

# The Effect of Cultural Intervention on Iranian EFL Student's Intercultural sensitivity and Language Achievement

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## Abstract

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**Abstract**

This research sought to shed light first on the effect of the cultural intervention of a movie on the intercultural sensitivity and language achievement of the EFL students in Iran. 40 female and male upper intermediate students studying at one of the Iran's language institutes were selected through non-random sampling and assigned to control (n=20) and experimental (n=20) groups. To ensure the homogeneity of the participants in term of the level of L2 proficiency, the Oxford Quick Placement Test (OQPT), was conducted. After the administration of the Oxford quick Placement Test and Intercultural Sensitivity Scale only the experimental group participants underwent the intervention of the extracts of the movie *50 First Dates*. The post tests showed that the treatment had a significant influence on the experimental group's intercultural sensitivity and language achievement. Furthermore, the results showed that while intercultural sensitivity scores improved in the experimental group, the effect was minor in the control group. In addition, the experimental group received considerably higher final English exam scores than the control group, implying that the intervention has positive impact on both the ISS and the English language performance of EFL learners who have participated in the research.

**Keywords:** Intercultural sensitivity, EFL learners, English Language Achievement, 50 first dates.

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## 1. Introduction

The present research investigates the effect of cultural intervention of a movie on the intercultural sensitivity and language achievement of the EFL students in Iran. ESL refers to the learning and teaching of English in countries where English is the dominant language, such as the United States, Canada, Australia, and the United Kingdom. EFL, on the other hand, refers to the learning and teaching of English in countries where English is not the dominant language, such as Japan, China, Brazil, and France. Simply put, ESL refers to learning English in a country where it is the primary language, while EFL refers to learning English in a country where it is not the primary language. There are numerous possibilities for English as a second language (ESL) students to use their English outside of the classroom for practice. This advantage is not available to EFL students in the classroom, though. As a result, EFL students frequently acquire their English outside of the social and cultural setting in which the language is used. Furthermore, it does not make sense to assume that culture and language serve separate purposes.

Culture and language are intertwined. Despite all the difficulties, learning a new language is fundamentally an intercultural activity that pushes learners outside of their comfort zones and established communication patterns. Due to this, for foreign language learners (EFLers) to develop a comprehension of the target language culture, they must be exposed to a diversity of cultural representations. (Akbari & Razavi, 2016; Allehyani et al., 2017; Beresova, 2015; Byram, 1989; Fernández-Agüero & Chancay-Cedeño, 2018; Lave & Wenger, 1991; Richards, 2005; Roberts et al., 2000).

The relationship between culture and language is increasing in complexity. This is because the purposes of learning foreign languages has been evolving over the years. While the original approach was linguistic, now the focus is on a communication with an emphasis on intercultural communicative competence (Piasecka, 2011). Developing necessary intercultural communication skills within the context of the intercultural communicative competency method gives a whole new viewpoint to the role of foreign language teaching.

In this study I will unravel the effect of intercultural communicative competence and specifically one of its subcomponents, namely intercultural sensitivity, through the presentation of cultural conceptualizations via movies in the context of EFL where the samples were not exposed to American language/English spoken in a real-life context properly. (Desai et al., 2018; Jamali et al., 2021; Namaziandost et al., 2022; Ziashahabi et al., 2020b).

The classrooms from which I collected the data (also classes that I taught to) are prototypes of the EFL environment and after the lesson is finished and the class is over, the students do not have access to qualified English materials. This is due to the fact that Iran is not a tourist destination. There have been many restrictions that have caused the country to stop welcoming tourists. In other words, because of the political and geopolitical issues, the country is now far from accepting English as a necessity for teaching or learning. Kerman is towards the south of Iran. In this region this situation is even more dominant. Although at some schools English is taught but there is a real shortage of learning materials for the students to learn outside of the classroom. They do not have access to websites and platforms because of the internet filtering and weak connections. That is why I highlight that in such an EFL environment that I have collected my data, the possibility of students accessing these English language and culture learning materials outside of the classroom is extremely low, if not impossible

It is justified to incorporate culture into EFL classes in order to expose students to the reality of the target culture, because the connection between culture and language learning is ignored in EFL contexts such as Iran (Ajabshir, 2019; Razmi et al., 2020; Sharifian, 2012; Tirnaz & Haddad Narafshan, 2020; Turizo & Gómez, 2006). Another reason for incorporating culture is that Iranian cultures degrade the relationship between boys and girls as boyfriends and girlfriends in any circumstances. Therefore, it seemed reasonable to familiarize Iranians with some so-called taboos.

