

Investigating the Effect of Intercultural Communication Apprehension on Intercultural Willingness to Communicate with Structural Equation Modeling

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ABSTRACT

Intercultural communication anxiety is expressed as fear or anxiety associated with communicative actions established or planned to be established with groups of different cultures and ethnicities. This anxiety, which can manifest itself in the education processes of international students, who are important actors of intercultural communication, can negatively affect the willingness of students to communicate with other ethnic groups. The purpose of this study is to demonstrate the effect of international students' intercultural communication apprehension on intercultural willingness to communicate with a proposed research model. 290 (164 male, 126 female) international students studying in Kayseri participated in the research. Structural equation model was used in data analysis in this study, in which data were collected by questionnaire method. As a result of the analysis, the proposed research model was confirmed. As a result of the research, it has been determined that intercultural communication apprehension has a negative effect on the intercultural willingness to communicate.

Keywords: Intercultural Communication, Intercultural Communication Apprehension, Intercultural Willingness to Communicate, International University Students.

Kültürlerarası İletişim Kaygısının Kültürlerarası İletişim İsteği Üzerine Etkisinin Yapısal Eşitlik Modeli ile İncelenmesi

ÖZ

Kültürlerarası iletişim kaygısı, farklı kültür ve etnik kökene sahip gruplarla kurulan ya da kurulması planlanan iletişimsel eylemlerle ilişkili korku veya endişe olarak ifade edilmektedir. Kültürlerarası iletişimin önemli aktörleri olan uluslararası öğrencilerin eğitim süreçlerinde kendini gösterebilen bu kaygı, öğrencilerin diğer etnik gruplarla iletişim kurma isteği olumsuz yönde etkileyebilmektedir. Bu çalışmanın amacı, önerilen bir araştırma modeli ile uluslararası öğrencilerin kültürlerarası iletişim kaygılarının, kültürlerarası iletişim isteği düzeyleri üzerindeki etkisini ortaya koymaktır. Araştırmaya Türkiye'de öğrenim gören 290 (164 erkek, 126 kadın) uluslararası öğrenci katılmıştır. Verilerin anket yöntemiyle toplandığı bu çalışmada, veri analizinde yapısal eşitlik modeli kullanılmıştır. Analiz sonucunda önerilen araştırma modeli doğrulanmıştır. Araştırma sonucunda, kültürlerarası iletişim kaygısının kültürlerarası iletişim kurma isteği üzerinde olumsuz etkisi olduğu belirlenmiştir.

Anahtar Kelimeler: Kültürlerarası İletişim, Kültürlerarası İletişim Kaygısı, Kültürlerarası İletişim İsteği, Uluslararası Üniversite Öğrencileri.

1. Introduction

At the beginning of the developments and innovations brought by the 21st century in terms of human life, there are important changes in the way, type and frequency of people's communication. Intercultural communication, which is defined as operational and symbolic process (Gudykunst and Kim 1997, p. 22), which involves attributing meaning between people from different cultures, is one of the types of communication that is significantly affected by this change and transformation process. Today, the relative stagnation of the past in terms of intercultural communication has completely disappeared. The situations where most of the people live in a limited geographical area, do not meet people of different cultures and races throughout their lives, and the number of people they encounter in their lives are limited to people within the distance they can reach by using only muscle power or a riding animal, is not valid for a large part of the world population today. Many factors that develop and change, especially due to technological breakthroughs, offer people from different cultures the opportunity to interact with each other very easily and quickly (Neuliep, 2018, p. 34). In the words of Wallis and Steptoe (2006), people are now global citizens of McLuhan's global village that emerged as a result of the rapid development of transportation and communication networks. Therefore, communicating with people from different cultural and linguistic backgrounds has become an ordinary act for everyone. It can be seen that this judgment is

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supported, especially when looking at the numbers of international students. As a result of the countries' support for multicultural education policies in recent years, the number of international students has approached 6 million worldwide (OECD, 2021). The same is true for Türkiye. As of 2021, the number of international students increased by 19% compared to 2020 and was calculated as 185,047 (Studyinturkey, 2021). The figures in question mean a lot in terms of social and cultural meanings, as well as in terms of intercultural communication processes and results of international students. It can be stated that understanding the nature of intercultural communication has become much more important, especially due to the significant increase in the intensity of intercultural contact. Two important concepts related to making sense of intercultural communication processes and results are intercultural communication apprehension and intercultural willingness to communicate.

