



HACETTEPE ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ

Department of Foreign Language Education
English Language Teaching Program

ORIENTATIONS TO INTERCULTURALITY IN A TASK ENHANCED VIRTUAL
EXCHANGE SETTING: A MULTIMODAL CONVERSATION ANALYSIS STUDY

Zeynep ÖNDER

Master's Thesis

Ankara, (2021)

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GÖREV TEMELLİ SANAL DEĞİŞİM ORTAMINDA KÜLTÜRLERARASILIĞA
YÖNELİMLER: ÇOKKİPLİ KONUŞMA ÇÖZÜMLEMESİ ÇALIŞMASI

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Master's Thesis

Ankara, (2021)

Acceptance and Approval

To the Graduate School of Educational Sciences,

This thesis, prepared by ZEYNEP ÖNDER and entitled “Orientations to Interculturality in Task Enhanced Virtual Exchange Setting: A Multimodal Conversation Analysis Study” has been approved as a thesis for the Degree of Master in the Program of English Language Teaching in the Department of Foreign Language Teaching by the members of the Examining Committee.

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**This is to certify that this thesis/dissertation has been approved by the
aforementioned examining committee members on 25/06/2021 in accordance
with the relevant articles of the Rules and Regulations of Hacettepe
University Graduate School of Educational Sciences, and was accepted as a
Master’s Thesis in the Program of English Language Teaching by the Board
of Directors of the Graduate School of Educational Sciences from
...../...../.....**

Prof. Dr. Selahattin GELBAL

Director of Graduate School of Educational Sciences

Abstract

Virtual exchange practices are steadily gaining importance in the academic world. These practices are echoed in foreign language pedagogy along with its merits to interculturality. Through virtual exchange, foreign language learners have had the opportunity to interact with people in their target language and expose to intercultural communication. However, because the majority of the studies have primarily relied on retrospective data, the actual interaction in virtual exchange, which requires closer analysis, remains a gap. In addition, while there is an overemphasis on emerged cultural differences in intercultural communication studies, few studies have investigated the cultural similarities in these interactions. To address these gaps in both fields, the emic perspective of conversation analysis methodology is applied to a task-enhanced virtual exchange setting. It is aimed to document the emergence of interculturality in this video-mediated interaction and how the participants orient to this with which resources while engaging in a series of (intercultural) tasks. The data includes 10 hours of screen recordings of one virtual exchange partner (VEPs) paired as Tunisian – Turkish. The qualitative analyses revealed that the participants display orientations to interculturality. These orientations are mostly displayed through utterances of similarity and/or difference. The findings contribute to growing literature on intercultural communication by (a) maintaining the view that interculturality is a dynamic notion in a virtual exchange setting, too and (b) challenging the overemphasis in these studies related to the cultural differences by documenting mutually constructed cultural similarities. Drawing on the findings, implications are provided for virtual exchange and intercultural education.

Keywords: cultural similarities, cultural differences, conversation analysis, intercultural communication, interculturality, virtual exchange

Öz

Sanal değişim uygulamaları akademide giderek önem kazanmaktadır. Bu uygulamalar, yabancı dil pedagojisinde kültürlerarasılığa olan yararları ile yankılanmaktadır. Sanal Değişim sayesinde, yabancı dil öğrenenler hedef dillerinde iletişim kurma ve kültürlerarası iletişime maruz kalma fırsatı buldular. Bununla birlikte, çalışmaların çoğu çoğunlukla geriye dönük verilere dayandığından, daha yakın analiz gerektiren sanal değişim uygulamalarındaki asıl etkileşimin karmaşık doğası bir araştırma boşluğu olarak kalmaktadır. Ayrıca, kültürlerarası iletişim çalışmalarında, varsayılan veya ortaya çıkan farklılıklara aşırı vurgu yapılırken, bu etkileşimlerde meydana gelen kültürel benzerlikleri araştıran az sayıda çalışma vardır. Bu çalışmada konuşma analizi metodolojisinin emik bakış açısıyla, görevle zenginleştirilmiş bir sanal değişim ortamında, etkileşimde nelerin ortaya çıktığını ve katılımcıların buna nasıl yöneldiklerini ortaya koymak amaçlanmaktadır. Veriler, Tunus- Türk olarak eşleştirilmiş bir sanal değişim ortamının 10 saatlik ekran kayıtlarını içermektedir. Nitel analizler, katılımcıların kültürlerarası görevleri tamamlarken kültürlerarasılık yönelimleri sergilediklerini ortaya koydu. Bu yönelimler çoğunlukla kültürel benzerlik ve/veya farklılık ifadeleriyle gösterildi. Bulgular, (a) kültürlerarasılığın sanal ortamlarda da dinamik bir kavram olduğu görüşünü koruyarak ve (b) kültürlerarası çalışmalardaki farklılıklar üzerindeki aşırı vurguyu tartışarak karşılıklı olarak oluşturulmuş benzerlikler sunmasıyla kültürlerarası iletişim alanındaki literatüre katkıda bulunmaktadır. Bulguların ışığında, sanal değişim ve kültürlerarası dil eğitimi açısından çıkarımlar sunulmuştur.

Anahtar Kelimeler: kültürel benzerlikler, kültürel farklılıklar, konuşma analizi, kültürler arası iletişim, sanal değişim, kültürlerarasılık,

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Symbols and Abbreviations

CA: Conversation Analysis

IC: Intercultural Communication

VE: Virtual Exchange

Chapter 1

Introduction

The intertwined nature of language and culture has mostly been a grounded approach in language studies (Dervin & Liddicoat, 2013). Lately, even though the issue of whether language is a means for culture or vice versa have been discussed a lot (Helm & Acconcia, 2019; Liddicoat, 2007; Liddicoat & Scarino, 2013), the first seems to be the prevailing perception. That is, through language, human beings are becoming encultured and develop abilities to interact with people from diverse cultures who speak various languages. Recent advancements of technology and communication tools have made these interactions observable in online environments too. Being one of these online environments, the rise of virtual exchange practices in both education and business avenues cannot be ignored (Helm, 2018). Namely, virtual exchanges are “online educational programmes” that use technology to connect people who have diverse backgrounds (Dooly & Vinagre, 2021; Helm & Acconcia, 2019, p. 211). Thus, these practices have made intercultural communication possible more than ever, albeit the fact “interculturality is an ideal never reached fully” (Çiftçi et al., 2020, p. 2)

One issue, in particular, requires closer attention in this line of research (i.e., intercultural communication) and practice- that is, the substantial focus on the cultural differences among participants who join either face to face (e.g., Zimmerman, 2007) or online (e.g., Brandt & Jenks, 2011; Sabbah-Taylor, 2020) settings. Thus, this thesis will try to explore an online setting (i.e., virtual exchange) embracing an emic perspective that provides participants’ own understandings in actual interaction, unlike the bulk of research exploring intercultural interactions. Accordingly, this chapter will continue giving a detailed account of the problem to be studied. This will be followed by first specifying the aim and the significance of the study and the research questions and acknowledging the limitations. Consequently, the first chapter will be concluded with definitions to be used in the study.

The organization of the rest of the thesis is as follows. The second chapter will review the relevant literature on ‘virtual exchange’ and ‘interculturality’. Interculturality, however, will be mainly treated from a conversation analytical perspective. The third chapter is concerned with the detailed explanation of

Conversation Analysis (hereafter CA) as the research methodology as well as the research context, participants, and the data. Chapter four presents the findings focusing on the meticulous analysis of the representative extracts from the collection of cases. The last chapter provides a discussion drawing on the empirical findings and theoretical and pedagogical implications for virtual exchange, intercultural language education and conversation analysis. Finally, the thesis will be ended with concluding remarks after providing suggestions for future research.

Statement of the Problem

The inevitable integration of technology into education has led to an evolution of foreign language education by creating an increasingly larger space for the involvement of diverse online elements. The history of language education includes multiple milestones which these developments are embraced relatively quicker than other fields. In a similar vein, the field has paved the way for the rise of interculturality more than ever, particularly by means of various online practices such as virtual exchange. However, the studies exploring these kinds of exchanges have mostly approached data with an etic perspective through the methods of quantitative and qualitative research, leaving the affordances of insider's perspective a research gap (Brandt, 2008; Brandt & Jenks, 2011; Borghetti et al., 2015). Thus, the nature of the actual interaction has not been adequately revealed in these settings which might pose a problem for both the designers and experiencers of these exchanges.

Similarly, the mainstream approaches to culture and interculturality have predominantly adopted an etic perspective. Therefore, this brings the necessity of emically informed studies for a fuller understanding of the extent of interculturality in the lived senses of language learners. For that reason, how interculturality emerges in online environments, particularly in and through video-mediated interactions (Lewis & O'Dowd, 2016), and which interactional resources are deployed in situ by language learners are both long-standing issues. The present thesis sets out to bring insights into these research gaps based on empirical research to overcome the prejudices in the field.

After Nishizaka (1995) showed that interculturality is situated in interaction, some recent studies (e.g., Brandt, 2008; Brandt & Jenks, 2011; Mori, 2003, 2007) have attempted to address this gap. They argue against the established

understanding of interculturality to date - that is, being omnirelevant in every intercultural communication. These studies have overtly emphasized the displayed differences through invoked identities (Antaki & Widdicombe, 1998), taking interculturality from an interactional perspective (e.g., Brandt & Jenks, 2011; Zimmerman, 2007). That is why co-constructed similarities among the participants have remained scant in the literature. This situation indicates a need to investigate the overseen cultural similarities in addition to the differences, particularly in video-mediated interactions (i.e., virtual exchange). By contributing this literature, it will be possible to see how interculturality is realized in virtual exchange settings from the participants' perspective.

Aim and Significance of the Study

In language education, since the ultimate goal has been shifted to raise intercultural speakers, the endeavors to create intercultural communication opportunities for both language teachers and language learners have been becoming an integral part of this field. Furthermore, the field has become more open to virtual encounters, emphasizing the notion of interculturality due to ever-changing technologies. Based on naturally occurring data, this thesis will explore an online setting – specifically, the interface of video-mediated task enhanced virtual exchange practices and situated orientations to interculturality. In particular, this study aims to unveil the interactional unfolding of interculturality in and through participants' talk in this setting.

The data in this thesis have two significant contributions to both virtual exchange and intercultural communication studies. The first contribution is the participants' countries; as put explicitly in the literature, it mainly comprises studies from the USA (Barbosa & Ferreira-Lopes, 2021). Having Turkish – Tunisian partners' online interaction as the data, this study offers insights into an under-researched context. The second is that the studies having an ethnomethodological perspective towards interculturality either investigated face-to-face interaction (Mori, 2003) or online chat/audio-based interactions (e.g., Brandt & Jenks, 2011; Gibson, 2009). Thus, the screen- recordings of the actual interaction have not been adequately represented in previous research to the best of my knowledge (Wigham, 2017). Given the increasing demand for virtual exchanges, the findings of this study

hope to contribute to this line of research investigating the emergence of interculturality with a line-by-line analysis of a collection which includes the participants' orientations to interculturality.

The understanding of interculturality, on the other hand, has been undergone a paradigm shift. Before Nishizaka (1995), the research has approached interculturality as being static and strictly contingent on people who have different backgrounds. In the early 21st century, following Nishizaka (1995, 1999), the studies documented that interculturality is not always omnirelevant to intercultural encounters. Such approaches, however, failed to address the cultural similarities which may emerge in intercultural communication. Thus, this study offers some critical insights to reconceptualizations of interculturality, documenting not only the cultural differences but similarities. Therefore, the significance of the study is twofold: (1) the data type (i.e., screen recordings of video-mediated online interactions) and (2) emically informed reconceptualization of the concept of interculturality.

Research Questions

This study provides responses to the research questions below. It should be noted that only after careful and unmotivated examination of the naturally occurring data, these questions emerged and given here to present the scope of this thesis.

1. What are the interactional resources that the task participants deploy in a video-mediated virtual exchange setting?
2. How are these resources used to co-construct interculturality in and through video-mediated interactions?

Limitations

This study deal with qualitative data. It naturally brings the limitations of the qualitative studies, specifically regarding the generalizability of the results. Similarly, the results of the study might be limited to task enhanced virtual exchange settings requiring caution to apply in other contexts such as face to face interactions. However, since the analysis represents the collection of recurrent cases, the results still give valuable insights for diverse contexts. Furthermore, recording the

interaction was under the responsibility of the participants which led us to end up with some missing data. This problem will be resolved by presenting the cases only from the participants whose recordings are complete.

Definitions

The terms which will be frequently utilized during the thesis are defined below for the ease of readability of the study.

Adjacency Pair: sequences having two parts where the first pair part makes the second pair part relevant such as greeting-greeting, question- answer.

Emic perspective: approaching the data from participants' perspectives without any expectations

Etic Perspective: approaching the data from an outsider's/ observer's perspective

Ethnomethodology: a method in sociology proposed by Garfinkel to discover member's methods in their social actions.

Interculturality: a term used to refer being intermediary between two or more cultures.

Unmotivated Looking: a closer look to the data to explore what emerges from it leaving potential predispositions.

Virtual Exchange: interactions between physically distributed participants by means of a technological device and software with the purposes like practicing language or completing a task.

Talk-in-Interaction: an encompassing term for conversation analysis focusing the talk during an interaction.

Chapter 2

Literature Review

This section has several aims: providing a background to virtual exchange and clarifying the multiple terms used to describe the relevant practices in the literature. Followingly, a brief introduction will be given to the task-oriented video-mediated interaction in virtual exchange settings. This will be related to interculturality after providing a detailed review on intercultural communication studies with particular attention given to those embracing emic perspective.

Virtual Exchange

To begin with, virtual exchange practices can be traced back to the 1920s of France, yet these activities are only close to be the reminiscences of the modern-day e-twinning projects and have reached to its current position in the 1990s with the advent of the internet (O'Dowd, 2012). Helm (2018), on the other hand, originates virtual exchange to the 1980s when the iEARN initiative and the New York/Moscow Schools Telecommunications Project were launched. These projects aimed to connect the students from the United States of America and the USSR during the Cold War. The second half of the twentieth century, nevertheless, has witnessed the starting and growing of a body of systematized research on virtual exchange (Helm, 2018; O' Dowd, 2012; O'Dowd & O'Rourke, 2019). Cunningham and Akiyama (2018), on the other hand, leaving the initial studies out of their review (e.g., Eck et al., 1995; Warschauer, 1995), argue for a different time interval (i.e., 1996-2016) with two reasons: (a) pointing to the systematicity in research endeavors and (b) emergence of major SCMC tools such as Yahoo Messenger. According to O'Dowd (2012), the practices date back to e-pals/keypals marking their origin as pen-pals. The first generation of the practices is called as 'e-tandem' (O'Rourke, 2007; Woodin, 2010). These types of exchanges have been working like as a win-win strategy: The participants learn their partners' native language and vice versa (i.e., German - speaking participant learning English while their partner learning German by spending equal time on each language).

Since these practices drew the attention of the European Universities during the 21st century, they have highly been supported by various institutions. Eventually, this situation has paved the way for the recognition of these activities in

a more complex nature in the other parts of the world as well. It was under different names but having the same core purposes as enhancing participants' linguistic and intercultural communicative competences (O'Dowd, 2012). The second generation of the practices is known as 'blended intercultural model' (Chun, 2015; Godwin-Jones, 2019). Cultura Model (Furstenberg et al., 2001) is the best representative of these models and is more complex in nature, since it requires developing materials for learners to engage during the exchange. The participants from both parties are needed to pursue ready-made materials which are inclusive of a culturality component to discuss in class time and through online interactions. In cultura project, Furstenberg and his colleagues (2001), the developers of Cultura Model, aimed to make the learners aware of the cultural differences from their partners to be more competent in both self (expectably) and the target culture. However, in this model, the relevance of the classroom (e.g., teachers, instructors) should not be ignored compared to current virtual exchange practices which are not required to be at school.

Lately, another type of exchange model has emerged: ELF-based exchanges (i.e., English as a Lingua Franca, see, Seidlhofer, 2013). In this model, the purpose is to engage in more cultural issues rather than the language itself as this model provides learners meaningful interaction, and unlike the first two models, native language does not have an essential role in the interaction (Godwin-Jones, 2019). Contemporary trends in exchanges, on the other hand, highlight flexibility and adaptability, as Guth and Helm (2010) called 'Telecollaboration 2.0' which is less text-based and including more multimodality.