Moreover, using movies as a learning tool in the classroom could be a potent method for introducing experiential learning into the classroom as an example of cultural exposure. If the ability to actively witness and examine another culture is not present, movies may become a way to involve oneself in another culture. According to some researchers films are used in universities and businesses as a means of communicating cross-cultural and intercultural concepts (Desai et al., 2018; Pandey & Ardichvili, 2015).

As mentioned above, language may not be considered as an entity in vacuum when teaching and learning are playing roles. Consequently, culture seems an indispensable part of the EFL curriculum. For this reason, this study sought to intensify the role of culture and incorporate it into teaching of the English language via the English movie *50 First Dates*.

Through movies, an appropriate medium encompassing culture, this study tried to simulate the context of American culture where language is taught. The expectation is that this

simulation may to some extent enhance intercultural sensitivity of the participants and then improve their language achievement.

### **1.1. Aim of the thesis**

Since language and culture are intertwined (Lantolf, 2000) and English Foreign Language Learners (EFLers) do not receive enough exposure to both the target language and the culture, it seems important to first investigate the impact of simulating cultural context, such as that found in English movies, on the development of intercultural sensitivity. According to Dang (2012), substantial emphasis must be given to the creation of a learning environment supported by rich resources, well-prepared materials and activities, if EFLers are to take ownership of their own learning.

It is anticipated that the cultural intervention with the use of a movie will increase Iranian students' sensitivity and willingness to respect different cultures, and improve their language learning results. This study aims to determine whether the cultural intervention can help Iranian students become more interculturally sensitive and better at learning the English language

### **1.2. Research questions**

1. How effectively will the intervention of movies impact the intercultural sensitivity of EFL students in Iran?
2. How effectively will the intervention of movies impact the English language achievement of EFL learners in Iran?

### **1.3. Null Hypothesis**

1. The intervention of movies has no impact on the intercultural sensitivity of EFL students in Iran.
2. There is no relationship between the movie intervention and English language achievement of EFL learners in Iran.

## 2. Review of the Literature

### 2.1. Introduction

The purpose of the study was to examine whether the intervention of English movies improves the intercultural sensitivity of Iranian students. In this chapter, a thorough analysis of the literature pertinent to this topic will be provided. The author begins by discussing the significance of what culture is in general and what intercultural competency is in particular. To gain a better understanding of how intercultural sensitivity is conceived, the concept is then examined according to the framework of the Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1986, 1993). The use of intercultural sensitivity in research is next briefly reviewed. Eventually, the development model's difficulties will be discussed.

### 2.2. Concept of culture

The concept of culture at large must be discussed before discussing intercultural sensitivity and competences. Care should be taken when using this concept to allude to specific items such as a division between regions, religions, faiths, or communities—things with which the word "culture" is commonly linked. The concept itself is laden with risks in terms of potential national, political, economic, structural, or other connotations that can irritate the public or label them without sufficient analysis.