This study, which deals with the relationship between intercultural communication willingness and intercultural communication apprehension from the dimension of international students, is a quantitative study conducted on a sample of 290 students studying at Erciyes University in Türkiye. In the study, the data were collected by the survey method; in the study, questions asking for demographic information of international students and a Likert-Type question set aiming to measure intercultural willingness to communicate and intercultural communication apprehension levels were used.

2. Theoretical Background

Today's conditions represent a period in which significant developments have been gone through in communication and transportation technologies, the world population has increased in a rapid way, many countries have been integrated to the globalization process, the number of the student exchange programmes have increased to a considerable extent and the tourism facilities have got enhanced. Together with the said developments, the present day is at the same time a period in which the profound differences relating to the socio-economic development levels in between the countries have increased and in which political, ethnical and religious conflicts that end up with collective violence are gone through in various regions of the world (Desjarlais, Eisenberg, Good and Kleinman, 1995, p. 15 – 34). The said developments make up the dynamics that have a significant impact on the structures of communities; nevertheless, they arouse attention as the triggering elements of a number of divergent changes. At the beginning of the said changes that are gone through, migration, which is described as the changing of the geography in which people stand physically by them on a temporary and permanent basis. Despite the fact that migration is one of the popular notions of recent times; in particular, the existence of that within the human life goes back to the ancient times of history in that the human beings were continuously migrating due to divergent reasons. throughout the history. However, the most significant point that differentiates the present day from the other periods is the fact that the movements of migration are occurring densely than ever before in history (Van Oudenhoven, 2006, p. 163).

Despite the fact that the reason for migration (economic elements, political elements, safety elements, tourism, education, sports etc.) as well as the status of the migrants (refugee, asylum seekers, students etc.) differentiate, the numerical data manifest the critical aspects of the phenomenon of migration. In accordance with the report by The International Organization for Migration; the number of the international migrants that amounted to 160 million in 1990 became 173 million in the year of 2000; whereas 220 million in 2010 and 281 million in the year of 2020; in other words, it has turned to a phenomenon that is inclusive of 3,6 % of the total world population (IOM, 2022). More specifically in relation to the issue, it is possible to state that the figures relating to the international students that make up the topic of the study, show a tendency as similar to the overall migration movements. The elements in the form of facilitation of the international travelling freedom and adoption of new policies by the governments that intend for the boosting of the international education ensure that the number of facilities of education and student exchange programmes are escalated and as a consequence, it becomes evident that the said situation causes an increase of the migrations of students. Likewise, considering the data of UNESCO, it is possible to observe the said increase. The number of international students, which had amounted to 800 thousand in the year of 1975, became 1,3 million in 1990; whereas, 2,8 million in 2005 and upon arrival in the year of 2021, it exceeded 5 million. Acceptance of international students that

had begun under the leadership of the USA and the European countries firstly, continues to become widespread with involvement of the divergent countries presently. Türkiye being one of the said countries, is hosting the international students that grow in number every single year. Upon the international education becoming a government policy, divergent institutions primarily the Presidency for Turks Abroad and Related Communities, YOK, make an endeavor intending that the education in Türkiye will possess a multi-cultural structure. As a result of the said studies that have been carried out, the number of international students that are present in Türkiye has accelerated by a ratio of 75 % in the last 10 years; upon arrival in the year 2021, it has reached a number of 224 thousand (www.studyinturkey.gov.tr).