These activities which are a practice to be experienced, largely referred to as 'telecollaboration' in earlier research (Warschauer, 1995), have been a dominant term in the field of foreign language education (O'Dowd & O'Rourke, 2019; O'Dowd, 2021). Telecollaboration as a term, despite the support by some scholars from the foreign language education field (e.g., Melinda Dooly, Robert O'Dowd) has started being outdated for some reasons. It is claimed that the combined words as 'tele' and 'collaboration' do not have the harmony and cannot fully account for working together at a distance (O'Dowd, 2021). To give examples of the other terms attributed for these practices, the literature includes 'telecollaboration' (Belz, 2003), 'internet mediated intercultural foreign language education' (Belz & Thorne, 2006);

‘globally networked learning’(Starke Meyerring & Wilson, 2008) and ‘virtual exchange’ which is highly promoted by various organizations (Stevens Initiative, Soliya, Sharing Perspectives Foundation and the Global Nomads Group, European Commission) (O’Dowd & O’Rourke, 2019) albeit not being completely devoid of critique (Colpaert, 2020). O’ Dowd (2018) represents the great diversity of the different terms with a diagram (see Figure 1) and defines virtual exchange by reflecting almost all possible aspects of it:

“Virtual exchange involves the engagement of groups of learners in extended periods of online intercultural interaction and collaboration with partners from other cultural contexts or geographical locations as an integrated part of their educational programmes and under the guidance of educators and/or expert facilitators.” (p. 5)

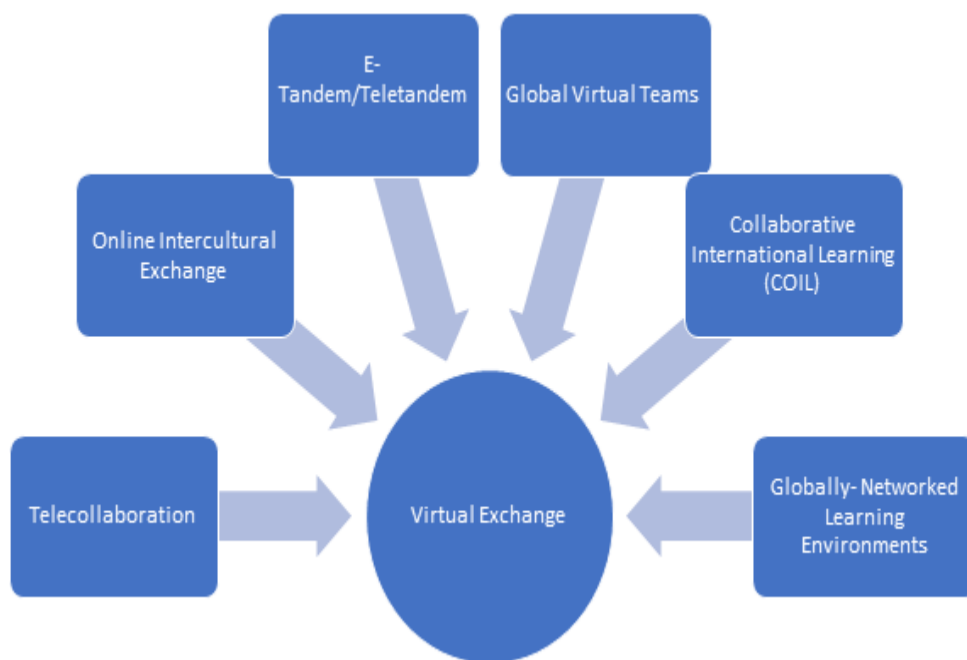


Figure 1. Possible terms referring to virtual exchange (Adapted from O’Dowd (2018))

O’Dowd (2018) evaluates this scattered approach to naming virtual exchange from two clashing positions. Holding a positive perspective, these various names demonstrate that these practices are applicable in many ways to “different cultural contexts or geographical locations” and “adaptable to different pedagogical objectives and learning contexts” (p. 3). On the other side, the reason of attributing

different names could be depended on “the lack of communication and collaboration” and leading to “difficulty in promoting and disseminating the activity among educators” (p. 3). Overall, due to several reasons, there have been controversies on naming these activities as virtual exchange (Dooly & Vinagre, 2021; O’Dowd, 2018). Despite some objections (e.g., Colpaert, 2020), it seems to be close to reaching a holistic approach in the end.

As seen above, in the literature, there have been various VE models implemented depending on the context of the studies (Helm & Acconcia, 2019). O’Dowd (2021b) provides a holistic overview of these models in foreign language education. He classifies as follows: (a) E-Tandem, (b) Telecollaboration, (c) Transnational Virtual Exchange, (d) Critical Approaches to Telecollaboration. The model used in this study is Transnational Virtual Exchange. This comes from telecollaborative models which are dominant in foreign language education field (Guth & Helm, 2010; Helm & Acconcia, 2019; O’Dowd & Lewis, 2016). According to O’Dowd (2021b), in this model, the language is seen as a ‘lingua franca’ which includes one common language among the participants, unlike ‘bilingual-bicultural’ approaches where participants work on each language/culture equally. The aim is to enhance students’ competences while engaging collaborative tasks that focus global themes instead of overt emphasis on the cultural differences and similarities.

Inevitably, virtual exchange practices have gained paramount importance in the academia for raising students’ soft skills in addition to many other competences. This interest is observable with the body of the literature which is growing fast, such as edited books (e.g., Guth & Helm, 2010; O’Dowd & Lewis, 2016; Helm & Beaven, 2020), monographs (e.g., Helm, 2018), three special issues in *Language Learning & Technology* (Vol. 7, Num. 2; Vol. 15, Num. 1, Vol. 23 Num. 3), and a dedicated journal initiated in 2018 (*Journal of Virtual Exchange*). These studies have mainly focused on the development of foreign language competence, and intercultural gains (for a review, see Çiftçi & Savaş, 2018; Lewis & O’Dowd, 2016; Cunningham & Akiyama, 2018). However, they have not been focused on actual interaction of the participants but to impact of virtual exchange (Dooly & Vinagre, 2021). Add to that Dooly and Vinagre (2021) reported that there are many grey areas in this line of research due to several reasons. One significant issue they draw attention is that interaction with the participants from other cultures have not been directly resulted

in positive outcomes such as an increase in intercultural communicative competence. For that reason, it is important to gain insights how the virtual exchange partners achieve these intercultural gains.

However, as Helm (2018) suggests, it is also necessary to specify the approaches which are not acknowledged as virtual exchange within this line of research due to deficiencies in meeting the needs of the components of above-mentioned definition. These are grouped as follows: (a) “distance learning courses, massive open online courses, and virtual mobility formats which do not include sustained interactions” (b) “social media groups, unmoderated and unstructured online interactions, and one-off video-conferences” (Helm, 2018, p. 3) The first group, online education platforms, lacks interaction among the participants due to their heavy focus on the content. The second group, on the other hand, neglects the pedagogical purposes for building meaningful relationships between the interactants.

In a recent publication regarding virtual exchange, O Dowd (2021a) reflects upon the change starting in 2015 with Stevens Initiative in the USA and later consolidated with the efforts of UniCollaboration and European Commission projects (e.g., EVALUATE, EVOLVE and Erasmus+ Virtual Exchange). Later, he draws attention to the fact that the effect of the pandemic which broke out in 2020 around the world has made the virtual exchange practices more visible and indispensable because, under the current circumstances, there is no way of having a physical exchange. To exemplify, various organizations (e.g., European Association for International Education) organized training sessions reaching teachers to make education or interaction more feasible during this period. Further, with the recognition of VE by the European Commission, it is asserted that VE will no longer remain complementary to physical mobility but will be seen as a standalone activity. Supporting this view are the results of the above-mentioned reports on the exchanges which argue for the positive impact of VE on raising intercultural awareness, increasing soft skills, and language learning (O’Dowd, 2021a).

Against this background, the term ‘virtual exchange’ is largely considered an umbrella term, and so this thesis does refer to it as such throughout. In what follows, the task types in these exchanges will be introduced.

Tasks in Virtual Exchange

In a nutshell, the tasks utilized in virtual exchange projects started as more simplistic in nature and evolved into more complex ones. To put it more explicitly, there is a continuum from text - based to real time conversational exchanges and from asynchronous to synchronous, while the first ones are still being the most common (Avgousti, 2018; Çiftçi & Savaş, 2018). Yet, the focus on asynchronous tools that prevent naturally occurring interactions has been problematized (see Belz & Kinginger, 2002) by the participants and leading the task designers to engage in designing more authentic tasks, consequently leading to a trend towards the preference for more synchronous, real-time interactions (Godwin-Jones, 2019; Helm, 2015).

O'Dowd and Waire (2009) stated that the role of virtual exchange projects is to make learners aware of the cultural differences and investigate how it facilitates the development of L2 pragmatic competence. They categorized the tasks utilized in these projects mainly in three distinct types: (a) Information Exchange (b) Comparison and Analysis (e.g., Furstenberg et al. 2001) and (c) Collaboration tasks (e.g., Belz, 2002). Taking this categorization one step further for their review study, Cunningham and Akiyama (2018) scrutinized the task types as only used in SCMC (synchronous computer mediated communication) interactions disregarding ASCMC (asynchronous computer mediated communication) ones and added one more category (d) language-focused tasks. The tasks in this study, however, belong to collaboration task type since partners' aim is to co-construct a certain task output such as a recipe, music band (See Appendix E. Furthermore, the process of designing the tasks in this study is presented elsewhere in detail (Balaman et al., under review). The importance regarding the design of the task in virtual exchange studies is a very established concept in the literature; emphasizing the content leading the interaction to the discussion is more preferable (O'Dowd, 2021).

To sum up, virtual exchange practices are not new in education or, but they have changed in time to address diverse aims. Having defined what is meant by virtual exchange, I will now move on to discuss 'interculturality' in these environments which is being another focus of the current study.

Interculturality

One of the central premises of virtual exchange practices is to create room for intercultural communication. That is why intercultural communication and accordingly interculturality will be discussed as a separate discipline and term in this section. Intercultural communication as an independent field of inquiry has a relatively brief history. Edward T. Hall, the founder of the discipline (Hall, 1959) and his view of seeing culture and communication as equal concepts have had a profound impact on intercultural communication studies, mainly dealing with the differences between cultures (Thije, 2006).

To elaborate, in their review, Croucher et al. (2015) explicate how intercultural communication started as a discipline, reached its current position, and what the suggestions are for future studies. Similarly, Edward T. Hall is regarded as the leading figure in the field with his book titled "Silent Language" (1959). Following this, the first intercultural communication class is reported to be given at Pittsburg University. It is continued with more comprehensive institutionalization steps through the work of special interest groups in the International Communication Association (ICA), the Speech Communication Association, and the National Communication Association (NCA). Only after the 1980s, intercultural communication has been recognized as a fully-fledged discipline and since then, there have been many studies focusing on various perspectives feeding into the concept (Croucher et al., 2015). Correspondingly, these perspectives varied depending on the countries' needs. Zimmerman (2007) explains this situation by ranking the three countries where the most research was conducted on the topic. The USA is expectably at the top of the list due to the country's multicultural status, and it is followed by Japan. The research is also quite common in other far east countries like China due to the changing status of these countries in the world (Zimmerman, 2007). Similarly, Barbosa and Ferreira-Lopes, (2021) highlight the scarcity of the literature in other countries after stating USA and Spain are where the most research has been published.

The prominent researchers in the field, on the other hand, (e.g., Bennett, Byram, Hofstede) see interculturality of intercultural communication as a fixed entity (Sabbah-Taylor, 2020), and the literature based on these scholars' perspectives

essentially focused on the misunderstandings and the relevant “differences” between the cultures. In the editorial introduction to the “Beyond Misunderstanding: Linguistic Analyses of Intercultural Communication” book, ten Thije (2006) criticizes these views of interculturality and refers to them as the primary source of problems in any intercultural communication. ten Thije (2006) also discusses how intercultural communication should be conceptualized in detail.

From a broader perspective, Hua (2015) introduces the five paradigms in intercultural communication studies, namely positivist, interpretative, critical, constructivist and realist. In terms of understanding of culture and interculturality, this thesis falls under the constructivist paradigm. According to Hua constructivist paradigm’s main four assumptions are as follows:

- “Culture and intercultural differences are socially constructed.
- Understanding of culture and intercultural differences is subjective and emerges through discourse and interaction.
- The researcher’s role is to understand culture and intercultural differences as discursive and emergent, and contingent on participants’ meaning making. They do not prescribe what culture is or is not, nor attribute problems in intercultural communication to cultural factors.
- The focus is on the process of interaction and what the participants achieve out of the experience in terms of new values, identities and practices.” (p. 13)

Having investigated its development as a discipline, it is now commonly accepted that interculturality has its own terminological package. From an interdisciplinary perspective, it should be noted that it continues to be an indispensable component of foreign language education field. Informed by the constructivist paradigm and emic perspective, interculturality is both “a fluid concept, encapsulating the idea that individuals are constantly constructing and co-constructing themselves through their talk” (Antaki & Widdicombe, 1998; Dervin & Liddicoat, 2013, p. 115) and an integral part of talk-in-interaction that occurs when participants from diverse backgrounds communicate each other (Borghetti et al., 2015, p.30). The definition this thesis built on, however, is the one that UNESCO proposed in *Article 4.8 of the Convention on the Protection and Promotion of the*

Diversity of Cultural Expressions: “the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect.” These definitions are fully in line with the dynamic nature of interaction among participants. However, it should be acknowledged that “intercultural dialogue has been found to be ‘a fuzzy concept’ and is not often well defined” (Helm & Acconcia, 2019). Naturally, interculturality as a notion is hard to conceptualize as a broad term. Thus, the rest of this part will be limited to the review of interculturality studies informed by CA/MCA (Membership Categorization Analysis) approach which is the aim of the next section.

Conversation Analysis and Interculturality

This section presents the studies approaching interculturality from an emic perspective particularly using CA (and/or MCA) as the research methodology. Most of these studies treat interculturality as a “social phenomenon” that deserves to be examined “in its own right” (Nishizaka, 1995, p.303). Two prominent scholars’ studies in particular support the view that it is a social phenomenon co-constructed by interactants:

Nishizaka’s (1995) seminal research is the first study treating interculturality drawing on emic perspective. He criticizes the established views in the studies that approach interculturality as a static feature of any potential intercultural encounters (e.g., Gumperz, 1982). His data is from a radio show: interaction of a Japanese host and a Sri Lankan guest student in Japan. He exemplifies how interculturality or ‘being Japanese’ is achieved in and through the interaction with two resources that are independent from the participants nationalities. The first is when the categories such as owner (Japanese / foreign - not Japanese and/or Sri Lankan) is made relevant by the co-participants, only then the interaction could be called as intercultural. That is, when the participants, even though they talk about a cultural issue (e.g., lifestyle in Japanese), invoke other categories with their expressions rather than the owner-foreigner categories, the interaction is not per se intercultural. To put it differently, when any category other than Japanese-foreigner is activated, the interculturality of the talk becomes problematic (Nishizaka, 1995).

The second resource is topic selection. Nishizaka (1995,1999) argues that the content of the questions that the interlocutor asks is another determining factor

for the relevant categories in the interaction. To exemplify the invoked categories in the study, the specialist on a cultural topic (e.g., the historian when asked a question about the history of Japan) and the lay person (i.e., when asked a personal question) could be given. For this study on interculturality in the Japanese context, Brandt (2008) highlights that following an emic perspective, any claim on whether the participants intentionally made the categories relevant other than Japanese and foreign, or they were just following the flow of conversation would be only speculation.

To put simply, Nishizaka (1995) evaluates the interaction considering invoked categories as being the owner of the culture and foreigner to it. He analyzes these extracts mostly based on category bound activities using MCA as the research methodology (see, Brandt & Mortensen, 2015; Stokoe, 2012). One instance analyzed from this perspective is essential. He draws attention to the ownership of the language depending on the categories but also warns the reader off the normative expectations. To exemplify, someone whose origin is Japanese is expected to have the authority on Japanese language as being able to judge any foreigner's talk. The claim in Nishizaka's study is not to make any generalizations on the topic but to give examples on the normative expectations. On the other hand, the ownership of the language works completely in the present study. The approaches to English language as belonging to anyone who speaks should be noted here (Seidhofer, 2013). Therefore, when the medium of interaction is English between two interactants whose native languages are other languages, the ownership of the language as well as the inherent native-nonnative dichotomy becomes controversial (Firth & Wagner, 1997).

Another significant point in Nishizaka's (1995, 1998) work is the emic perspective that lays the ground for further studies. He asks the same basic question that Garfinkel (1967) asks- that is, if the participants' characteristics/identities happen to be unknown to the co-participants but somehow to the analyst (nationalities, ethnicities etc.) would it be a shaping factor for the interaction for the ways that the participants are expected to act. The CA perspective adopted in this study provides a ready-made solution to this concern. That is, participants of this study co-construct their identities through their talk so only when participants orient to the convergences and divergences in their co-participants' culture-relevant

conduct, then the talk can be analyzed as intercultural. The present study is, to the best of my knowledge, the first study to consider situated orientations to the culture-relevant convergences as indicators of intercultural communication in virtual exchange setting.

Four years after his widely known study, Nishizaka (1999) questions the prejudicial approach in etically driven studies based on two main reasons. Particularly, he objects the “taken for granted” nature of interculturality in the bulk of literature. The first reason is that those studies do “not only to hinder “the human encounter,” but to hamper the very “interculturality” of intercultural communication *from being investigated in its own right*” . The second reason is the assumption regarding when “the parties are a Japanese and a foreigner or that there are cultural differences right there” to account for so-called problems in the interaction (p. 237). Thus, he documents with the same data (Radio show, Japanese host-foreigner guest) how the participants are doing being Japanese or doing being culturally different. He discusses these from a sociological perspective focusing on how understanding is done by interpreting meaning. From a broader perspective, Nishizaka calls with his studies for a change in the path of interculturality research towards more emic perspective driven studies. Even though it has taken limited interest from the researchers up to date (Nishizaka, 1999), the body of literature has been growing ever since.

