such technology-mediated task settings provide a learning environment for learners to complete tasks through various interactional resources which have been subject to computer-assisted language learning (CALL) studies (Balaman, 2018). At this point, telecollaborative practices which enable geographically dispersed learners to improve their language skills and intercultural competence (O'Dowd, 2013, p. 124) gain prominence in for language learning. Being as a branch of computer-assisted language learning (CALL) research, telecollaboration has developed significantly in the last two decades (Helm, 2015). Telecollaboration is defined by Belz (2003) as "the use of Internet communication tools by geographically dispersed language students in institutionalized settings to enhance the development of (a) foreign language (FL) linguistic competence and (b) intercultural competence (p.68)". It purposes to enable people to gain intercultural experience which takes part in their formal and non-formal education (Jager et al., 2019). According to Özdemir (2017), the use of online tools fosters the enhancement of taking part in intercultural communication for language students. Depending on these issues, this study sets out to explore how participants offer cultural assessment practices that are accomplished through intercultural tasks in an online setting that provide opportunities for participants' critical intercultural awareness.

The findings to emerge from a close investigation of sequential organization of assessment sequences also illustrate that people from different cultures bring evaluative judgments about each other's culture. This leads to the understanding of cultural variations which can be uncovered through the linguistic features of evaluative statements regarding their communicative purposes (Vainik & Brzozowska, 2019). Therefore, this study has provided a deeper insight into the sequential organization of assessments based on cultural perspectives of interlocutors by revealing that culture and language learning are closely

intertwined (Baker, 2012). Specifically, how these assessments are sequentially organized as first and second assessments during online task engagement will be examined.

Assessments have been the subject of a number Conversation Analysis studies in a variety of social contexts (Albert & Healey 2012; Antaki, 2002; Edwards & Potter, 2017; Fasulo & Manzoni, 2009; Filipi & Wales, 2010; Gan, Davison & Hamp-Lyons, 2009; Goodwin & Goodwin, 1987; Lindström & Mondada, 2009; Oktarini, 2020; Raymond & Heritage, 2006). Despite the interest, most of the literature explored to a lesser extent the essential practices of multimodal assessment sequences which include body postures, gestures, and facial expressions (Mondada, 2009). From this viewpoint, this study uses the principles of Conversation Analysis (CA) methodology to describe the social practice assessments as a significant part of task-engagement processes in an intercultural context through a telecollaborative exchange.

In summary, this study provides insights into the sequential organization of assessments and how participants express their attitudes in interaction by offering assessments in different sequential positions in a task-oriented online environment. As a further step, the study's aim and significance will be explored by referring to the research gaps in the literature. Then, Conversation Analysis which is used as a method of the study will be explained in more detail concerning Intercultural Communication. In a further step, the definitions of key terms will be given to increase the terminological accessibility of the study.

Statement of the Problem

Dooly (2008) points out that although the latest technologies comprise an integral part of education that facilitates the use of computers in teachers' ways of teaching and students' learning styles, there are still significant gaps in using online tools for language teaching in real classrooms. With this in mind, in the last two decades, telecollaboration which leads to an intercultural shift in foreign language education has emerged as a new research domain because of the evolving technologies in language education (Thorne, 2006). Although several studies on interculturality and telecollaboration have been conducted in language learning, researchers have paid little attention to the subject of how online

intercultural collaboration helps learners' understanding of other cultures (O'Dowd, 2003). These settings create a learning environment in which interlocutors exchange cultural information and make critical assessments about each other's claims about cultures. However, there is a research gap in the examination of assessments that are offered by interlocutors in a variety of social settings (e. g. Temer, 2017). This paves the way for more research about the occurrence of assessments during task-engagement in a telecollaborative context. As Pomerantz (1978) states, assessments are sequentially organized social actions in interaction. In this perspective, how assessments are constructed through taking stances toward the cultural behavior regarding the development of critical intercultural awareness needs to be investigated through Conversation Analysis (CA). The connection between conversation analysis and intercultural awareness might present cases of how assessment sequences contribute to a better understanding of cultural awareness. This study, therefore, aims to identify how learners identify cultural features in and through talk-in-interaction and how this situation addresses the rationale behind the emergence of critical intercultural awareness in a telecollaborative exchange setting. Besides these points, it should be emphasized that learners use many linguistic, interactional, and embodied practices to construct their assessments. The production of assessments is central moment of stance-taking. So, stance-taking contributes to the classification of the unique features of stance-taking practices in assessment sequences. However, the study of stances regarding assessments has not yet been investigated in detail. Thus, studying stances based on video-recorded data is crucial for a fuller understanding of the organization of social interaction (Haddington, 2006).

Overall, this present study on assessments in a task-based telecollaborative project will not only inform the concept of critical intercultural awareness through an understanding of the sequential organization of assessments focusing specifically on cultural tasks but also address the need for more holistic investigation into assessment sequences.

Aim and Significance of the Study

The central aim of this thesis is to contribute to the understanding of how assessments are produced in telecollaboration and how interlocutors accomplish the sequential organization of the first and second assessments through online tasks. Since such intercultural exchanges create opportunities for intercultural learning; lead participants to put their stereotypes about others into observable practices and, in return, see them through different eyes (Chen & Yang, 2014), assessments constitute an important part of interaction. The second aim of this study is related to how learners reflect their ideas as assessment sequences and how these affect the process of cultural awareness. Overall, this study contributes to research on critical intercultural awareness (CIA) by demonstrating the production of assessment sequences that learners employ during online intercultural tasks.

In recent years, there have been many studies in the literature carried out on assessments in various contexts (Antaki, Houtkoop-Steenstra & Rapley, 2010; Couper-Kuhlen, 2008; Edwards & Potter, 2017; Mondada, 2009; Fasulo & Monzoni, 2009; Perkins, Crisp, & Walshaw, 1999; Stivers & Rossano, 2010; Tanaka, 2016; Wiggins & Potter, 2003). However, there is a paucity of literature that is concerned with the issue of culture drawing upon the interactional organization of assessments in telecollaborative exchanges from a conversation analytic perspective (e.g., Oktarini, 2020). From this perspective, social interaction has been addressed "as a dynamic interface between individual and social cognition on the one hand, and culture and social reproduction on the other" (Goodwin & Heritage, 1990). In this thesis, assessments make up one of the most common interactional activities in the telecollaborative context. More specifically, this study pays particular attention to exploring the naturally emerging properties of assessments through applying a participant-relevant approach to the investigation into social interaction. So, the present study fills a gap in the literature by analyzing the production of assessments as part of the culture-relevant talk in video-mediated interactions by attending to the moment-by-moment contingencies of unfolding actions (Beach, 1995). Another point that this study will address is the initiation of assessments and responses given to these assessments in the next turns, thus closely examining sequence and preference organization which are

among the key issues in conversation analytic research. This allows for the exploration of the sequential organization of assessments and sheds light into the question of how first assessments make second assessments possible (Pomerantz, 1984) in terms of cultural tasks. Such an analysis provides a broader perspective for sharing experiences and understanding diverse cultures by presenting the social and cultural aspects of participant behaviors. Second, CA methodology brings a new perspective to online intercultural communication through the multimodal analysis of sequences in video-mediated interaction.

Furthermore, the study offers important social interactional insights into the individuals' use of different linguistic and grammatical structures including specific types of stance resources for constructing assessments in talk-in-interaction. This helps us to identify the resources used for taking stances through exploring unfolding properties of assessments. Yet, to the best of my knowledge, no study has been conducted systematically that focuses on the structural features of assessments regarding cultural tasks in technology-mediated interaction with a CA-informed approach. Though it is not exclusively meant to describe stance taking, conversation analysis provides useful tools for characterizing how speakers order their activities by taking stances (Haddington, 2004). Additionally, this analysis presents evidence for the multimodal organization of assessments based on the learners' face and bodily orientation towards assessing cultural behaviors in the light of a detailed turn-by-turn analysis.

Overall, the present study fills a gap in the growing body of research on the relationship between the assessment as an interactional practice and critical intercultural awareness. The findings contribute in several ways to our understanding of the interactional nature of assessment practices based on cultural tasks in a telecollaborative setting. As a result, with CA analysis of assessment practices, the study aims to provide implications for interactional linguistics through the study of assessment and provide a basis for Critical Intercultural Awareness in telecollaboration settings.

Research Questions

Adopting a data-driven conversation analytic approach and an emic perspective, the following research questions will be uncovered in line with the aims of the current thesis.

1. How do assessments emerge on a sequential basis in telecollaborative exchanges?
2. What kinds of stances are employed by the interlocutors to construct their assessment actions during the process of intercultural tasks?
3. How do assessment practices shape Critical Intercultural Awareness through a video-mediated task-oriented interaction?

Assumptions

In this study, the data is based on the screen recordings of video-mediated interaction. The first assumption is related to the technical and technological issues which can arise while talk-in-interaction is occurring. The lack of computer skills, problems with internet connection, and being geographically dispersed has caused some communication problems. Despite these problems, it is assumed that these are all components of naturally occurring talk. Secondly, interactants carried out the tasks outside their classes and it is assumed that their English proficiency level is approximately equivalent to each other to use language for achieving interactional tasks. In terms of task instructions, 20 minutes for the completion of the tasks were seen as adequate and the total time should not exceed 40 minutes. The assumption is that they have enough time to complete the tasks on a timely manner. In addition to this, it should be noted that task duration and time limitation is another essential part of the interaction which provides a coherent relationship between the participants.

Limitations

This section discusses the current study's possible limitations in terms of several aspects for future studies related to the field. Firstly, this study is limited to two groups of students from the Department of English Language Teaching at Hacettepe University in Turkey and the Faculty of Arts and Humanities at Sfax

University in Tunisia as part of Erasmus+ VE program and for this reason, the generalizability of the findings for all telecollaborative projects is not possible with a merely focus on two countries. About the duration of the data collection process, this CA study includes data that was put into practice through two meetings a week over a period of one month. A more flexible scheduling for the realization of tasks could lead to more extensive results in terms of intercultural communication. Moreover, the whole data set of the online interaction consists of 19 partners of English students in the project; this present study focuses on 10 hours of screen-recorded video-interaction which is collected from two pairs of partners involving two Tunisian students and two Turkish students. However, the data set of the current study is enough to provide some conclusions for the under-researched phenomenon.

Another limitation is related to the categorization of stances through the analysis of transcripts. The categories were formed based on the collection of cases that describe the trajectory of assessments specific to cultural tasks. Therefore, the categorization may not provide a valid schema for different types of online tasks beyond cultural ones. As a research methodology applied for the detailed analysis of transcripts and a micro interactional approach to order, CA necessitates a significant amount of transcribing time which is consistent with the requirement to exclude a priori assumptions before the beginning of the study (Pallotti, 2007). To provide a standard system for representing talk-in-interaction (Hepburn & Bolden, 2013), Jeffersonian transcription conventions have been used to have a clear understanding of all the details in online interaction. In addition to this, Mondada transcription conventions were employed to illustrate the multimodal practices such as gaze, gestures, body arrangements in interaction (Mondada, 2018). Technical problems can be viewed as another potential constraint of the study. Due to poor Internet connection, the participants had difficulty in following turns-at talk, and it caused trouble in understanding each other. So, the quality of some of the recordings of video-mediated interactions was affected negatively. Lastly, the focus of the study presents another limitation. This study explores the production of assessments with stances during the accomplishment of collaborative intercultural tasks. The stance categorization which was based on

lexical and grammatical features just focused on the structure of assessments in online interaction.

To conclude, this section has identified the possible limitations of the current thesis regarding the online task-enhanced virtual exchange project. These limitations might be resolved in future research with the investigation of a bigger data set in various learning contexts. In what follows, the definitions of main terms will be given.

Definitions

This section informs the reader of the definitions of frequently used terms throughout the study as provided below:

Assessment: It is a notion which is used to describe an action that includes the evaluation of an individual, item and activity (Edwards & Potter, 2012).

Conversation Analysis: “[...] CA is the study of recorded, naturally occurring talk-in-interaction [...]. Principally it is to discover how participants understand and respond to one another in their turns at talk, with a central focus being on how sequences of actions are generated” (Hutchby and Wooffitt 1998: 14).

Intercultural Communication: Intercultural communication means interpersonal communication between people who belong to different cultures (Jackson, 2014, p. 3).

Intercultural Awareness: Intercultural awareness is the ability to recognize the role of cultural practices of understanding in intercultural communication and to utilize these concepts in authentic communication according to the situation (Baker, 2011).

Critical Intercultural Awareness: A term used to refer having ability to understand cultural perspectives and making comparison of cultures in addition to being aware of cultural practices in intercultural exchange (Bennet, 1998).

Telecollaboration: It is the use of online communication tools which creates opportunities for language learners from different places to work on tasks and projects collaboratively (O'Dowd, 2013).

Chapter 2

Literature Review

This section provides a review of related literature that this study focuses on three main topics. Firstly, a background to the intercultural communication as well as its features will be given. Next, critical intercultural awareness and telecollaboration issues will be depicted particularly with a focus on language learning and teaching goals. What follows will be the review of assessment and evaluation studies in telecollaborative settings primarily referring to the conversation analytic studies.

Intercultural Communication

Language learning in the globalized world paves the way for changing and sharing ideas, values, and culture. In this world, culture and language has become two broad terms that cannot be separated from each other; because language represents the culture and vice versa (Kuo & Lai, 2006). Closely, culture has an incorporated relationship with language so language can be related to the culture (Liddicoat, 2008). Liddicoat (2009) claimed that “culture is not viewed simply as ‘noise’ in the communication system affecting the effectiveness and efficiency of communication, but rather as a constituent element of the system itself”. Intercultural communication simply means that people from diverse cultures enable sharing within a context of any type of communication setting (Jackson, 2014, p.3).

Intercultural communication is not an emergent field of study. It has existed for as long as people of various cultures have come into contact (Gao, 2006). However, more recently there are a greater number of studies dealing with the organization of interaction in intercultural contexts with the increasing focus on interaction between people from unfamiliar cultures. As a starting point, it is crucial to comprehend the background behind intercultural communication as a study field for a comprehensive understanding of principles and assumptions of it. It was originated in the US during a time of post-World War II because of requirement to choose sojourners for cultural immersions (Smith, Paige & Steglitz, 2003). According to Leeds-Hurwitz (2010), the years 1930s and 1940s in the United States are associated with the beginning development of intercultural communication when anthropology attained common characteristics as a

discipline (p. 22). As a next step, the Foreign Service Institute was constituted to educate the officers and other State Department personnel about language skills by improving their intercultural training course materials (Martin & Nakayama, 2010, p. 44-45). To serve this aim, many linguists and anthropologists were brought together (Leeds-Hurwitz, 1990). Intercultural communication as a term was firstly introduced in Edward T. Hall's book *The Silent Language* (1959) and for this reason; Hall is recognized as the founder of the field (Leeds-Hurwitz, 1990; Rogers & Yoshitaka & Miike, 2002).

Besides its development in the United States, Japan is another country which gives importance to intercultural communication. The history of Intercultural Communication as an academic discipline in Japan dates to the late 1950s, when it first occurred in Japan as a devastated country colliding with the social context of a population trying to find a new path forward (Kawakami, 2010). However, the importance of intercultural communication has increased since 1970 because of an increasing number of Japanese people who travel abroad and direct encounters between Japanese and people of other nationalities (Kitao & Kitao, 1989). U.S and Japan communication studies carried out by intercultural communication scholars spread out in the following years (Rogers, Hart & Miike, 2002). In this connection, Kitao and Kitao (1989) present eight properties of intercultural communication education in the 1970s (p. 28-29):

1) Human action, both verbal and nonverbal, is interpreted and referred to in communication as a complex process.

2) Cultural pluralism is a petitive aim for human civilization.

3) Communication influences and is influenced by culture.

4) Individual differences exist within cultures, and these differences have an influence on communication's occurrence, existence, and effectiveness.

5) The mechanism of communication beneath cultural differences can be researched, and knowledge of the intercultural communication process and related skills can be instructed.

6) Intercultural communication lessons ought to be involved in the development of intercultural communication competencies that will facilitate movement between and interaction among various cultural groups.

7) In intercultural communication courses, strict cognitive feedback, including theory and research, should be promoted alongside skill development.

8) Because intercultural communication courses are interdisciplinary, they should include materials from a variety of disciplines.

In this sense, researchers are interested in the intercultural dimension of foreign language teaching, and research in the fields of social psychology and intercultural communication has shed light on the criteria for successful intercultural interaction (Atay, Kurt, Çamlıbel, Ersin, & Kaslıoğlu, 2009). Since teaching language is one of the ways to teach culture and culture is essential for language education, much recent work concerning teaching culture in language education has gained interest (e.g., Belz & Thorne; O'Dowd, 2003). Although most of the previous studies deal with L2 pragmatics, intercultural communication theory, and the mutual relationship between culture and language, current studies have a more detailed focus on intercultural communication using Internet-mediated communication tools (Thorne & Payne, 2005). Through an intercultural telecollaboration experience, people can develop their online communication skills and have a broader understanding of intercultural communicative competence (ICC) because intercultural telecollaboration experience has an ability to promote intercultural communication (Eslami, Hill-Jackson, Kurteš& Asadi, 2019).

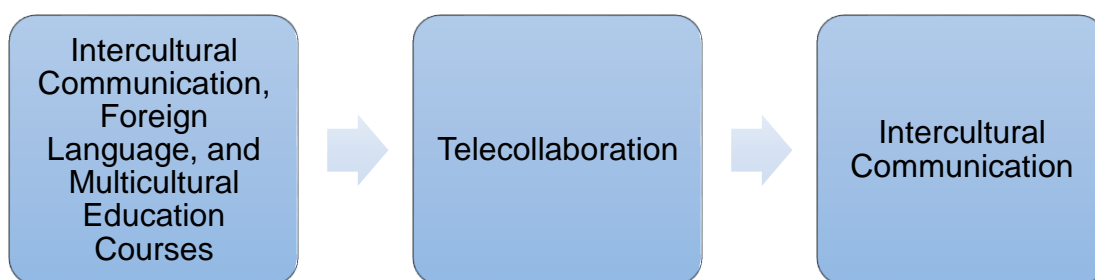


Figure 1. Intercultural communications: progression from theoretical knowledge to heightened self-efficacy (Adapted from Eslami et al., 2019, p. 265)

Given the growing worldwide mobility and accessibility of technology that promote intercultural engagement across continents, research in intercultural communication (IC) is an inevitable fact of today's education world (Arasaratnam, 2015). González-Lloret (2015) states:

“Technology-mediated environments are a worthwhile source for natural, authentic interaction which provides linguistic resources not easily available in all languages classrooms; among these, real, rich input, pragmalinguistic and sociopragmatic feedback from more advanced speakers, a variety of speech act sequences, and space for engagement (p. 581)”.

In this regard, Ware (2013) examined the 15-week international online exchange of teenagers from Spain and the USA to describe the pedagogical and conceptual considerations in online communication. The participants employed intercultural communication skills when posting comments in an online project, demonstrating that they may be used for more than only improving international communicative competence and interactional aspects. In parallel with this, learners' usage of Facebook for intercultural communication in an online teaching setting, as well as the influence of intercultural teaching on intercultural communicative efficiency, are discussed by Özdemir (2017). Intercultural dialogue and online conversations helped students enhance their ICE levels, according to the findings. Furthermore, pupils' intercultural growth was aided by online dialogues via Facebook. The results have shown that intercultural communication and online discussions helped students to improve their ICE levels. Furthermore, online discussions affected students' intercultural development positively. According to Dogancay-Aktuna (2005), instructors can be assisted with the demands of new settings of teaching and ways of updating their teaching skills by using intercultural diversity in foreign language learning and teaching methodology. For the development of intercultural communication skills in foreign language learning and teaching, teachers should be familiarized with the key concepts related to IC and be guided by the intercultural methods of teaching skills. According to Doğancay-Aktuna (2005), teachers can be supported in coping with the demands of new teaching situations and updating their teaching skills by using intercultural diversity in language learning and teaching as a reference point for studying language teaching methodology.

More recently, a few studies have been conducted that address intercultural communication through the microanalysis of data from a CA perspective (e.g., Bolden, 2005; Brandt & Mortensen, 2005; Gibson, 2009). Mahapatra and Purnawarman (2021) remark on the convenience of conversation analysis for

presenting the learners' attitudes about cultural differences which occur as a result of their discussions about cultural images in different countries. The data of the research comes from the recordings of zoom, observation, and interview. The study reveals the intertwined relationship between turn-taking practices and attitudes of students through CA framework especially for talking about cultural differences in spoken context. Dirven and Pütz (1993) remark that all of these practices mean the opportunities for improving awareness in intercultural communication as a consequence of participants' real communication experience. The detailed description of properties concerning intercultural communication will be presented in the following sections initially regarding critical intercultural awareness which underlies the research objectives by referring to other topics in the language learning and language teaching literature.

Critical Intercultural Awareness

The intercultural studies in the field of language learning and teaching spread out during the year 1980 (Buttjes & Byram, 1991). Most of the studies related to cultural awareness are originated from Byram's (1997) model of Intercultural Communicative Competence. Byram (1997) presents five competencies that illustrate essential skills for intercultural communicative competence (ICC): (i) 'knowledge' which is about knowing people in both cultures, (ii) 'attitudes' which have to do with curiosity, openness and willingness to adopt other cultures, (iii) 'interpretive and relational skills which have to do with interpreting cultures, (iv) "discovery and interaction skills" that have to do with exploring cultures and applying the information in real life, (v) "critical cultural awareness" that is related to evaluating practices, products, and perspectives of different cultures. Intercultural competence (IC) occurs naturally in various telecollaborative tasks which have come into play with the recent increasing interest in the development of intercultural competence.