As part of the migration literature, the university students are classified within the category of *sojourner* that is in use in order to indicate the persons that are present at abroad temporarily for a specific target (Ward, Bochner&Furnham, 2005, p. 21). In the recent period, the international students, being one of the primary resources of economic, human capital and cultural mobility from the angle of the countries, are described as *the bearers of culture* (Sam, 2001, p. 315) as part of the relevant literature additionally. Their main goal is to possess a knowledge relating to the profession that they plan to conduct in the future. In order to actualize the said goal, their time of residence in the country to which they have come with the purpose of education may range from a couple of months to a couple of years. The preference of international students to continue their education in a different country reveals the different situations brought about by being included in a new society. Especially the unpredictable and obscure situations regarding the cultural codes, daily life practices and interaction rituals of the host society are the leading ones. Because it also emphasizes the mentioned situations in the definition of intercultural communication and is expressed as a type of communication potentially full of novelty, familiarity, difference and uncertainty (Neuliep and McCroskey 1997, p. 147). Therefore, the main way for international students to eliminate the uncertainty, which is also included in the definition of intercultural communication, to have information about their environment and to adapt to the social environment, is again through intercultural communication (Kim, 2001, p. 36). Because communication is the basis of cultural exchange and learning (Kim, 1976, p. 14), and the norms, values and traditions of the host are transmitted through communication (Huang, 2010, s. 8). In other words, intercultural communication is a transfer process in which students gain awareness and understanding of their environment (Choi and Tamborini, p. 1988), and the most suitable ground for intercultural communication is when individuals with a high level of intercultural willingness to communicate participate in communication. Therefore, the development of strong interpersonal relationships is largely due to the amount of communication that people are willing to participate in (Zeng, 2010, p. 19) and as the frequency of communication with the host increases, it is stated that there are positive consequences of intercultural communication (Lu and Hsu, 2008, p. 75). One of the concepts related to communicating with the host is the concept of intercultural communication willingness.

The theoretical structure regarding the concept of intercultural willingness to communicate is fed by the concept of willingness to communicate, introduced by McCroskey and Richmond (1987). Willingness to communicate refers to an individual's tendency to communicate when he encounters others, when the individual is completely free to choose whether he wants to communicate (McCroskey and Richmond 1990, s. 72). This willingness expresses the general personality orientation of the individual towards speech, which is the central element of interpersonal communication (McCroskey and Richmond 1987). According to Berger and Calabrese (1975, p. 110); the main way for all interpersonal relationships to reach closer stages is through the amount and duration of speaking. Although speech is a vital component in interpersonal communication and the development of interpersonal relationships in all cultures, people actually differ dramatically in the degree to which they speak (Barraclough, et al., 1998, p. 188). Some people tend to talk more than others, while others, on the contrary, tend to talk less. McCroskey and Richmond (1987), the theory is also known as a theory created to refer to an individual's general personality orientation towards speech. McCroskey (1992) developed a theory-oriented measurement tool and aimed to measure people's willingness to communicate (eg talking to a group of strangers, talking to a psychologist, talking to a group of friends) in the context of the situation they encounter in daily life.

The concept of intercultural willingness to communicate emerged by Kassing (1997, p. 400) as McCroskey and Richmond (1987) approached the theory of communication willingness from an intercultural perspective. While willingness to communicate deals with initiating interaction with friends, acquaintances and strangers of the same culture or ethnicity, intercultural willingness to communicate deals with interactions with people from different cultures and ethnicities (Kassing, 1997). Willingness to intercultural communication is defined as a person's tendency to initiate intercultural communication encounters (McCroskey and Richmond 1990). Individuals with a high willingness to intercultural communication tend to show a high willingness to communicate with their partners to initiate intercultural interactions. They make an effort to share their feelings and ideas with people from different cultural backgrounds. According to Kassing (1997); although the willingness to communicate interculturally is related to the willingness to communicate in daily life, it differs. In other words, there may not always be a direct proportion between the two, and according to Kassing (1997); McCroskey and Richmond's (1987) concept of willingness to communicate falls short of explaining intercultural communication. E.g; a person with a low willingness to communicate may not have a low willingness for intercultural communication, or a person with a high willingness to communicate may have a high or low level of willingness for intercultural communication. It is also possible that a person who immediately initiates communicative encounters in his or her own culture hesitates to do so in intercultural environments (Kassing, 1997). Therefore, the structure of the willingness to communicate between cultures seems to be an important detail that should be evaluated differently from the willingness to communicate within the culture in daily life.