Mori (2003) builds on Nishizaka’s (1995) study to document how interculturality is enacted in a multiparty Japanese and American students’ first encounters drawing on the categorizations, category bound activities, and identity construction using MCA as research methodology. Mori builds on Nishizaka’s research with the close examination of multiparty interaction data and with a strong focus on multimodality, particularly gaze behaviors, pursuing Goodwin’s (1980) ground-breaking work. Gaze behaviors are analyzed in terms of the next speaker selection coupled with the talk (Rossano, 2013). One of the main results of this study is the observation that in this particular setting the existence of participants who are practicing a language different from their first language does not simply lead to intercultural talk. Rather the participants sometimes topicalize casual things in their environments or even though the topic includes cultural items, it is not registered by the participants as intercultural because they do not make cultural categories

relevant in talk-in-interaction, but they were just sharing a personal experience. The analyses of both cases in Mori's study (2003)- when interculturality is relevant and is not relevant- brings new insights into the issue. To elaborate, one of the practices that help determine the interculturality is found to be the question-answer sequences. The question turns are relevant slots for recipient-designing some assumptions about the co-participants' nationality. Accordingly, they function as the determining factor for labelling the talk intercultural to some extent. In addition, this practice is used to operationalize interculturality in action and is carefully deployed as an interactional resource in talk-in-interaction for getting acquainted. This finding is very significant in documenting the dynamic nature of interculturality.

Inspired by these studies, some scholars aimed to document how interculturality is co-constructed in and through interaction mostly drawing on MCA (see Stokoe, 2012; Brandt & Mortensen, 2016). The research included face-to-face interactions in the workplace (Day, 1998; Higgins, 2007; Lahti, 2015; Ryoo, 2007; Shrikant, 2020) and immigrant family interactions (Bolden, 2014; Zhu, 2015). Such studies present how interculturality is achieved in institutionalized settings within multiparty interactions. Higgins' (2007) study is an example treating interculturality from an emic perspective in the workplace among Tanzanian journalists. In her data, interculturality is talked into being through the differences that are co-constructed with "language alternation (i.e., codeswitching), social critique of the outgroup and humor" (p. 50). What is distinctive in her study is that the differences occurred among the same group: members alternatively categorized as ingroup and outgroup (e.g., ingroup: a well-educated Tanzanian journalists-others, outgroup: everyone - non-cooperative journalist). Another example comes from a recent study, Shrikant (2020), similarly, contributes to this line of research by investigating how members of a chamber are 'doing being culturally different' and use this as a rhetorical resource in their social actions in face-to-face interaction. To give one example from mundane conversations, Bolden (2014) focuses on the moments when interculturality is treated relevant particularly through the participants' enactments of novice-expert identity in their culture-related talk studying immigrant family's interaction.

Other studies have been conducted in language learning environments also generally document the interculturality in face-to-face (Borghetti et. al., 2015;

Fukuda, 2006; Zimmerman, 2007), chat (Gibson, 2009) and voice based (Brand & Jenks, 2011) online interactions. In Fukuda's (2006) study, the focus is given to document all the cases when interculturality is treated relevant, particularly, the 'exoticizing' practices in these moments. The study concludes interculturality and/or exoticization is achieved with two resources: the content of the talk and turn allocation. Brandt and Jenks (2011), on the other hand, reports that the participants mostly orient to the topics related to food in a multiparty voice-based interactions in their first encounters as a resource to get acquainted. Their aim is to document how participants' assumptions about food in each other's country are utilized as an interactional practice for co-constructing interculturality.

Despite the overall understanding of interculturality as the topicalization of cultural differences (e.g., Arano, 2019; Bolden, 2014; Brandt & Jenks, 2011), the participants' co-construction of similarity in situ is also a way of invoking interculturality. However, the majority of the studies (e.g., Arano, 2019; Bolden, 2014; Brandt & Jenks, 2011; Nishizaka, 1995, 1999) analyze interculturality as including the differences only. Zimmerman (2007) makes a significant contribution to this line of research and presents a similarity-oriented extract which starts with the talk about assumed differences but results in co-constructed similarities between Korean and Japan food eating practices. While other studies also mention the possibility of the similarity, Zimmerman documents this with meticulous analyses. Lehtinen (2005) also argues that descriptions of similarity are the initial choice for participants. In a similar vein, Sacks (1992) mentions second stories as devices to maintain the reciprocity in ordinary talk. That is, the first story creates interactional space for the co-participant's telling of a second story comprising shared properties with in the first story. Drawing on Sacks (1992) and Arminen (1998, 2004), Lehtinen (2005) reports how participants build similarity with a written text. She documents how to 'achieve' similarity with a written "Bible" story. The interactional organization of the setting bear similarities to classrooms in terms of the participants and turn allocation mechanisms. What is most significant here is that she also argues that these similarities are observable in the talk of the participants and consist of sequential commonalities independent from the setting. That is, the participants use a variety of resources for sharing their similar experiences with each other (also see Sacks 1992)

Against this backdrop, this study presents original findings in fine-grained detail and set out to become the first study dealing with interculturality by closely examining the co-constructed similarities in situ in a virtual exchange setting. While the literature reviewed so far in this section lays the ground for the ways that CA deals with interculturality, the earlier research also includes a critical perspective informed by CA towards the mainstream intercultural communication studies (Brandt, 2008).

Young and Sercombe (2010) criticize the interculturality studies that have been studied pursuing an etic perspective in their editorial piece of the special issue of *Language and Intercultural Communication*. They identify the common pitfall as “a priori (yet unjustified and unjustifiable) assumptions of ‘cultural’ difference” (p. 181). Similarly, Arano (2019) reports that interculturality has been studied from two perspectives, interculturality in theory (etic) and interculturality in action (emic), and harshly criticizes the earlier due to the understanding of “clash of communicator style”. He strongly believes that misunderstandings or any potential problem in interaction cannot be explained with prescribed reasons. On a side note, this understanding finds representation widely in the form of suggestions through handbooks acting as guides to appropriate behaviors, daily life practices and so on in the target culture (e.g., Dresser, 2005). Similarly, Brandt (2008) notes two major problems non-ethnomethodological interculturality studies: (a) the way the researchers treat interculturality within talk, (b) and their conceptualization of culture (in a limited environment) in relation to interculturality. Prior to these, after discussing the methodological and topical similarities and differences between five studies, Mori (2007) concludes that “interculturality is something that is realized in a specific manner at each moment, during each activity, and by each set of participants”. (p. 131). Last but not the least, Brandt and Jenks (2011) draw attention the scarcity of the literature analyzing interculturality on a moment-by-moment basis. Thus, there is an apparent need for further research on the ways that participants co-construct interculturality turn by turn, which would eventually reflect the dynamic nature of the concept.

Conclusion

As mentioned earlier, the initial periods of virtual exchange practices claimed that any exchange could easily lead to 'cultural learning' and even e-mails would be enough to do so, which was harshly criticized by O'Dowd (2012). Only after 1990s, interculturality started playing a fundamental role in 'telecollaborative' projects like Orillas Network (Cummins & Sayers, 1995), Virtual Connections (Warschauer, 1995) and lately Erasmus+ Virtual Exchange. Being one of the best practices to place interculturality in language teaching and learning, virtual exchange is now largely recognized for its potential for providing learners a meaningful online interaction opportunity (Dooly, 2011). As Liddicoat and Scarino (2013) argue that:

“In intercultural language teaching and learning it is important for learners to notice cultural similarities and differences as they are made evident through language, as this is a central element in intercultural language use beyond the classroom” (p. 60).

In addition, Cunningham and Akiyama (2018)'s review study reports that the details on virtual exchange are scarce in the literature. Similarly, Renner (2019) reports that studies approaching to “interactional dimensions from a CA point of view” in the multimodal e-tandem models (but not limited to this model) have only a limited history (p. 112). Therefore, a perspective reflecting interculturality the fine-grained details of talk-in-interaction holds an unprecedented potential for a fuller understanding of the affordances of Virtual Exchange practices. With this in mind, the present study uses the micro analytic lens of CA methodology to describe the social actions of the participants while participating a virtual exchange project. By doing so, this study primarily aims to demonstrate the interactional unfolding of interculturality in peer interaction informed by the interculturality in action perspective (Arano, 2019; Brandt & Mortensen, 2015). Even though there is a huge body of literature using interviews, observations, and questionnaires and so on, the gap regarding the analyses of actual interaction in both virtual exchange and intercultural communication studies is significant. To address this gap, the need for more micro-analytic studies centralizing the emic perspectives of language learners is obvious. The next chapter presents further details on the methods used for the purposes of the present study.

Chapter 3

Methodology

This chapter of the thesis aims to describe the research methodology employed for this study within the scope of the setting and participants, data collection and data analysis. First, the research context of the study will be thoroughly presented along with the participants. Steps in the data collection will be introduced with reference to how the data is treated using Conversation Analysis as research methodology.

Setting and Participants

The data analyzed in this thesis is drawn by a virtual exchange project under Erasmus+ VE program between Turkey and Tunisia initiated in 2019 (Moalla et al., 2020). The participants (n=38) of the project were undergraduate students based in a University in Turkey and a University in Tunisia. All the participants were advanced English language learners. Turkish students were taking the advanced speaking class in the English Language Teaching Department while Tunisian learners were taking the Intercultural Communication Department of English. All participants (represented with pseudonyms in the thesis) gave written consents to participate in the project.

The setting of the project consists of five steps. In a broader perspective, the project required pre-service teachers to act as the task designers for the virtual exchange meetings. Initially, the participants from Hacettepe University designed the tasks by putting culture at the core and establishing the ground for task participants' collaborative work. For the second step, the task designers submitted the tasks to the teacher trainer. In a whole-class feedback session in the third step, the tasks were evaluated by the teacher trainer and pre-service teachers. These three steps are reported in Balaman et al. (under review). The fourth step included the participation of the end users (Virtual Exchange Turkish/Tunisian partners, henceforth VEPs) of these tasks and VEPs completed the tasks in video-mediated interactions. Finally, the task designers were supposed to reflect on their design based on screen-recordings of the implementation by VEPs. This study focuses on the screen-recordings data collected during the video-mediated task-oriented

interactions of the VEPs (the fourth step). The teacher education component is the beyond the scope of the study.

The VEPs (multiple dyads of one Turkish-one Tunisian student) were paired as partners by the teacher trainee. Then, the written task design sheets and video-recorded task instructions were delivered to VEPs via e-mail. The VEPs came together to complete the tasks in six Skype meetings in a month. The first task was dedicated to providing opportunities for VEPs to know each other, while the subsequent ones were given in two tasks in a row in each meeting within the recommended time limit (i.e., 20 to 40 minutes). There was no control over the schedule and participants were free to arrange the time of meeting.

Data Collection

The VE project has two interconnected aspects: (1) providing authentic pedagogic opportunities to pre-service teachers and (2) creating an environment for language learners to improve both interculturality and interactionally. The study explores the extent to which the second aspect, the participants' intercultural communication, is operationalized, specifically as regards interculturality. The recordings of naturally occurring talk are the only acceptable data type for conversation analytic research (Sacks et al., 1974; Seedhouse, 2004). Accordingly, recording the naturally occurring data is highly essential since it presents the reality as it unfolds in real time and that is free from any commentaries or the strength of human memory (Hoey & Kendrick, 2017; Sidnell & Stivers, 2013).

As mentioned earlier, the data comes from a telecollaborative partnership project completed in five subsequent steps. The collection of the data during each meeting was initiated by the participants using an online screen-recorder, ScreenOmatic, and the recordings were directly transferred to the course coordinators and the task designers. Mondada (2013) reports it is a regular practice that participants may record the data to deliver the researcher (e.g., Balaman, 2016; Heritage & Sefi, 1992). The separate screen recordings from each partner multiplied the dataset due to two individual screen activities which led to both drawbacks and affordances. For example, while it helps avoid data loss, it brings technical problems such as synchronization of the screens of participants. The latency caused by the online recorder was resolved using ELAN, which is a video annotation tool from Max

Planck Institute for Psycholinguistics for carefully synchronizing the two recordings. This synchronization procedure made the analysis more convenient. The researcher was able to see each participants screen simultaneously at any given time.

The summary of data collection procedures is given Appendix D. In the table, “X” represents single screen recording is sent which means it is not possible to see the other partner’s screen. While “V” shows that both screen recordings are available. Finally, “0” is used to display there is no data sent to the researchers (due to technical and personal reasons). Based on this table, it can be seen that there are only two pairs (Pair 3 & 4) whose data is close to be complete. Accordingly, the present thesis focused on these pairs and later decided to narrow down its focus on Pair 4 since there was no data loss as seen in the collection (Appendix D).

Data Analysis

Many methods currently exist in social sciences for analyzing interaction in L2 settings. This thesis uses Conversation Analysis to gain insights into how interactants co-construct interculturality during their interaction. CA is a robust methodology to analyze and capture the micro-analytical details of “naturally occurring talk” (Seedhouse, 2004,). CA is distinguishable from other methods studying language and social interaction in “(i) its theoretical assumptions, ii) goals of analysis, (iii) data, (iv) preparation of data for analysis, (v) analytic methods.” (Sidnell & Stivers, 2013). Similarly, Hoey & Kendrick (2017) draw attention to three distinct features of the method: data type, view of language as a resource for social actions, and the analysis. To highlight the differences in analyses, the procedure for CA will be examined in detail below.

There are many guidelines in the literature for conducting CA research (e.g., Hutchby & Wooffit, 2008; Hoey & Kendrick, 2017; Psathas, 1995; Seedhouse, 2004; ten Have, 2007; Wong & Waring, 2020). Informed by these, the analysis of the collection of cases were done following the conversation analytical procedures; orthographic transcription of the data, unmotivated looking (i.e., trained noticing of phenomena, U. Balaman, personal communication April 20, 2020), detailed transcription (following Jefferson, 2004; Mondada, 2014; Balaman, 2019), determining the focal point (orientations to similarities and differences between

cultures in the current thesis), creating a collection (61 cases) , analyzing each case individually regarding the basic mechanisms of CA which are introduced in the next section, selecting representative extracts (10 extracts), analyzing, and engaging in post analytical discussions. The summary of the collection is presented below (Table 1).

Table 1 *Collection of the Cases*

Pair	Utterances of Similarity	Utterances of Difference
SED-HAN*	27 cases	34 cases
*Analyzed collection	e.g., Same here /Here also /We do it too/ We have it too/ Surprise tokens	e.g., Different / We do not have it/ We do not do it / Positive evaluations of the places, practices

Of nineteen pairs in the larger database, the current thesis deals with the video-mediated interactions of two pairs in particular due to data completeness. More specifically, one pair's screen recording (282 and 381 minutes each in total 10 h 14 mins) was chosen for the analysis. For the analytical procedures, ELAN which is a video annotation tool from Max Planck Institute for Psycholinguistics, and Transana which is a transcription software developed by David Woods were used. The transcription was conducted with Transana and ELAN was utilized for the transcription of the embodied actions and particularly synchronization of the screen recordings.

Conversation analysis

Conversation analysis (CA) is “the close examination of language in interaction” (Antaki, 2011, p. 2). As a scientific research methodology, it was grounded in the 1960s by the endeavors of Harvey Sacks, Emmanuel Schegloff and Gail Jefferson (Sacks et al., 1974; ten Have, 2007). Particularly, Seedhouse (2004) explicates CA's emergence with respect to three main factors which are Harvey Sacks' academic relations with Garfinkel and Goffman, his desire to investigate the organization of social interaction by means of mundane talk and finally the increasing feasibility of recording technologies (Seedhouse, 2004, p. 2). Over the

years, CA offered a new window into how we understand the mechanics of social interaction among people referred to as talk-in-interaction (Sidnell & Stivers, 2013).

This firmly grounded research methodology has its roots both in Ethnomethodology (Garfinkel, 1967) and Sociology (Goffman, 1959), spreading to different fields in social sciences such as linguistics, psychology, anthropology and leading it to become an interdisciplinary and “the dominant approach” for human interaction in the last four decades (Stivers & Sidnell, 2013, p. 1). Maynard (2013) asserts that by analyzing everyday conduct, CA “revolutionized” the social science’s perspective for understanding human beings (p. 28). This has come into being by means of the robust analysis that provides concrete evidence for the phenomena to be studied. (Kasper & Wagner, 2014). The affordances of CA are well presented by Mondada (2013) and Hoey & Kendrick (2015) contrasting it with the other methods in social sciences.