Critical cultural awareness is defined as a useful approach of interacting with individuals from other cultures within the context of Intercultural Communicative Competence (Guilherme, 2000, p. 297). To have the ability, instructors should consider formatively proper methods of scaffolding learning, so learners figure out how to assess the practices, items, and points of view of the

target culture (Nugent & Catalano, 2015). Besides the significance of critical cultural awareness, another kind of awareness has gained importance: Critical Intercultural Awareness with the advances in technology. In addition to this, Baker (2011) states that the use of the internet, email, chat rooms, and instant messaging are one of the mediums for exploring cultural representations and in addition to synchronous email exchanges and chat room-type communication with people in other countries can be incorporated into the awareness studies. It includes critical understanding, analytic thinking, assessment, and clarification of sociocultural actuality (Kusumaningputri & Widodo, 2018). It allows for improving comprehension of cultural elements while limiting the unclarity about culture and doubtfulness in intercultural relationships (Chen & Starosta, p. 30, 1998). This change does not just originate from variable remarks about culture in English language learning but also a consequence of current theories (Fenner, 2006).

Telecollaboration

In the most general sense, telecollaboration, or 'virtual exchange', refers to the learners' engagement in intercultural interactions through an online environment and collaborative partnerships from other cultures which are an integral part of their educational program (O'Dowd, 2018). Various terms have been used for this practice over the past two decades (Luo & Yang, 2018) for instance, Computer Supported Collaboration (Grudin, 1994), Online Intercultural Exchange (O'Dowd, 2007) and Virtual Exchange (Helm, 2016). In its early forms, the idea of "telecollaboration" began to be applied to areas other than education. Nonetheless, the educational field has gained immensely from this new technique over time, with it being used in projects including language acquisition, intercultural interactions, teacher education, material learning, and mobility (Nechifor, 2015). The previous exchanges of language and culture were gathered under the name of Internet-mediated intercultural foreign language education. In recent years, however, telecollaboration has come to refer to text-based, multimodal-supported, synchronous, asynchronous and multilingual collaboration (Ware, 2018).

The advance of the Internet has provided many opportunities for language teachers to engage in online intercultural exchanges to generate communication authentically in classes that have diverse cultural backgrounds in geographically distant places (Chen & Yang, 2014). With the increased emphasis on virtual

interaction, the globalization of education goes inseparably with an expansion in distance learning programs, upheld by the rising use of e-learning frameworks (Van Raaij & Schepers, 2008). According to O'Dowd (2018), virtual exchanges consist of groups of learners interacting cross-culturally online and collaborating with partners from other cultures or geographic regions as an essential element of their education program.

Telecollaborative partnerships have pedagogical surroundings that provide observable and teacher-mediated support for dealing with meaning in contact which includes teacher-designed or student-initiated projects at that point, the instructor's explicit role in each course as a guide for students dealing with pragmatic, linguistic, and other properties of real-world language usage as it expresses itself in the intercultural exchange (Thorne, 2010).

Telecollaboration with the ever-expanding technological improvements has been emphasized in learning language and exchanging culture and is considered to broaden the horizon for the relationship between intercultural learning through telecollaboration. It is acknowledged that digital media technologies enable telecollaboration between teachers and students in various locations, allowing for shared learning experiences all over the world and this lays the groundwork for viewing telecollaboration as a component of the formal and informal educational environments (Bozdağ, 2008). In parallel with this, intercultural communication research has extended the scope of its' current study field with a change of focus towards transmitting culture merely in a traditional classroom setting. Telecollaboration can help in language and culture learning by increasing awareness, focusing on specific topics, and advancing ICC by providing opportunities for both linguistic and social contacts (Chun, 2015). As Caluianu (2018) also points out, learners are more inspired to engage in EFL because they could identify cultural differences that positively impacted their overall outlook and future goals with the online exchange experience.

There has been a tremendous amount of research carried out about telecollaboration although it has a recent historical background. The emergence of the field in recent times as a current way of language teaching is foreseen with seeing the good sides of the studies which provides evidence for having advantages for students. In the following paragraphs, the assets of

telecollaboration will be stated with reference to the eminent studies in the existing literature.

Carney (2006) presents a telecollaboration review in terms of intercultural learning telecollaborative projects involving Japanese. The objective of the review is to unfold the need of developing partnerships through telecollaboration. It also intends to become a source of inspiration for the additional features of telecollaboration, especially in culturally and geographically specific contexts. In another study, Makaramani (2015) investigated how the design of telecollaboration projects promoted pre-service teachers' learning experiences needed for the 21st century. Uzum, Akayoglu and Yazan (2020) revealed some evidence that their intercultural learning is proven by their "(1) awareness of heterogeneity in their own and interactants' culture, (2) nascent critical cultural awareness, and (3) curiosity and willingness to learn more about the other culture". In another research which was carried out by Angelova and Zhao (2014), the results showed that online telecollaborative project enhances teaching abilities by coaching non-native English speakers, increases cross-cultural awareness, and improves the language skills of non-native speakers. Based on these studies, it can be argued that the emergence of critical intercultural awareness in virtual settings is highly possible. It is clear in the literature that despite the increasing interest in telecollaboration (Akiyama & Saito, 2010) and online communication, a limited number of studies investigate the potential research field of intercultural communication in a detailed way. In a similar vein, Helm (2015) also investigated the experiences and perspectives of language teachers from 23 European countries. Within the scope of the research, a survey was carried out to find out their implementations, problems, and ideas related to telecollaboration in European higher education settings. The educators stated that telecollaboration is important for their students and especially for the development of intercultural awareness. Helm (2015) stresses that the the number of students who had positive tenets about their development of intercultural communication skills are higher than educators who had experience of telecollaboration. Overall, the author concluded that telecollaboration provides valuable practices not only for educators but also for students. It allows for future telecollaboration studies based on the applied practices, learning outcomes, and difficulties.

Belz (2003), one of the most prominent names in the field of telecollaboration, implemented a three-year telecollaboration project which explores the effects of telecollaboration for language learning and teaching. The participants were two second-year undergraduate students who had chosen to become English teachers. The data collected on emails illustrate that intercultural competence is not related to agreeing the other's words and norms of interaction in their language, but rather about executing acts of linguistic hybridity in a larger discursive space (Belz, 2003). She adds that teachers should be able to understand, clarify and model culturally dependent structures of interaction in telecollaboration.

In a contrastive qualitative study, Ware (2005) examined the tensions that arise because of students' actions at online contact with their partners. According to Ware (2005), even though most of the research has focused on how telecollaboration can be used for pedagogical aims, the focus has shifted from pedagogical aims to missed communication arising in international communication.

Regarding the study on such a miscommunication process means that there will be a requirement of other supporting factors for success in telecollaboration to overcome missed communication. Thus, the realization of a successful telecollaborative project relies on not only the factors concerning learners but also task design and context (Hauck & Youngs, 2008). In other words, types of telecollaborative learning activities in telecollaboration have been considered as a significant factor for the process of communication. Interpersonal exchanges are an activity type in which individuals communicate electronically with others, individuals communicate with groups or groups communicate with other groups. Information Collection and Analysis are activities which include collecting, compiling, and comparing of students on distinct types of interesting information.

One well-known study in research on telecollaboration was carried out by Helm (2013), who presents differences between traditional models of telecollaboration and a dialogic model of telecollaboration. This study was carried out by over 200 members and 30 conversation groups which have a common online curriculum with a consistent framework and progression. The participants

were also responsible for readings assigned by their facilitators, creating discussions and production of a video in addition to their own blogs and participating in other dialogues. The findings revealed that (1) the participants developed their positive relationship through participation and the involvement paved the way for them to understand their feelings about important issues with the majority of them stating that they were inspired to learn more about the relationship, (2) the participants were more willing to speak and be part of dialogue sessions, (3) the use of video-conferencing helped participants to increase their awareness via a real communication environment with real people, (4) the participants had an opportunity to deal with many topics and different views to obtain intercultural understanding through dialogic telecollaboration project, (5) intercultural competency as well as new online literacies such as synchronous online video communication, simultaneous text and voice chat, multitasking, and video communication were fostered through the curriculum.

Similarly, Helm, Guth and Farrah (2012) implemented a telecollaboration project to examine the crucial topics that separate the West from the Arab and Muslim world. The study focused on the effect of possible linguistic, technological, and pedagogical superiority over the learning outcomes of English learners who participated in the Soliya Connect Project. The question of whether this type of telecollaboration is an efficient way for hegemonies has arisen. Drawing on the findings of the study, Helm, Guth and Farrah (2012) emphasize that the possibilities of more dialogic telecollaboration projects can be higher through (1) a curriculum that addresses controversial issues and takes learners out of their comfort zone to build intercultural competence through dialogs; (2) discussion groups with a diverse representation of members from various backgrounds; (3) emphasizing other facets of students' multiple personalities rather than just their language learning; and (4) using different types of multimodal environments.

Telecollaborative language learning and teaching research have come to focus on a more critical examination of challenges besides it's' opportunities. In telecollaboration research, the logistical and pedagogical challenges of telecollaborative exchanges are rarely investigated. At that point, it is also crucial to point out the challenges of telecollaboration. One of the most outstanding challenges of telecollaboration is related to the education of teachers who take

part in telecollaborative projects. Although the bulk of research in the field has focused on the immediate impact of exchanges on learners, more teacher-led research is needed to better understand how online exchanges may be used in language classrooms and what educators can do to optimize the programs' advantages (O'Dowd & Eberbach, 2004).

Fuchs (2016) used an ethnographic case study in the United States and Turkey to focus on the technology-based English language learning activities creation, implementation, and evaluation stages by language teachers. Within the aim of the project, participants from different pedagogical and institutional contexts had an opportunity for exploration and evaluation of the technological resources in designing collaborative learning tasks. According to Fuchs (2016), teacher education programs should involve collaborative tasks within the broader institutional and socio-political frameworks of participating institutions in order to adapt to the nature of telecollaborative practices. Furthermore, the instructors' perspectives were also found to be important to the process of task design in telecollaboration research.

A more recent study by Young (2020) illustrated that despite having many advantages, telecollaboration holds drawbacks for pre-service education. This study has tried to look for affordances and difficulties of telecollaboration in teacher education. In the scope of the study, the participants needed to fill pre- and post-questionnaires, write reflective journals after giving feedback related to their partners, compose blog posts and the last point, they were interviewed to investigate their thoughts and perspective towards this intercultural exchange experience. As a result, it was illustrated that, with the difficulties of telecollaboration, the most widespread problem found by participants was the time difference between the two nations. Although the participants were able to perform at their own pace, the time difference had a substantial impact on the degree to which they spoke. It was revealed that further technology-based cultural experience is needed for pre-service teachers and the telecollaboration process should be examined closely to find out more challenges of studying other cultures.

There has been a growing concern about telecollaborative studies in higher education. The survey conducted by Helm (2015) revealed that there are many challenges classified in studies on telecollaboration, such as time problems,

institutional and organizational difficulties, and problems related to students (e.g., lack of motivation, sufficient competence level of learners). To give another example, Caluianu (2018) contributes to our understanding of the unexpected challenges of telecollaboration. Caluianu (2018) also claims that an excessive number of tasks can be a barrier to developing a good telecollaboration project. To prevent this, the number of tasks should be reduced to raise cultural awareness and create more space for reflection.

As mentioned in previous sections, Basharina, Guardado and Morgan (2008), in a study of practice action research, summarized various challenges teachers face into four categories: The planning of project and evaluation, research versus educational aim, teacher participation uncertainty, and assuring the participation of 'have-nots'. Language teachers should therefore be cautious when implementing a telecollaboration project not only during project practice but also before implementation. Most of the literature on telecollaboration has been based on higher education. As an instance of telecollaboration study with younger learners, Peiser (2016) demonstrated how younger learners acquired cultural similarities than differences much more than older learners. Consequently, language learning, whether it takes place in primary school or at university, is undoubtedly influenced by many parameters. I believe that the challenges of telecollaboration that arise from the process are interrelated factors.

Defining Assessment in Telecollaboration

The literature on intercultural communication and telecollaboration has highlighted the need to explore the issue of assessment that plays a significant role in natural conversational interaction and recently in online interaction. More recently, there has been growing recognition of the vital links between the online learning contexts and collaborative assessment activity. According to O'Reilly and Newton (2002), learners who have an experience of shared online environments see the benefits of being in contact with others and shaping their own experience of the online environment. Parallel to this view, Albert and Healey (2012) state that people build assessments through agreement and disagreement and discuss these decisions become a fundamental part of their engagement in activities, exchanging information and maintaining interpersonal relationships. It can therefore be assumed that there is a need for more studies which explore the

multimodal structure of assessments to have a better understanding of assessment sequences in talk-in- interaction.

Assessments have been a research focus by Conversation Analysis scholars over the past three decades, laying the groundwork for the study of many broad aspects of conversational interaction (Lindström & Mondada, 2009). In this context, Goodwin and Goodwin (1987) offer a definition of assessment based on other specific terms. The first term is assessment segment, which is used for segmental units such as adjectives. The second term is assessment signal, which involves participation in the valuation activity. According to Goodwin and Goodwin (1987), the difference between the two terms is that a subset of the valuation signals is called assessment segments. Another term that Goodwin and Goodwin (1987) address is assessment action. This term can be used to refer to an "action performed by an actor, rather than the speech signal that embodies that action or the particular place where it occurs in the flow of speech" (Goodwin & Goodwin, p.9, 1987). In addition to these terms, assessment activity refers to the structure of assessment as an interactional collaborative experience that involves not just many partners but also non-assessment-related behavior (Goodwin & Goodwin, 1987). In doing so, learners do not only create their own evaluation actions, but also monitor the others' assessment-relevant actions. Depending on these various definitions of assessment, Oktarini (2020) also points out that assessment as a type of action in interaction which includes many forms of evaluative actions in conversation.

With the application of conversation analysis as a research methodology, the literature on the organizational structure of assessment has grown. At the most basic level, assessment includes two components: assessable and assessment (Goodwin & Goodwin, 1992; Oktarini, 2020). Assessable refers to "the object of the assessment" (Oktarini, 2020) or "the entity that is evaluated by an assessment" (Goodwin & Goodwin, p.154, 1992). Assessment is the part of the conversation which includes the comments and judgments about objects and events. In her preliminary study, Pomerantz (1984) points out those assessments take place as a natural consequence of ordinary talk and she identifies three main loci for their sequential position: a) in production of participating in conversational events, b) in reports of participating in activities, c) in following turns to initial assessments.

Pomerantz (1984) assumes that a speaker's first assessment succeeded by second assessments. Pomerantz (1984) defines second assessments as "subsequent assessments that refer to the same referents as in the prior assessments". Similarly, Heritage & Raymond (2005) make the case for the differentiation between first position assessments and second position assessments through their study. In addition to this, Heritage & Raymond (2005) demonstrated how epistemic claims of second assessments which are related to the agreeing first positioned assessments are promoted by speakers. Based on their findings, it has been noted that speakers apply evaluative assessments of states of affairs in their sequences to manage epistemic rights and at this point, turn design and sequential positioning become a matter.

Up to now, several studies have investigated assessments in a variety of sequential contexts from everyday situations to telephone conversations and positioned behaviors. On the one hand, with the application of conversation analysis methodology, naturally occurring conversation via video-mediated interaction has received more attention. Conversation analysis (CA) can help with assessment research by revealing instructional approaches that either encourage or discourage student involvement. On the other hand, Edward & Potter (2017) use a conversation analytic approach to examine how assessments are produced based on people's judgments and how participants distinguish assessments from other types of speech acts. Edward & Potter, in their 2017 paper, make two categorizations: object-side (O-side) assessments and subject-side (S-side) assessments. These are two distinct classes of evaluations that have different interactional functions in conversation. O-side assessments are formed as a result of the evaluation of an object. On the contrary, S-side assessments are based on the evaluation of the speaker toward an object which is related to their feelings. As a third category of assessments, fusions include the combination of subject and object assessments. These refer to the semantic use of subject-side evaluations as an adjunct to an object-side evaluation in syntactic terms.

Much of the current literature on assessments focuses on the relationship between assessment sequences and dinner conversations in naturally occurring talk. A study in this field is the research of Mondada (2009) which details the sequential organization of food assessments that occur during dinner

conversations in a natural setting. From this study, it appears that food assessments occur as a result of particular social occasions as well as the arrangement of turns at the talk, and these assessments are consistently designed by taking into consideration the specific moments of sequential talk. In line with this conception, she proposed three sequential positions: (i) assessments when the food is offered; (ii) assessments after the closing of a sequence/of a topic; (iii) assessments in 'sensitive' situations such as disagreements and problems.

Arguing that the organization of food assessments in conversation can be explored from a perspective of discursive approach instead of a traditional social psychological perspective, Wiggins & Potter (2003) investigated evaluative talk about food in everyday settings which serves for performing various social functions and has a specific position in conversation. Based on 40 hours of recorded conversation during 86 mealtimes, Wiggins & Potter (2003) draw our attention to two distinctive categories of assessment observed in the expression of attitudes: (i) subjective vs. objective evaluations; (ii) category vs. item evaluations. While subjective evaluations refer to the use of personalized comments such as, objective evaluations are properties about describing objects such as 'good' and 'enjoyable.' Item evaluation means the specific categorization of assessment; category evaluation emphasizes the general label for categorization of assessment. Antaki, Houtkoop-Steenstra & Rapley (2000) focused on the high-grade assessment sequences in interviews with individuals who have learning disabilities. They discovered a sort of assessment known as "high-grade assessment". It is suggested that high-grade assessment sequences are produced as "institutional" talk and used as a medium for topic transition to the next sequence. These assessment sequences follow a successive order: "sequence of [answer receipt] + [right/ok token] + [high-grade assessment] + [move to next item]" (Antaki, Houtkoop-Steenstra & Rapley, p.128, 2000).

In addition to this, Conversation Analysis has been used to examine objects that are also parts of in assessment and evaluation research. Using a multimodal analysis, Fasulo & Monzoni (2009) examined how people evaluate the objects in a fashion atelier and more specifically, the contribution of the embodied practices to our understanding of collaborative assessment activity and their reactions by analyzing evaluative behaviors around the creation of a clothing item. Their

argumentation highlights that a) embodied features of assessment sequences should be considered as a key factor to comprehend the sequential structure of assessment b) assessments proffer or prohibit a kind of object transformation. The findings revealed that (1) negative assessments of objects can be responded with an acceptance or refusal, (2) the presence of reference in the first assessment is critical to producing the second assessment, (3) the embodied actions function at the adjacent positioning of assessment and response (Fasulo & Monzoni, 2009).

In another study, Goodwin (2007) investigated forms of participation which are produced throughout the assessment activity of American girls' gossip experience. It is emphasized that assessments are central to the task of reaching intersubjectivity because they offer an insight into the mechanisms from which peers come to interpret experiences and objects of value. Although most of the previous studies in the literature have focused less on the embodied actions and sequential organization of assessments, this study reports that participants show their bodily oriented actions in the middle of assessment sequences.

A growing amount of study is looking into stances in various contexts. A few studies have lately begun to look into the usage of epistemic stances in discourse, although assessments have received less attention. For example, a study by Kärkkäinen (2012) investigated whether the epistemic phrase I thought can be used as a conversational format to change the speaker's epistemic state by establishing an evaluative, epistemic, or affective approach. In line with the objectives of this study, Kärkkäinen (2012) identified three conversational patterns involving "I thought": "(i) I thought during the introduction of an explicit stance, (ii) I thought during the introduction of an affective stance, and (iii) I thought while indicating a change of epistemic state". It can be argued that this study highlights the need for more research on evaluating and taking stances to improve linguistic habits and new formats to produce stances simply and systematically.

A well-known study on assessments has been carried out by Pillet-Shore (2003). She investigates the use of okay as a measurement of learners' achievement during interaction sessions with parents and instructors in her research. Two different metrics of assessment was identified based on the analysis of interaction: "(i) binary and (ii) gradated" (Pillet-Shore, 2003). Binary metric includes bipartite use of okay; it means that when it is "not okay," it signals

problems occurring in talk, or vice versa. Gradated metric takes place in a larger group of assessments. In addition to this, default binary okay can be used for providing summary assessments of student performance and closing sequences in interaction (Pillet-Shore, 2003). Thus, the assessment term "okay" can be used to realize some social actions such as agreement/disagreement and confirmation through conversation in the interaction. According to Marco & Leone (2012), learners employ distinct methods for mitigation, agreement/confirmation, and turn-taking signals through computer-mediated discourse. During the process of conversation, speakers use various types of practices such as grammatical and lexical patterns which are useful for accomplishing assessments. Couper-Kuhlen & Thompson (2008), for instance, investigated the linguistic patterns which are used for assessment and evaluation for events and situations in conversation by demonstrating three assessing patterns in interaction: (i) "retrospective X pattern" (ii) "incremental Y pattern" (iii) "prospective X pattern". Retrospective X pattern means that assessing phrase about event or situation comes after the assessable in the prior talk. For example, in this pattern, it/that can be followed by an evaluative adjective or noun and provides a backward-oriented assessment implying something assessable in the previous sentences.

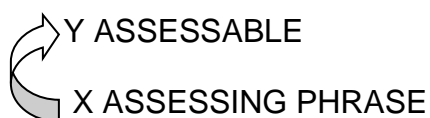


Figure 2. Retrospective X pattern (Couper-Kuhlen & Thompson, 2008, p.448)

Secondly, Incremental Y pattern is used as an additional expression in the further sentence when encountered with a trouble related to receiver, so speakers have a chance to extend their assessment (Couper-Kuhlen & Thompson, 2008). Also, X is constructed in a completed turn-unit with a backward reference.

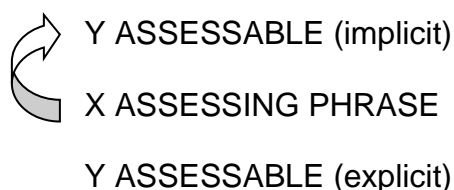


Figure 3. Incremental Y pattern (Couper-Kuhlen & Thompson, 2008, p. 449)

The third pattern is Prospective X pattern in which assessing phrase comes before the assessable and introduces the following sequence.

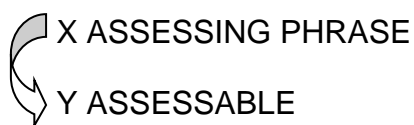


Figure 4. Prospective X pattern (Couper-Kuhlen & Thompson, 2008, p.453)

About these formulations of assessments, it can be suggested that new patterns for assessments might emerge based on a collection of interactional patterns and linguistic constructions from a different body of research.