Location, age, ethnicity, gender, and class are only a few factors that, according to Sauvé (1996), influence how culture is defined. However, compared to other cultural features, such as language and behavior, other components, such as values and beliefs, may not be as simple to observe. (Hall, 1976)

The American Heritage Dictionary defines "culture" as "the complete pattern of socially transmitted behavior, art, beliefs, institutions, and the outcome of all human labor and ideas" (The American Heritage Dictionary, Fourth Edition, 2000). It establishes the outer appearance, norms, and behaviors of a culture but misses the guiding ideals that support and progress this "tip of the iceberg." Peterson (2004) defined culture as the essential beliefs and values that individuals in a certain country or region hold in common. This definition differs slightly from or goes beyond what would be found in a typical dictionary. People's actions and interactions with their surroundings are influenced by these values and beliefs. (Peterson, 2004, p. 17)



Culture is "universal, complex, and complicated," permeating all dimensions of human society, claim DeCapua and Wintergerst (2004). Every element of life is affected, and it has an impact on how people act, think, and speak. (p. 21). One's personal beliefs, ideals, social standards, values, attitudes, habits, and traditions are frequently involved in this. The reason why the term "intricacies of culture" is used in this definition is to account for the potential that various people may have varying perspectives about particular norms, values, and so forth.

### **2.3. Intercultural competence**

The government and academic institutions have focused on increasing citizens' international knowledge and conversation skills as globalization continues to rise in the twenty-first century to ensure they are well prepared for this new era (Wang & Kulich, 2015). As a result, it appears that studying communication competence is a popular topic.

Intercultural competence is the ability to form suitable relationships in a range of cultural contexts and to communicate successfully in intercultural situations. The majority of cultural experts define intercultural competences as "a set of cognitive, emotional, and behavioral talents and traits that permit successful and appropriate interactions in varied cultural situations." (Bennett, Bennett, & Landis, 2004).

The creation of trait-based models that connect personal attitudes and abilities to some metric of successful cross-cultural behaviors, such as intercultural adjustment, appropriateness, and interaction effectiveness, has been a major focus of research on intercultural communication competence. For instance, the cross-cultural attitude method was essentially used by Gudykunst et al. (1977), Hammer et al. (1978), Abe and Wiseman (1983), Wiseman and Abe (1984), Hammer (1987), and Wiseman et al. (1989) to distinguish the cognitive, emotional, and mental dimensions of intercultural communication skills. From this perspective, having intercultural communication skills meant being able to regard different cultures more favorably. An intercultural communication competence model was developed by Chen and Starosta in 1996 and includes aspects of behavioral skills and cross-cultural attitudes models. They contend that intercultural sensitivity, intercultural awareness, and intercultural adroitness make up the three components of intercultural competence. There are a number of factors in each of these aspects. Intercultural communication competence, or the capacity to understand cultural similarities and differences, has an intellectual component known as intercultural awareness. Self-awareness and cultural awareness are the two components that make up this

facet. A person's emotional need to recognize, evaluate, and welcome cultural differences is referred to as intercultural sensitivity, which is the emotional component of intercultural communication skill. Self-esteem, self-monitoring, empathy, open-mindedness, nonjudgmental behavior, and social relaxation are the six components that make up this feature. The component of intercultural communication competence known as intercultural adroitness deals with the capacity to accomplish communication goals while sustaining engagement with other cultures. The following components make up this aspect: communication abilities, proper self-disclosure, behavioral adaptability, and interaction management. (Chen & Starosta, 1996, 1998, 2000).

Despite the fact that Gudykunst's et al. (1997) paper was among the first to explicitly examine the "conscious cooperation" between ICC and modern/foreign language education MFL (Roby, 1992), methodical connections that are allowing these two fields to more successfully complement one another have only recently been made. For example, Piller (2011), Jackson (2014), and Zhu (2014) emphasize the importance of language in intercultural communication. They also bridge the theoretical and empirical gaps between the two domains.

The link between language learning and cultural learning, according to Gao (2006), is so evident that one might draw the conclusion that language learning is cultural learning and, as a result, language teaching is cultural teaching. Gao went on to say that EFL instructors should integrate culture studies into their classes and work to raise their students' cultural sensitivity in order to help them communicate more effectively. Wang (2008), meanwhile, maintains that foreign language instruction is foreign culture teaching, and foreign language teachers are foreign culture teachers. Also, in order to comprehend intercultural communication, learners of second or foreign languages must get familiar with the culture of the target language in addition to practicing linguistic forms. As a result, it is important to give students cultural context and awareness while teaching them English as an ESL or EFL so that they may become proficient in the target language's intercultural communication.