Let us return to the roots in sociology and ethnomethodology. Erving Goffman’s work on social interaction per se resulted in coining the term ‘interaction order’ (Heritage, 2001). Goffmann’s interaction order refers to that all the actions that people do follow a normative order and therefore, there is ‘order at all points’ in CA (Sacks et al., 1974; Heritage, 2001). Harold Garfinkel (the founder of Ethnomethodology), on the other hand, incorporates the ‘interaction order’ into the so-called ethno methods, more specifically ethnomethodology, that is, people’s own ways of accomplishing social actions in social life. However, conversation analysis differs from ethnomethodology by going beyond understanding social actions of people in general and focusing merely on ‘talk in interaction’ between/among people (Seedhouse, 2004). Maynard (2013) discusses how Garfinkel’s understanding of social life relatively affected Sack’s views leading to a “reciprocal relation” between conversation analysis and ethnomethodology. This sheds light on the shared principles between these two approaches having in mind that ethnomethodology “subsumes” CA (Seedhouse, 2004, p. 3). Seedhouse (2004) asserts the principles of CA as below (p. 13-15, emphasis added).

1- There is order at all points in interaction.

2- Contributions to interaction are context-shaped and context-renewing.

3-No order of detail can be dismissed.

4-Analysis is bottom up and data driven.

Another perspective to better understand CA principles becomes possible in responding to the question “why that, now?” (Seedhouse, 2004). This basic question is also key to the above-mentioned principles providing the room for robust analytical tools. In and through talk-in-interaction, participants aim to reach intersubjectivity and they design their talk accordingly. These designs follow a normative order in interaction. The orderliness of the interaction is documented with the sequential analysis of the talk (Schegloff, 2007).

Thus, CA endeavors to reveal the members’ methods using four main concepts while the members co-construct the meaning in interaction (Hutchby & Wooffit, 1998), turn-taking, sequence organization (Schegloff, 2007), preference organization, and repair (Schegloff, 1992). To further elaborate on these concepts in CA terms, turns are composed of TCU(s). A TCU is the minimal part of any turn initiating a social action (i.e., asking, requesting, accepting) addressed to a recipient and thus determining the next speaker (Schegloff, 2007). Seedhouse (2004) reminds that “*A TCU is essentially a social concept rather than a linguistic one and cannot therefore be delimited in linguistic terms.*” (p.30). The place, on the other hand, where any TCU approach to its completion before the next speaker starts their turn or any possible position in the turn for a jump-in is called as Transition-relevance place (TRP).

Adjacency pairs (AP) are the sequences having two parts where the first pair part (FPP) makes the second pair part relevant such as greeting-greeting, question-answer (Goodwin & Heritage, 1990). Then, when any interlocutor does an action by designing a turn (e.g., inviting) this requires a reaction from the other party via another turn (e.g., accepting or rejecting). This situation concomitantly brings next turn proof procedure at issue (Schegloff, 2007). The unfolding of these pairs provides the analyst to bring evidence what the first pair part (FPP) is meant to do by just analyzing the second pair part (SPP). Turn taking practices describe how participants maintain the conversation through the sequences built of adjacency pairs (Stivers, 2013). These practices unfold following the two normative rules in conversation: minimum gap between turns and one speaker at a time (Sacks et al, 1974; Drew, 2013) which also points to the progressivity of conversation. The progressivity is also established with preference organization and repair. Preference

organization refers to the participants' orientations to the norms in situ rather than their feeling or wishes (Goodwin & Heritage, 1990; Pomerantz & Heritage, 2013; Schegloff, 2007). To illustrate, an invitation has two potential replies: acceptance or rejection. Preference organization shows that the norm is to accept the invitation (preferred action) otherwise there might be sanctions in the design of response turns, thus demonstrating a dispreferred action. Repair organization deals with the situations when there is trouble at talk preventing it to be continued or a blockage on reaching intersubjectivity. Repair practices are utilized by the participants to resolve any problem in the ongoing talk (see Kitzinger, 2013 for a detailed account). This resolution has four types depending on who initiated and who does the repair that could be listed from the most prevalent to the least as (i) self-initiated self-repair (ii) other-initiated self-repair (iii) self-initiated other-repair, (iiii) other-initiated other-repair (Kitzinger, 2013; Schegloff, 1992).

Overall, the above-mentioned concepts are essential for CA to fully reflect the emic perspectives of the participants (Pike, 1967) and for allowing the researchers to describe the member's methods to co-construct the meaning rather than the researchers' predispositions to the phenomena under scrutiny. To this end, CA also utilizes a well-developed system of data representation for the analysis: that is, the transcription of the talk in a fashion both the talk itself and how that is delivered in a turn are presented in fine-grained detail (Hepburn & Bolden, 2013; Kasper & Wagner, 2014). There are three transcript conventions that the current thesis draws on; the first being for talk and non-vocals (first in Sacks et al., 1974; revised in, Jefferson, 2004), the second being for embodiment (Mondada, 2016) and the third being for screen actions (Balaman & Sert, 2017; Balaman, 2019). It should also be noted that the transcripts should be not conceived as the main data but the best ways to represent the emic perspective (Hepburn & Bolden, 2013).

Analysis of Online Interaction

For SLA, CA is a strong rebuttal to the understandings of conversation as a 'too chaotic' entity to be studied mainly originating from Chomskyan perspective towards language. As a reaction to Chomsky's understanding of language, notably the work of Hymes (1972) led to changes in the treatment of language by exceeding its limits from just being syntactical constructions to the actual use of it in situ. Furthermore, with the contribution of the 'social turn' in SLA, this eventually changed

the understanding of language to a social entity that is acquired in and through social interaction, which directed the scholars in the field to focus more on the interactional mechanisms (Firth & Wagner, 1997). This perspective has largely been taken up in mediated interactions as well.

When CA methodology is concerned, since the first generation of CA studies (see Lerner, 2004) based on telephone conversations being free from any concurrent modalities accessible to the participants as well as the analysts, the sequential organization of the interactions has been strongly grounded (Schegloff, 2009; Kasper & Wagner, 2014). The transfer of the analytical mentality of CA along with the terminology to face-to-face interactional settings has been seamless, now, the issue is to immerse them into online interaction (widely known as digital CA, see Meredith, 2019; Giles et al., 2015) with varying mediums depending on the participants' orientations towards chat, audio, video and/or other co-operating modalities. In comprehensive review papers on the topic (Meredith, 2019; Paulus et al., 2016), CA has been reported to be utilized mostly in chat based online communication (e.g., Tudini, 2010). On the other hand, there is a growing literature on video-mediated interaction which has been rare to date (e.g., Balaman, 2016; Balaman, 2018; Balaman, 2019; Balaman & Sert, 2017a; Balaman & Sert, 2017b; Balaman & Sert, 2017c; Sert & Balaman, 2018; Gonzales-Lloret, 2011, 2015; Negretti, 1999; Wang, 2007). Similarly, this thesis adopted CA methodology to examine the sequentiality in video-mediated interactions drawing on the 'orderliness of the interaction' which becomes observable by means of the sequential analysis, which is largely recognized as an "analytical innovation for CA" (Goodwin & Heritage, 1990). The results of the sequential analysis of the video-mediated interactions show that the Virtual Exchange participants co-construct interculturality by attending to similarities and differences and by deploying diverse utterance structures. The next chapter presents the detailed analysis of representative cases to fully describe the members' methods for talking interculturality into being.

Chapter 4

Findings

Orientations to Interculturality

This chapter presents the findings drawing on Conversation Analysis as research methodology for intercultural communication in a virtual exchange setting. The participants in the study displayed orientations towards interculturality by certain practices: marked orientations to similarities and differences between the cultures. As explained in the previous chapter, there were eleven intercultural tasks with varying topics for the participants to complete. On completing these above-mentioned tasks, the focal participants showed orientations to interculturality in sixty-one instances that include both practices. The flow of the selected extracts from this collection of cases highlights the participants' practices of interculturality in and through interaction starting with marked differences and concluding with similarities. The reason is that unlike the many studies in the literature, this study shows that interculturality is co-constructed not only by differences per se between the cultures but also through mutually oriented similarities. Despite the inherent interculturality component of the task design, the orientations to interculturality become visible at turns-at-talk which also marks the scope of the current thesis, orientations to intercultural similarities and differences.

Marking the Cultural Differences and Co-constructing Interculturality

The collection includes thirty-four cases of difference-focused orientations to interculturality. When participants made interculturality relevant by marking the differences, they invoked membership categories, mostly using subject pronouns, referring to each culture as separate entities. Extract 1 and 2 present how these categories naturally occurred in talk-in-interaction with a line-by-line analysis. On the other hand, the third extract displays participants' other practice to mark the difference by explicitly stating the difference. The fourth extract showcases how making evaluations are utilized for marking the difference. Finally, the fifth extract demonstrates a transition towards similarity-focused extracts from the difference-oriented ones.

The following extract is the first episode presenting how the participants co-construct interculturality by deploying subject pronouns in their turn design. It comes from the second task designed to engage the participants with the acceptable and unacceptable behaviors in each country. Before the extract, SED (Turkish Partner) took the first turn talking about the acceptable and unacceptable behaviors in her country while HAN (Tunisian Partner) was taking notes on Google Docs. Then, it was SED's turn to inform her about her country.

Extract 1: You never do that

Time: 00:17:05.20 - 00:18:04.60 **Length:** 00:00:59.40

01 SED: a::nd the unacceptable one other behaviour(.)
02 i:s (0.5) pointing at someone #*like thi:s
*--> line 5

fig

#fig. 2

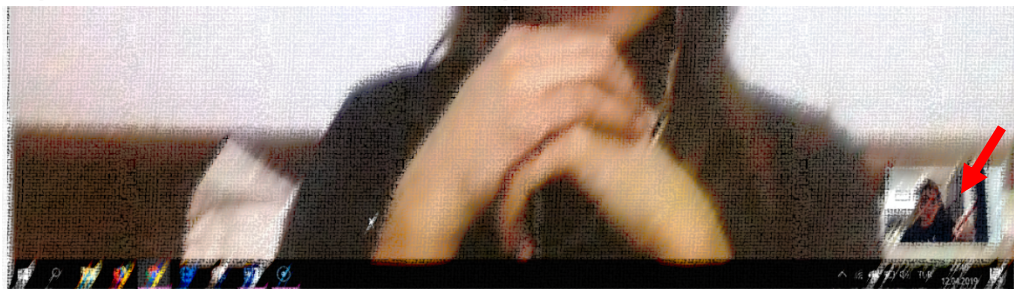


Figure 2. Hand Gestures (1)

03 its (.) ↑regard[ed as ru:de↑ i mean we can't (.)]
04 HAN: &[like >with your< with your finger]&
&----- pointing up-----&
05 SED: point at (.) we d[on't point]*
-->pointing at screen-->*&br/>06 HAN: [finge:r↑]
07 SED: ye:s (0.4) *where is the guy(.) [here uhuhh flike this*=
---points sides of the screen and fixes ---
08 HAN: [oh:
09 =huh: ↑
10 SED: .hhh it's regarded as weird (.)behavior
11 HAN: like you never do tha↑t (.) ° like you never point°
&-----raises her RH-----&
1# : shifts between the screens
12 SED: yeah↑ we do the: but its↓ (0.4) hmn:: a weird i mea:n
13 HAN: hmm
14 SED: #2people stare at me and say the <what is she doing> (.)
15 why- #2 why [he stare at me] like thi:s
2#: writes "pointing" on Google Docs
16 HAN: [yeah but-]

(finger) is affirmed by SED with a confirmation token (*yeah*) and she further elaborates on it by providing an example (line 7-10). In line 8, this inserted information is marked as news by HAN with an overlapping change of state token (*oh*) (Heritage, 1998).

Followingly, in line 9, she shows minimal listenership (*huh*) and in the next possible TRP she questions the cultural practice SED shared treating it as unusual which is observable in her embodied negative emphasis (line 11). This turn shows that HAN also embraces the invoked membership category (*you never do tha:t*). Within the turn, HAN self-repairs her use of “that” with the practice “pointing” in a softer volume. Lastly, the turn is accompanied by screen behaviors: HAN shifts between Skype screen and Google Docs. In response to HAN’s questioning, SED constructs a yes-but prefaced disagreement turn (line 12). She first acknowledges that they also do “the pointing action,” consequently, after “but” she starts giving an account why this particular behavior is unacceptable naming it as “weird” and initiating an i-mean prefaced repair turn to provide another embodied example (lines 14&15). HAN, similarly, overlaps this turn with a disagreement preface (*yeah but*) and acknowledges the example (*huh-huh*). She both displays understanding and resolves the overlap marked with 0.7 and 0.4 seconds of silences (lines 16-18).

In what follows, HAN continues the sequence with an inserted clarification question (lines 19-20). However, before HAN completes her turn, SED constructs a recognitional overlap (line 21) initiated with an acknowledgment token marking her understanding of the point that requires clarification, thus being recognitional in shape. She responds that it would not make any difference and HAN overlaps to continue her previous incomplete turn and clearly asks for clarification and elaboration (lines 23-27). Following the overlap resolution, HAN elaborates on her clarification request to better figure out the extent of the unacceptability of the pointing gesture (line 25).

During HAN’s verbal turn, SED raises her eyebrows and implies rejection to initiate the clarification with an embodied response and reproduces her previously overlapped clarification utterance (line 28). In line 29, she reformulates her account accompanied by an embodied explanation. Only after SED shows physically the pointing practice, HAN displays understanding (*oh: yeah*). This makes SED start

her turn with i-think, uttered in faster pace, and claims that the distinction between the two described embodied practice would be understood (line 31) which is agreed by HAN with a latching confirmation token (line 32).

This extract brings evidence to participants' orientations towards sequentially co-constructed interculturality through a marked difference. SED constructs her turns as a cultural expert and informing the other, accordingly HAN shows her interest as a novice in the target culture by questioning. To put in detail, the differences are talked into being as mutually agreed cultural membership categories that primarily emerge in the deployment of subject pronouns, *we* and *you*. Therefore, the interculturality is reworked primarily with the ownership of one's culture. Recurrent instances in the data set that subject pronouns leading to the markers of cultural differences are observable. Extract 2 will represent below another practice that participants use to mark the difference with slight changes. To put explicitly, (a) instead of subject pronouns, possessive adjectives are deployed along with nationalities (b) during the extract participants do not orient to the videocall. Consequently, there is no observed mutually accessible multimodal actions to be transcribed in this extract. Nevertheless, their screen-based actions are presented in detail.

The second extract starts during which participants are discussing the features of "lablabi" in their country. It is a dish based on chickpeas which is revealed as common in both countries (Turkey and Tunisia) with slight differences in the recipe. During the extract, they decide on a recipe they will use for the task utilizing the affordances of online interaction. Building on the previous extract, the participants this time uses possessive pronouns to mark the difference

Extract 2: Your Tunisian Lablabi

Time: 00:09:22-00:09:42 **Length:** 0:20:00

```
01 SED:      you have (.) you can send the link actually (.) i mean
02           you can [search for it
03 HAN:      ##1      [yes, yes (.) ↑sure sure(.) i will (.) i mean#1
04           (0.6) i will i'll send you the the link (0.3)
           fig                               #fig. 4
1#:          HAN returns to the webpage related to lablabi and reloads
           it.
```

HAN's Screen

SED's Screen

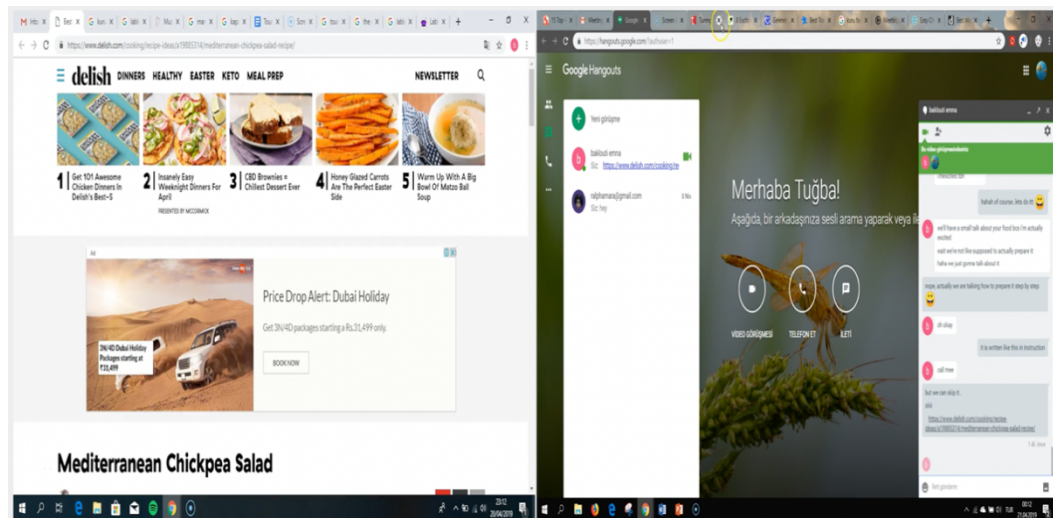


Figure 4. Screens of the Participants (1)

- 05 and uhm #2 (0.6) all the::
- 2#: SED returns her mailbox. The mail including the details about the Task 3&4 is open.
- 06 (0.8)
- 07 the lablabi↑ (.) >and then< you can (0.7) see ↓it#3
- 3#: HAN copies the link from the webpage and returns to Google Hangout page to paste and send it.
- 08 SED: uh huh (1.4)
- 09 uhm i i think we can (.) cook the <your>
- 10 (1.2)
- 11 °tunisian°=
- 12 HAN: =my tunisian ↑lablabi
- 13 (0.7)
- 14 SED: lablabi (.) ↑yes
- 15 (0.5)
- 16 HAN: °yeah sure° (0.6) #2 #3

In line 1, SED asks HAN to send the link to her keeping the chat box open (Figure 4). This turn is designed in a mitigated way including proposals (Line 1&2). HAN acknowledges the requested action (*sure*) and both participants temporarily suspend the video-mediated interaction and orient to the screen. While HAN opens the page that she will share, SED returns to the chat box in Google Hangouts (Figure 4). In the same line, HAN also starts an i-mean prefaced to alert SED to the incipient screen-based activity which also bypasses the potential trouble due to the suspension of talk (Pekarek Doehler & Balaman, 2021). HAN designs her turn (line 3 to line 7) first to grant the requested action and then declare the screen-based activity (*send the link*) and the purpose of the activity (*you can (0.7) see*

dit) . This turn, on the other hand, includes many hesitations and considerably long pauses (e.g., 0.6, 0.8). Since it is accompanied with the screen behaviors that are verbally shared with the co-participant through announcements, it is not treated as a trouble in the interaction which is evidenced in the next turn with an acknowledgement token by SED (uh huh) which is followed a relatively long gap (1.4) (line 8).