To conclude, this chapter reveals that there is a considerable amount of research on assessment itself in many contexts. These studies explore many sequential positions of assessments which are mostly originated from Pomerantz' (1984) work. These sequential positions of assessments demonstrate that assessments do not occur randomly in any interaction; they follow a sequential order. However, there is a less research which focuses on the structural organization of assessment activity in an online task-enhanced interaction. Due to this reason, this study makes contribution to the understanding of sequential positioning of assessments in the context of an online task-doing with CA methodology. Also, it investigates the participants' interaction during their engagement with cultural tasks which is a factor of the organization of assessment activity. Throughout such an interaction, assessments are employed as evaluative actions in which the participants give their opinions and display their stances regarding cultural practices. With this in mind, more research is needed on the investigation of sequential positions of assessments in online settings. The details of research methodology of this study will be expanded on the following chapter.

Chapter 3

Methodology

This section discusses the the current study's methodology, including the research context and participants, data collection, and analysis of data. First, the research setting and the participants will be described in detail. This will be followed by the data collection procedures, the description of transcription system, and the accompanying process of building a collection. Then, the reasons why Conversation Analysis (CA) is preferred as a research method will be provided. The final point presented is about the introduction of the study's validity and reliability issues. The chapter concludes by setting the framework for data analysis.

Setting and Participants

The current study's data originates from screen recordings of a Virtual Exchange project that was integrated into the department of English Language Teaching's Instructional Technology and Materials Development course at Hacettepe University. The project was carried out by two groups of students from Turkey and Tunisia in April in the spring semester of the 2019-2020 academic year within one month process. There were 19 second-year student Tunisian students from the Faculty of Arts and Humanities in Sfax University who were attending an intercultural communication class and Hacettepe University in Turkey had also an equal number of undergraduate students who were taking advanced speaking course. The screen-recordings of the students' performance of intercultural tasks collaboratively through video-mediated interaction constituted the data which were collected for the thesis. During this stage, third-class pre-service teachers at Hacettepe University designed tasks in the project. Within the scope of the course, a total of eleven groups consisted of and each group designed their task. Each of the tasks for the study was implemented by twenty different pairs. The first letters of their names will be used to represent pseudonyms throughout the thesis such as ELM, GAB, TAN and CEM. Most of the students were female, but this study does not make any differentiation while investigating the phenomena of the study.

This study deals with the recordings of the video-mediated interactions of geographically dispersed pairs who were unfamiliar with each other through Google Hangouts(see Figure 5). It is asynchronous video, voice, and chat program that allows users to have an online communication experience through working jointly at the same time with people who are geographically distant from each other (Teras & Teras, 2012). It allows researchers to explore the multimodal features of video-mediated interaction via intercultural tasks.

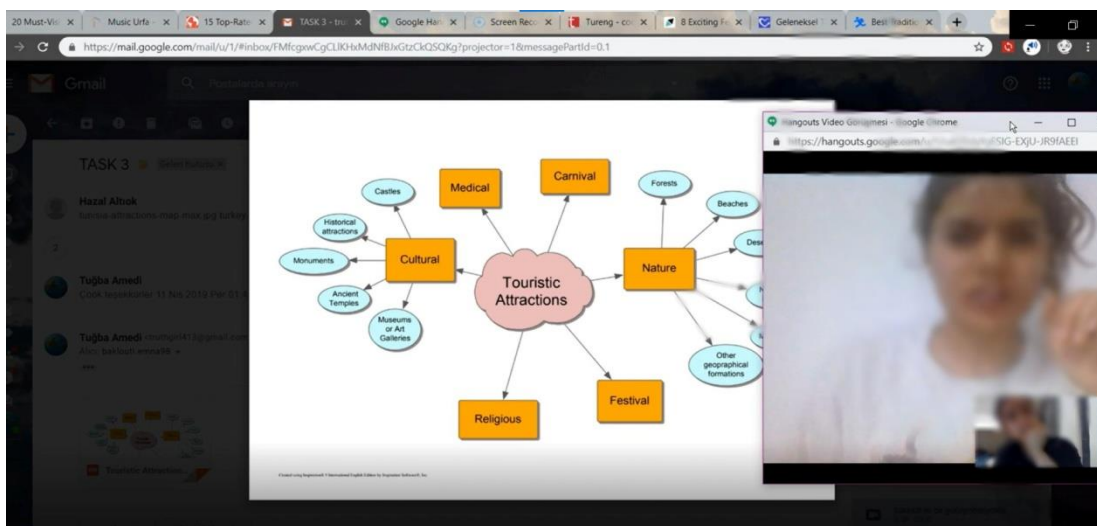


Figure 5. Google Hangouts video chat software screenshot

In terms of steps of carrying out tasks, informing participants of the instructions and materials was the initial step for the achievement of the task performance before they processed tasks. The participants were acknowledged via email which offers information on the recording procedure during the accomplishment of the tasks, instructions including the proposed duration of activities (ideal is 20 minutes, but no more than 40 minutes) and documents figuring out how they will interact with their peers in general. There were six meetings in total, but the first meeting began with an icebreaker exercise and ten intercultural tasks were accomplished in the remaining five meetings through two tasks in each meeting. Through this telecollaboration project, the participants were engaged with English beyond the classroom walls and established contact with the use of English. Another factor is the majority of the students were expected to pursue careers as English instructors in the future. Taking an active part in such a project provided insight into the new contexts of learning English for future English

teachers and gave an idea about how to integrate technology and intercultural communication into their lessons.

All in all, the current focuses on the two sets of video-recordings for the purposes of this research. It means that two Turkish and two Tunisian students were incorporated into the data. Although the number of participants analyzed is limited to four, the analyses of their talk through CA which uncovers the details of interactional practices in naturally occurring social interaction makes a significant contribution to the research field. The data collection procedure for this study will be presented in the next section.

Data Collection

The data consisted of screen recordings of students' performance of intercultural tasks as part of the Virtual exchange project which was collected with at least six meetings in three weeks. The video-recordings involve 16 hours of online interaction which provides a general representation of the dataset. As a CA study, this amount of data can be considered as an acceptable database for generalizing and reaching conclusions when it is compared with CA-based classroom research in which between 5 to 10 classroom hours are adequate databases for concluding (Seedhouse, 2004). The project consisted of two stages. As a first stage, pre-service teacher candidates were asked to design these interactional tasks (Moalla, Abid, & Balaman, 2020). Before the task implementation, all the details were provided to the participants via e-mail. As a second stage, 19 pairs were responsible for 11 interactional tasks by using a video-mediated interaction tool through Skype. Participants were informed about the recording procedure through e-mail in advance. The participants were asked to record their screens during the task process. Participants were required to start recording simultaneously before the interaction. However, this part caused some problems during their task engagement because of Internet connection problems. Participants captured their screens via Screencast-o-Matic software with the intent of collecting data. The software was used to capture the participants' screens, recording the multimodal interactions that occurred during their task engagement. The software has a limited time for recording up to (15 minutes). It was an obstacle for recordings that lasted more than 15 minutes. For that reason, one of

the participants used to prefer Bandicam for recording. In the end, the video-recordings needed to be submitted to their supervisors once all the tasks were carried out. In the project, students used Skype to come together and realized their tasks in the Skype environment. CA has improved our knowledge of the link between nonverbal behaviors and talk in interactions in order to be able to interpret and evaluate the interaction in video recordings (Koshik & Seo, 2010). As a result, the transcription of the entire dataset was given in detail using Jefferson's (2004) and Mondada's (2016) transcription protocols for further extensive analysis. In the following section, the details of the transcription system will be presented in addition to building a collection and data analysis process.

Data Analysis

This study adopts CA methodology to examine video recordings of their talk-in-interaction by looking at individuals' interactional behaviors, and use of language patterns. Constituting the basis for detailed analysis of the organization of interaction without any preformulated theoretic categories (Negretti, 1999), as first step, the recording of the data should be provided and then transcribed. However, detailed transcription of what occurs during interaction is one of the crucial methodological steps and CA is more than just a study of transcripts with an aim to make meaning of the events that the transcription represents (Wootfitt, 2005, p.13). According to Davidson (2014), "Conversation analysis is one research approach that has consistently addressed the integral relationship between theoretical and methodological perspectives, transcript development and transcript analysis". For this reason, a well-known and widely used transcription system is a matter of paramount importance in documenting the phenomena of the research focus. In this thesis, transcription conventions of Jefferson (2004) which consist of symbols for pitch change, sound duration, loudness, overlapping speech, and silences (Peräkylä,2004) and Mondada (2008) which include the nonverbal behaviors of the participants in interaction. Although these conventions reveal the orthographic representation of the data at the basic level, there are still unnoticeable details occurring in interaction. So, "transcripts are necessarily selective in the details that are represented and thus are never treated by conversation analysts as a replacement for the data" (Hepburn & Bolden, 2013).To

this study, 10 hours 14 minutes long video-mediated interaction data were recorded and transcribed orthographically through the Jeffersonian convention system. The software Transana which facilitates transcribing and analyzing video and audio data was used in the process of transcribing the extracts selected. The transcribed extracts were entitled with a code for easily identification. The representation of participants' multimodal actions was provided by Mondada transcription. The transcriptions were looked over many times with an unmotivated looking. Based on the transcripts, the participants' use of assessing sequences which follow a sequential order toward cultural behaviors in the two datasets came to prominence within all talk-in-interaction and it was identified as the research phenomenon of this thesis. In consequence of this process, three different sequential positions of assessments were specified according to assessments' places to occur. Ten most representative extracts were chosen out of 53 in order to detail accurately the research phenomenon under investigation. The collection of cases is given below (Table 1).

Table 1 *Collection of the Cases*

Pair	Sequential Positions	Number of the cases
GAB-CEM	Assessments followed by immediate second assessments	21 cases
ELM-TAN	Assessments followed by second assessments after cultural talk	15 cases
	Assessments preceded by questions	17 cases

Table 1 demonstrates the three sequential positions of assessments that have been identified through the investigation of video-mediated interaction of two pairs. The next chapter will focus on the research method of the study.

Conversation Analysis

The methodological specifics of the research approach used in this investigation are presented in this portion of the study. It begins with the study's methodological backdrop, theoretical foundations, and organizational structure in CA. As the last point, the reasons why CA is preferred as a research methodology are represented. Conversation analysis (CA) is "an approach to social research that investigates the sequential organization of talk as a way of accessing participants' understandings of, and collaborative means of organizing, natural forms of social interaction" (Hutchby, 2019). In the 1960s, Harvey Sacks, Emanuel Schegloff, and Gale Jefferson collaborated together to develop conversation analysis as a field of study (Goodwin & Heritage, 1990). It is the dominant research methodology to examine human social interaction after forty years in the domains of sociology, linguistics, and communication (Sidnell & Stivers, 2019). Conversation analysis quickly expanded its scope from talk-in-interaction to include the variety of semiotic fields relevant to participants in their specific situation (Tuncer, Licoppe, & Haddington, 2019). Conversation analysis can be utilized as a method for analyzing both ordinary conversation and different forms of talk-in-interaction (Drew, 2005). In parallel with this, the main question that CA asks, 'Why this, in this way, right now?' signals that talk is reviewed as social action within the scope of its linguistics features (Seedhouse, 2005). Though CA centers the principles closely which individuals use to communicate with one another via language, ethnomethodology gives importance to the social actions of individuals (Seedhouse, 2004). CA's main goal is to explore how interactants apply the ways throughout their conversation by concentrating on action sequences (Hutchby and Wooffitt, 2008, p. 12). There are four major unique features of CA when it is compared with other approaches (ten Have 2007, p. 9-10):

- 1. CA is more imminent towards phenomena.*
- 2. CA focuses on naturally occurring data, not experimental or researcher provoked.*
- 3. CA has an organizational and procedural aspect of human interaction.*
- 4. CA is based on naturally occurring interaction via oral language.*

Conversation analysis can be termed as the study of talk-in-interaction (Psathas, 1995, p.2). There are four primary principles underlying Conversation analysis (Seedhouse, 2004):

1. *There is order at all points.*
2. *Contribution to interaction is context-shaped and context-renewing.*
3. *No order of detail can be dismissed.*
4. *The analysis is bottom-up and data-driven.*

In addition to these principles Hutchby (2019) cites about five main ideas behind CA methodology:

1. *Talk is a medium for realizing social actions.*
2. *Talk is developed interactional contexts.*
3. *Talk is organized orderly.*
4. *Talk is sequentially organized.*
5. *Examining recordings of naturally occurring talk is the most convenient approach.*

To this end, these principles of CA reveal the nature of talk-in-interaction by reflecting participants' own perspectives without having any prior assumption. That is, "CA is the study not just of talk but of talk-in-interaction" (Hutchby and Wooffitt, 2008, p.12).

In addition to the principles discussed above, there are some fundamental features which are critical to the understanding of interactional organization in talk-in-interaction. The focus of CA methodology is on the consistently and structurally organized interaction which is comprised of naturally occurring sequential patterns that participants employ consistent with their partners during their interaction (González-Lloret, 2015). For this reason, it is important to clarify four main organizational features of interaction for the investigation of the further details of this structurally organized interaction. These features are turn-taking, sequence organization, preference organization and repair. The organization of turn-taking is essential for conversation (Schegloff, 1987) and it is at the center of CA methodology (Hutchby & Wooffitt, 2008). A turn is consisted of many turn

constructional units (TCUs) and they are made up of phrases, clauses, sentences or even a single word (Sacks et al., 1974). This is a collection of practices aimed at consistently achieving what occurs as a general understanding "numerical" value of speakership in talk-in-interaction: only one party is speaking at a time (Schegloff, 2000). Since TCUs have a property of projectability, the next speaker has an ability to predict feasible points of completion through the evolving conversation and those points become an origin to launch her talk (Sidnell, 2010). This is closely related to the feature of conversation which is termed as 'adjacency pair' (Schegloff and Sacks, 1973) that speakers achieve their first and second actions in a sequential order. The relevance of answers following questions, granting or refusing after a request, acceptance or declination after an invitation constitute an example for the adjacency pair (Mazeland, 2006). When one of the speakers realizes an action in the first pair part through an utterance, the next speaker naturally provide an utterance as a response in the second pair part. Thus, the analysis of actions offers the foundation for others to assess both one's comprehension of what has occurred and the propriety of one's action in the following turn for meaningful engagement in conversation (Goodwin & Heritage, 1990). Assessment activity can be regarded as one of the social actions in conversation that occurs in a sequential order in which first assessment makes second assessment relevant in the subsequent turn. Mazeland (2006) states that "It is an interactional property of first assessments that when its recipient is also knowledgeable about the evaluated object, a second assessment is expected from the part of that party" (p. 160).

Another feature is the implementation of preferred or dispreferred second pair part toward a first pair part which is referred "preference organization" (Pomerantz, 1984). For example, an invitation can be accepted by speakers which is named as preferred action or it can be also rejected which is called as dispreferred action (Sert, 2015).

Repair is a term which is used for multiple practices to figure out troubles occurring in conversation (Schegloff, 1987). There are four types of repair: self-initiated self-repair, self-initiated other repair, other-initiated self repair and other-initiated other repair (Schegloff et al., 1977). The repair practice is a sign of the meaningful sustained talk and accomplishment of intersubjectivity.

Validity of the Study

Patton (2001) points out that each researcher needs to give attention to the validity and reliability which are two characteristics of qualitative work during the process of research design through planning a study, analyzing data, and assessing the study's quality. The validity, broadly defined, means “the measure that an instrument measures what it is supposed to” (Black & Champion, 1976, pp. 232-234). At this point, the term validity can be addressed by means of two aspects based on the given definition of it: the accurateness of the means of measurement and the extent to what is meant to be measured (Winter, 2000). It should be noted that the issue of validity is connected to the characteristics of research methodology. The validation issues that are expressed as CA provides a new dimension to the validation issues that are stated as: “(i) the transparency of analytic claims, (ii) validation through next turn, (iii) deviant case analysis, (iv) questions about the institutional character of interaction, (v) the generalizability of conversation analytic findings, (vi) the use of statistical techniques” (Peräkylä, 2011, p.369). The nature of term validity is reviewed from a CA point of view, and it confirms that validity in this study includes four domains: internal, external, construct, and ecological validity. The soundness, integrity, and trustworthiness of findings are all aspects of internal validity (Seedhouse, 2004). Internal validity is a tool for approving the validity of findings showing the selection of participant group, the recording of data, and performance of analyses (Mohajan, 2017). The generalization of research findings outside the original research study is known as external validity (Johnson, 1997). However, the conversation analytic perspective provides a micro-analytic investigation of actual instances through detailed transcription systems and in-depth data analysis. Furthermore, 10 hours of data obtained from the online interaction of four geographically dispersed English learners were a key factor influencing the external validity. Although these results may not be generalizable to a broader range of online intercultural exchange, this investigation will enhance our understanding of the occurrence and organization of assessments in online-task engagement. As part of a third domain, this study also ensured ecological validity which “is the degree of correspondence between the research conditions and the phenomenon being studied as it occurs naturally or outside of the research setting” (Bruce, 2018) by grounding research findings on recordings of naturally occurring online interactional data. Since the current thesis

adopted an emic perspective, construct validity is concerned with the orientation of participants (Seedhouse, 2004). The investigation of TCUs including adjacency pairs, turn-taking practices, and repair sequences provide assurance of construct validity in this thesis. The ethical issues related to reliability will be discussed in the following section.

Reliability of the Study

According to Davis (1992), rather than ensuring reliability, the inquirer in qualitative research tries to ensure that findings are trustworthy through a cyclical process of formulating hypotheses using multiple methods and then testing those hypotheses in ongoing data collection through prolonged and persistent observation. In addition to being an empirical and evidence-based method, CA is detail-oriented and based on participant perspectives that can be proven through data instead of deductive theories (Atar & Seedhouse, 2018). It uncovers “to what extent research methods (e.g., setting, instruments) of a present study are applicable to future studies having similar settings and contexts so that the same findings can be recorded constantly” (Çimenli, 2017). The reliability of CA is dependent on the selection of recordings, their technical quality, and the availability of sufficient transcripts (Peräkylä, 1997). For the video-recording process of data, the participants were asked to initiate their own recordings of meetings to prevent recording problems because of loose Internet connection. Furthermore, the transcription of the dataset was provided with the use of Jeffersonian (2004) and Mondada (2018) transcription conventions not to miss any details in interaction.

Conclusion

The concerns linked to the current study's methodology were described in this section of the thesis. The goal of the thesis was introduced first, followed by the research questions, study setting, and participants. Data collection procedures were presented after an explanation of the research context and participants. Following that, the transcribing process and data analysis were discussed, as well as the methodological aspects of Conversation Analysis as a research approach. The study's validity and reliability were examined as a last point of this chapter by referring to the data analysis section provided with the analysis of extracts.

Chapter 4

Findings

This chapter of the study will present the findings based on the analysis of 10 selected extracts drawing on Conversation Analysis methodology for the sequential production of assessments with evaluative stances in a telecollaborative context. The analyses of the extracts will demonstrate that assessments are one of the prevalent social actions offered by participants and they occur at three sequential positions during an online-task engagement: (i) assessments followed by immediate second assessments; (ii) assessments followed by second assessments after cultural talk; (iii) assessments preceded by questions. It will be explored how these assessments are sequentially organized during online culture sharing and how the relevance of second assessments after first assessment becomes apparent. Furthermore, the analysis illustrates different methods of doing assessments which are grouped into three different stance resources according to their linguistic, grammatical and interactional features. These stance resources are: (i) lexis; (ii) reference to third culture; (iii) grammar. Since the stance resources and stancemarkers of each assessment sequence are different, this chapter will also demonstrate these resources in detail through the analysis. The phenomenon is categorized into three sections with the given extracts respectively for readability.

Assessments followed by immediate second assessments

This section focuses on the sequential positioning of assessments in which participants offer second assessment immediately after first assessment without any topic intervention. These assessments occur as adjacency pairs, making the second assessment relevant following first assessment in terms of response relevance especially when there is an ongoing talk about culture. In the present case, the construction of first assessment on cultural description by one of the participants promotes the production of second cultural assessment properly by another participant in the next turn. This sequential positioning of assessments unveils not only the first assessor's claim of access to the assessable but also the second assessor's claim of access to that assessable in the prior turn (Pomerantz, 1984).

The extract given below presents interaction from Meeting 4 in the second week of the task schedule. The task in which the participants are required to fill out the template of travel plan lasts 1.24 minutes. The participants are supposed to choose the places in Egypt from the given list of places and arrange the time spent there and time spent going on the road using Google Maps. Their starting point and ending point to the trip were previously planned. In the extract, lastly, the interactants decide the places in Egypt together by searching the places from Google and write their choices to the travel plan template. This extract illustrates an example of how interlocutors construct assessment sequences relating to the cultural connection with other countries.

Extract 1: Plan a trip to Egypt (Segment 1)

Time: 00:30:01 - 00:31:25 **Length:** 0:01:24

1 **EELM:** so↑ actually↑>Δthere are (.) other places in which<
 Δ**combines her hands**--->

2 er: people would ↑campΔ their camels (.) and (.)