A critical pedagogical approach to the study of languages and cultures, that is, an approach expressly concerned with the philosophical, ethical, and power-bound dynamics of human interaction, appears to be pushing the systematic integration of ICC and MFL research and practice (Dasli & Dz, 2017; Atay & Toyosaki, 2018; Ferri, 2018).

Interculturality and "cultural variation" in interaction are two academic fields that deviate from essentialist traditions of viewing (national) cultural ties or differences as given, permanent, and monolithic. Instead, "interculturality" questions cultural identities by emphasizing the dynamic, discursive, and interrelated character of connections (Zhu, 2014, p. 209).

A new study paradigm known as interculturality does not focus on the causes of cultural inequalities or the reasons why intercultural communication fails. Instead, it examines the interplay between language usage, social-cultural identities, and self-orientation to explain how individuals make (aspects of) their (culture) identities relevant or irrelevant to encounters (Zhu, 2014, 2015).

There has been a considerable reevaluation of the theoretical and philosophical challenges addressed by Gudykunst et al. (1977) over the previous 25 years, however, little of this reevaluation appears to have been reflected in institutional and curriculum reforms. Indeed, as Zhu et al. (2017) show, institutions continue to frame the delivery of ICC courses within rigid, reified notions of "culture," demonstrating a "lack of infiltration by more interpretive, critical, and constructivist positions on culture and interculturality into what can be seen, from a western perspective at least, as one of the most important and main arenas of contemporary [intercultural communication in higher education]" (Zhu et al., 2017).

Being multicultural, according to Liddicoat and Kohler (2012), involves constant intercultural learning through experience and critical analysis. Being multicultural is, by definition, an ongoing process of action in response to new experiences and reflection on the activity. The moment at which a person enters the multicultural state cannot be considered the end goal (p. 81). This updated strategy appears to place a greater focus on identifying the intercultural learning process rather than reducing it to a single model. Even though it transcends linguistically biased notions of proficiency and competence, this process is described as subjective, lifelong, broad, all-encompassing, fluid, dynamic, unpredictable, inconsistent (open to transformation - may progress or regress), unstable, and incoherent (may occasionally be transgressed or manipulated) (Dervin, 2010).

How do we identify the outputs in advance as distinct skills and try to educate or even assess them given that intercultural learning is largely subjective and hence extremely unexpected? (Borghetti, 2017; *italics in original*; Zotzmann, 2015, p. 118). Given the complexities of the issue, research encourages educators to promote a multimodality of long-

term techniques for the development of intercultural learning. Opportunities for peer learning, individual, small-group, and large-group learning, as well as hands-on activities that emphasize the transitory character of the intercultural learning process, should be included. These paths should emphasize the process rather than the end (like ethnographic investigation). This necessitates a focus on encouraging and evoking learners' (individual and first-person) reflective processes, which may result in self-questioning (un-learning) and the interpretive, meaning-making processes involved in interaction (Deardorff, 2015, 2016), as well as a more extensive, critical engagement with diversity in communication (Kvam, Considine, & Palmeri, 2018).

## **2.4. The Importance of Intercultural Sensitivity**

Important ideas of intercultural sensitivity are frequently mentioned when analyzing studies of intercultural communication. Its crucial function in cross-cultural encounters has been covered in several studies. Some academics frequently use the terms intercultural sensitivity and competency interchangeably and to denote the same concept. The four personal qualities of self-concept (a positive outlook in intercultural interactions), open-mindedness (willingness to express oneself honestly and accept others' explanations), non-judgmental (holding no prejudices, which enables one to listen sincerely to others during intercultural interactions), and social relaxation (the ability to overcome uncertain emotions during intercultural communication) make up Chen and Starosta's (2000) comprehensive definition of intercultural sensitivity. Intercultural sensitivity is an essential element of the intercultural sector (Blue et al., 1997).