In line 10, SED starts proposing a task relevant activity (cooking HAN's recipe) first marking her offer with the membership category (your) in a slower pace. Following the gap (1.2) and the absence of acknowledgement she explicitly states the origin of her co-participant in a lower volume (°tunusian°=). In line 12, HAN, responds to SED by displaying her understanding of the invoked membership category (my Tunisian lablabi). It is possible that due to the long gap in the previous turn, HAN repairs this offer in the same structure as SED's grammatically incomplete TCU: marking the membership and the origin in addition to the noun. In the following line, SED also finishes her turn with a noun (lablabi) and accepts the candidate understanding (line 15). After a relatively short gap, HAN acknowledges SED's offer to cook the Tunisian version of the food they mentioned and closes the sequence (line 16).

This extract presents another instance of co-constructed membership category first invoked by SED with a possessive pronoun (your) and oriented by HAN with the same structure (my). Unlike the previous extract, the participants orient to interculturality only verbally in the given extract. Even though, screen-based actions accompany the talk, it is not observable that they make interculturality relevant by employing these actions. To explicate, when they agreed on using HAN's recipe, SED still did not have access to mentioned "link." Yet, they have established categories as "your", "my" in their interaction which is observable in HAN's possible completion of SED's incomplete turn.

The following extract comes from Task 4, and the duration of it is 64 seconds. In this episode, the participants continue to engage in a conversation related to food in their countries. The first food (i.e., molokhia) mentioned is from Tunisia. It is a dish made of a plant with the same name. 'Mihlama', on the other hand, is a Turkish food based on melted cheese.

Extract 3: It is Different

Time: 00:23:46-00:24:42 Length: 00:01:14

01 HAN: some people (.) would be (.) like (0.3) foreigners (.)when
 02 they come (0.5) to tunusia[↑] and they find out the molokhia they
 03 would (.) they would think it's a (0.3) some kind of a dark
 04 chocolate (.) but actually it's no(hh)t .hhh_(0.2)[it's just
 05 SED: [moki:u:& &nods&
 han
 06 HAN: ye:ah (0.6)
 07 SED: its spelling is so nice /mokihi/ [↑] eh he heh
 08 HAN: &/mokihi/ [yeah .hh &
 &----- smiles -----&
 09 SED: [molokhia eh heh .hh
 (2.3) #
 fig #fig. 5

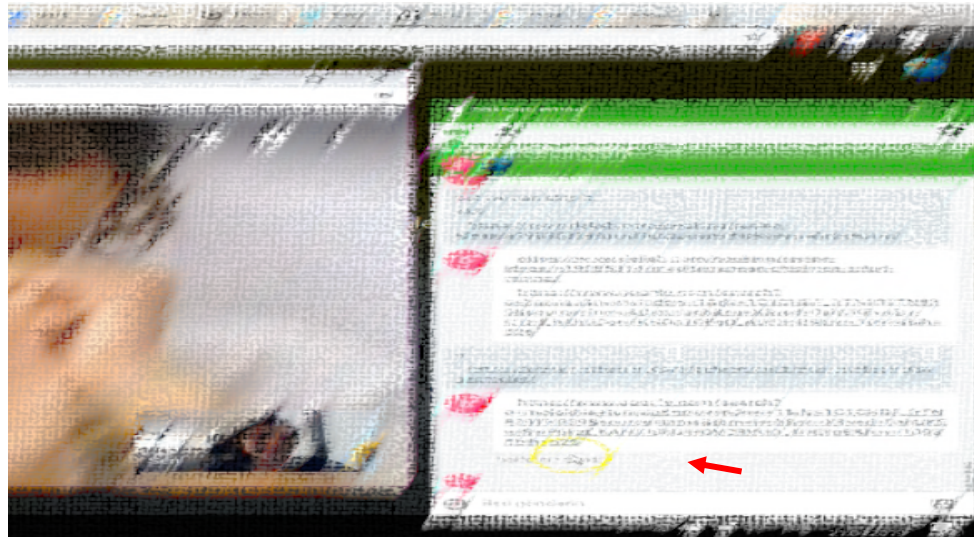


Figure 5. Orientations to new message notification

((New message notification sound))
 10 SED: ((inaudible)) #¹yeah i saw it (0.8)
 1# SED orients to the link HAN shared.
 11 HAN: i just sent you the link=
 12 SED: =uh huh (1.2) °bu° (0.6)
 this
 13 a::hh no (0.4) o::h (.) it's (0.6) differe:nt↓ (0.4)
 14 \$what is its [↑]color\$ [eh heh he
 15 HAN: [°do you have [↑]that° (0.9)
 16 SED: .hhhh
 17 HAN: do you have that [↑]too(0.3)
 18 SED: yo- no i just (0.4) thought that it was muhlama (.)
 no
 19 we have that (0.3)muhlama but it's different (.)
 20 i will show the pics here[↑] (0.2) muhlama
 21 (1.7) i j[ust
 22 HAN: [uh huh okay#¹

HAN starts her turn describing a cliché from her country related to the foreigners' false assumptions about a meal in Tunisia from line 1 to 4. SED responds this turn only repeating the pronunciation of the name of the food (line 5) in overlap with HAN's turn which is not complete yet. SED also marks the difference implicitly here orienting to the name. HAN's confirmation token (*ye:ah*) is followed by a short period of silence (line 6). In the next line, SED positively evaluates HAN's contribution to the talk by orienting to the spelling of the topicalized food.

In line 8, HAN confirms SED again by repeating the word and using a confirmation token (*yeah*). Further, she displays affiliation evidenced in her smiling. SED closes this sequence overlapping with the repetition of the word and laughing in line 9. This sequence is followed by 2.3 seconds of silence (line 10). The new sequence is opened by SED after the notification sound from the screen. Following an inaudible TCU, SED continues with a confirmation token and announces receipt (*yeah i saw it*). This turn marks the receipt of the link sent to SED from the chat-box (line 11). In line 12, even though SED confirms in the previous turn she has access to the link, HAN verbalizes her screen-based action. SED acknowledges this announcement and orients to the page which is observable in the gaps during in line 13 and another point regarding this extended turn is that SED switches to Turkish that is self-repaired with a gap. Continuing the turn, SED displays her surprise with an exclamation (*a::hh*) and elongated change of state token (*o::h*) subsequently (line 14). Within the same line, the explicit declaration of the current food as "different" marks the co-constructed interculturality. However, since HAN does not show any acknowledgement, SED tries to mobilize the response asking for elaboration on "molokhia" (*what is its ↑color [eh heh he]*).

In line 16, overlapping with SED's laughter HAN only responds to SED's first TCU in line 14 (*a::hh no (0.4)*) and questions whether they (Turkish people marked with *you*) have the equivalent with lower volume. After SED's big-inbreath (line 17), HAN reformulates her question marking the interculturality with an alignment marker (*tōō*). From line 18 to 21, SED gives an account for her surprise explicating her display of familiarity (Kärkkäinen, 2012) regarding the food they mention comparing with a food from her country. However, during this turn, she emphasizes that they are "different" explicitly once more (line 19). In line 21, with

HAN's acknowledgment of SED's account, the sequence closes, and the participants continue their interaction with a completely different topic.

Extract 3 is an example of the explicit statements of the participants regarding a difference between cultures. This difference is either followed by minimal post-expansions as in this extract or closed immediately. It is observable throughout the data that participants are looking for similarities or they assume similarities which is present in the given extract as well (line 18 & 19). Both participants' assumptions show that they mention the same particular food until they realize the difference through the affordances of online interaction (i.e., sharing a link). They mark the difference and continue to their interaction. Thus, this extract presented how a difference is co-constructed between participants based on similarity assumptions unpacking the interculturality in the interaction and through the deployment of subject pronouns and by explicitly stating the difference.

Extract 4 comes from the third task and second meeting of the participants. It lasts for 37 seconds. The participants' task for this meeting is to inform each other based on predetermined titles as instructed in the task in their country, such as touristic places. During this extract, HAN introduces an attraction, a café, from her country. It provides an example of how co-participants mutually orient to a place of touristic attraction based in one of the participant's countries for flagging the difference.

Extract 4: Oh, it is beautiful

Time: 00:23:46-00.24.42 **Length:** 00:37:00

- 01 HAN: ³#i just sent it (0.2) to you↑
#3: HAN sends the link to SED over Hangout and returns to the page.
- 02 SED: ^{#1}uh huh¹#
#1: SED clicks on the link.
- 03 (0.6)
- 04 HAN: ^{#2}>the the< the famous cafe de delices#
#2: SED scrolls on the page where the pictures related to the café mentioned.

fig

#fig. 6

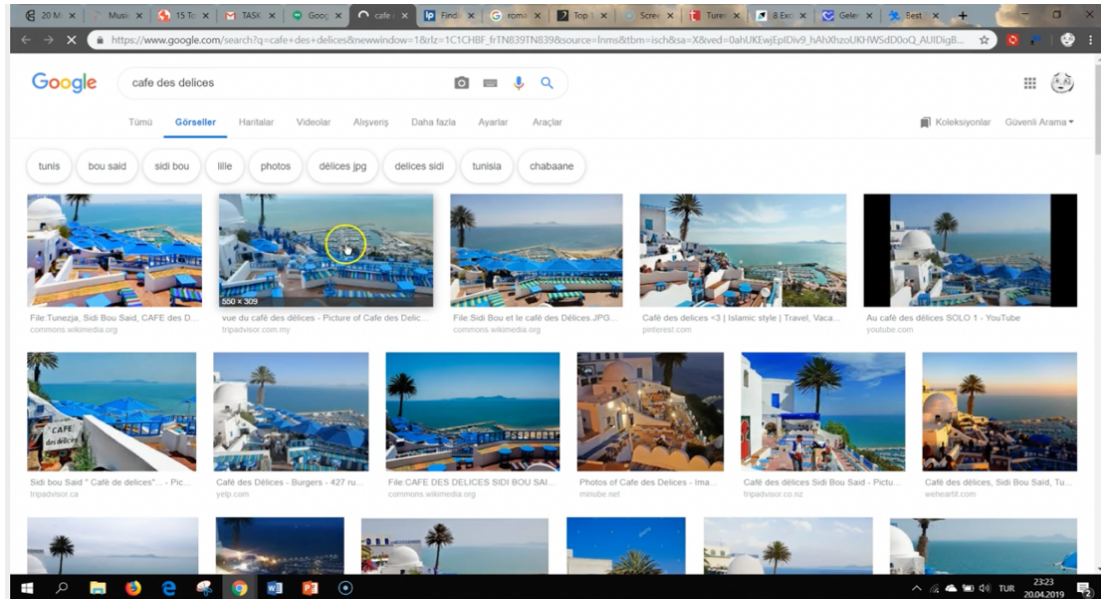


Figure 6. SED's Screen

05 SED: yeah cafe de delices. hh eh heh
 06 >&o:h it is beautiful< (0.4) .hhh
 07 HAN: yeah (0.2) can you see it↑
 08 SED: thi:s is also (1.0) °wonderful° so:3# #4
 #4: HAN opens the videocall on Hangout.
 09 (.) it seems so cle:an↑ (0.3) that
 10 *you wanna jump in jump into it .hh eh heh* (0.5)
 --moves her RH from mid to down twice--
 11 HAN: &yes it's so: beautiful&
 &shakes her head R to L&
 12 SED: °yeah°
 13 (2.0)
 14 SED: [cafe de delices
 15 HAN: [like like
 16 SED: caf- how it's like pronounced
 17 HAN: huh (0.4)
 18 SED: how its [pronounced
 19 HAN: [cafe de delices
 20 (0.3)
 21 SED: café de [de- eh heh eh .hh
 22 HAN: [café de delice #&the name& is french actually=
 &---1---&
 1: makes a half square with her thumb and index finger
 23 SED: =uh huh2#4#
 fig #fig. 7

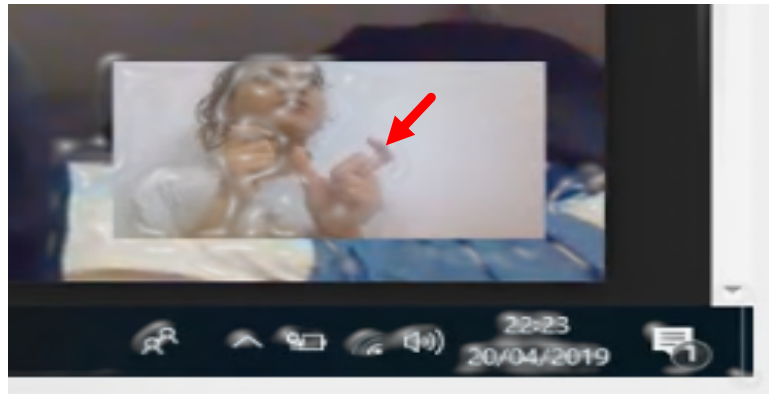


Figure 7. Hand Gestures (3)

In line 1, HAN announces that she shared the link with her co-participant. In the following line, this is acknowledged by SED and she clicks on the link. After a short period of silence, HAN initiates a new turn in faster pace (>the the<) announcing the name of the café (line 4). Starting with this line, SED orients to the pictures on the shared Google page. In line 5, SED acknowledges the previous turn first with a confirmation token (yeah) and repeats it in a downgraded fashion by omitting “the famous”. In line 6, SED starts with a change of state token (o:h) and makes a positive evaluation of the café. HAN first confirms this but questions whether SED has access to the link that she sent evidenced with the rising intonation at the end of the turn (it↑). From line 8 to 10, SED continues to her evaluation with elaboration on the features of the café. This turn is flagged with gaps and elongations due to SED’s screen-based activities in addition to her embodied actions.

In the following line, SED’s positive evaluation is first acknowledged (yes), then upgraded by HAN with embodied actions (line 11). In line 12, SED aligns to this upgrade with a lower volumed confirmation token (yeah). After a period of silence (2.0), both participants self- select and initiate a new turn in an overlapping fashion. SED repeats the name of the café (line 14) while HAN embarks on a new elaboration turn (line 15). In line 16, SED continues her turn telling the name of the café, but she does not complete her turn this time (caf-) and questions the pronunciation of it marking the difference and her status as not knowing. Referring to the overlap in lines 14 and 15, HAN uses an open-class repair initiator (line 17). When SED reformulates her question (how its [pronounced]) (line 18), this is answered by HAN with a recognitional overlap again (line 19). The reason for is that

the overlap has already been resolved when this question was first asked (line 16). The second overlap is resolved with the minimal gap in line 20. In line 21, SED imitates HAN's pronunciation (line 19), however she cuts off her trying and laughs (café de [de- eh heh eh .hh). In the following line, HAN repeats the pronunciation overlapping with SED's trying, and she further elaborates on the pronunciation inserting new information by invoking a third culture (line 22). This line is immediately acknowledged by SED with a minimal listenership token (uh huh) with the closing of the sequence.

This extract demonstrates another marked difference instance from the data set, which is not about a local practice or belongings, but about a place. In the given extract, HAN's epistemic status is superior to SED since she provides information and answers the question (line 19). In addition, from line 6 to 13, the participants deliver their evaluations on the cafe. Particularly, SED offers her evaluation first; HAN accepts it as the provider of the information. When SED questions the pronunciation of the café's name, she makes interculturality relevant referring to the difference and puts HAN in a knowledgeable other position which is not rejected. Furthermore, SED's turns including positive remarks about the place that is presented by HAN demonstrates the expert-novice relationship.

The following extract will present a case of how a claimed difference will result in a co-constructed similarity which will also help transition into the analyses of similarity-only extracts in the collections of cases. During the extract, Turkish partner (SED) introduces an amulet, the evil eye. They discuss whether it is known to Tunisian partner as well.