3 people would cook (2.0) and i think the place called sharm

4 el sheick↑ something like that

5 **TAN:**+in ↑egypt? +
 +thinking face+

6 **EELM:**egypt↑yeah

7 **TAN:** (i don't hear) (0.2)

8 **EELM:** >okay since we are going toegypt we should see places

9 i think #there is no harm in googling#< (3.0)
 #writes charm sheick on the google

10 er: i am gonna send you °here°

11 (2.0)

12 also↑ (.) we are recording like thirty minutes

13 **TAN:**yes google it right

14 **EELM:** yeah so:

15 **TAN:**°ye:y° we finished the task

16ELM:lye:y↑↓

lraises her arms and shakes her hands↓

17TAN:£i will cut *here*£ uh huh

*** raises her hands and extends her hands***

18ELM:£you cut that part£ uh huh

19TAN:£°no°: i am kidding£ (3.0) okay

20 (4.0)

The first four lines of the first part of the extract start with ELM's transition to the new action with the marker (so↑). In lines 1 and 3, ELM announces that Egypt has different places which include various types of activities for people (Δthere are (.) other places in which < er: people would ↑campΔ their camels (.) and (.) people would cook). Following 2.0 seconds of silence, she proceeds her turn with prefaced by epistemic marker I think which signals her uncertainty and makes a prediction about the information that she provided (i think the place called Sharm El Sheick↑) regarding to "the other places" stated in the previous turn in line 1. In the next line, TAN formulates her turn as a question (in ↑Egypt?) to check for understanding and offers a candidate understanding (Pomerantz, 1988). As a response, ELM firstly echoes TAN's utterance and displays acknowledgement through a confirmation token in turn initial position with rising intonation in line 6. Then, TAN announces to ELM that she does not know it by saying (I don't hear) which presents the announcement of a problem. Following (0.2) seconds of silence, starting with another transition marker (okay), E marks a transition to the new topic and suggests that they should see the places in Egypt (we should see the places) by stating a reason (since we are going to Egypt). In line 9, ELM proffers an epistemic resource (Balaman, 2016) to use google for searching the place (there is no harm in googling#<) preceded by a personal epistemic stance "I think" (Kärkkäinen, 2003). During the next 3.0 seconds of silence, TAN writes the name of the place on the Google "charm sheick" and searches the place. In the follow-up turn, ELM goes on her turn by announcing that she shares the Webpage as a URL that points to the page with an elongated hesitation marker (er:) in turn initial position. After 2.0 seconds of silence, ELM

initiates with a discourse marker (also↑) which can be used for independent contribution to others' responses as disjunctive to the ongoing talk (Waring, 2003) and following a micro pause (.) she continues her turn with an announcement of the passing time (we are recording like thirty minutes so). In this context, it can be claimed that she follows the instructions about duration of the tasks and reminds her partner of the recommended time. ELM's announcement is followed by TAN's explicit statement of agreement (yes google it right) in line 13. In line 14, this agreement is oriented to ELM's use of a confirmation token (yeah), accompanied by a stand-alone (so↑:)(Bolden, 2009) with a rising intonation in turn final position which points out a 'result' or 'consequence at the end of the turn (Buysse, 2012). By using a sequence launcher (so↑ :)(Bolden, 2006), ELM implies to the completion of task and invites TAN to display her state of understanding (Raymond, 2004). Then, in line 15, TAN initially displays her explicit reaction to the closure of the task through a reactive token (°ye:y° we finished the task). It is remarkable that in lines 15 and 16, the interlocutors initiate their turns with the same reactive token (ye:y) which is also latched with the same bodily behavior (raising arms and shaking hands). In the follow-up turn, TAN states in a smiley voice that she will cut the talk (£i will cut *here*£) which includes their positive reaction towards to the closing of the task by expressing indexical reference (here) to their talk. In line 18, ELM formulates a statement with smiling tone to ask for clarification (£you cut that part£) as a respond to what TAN said in the previous turn. As a follow-up turn, ELM produces a disagreement marker (£°no°:) and provides a candidate response by stating that she is kidding. In the same turn, there occurs 3.0 seconds of silence which makes a response relevant. However, TAN does not receive any response from ELM, and then ELM closes her sequence with an acknowledgment token (okay). After that, ELM utters an acknowledgement token (okay) and the marker (so:) which is an indicator of transition to the new action.

Extract 1: Plan a trip to Egypt (Segment 2)

Time: 00:30:01 - 00:31:25 **Length:** 0:01:24

21ELM: okay so: =

22TAN:= so: [you

23ELM:°[i just send you the link°

24TAN: >hu hu yes<sham sheik çam sheik how its pronounced
25ELM: sham sheick
26TAN: sham sheick uh huh ↑great
27ELM: ↑yeah its beautiful↑ (3.0)
28TAN: er: actually i have egyptian (.) friends on facebook (.)
29 but i don't talk them they are boys (.) and
30 they are like (.) they are they like commenting on my
31 pictures mostly
32ELM: oh: well i don't have i don't have any Egyptian
33 friends (.) actually (0.2)
34TAN: they are just friends i have yes two or three three
35 yes i have three [egyptian friends]
36ELM: [ther- i have been there nice though
37 i mean egyptian peoplethey are simple and they are nice
38TAN: warm yes they are warm blooded

This is accompanied by TAN's immediate attempt to start to the new action with a transition marker (= so:). It overlapped with ELM's announcement of the link in line 23. Her announcement is firstly confirmed with the token "hu hu" and then she and claims understanding with an acknowledgment token (yes). Meanwhile, TAN clicks on the link and tries to read the Arabic name of the place by repeating it twice (sham sheik çam sheik) and asks for the correct pronunciation to ELM (how its pronounced) who has the information as the knowing Arabic. In line 26, ELM provides the correct pronunciation of the place as a response to TAN's wh- question and it is latched with TAN's repeat of her answer in the next line which is followed by an explicit positive assessment (↑great). In the subsequent line, ELM agrees with TAN's assessment by providing another second assessment (its beautiful) using an acknowledgment token (↑yeah). In the next four lines, TAN provides some information about Egyptian people by saying that she has Egyptian friends on Facebook, but she does not talk to them because they are boys and they like commenting on her pictures. It is worth remarking that TAN contributes to the epistemic progressivity

of the talk (Lindström, 2016) and displays her epistemic status about the topic. In line 32, ELM initiates her turn with an elongated surprise marker (oh:) and goes on to say that she does not have Egyptian friends (oh: well i don't have i don't have any Egyptian friends (.) actually). After 0.2 seconds of silence, in line 34, TAN responds to ELM's statement of epistemic status with elaboration on her previous turn (they are just friends i have yes two or three threeyes I have three [egyptian friends]) by adding new information to her explanation. In the same turn, she shows her uncertainty by providing alternatives for Egyptian friends on Facebook with "or". In line 35, she completes her turn through self-repair (yes) in an overlapping fashion with the ELM's repaired utterance ([th-) in the next line. She initiates self-initiated self-repair with the production of a cut-off ([th-) in line 36. In the same turn, she states that she has been in Egypt and offers an assessment with an evaluative adjective (nice though) based on her previous experience. It illustrates her epistemic priority over TAN. Then, she initiates a repair activity with a repair initiation marker (i mean) and goes on her turn with an assessment regarding the characteristic features of Egyptian people (egyptian people they are simple and they are nice). After accepting ELM's first assessment with the token (yes), a second assessment (warm yes they are warm blooded) in line 38 is offered by TAN at the conclusion of Extract 6. This second assessment occurs as a subsequent assessment sequence which evaluates the same assessable with the first assessment (Pomerantz, 1984). TAN's second assessment in line 38 displays agreement on evaluation constructed by her partner. It is important to note that both participants produce assessments about another culture which is important for developing cross-cultural understanding between participants (Chen & Yang, 2014).

This extract provides an example of the relevance of immediately offered second assessments after first assessments without any delay regarding cultural information. It is also worth pointing out that first assessment on culture is followed by another cultural assessment in the next turn when there is new cultural information. Such an assessment structure reveals the interactional organization of assessment activity and participants' orientation to this activity. Furthermore, while having primary epistemic authority belongs to the participant who offers the first

assessment in line 37, second assessment in line 38 is given as a response to the first assessment in the prior turn (Heritage & Raymond, 2005).

Extract 2 below comes from the second task of Week 1. The topic of the present task is talking about acceptable and unacceptable behaviors. The interaction takes place nearly at the end of the task and it lasts 1.14 minutes. The duration of the task reaches thirty minutes, and they decide to stop the talk because of task requirement. One of the interactants asks to her partner whether she has any other question about her culture except from the topics of the task and extends the ongoing talk. After this offering and giving the floor to her partner, they start to talk about their cultural features.

Extract 2: Traditional clothing

Time: 00:25:36 - 00:26:22 **Length:** 0:00:46

1ELM: we have er: (1.3) what else (0.2) .hh OH↑ we have e- som:e

2 traditional (.) clothing

3 (0.9)

4TAN: *huh-huh*

puts her hand to her cheek

5ELM: that is (.) really really (.) i mean tunisia is famous (.) of

6 its (.) clothing (0.3)er: so .hh and it (.) till until ↑now we

7 still- we still wear th- tha:↑t

8TAN: hum:

9ELM: tha:- those clothes and in ceromonies maybe in wedding

10TAN: huh-huh

11 (0.3)

12 er: +we don't have traditional [customs here

+scowls-->+

13ELM: [so:

14TAN: costumes here actually

15ELM: you ↑don't

16TAN: mnm-mnm we don't

17ELM: like you never celebrate it↑

18**TAN:** er: i mean(.) in weddings we:: just wear the: white clo-

19 <closet> i mean

20**ELM:** huh-huh

21**TAN:** there is [no:

22**ELM:** Δ[yeah we- we- yeah Δ they wear the white dress[too

Δ nods her head Δ

23 **TAN:** [huh-huh

24 **ELM:** e- but .hh e- like .hh the thing i:s in- in-

25 our marriages like in the majority

26 **TAN:** huhu[-huh

27**ELM:** [if a couple get married here (.)

28 they don't-

29 (0.7) they don't have like one- one day

30 they do like er: days like

31 [one day for:

32 **TAN:** [uhuhuhu

33 **ELM:** celebrati:ng it just- it's so overwhelming

34 the wh[ole thing a:nd they spend a lot money

35 **TAN:** [yeah °same here°

36 **ELM:** [i don't- i don't (.) agree with that like (0.5)

The extract starts with ELM's introduction to the topic of the conversation by displaying orientation to her previous turn and extends the ongoing cultural talk by initiating a question with "what else" which signals an addition to the previously mentioned cultural examples. After 0.9 seconds of silence, she acknowledges ELM's turn (huh-huh) accompanied by her bodily behavior which promotes further topical elaboration (Çimenli, 2017) from ELM in the following turns. As proof of that, using an extreme case formulation (that is (.)really really) in the turn initial position provides elaboration on the topic in lines between 5 and 7. In line 5, through a third turn repair (Schegloff, 1997b) with the marker (i mean).In this case, it can be understood that repair initiation marker (Schegloff, 1992) "I mean" functions as a signaling upcoming assessment in addition to repair function. In line

8, TAN continues displaying verbal listenership with an elongated token (hum:). ELM continues elaborating the topic of “traditional clothing” and makes specialization about the place where they wear their traditional clothes (in ceremonies maybe in a weddings) replaces “those” in her previous utterance with “that” in line 9. In the subsequent turn, TAN shows alignment with a confirmation token (huh-huh) and after 0.3 seconds of silence, it is followed by her orientation to the cultural learning and adding new information about her culture (+we don't have traditional [customs here) which is used with an elongated hesitation marker (er:) at the beginning of the turn in line 12 and closed with a deictic “here” implied her country. In the following line, ELM interrupts her turn transition marker (so:) which overlaps with TAN’s utterance ([customs) in the previous turn. In line 14, TAN accomplishes self-initiated self-repair through the relocation of the word costumes instead of customs in the prior turn (costumes here actually) and completes her turn with the discourse marker (actually). In the follow-up turn, ELM paraphrases TAN’s previous turn by using an addressing pronoun (you ↑don't) which also functions as a request for confirmation thus she displays her understanding and active listenership. In line 15, TAN intervenes ELM’s turn and produces a minimal token “mnm-mnm” as a continuer (Gardner, 1997) which shows her epistemic priority and willingness to hold on the floor repeating her utterance with a change of pronoun. ELM continues her turn in line 17 and orients to TAN’s utterance by giving an example by providing an alternative prompt (like you never celebrate it↑). It is latched with TAN’s hesitation marker (er:) and TAN provides further information about traditional clothing in her country (in weddings we:: just wear the: white clo- <closet>i mean) which is marked with a repair marker (i mean).It canbe claimed that the turn which is preceded by a repair initiator marker invokes the use of an assessment in the next sequences. Her turn gets a confirmation token (huh-huh) from her partner at the closing of the extract. While both of the participants are giving information about the cultural behavior “traditional clothing in ceremonies”, ELM handle “celebrating” something to assess and makes an assessment by saying “celebrati:ng it just- it's so overwhelming”. Sincethe first assessment reflects ELM’s own perspective, it can be treated as evaluative assessment.In line 35, TAN agrees ELM with an offering ofsecond assessment (°same here°) by establishing interculturality through

implying the similarity (Önder, 2021). The immediate offering of second assessment indicates that assessments might be constructed relevantly through ongoing talk.

The analysis of Extract 2 supports that first assessments are accompanied by second assessments. Interactants formulate their assessment sequences with adjectives after their repair marker. The self-repair of interlocutors projects their similar production of first and second assessments sequentially. The reason behind is that might be the need of “maintaining to check the appropriateness (or “sequentiality”) of their fellow participant’s turns” (Lind, Okell & Golab, 2009). Also, when there is trouble in talk-in-interaction, the second assessment might be delayed until it is made explicit. As stated by Kasper & Prior (2015) following earlier repair initiations, the repair initiator must respond with a response indicating whether the repair was effective for solving the trouble. So, interactants employ self-repair as a medium of laying the ground for producing assessment based on the topic of the current task.

The following extract demonstrates another example of the production of second assessment next to first assessment. This assessment activity also reveals the use of many linguistic devices, mainly adverbs in this extract, evaluatively by interlocutors for the purpose of carrying assessments. Extract 3 takes place after one of the participants announces that they are at the completion point of Task 2 which is about the acceptable and unacceptable cultural behaviors of the countries. This is followed by a condition that there are any other questions of her partner about the Tunisian culture other than discussed in the context of the task. Through this condition, the participants initiate a cultural talk and provide an assessment with the use of adverbs. In these assessment sequences, the participants construct their assessment in a structural format through the use of adverbs.

Extract 3: Asking about traditions

Time:00:23.47 –00:24:37**Length:** 00:00:50

1ELM: er: i'm just +i just wanna make sure

+gazes around ---->

2 if you have .hh any other questions like

3 if you are curious about+ (2.0)

----> +

4TAN: *hu:↑h*

nods

5 (1.0)

6ELM: tunisian=

7TAN: =tunisian ↑yeah

8ELM: er: how (0.9) ye↑ah

9TAN:i: fe[e]l

10ELM: >[i don't know if have any questions i'm here to=<

11TAN: =huh-huh=

12ELM: =to answer them

13TAN:ife[e]l like

14ELM: [since the connection is (.) not [very bad

16TAN: [hm: yo-: it's okay

17 (0.9)

18 iguess we're (.) the: the #both country# tuni-tunisia and turkey
.hh has a lot of common

----6-----

6: demonstrates both with her fingers

fig #fig.6



19 imea:n a- abou:t traditions or: the other stuff

20 be [cause we're (.)

21ELM: [yeah @exactly↑@

@ ----7----- @

7: puts her left index finger on her chin and nods

fig #fig.7



22TAN: muslim country er: basically (.)but we believe the

23 same things

24ELM: ↑yeah # totally #

#----8--- #

8: puts her left index finger on her chin and nods again

fig #fig.8



25TAN: huh-huh

The extract starts with ELM's offering help to TAN with an if-clause form which carries out the function of offering preceded by an elongated hesitation marker (er: i'm just +i wanna make sure if you have .hh any other qu↑estions like if you are curious about+) in lines 1 to 3. Before ELM completes her turn, following 2.0 seconds of silence, TAN provides an acknowledgment token (hu:↑h) along with an embodied behavior (nodding) which promotes on-topic talk by ELM in the further lines (Gardner, 1995). After 1.0 seconds of silence, ELM in line 6 completes her turn as marked with the production of the name of the place (tunisian=). In line 7, TAN repeats the word (tunisian=) in the previous turn, and she utters an acknowledgment token ((↑yeah) delivered with a rising intonation in turn-initial position. The repetition of what other participants says illustrates that "repetition in the second-turn position performs a function of displaying next speaker's stance or emotional attitudes toward the proposition in the prior turn and it is used as a confirmatory device for the immediately preceding turn" (Kim, 2002). In her next TCU in line 8, ELM

makes further elaboration on her prior turn with an attempt to ask a question (how) prefaced by an elongated hesitation marker (er:) and provides a confirmation token to TAN's turn with the token (ye↑ah) after 0.9 seconds of silence. During this silence, she searches for what to say and then closes her turn. In following, TAN initiates her turn with the statement (i: fe[e1]) which is overlapped with ELM's reformulated utterance in an extended turn in lines between 10 and 12. ELM starts her reformulation with epistemic stance marker (>[i don't know) which is a claim of ELM's insufficient knowledge about the epistemic status of her partner. What happens between these lines is the launch of reformulation of ELM (>[i don't know if have any questions i'm here to=<) one more time in post-expansion turn which asks for clarification and announces her readiness to help her on the condition that TAN has unclear points about the culture of Tunisia. In line 11, it is latched with TAN's uttering of the marker (=huh-huh=) which functions as a continuer in interaction (Wong, 2000) and it also encourages ELM to go on with her explanation (Can Daşkın, 2017). It is remarkable that although ELM is getting acknowledged by TAN, she performs her self-reformulation because she does not get the preferred response from TAN in her previous turns. For this reason, her reformulation might be used to "verify one's reception (or comprehension) of a certain utterance in the other party's preceding discourse" (Chiang & Mi, 2011). Upon the completion of ELM's turn, TAN takes the turn in line 13 and initiates her turn with the repetition of the same statement (ife[e1 like) in line 9. This is again followed by an overlap with ELM's turn in line 14. In that line, ELM provides an account for ([since the connection is (.) not very bad) why TAN can direct questions to her who has the owner of cultural information about the country by proffering an assessment about Internet connection (the connection is (.) not very bad). In return, TAN produces prolonged passive reciprocity token 'hm:' (Huq & Amir, 2015) with stretching on the turn-final position which functions as a continuer and acknowledges ELM's account with an acknowledgment token (it's okay) preceded by a cut-off (yo-:). It can be claimed the "okay" promotes further elaboration from TAN. After 0.9 seconds of silence, TAN takes the turn starting with the epistemic marker "i guess" (Kärkkäinen, 2007) and displays her aligning agreement to ELM's summary based on the previous turns (we're (.) the: the #both country#tuni-tunisia and

turkey .hh has a lot of common) by using the complement clause (we're) at the beginning of the sentence (Kärkkäinen, 2007). This display of agreement is emphasized with the employment of embodied use of adjectives (both countries) which means the inclusion of Turkey and Tunisia (figure 1). Instead of ending her turn completion in line 18, TAN initiates a repair with the marker (imea:n) and initiates a repair with the marker (imea:n) and contributes to her explanation (about: traditions or: the other stuff) by providing an account for why they have a lot of common in line 20 which is interfered with an acknowledgment token ([yeah) from ELM in the following line. After producing an acknowledgment token, TAN uses an adverb (@exactly↑@) with a rising intonation at the end of the utterance which expresses “the epistemic modality or degrees or certainty about proposition” (Holmes, 1982). The production of “exactly” accompanied by bodily behaviors (puts her left index finger on her chin and nods) can be regarded as an agreement to the situation of having a lot of common about traditions between both countries. In line 22, TAN offers first assessment with another use of adverb “basically” by making a categorization (muslim country er:basically) regarding the religion of both countries and continues with the move of completion of her providing an account for her explanation (but we believe the same things). TAN makes the evidence of her ownership of knowledge about the culture. In the subsequent turn, ELM displays her agreement TAN’s assessment explicitly in the form of the previous assessment sequence with an evaluative adverb “totally” which assesses the notion of believing the same things as a muslim country. Finally, TAN ends the assessment sequence with the confirmation token (huh-huh) .

This extract provides another example of the relevance of second assessments following initial assessments. The assessment is provided through the use of adverbs (line 22 & 23). It is also clear that participants tend to comment on cultural issues and produce assessment critically toward the cultural description by marking a comparison of the cultural similarities or differences in the extract. These assessments show that both of the participants have enough cultural information to offer an assessment that’s why there is no delay in the production of assessments. In terms of resources for marking assessments this extract exemplifies how adverbs can be treated as evaluative terms over two turns in

assessment sequences and how interactants displays orientation to the continuation of the ongoing assessment process in talk-in-interaction.

Further exemplification of this positioning of assessments comes from Extract 4 in which the assessment activity is carried out differently from the other extracts. In this extract, the participants are discussing about “removing shoes when they visit homes” whether it is an acceptable behavior in their countries or not which constitute the assessable referent of this assessment activity. They provide an example of another country which has similar cultural behavior and contribute to each other’s intercultural learning experience in an online setting.

Extract 4. Removing shoes

Time:00:08:23 - 00:09:25 Length:0:01:02

1TAN: we: when we visit <↑homes> (.) we remove our shoe:s Δ (0.3)

2 imea:n #

t #opens hangout page

3 (0.9)

4 not in the: (1.0) another country we: (0.5)

5 we don't visit the home (0.2) the by our ↑shoes like

6 (0.4)

7 its a kin[d of

8ELM: [like ↑manner

9 (0.6)

10TAN: its kin[d of

11ELM: [ye↑ah=

12TAN: =dirty things>°you know like°< (.) what er:

13 ac↑cordingte:rms (0.9) we: remove our shoes

14 (0.3) we remove our shoes↑ .hh (0.6)

15 when we visit some(.)thing somebody's house or own

16 house actually .hh Δ (1.0) e[r:

17ELM: [huh-huh

18TAN:<a:nother thiΔ↑ng>

t--->opens google doc-->Δ

19 (0.6)

20EIM: well(.) Δ(here is the ...)