Bhawuk and Brislin (1992) described intercultural sensitivity as "the meaning of cultural differences and responsiveness to people's opinions in other cultures" (p.414). Intercultural sensitivity, defined by Hammer et al. (2003) as "the ability to detect and experience distinctions in related cultures," and intercultural aptitude, defined as "the ability to think and act correctly between cultures," are two different concepts (p.422). They contend that raising intercultural sensitivity may raise the level of intercultural competency acquisition. There is widespread agreement about the value of intercultural sensitivity. According to Bhawuk and Brislin (1992), it serves as a predictor of their capacity to adapt to and thrive in various cultural contexts. According to Bhawuk and Brislin, individuals must be curious about different cultures, perceptive enough to understand cultural distinctions, and respectful of those from other cultures in order to prosper in those environments.

In a similar vein, Landis and Bhagat (1996) contend that intercultural awareness is crucial when coexisting and conducting business with individuals from various cultural origins. According to Spitzberg (2000), adolescent intercultural sensitivity may be enhanced by developing it. Intercultural sensitivity, according to Hammer et al. (2003), is a prerequisite competency needed for intercultural talents. In other words, intercultural sensitivity and knowledge manifest themselves behaviorally as intercultural competence (Peng et al., 2005).

Because the status of English as a global common language is changing, the communicative language education (CLT) movement has started to be completed in the field of language education by the tendency of intercultural communication, which results in the development of communication skills (CC) beyond native speakers (Baker, 2016). Cultural competency is a predictor of intercultural sensitivity, which is defined as an attitude that comes before successful intercultural encounters (Altshuler et al., 2003). Intercultural communication sensitivity, according to Chen and Warden (2004), boosts a person's capacity to respect cultural differences, encourages the development of distinct cultural identities, and enhances the coexistence of many cultures. Intercultural sensitivity, which is the emotional aspect of cross-cultural communication that aims to understand, accept, and assess cultural differences, is also crucial (Peng, 2006).

## **2.5. Developmental Model of Intercultural Sensitivity**

To define intercultural sensitivity and explain how people respond to cultural differences, Bennett (1986) created a model of intercultural sensitivity. This model shows how a person's attitude toward other societies develops over the course of six linear stages. The core premise of the model is that an individual's capacity to perceive and accept cultural viewpoints other than his own, as well as his capacity to engage across cultural boundaries, increases with the sophistication of his experience with cultural differences. Bennett's (1986) approach also presupposes that individuals and cultures are dynamic and greatly varied, and that intercultural understanding is learned rather than intrinsic.

According to Bennett, there are six steps in the development of intercultural sensitivity (1986, 1993). As someone transitions from an ethnocentric worldview to an ethnocentric perspective, they go through these steps. Ethnocentrism, according to Bennett (1993), is the "belief that one's own cultural worldview is the center of all reality" (p.31).

Bennett, however, stated that an ethnic relative perspective is one in which "some actions can only be understood in a cultural context, and cultures can only be understood in relation to each other" (p.46). How we interpret cultural differences is where these two cognitive frameworks diverge. Cultural differences are seen as a threat in the world of ethnocentrism, since one's culture serves as the foundation for one's reality, but cultural differences are not seen in this way. People can respect cultural viewpoints that are different from their own.

The first three stages (denial, defense, and minimization) represent ethnocentric (exclusive) mental states in which a person's culture determines all of his or her social problems. The following three stages (Acceptance, Adaptation, and Integration) show ethno-relative (inclusive) attitudes in which a person understands and values other social perspectives as much as his or her own. Bennett's Developmental Model of Intercultural Sensitivity (DMIS) is described as pan-culture by Greenholtz (2005). Bennett's model shows that as cultural differences are experienced as being more complicated and subtle, the potential for intercultural partnerships grows (Hammer et al., 2003). The following provides more detail on each stage.