Extract 5 Blue Evil Eye

Time: 20:34:88-21:21:69 **Length:** 00:00: 46:84

```

01 SED:  &do you know↑ (.) the blue(.) *evil (0.5) eye↑*
                                         *makes a circle*
      han  &continues typing -->line 18
02      (1.9)
03 HAN:  no↑ what's tha:t
04      (0.7)
05 SED:  er:: we call it ↑nazar (.) maybe you hear ay
                                         the evil eye          oh
06      heard (.) °sometimes° ↑nazar (0.7) you don't know↑ (0.2)
                                         the evil eye
07      ay- [do you know

```

oh

08 HAN: [could you repeat (0.4)

09 SED: ↑NAzar (0.6) nazar boncuğu i wi[ll (inaudible) (0.2)
the evil eye the evil eye amulet

10 HAN: &[uh-uh&
&shakes her head&

fig #fig. 8

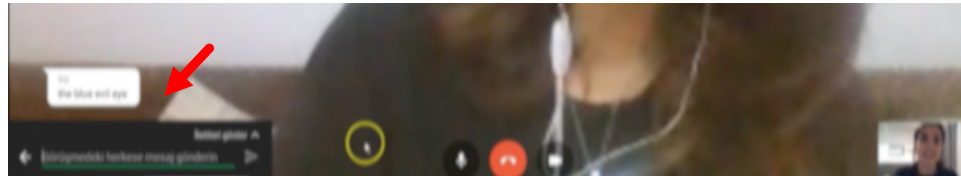


Figure 8. Orientations to Chatbox

11 SED: .hh i will write #[to you↑#¹

1# SED opens chatbox and writes evil eye, after checking her notes on Word document adds "blue" and sends to HAN.

12 HAN: [no i don't know

13 SED: for you to google (0.2)

14 HAN: okay

15 SED: the evil eye (1.6) er:: one minu::te (0.4) the

16 evil eye: (0.3) >↑blue evil eye< huh

17 (1.5)

18 HAN: blue evil^{1#} eye ↑&
-->&

19 SED: *yes:* (1.6) it's a kind o[f
nods

20 HAN: &[it's like &when er:↑ (1.3)
&1-->

1: looks away w open palms

21 when- when you buy something& \$new↑\$ huhh

22 SED: yes ↑ye[s er:

23 HAN: [it's like uh:

24 SED: pu[t

25 HAN: \$[when you buy something new someone is like

26 .hhhh oh my go↑d i l[ove it\$

27 SED: [huh huhhh \$yeah\$

Extract 5 presents a transition from the co-construction of differences to similarities. SED initiates the sequence by opening a new topic. It starts with an interrogation formulated as “do you know X” accompanied with embodied actions preliminary to the possible topic initiation (line 1). After HAN’s claim of insufficient knowledge (no↑) and asking for information (*what’s tha:t*) around prolonged silences, SED responds with a vocabulary explanation turn (lines 5 and 6). She first invokes the membership categorizations with “we” referring to her own culture and telling the name in her native language (*translation* nazar: the evil eye), that is followed by a mitigated assumption that this Turkish equivalent could be familiar to

her (maybe you hear ay heard (.) °sometimes°). She problematizes the grammatical mistake with a noticing token (ay) and an immediate same-turn self-repair occurs. However, after she repeats it in Turkish and getting no acknowledgement during 0.7 seconds of silence, this time SED utters a complete TCU designed as a question, yet she treats this utterance as problematic marked again with the “ay” token again and reformulates it as an interrogative this time. Overlapping with this self-initiated self-repair, HAN asks for clarification (line 8). SED responds to this clarification request by repeating the name, yet due to the absence of a display of understanding during a possible TRP (0.6), she launches another repair by adding a word (translation: nazar boncuğu: the evil eye amulet) and announcing that she will share the name for HAN to search it on Google (lines 9, 11 and 13). In line 10, overlapping previous turn, HAN responds negatively both shaking her head and verbally (uh-huh) claiming insufficient knowledge in line 12. These two lines are the SPP (second pair part) of SED’s second knowledge check in line 7. SED’s offer for sharing the name is immediately accepted by HAN with a confirmation token (line 14). SED first writes on the chat-box and announces it verbally (the evil eye), then she checks from her notes which is evident in her turn with gaps and the request for wait time for holding the turn (er:: one minu::te) and the repetition of the missing name once again. She finally produces the full form uttered in faster pace and flagged as complete (huh) (lines 15 and 16).

Following 1.5 seconds of silence, HAN asks for confirmation by repeating what SED said with rising intonation in line 18. During this line, she stops typing and looks at the screen. SED first approves this by using a confirmation token and nodding, probably due to the absence of display of understanding she starts to elaborate on it (line 19). HAN, on the other hand, after being approved, starts to describe “the evil eye” displaying embodied actions (lines 20&21). SED approves this incomplete description turn in line 22 and tries to hold the turn (er:). Later, this is overlapped by HAN to continue her incomplete description (line 23). SED, also being in pursuit of finishing her description turn launched first in line 19, gives another try following the overlap resolution in the previous turn (line 24). Nevertheless, it is overlapped with HAN’s search for completing her turn (lines 25 and 26). In line 27, SED confirms this with a confirmation token uttered in a smiley voice. The sequence continues

with participants' sharing of their individual experiences which is not included in the extract.

This extract highlights the intertwined nature of the interaction. Throughout the data, there are examples of cases including both differences and similarities that are representing the co-constructed and mutually oriented nature of interculturality. For this specific extract, it should be noted that it starts with a knowledge check question designed to understand whether the item is known to the co-participant. Only after they clear the stage and find out it is something different between the cultures with explicit claims of insufficient knowledge, SED looks for the resources to introduce the item. At the exact same time, HAN's status is changed, and she displays her understanding. It also should be noted that due to the missing data, it is not possible to claim that HAN's status changed when she accessed what SED shared with her. After this climax, the extract presents evidence of marked similarities with confirmation tokens and overlapping turns when both participants aim to describe the item and consequently document a co-constructed similarity.

All in all, these practices have validated SED's assumption at the beginning of the extract that the mentioned item could be familiar to HAN as well despite being rejected explicitly. The topic of the unpacked similarity in the above extract could be discussed as something too general, even claiming that all the cultures have the concept, "the evil eye". Nonetheless, the significance of this and the following extracts is how the participants have been co-constructed and shown orientation to in and through their talk-in-interaction.

Marking the Cultural Similarities and Co-constructing Interculturality

Following the transition in the earlier extract, the extracts below will exemplify how participants mutually construct interculturality by marking the similarity in their talk. In extract 6, participants build an account for their shared practices, belongings and so on, marking these with the help of first-person plural pronoun but referring to both cultures this time. The account giving sequence with the use of "we" also includes the similarity token (too). Extract 7 illustrates how the food practices are found to be similar regarding the cultural norms. Extract 8, on the other hand, shows how a common instrument as co-constructed as a shared item. While extract 9 provides a negative structured similarity case ("we don't do/have that too") with

indexical marking the location (here) which is very common throughout the collection, the final extract demonstrates explicit statements like “same” and “close”.

Extract 6 is taken from towards the end of Task 2, during which they discuss various practices, customs, and traditions in each country. Drawing on their discussions, participants co-construct an account of the commonalities revealed regarding their cultures. Prior to the below extract, participants resolved connection problems. Multimodal resources (mostly hand gestures) utilized in the extract are represented in detail.

Extract 6 A Lot of Common

Time: 24:06:48-24:37:85 **Length:** 00:00: 31:36

01 SED: &*i guess* we're the: #*the both country tuni-
 --1--- *2 -->line 3
 han &left fist on the chin -->line 13

1: open palms covering her face
 2: shows her two fingers and closes in turn

fig

fig. 9

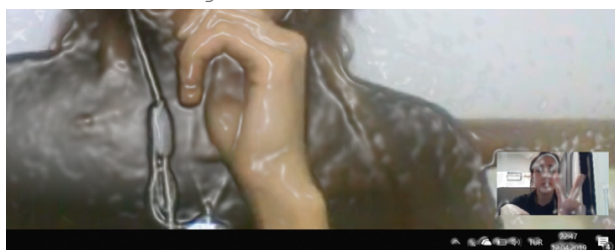


Figure 9. Hand Gestures (4)

02 tunisia and turkey* .hh(0.3) has a lot of common
 2 -->*

03 i mea:n (0.4)& a- abou:t traditions or: &the other&
 han & ----- nods----- & nods &

04 stuff be[cause we're the

05 HAN: [yeah exactly

06 SED: muslim country err (0.2) basically& but,° we
 han: &nods-->line 7

07 believe in the [same things

08 HAN: [yeah totally&
 nods -->&

09 SED: huh-huh

10 (1.1)

11 HAN: yeah

12 (1.0)

13 SED: yeah

14 HAN: er:(.) yes and i think (to) at& some point
 left fist on the chin -->&

15 history we belonged to the same em|pire=
 16 SED: =yeah
 17 HAN: &like h[mm:&
 &thinking face&
 18 SED: \${ottoman empire heh heh he .hhh\$
 19 HAN: &yeAH↑& (0.5) this- this one
 han: &nods&
 20 (1.3)

SED self-selects and initiates her turn (lines 1&4) with a mitigation (*i guess*) and initiates a same-turn self-repair to reformulate *we* with *both* and this shows that *we* is a reference to both countries, thus being inclusive in structure. These lines are accompanied with embodied actions by SED, yet she does not perform any screen activity but maintains her orientation to video-mediated interaction. In line 3, SED uses *i-mean* prefaced repair to complete her assumption with listing the things they have common aligned by HAN with nodding. When this assumption brings about an account (line 4), HAN acknowledges in an overlapping fashion (line 5). In lines 6 and 7, SED completes her account regarding the proposed assumption. She first refers to the shared religion stating it explicitly (*muslim country*) then following a short hesitation she upgrades her account to an abstract level and draws attention to their shared beliefs (*we believe in the same things*). Similar to the proposed assumption, this account is also acknowledged by HAN with an upgrade (line 8).

From line 9 to 13, this sequence signals closing with acknowledgment tokens and short period of silences. However, in line 14 HAN starts a post expansion by providing another account to the proposed assumption. She first acknowledges the previous accounts once more and offers another one (lines 14 and 15). SED approves it with a latching confirmation token (line 16). When HAN continues her example, it is observable that she searches for a word which is noticed by SED and repaired with an overlap (line 18). Probably, since she did not leave enough room for HAN's word search (i.e., wait time), she finished her turn with laughter to mitigate. SED's candidate answer is approved by HAN with a high-pitched confirmation token (*yeAH*) following a silence and stating "this" accompanied with small nods. The sequence is closed with a short period of silence.

Extract 6 presents the participants' accounts for sharing similarities. They utilize the same resource to mark the similarity as the difference previously described in

Extract 1, namely, subject pronouns. Yet, in this extract “we” is co-constructed to refer “both” countries rather than each country. In addition, the similarity expressions (e.g., same, common) they deployed are the explicit displays of their co-constructed orientation. Additionally, considering that it is their first meeting, this relatively early co-constructed inference about their cultures should be seeing a contribution to the establishment of mutual understanding regarding knowledge of their cultural backgrounds.

Extract 7 is taken from Task 4. Participants are discussing the food in their country. SED is listing food from Tunisia based on a website that she shared with HAN before this extract. It documents how shared entities are co-constructed as being similar.

Extract 7 What is the Matter with you Guys

Time: 00:21:41.68 -00:22:19:07 Length: 01:22:51

01 SED: and (.) ↑there's (.) another (0.7) foo:d (0.5)
 02 kefta↑ köf[te
meatballs
 03 HAN: [o:h you have the (.) i think (.)
 04 we have like the same meatballs=
 05 SED: =*yes
**smiles -->line 27*
 06 HAN: °are [those same meatballs°
 07 SED: [köfte (.)yes we call it köf[te
 08 HAN: [köfte (.)
 09 yeah↑ (.)&we have that too (.) o:h my go:d&
&moves her RH to screen and withdraws&
 10 SED: eh heh heh *and ojja↑* (0.5) we have it too:
**---1---*
 11 HAN: eh heh
 12 SED: eh heh heh he .hhh [ojja↑
 13 HAN: [arja (.) like the (garjam)
 14 oh [.hhhh
 15 SED: [it's certainly [(inaudible)
 16 HAN: [yeah (.) we do have it
 17 YEah (.)we do that too: (.) oh my go:d (.)
 18 SED: eh heh heh [heh he .hhh hhh.
 19 HAN: [eh heh heh
 20 (1.3)
 21 SED: [and also
 22 HAN: [.h he heh he
 23 HAN: \$what's the ↑matter (.) with you guys\$
 24 SED: eh heh baklava↑ (0.2) do you love it↑ hhh.

25 (1.3)
 26 HAN: yeah i do love it actually (0.4)
 27 SED: i i love it too:*
 -->*

SED starts her turn with a continuation marker (and) continuing her listing of the food's name first in Tunisian and then in Turkish (Translation: meatball kefta↑ köf[te) after a disruption initially marked with gaps and elongation (line 1). Either SED's naming the food in both languages (Turkish and Tunisian) or HAN's screen-based actions changes her epistemic status marked with the change of state token (oh) following an invoked category (you have the) and a mitigated candidate assumption but producing the food's name in English (meatballs) (line 3&4). This assumption is immediately validated by SED with a confirmation token (yeah) accompanied with a smile that lasts till the end of the extract (line 5).

When HAN formulates a new interrogation to make sure whether they mention the same thing, she uses English translation of the food (meatballs) again (line 6). It is overlapped by SED repeating the food in Turkish and invoking a membership categorization (we) marking her own culture (line 7). After this first overlap is resolved, another one starts immediately with the repetition of "köfte" (line 8). In line 9, HAN acknowledges the Turkish translation and first marks her own membership categorization and then the mutually constructed interculturality with a similarity token (too), that is followed with additional surprise tokens (o:h my go:d) and embodied actions. In the next line, SED first responds to HAN's surprise with laughter and continues her listing from the website and names another food (line 10). In this line, she marks both her membership category and interculturality in the exact same way as her co-participant did in the previous line only changing the referent (that -it) due to new food (cf. line 9).

After shared laughter between the co-participants, SED initiates a repair by repeating her last example due to the lack of orientation to her new example (line 12) which is overlapped with HAN's display of understanding by repeating it first and offering a candidate understanding (like the (garjam)) which is not audible enough (line 13). In lines 14 and 15, HAN displays another change of state continued with a big in-breath, however before she initiates the turn SED overlaps and starts a strong claim that is not audible ([it's certainly [(inaudible)]). In

lines 16 and 17, this claim is aligned by GHA starting with a confirmation token and emphasizing the similarity (*we do have it*) and reformulating it once more that accompanied with a similarity token (*we do that too:*) and another surprise marking expression. This adjacency pair is followed with a shared laughter in the following lines (18&19). Following 1.3 seconds of silence, when SED initiates a new turn continuing her listing, it overlaps with HAN's laughter that is used as a turn entry device which is evidenced in the next turn with HAN's rhetorical question with a smiley voice (line 23). In line 24, SED launches her turn adding another food that is initiated in line 21 and formulates an interrogation personalizing the experience. HAN immediately provides a preferred response to this question in line 26 and SED, utilizing a similarity token (*too*), emphasizes the shared experience.

This extract is important in the sense that it has displayed almost all the practices employed by the participants to mark the similarity between their cultures: invoked and embraced membership categories and similarity expressions. Another remarkable point is that participants have started the sequence with shared similarity between the cultures and they progress and concludes with a shared feeling on a particular food.

During the following extract, participants' screens are given in Figure 10. SED takes notes on the shared Google Document while HAN orients both to Google Doc and the video-mediated interaction. This extract is taken from their last interaction. The task they are working on requires creating a music band.

Extract 8 We Have That Too

Time: 00:29:20:12 – 00:30:10:07 **Length:** 00:00:50:05

01 SED: *##1#2&so [maybe (0.3)*

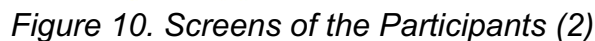
#1: SED opens Google Docs.

#2: HAN opens both Google Docs and Hangouts page.

fig

fig. 10

SED's Screen



50

SED starts her turn with a discourse marker (*so*) for a suggestion turn marked with mitigation (line 1). HAN overlaps SED's turn to initiate a new turn treating "so" as a trouble while SED utilizes it as a topic proffer evidenced in the next line (line 2). From line 3 to 5, SED elaborates on the instrument. First, she names the instrument then mentions what it is (*there is a (0.2) kind of (inaudible) err: instrument*). Following this line, she makes interculturality relevant as first marking the instrument belonging to "their" culture and putting an assumption designed as a mitigated question whether this particular instrument could be recognized by HAN (line 4). In line 5, SED continues her turn, offering a suggestion to validate her assumption. Due to the gap within the turn (0.5) which is a TRP not oriented by HAN when SED tries to continue her turn HAN accepts his offer with an overlap. Following a silence period in line 7, HAN, this time proposes bringing a culture-specific instrument name that is immediately confirmed by SED (lines 8 and 9). In line 10, HAN names the instrument prefaced with mitigation (*er maybe we could add (0.5)*), then she also invokes membership categories and offers her suggestion (*we have darbouka*). When this is directly acknowledged by SED (line 11) in a TRP, HAN continues her description about the instrument with an overlap (line 12). This description also is acknowledged by SED with an elongated confirmation token (line 13).