The concept to be discussed in connection with the willingness to communicate interculturally is the apprehension of intercultural communication. Anxiety is a multifaceted response that includes subjective tension, feelings of anxiety and is characterized as an unpleasant emotional state related to a potentially negative outcome that an individual perceives to be approaching (Neuliep and McCroskey 1997, p. 146). Intercultural communication apprehension is expressed as fear or anxiety associated with real or expected interaction with people from different groups, especially different cultural or ethnic groups (Neuliep and McCroskey, 1997, p. 147).

Intercultural communication processes do not always arise in line with expectations and desires. As mentioned earlier, uncertainty is high in intercultural communication, low level of familiarity, and occasionally contacting people with different cultural codes can cause anxiety. Gudykunst and Kim (1997, p. 14) state that when individuals face cultural differences, they tend to see people from other cultures as outsiders. Foreigners are unknown people who are members of different groups, and individuals with high intercultural communication apprehension are less likely to approach foreigners in the context of intercultural communication (Neuliep, 2012, p. 7). Therefore, people do not have much idea of what constitutes an appropriate communicative behavior in communicative actions. Especially the first stages of the process of inclusion in the host society can be painful for many immigrants. Immigrant individuals may face negative situations such as stress, alienation, isolation and culture shock from time to time against the sudden change of the social environment. The aforementioned negative situations can also be reflected in the behavior of immigrant individuals and they become individuals with communication anxiety who avoid communicating with the host society. Therefore, the lack of information due to lack of communication increases anxiety and such a situation can significantly reduce the willingness for intercultural communication. Studies (Gudykunst and Nishida 2001; Neuliep and Ryan 1998) have shown that individuals with high intercultural communication apprehension tend to express themselves less in intercultural communication. However, some studies (Lin and Rancer 2003; McCroskey and Richmond 1987; McCroskey and Richmond 1990) have shown that intercultural communication apprehension is one of the most important predictors of intracultural and intercultural communication willingness. Moreover, individuals with low willingness for intercultural communication may also have lower levels of intercultural adaptation and intercultural communication skills (Gudykunst and Nishida 2001; Neuliep and Ryan 1998). Thus, Gudykunst (1995, p. 10) argued that effective intercultural communication relies, at least in part, on the ability to manage anxiety and uncertainty.

3. Proposed Model and Research Hypothesis

Intercultural communication apprehension can be expressed as one of the situations that international students are likely to face in the new cultural environment. More importantly, the negative consequences of intercultural communication apprehension and the existence of different situations that it will affect. The model proposal of the study; It focuses on the potential impact that may occur in the willingness to intercultural communication, at the beginning of the negative situations that arise as a result of intercultural communication apprehension. Figure 1, expresses the model proposal that reflects the relationship between intercultural communication apprehension and intercultural communication willingness.

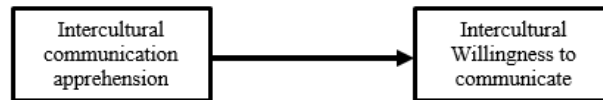


Figure 1. model proposal for intercultural communication apprehension and intercultural willingness to communicate

The research question and hypothesis created in line with the model in Figure 1 are as follows:

RQ1: Does intercultural communication apprehension affect the level of intercultural willingness to communicate among international students?

H1: Intercultural communication apprehension of international students negatively affect their level of willingness to intercultural communication.