21 Δ(0.7)Δ

t Δopens hangout pageΔ

22 (0.6)

23TAN: huh↑(0.4) you say some(thing)

24EIM:>its its< in china↑ i guess they tend to do that

25 too liKE they dont get t- to their ↑house (0.5)

26 with- with their shoes on↓=

27TAN: =oh y↑e:s (0.6) MAybe you see the korean er:

28 series (0.5) er: they they [remove also

29EIM: [(koren)

30 (0.7)

31TAN: ↑korean (0.7) so: koreanhuhhuh[u

32EIM: [yeah maybe

33 korean not chinese people=

34TAN: =ye[s

35EIM: [↑yeah

In the first line of the extract, TAN starts her turn with a self-initiated self-repair (we:) and initiates a new topic through restarting the talk (we: when we visit <↑homes>). After her announcement, TAN undertakes a clarification regarding cultural behavior with another self-repair marked by the repair marker (imea:n) and accompanied by her nonverbal action (opens hangout page) in line 2. In lines 1 and 6, TAN makes an announcement of the cultural behavior in her country by making a comparison between the other countries and her country (not in the: (1.0) another country we: (0.5) we don't visit the home (0.2) the by our ↑shoes like). After 0.9 seconds of silence, TAN pronounces the indexical "it" to refer to the assessable "cultural features of the country", which connects her incomplete utterance (its a kin[d of) with the previous turn and it can be

argued that the incomplete utterance projects assessment which also TAN's subsequent talk in the next lines. In line 7, TAN offers first assessment (*its a kin[d of]*) with the phrasal mitigator device "kind of" in the form of incomplete compliment sequence participation framework without using an assessing term. This incomplete assessment sequence uncovers TAN' s possible insufficiency of detailing the cultural behavior. This overlaps with ELM's contribution in the next line (*[like ↑manner]*) by offering a candidate response. In this way, ELM shows that she follows TAN's move and completes it by offering a candidate response. By doing so, ELM shows both her active listenership and her attention to what her partner formulates in her sequence (Sert, 2017). Then, there occurs 0.6 seconds of silence and it is followed by TAN's post-insertion through the repetition of her prior turn (*its kin[d of]*) in an overlapping way with ELM's confirmation token (*[ye↑ah=]*) which displays her understanding. In line 12, TAN continues her turn by producing a negative assessment (*=dirty things*) of her country's cultural behavior "when they visit homes, they remove their shoes". In so doing, TAN completes her incomplete assessment sequence in line 7 starting with (*its kin[d of]*) and provides an explanation for why they remove their shoes. At that point it can be argued that when TAN gives an account for her statement (*=dirty things >*) in the prior turn, the conversation of the turn becomes completed after her second saying in line 10 (Wong, 2000). In the subsequent lines (between 12 and 16), TAN goes on her elaboration on the cultural behavior of her country. In line 17, ELM marks her minimal listenership with (*[huh-huh]*) which again gives the floor to TAN to continue with the talk. Subsequently, TAN attempts to initiate a new topic by saying (*a:another thiΔ↑ng*) which implies another cultural behavior on the document by opening the Google document in line 18. 0.6 seconds later, ELM utters the discourse marker (*well*) which is "commonly associated with topic shifts, the majority of which are self-attentive, and with topic closure" (Heritage, 2015) and it is latched with her use of deictic (*here is the...*) referring to her own country (Tunisia) in a low voice. Although it is uttered silently, TAN claims her understanding with a change of state token (*huh*) and accompanied by (0.4) emphasizes it with a reciprocal sequence (*you say some(thing)*) which indicates her active listenership in line 23. From lines 24 to 26, ELM provides an alternative about the cultural behavior by delivering another name of the country (*>its its<*

in china↑) and explains that China has also tendency towards removing shoes when getting to house (they tend to do that too liKE they dont get t- to their ↑house (0.5) with- with their shoes on↓=) which is preceded by a personal stance marker (i guess). In line 27, TAN acknowledges ELM's turn with a change of state token (=oh) used with a continuative (y↑e:s) which "is used to index that what has been said is news for the recipient" (Heritage & Sorjonen, 2018, p. 164). Right after 0.6 seconds of silence, TAN states her disagreement about ELM's alternative in the previous turn with the possibility marker (maybe) which softens her explanation by offering a new alternative (you see the korean er: series (0.5) er: they they [remove also]). TAN asserts that ELM probably sees the cultural behavior in Korean series which marks her epistemic status in lines 27 and 28. In line 29, ELM orients to this claim with the repetition of the name of the nation (koren) . Following 0.7 seconds of silence, ELM confirms repetition of prior turn (↑korean (0.7) so: koreanhuhhuh[u]). It is latched with ELM's acknowledgement token ([yeah) which is accompanied by another possibility marker (maybe), and she dictates that it is not Chinese people but Korean (korean not chinese people=). As a response, TAN provides a confirmation token (ye[s) which overlaps with ELM's confirmation token ([↑yeah) and it shows that the interactional trouble is managed by interlocutors at the end of the extract.

As in the three extracts above, this extract focuses on the sequential positioning of assessments which includes the projection of second assessment following first assessment. When interlocutors have tendency to give detail about the cultural behavior specifically in turn-by-turn talk, they start talking about another culture by delivering cultural information and offering assessment. New cultural information provided by one of the interlocutors invokes the recipient to make assessment in her response. Extract 4 also supports the claim of starting a cross-cultural conversation prompts the production of assessments and learning more about one another's culture by noticing cultural similarities and differences. The participants elaborate the cultural behavior under discussion and by doing that; they have more opportunities to become aware of different cultural behaviors. As a result, this extracts highlights that the format assessment is offered has an important role in the construction of the format of second assessment.

Assessments followed by second assessments after cultural talk

This section will investigate another sequential position of assessment in which the first assessment is not always responded with an immediate second assessment. Second assessments are provided following some cultural talk or giving an account for the first assessment offered in the previous lines. The assessments that are used in this sequential position occur in the further lines reveal that when one of the participants brings her assessment to possible completion point, the other participant reaches epistemic rights to make an assessment in the next sequence. The participants go on with their talk about culture until one of the recipients finish her informing about that culture. This extended cultural informing is treated as something assessable by the recipient of this information and the recipient offers second assessment. These assessments demonstrate the participants' alignment and co-participation in addition to their reaction to the ongoing talk (Goodwin, 1986). Also, it will be investigated that the stance resource in which the participants use different grammatical and lexical resources to display an evaluative stance towards cultural practices. At the same time, these assessments which emerge with stance resources reveal the participants' affective involvement in the person on the assessable (Goodwin & Goodwin, 1987). The following extracts will exemplify different stance markers used to make assessments by participants.

Extract 5 represents an example of how participants use comparative structure to co-construct their assessments by adding adjectives that carry positive and negative evaluation of cultural behaviour during the intercultural task engagement. In Extract 5, the participants firstly focus on the acceptable behaviour of the countries and start talking about the issue of personal space. They express their opinions on the topic based on the norms and traditions of their own countries from a cultural perspective. When one of the participants tells her opinions about the cultural behaviour of the country, she applies particular use of adjectives which makes clear her attitude towards the culture. While doing this, she also makes comparison of the countries, and this leads the way of using comparative adjectives as evaluative adjectives by taking a particular stance.

Extract 5. Personal Space

Time: 00:21:34 - 00:23:43 Length: 0:02:09

1TAN: er: (0.3) i will start with the acceptable ↑ones

2ELM: (1.6) (ok [-])

3TAN: [yes (0.4) i mean when it comes to family and close frie:nd[s

4ELM: [°hmm

5TAN: this personal space becomes considerably smaller i mean here:

6 (.) we love to: >touch<

7 like(.) there is (.) a little Δ

8 (0.7)

Δopens hangout pageΔ

9(0.2)

10 er: ↑space .hh we're- (.) we're close-

11 we are s↑tanding so close # to each other#

t#hand crossing

12 i mean (2.5) er: (0.4) i mean you stand

13 her[e i

14ELM: [i

15TAN: stand here .hh we're so: close↑ ime:an (.)

16 there is no s- space (0.3) like (.) england

17 e-british or am↑erican does (0.3)

18 we are no:t (0.5) like (0.4) cool people like

19 we a:re like .hh er: we'r:e↑feel like↑really

20 touching (.) a:nd standing

21ELM: huggig like hugging and so↑

22TAN: hugging kissing (0.4) a:nd (0.5)

23 ↑like thi:s we do:n't .hh (.) actually

24 we don't (so) re↑spect the personal space

27 fμuch: f+ huhhhh .hhov:Δ

e---> nods by imitating the expression--->+

t Δ--->
 28 (0.4) Δ
 t-->makes a sad face-->Δ
 29TAN: yea[h
 30ELM: [o:v
 31TAN:huh[uhh
 32ELM: [huhu[hu
 33TAN:[huhuh huh °huhuh° ɛ.hh[hhhɛ
 34ELM:[this kinda cool (0.3) i mean (1.3)
 35TAN: like i gue[ss
 36 ELM: [we do: t[hat (..)
 37TAN: [er: yes its same there also

The extract starts with TAN's shift into the position where she produces a pre-task announcement. In line 2, after 1.6 seconds of silence, ELM gives an answer with an acknowledgment token (ok[]) in overlap with TAN's task entry (yes) following the pre-announcement in the next turn to display an understanding of T's turn. TAN initiates her turn with the discourse marker (i mean). In line 4, ELM shows her acknowledgment which is achieved through acknowledgment token (°hmm). Her turn is overlapped with TAN's last utterance in the previous turn. Subsequently, TAN continues her turn and provides an evaluation (considerably smaller) that topicalizes the content of the conversation (Wiggins & Potter, 2003). This shows how assessment related to the culture occurs with the evaluative use of adjectives. The first assessment takes place in lines 5-7 (considerably smaller). The use of the comparative form of the adjective (smaller) states a negative evaluative stance towards the topic (Stojanovic, 2015). Heritage (2002) argues that people use such evaluative stances with the aim of exhibiting their opinions and showing their knowledge level in relation to an object or an event. Then, TAN initiates a new repair sequence (i mean) in line 6. It is followed by another evaluative stance (love) which belongs to stance category "lexis". It is indicated that there are some verbs which offer personal stances and subjective experiences, for instance, 'like', 'enjoy' and 'love' (Wiggins & Potter, 2003). After

remarking her first evaluation (lines 6-13), TAN starts reformulating her explanation in line 6 and tries to make her reformulation clear related to the cultural practices. By doing this, TAN also provides some clues about the culture that she belongs. In line 9, after (0.2) seconds of silence, TAN starts her turn with an elongated hesitation marker (er:) and utters the word (↑space) with a rising intonation. At the beginning of the turn, she produces self-initiated self-repair (we're- (.) we're) with the same word in line 9. In the subsequent line, there is another use of evaluative stance (so close). Although the adjective “close” implies a positive assessment, the combination of the adjective with “so” implies a negative assessment in the context. Through the lines 12-20, she contributes to her comment with a self-initiated repair marker (i mean) which is placed in the turn's transition place at the beginning of line 12. In the following line, TAN's use of deictic expression (her[e]) is overlapped with ELM's use of personal pronoun ([i]). In line 15, TAN reformulates her utterance and initiates her new turn with the same utterance. It is followed by TAN's another uses of repair marker. In the next line, TAN elaborates her explanation in her previous turn by giving examples from different countries and making a comparison between them (like (.)englande-british or am↑erican does). In addition to this, there are silences not only between the negative form of verb of be and like which is used for providing examples (no:t (0.5) like) but also before the positive evaluation via an adjective (cool people). The assessment adjectives seem to be deployed for evaluating the phenomena (Goodwin& Goodwin, 1987). In line 19 and 20, TAN continues with her comparison in an extended turn. It goes along with an elongated hesitation marker (er:). In line 21, using a transition marker (so↑) at the end of her turn, ELM notices TAN's difficulty in explaining and delivers her candidate understanding (touching (.) a:nd standing). For this reason, it can be stated that the production of assessment by TAN is acknowledged by ELM. ELM uses a transition marker (so↑) with rising intonation in the final position marking the try-marking nature of her candidate understanding. In line 21, TAN repeats the first word of ELM's response, makes an addition (hugging and kissing), after a (0.4) silence, signals continuation (and) followed by another (0.5) silence. In line 23, the discourse marker 'like' illustrates the situation of “looseness of meaning” (Fuller, 2003). In the same turn, she initiates a repair and

finishes with an adverb (*much*) which is followed with a change of state token (*huhhhh*) in line 27. After (0.4) seconds of silence, TAN bodily sanctions ELM's embodied action. In line 32, TAN illustrates her understanding with confirmation token (*yea[h]*) which is overlapped with ELM's utterance (*[+o:v+]*). Between lines 31 and 33, both participants utter confirmation tokens (*huhu*). ELM initiates a repair proper starting with a pragmatic particle (*this kinda*) which is used as intensifier of an adjective (Margerie, 2010, p. 315). It should be noted that first assessment which TAN provides in lines 5-7 makes second assessment relevant which ELM produces in line 34. It is used to evaluate the cultural behavior "personal space" which also marks ELM's personal opinion about it. ELM utilizes an epistemic stance marker (*kinda*) (Kärkkäinen, 2007) with an adjective representing ELM's evaluative stance. ELM utilizes a general address term (*we*) and refers to the ownership of the same cultural trait that is aligned by TAN in line 37. In line 37, TAN displays affiliation with an offer of another assessment (*[er: yes its same there also]*) by stating that her culture has the same cultural behavior with the other participant's culture.

This extract shows that when one of the participants initiates giving information about a cultural practice, the other participant holds for the completion of it and offers an assessment. Since both of the participants do not have the same level of cultural information, second assessment emerges when the other participant has enough knowledge to display understanding and offer an assessment. It has also provided an example to how adjectives are employed by the interactants as evaluative stances during the process of intercultural tasks and how first assessment was constructed in a way that second one became relevant as a response. As evident in the analysis, the assessment is realized using comparative adjectives '*considerably smaller*' and evaluative descriptive adjectives '*cool, kinda*'. By using these adjectives, the participants practice intercultural exchange by critically attending to their own cultures. For this reason, adjectives are utilized as evaluative stances to facilitate the possibility of critical intercultural awareness. "[W]ith an assessment, a speaker claims knowledge of that which he or she is assessing" (Pomerantz, 1984). To this respect it can be said that the participants employ various linguistic and discourse markers to exchange their views. This intercultural task setting also creates an environment

for cultural awareness through opinion exchange; they use adjectives to transmit their ideas. This extract hence becomes leading in terms of the use of adjectives are not used as evaluative stances in writing but also as an evaluative tool for accomplishing critical intercultural awareness in intercultural communication.

Extract 6 demonstrates another case of the production second assessment after cultural talk between participants. In this extract, the interactants use diverse lexical items (i.e., verbs, adjectives, and adverbs) in the design of their turns at talk. This extract takes place while the interactants are talking about unacceptable behaviors. The task in which the interaction occurs is to talk about an unacceptable behavior “some people have no qualms about saying what is on their minds”. Before this extract starts, one of the interactants talks about another unacceptable behavior and moves on to the next unacceptable behavior.

Extract 6. Saying what’s on your mind

Time: 00:18:08 - 00:19:20 **Length:** 0:01:12

1TAN: a::nd .chh we: turkish (1.0) lo:ve (0.7)
2 <sayi:ng> (0.5) what's on our mi↑ndi mean
3 we sa:y directly .hh you: (0.5) you gain
4 (.) a- a lot of weighti £mean£ huhuhuhuh
5 £.hhhh£ like thi:s huh[uhuhu
6ELM: [oh↑ huhh
7TAN: £.hhhh£ we stare as and hhuhh £you gain
8 a lot of weight£ hhhuh we sa:y .hh
9 ↑direct[ly
10ELM: [oh↑
11TAN: to: face

The extract starts with TAN's use of elongated connector marker (a::nd) and TAN announces the transition to the new topic from unacceptable behavior “pointing someone”. Then, by using address terms (we: turkish), following 1.0 seconds of wait time, TAN uses a subjective evaluation which is about her feelings toward her own culture in terms of assessment. These kinds of words are related

to personal stances and subjective experiences of an individual (Wiggins, 2003). After 0.7 seconds of silence, TAN proceeds with identifying the cultural characteristics in line 2. Following this, TAN provides an explanation in a simplified version by using the discourse marker *i mean* (*i meanwe sa:y directly*). While providing an explanation in line 3, TAN proffers an evaluative adverb “directly” which is used for assessing the features of people in that culture? This first assessment does not get a second assessment or any response. However, it demonstrates that her simplification of the turn includes an evaluative term, and it signals forthcoming assessment activity. After (0.5) seconds of silence, this simplification is accompanied by an exemplification (*you gain (.) a- a lot of weight*). TAN continues her turn with a repair initiation marker (*i fmeanf*) in line 4 which is oriented to with a laughter in conversation. In the next turn, TAN’s use of discourse marker “like” as in “similar to” the previous turn along with the use of the demonstrative pronoun “this” is overlapped with ELM’s use of surprise marker (*oh↑*) with a rising intonation through a smiling tone of voice in the turn final position as a response in line 6. Later, TAN takes the turn with laughter and continues to repair which is started in line 4 by repetition of her previous turn. This time, TAN changes the order of the construction in lines 8 and 9 (*fyou gain a lot of weightf hhhuh we sa:y .hh ↑direct[ly]*) from her earlier use in lines 3 and 4 (*we sa:y directly .hh you: (0.5) you gain (.) a- a lot of weight*). In line 9, the evaluative adverb (*↑direct[ly]*) is utilized in the turn-final position, which overlaps with ELM’s response surprise marker (*oh ↑*) in line 10. It should be noted that TAN’s repetition of her previous turn and changing the order of the turn construction could be a sign of emphasizing the assessment. It is latched with TAN and she utilizes an elongated preposition (*to:*) referring to a direction in line 11.

12ELM: like they s- they shame them like↑

13(1.0)

14TAN:no::↑ shame not (.) like (.) shame↑ but (.)

15 er: some people have no↑ qualms about saying

16what's on their minds (.) like this .hh

17hmn: (.) qualms like thi↑s

18(1.0)

19ELM: .hho↑hhm[n↓
20TAN: [we: like (.) hmn (0.7) #↑thoughless:#
--1-- # 1: grimaces
21imea:n (0.8) we don't (0.5) think about- we
22say directly imea:n we don't .hh think th↑at
23e: er: she or [he↑ will be hurt
24ELM: [e- just be- like ↑ being
25spontaneous↑ (1.0) yea↑h (0.7) like↑ (0.7)
26saying what's on your mind you know↓
27TAN: huh-huh

In the subsequent line, ELM pursues a response by inserting alternative information with the use of like. Following 1.0 second pause, TAN utters an elongated disagreement marker at the beginning (no::) and initiates a self-initiated self-repair (shame not (.) like (.) shame↑). In line 14, TAN provides a basis for her contrastive idea with a but-prefaced turn which outlines the announcement of the problem in her understanding and hesitation marker (er:). At this point, TAN opens the Google document, reads the unacceptable behavior statement aloud on it with a rising intonation on the word “no” which also remarks an evaluative stance and ends her turn with the repetition of the discourse pragmatic marker “like” which is used as a filler in turn-final position. In line 19, ELM displays her listenership by repeating the surprise marker (oh↑) in her turn and agreement by nodding which overlaps with TAN’s addressing Turkish people ([we:) in turn initial position in line 20. With the use of the discourse marker “like”, TAN replaces her prior assessment for resolving ELM’s non-understanding and after 0.7 seconds of silence, provides negative assessment adjective (↑thoughless:) by bodily marking the assessment with her body and gaze orientation. For the follow-up, using a repair proper (imea:n), she initiates another repair in lines 21 to 23. Also note that assessment is conveyed before the repair activity emerges in the next turn. The place where the assessment occurs is also crucial (Pomerantz, 1984). As can be seen in the extract, TAN positions her evaluative adjective following a repair. In line 24, ELM uses the cultural information that TAN provides in her assessment to proffer a second assessment that

overlaps with TAN's last utterance. ELM launches the assessment first by using the discourse marker "like" which shows her display of understanding by offering a candidate understanding (Önder, 2021) and goes on to her assessment with the adjective "spontaneous". The structure of assessment sequence follows the same structure: like (discourse marker) is accompanied by an evaluative adjective. TAN's first assessment receives a second assessment (*spontaneous↑*) in line 25. Then, in the same turn ELM provides a confirmation token (*yea↑h*) displaying the resolution of the understanding problem and repeats TAN's previous utterance in line 16 (*like↑ (0.7) saying what's on your mind you know↓*) to show her orientation and agreement towards cultural trait. This claim of understanding is also treated as overcoming the understanding trouble by TAN, and she ends her turn with an acknowledgment token (*huhu*).

The analysis of this extract demonstrates that new cultural information which is provided from one of the interactants leads to the production of assessments. At that point, assessments serve as a medium for opening a new topic. This extract exemplifies how different types of lexical items such as nouns and adjectives can be produced as evaluative stances in various sequential positions. When TAN proffers a first assessment, the second assessment is produced but, in this extract, EMN does not provide a second assessment at the next relevant places possibly because of TAN's epistemic authority regarding her own culture. The second assessment after the first assessment is generated when the process of information exchange reaches its completion point. In addition to this, the repair sequences are initiated after assessments are offered. These assessments are produced in an embodied fashion with nonverbal actions.

Extract 7 below presents an instance from Task 2 (Cultural Codes) in the first week of the task schedule. Their task is to make a list of acceptable and unacceptable behaviors about their cultures on a blank Google document. Before the extract starts, the students opened a Google document and started to collect information about acceptable and unacceptable behaviors in their countries. Extract 7 illustrates the orientation of adjectives and adverbs as evaluative stances deployed in the first and second assessment positions by the interactants in order to carry out the cultural tasks in line with the instructions.