However, when HAN questions SED's knowledge (line 14), SED responds to this in faster pace positively by both making interculturality relevant and invoking membership categories. At the same time, she continues to take notes on the shared document which explains turn final "okay". HAN, on the other hand, questions the pronunciation and once again marks the interculturality with "too". This is followed by SED's announcement what she is writing (lines 17 and 19) which is confirmed by HAN (line 18). In line 20, HAN returns to SED's turn with a "yes but" preface in line 5 (*i will share the pict- picture of it (0.5) bag[lama]*) by marking the difference and her unknowing position. Nevertheless, it is treated as laughable by SED and answered with a confirmation token which is a dispreferred response. The 4.2 seconds of silence in line 22 closes the sequence leaving the trouble unresolved.

This extract has presented a difference embedded in the marked similarity. It starts with a musical instrument suggestion in line with the requirements of the task.

For this extract, what has been significant is that when SED designs her turn mobilizing a similarity relevant response, it is responded with another cultural artefact. Contrary to HAN's assumption (line 12), this has resulted in a mutually constructed similarity. This oriented similarity is observable with invoked membership categories and "too".

The following extract is taken from the earlier meetings (the second meeting). On a sequential basis, participants mention the practices in their countries. Particularly, this extract documents how participants reveal an uncommon practice (i.e., French kiss) in their cultures.

Extract 9 We don't do that here too

Time: 00:15:17.09 – 00:15:53.33 Length: 00:00:36:24

01 SED: 1#.hhh hhhh.. i me:an hhh. >i think< it's s- the same
 #1 SED's notes on Word document is open.
 02 hhh.4#in tunisia↑ people do not [french kiss in public
 03 HAN: [(inaudible)
 04 SED i mean .hh too much closeness#1 2#i::s↑
 #2 SED moves her cursor and opens.
 05 it is re↑corded (.) regarded a:s er:: huhuhu so:↑ #*(1.0)*
 --1--
 1: raising her left hand and circling
 fig #fig 11



Figure 11. Hand Gestures (5)

06 \$so much\$ uhuhuh .hh yani i mea:n (0.3)
 i mean
 07 [too much closeness
 08 HAN: [yeah we don't we don't do that here [too↑#2
 09 SED: * [yeah↑*
 * nods *
 9 3#(0.5) #3#4
 #3 SED returns to Word document.

Extract 9 starts after a connection problem resolved between participants. SED starts her turn with a big in-breath signaling she will produce a multiunit turn to describe another ‘unacceptable’ behavior from her country from line 1 to 6. (also see Extract 1). Even though she utilizes “i-mean” as a turn entry device in line 1, she restarts her turn with an epistemic stance marker (*i think*) used to mitigate the forthcoming assumption (*it is the same*). In line 2, after a short out-breath SED topicalizes interculturality in interaction by referring to Tunisia and explains the practice (*french kiss in public*) in the meantime what HAN uttered is not audible. This turn is followed with SED's attempts to elaborate on the practice. Line 3 first marks the repair of the expression “french kiss” with “too much closeness”. Towards the end of this line, SED returns to the video call which is verbally marked with elongated “i::s”. While she continues the elaboration, she self-repairs her choice of verb (*recorded/regarded*) and marks her verbal utterance (*so*) with an embodied action during one second of silence (line 4). Similar to line 3, in line 5 she demonstrates her hesitation marked with the in-breath and short laughter particles followed with a short period of silence (0.3). When she restarts (line 6), this turn overlaps with HAN's turn which is an aligning response to line 2 (*in tunisia↑ people do not french kiss in public*). Line 7 is essential in that it both reflects invoked membership category with a subject pronoun (*we - people in tunisia*) and operates as a reference to the interculturality with a similarity token (*too*) again deployed with an indexical (*here*). The sequence is closed with an overlapped sequence closer (*yeah*) by SED accompanied with a nod and a short period of silence (0.5).

The significance of this extract lies in that SED has designed her turns based on the assumption about Tunisia drawing on the mutually oriented similarities they talked about before this extract. HAN has responded this in a preferred way both affiliating with the negative structure and aligning with SED's assumption. As established in the previous extracts, subject pronouns have been utilized to display invoked membership categories along with the indexical markers (e.g., *here*). On the other hand, the use of “*too*” designedly marks the mutually co-constructed interculturality as well.

Extract 10 comes from the last meeting of the interaction, where participants evaluate their previous tasks in order to give feedback to task designers. They are

required to give a score out of five and providing a short comment is optional. To do that, they first try to recall the task and continue to discuss their experiences. In this extract, after they completed reviewing the first six tasks, they move on with the seventh task.

Extract 10 It is Close to Each Other

Time: 00:13.37.72 – 00:14:15.41 Length: 00:00:37.68

01 SED: so the other task (.)seven↑ (1.2) <what was about> (1.5)
02 it was abo:ut the (0.9)
03 o:H¹# it was great
04 we::(.) search for the (0.2) places
#1: SED opens Hangout over Google Docs page.
05 &i mean (0.3) *the google ma[ps*
makes a circle w both h
06 HAN: &[yeah=&
&--1--&
1: withdraws her hand from her chin and nods
07 SED: =something, right↑ (0.5)
08 HAN: yes that tunisian places
09 SED: *\$yeah\$ it was great uh huh*
leans forward and back
10 HAN: e:rr turkish places [yes yes
11 SED: [i just enjoyed it very much^{#1}
12 (1.0)
fig #fig 12

SED's Screen

HAN's Screen

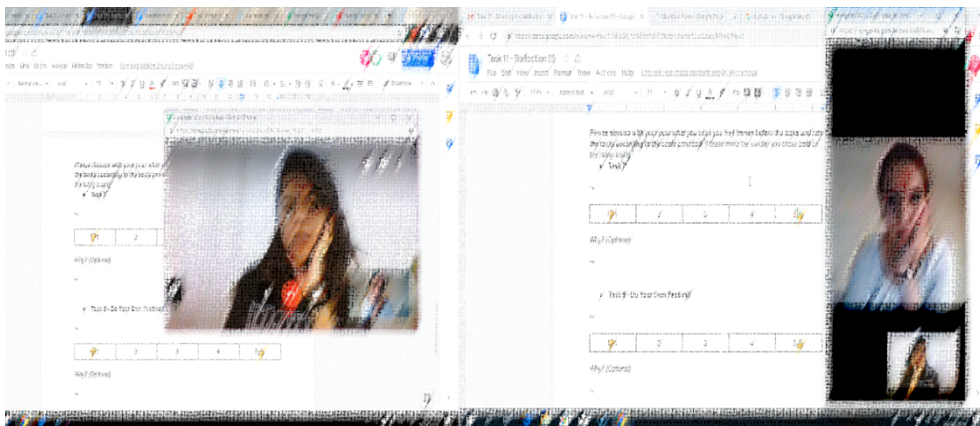


Figure 12. Screens of the Participants (3)

- 13 HAN: >i liked the fact that we had like
 14 the same< (.) roman monuments(.) [like
 15 SED: [yeah#2
 #2: SED again opens Hangout over Google Docs.
 16 HAN: it's not the same but it's it's so close to each other (0.2)
 17 SED: *uh huh*
 nods
 18 (1.4)
 19 HAN: yeah#2..

SED opens the sequence with a topic proffer “so” marking the topic change. After she announces the task number, since there is no response during 1.2 seconds of silence, she continues her turn with a slower pace followed by another 1.5 seconds of silence. In line 2, due to the absence of an answer to the interrogative, SED tries to mobilize the response with a designedly incomplete utterance followed by a short gap. Within the turn, however she marks the change of state (○:H) and immediately orients to the video-call (line 3). She develops her evaluation initiated in the previous line with elaboration on the task referring to their shared past experience (lines 4&5). HAN displays embodied alignments and confirms verbally (line 6). However, probably because of the overlap in this confirmation, SED finishes her turn in line 7 and asks for confirmation. Following the 0.5 seconds of silence HAN confirms again and upgrades the answer giving a categorized example (*tunisian places*). SED

treats it as laughable and reiterates her positive evaluation without any change (*it was great*) accompanied with embodied actions (line 9). In line 10, HAN goes on her listing with the categorizations (*turkish places*) and aligning with SED's positive evaluation in turn-final position. In the third position, SED reiterates her evaluation with an upgrade (line 11).

Following 1.0 second of silence, building on SED's turn, HAN makes an evaluation with a particular example from their past interaction (line 13). In this line, "we", a category marker, is utilized for referring to neither Turkish nor Tunisian origin but it refers to both participants. In line 14, HAN continues to give details about her example, yet it is overlapped by SED with an acknowledgement token (*yeah*). In line 16, HAN treats her turn in line 14 as trouble and repairs it. This repair also evidences that the participants co-constructed interculturality explicitly. In what follows is an embodied confirmation from SED and after a minimal post expansion in line 19, the sequence is closed.

This final extract is another representative case for the oriented similarities in the data set. Especially in line 13 when HAN uses "we" to refer both cultures, it takes a direct acknowledgment evidencing the mutual orientation to the interculturality from the perspective of a shared entity. Further, in line 16, HAN topicalizes the similarities that they shared explicitly repairing "same" with "close". This repair also showcases that her first word choice is the "same" even though it is repaired and takes acknowledgement from her co-participant without hesitation.

This section has analyzed how interculturality is treated in video-mediated interactions through representative extracts from the data set. The interculturality has been observed to be achieved mainly in two practices: marking the similarity or the difference between cultures overtly. The next chapter of the thesis will discuss the main findings presented in this section.

Chapter 5

Conclusion, Discussion and Suggestions

This chapter of the thesis presents a discussion on the findings to answer the research questions in light of the relevant literature. The first subsection will give an account of the emergence of interculturality. This will be detailed based on the ways that participants make interculturality relevant in and through their talk: (a) marking the cultural differences and (b) the cultural similarities. Second, these treatments of participants will be discussed from the CA perspective, specifically focusing on the mutually accomplished social actions with these interactional resources. Finally, the implications will be given regarding VE practices, (intercultural) task design, and intercultural education. This chapter will be concluded with suggestions for future studies and concluding remarks.

Emergence of Interculturality

Within the theoretical framework of this thesis, interculturality is conceptualized as a social action that requires members' varying methods to make it relevant in their interaction. The literature approaching interculturality with an emic perspective has been mostly informed by ethnomethodological research using the analytic tools- MCA and/or CA (e.g., Nishizaka, 1995; Higgins, 2007, 2009; Mori, 2003; Zimmerman, 2007). In line with the previous studies, this study utilized these methods as well. Nevertheless, due to the nature of the data, CA has been more dominant than MCA. The main reason for that is the situated identities of the participants. To put it in further detail, being Tunisian or Turkish has already been situated in their talk even though there are cases when it is treated as irrelevant if the participants orient to off-task or personal topics (Mori, 2003).

As a consequence of the initial studies in the relevant literature (Day, 1994; Nishizaka, 1995, 1999), interculturality has been conceptualized as a dynamic feature of social interaction to a lesser extent. That is, it is not omnirelevant to any so-called intercultural interaction but framed to emerge in talk-in-interaction. In a similar vein, there are "intercultural moments" within the conversation (Bolden, 2014; Hua & Jankowicz-Pytel, 2019) between the participants who have different cultural backgrounds or who have the same background but treating things as other or different (e.g., religion in Higgins, 2009). As mentioned before, these studies draw

attention to how interculturality is achieved in interaction, primarily revealing the invoked identities such as being Japanese, being non-native, etc. (e.g., Nishizaka, 1995; Fukuda, 2006).

Contributing to this line of research, the findings of the current study suggest that the moments when the participants deploy resources which observably mark similarity/difference through diverse utterance structures serve to make interactions intercultural. Furthermore, it can be claimed that by means of these resources, participants achieve certain social actions: having similar cultures and consequently building rapport or having differences in their culture and acknowledging this difference leading to increased awareness of other cultures. Below, these resources will be discussed in detail with reference to the main findings presented in the previous chapter, following a brief summary.

Summary of the Main Findings

As Dervin (2015) stated, being intercultural is not about the cultures per se but between the encultured people. Informed by this position, being in the middle is achieved with a new level of intersubjectivity by going beyond what was assumed beforehand. With the scrutinized analysis of the extracts presented in the previous chapter, the participants were observed to make interculturality relevant by marking the differences or similarities in their cultures. This finding provides adequate answer to the first research question demonstrating the resources participants deployed for orienting to interculturality.

In line with the literature, food is one of the recurrent topics which is treated either different (Brandt & Jenks, 2011; Higgins, 2009) or similar (Zimmerman, 2007) between the participants. Interculturality of the talk have been observed to occur with certain utterances throughout the interaction. Before bringing these utterances to the talk, participants offered diverse assumptions which are either accepted or rejected, or they asked knowledge check questions prior to the description turns regarding their culture. These sequentially achieved states of being different or similar have two main consequences.

(1) Being different has not led to any potential conflict and the topics treated as different are negotiated and acknowledged in the end. This result is contrary to the resistance-focused studies in previous literature in that the participants reported

to be rejecting the ascribed identities to them (e.g., Day, 1994, 1998; Fukuda, 2006) (2) Being similar, however, has been treated mostly as something to be surprised of that requires account giving yet these sequences allow the participants to build rapport and affiliate each other. The sequential position of these resources has not seemed to vary depending on the topic selection or participants' interest. To exemplify, the sequences are either closed or continued with non-minimal post expansions (e.g., Extract 2 vs. Extract 4). Therefore, either doing being different or similar has not been observed to lead

Doing Being Culturally Different. Akin to the findings in the literature (c.f., Zimmerman, 2007), participants are mostly found to be orienting the differences between their cultures since interculturality is conceived to emerge based on a priori acknowledgment of the cultural differences. That is observable in the collection with 34 cases of difference marking outnumbering the cases of similarity with 27 instances (see Chapter 3). Drawing on the analysis of the four extracts in Chapter 4, how participants are doing being different has been evidenced in and through video-mediated interactions.

The participants mainly exhibited their differences first invoking their membership categorizations with the use of subject pronouns (you, we) and possessive adjectives (my, your). Extract 1 and 2 are the examples of this practice. The first extract showcases the participants' entitlement to describe the practice that belongs to her culture. However, from a conversation analytic perspective what one participant is trying to achieve is not enough for meaning-making procedure. Only when the co-participant acknowledges this action, it is safe to claim that they are orienting to the difference using the subject pronouns for invoking the membership category and one party being treated as the cultural expert (Zimmerman, 2007). Second extract poses a difference regarding the linguistic resource (possessive pronouns) employed and bringing the nationalities explicitly to the talk. Again, the extract evidences how these participants co-construct the difference utilizing these linguistic resources (my, your - Tunisian, Turkish).

In extract 3, the assumptions of the participants are observable. Even though, the Tunisian partner starts her sequence for making an assumption related to the relevancy of the difference in the course of interaction, at some point, they negotiate whether they mention the same thing. However, this ends up with explicit

labelling of the food as different. Normally, it could potentially lead to a face threatening act; however, this labelling is operationalized only for acknowledgement purposes. The following extract (Extract 4) presents how participants treat the differences of their country's physical features such as places of sightseeing. These are mostly responded with positive evaluations. This could be because of the participants' wishes to see other places, or their personal likes, yet in the collection there are three more cases when a place is described and when participants are found to be showing their admiration.

The difference-oriented extracts are no different than the previous literature (e.g., Brandt & Jenkins, 2011; Mori, 2003; Zimmerman, 2007). A clear example is from Higgins (2009) study. Of the four resources in her study (Higgins, 2009), with the exact same interactional resources - the use of subject pronoun and the word different- participants co-constructed the difference. What this thesis contributes is to show how this practice is managed with a line-by-line analysis and drawing on a collection of cases. The identities here were not the core focus because whenever the participants orient to interculturality through a difference, their national identities has already been invoked inherently. That is why, this study presents an additional perspective towards interculturality in action (Arano, 2019, Bolden, 2014; Day, 1998; Higgins, 2007, 2009; Mori, 2003, 2007; Nishizaka, 1995, 1999; Park, 2007; Zimmerman, 2007, 2015).

In addition, while acknowledging these differences participants have not been observed to struggle with any chaotic positions, instead their main goal has been to complete the task in line with the task instructions. On the other hand, the participants seek similarities during the interaction through negotiations, which is exemplified with Extract 5. The achieved similarities in video-mediated interactions will be presented and discussed below.

Doing Being Culturally Similar. The participants in this study have been observed to mark their commonalities with similarity marking utterances that emerged in their interactions. As a matter of fact, in the collection of cases, one of the participants called it as “getting the cultures together” which might serve one of the main arguments of this thesis. This is mostly achieved with the similarity token (too) and the indexical markers particularly, “here” which is mostly preceded with “same” (e.g., Extract 10). Despite the virtual exchange setting which includes

geographically dispersed members, the participants oriented to these indexical markers to refer to their positions situating their countries as “here”. Another resource is the recurrent use of “too”. The participants either flagged their position doing the same practice “we do that too” or not doing it “we don’t do that too” (Extracts 7 & 9). In addition, “too” is utilized to demonstrate they possess same cultural artifacts (Extracts 8 & 10).