4. Method

4.1 Participants and Procedure

400 surveys that were made ready in line with the study have been handed over to three universities that is in activity in Kayseri and that involve international students; however, since no adequate feedbacks have been received from the two out of them, the said universities have been excluded from the scope of the research. 300 students out of 2724 international students, who receive education in Erciyes University, in which the study was conducted, who were selected as based on a simple random method, filled in the surveys. 10 surveys out from those that were filled in using a face-to-face data acquisition method have not been exposed to evaluation by reason of missing data and the ticking of the same option of reply to all of the questions. Participants came to Türkiye from 44 different countries, mainly Afghanistan, Syria, Azerbaijan, Chad, Indonesia, Kyrgyzstan and Kazakhstan, for their undergraduate education. Other descriptive statistics of the participants are presented on table 1.

Table 1. Descriptive data of participants

Statistical data	Gender		Age				Length of stay in Türkiye			
	Female	Male	Between 18-20 yeras old	Between 20-22 years old	Between 22-24 years old	24 years and older	More than 3 years	Betwe en 2-3 years	Betwe en 1-2 years	Less than 1 year
Number	126	164	22	57	101	110	177	83	28	2
Percent	%43,44	%56,55	%7,58	%19,65	%34,82	%37,93	%61	%28,6	%9,7	%0,7
Students' homeland										
Country	Number	Percent	Country	Number	Percent					
Syria	20	%6,89	Kazakhstan	14	%4,82					
Afghanistan	40	%13,79	Kyrgyzstan	18	%6,2					
Azerbaijan	25	%8,62	Egypt	17	%5,86					
Chad	15	%5,17	Morocco	14	%4,82					
Indonesia	14	%4,82	Others	131	%45,17					
Total				290	%100					

4.2 Measuring Tools

4.2.1 Intercultural Willingness to Communicate Scale

The scale developed by Kassing (1997) to measure the level of intercultural willingness to communicate has 12 items (6 items are filler items). Individuals who answer the scale have values among the extremely reluctant and very willing, according to their responses to the scale substances. The maximum score of the scale according to 6 measuring items is 600. 300 and six points are considered low intercultural willingness to communicate, and 301 and above are considered high intercultural willingness to communicate. In this study, the scale was adapted to a 5-point Likert Type (1-never, 2- rarely, 3- sometimes, 4- often, 5- always). These changes were made in order not to confuse the participants and at the same time to be consistent with the intercultural communication apprehension scale. Therefore, the maximum score for the current scale is 30. A score of 15 and below was accepted as low intercultural communication willingness to communicate, and 16 and above points were accepted as high intercultural willingness to communicate. In addition, 6 temporary items of the scale were not included in the questionnaire. The scale has a single factor and the Cronbach's alpha value was calculated as .94 in the study by Kassing (1997). In this study, Cronbach's alpha value was calculated as .829.

4.2.2 Intercultural Communication Apprehension

This scale, developed by Neuliep and McCroskey (1997), has 14 items and was created in a 5-point Likert type (1-Strongly disagree, 2-Disagree, 3-Undecided, 4-Agree, 5-Strongly agree). The scale has two factors, and 7 of the scale items report positive expressions with intercultural communication apprehension, while the remaining 7 items report negatively on intercultural communication apprehension. The total score of the scale ranges from 14 to 70. A total score of less than 32 indicates low intercultural communication apprehension, while a score above 52 indicates high intercultural communication apprehension. A score between 32 and 52 indicates a moderate level of intercultural communication apprehension (Ay, et al., 2018). In the analysis made by Neuliep and McCroskey (1997), it was observed that the scale question set had a two-factor structure in accordance with the way it was prepared. In the same study, the Cronbach's alpha internal validity coefficient of the scale was calculated as .915. Ay et al. (2018) calculated the α coefficient as 0.89, while Balcı et al. (2020) reported it as .78. In this study, the internal consistency coefficient of the scale was found to be 809.

4.3. Ethics Committee Approval

This study was found to be ethically appropriate by the Erciyes University Human Research Ethics Committee with the approval form with the article number 88 dated 23.02.2021.