Extract 7: Unacceptable behavior

Time: 00:14:43 - 0:16:18 Length:0:01:25

1TAN: er: the other thing t- t i will talk about

2 theunac[ceptable points

3ELM: [yeah huh-huh

4 (0.6)

5TAN: are you ready↑

6 (2.3)

7 do you hear me↑

8 (2.1)

9ELM: the voice the voice (inaudible)

10TAN: o↑kay

11ELM: er: i don't hear you

12TAN: okay okay tell me when .hh when: you don't hear me↑ okay

13 (1.2) i will- i'm going

14 £↑i'm going to TAlk£ (.) okay↑ its okay↑ huhuhuh

15ELM: okay yeah i can hear right now

16TAN: o↑kay (.) *then i will talk about unacceptable be↑haviors↓

17 (.) no: ↑w (.) okay

*opens Word document on the screen --->>

18ELM: huhu

19TAN: er: (0.7) .hhhhhhh..ime:anhhh. i think

20 it's s- the same hhh.. in tunisia↑ people

21 do not (huhuh) french kiss in public i mean

22 .hh too much closenessi::s↑ it is re↑corded (.) regarded

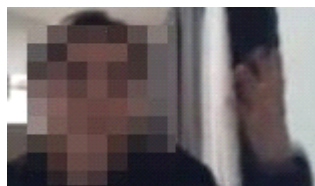
23 a:ser: huhuhu so: ↑ (1.0) so# much#uhuhuhuh .hhyanii

24 mea:n (0.3)

#9:raises and shakes her hand#

#-----9-----#

fig# fig.9



25 [too much closeness

26ELM:[yeah we don't we don't do that here [too↑

27TAN:[yeah

28 (0.5) yeah (1.2) a::nd↓

29 (0.4)

30ELM: like being too close like (0.5) [er:

31TAN: [huh-huh

32 (1.5)

33ELM: a girl and a- a g↑uy

34 (0.4)

35TAN: yeah↑

36 (1.8)

37ELM: like you know yeah, it's illegal at some point

38TAN:huhuhu ↑fyeahf

When the extract begins, they continue talking about acceptable behaviors, and TAN leads into unacceptable behaviors with an announcement of the task in line 1. By doing so, TAN announces what they are going to do. In line 3, ELM claims understanding with a confirmation token (yeah) in an overlapping fashion with TAN's last utterance. TAN uses a phrase (are you ready) which is accompanied by 2.3 seconds of silence to find out whether ELM is prepared to start the task and whether they can start doing it in line 5. Here following 2.3 seconds of silence in line 6, TAN produces an understanding check question (do you hear me) which is followed by her nonverbal action (raises her hand and takes her hand to mouth). ELM starts her turn with the repetition of the word "voice" which displays the potential trouble in conversation. Then, TAN utters an

acknowledgment token (okay). In the next turn, based on the previous hearing trouble, a repetitive acknowledgement token (okay okay) is delivered with an increased pace and TAN continues her turn with a directive (tell me) which can be used for requesting telling or continuation in line 12. TAN ends her turn with a sequence close (okay). In line 14, EMN's failure to display her speakership triggers laughter and, after a micro pause, TAN utters an understanding check (okay↑) and reformulates it again (its okay↑) in the turn final position together with the use of laughter. In line 15, EMN uses a sequence-closing third (okay) to signal a transition to the task, and following this, EMN utters an acknowledgment token (yeah). In this way, EMN announces that hearing trouble has been overcome and she is ready to begin the task. In the next line, TAN produces an acknowledgment token (okay) and reformulates her previous announcement of the task in line 1 accompanied by her action of opening the Google document. In line 18, ELM confirms TAN with the token (hu hu). In line 19, TAN initiates her turn with an elongated hesitation marker (er:) which is followed by (0.7) seconds of silence and pre-utterance inbreath. This seems to suggest that the use of pre-utterance inbreaths together with silence can be perceived as signals of forthcoming negative assessment. She undertakes repair work with a repair initiation marker (i mean). In line 20, TAN makes a comparison about cultural characteristics of Tunisia by proffering an assessment (it's s- the same) on the topic of the task. TAN initiates her assessment with a sentence-initial marker (I think) indicating a statement of opinion. She refers to the unacceptable feature of French kiss as "it is." Following a repair initiation marker (i mean) in line 22, TAN continues her negative assessment with a quantifier "too much closeness". This assessment differs from TAN's previous assessment "the same". TAN delivers an upgraded assessment that relies on her opinion of the cultural features of the country. The subsequent self-initiated self-repair action (it is re↑corded (.) regarded as) here illustrates a situation where TAN tries to explain herself to make it clear for the administration of the evaluation. In line 23, TAN begins her assessment with an elongated hesitation marker (er:). After (1.0) seconds of silence, in her assessment, TAN makes a transition from negative evaluative stance and judgment (too much closeness) to the use of more positive stance and observation (so# much#), which is embodied with a raising and shaking hand

movement emphasizing to the increasing effect on degree of the positive assessment. TAN proceeds her turn with a Turkish repair marker (*yani i mea:n*) by projecting the same assessment structure (*[too much closeness]*) again in line 25 which overlaps with ELM's confirmation token (*[yeah]*) in the further line. ELM exhibits her agreeing assessment by saying "we don't we don't do that here" in line 26 and uses (*too*) in the turn final position in an overlapping fashion with a confirmation token used by TAN in line 27. Finally, in line 30, ELM proffers the second assessment using *like* as a preposition meaning "similar to". ELM produces her assessment in line 30 based on the information that TAN has used in her own assessment. This implies that interactants can share information while constructing an assessment sequence. TAN claims her understanding with an acknowledgment token (*huh -huh*) in line 31. After (1.5) seconds of silence in line 32, ELM produces an address term (*a girl and a- a guy*). In line 35, TAN confirms it with a confirmation token (*yes*) with a rising intonation. In the next line, TAN's epistemic ownership about the culture is approved by ELM and she makes another assessment which is followed by TAN's use of acknowledgment token (*huhuhu*) and confirmation token (*yeah*) in a soft voice.

The extract shows that when one of the participants starts describing a specific cultural behavior and offers an assessment related to it, the other participant waits for the production of second assessment until her partner clarifies the cultural description. For this reason, second assessment is not immediately after the first assessment; it occurs with a delay. This provides an evidence for how the first assessment makes the second assessment relevant following cultural talk through task-oriented interactions and how adjectives and adverbs can be used as evaluative stances towards culture (see lines 19 to 25). The sequential organization of these assessments shows that interactants do not only use adjectives, adverbs, verbs and nouns evaluatively in constructing assessments but also can build a bridge of cultural understanding between the two countries.

Extract 8 is from the second week of the task engagement. Their task is to talk about a potential exchange program that they will spend time in each other's countries. So, they are required to talk about acceptable and unacceptable behaviors which take place in the countries. In the following task, they need to make a list of acceptable and unacceptable behaviors on Google Docs document.

Extract 8: Cultural Codes

Time: 00:05:13-00:06:44 Length: 0:01:31

1TAN: shall i ask a question↑ (0.5) °imea:[n °

2ELM: [yeah

3sure (.) go ahead

4TAN: /favorit/ sports i mean huhhhuh

5fwhat does-£ what kind of sports (.)

6tunisian likes °i mean°

7+(0.8)+

e+thinking face+

8 ELM: ow: (0.4) er::>i think the mos-< (.) popul popular sports

9 here in tunisia the people tend to: er: (.) ↑follow er:is

10↑Football=

11TAN: =goi: huhuhu here also .hhh=

12ELM: yeah↑

13(0.7)

14TAN:footbal yeah

15(0.5)

16ELM: pe[ople

17TAN: [people are crazy about football =

18ELM: =ye°:s° the holi:g:ansi mean people kill each other

19for the (.)football team (0.6) they ge:t er: ↑angry

20 andthe:y (.)swear each other at stad[uims

21TAN: [yeah =

22ELM: =(...)

23TAN:(. [...])yeah

24ELM:[huh-huh

25TAN:they get ma↑d when: their favourtie win=

26ELM: =ye:shuhuhh

27 (0.4)

28TAN: like >in the- in the< coffee- in the
29coffee shops † o[r:
30ELM: [yeah †
31 (0.8)
32 +(0.6)+
e +glimpse and nods+
33TAN: yeah
34 (0.3)
35ELM: (and) the night † the te:am won .hh (.) you see
36the streets is car
37horn/ki:ns/ an:dth:e .hhh
38(0.8)
39TAN:YEa[h
40TAN: [me:nhuhuh
41ELM: [they are doing
42TAN: huhh[uh
43ELM: [huhhhu it's like a <victory>
44TAN: [ch-
45ELM: [er: i don't (.) really care about football
46[(...)
47TAN: [£yeah£ .hhh
48(0.7)
49ELM: it's Not >som- something< that are care about
50TAN: [huh-huh
51ELM: [but +(0.4)+ it's kindaex†citing to see all those people
52TAN: °ye:s ° [huhuhuh
53ELM: [being excited about someth[ing you know
54TAN: [.hhh
55(0.5)
56TAN: ye:s (0.4) lookin/k/ [thati don't know

57ELM: [° hhuhh°

58TAN: bu:t (0.4) excites me huhhh its .hhh

59itskind of wierdbut huhhhh it does

60hhuh[u £.hhhhh£

61ELM [huhuhuh

The extract starts with TAN's question with "shall" in the first-person singular which is followed by her use of filler phrase "i mean" to clarify and explain things that she is trying to say. TAN initiates self-repair in her turn and reformulate her statement by using 'I mean'. In lines 2, ELM gives an answer in overlap with the last utterance of TAN (°imea:[n °). It continues with ELM's claim of understanding by using go ahead responses (yeah; sure). Following ELM's approval in the next line, TAN directs her question immediately after a split-second laughter sound is heard in lines 4 to 6. TAN substitutes the initial wh-question utterance (what does) with a new wh-question (what kind of) before moving on to the following utterance. TAN starts her reformulation of the question, and she reformulates her statement by using 'I mean'. After that, there is 0.8 seconds of silence which is accompanied by ELM's a thinking face. This projects a transition to the upcoming response. ELM utters a hesitation marker (ow) followed by 0.4 silences with another elongated hesitation marker (er) in line 9. What happens next is ELM employs self-initiated self-repair (popul) and starts her turn with an elongated hesitation marker (er:). The use of hesitation marker implies repair work she applies. Then, TAN utters a confirmation token (hu hu) also to illustrate the cultural similarity. It is followed by an acknowledgment token (yeah). After a 0.7 silence, ELM repeats the word football to confirm TAN in a post-expansion sequence. TAN self-selects herself as the next speaker after a 0.5 pause and delivers a turn, which is followed by an overlap. By exhibiting affirmation, TAN elaborates on her response in the prior turn. In the next turn, ELM replies to TAN with a confirmation token (yeah) in an overlap accompanied with her bodily action. This nonverbal language is also evidence to support the idea of the prominent level of cultural similarity and common sharing between them. After the silence, ELM shows her understanding by comparing the situation with another situation and it is acknowledged by TAN both bodily (nodding & glimpse) and with an acknowledgment token. ELM continues her turn with an acknowledgment token. In

the next line, TAN starts her turn with a continuation marker (*and*) in a soft tone of voice and this illustrates her transition to the new topic. After 0.8 silences, ELM utilizes an acknowledgment token (*yeah*) with a rising intonation which overlaps with the initial utterance of TAN's response. TAN's incomplete utterance is completed by ELM in the next turn, and this is accepted by TAN with a confirmation token (*huhuh*). ELM initiates a turn with an elongated hesitation marker (*er*) in line 45 and the beginning of TAN's response overlaps with it. In the next line, ELM makes a generalization about the behavior which includes both countries. TAN utters a confirmation token (*huhu*) followed by ELM's use of contrastive marker (*but*), which adds oppositeness to the utterance. An acknowledgment token is delivered in a soft voice (*yes*) by TAN. In the next line, ELM repeats the same word and extends her turn to address her opposite point of view. TAN states her epistemic status with (*i don't know*). In the next turn, TAN produces the acknowledgment token (*huhhh*) that takes place after providing a contrastive discourse marker (*but*). This continues with her description of the category used with an assessment adjective (*it's kinda ex[↑]citing*) in line 51. The construction of assessment with *kinda* offers a new assessment and prompts second assessment from other participant in the following turns (Thompson, Fox, & Couper-Kuhlen, 2015, p.176). However, the first assessment is not responded with a second assessment following it. In lines between 51 and 58, it is clear that the first assessor has trouble expressing thoughts and feelings regarding a cultural issue. The second assessment (*its kind of weird*) is only provided in line 59 when the first assessor's explanation reaches to completion point. The notable thing here is that the first and second assessments are constructed with the similar structure "kind of" which uncovers participants' authority and agency. In the end, it is accepted with an acknowledgment token by her partner, and they develop empathy towards their assessment.

The final extract of this section emphasizes that assessment activity is a two-party conversation (Oktarini, 2020) in which first assessments make delayed second assessments relevant through cultural talk when the participants have trouble in making cultural description. The following section will investigate another sequential positioning of assessments.

Assessments preceded by interrogatives

This section will focus on how participants launch their sequences through interrogatives and how these interrogatives prompt participants to produce an assessment following cultural talk in the following turns. By requesting information, the participants initiate a new topic and offer assessments. Since first assessments are medium of initiating sequences (Pomerantz, 1984) and second assessments are offered as responses to first assessment, interrogatives which take place in the first pair part are treated as 1) prompting to produce assessments in second assessment, or 2) constituting first assessment in interrogative form. In this case, such assessments make relevant use of second assessment possible in the subsequent turn.

The current extract will exemplify the instance of an interrogative first assessment which is responded with a second assessment from the recipient. The extract also shows that when there is an ongoing talk about culture, interactants can start communicating across cultures and offer assessment toward cultural behaviors. Prior to the extract, the interactants have been talking about their traditional food and looked for famous places to eat this traditional food in their countries from online applications. In their task, they have made suggestions about restaurants to try this traditional food and close their talk. After closing the topic, one of the interactants asks a question about cross-cultural content.

Extract 9: Talking about traditional food

Time: 00:21:34 - 00:23:43 **Length:** 0:02:09

1GAB: <er: >(.) have↑(.) you (.) ever been in any places

2 (0.1) other than turkey?

3CEM: ↑yeah (.) <i went ↑ italy>(0.2) two years ago (.) with

4 Δmy sister↑fΔ (0.3)

Δ shows herself with her hands Δ

5GAB: >[where did you go↑<

6CEM: *[and i travelled to touristic places and i went

7 vatican as well* it is a (0.2) different (0.1) country

8(.) as well↑ (1.0) that's all↑ (2.0)

*moves her right hand from right to left-----> *

9GAB: were they <beautiful > £did you enjoy it£?

10CEM:lyea:h↑#the# (0.3) it's beautiful↓

11 yeah↑ the museums are so: beautiful and (.)&there are

12 some (.) artistic figures in Italy >you know them &↑<

↓ leans back and shifts her gazes-----↓

&moves her hands and points her partner----->&

13GAB: ° yeah°

14CEM:and i saw them and they are very beautiful (1.0)

In the first two lines, GAB inserts a new topic by directing an interrogative with present perfect form (have↑ (.) you (.) ever been in any places (0.1) other than er Turkey?) and checks whether CEM has an experience about another culture in her life. The purpose of addressing this question can be twofold: to seek information literally and to preannounce the activity (Hutchby, 2017). It could also be claimed that posing the question in line 1 paves the way for more information provided by the other interactant in the further lines. As a positive response, it is followed with an acknowledgement token (yeah) provided by CEM in line 3. In line 3, CEM continues providing additional information by giving details about where (<i went Italy↑ >), when (two years ago) and with whom (with Δ£my sister↑£Δ) she went. Her contribution is accompanied by another question form in line 5 when GAB has access to some information about the place. GAB starts her turn with a wh- question ([where did you go↑<) which overlaps with CEM's logical connector marker ([and) in line 6. Upon the question of GAB, CEM responds to this by giving more information about the place that she has been in before from lines 6 to 8. Also, her response is oriented with her bodily action (moves her right hand from right to left) which implies the order of events in her narrative. In her turn in line 6, CEM offers an assessment with the adjective (touristic) which refers to the specific category of places. Then, CEM increases her contribution by the explicit statement of the name of the place (i went Vatikan) in line 7 and it is followed immediately by a new assessment (it is a (0.2) different (0.1) country). This assessment pattern with of CEM's turn is called as "retrospective X pattern" which refers to the assessable in the previous turn (Couper-Kuhlen& Thompson, 2008). The assessment is formulated in the

grammatical construction as: "It+ be + evaluative adjective". CEM ends her turn in line 8 with the explicit sequence closer (that's all↑) after 1.0 second of silence. Following 2.0 seconds of silence, GAB takes the turn in line 9 and offers first assessment in positive interrogative form (were they <beautiful >). This assessment is followed by an agreeing second assessment (↓yea:h↑#the# (0.3) it's beautiful↓) in line 10. In this assessment pair, information exchange on culture increase the likelihood of offering assessment by participants in the next turn (Terasaki, 1976). Following this question, GAB asks another polar question with a smiley tone of voice to confirm CEM's pleasure in travelling the places that she has cited about in the previous lines. In line 10, CEM gives an explicit verbal confirmation with a turn-initial acknowledgment token (yea:h↑) with rising intonation and right after 3.0 seconds of silence, she produces another explicit positive assessment (it's beautiful) which makes an overall assessment of the place using the same grammatical form as the "Vatikan" in line 7 (it is a (0.2) different (0.1) country). She claims her self-approving by using an acknowledgment token (yeah↑) once again without seeking for confirmation from her partner in line 11. In the same turn, she provides a new assessment of the beauty of the museums in the place (the museums are so: beautiful) and goes on her turn with another assessment regarding the quantity and feature of the figures (some (.) artistic figures). While producing her assessment, CEM leans back towards GAB and shifts her gazes. The first thing to note about this assessment is CEM's assessment structure. Her grammatical construction in line 12 is different from the typical use of assessment in the previous lines. These assessments in line 12 are produced with the use of adjectives before nouns. CEM closes her sequence with the expression ">you know them↑<" with a rising intonation in the turn final position referring to some artistic figures in the museums. CEM implies that the information she has provided is also available for her partner by addressing G with the pronoun "you" and states it as an epistemic basis for her assessment (Stommel, Van Goor & Stommel, 2020). In line 13, CEM is confirmed by GAB with an acknowledgment token (°yeah°). She brings evidence to her assessment by saying "and i saw them" and emphasizes the beauty of the figures again by repeating the same evaluative adjective (and they are very beautiful) in line 14.

15GAB:did you like the food there+

+laughs --->

16CEM:i like ↑pizza i like this (0.2) and I eat ↑lasagna

17GAB:i like pizza↑ too+

18CEM:do you know the ↑lasagna?

19GAB:°yeah°

20CEM:and it's perfect↑ as well (.) and (.) other things that

21 (.) i eat,> some kinds of< (.) pasta and (.)

22 i don't real, i don't really like it

23 because it's very (0.2) #mixed----> =

#raises her hands toward herself and moves

all fingers up and down

24GAB:= it is very spicy

25CEM:with too ↑many ingredients and (.) spicy # (.) yeah

---->#

26i do not like it but the lasagna is perfect (.)>and<

27GAB:yeah °huhu°

In line 15, 1.0 seconds of silence after CEM's turn, GAB takes the turn and utters a more specific yes-no interrogative asking whether she likes the food in the place which is accompanied by her laughter. She provides a response to GAB's question by offering a consecutive subjective evaluation (i like ↑pizza i like this) in line 16 rather than responding to the question with an expected answer "yes or no". In her assessment, CEM displays her liking for the food by constructing her assessment with her personal evaluation about the specific type of food (pizza) in the place and continues her turn suggesting another type of food that she likes (i eat ↑lasagna) through a connector marker (and). It can be argued that this assessment activity can exemplify "how a subjective evaluation can act as an account for an action" (Wiggins & Potter, 2003). In line 17, GAB states that she also likes pizza (i like pizza↑ too +) and upon this statement, CEM begins her turn with a yes/no-question (do you know the ↑lasagna?) in line 18. GAB's announcement of her liking for the "pizza" prompts CEM to ask her if she likes another type of food "lasagna". In the following line, CEM provides a

confirmation token (°yeah°) with a soft voice. CEM delivers her turn by putting forth an upgraded positive assessment (it's perfect↑) about the lasagna, and it represents a subject-side type of assessment (Edwards, 2008) in line 20. From line 20 to line 23, CEM starts elaborating on the food that she likes to eat by and suggests another alternative food (and (.) other things that (.) i eat >some kinds of< pasta) as an elongated response to the aforementioned question in line 15. Following the introduction of the food in line 15, she formulates a negative evaluation of the food implying her dislike about it (i don't real, i don't really like it). In the subsequent turn, while giving the account for her assessment, she offers a new assessment which assesses the food suggesting that "it's verymixed". Like the previous assessment in this extract, the assessment in line 23 which is oriented with her hand movement is produced in the same grammatical form: "It+ be + evaluative adjective." As soon as CEM finishes her turn, GAB displays her agreement during her ongoing turn by providing an upgraded second assessment using an intensifier "very" in line 24. It is notable to mention that the assessment sequence is organized into two parts: the first one gives first assessment; the second part produces upgraded second assessment. CEM enhances her contribution by extending the information about the ingredients of the food (with too ↑many ingredients and (.) spicy) and goes on her turn with a confirmation (yeah) in turn final position. In line 26, explicit positive assessment with the evaluative adjective "perfect" (Waring, 2013) is employed. In the last line of the extract, the topic reaches closure with GAB's use of confirmation token (yeah) and ends the conversation following an acknowledgment token in a soft voice (°huhu°).

This extract presents another instance of the positioning of assessments which is achieved through the use of interrogatives for the construction of first assessment. The first assessment in the form of interrogative invites the recipient of first assessment to offer second assessment as a response. In this extract, there is evidence that the participants can direct questions to each other during the task engagement. In particular, the assessments that participants offer regarding assessable based on cultural information about a placebo not only evaluate they also display their orientation to the structural organization of assessment sequences.

The following extract comes from the 2nd week of the task. The topic of the task is “Talking about traditional food”. This extract presents another example of representing the use of interrogatives to produce assessments. It shows how an interrogative used in the first pair part prompts the other recipient to make an assessment in the second pair part and how this assessment activity is carried out in ongoing interaction. Prior to this extract, the participants have been talking about Turkish and Tunisian traditional food. Then, they direct some questions to each other about how they know the specific food “lablebi” and how Turkish type of lablebi differs from Tunisian lablebi. Following this, the participants start to give details about their own country’s recipe for the lablebi. Extract 10 is divided into two segments for readability.

Extract 10. Talking about traditional food

Time: 00:14:51 - 00:16:20 **Length:** 0:01:29

1TAN: your lablebi is (0.8) like uhm (1.0)

2 actually it's different (0.5) then ours ↑lablabi

3 (0.5)

4ELM: then (.) so then [how is how is you

5TAN: [our lablebi (.) is] more simple

6 (0.7) We just (0.2) we just boil the lablabia:nd

7 (0.6) uhm after lablabi is done (0.8) i mean boiling

8 them (0.4) we: just scramble the oil and onions

9 (0.2) >i mean< we need to cut the onions an:d (0.4)

10 >after then< we: (0.3) add the: (0.7) uhm souce

11 i mean to- /toma:t/- ↑/təmeitov/ souce (0.7)

12 like we add it an:d (0.7) we: (1.2) i mean: (0.7)

13 ↑mix the onions and the ↑sauce (0.9) then (.)