One surprising finding is related to Extract 6 which comes from the initial encounter of participants. After finding out some similarities between their cultures, the participants give accounts for the possible reasons for the similarity: e.g., having been ruled by the same empire. I argue that even though this could work as a legitimate reason there is no need for such reasoning, because the participants did not orient to this fact in their subsequent meetings and it remained as a single case only. Relatedly, they constantly displayed surprise, despite their knowledge checks on the topics that are assumed to be similar. Contrariwise, this result indicates that the moments participants work out to find a common ground may normatively require providing an account.

Other than these resources deployed, the most significant finding is that unlike the previous literature, it is perfectly possible that interculturality could emerge through marked similarities. Even though there are quite a few studies mention both similarities and differences (e.g., Brandt & Jenks, 2011) only a few presents similarity related extracts (e.g., Higgins, 2007; Zimmerman, 2007; 2015). In terms of this gap, this thesis contributes to the literature presenting data on how similarity is co-constructed sequentially in a virtual exchange setting within a dyadic interaction. The next subsection will provide implications regarding these results considering virtual exchange practices, conversation analytic treatments of interculturality and finally intercultural education.

Implications

Virtual Exchange. The findings of this study convincingly demonstrate that for a virtual exchange to be truly intercultural, similarities and differences need to be brought into the conversation. This might be achieved when people co-construct not only the cultural differences but also the cultural similarities in and through social interaction. The intention of the researchers, teachers or other stakeholders designing a virtual exchange partnership does not have the power to make it intercultural unless participants orient to the exchange in that particular way. The studies presenting insights into the understanding of interculturality have concluded that interculturality is an indispensable part of the current educational goals, the goal being consensually referred to as intercultural communicative competence. However, there is only limited research showing how the people are actually doing being intercultural within the interaction using which resources are used in due course (e.g., Arano, 2019; Bolden, 2014; Brandt & Jenks, 2011; Mori, 2003; Nishizaka, 1995, 1999). This thesis aimed to add to this line of research embracing an emic perspective diverging from mainstream VE studies. The main argument within the scope of this thesis is that there should be a room for revealing the commonalities among the people who joins virtual exchange practices.

Since virtual exchange projects have generally been designed around a task, at least for the project in this study, the content of these tasks should be reviewed. O'Dowd (2021), one of the leading figures in VE studies, concludes that the VEs ought to include tasks provoking discussions for increasing the participants' awareness of the differences. Nevertheless, the results of this study suggest that participants have already had this conceptualization. It is highly probable that the time is ripe for focusing on revealing the commonalities. Consequently, tasks could include such an aim, that is, after making the participants acknowledge the differences, they can be encouraged to meet on a common ground. Because a task enhanced virtual exchange setting might be the new avenue for education waiting ahead, these results may provide insights for future task designs.

Considering the multimodal turn design features illustrated in the extracts, it can be concluded that resembling face-to-face interaction, the participants utilize gestures and hand movements for collaborative meaning making. One way of their

meaning making of interculturality in video mediated interactional settings is through the embodied behaviors as discussed in Guth and Helm (2010). Yet, unlike the face-to-face multiparty interaction studies, in the dyadic participation framework, the participants only utilized these resources for meaning making oriented to the emergent differences or similarities.

Conversation Analysis. From a conversation analytical perspective, the results of this study brought evidence to the sequentiality of interculturality with the line-by-line analysis. The previous literature presented findings regarding the moments when the participants' identities (i.e., being native or nonnative, being Japanese, Korean, Chinese) are invoked (e.g., Brandt & Jenkins, 2011; Higgins, 2007, 2009; Nishizaka, 1995; Mori, 2003; Park, 2007). This study, on the other hand, presented extracts exemplifying the co-constructed similarities and differences in the interaction.

In addition, as it is proposed by Egbert (2004) and Brandt and Mortensen (2016), current study demonstrated how CA as a research methodology enhances our understanding by unpacking the intercultural interaction on a moment-by-moment basis. The results showed that interactional resources deployed are mostly marking the convergences and divergences between the cultures with explicit orientations to similarity and difference marking utterances apart from the invoked categories and category bound activities. That is, invoked categories at some points did not match with their categorical usages: they use their nationality as adjectives, but they are used either to mark that a certain practice or a cultural item as similar or different. Yet, it should be noted that participants made embedded membership categories relevant and consequently intercultural identity construction through these resources.

Intercultural Education. One of the main goals of foreign language education is to raise students' intercultural awareness, and consequently their intercultural communicative competence. Noting that these concepts have not been within the scope of the current study, the prominent figures in this line of research (e.g., Byram, Hofstede) have been seeking to reach "intercultural citizenship". On the other hand, the results of this study suggest that the similarities among the cultures should be paid close attention in addition to the understanding and acknowledging the differences to reach such an ambitious aim.

Maintaining this perspective and concomitant endeavors for the democratization of education, it could be argued that there should be a search for building a common ground among the students who are from different nationalities. To exemplify, the participants in the current study, upon revealing the commonalities, have been observed to invite each other (not included to the analysis) to their countries which proves how they built rapport. This example could also be seen as a contribution to one of the participant's teacher identities. Since she has experienced such a positive interaction, this may result in their future teaching approaches (Vinagre & Corral Estaban, 2018).

As it is pointed out in the editorial of latest issue of the *Language and Intercultural Communication Journal*, there has been a western hegemony in the literature (Holliday & MacDonald, 2020). This study, thus, has aimed to provide an under-researched context situated as neither a complete east nor west. Therefore, intercultural education, in this setting, is essential to help learners position themselves between the cultures.

The last but not least, the studies related to developing intercultural communicative competence of learners suggest that merely giving instructions about what to do or not to do in a particular culture is not working well (Arasaratnam-Smith, 2017). It is important that students are taught about the ways of seeking such information in and through interaction. The extracts in this study might be used for designing materials of how students could actually achieve such aim since the learners in this study displayed some interactional skills that show how they orient to interculturality.

Future Research

This microanalytical examination aimed to contribute to the literature considering the calls for the details of virtual exchange practices comprehensively with an emic perspective other than etic research paradigms by means of the merits of the research methodology (Cunningham and Akiyama, 2018; Renner 2019). A closer look with more focus on the interlocutors' orientations to interculturality in these types of settings is therefore suggested both for the affordances of virtual exchange to second language pedagogy and interculturality studies. Since this study was based on dyadic interaction, future research may be directed to multiparty

interactions. In addition, the issue regarding the 'third culture' for being a resource in intercultural communication is worth pursuing (Brandt & Jenks, 2011, Kramsch, 2009).

Concluding Remarks

To conclude, this thesis tried to reveal the interaction which took place in a task enhanced virtual exchange setting. Put in detail, the orientations to interculturality through marked similarities and differences in this setting were documented with turn-by-turn analysis. The very reason for this given purpose as to provide a closer look how the participants co-construct the interculturality in their interaction which is valuable for second language acquisition/learning studies. That is to say, the aim of language learning resides in the fact that learners, at some point, feel the urge to communicate either in their native language or their target language and virtual exchange practices offer undeniable affordances to the second language communication (Gonzalez-Lloret, 2011).

Through the microanalytical lens of Conversation Analysis as research methodology, the participants were observed to be orienting to the interculturality through marking the similarities and differences between their cultures with certain interactional resources. The results of the analysis of the selected extracts suggest that when participants orient to interculturality, it is not only through differences but also co-constructed similarities. Taken together, these findings implicate a role for seeking commonalities in intercultural communication, consequently in various language learning/teaching environments especially in task enhanced virtual exchange settings which have been largely recognized lately as the new avenue for education waiting ahead.

Finally, this study's main goal was to present that there is an alternative way to study interculturality, that is, holding a positive perspective similar to the positive psychology approach (see, Seligman, 2005). As humble human beings, other than focusing how different we are when interacting with people who have a different background from us, seeking for commonalities could lead better results. From a language learning perspective, this may encourage both the students and the teachers to believe on the worthiness of being on the road for exploring another culture.

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APPENDIX-A: Jefferson (2004) Transcription Convention

Symbol	Meaning
[word]	Overlapping talk
word=	Latching
(.)	Micro-pause
(0.7)	Pause represented in the tenth of a second
wo:rd	Elongation
<u>word</u>	Emphasis
↑word	Marked rising in intonation
↓word	Marked falling in intonation
WORD	Louder speech
°word°	Quieter speech
wor-	An abrupt stop
word?	Rising pitch at the end of an utterance
word.	Falling pitch at the end of an utterance
hhh	Exhalation
.hhh	Inhalation
wohhrd	Aspiration within a word
wo(h)rd	Abrupt aspiration or laughing within a word
>word<	Faster Speech
<word>	Slower Speech
\$	Smiley voice

APPENDIX-B: Jefferson (2004) Transcription Convention

Symbol	Meaning
[word]	Overlapping talk
word=	Latching
(.)	Micro-pause
(0.7)	Pause represented in the tenth of a second
wo:rd	Elongation
<u>word</u>	Emphasis
↑word	Marked rising in intonation
↓word	Marked falling in intonation
WORD	Louder speech
°word°	Quieter speech
wor-	An abrupt stop
word?	Rising pitch at the end of an utterance
word.	Falling pitch at the end of an utterance
hhh	Exhalation
.hhh	Inhalation
wohhrd	Aspiration within a word
wo(h)rd	Abrupt aspiration or laughing within a word
>word<	Faster Speech
<word>	Slower Speech
\$	Smiley voice

APPENDIX-C: Balaman (2019) Screen-Based Activity Transcription

Convention

<i>1#</i>	Onset point of the screen-based activity surrounding the talk that is marked along with the lines of the transcript
<i>#1</i>	Offset point of the screen-based activity surrounding the talk that is marked along with the lines of the transcript
<i>1#...</i>	Continuation of the screen-based activity (used only within the screen-based activity illustrations)
Illustrations	Current screen of the participants who perform the screen-based activities
Circles	Points on the screen where the participants either click or hold the cursor still
Arrow	Direction of the cursor movements within the screen-based activity illustrations
<i>Lines 2–5</i>	Duration of screen-based activity represented across lines in order to indicate the scope of each description
Descriptions	Unanalytical descriptions of the illustrated screen-based activities

APPENDIX-D The Summary of The Collected Data

Pair & Meeting Number	1	2	3	4	5	6	7	8	9	10	11
Pair 1	v	x	x	v	v	v	v	v	v	v	v
Pair 2	v	v	v	0	v	v	v	v	v	x	v
Pair 3	v	v	v	v	v	v	v	v	v	v	x
Pair 4*	v	v	v	v	v	v	v	v	v	v	v
Pair 5	x	x	x	x	x	x	x	x	x	0	x
Pair 6	x	v	v	v	v	v	v	v	v	v	v
Pair 7	x	x	x	x	x	x	x	x	x	x	x
Pair 8	x	x	x	x	x	x	x	x	x	x	x
Pair 9	v	v	x	x	x	v	x	x	x	x	x
Pair 10	x	x	0	x	x	x	x	x	x	v	v
Pair 11	0	0	0	x	x	x	x	x	x	x	x
Pair 12	v	v	x	v	v	x	v	v	v	v	v
Pair 13	x	x	0	x	x	x	0	x	x	x	0
Pair 14	v	v	v	v	v	v	v	v	v	x	x
Pair 15	v	x	0	v	v	v	v	x	x	v	v
Pair 16	v	v	v	x	x	v	x	v	x	v	v
Pair 17	x	x	x	x	x	x	0	v	0	x	x
Pair 18	x	v	0	x	x	x	x	x	x	0	0
Pair 19	x	x	x	x	x	x	x	x	x	x	x

“*” sign shows the analyzed data set.

APPENDIX-E The Tasks in The Virtual Exchange Project

Task / Extract Number	Title of the Task	Duration	Task Descriptions /Instructions
1	First Encounters	00:35:18	The first task aims to break the ice between the participants. After a five minute discussion to know each other, they should engage in a collaborative drawing activity in a website (i.e., https://aggie.io/). Using this website, they draw a picture similar to sent to them together (Picasso, Scream).
2 Extract 1 Extract 6 Extract 9	Cultural Codes	00:27:33	In the second task, the participants are assumed to be joining in a student exchange programme in which they will be staying in each other's countries. Therefore, they need to gather information about what is acceptable and unacceptable in that country. The Tunisian partners are expected to open a blank document on Google Docs and share it with their Turkish partner either prior to their meeting or during the first minutes of their interaction. In this document, partners are to list acceptable and unacceptable behaviors and other traditional things in the their countries.
3 Extract 4	Touristic Attractions	00:30:30	In this task participants are given diagrams that show the touristic attractions in each country. They need to introduce these places to each other and answer the possible questions of their partners. During this process they are encouraged to use

			Internet resources to share the places they mention.
4 Extract 2	Creating A Recipe	00:36:38	The fourth task is about food in each country. The participants are instructed to find two traditional food which are somehow alike; one is Turkish and the other is Tunisian. To complete the task the participants are asked to combine the recipes of these food by giving as much as detail possible (e.g., ingredients, tools, recipe) to create one recipe.
5 Extract 3 Extract 7	Best Food In Town	00:33:47	In task five, the participants need to decide on a local food they would like to try. They may refer to previous task that they discussed food. After they decide on what to eat, they need to decide on where to eat. They are asked to go online and search through websites for food (Zomato, foursquare etc.) According to the comments and ratings on the websites they should be able to decide on the best place in town. They also need to find the address and pin it on Google Maps.
6 Extract 5	Souvenir Taboo	00:33:03	In task 6, the participants would play a taboo game. To do that, they need to follow the instructions on the slide that is sent to them. In the slide, a souvenir picture from each country is given and the participants' task is to describe it. After, they complete the game, they will get instructions about a trip to Cairo, Egypt.

7	A Visit to Egypt	00:35:03	The participants are assumed to be going to Cairo/Egypt together. In a limited time (14 hours in a day), they are expected to plan their trip with the help of a list of places and template. They are encouraged to use Google Maps for creating the itinerary.
8	Do Your Own Festival!	00:21:10	In task 8, the participants should fill a template under the guidance of the instructions sent to them, which aim to create a festival. They need to work on the template created on Google Docs. Some titles to be referred are music type, place ,time, and the names of the singers.
9	Decide And Banish	00:18:39	In this task, the participants need to discuss the given list of souvenirs which are unique to their country. After they learn about these souvenirs, they need to decide on what to give their partner as a gift.
10 Extract 8	Band Creation	00:35:35	The participants are given instructions on composing a story of a band that they will create collaboratively. Particularly, they should describe how their band members meet in a 20-sentence text on Google Docs.
11 Extract 10	Reflection	00:24:42	For the last task, the task designers ask the participants to evaluate the tasks. The participants are encouraged to summarize their answer for this question in one sentence, if possible, but more comments were stated to be welcomed. Add to that, there was an evaluation chart for the VEPs to give the task designers feedback on the

			tasks, "1" meaning "did not like" and "5" meaning "liked" following each task. For the implementation of the task, the designers provided individual Google Docs links for each pair to work on collaboratively.
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APPENDIX-F: Ethics Committee Approval



T.C.
HACETTEPE ÜNİVERSİTESİ
Eğitim Bilimleri Enstitüsü Müdürlüğü

Sayı : 51944218-300
Konu : Etik Komisyon İzinleri

YABANCI DİLLER EĞİTİMİ ANA BİLİM DALI BAŞKANLIĞINA

İlgi : a) 25.09.2020 tarihli ve 1254851 sayılı yazı.
b) 25.09.2020 tarihli ve 1254871 sayılı yazı.

Ana Bilim Dalınız İngiliz Dili Eğitimi Bilim Dalı Dr. Öğr. Üyesi Ufuk BALAMAN'ın danışmanlığını yürüttüğü öğrencilerden Emir Ertunç HAVADAR, Sonay DOYĞUN ve Zeynep ÖNDER'in proje kapsamında HÜ Etik Komisyonu kapsamında alınan iznin 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.

e-imzalıdır
Prof. Dr. Selahattin GELBAL
Enstitü Müdürü

APPENDIX-G 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.

30 /07/2021

Zeynep ÖNDER

APPENDIX-H: Thesis/Dissertation Originality Report

20/05/2021

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

Thesis Title: Orientations to Interculturality in A Task Enhanced Virtual Exchange Setting

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: Zeynep ÖNDER

Student No.: N18137606

Department: Foreign Language Education

Program: English Language Teaching

Status: ☒ Masters ☐ Ph.D. ☐ Integrated Ph.D.

Signature

ADVISOR APPROVAL

APPROVED
Assoc. Dr. Ufuk BALAMAN

APPENDIX-I: 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, lisans ve patent vb.) kullanım hakları bana ait olacaktır.

Tezin 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 ilişkin Yönerge**" kapsamında tezim 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⁾

30/07 /2021

Zeynep ÖNDER

"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 metodların 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 protokolü 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.