5. Findings

5.1 Descriptive Statistics

Table 1. Participants' Level of Intercultural Communication Anxiety.

Variables	M	(max.-min)	SD
Intercultural Communication Apprehension	41,04	24-61	5,30

When the intercultural communication apprehension levels of the research participants are examined, it is seen that the average value is 41.04. Therefore, it can be stated that the Intercultural communication Apprehension level of the students is at the "moderate" level. It is found that the anxiety level score of the participant reporting the lowest anxiety in the sample was 24, and the anxiety score of the participant reporting the highest anxiety was 61.

Table 2. Group Distribution of the Participants' Intercultural Communication Apprehension Levels.

Level of Intercultural Communication Apprehension	F	%
Low	27	9,31
Medium	250	86,20
High	13	4,48

As seen in Table 2, 9,31% of the research participants reported low-level communication apprehension, 86,20% medium-level, and 4,48% reported high-level communication apprehension. Therefore, it can be stated that students generally do not have a significant concern in terms of intercultural communication.

Table 3. The Level of Intercultural Willingness to Communicate of Participants.

Variables	M	(max.-min)	SD
Intercultural Willingness to Communicate	22,76	10-30	4,38

Table 3, refers to descriptive statistics for the intercultural communication to willingness levels of international students. 15 points and gold on the scale of intercultural communication express a low level of intercultural willingness to communicate; it is stated that above 15 points expressed a high level of intercultural willingness to communicate. According to Table 3, it can be stated that the level of intercultural willingness to communicate of international students is high (M=22.76).

Table 4. Group Distribution of Participants' Level of Intercultural Willingness to Communicate.

Level of Intercultural Willingness to Communicate	F	%
Low	14	4,82
High	276	95,18

According to Table 4; While 95,18% of the participants have a high level of intercultural willingness to communicate, 4,82% have a low level of intercultural willingness to communicate.

5.2. Structural Model

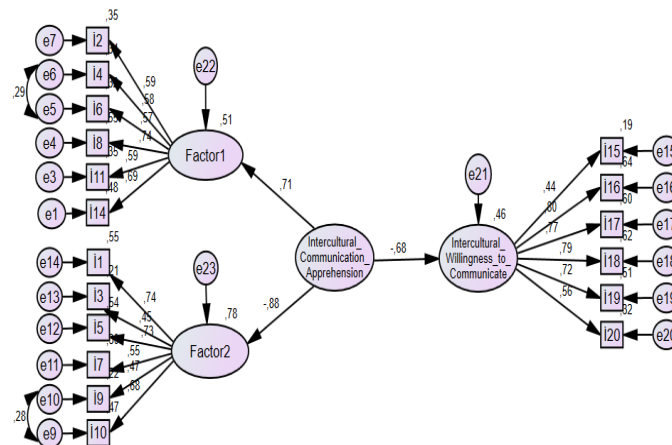


Figure 2. Structural Equality Modeling Results For Intercultural Communication Apprehension and Intercultural Willingness To Communicate Relationship

β = Standardized regression coefficients that determine the effect of one variable on another when other variables are controlled

R² = The square of the multiple correlation coefficients that make up the amount of variance explained by the predictor variables in the observed variable.

Table 5. Structural Model Compliance Goodness Values.

Compliance Indexes	GFI	CFI	RMSEA	χ²	df	χ²/df	SRMR
	,908	,945	,057	,160,7	,97	1,65	,0615

Figure 2, shows the analysis results of the measurement model consisting of intercultural communication apprehension and intercultural willingness to communicate variables. Maximum Likelihood calculation method was used because the data showed normal distribution. GFI ,882, CFI ,907 RMSEA ,076, ε 2 212,5 df 101 X²/df= 2,10 SRMR ,0760 were obtained when the compliance good values

were examined in the model created. Due to poor compliance value, items 12 and 13 of the intercultural communication scale in the model were removed from the measurement model because their standardized regression coefficients remained below 40.