14 after then (0.2) the onions is ready (0.8) i mean

15 the (0.3) is- they're ↑cooked (0.3) >after they are

16 cooked< we: add the lablabis (0.8) and just we (0.4)

17 add the ↑water it's just like this (0.3) i mean

At the beginning of Extract 10, TAN initiates her turn with a possessive adjective ([Your lablebi) which indicates belonging by referring to the noun “lablebi”. After (0.8) seconds of silence, the particle (like) is employed as a marker of uncertainty in the following turn. In line 2, TAN offers an assessment about the food in the form of a comparative. In her assessment, TAN carries through evaluation of the lablebi with a descriptive adjective “different” and makes comparison between two cultures (it's different (0.5) then ours ↑lablabi) followed by addressing lablebi thing in her culture with the use of possessive pronoun (ours) . In line 4, ELM produces an adverb (then (.) so then) meaning to transition to the new topic and instead of proffering a preferred second assessment after an initial assessment, ELM responds to her assessment with an interrogative ([how is how is you) by asking an information seeking question “how they are different from each other” which overlaps with the next turn of T in line 5. ELM produces another assessment of the difference ([our lablebi (.) is] more simple) regarding the lablebi food in two cultures. The formulation of the assessment in line 5 is like her previous assessment in line 2 that both assessments are constructed with comparative structure. Following (0.7) seconds of silence, from line 6 to 17, TAN initiates displaying her knowledge about the details of cooking lablebi in their culture by describing the recipe of the food after her assessment.

18ELM: like [you eat it] as if (0.3) as if it's a soup (0.3)

19 ↑right (1.1) like

20TAN: [just water and (1.2)

21 it's like ↓soup (.) ↑yes (.) ↑bu:t (0.4) it's

22 actually uhm like nutriti< I mean: like

23ELM: =↑yeah (0.2) i feel you (.) yeah (0.7) well (0.4)

24 actually (0.2) uhm our ours is kind of different

25 (.) because we [add bread]

26TAN: [nutritious]*

----->* TAN checks the word nutritious on the web and reads it aloud

27ELM: [we add bread

28TAN: [uh huh (.) yeah

29ELM: we add (.) two like slices of bread (0.4) in it (1.2)

30 uhm so: that what makes it's (.) what makes

31 it's dif- different >↑So (0.6) Our: lablabi (0.3)

32 >the question is< our: lablabi which the <vegetables>

33 is it get ↑like our salad

((laughing))

34 (0.9)

35 is it gonna contain (0.3) uhm (0.8) ↑bread or ↑no:t

36 (1.0) Like we do it Tunisian ↑way or ↓Turkish way

37 (1.4)

38TAN: if we add bread (0.4) that we (0.8) we will (0.5)

39 be full of the (0.3) our stomach i mean

((laughing))

40 (0.8)

41ELM: yeah

ELM takes the turn in line 18 when TAN is about to finish her turn and gives an example for likening Turkish version of lablebi food to another food soup that her beginning of utterance ([you eat it]) overlaps with TAN's utterance in turn initial position ([just water and) in line 20. 1.2 seconds later, TAN starts her turn with the repetition sequence (it's like ↓soup) in line 21 which is acknowledged by ELM's confirmation token (↑Yes) with rising intonation that displays her understanding. Then, after a micro pause (.) by prefacing her turn with an elongated contrastive discourse marker (↑bu:t), TAN continues her informing about the food-making addition to what she has said in line 18. In addition to this, TAN displays disalignment in line 22 by using "actually" which establishes disagreement on the comparison of the food. Following this, TAN cuts off her utterance (nutriti<) and self-repairs herself with a repair marker (i mean:). In the follow-up turn, after (0.2) seconds of silence, ELM produces a confirmation token (=↑Yeah) and shows agreement towards TAN's opinions by saying (I feel you) to show her understanding of what she means. As soon as ELM reaches enough information about the other culture to proffer an assessment, she projects

an assessment of the assessable (ours is kind of different) in line 24 that TAN has produced in line 1 (your lablebi), and after a micro pause, she tells the reason why their lablebi is different from the lablebi in the other country by using a contrastive marker (because) in line 25. The sequential position of the assessment in which the assessments are performed, with the first assessment being followed by the second assessment (Pomerantz, 1984) demonstrates that the assessment which is constructed with the expression of degree “kind of” in line 24 might increase the probability of production of second assessment in the further lines as a response to the first assessment. In overlap with ELM’s last utterance ([add bread]), TAN produces an explicit positive assessment ([nutritious]) in line 26. She also upgrades ELM’s assessment (ours is kind of different) with the use of positive adjectives ([nutritious]). Using upgraded second assessment, TAN acknowledges ELM’s assessment about the difference between lablebi in two countries and she also shows that she has enough information to assess the food of another country based on an exchange of cultural information through food. Then, ELM takes the turn in line 27 and responds to ELM’s assessment with the repetition of her previous sequence ([We add bread]) in an overlap with TAN’s turn in the next line which brings an explanation to lablebi. In line 28, TAN shows acknowledgment by uttering (([Uh huh (.) yeah) in turn initial position. ELM continues providing details about how lablebi is cooked in their culture and makes addition to it (We add (.) two like slices of bread (0.4) in it) by expressing the quantity of bread in the recipe in line 29. In line 30, beginning with an elongated transition marker (so:), ELM summarizes the question of the task which they have cited by remarking the difference, in this way, she closes the topic of talking about the difference. From lines 31 to 37, ELM begins to talk about task procedures concerning task instruction using a transition marker (↑ So). Through these lines, ELM poses many questions to TAN (which the <vegetables> is it get ↑like our salad, is it gonna contain (0.3) uhm (0.8) ↑bread or ↑no:t (1.0) Like we do it Tunisian ↑way or ↓Turkish way). ELM completes her turn in line 38 and gives the floor to her partner after (1.4) seconds of silence in line 39. TAN displays her orientation to the new action by responding to ELM and claims the possible consequence if they do lablebi according to Tunisian culture (we add bread (0.4) that we (0.8) we will (0.5) be full of the (0.3) our stomach

I mean). Followed by (0.8) seconds of silence, ELM confirms TAN with confirmation token (Yeah) which is oriented with laughter in line 40.

This last extract demonstrates that when one of the participants initiates a sequence with a request for cultural information in an interrogative form, this request is corresponded with a second assessment. The question in line 4 (so then [how is how is you) which is also a sign of construction of interculturality (Önder, 2021) invites TAN to offer an assessment towards the previously established assessable (Oktarini, 2020). It has also provided a typical instance in which “when a speaker assesses a referent that is expectably accessible to a recipient, an initial assessment provides the relevance of the recipient’s second assessment” (Pomerantz, 1984). The design of assessments in this extract shows that while the interactants engage in an extended assessment sequence about the given task, the learners proffer assessments which are accompanied by their bodily behaviors after the new information is available for both participants.

In conclusion, this section has focused on the different sequential positions of assessments in which first cultural assessments make second assessments on culture relevant. Based on the analysis of the extracts, it is observed that assessment is an interactional social activity in which participants use many grammatical and lexical resources to display different stances in their assessing sequences. At the same time, it is revealed that assessments play a crucial role in exchanging cultural practices between participants and making contribution to become aware of these practices. The further chapter will examine the main findings of this study in consideration of the analyses of extracts.

Chapter 5

Conclusion, Discussion and Suggestions

The findings of the thesis will be discussed in this chapter with references to the research topics and relevant studies in the literature. This chapter is divided into four sections. In the first section, the emergence of assessments in a telecollaborative setting through online cultural tasks is explained in detail by referring to the first research question (*How do assessments emerge in a sequential position through telecollaborative exchange?*). In answer to sub-questions of the first question, the second section will give a basis for the sequential organization of assessments, and three sequential structures for assessment activities will be outlined. The next section will answer the second question (*What kind of evaluative stances are employed by the interlocutors during the process of intercultural tasks?*) by focusing on the linguistic and grammatical patterns that are the most common in the participants' assessment sequences which are called evaluative stances. The last section will present a discussion on opportunities for the development of Critical Intercultural Awareness by means of the production of assessments in relation to the third research question (*How do assessment practices shape Critical Intercultural Awareness through an online task-oriented interaction?*). As a final point, implications for language education, telecollaborative exchanges and opportunities for critical intercultural awareness will be provided. This part of the thesis will end with suggestions for future studies and concluding remarks from an overall view.

Assessments through Telecollaboration in Task-Enhanced Contexts

As evident in the data analysis section, assessments are one of the most prevalent actions during the performance of the intercultural tasks by learners. Despite the fact that there has been a significant amount of conversation analytic research on assessments in various settings the occurrence of assessments in a telecollaborative setting consisting of online cultural tasks has not been thoroughly addressed in the existing literature. The majority of previous research has been on the assessments made during dinner talks (Mondada, 2009), object showings (Licoppe, 2017), and doctor-patient communication (Ten Have, 1991). To further examine the role of assessments in talk-in-interaction, some cross-sectional studies have been conducted on assessment of the wound in video consultation

(Stommel, van Goor, & Stommel, 2020) and treating people with aphasia (Beeke, Maxim & Wilkinson, 2007) as well. For this reason, this study set out with the aim of revealing the production of assessments in telecollaborative task engagement. In addition to this, this study has examined how learners raise their critical intercultural awareness through different online tasks by proffering assessments on the cultural traits of countries. The present study has offered a framework for the exploration of the dimension to stance taking in terms of evaluation. Furthermore, this current study filled a research gap in the field by bringing the issues of the organization of assessments and evaluative stances together with conversation analysis methodology. Finally, by revealing the possibility of online activities for making assessments and boosting critical intercultural awareness in telecollaboration, this study has offered insights into the enhancement of critical intercultural awareness in telecollaboration. Therefore, all these issues have been presented in fine grained detailed in the following subsections drawing on the conversation analysis of assessments.

Sequential Positioning of Assessments

Assessments are collaborative social actions that speakers use for targeting a conversational goal in different contexts. They are of essential importance for providing a way of social engagement and solidarity with the speakers. Since they serve to achieve the speaker's goals in conversation, assessments do not occur randomly; they follow a sequential order. As a supporting view to this issue, Hayano (2011) points out that when one of the speakers uses a first assessment that is available to his or her receiver in mundane talk, another speaker is invited to take an evaluative stance toward the same referent which is referred to as second assessment. Additionally, Pomerantz (1984) states "When a speaker assesses a referent that is expectably accessible to a recipient, an initial assessment provides the relevance of the recipient's second assessment". Starting from this, what we know about the sequential organization of assessments is based on Pomerantz's work (1984) which defines three sequential positions of assessment: (i) having access or knowledge to assessed, (ii) reporting the participation of activities, and (iii) following the first assessment. This study examined the organization of assessment sequences in an online task-based environment from a CA perspective. In the context of this study, the analysis of

assessment sequences reveals that there is a systematic organization in terms of the positioning of assessments. The main findings of this study are consistent with the findings of studies addressed in the prior literature. Inspired by the study of Pomerantz (1984), this study has investigated assessment sequences that are applied to evaluate the cultural behavior of the country in the form of first and second assessments.

The analyses of all the extracts given in the data analysis section illustrate that when one of the interlocutors makes an assessment on the cultural aspect of the country which constitutes the assessable in talk-in-interaction, the other interlocutor offers a second assessment by displaying an orientation to the first assessment in task-based online interaction after sharing their own traditions and exchanging the cultural behaviors of their own countries. Ha (2020) argues that “The format of assessments is one way in which a speaker expresses his/ her dominant epistemic position regarding a referent being evaluated” (p.38). On the other hand, the interlocutors express their agreement and disagreement through the form of assessment sequences which are constructed as adjacency pairs (Ogden, 2006). This type of sequence organization can be formulated as follows:

[First assessment related to culture + immediate second assessment]

This sequence organization is exemplified with the Extract 1 in data analysis section. Extract 1 illustrates how assessment sequences occur in adjacency pair format and how second assessments are offered right after the first assessments without any topic intervention. In Extract 6, one of the interactants provides information about the people of the culture, and the other speaker displays orientation to the assessable which is offered by the first speaker. While doing that, the interactants offer assessments toward the cultures. It is also observable that to generate a second pair-part of the assessment, access to the referent of the initial assessment is necessary (Pomerantz, 1984). Indeed, the production of first assessment makes the second assessment relevant immediately after it in terms of response relevance. As Heritage & Raymond (2005) state that assessment can be considered as a social activity. Through offering assessments, interactants not only evaluate the cultural information from their own point of view but also reveal whether they agree or disagree with their partners. The participants show their agreement or disagreement in addition to

their access to information, knowledge, competence, experience, and authority over the subject under evaluation.

On the other hand, there are some instances in the extracts that demonstrate the multimodal nature of assessment sequences during the two-party assessment activity. Regarding the context of assessing in storytelling, Ruusuvuori&Peräkylä (2009) put forward speakers organize facial expressions and discourse to convey their evaluative stances during the talk and emphasize the intertwined relationship between facial expressions for constructing stances. In the context of this study, the participants display their bodily orientation by using facial expressions and gestures synchronously to produce assessments sequentially. As an example, in Extract 6, how assessment sequences are accompanied by multimodal nonverbal behaviors is presented in a detail way. At the beginning of the simplified version of Extract 6, TAN initiates her turn with an embodied assessment. During the production of her assessment, the evaluative term “thoughtless” is followed by her facial expression which provides additional emphasis to the meaning of the assessment and reveals her attitude toward culture. Thus, it can be argued that facial expression is used as an interactional resource to produce the assessment with evaluative adjectives simultaneously. Also, this interactional resource makes a second assessment relevant in the next lines. ELM utters the second assessment through a similar adjective which is a signal of her agreement to the previous assessment. It can be claimed that assessments should be considered with the interactional resources that interactants employ while producing their evaluative assessments in its context. Lindström & Mondada (2009) claim that “Embodied assessments and assessable allow for the exploration of possible relationships between the production of assessments and the sequential organization of referential practices and their prerequisites, such as establishing the common focus of attention, pointing, and deixis”.

In addition to this, there is another type of sequential organization format given below based on the analysis of the extract. Being different from the first type of sequential organization, it shows that the first assessment is not always responded with an immediate second assessment.

[First assessment related to culture+ cultural talk+ second assessment]

The sequential organization is exemplified with Extract 8. In this case, the organization of assessment is characterized by the type of activity and the context of the interaction takes place. The second assessment is provided following some cultural talk and giving an account for the first assessment. After the production of the first assessment, this assessment is responded with a confirmation token, not with an immediate second assessment. Based on the analysis, it can be asserted that the extension between first and second assessment is derived from epistemic authority. In line 58, ELM still goes on with her clarification for the first assessment which shows her epistemic authority to her partner. When she brings her assessment to completion (Goodwin, 1986) and her partner has reached epistemic rights to make an assessment about the cultural issue, a second assessment is offered in line further lines.

Another type of sequential organization of assessment in a task-oriented environment arises in interrogative syntax through the interactional use of questions. This sequential organization focuses on how interactants initiate their sequences via asking questions and how these questions prompt an assessment about culture in the next sequences. This type of sequential organization supports the results of Hoey & Kendrick's (2018) study which proposes that posing a question about another's experience related to objects or events in a sequence-initial position such as starting a new topic, makes it relevant to offer an assessment of the object or event in question.

[Interrogative Sentence (Question) + Answer-given+ First assessment +Cultural talk+ Second assessment]

The assessments after questions appear in task-oriented context in the sequence of Extract 9. One of the participants directs a polarity question asking whether her partner knows the lasagna or not. After a response, first assessment is produced which is followed by the cultural talk of the participants with their own perspective. This exchange of opinions about culture paves the way for the projection of a second assessment in the subsequent turns. It also exhibits the participants' orientation to the assessments in the previous turns by offering assessments.

In a similar way, Extract 10 is given to confirm the sequential organization of assessment sequences which is prompted with the use of question-answer form. As can be noticeable in the extract, the initiation of a new cultural talk through asking a wh- question directly invites participants to produce an assessment by stating their opinion as a response. Since Conversation Analysis details the initiation–response sequences (McCarthy, 2003) the role of questioning practices on the sequential occurrence of assessments can be closely investigated in online task-enhanced environment.

The Use of Stances as Assessment Methods

This section represents the analysis of linguistic and grammatical patterns that are the most common in the participants' assessment sequences. According to Du Bois (2007), evaluation is a generally acknowledged way of taking stances. Several recent studies investigating evaluation have been carried out which explore the different dimensions of it in various contexts (Hunston & Thompson, 2000; Kärkkäinen, 2003a; Hayano, 2011; Haddington, 2006). In general, stance studies are primarily concerned with the inextricable link between propositional content and the representation of intersubjective, interpersonal relationships (Debras, 2015). Interlocutors may adopt different epistemic positions, switching from one to the other in their turns, or even within the same turn, and assigning a complementary position to their interlocutors during their interaction to display whether they agree or disagree (Bongelli, Riccioni & Zuczkowski, 2018). To shed light on the issue of stance-taking in an assessment activity, the aim of this section is specifically, to explore how different kinds of stance categories emerge during the assessment activity and how linguistic structures and grammatical constructions which reveal the stance of the speaker toward the talk (Biber & Finegan, 1988) can be used by participants as evaluative stance markers to produce an assessment. Kärkkäinen (2003) suggests that in addition to linguistic resources, grammatical forms also can be utilized with the aim of conveying epistemic stance. For this reason, in this study, assessments constitute another dimension of stance-taking, and it becomes possible to categorize epistemic stances as evaluative in the production of assessment in online interaction through task engagement. Therefore, this study aims to contribute to research on evaluative stances in assessment sequences by referring to the second research

question of the study. This study has explored four kinds of evaluative stance categories based on the various linguistic and grammatical resources in framing assessments which were adapted to the sequential environment of assessment practices discussed in the above. For an accurate description of the discussion of evaluative stances, the findings of the data are provided in Table 1 as stated below:

Table 2 *Summary of Stance Resources and Markers Presented for the Assessments*

Extract Number	Stance Resource	Stance Markers
Extract 2	Lexis	Adjectives
Extract 3		Adverbs
Extract 6		Verbs
Extract 7		Nouns
Extract 8		
Extract 1	Reference to third culture	Exemplification
Extract 4		
Extract 9		
Extract 5	Grammar	Comparatives

In Table 2, it can be clearly seen that there is a variety of stance markers used for expressing assessment in the present data. These stance markers encompass a range of social actions which occur naturally in the sequential conversation. However, this study does not specifically have an object of exploring social actions with stance-taking; it focuses on the evaluative use of stances which leads to the emergence of these actions within the online task-oriented environment. Since assessment is a joint and collaboratively constructed activity, the most common and representative evaluative stances in the cases will be represented through the analysis of selected extracts in detail. The extracts were grouped into the four categories of stance markers and analyzed under the titles of these categories. As mentioned above, interlocutors take different types of stances as a resource for producing assessments in online interaction. Through their online interaction generally occurring in conversational sequence or community contexts, interlocutors employ stances in their conversation which have a close relationship with such contexts to produce linguistic patterns (Kiesling et al., 2018). According to Kärkkäinen (2003), “stance-taking can be viewed as highly regular

and routinized (a) in terms of the linguistic forms used, as only a limited set of linguistic items tend to be used by speakers with any frequency, and (b) at the level of interaction, in that stance marking predominantly comes before the actual issue or question at hand” (p. 36). Extract 1 represents an example of use of adjectives from the stance category of lexis to produce assessment sequentially. It shows that when one of the participants makes a comparison based on cultural behavior, she offers an assessment by using an adjective as an assessor. While they are trying to clarify their opinions, the construction of their assessments is not provided just with the adjectives but also quantifier (*too much closeness*) and “*too*” before an adjective to indicate the intensity of the evaluation. These assessments make way for a second assessment by co-participant in the subsequent turns through the cultural talk. Edwards (2000) states that lexical items may be used for displaying speaker's 'investment' in or stance towards some state of affairs; the displays discussed include those of certainty and commitment, among others.

Secondly, interactants use the phrase “kind of” with adjectives and nouns as assessing phrase for expressing positive or negative attitude. Extract 4 sets a good example of how the expression “kind of” is used as an evaluator by the participants. The reason why this expression is considered as a tool for making assessments is that it is one of the common expressions used by participants for constructing assessments especially when there is a trouble in understanding to given cultural information. At that point, it can be claimed that having an epistemic access to the information of the assessable prompts a new assessment sequence about the cultural behavior.

Another stance category is related to cross-cultural talk which emerges through giving examples from other cultures. Extract 6 illustrates an example of how cultural talk prompts interactants to give an example from another culture by comparing cultural issues in addition to supporting assessment activity. Based on the analysis of this extract, it can be put forward that interactants enhance their critical cultural awareness and increase the possibility of authentic communication with the cross-cultural inquiries through an online intercultural task (Chen, 2016). Similarly, the following excerpt taken from Extract 5 shows that while interactants are discussing the cultural behaviors of countries, they use their previous

knowledge on the cultural aspect of other countries. The participants cite about other cultures and compare the country's specific cultural behavior with one another. Thus, the extract shows that by providing examples from other cultures, the participants make an exchange of cross-cultural information and take advantage of understanding different cultures through exemplification.

In addition to these three stance categories, grammar constitutes the last stance category which focuses on the production of assessments through grammatical constructions in the database. While offering an assessment of cultural behavior particularly when new information is available, the interactants employ a variety of grammatical constructions as a result of their interactional practices. The research to date has not been able to focus on the connection between the way of representing the assessable and the production of assessment (Oktarini, 2020). Tanaka (2016) discusses the use of different lexico-grammatical resources by participants for providing agreements with their assessments and makes it evident those grammatical structures as interactional resources in interaction are one of the ways of constructing assessment. To exemplify one of these grammatical constructions, Extract is used to exemplify how the participants make use of the form of comparatives in their assessment sequences to detail the cultural behavior. Upon starting a conversation about new cultural behavior at the beginning lines of the extract, the comparative form of the adjectives is used while she is offering an assessment about the assessable. It goes on the further elaboration on the cultural topic and makes her comparison less strong by applying a little before the adjective for a clear understanding during her elaboration in the subsequent lines.