In the re-analysis, since the goodness of fit values were not at the desired level, the modification indices were examined and a covariance structure between e9 and e10 and between e5 and e6 was proposed. When the proposed structure was created and the model was re-analyzed, the model fit values were obtained within the desired limits (GFI 908, CFI, 945 RMSEA ,057 χ^2 160,7 df 97 $\chi^2/df=$ 1,65 SRMR ,0615).

Table 6. Estimated Values for the Structural Equation Model.

			Standardized Coefficients	Non-Standardized Coefficients	S.E.	C.R.	P
Intercultural Willingness to Communicate	<---	Intercultural Communication Apprehension	-,676	-,614	,156	-4,210	<0,01

After the validation of the measurement model, the hypothesis of the research was tested on the structural model with latent variables. The results of the measurement and structural model are presented in table 6. According to the SEM results; it is determined that intercultural communication apprehension negatively affected the intercultural willingness to communicate at a significant level ($\beta= -.68$, $p<0.01$). According to the results in figure 1, it is seen that the intercultural communication apprehension variable in the path analysis explained 46% ($R^2= .46$) of the change in intercultural willingness to communicate. In the light of these results, H1 (intercultural communication apprehension of international students negatively affects their level of intercultural willingness to communicate) was accepted.

6. Discussion and Conclusion

The present study addressed the effect of intercultural communication apprehension intercultural willingness to communicate. The approval has been received from the Erciyes University Human Research Ethics Committee to comply with scientific ethics. In line with the results obtained from the study, the research hypothesis was supported. The research results showed that intercultural communication apprehension has a negative effect on the intercultural willingness to communicate. Therefore, the model proposal created for the existing sample and variables was accepted.

The results also indicate that international students studying in Türkiye have a moderate level of anxiety. These results are similar to those of studies conducted by Bozkaya and Erdem Aydın (2010) on international students studying in Türkiye. On the other hand, it differs with the results of studies carried out by Olkun and Ögüt (2018), Balcı et al (2020).

In addition, 27 (9,31%) of international students expressed low levels, 250 (86,20%) moderate and 13 (9,31%) high levels of intercultural communication apprehension. When we looked at the intercultural willingness to communicate levels of international students, it is seen that the students indicated a high level of intercultural willingness to communicate s on average. 276 (95,15%) of the students stated a high level of intercultural willingness to communicate, while 14 (4,82%) specified a low level of intercultural willingness to communicate.

The results of the effect of the willingness of intercultural communication, which expresses the model of the study, on the willingness for intercultural communication are remarkable. According to the results, intercultural communication apprehension negatively affects the willingness of intercultural communication. This result is similar to other studies in the literature (Lin and Rancer, 2003, Roach and Olaniran, 2001, Logan, et al., 2015).

Intercultural communication is a process that paves the way for people with different ethnic and cultural identities to share common meanings. International students are one of the important actors of intercultural communication. Students who leave their homeland and come to different countries find themselves in a heterogeneous structure. The suddenly changing social environment sometimes presents

difficulties for students in adapting. Concerns about communicating with the host, especially other students from different countries, are one of these difficulties. This anxiety experienced in the context of communicative actions, which is the cornerstone of daily life, has the potential to negatively affect the social relations and educational processes of international students. As a result, anxiety experienced in any subject can reduce the willingness to do that thing. Therefore, studies with more participants and addressing different samples may allow the results to be more generalized. In addition, other factors that affect the willingness for intercultural communication in a positive or negative way can be discussed in subsequent studies, or intercultural communication apprehension can be treated as a dependent variable and other factors affecting this variable can be determined as the subject of the study.

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Yazarların çalışmadaki katkı oranları %100 şeklindedir.
The authors' contribution rates in the study are %100 form.

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Çalışmada herhangi bir kurum veya kişi ile çıkar çatışması bulunmamaktadır.
There is no conflict of interest with any institution or person in the study.

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In this study, the rules specified within the scope of the Higher Education Institutions Scientific Research and Publication Ethics Directive were followed.