Another grammatical construction including the form of "it + be + evaluative adjective/noun" is the commonly used pattern in order to construct assessments in the data which was firstly introduced in Goodwin & Goodwin's (1987) work. Couper-Kuhlen & Thompson (2008) claim that this pattern is frequently used for previously mentioned assessable and applied for the backwards oriented assessments. The part comes from Extract 2 which shows the collaborative design of assessment (Lindström & Mondada, 2009) with the regular grammatical pattern. After the participants' elaboration on first assessment, an upgraded second assessment which was constructed with the same grammatical structure in the

first assessment: "It+ be + evaluative adjective." Consequently, it can be claimed that interactants tend to use similar or same grammatical structures to produce their assessment sequences. Moreover, the use of the same grammatical structure in the first and second assessment brings evidence to the relevance of second assessments following first assessments in addition to the high possibility of assessing cultural behaviors with the same grammatical pattern.

The category of adverbs, are placed to the assessment sequences in the TCUs as first and second assessments. The participants' use of assessments in the form of adverbs expresses their precision and reduces the intensity of verbs (Hinkel, 2001, p. 38). Extract 9 shows that the assessment can be constructed with the use of adverbs and interactants display their orientation to the grammatical structure of the assessment sequence toward the new cultural information. The first assessment in line 21 is organized around the adverb "exactly" which prompts the second assessment in the subsequent turn. One of the participants offers a second assessment with another use of the adverb "basically" and it is confirmed by another participant's explicit use of adverb "totally".

The observation in Extract 10 reveals the formulation of assessments with after the interactants' initiation of repair with the marker I mean. As can be seen in lines 5 and 18, both participants offer assessments that are preceded by the repair marker for the clarification of their explanation in their further elaboration on the cultural topic.

Opportunities for Critical Intercultural Awareness through the Production of Assessments in Telecollaborative Context

This study intended to emphasize the influence of assessment sequences during an online collaborative exchange in the context of the development of critical intercultural awareness. As was evidenced in the Analysis chapter, the interactants produce assessments on the cultural behaviors of the countries according to the requirements of specific tasks. This suggests that learners should work on their intercultural communication skills with people from other cultural backgrounds. Because online tasks allow students to learn outside of their comfort zones, students' collaborative and intercultural skills will improve through their

discovery of new ways to interact with their partners (O'Dowd, 2021). According to Kramsch (1993), culture becomes a major aspect in language learning through enhancing language competency since language is considered as a social practice. Hřebačková (2019) states that intercultural awareness carries importance in addition to cultural awareness for successful intercultural communication which includes the awareness of the influences and information of cultures. However, the notion of Critical Intercultural Awareness (CIA) that emerged in the extracts goes beyond the features of basic intercultural awareness (ICA). Intercultural awareness is the extension of conceptions concerning cultural awareness that is more relevant to the demands of intercultural communication with the use of English in cultural contexts (Baker, 2011). As this study offers a telecollaborative language learning and teaching, participants have a chance to improve their critical levels of intercultural communication ability (Çiftçi & Savaş, 2018). As evidenced in all extracts, while the interactants are dealing with online tasks, they produce assessments regarding the cultural behaviors of the countries. This allows learners to understand each other's perspectives and make comments about cultural issues by providing a basis for commenting on the judgment of each other. Extract 1 provides an example of how interactants develop their level of critical intercultural awareness while engaging online intercultural tasks. This extract shows that when new cultural information is specified according to the tasks by one of the participants, the other participant firstly conceives the cultural behavior and then makes a comment on it based on how she perceives the cultural behavior. This enables the students to make comparisons in which their own cultural behaviors are different from the behaviors in other cultures. They can also negotiate meaning in communicative circumstances by cultivating an understanding of cultural forms and practices through intercultural conversation (Baker, 2014). Correspondingly, Luo & Yang (2021) found out that students can have opportunity to promote the cultural learning besides the development of language skills and learning motivation by investigating the virtual exchange of Chinese- American including Skype conversation. This implies that promoting students in terms of identifying their own viewpoint and learning to link these viewpoints with different views might help them get a better knowledge of different cultures (Kusumaningputri & Widodo, 2018). It is evident in the extract that task-

based learning in an online setting presents an efficient tool for intercultural communication and enhancement of awareness (Lee, 2009).

Implications of Telecollaborative Exchanges for Language Education and Critical Intercultural Awareness

This research examines the emergence of assessment patterns used by partners from different cultures for the purpose of doing online tasks in the context of telecollaboration. It makes a significant contribution to our understanding of critical intercultural awareness, assessment and stance-taking, technology-mediated task-based language teaching, interactional linguistics, Conversation Analysis.

Firstly, this study raises the question about the sequential organization of assessments through the participants' online task enhancement. The findings of this study illustrate three sequential positions that cultural assessment is provided within the context. The participants offer cultural assessments after a new cultural behavior is presented during their engagement with the online tasks. The main sequential positioning of assessments revealed in the data demonstrates that first cultural assessments are followed by the production of second assessments which confirms what Pomerantz (1984) put forward those assessments could occur as adjacency pairs. In this sense, by looking at the collaborative design of assessment sequences using linguistic and grammatical patterns this research contributes to the field of assessment research. On the other hand, the investigation of these patterns informs Interactional Linguistics which describes linguistic analysis of social interaction with the principles of CA methodology (Kern & Selting, 2012). The findings of this study illustrated how interlocutors use some specific linguistic and grammatical structures to construct their assessment sequences and take evaluative stances toward cultural behaviors of the countries. At this point, Interactional Linguistics inquires linguistic resources which are "used to articulate particular conversational structures and fulfill interactional functions and interactional function or conversational structure is furthered by particular linguistic forms and ways of using them" (Couper-Kuhlen & Selting, 2001, p.3). Since assessments are one of the most prevalent social actions in conversation, a detailed investigation into the structure of assessment activity should be carried out by researchers from different fields in order to acquire a better knowledge of

cultural and interactional practices through online cultural tasks. Another implication is based on the telecollaborative context in which assessments on cultural tasks have a systematic organization. The findings add to our understanding of how social interaction is organized in a technology-mediated learning environment. Besides, this study provides significant implications for the opportunities of telecollaborative partners' critical intercultural awareness (CIA) during their talk-in-interaction. The participants showed an ability to not only express their cultural behaviors regarding the task requirements but also understand each other's cultural perceptions, make an assessment and compare them cross-culturally. These findings reveal that online intercultural tasks have the potential to raise learners' critical intercultural awareness. Therefore, teachers can take into consideration integrating online cultural tasks while designing and implementing their language courses.

In this regard, this study contributes to better understanding of how culture constitutes an integral part of telecollaboration practices. Müller- Hartmann (2005) states that telecollaborative projects help learners to become intercultural speakers by giving them opportunity to experience motivational and authentic language use. Because this research, as a telecollaboration project, allows learners to engage with people from all over the world, participants will be able to demonstrate tolerance for various cultures and identify cultural similarities and differences in order to have successful intercultural communication. By virtue of these practices, the opportunities for critical intercultural awareness can be grabbed by focusing on the construction of cultural similarity and difference in a telecollaborative setting (Önder, 2021). To make use of these opportunities, the participants need to enhance their interpreting and relating skills to compare cultures and offer assessments (Toscu& Erten, 2020). As a result, this research will provide fresh insight into how participants build skills and strategies while comparing cultures through a telecollaborative exchange project. Similarly, Ramírez-Lizcano & Cabrera-Tovar (2020) put forward that:

“From a psycholinguistic perspective, telecollaboration can be a medium to understand linguistic features and language functions, yet, from the sociocultural theory, the virtual interactions are not merely linguistic but pragmatic, dialogic, and intercultural” (p.98).

From this point of view, this current thesis also offers some practical implications concerning goals of telecollaboration for language learning and teaching. Akiyama (2015) defines six affordances of telecollaboration project for language learning: “(a) reciprocity, (b) interaction with same-age peers, (c) one-on-one interaction, (d) institutionalized, semi-structured language learning, (e) interaction outside the classroom/minimal amount of teacher involvement, and (f) computer-mediated interaction” (p.155). Drawing on these affordances, it can be concluded that telecollaborative exchanges should not be seen as a technology-afforded practices they are instead seen as an opportunity to be used to promote language development from different ways which support participants to deal with authentic, communicative and meaningful collaborative tasks (Taskiran, 2019).

Furthermore, students' intercultural communication and awareness have been demonstrated to improve when computer-mediated communication technologies are combined with task-based language instruction. Language teachers might be encouraged to incorporate projects that are related to students' interests and controversial global issues into their classes at this time. It is critical for language teachers to provide suitable awareness-raising assignments that ensure a focus on form while still allowing for meaningful involvement during computer-mediated communication.

Taken altogether, the points mentioned above signify the ubiquitous relevance of assessment practices in social interaction (Lindström & Mondada, 2009). To this end, this study also highlights the need for more conversation analytic research in educational settings to explore other implications in educational field. The next section will cover the suggestion for further research and concluding remarks.

Suggestion for Further Research

Following the pedagogical suggestions offered in the previous sections, an additional set of suggestions will be integrated into this section specifically for future studies that can be built upon the findings of this thesis student. First, this study focuses on the potential three forms of sequential positions of assessments which are produced by four Turkish and Tunisian online partners at specific moments of task engagement process in a telecollaborative setting. The present study can be extended through the use of assessments by a greater number of partners from different countries dealing with cultural tasks in online settings. This might lead to the occurrence of various sequential positions of assessments. Also, one study might be carried out with more participants in different contexts where assessments could be delivered in different sequential positions. The results obtained from such a study could shed light on the nature of assessments as part of L2 interaction and to the sequential organization of talk employed in different settings.

Additionally, this study also touches on the topic of multimodal production of assessments. This includes the use of body behaviors such as facial expressions, gaze, and hand gestures. Since the placement of multimodal behaviors on the assessment sequences is not a random process, the detailed analysis of nonverbal language in the study of assessments might provide valuable insights into the structural features of assessment activity in an online task-enhanced learning environment. For this reason, there is a need for research focusing on the analysis of multimodal behaviors through embodied assessments offered in cultural contexts.

Moreover, in this study, it has been revealed that assessment activity was realized through stance markers and the participants employed different linguistic and grammatical patterns for taking evaluative stances. From this point of view, it can be affirmed that there is a link between the usage of linguistic and grammatical structures in the design of assessments based on cultural tasks. Further research that focuses on this association between them could present different linguistic and grammatical structures used for the generation of evaluative stances except for the patterns documented in this study.

At the same time, this study has proved that bringing assessment to cultural behaviors fosters intercultural communication and this would also contribute to better understanding of critical intercultural awareness. Therefore, another line of research would point to the impact of producing assessments on awareness about culture in intercultural L2 settings from a CA perspective. Finally, this study offers promising empirical evidence for assessment practices by integrating the Conversation Analysis methodology with the field of interactional linguistics that have implications for intercultural language education and telecollaboration in language learning.

In terms of telecollaboration, further investigations are needed to explore task types which are essential for the negotiation of cultural and language. Lee (2009) advised language teachers to design tasks that are helpful for the understanding of how and why two cultures are different from each other instead of asking what makes difference in two cultures. For this reason, it is crucial to teach learners how to improve their conversational skills such as ways of agreeing /disagreeing and asking for information.

With regard to peer feedback in a telecollaborative project, Ware & O'Dowd (2008) stated that learners give corrective feedback to their partners' use of the target language through an online exchange and integrate language forms into their online interaction. Therefore, it is reasonable that future studies investigate how peer feedback can be integrated to language form in a telecollaborative setting and how positive feedback impacts on participants' language learning.

Concluding Remarks

The study of culture in language education has been a focus, particularly over the last decade with the increasing numbers of culture and language studies. The classroom environment is mostly the focal point of these studies. In addition to the benefits of learning culture in the classroom, taking place in cultural tasks has increased cultural awareness of both native and target societies (Genc & Baba, 2005). At this point, with the technological advances in language education, the concept of CIA has become a potential field of research. The goal of this study was to see how interactants assessments in a telecollaborative scenario during the interactional task. The analysis of the representative extracts pictured the interactants' use of evaluative stances, assessing adjectives as well as the employment of intercultural comments related to the target culture. Moreover, the advantages of the online environment facilitated dialogue between them and contributed to have a closer intercultural relationship. In the current study, what contributed most to the study of Critical Intercultural Awareness was the emic perspective adapted for the close examination of the screen-recordings data. It was found that the interactants found ample opportunities for raising their Critical Intercultural Awareness while engaging in the task requirements collaboratively. It is expected that the findings of this study will bring new insights into the notion of critical awareness in online interaction based on evaluative and linguistic stances described in fine grained detail. In this line of research, more studies are needed for a closer and deeper investigation and in return for a fuller understanding of the impact of interculturality. Therefore, the results of this study can be a vital starting point for further research specifically on critical intercultural awareness and intercultural learning.

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APPENDIX-A: Jefferson (2004) transcription conventions

Symbol	Definition and use	Key (s)
[yeah] [okay]	Overlapping talk	
=	End of one TCU and beginning of next begin with no gap/pause in between (sometimes a slight overlap if there is speaker change). Can also be used when TCU continues on new line in transcript	
(.)	Brief interval, usually between 0.08 and 0.2 seconds	
(1.4)	Time (in absolute seconds) between end of a word and beginning of next. Alternative method: "none-one-thousand-two-one-thousand...": 0.2, 0.5, 0.7, 1.0 seconds, etc.	
<u>word</u> Wo:rd	Underlining indicates emphasis Placement indicates which syllable(s) are emphasised Placement within word may also indicate timing/direction of pitch movement (later underlining may indicate location of pitch movement)	
wo::rd	Colon indicates prolonged vowel or consonant One or two colons common, three or more colons only in extreme cases.	
↑word ↓word	Marked shift in pitch, up (↑) or down (↓). Double arrows can be used with extreme pitch shifts.	↑ Wingdings 3 (104) ↓ Wingdings 3 (105) ↑ ALT+24 ↓ ALT+25
. , _ ǂ ?	Markers of final pitch direction at TCU boundary: Final falling intonation (.) Slight rising intonation (,) Level/flat intonation (_) Medium (falling-)rising intonation (ǂ) (a dip and a rise) Sharp rising intonation (?)	ǂ ALT+168
WORD	Upper case indicates syllables or words louder than surrounding speech by the same speaker	
°word°	Degree sign indicate syllables or words distinctly quieter than surrounding speech by the same speaker	° ALT+248
<word	Pre-positioned left carat indicates a hurried start of a word, typically at TCU beginning	
word-	A dash indicates a cut-off. In phonetic terms this is typically a glottal stop	
>word<	Right/left carats indicate increased speaking rate (speeding up)	
<word>	Left/right carats indicate decreased speaking rate (slowing down)	
.hhh	Inbreath. Three letters indicate 'normal' duration. Longer or shorter inbreaths indicated with fewer or more letters.	
hhh whhord	Outbreath. Three letters indicate 'normal' duration. Longer or shorter inbreaths indicated with fewer or more letters. Can also indicate aspiration/breathiness if within a word (not laughter)	
w(h)ord	Indicates abrupt spurts of breathiness, as in laughing while talking	
£word£	Pound sign indicates smiley voice, or suppressed laughter	
#word#	Hash sign indicates creaky voice	
~word~	Tilde sign indicates shaky voice (as in crying)	
(word)	Parentheses indicate uncertain word; no plausible candidate if empty	
(())	Double parentheses contain analyst comments or descriptions	

APPENDIX-B: Ethics Committee Approval



T.C.
HACETTEPE ÜNİVERSİTESİ REKTÖRLÜĞÜ
Eğitim Bilimleri Enstitüsü Müdürlüğü

Sayı : E-51944218-300-00001523497
Konu : Etik Komisyonu İzinleri

1.04.2021

YABANCI DİLLER EĞİTİMİ ANA BİLİM DALI BAŞKANLIĞINA

İlgi : 25.03.2021 tarihli ve E-48490341-300-00001514590 sayılı yazınız.

Ana Bilim Dalınız İngiliz Dili Eğitimi Dr. Öğr. Üyesi Ufuk BALAMAN'ın danışmanlığını yürüttüğü öğrencilerden Ayşe BADEM, Cennet ÇALIŞMIŞ ve Merve Nur YÜCE'nin proje kapsamında HÜ Etik Komisyonu kapsamında alınan izin adı geçen öğrencilerin tez çalışmalarında da geçerli sayılma isteği, çalışma için gerekli izinlerin alınması ve izinlerle ilgili belgelerin öğrencilerin tezlerinde bulunması koşuluyla uygun bulunmuştur. Bilgilerinizi ve gereğini rica ederim.

Prof. Dr. Selahattin GELBAL
Enstitü Müdürü

Bu belge güvenli elektronik imza ile imzalanmıştır.

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APPENDIX C: Declaration of Ethical Conduct

I hereby declare that...

- I have prepared this thesis in accordance with the thesis writing guidelines of the Graduate School of Educational Sciences of Hacettepe University;
- all information and documents in the thesis/dissertation have been obtained in accordance with academic regulations;
- all audio visual and written information and results have been presented in compliance with scientific and ethical standards;
- in case of using other people's work, related studies have been cited in accordance with scientific and ethical standards;
- all cited studies have been fully and decently referenced and included in the list of References;
- I did not do any distortion and/or manipulation on the data set,
- and **NO** part of this work was presented as a part of any other thesis study at this or any other university.

)/(MM)/(YY)

Cennet ÇALIŞMIŞ

APPENDIX-D: Thesis/Dissertation Originality Report

20/02/2022

HACETTEPE UNIVERSITY
Graduate School of Educational Sciences
To The Department of Foreign Language Education

Thesis Title: A Conversation Analytic Study On Critical Intercultural Awareness In Task- Enhanced Virtual Exchange

The whole thesis that includes the *title page, introduction, main chapters, conclusions and bibliography section* is checked by using **Turnitin** plagiarism detection software take into the consideration requested filtering options. According to the originality report obtained data are as below.

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I declare that I have carefully read Hacettepe University Graduate School of Educational Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.

I respectfully submit this for approval.

Name Lastname: Cennet ÇALIŞMIŞ

Student No.: N19138152

Department: Foreign Language Education

Program: English Language Teaching

Status: Masters Ph.D. Integrated Ph.D.

Signature

ADVISOR APPROVAL

APPROVED
Assoc. Dr. Ufuk BALAMAN

APPENDIX-E: Yayınlama ve Fikrî Mülkiyet Hakları Beyanı

Enstitü tarafından onaylanan lisansüstü tezimin/raporumun tamamını veya herhangi bir kısmını, basılı(kâğıt)ve elektronik formatta arşivleme ve aşağıda verilen koşullarla kullanıma açma iznini Hacettepe Üniversitesine verdiğimi bildiririm. Bu izinle Üniversiteye verilen kullanım hakları dışındaki tüm fikri mülkiyet haklarım bende kalacak, tezimin tamamının ya da bir bölümünün gelecekteki çalışmalarda (makale, kitap, lisansve patent vb.) kullanım hakları bana ait olacaktır.

Tezimin kendi orijinal çalışmam olduğunu, başkalarının haklarını ihlal etmediğimi ve tezimin tek yetkili sahibi olduğumu beyan ve taahhüt ederim. Tezimde yer alan telif hakkı bulunan ve sahiplerinden yazılı izin alınarak kullanılması zorunlu metinlerin yazılı izin alınarak kullandığımı ve istenildiğinde suretlerini Üniversiteye teslim etmeyi taahhüt ederim.

Yükseköğretim Kurulu tarafından yayınlanan "**Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge**" kapsamında tezimin aşağıda belirtilen koşullar haricince YÖK Ulusal Tez Merkezi / H.Ü. Kütüphaneleri Açık Erişim Sisteminde erişime açılır.

- o Enstitü/Fakülte yönetim kurulu kararı ile tezimin erişime açılması mezuniyet tarihinden itibaren 2 yıl ertelenmiştir.⁽¹⁾
- o Enstitü/Fakülte yönetim kurulunun gerekçeli kararı ile tezimin erişime açılması mezuniyet tarihimden itibaren ... ay ertelenmiştir.⁽²⁾
- o Tezimle ilgili gizlilik kararı verilmiştir.⁽³⁾

...../...../.....

Cennet ÇALIŞMIŞ

"Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge"

- (1) Madde 6.1.Lisansüstü teze ilgili patent başvurusu yapılması veya patent alma sürecinin devam etmesi durumunda, tez danışmanının önerisi ve enstitü anabilim dalının uygun görüşü Üzerine enstitü veya fakülte yönetim kurulu iki yıl süre ile tezin erişime açılmasının ertelenmesine karar verebilir.
- (2) Madde 6.2.Yeni teknik, materyal ve metotların kullanıldığı, henüz makaleye dönüşmemiş veya patent gibi yöntemlerle korunmamış ve internetten paylaşılması durumunda 3.şahıslara veya kurumlara haksız kazanç; imkânı oluşturabilecek bilgi ve bulguları içeren tezler hakkında tez danışmanının önerisi ve enstitü anabilim dalının uygun görüşü üzerine enstitü veya fakülte yönetim kurulunun gerekçeli kararı ile altı ayı aşmamak üzere tezin erişime açılması engellenebilir.
- (3) Madde 7.1.Ulusal çıkarları veya güvenliği ilgilendiren, emniyet, istihbarat, savunma ve güvenlik, sağlık vb.konulara ilişkin lisansüstü tezlerle ilgili gizlilik kararı, tezin yapıldığı kurum tarafından verilir*. Kurum ve kuruluşlarla yapılan işbirliği protokollü çerçevesinde hazırlanan lisansüstü tezlere ilişkin gizlilik kararı ise, ilgili kurum ve kuruluşun önerisi ile enstitü veya fakültenin uygun görüşü Üzerine üniversite yönetim kurulu tarafından verilir.Gizlilik kararı verilen tezler Yükseköğretim Kuruluna bildirilir.
Madde 7.2.Gizlilik kararı verilen tezler gizlilik süresince enstitü veya fakülte tarafından gizlilik kuralları çerçevesinde muhafaza edilir, gizlilik kararının kaldırılması halinde Tez Otomasyon Sistemine yüklenir

* Tez danışmanının önerisi ve enstitü anabilim dalının uygun görüşü üzerine enstitü veya fakülte yönetim kurulu tarafından karar verilir.