### ***2.5.1. Denial***

People who are in the first stage of cultural denial believe that their culture is the only authentic culture (Bennett, 2004). People do not yet recognize or loosely interpret foreign civilizations, and they show little interest in them. Bennett used the cultural distinctions between the Chinese and the Japanese as an illustration of how those who reject the worldview might not be able to comprehend it.

### ***2.5.2. Defense***

People may have an experience of cultural defense, if the problem of denial is permitted. This degree's perception takes the form of a binary classification of "us and them," in which others are viewed as being more important in defense than in denial. At this point, people frequently criticize other cultures and attribute social disparities to cultural differences. They perceive "us" as being superior to "them," and vice versa. People who are "defensive" are skilled at identifying distinctions (Bennett, 2004). These disparities, therefore, are viewed as a danger to their reality and, thus, their identity (Bennett, 1993). In order to preserve a sense of absoluteness in their worldview, people at this stage develop unique defenses against these variations. Denial, supremacy, and reversal are the three subgroups that make up the defense phase.

Bennett (1986) asserts that the most prevalent kind of defense is scorn for diversity. Additionally, harmful stereotypes from other cultures are a source of harm (Bennett, 2004). The sub category of defence is superiority. At this point, people highlight the positive parts of their culture rather than looking down on other tribes (Bennett, 2004). For instance, cultural differences are viewed from an evolutionary standpoint as inferior conditions that must be overcome for the growth of civilization (Bennett, 1993). Some of the US Agency for International Development's development strategies, according to Bennett, are viewed from an evolutionary standpoint. Because they spend more time in another culture, people throughout the reversal era assert that it is better to all others (Bennett, 1993). The culture is openly to fault.

### ***2.5.3. Minimization***

Cultural differences are acknowledged, but for now, cultural commonalities are more significant (Bennett, 1986). Physical universalism and transcendental universalism are the two categories Bennett used to categorize this stage. Physical universalism is the stage where people prioritize people's biological commonalities over their differences in culture (Bennett, 2004). According to transcendental universalism, all people are the offspring of supernatural creatures, laws, or principles (Bennett, 1993).

According to Bennett (2004), these universal truths mask significant cultural differences, making it possible to romanticize or detest other cultures. The ethnic relative level includes the last three levels. Cultural differences are no longer viewed as a threat among ethnic relatives. Instead of avoiding cultural differences, people actively seek them out. Additionally, one experiences one's own culture in relation to other cultures (Bennett, 2004). The concept of "we and them" is broken down, allowing for measures to reduce cultural disparities.

As the name implies, Defense's original definition of cultural distinctions has been modified to emphasize allegedly greater similarities between oneself and others. These resemblances result from one's own cultural worldview being familiar; people tend to believe that others have comparable experiences to their own or that certain fundamental principles hold true regardless of cultural background (whether they know it or not). The emphasis on cultural commonalities results in "tolerance," wherein surface-level cultural differences are viewed as variations on universal human themes. However, mitigation hides significant cultural disparities that affect both people and organizations.

At this point, organizations frequently overstate the advantages of objectivity, concealing the privilege of the dominant culture's continuous operation. Resolving these more profound divisions may cause people to revert to a previous stage of national defense. The conflict between people's desire to blend in with society at large and society's steadfast refusal to lose sight of its true differences is one that is becoming less of an issue for people. This implies that people are more likely to encounter large cultural disparities the more they attempt to connect with others in the name of common ideals. Similar things occur in organizations where an excessive emphasis on "unity" results in an excessive amount of uniformity. As a result, the organization is compelled to decentralize and concentrate on its variety, which occasionally causes conflicts. Problem solving occurs in human and organizational situations when unity and diversity, as well as similarities and differences, are brought to a dialectical form: presuming that similarity enables us to understand differences and harmony enables us to recognize diversity.

#### ***2.5.4. Acceptance***

At this stage, people appreciate, accept, and consider cultural differences. At this point, individuals are learning about cultural differences and attempting to treat others fairly (Bennett, 2004). The acceptance stage shows an openness to the differences. Bennett has differentiated two subcategories of acceptance. What is meant by this is respect for behavioral and value differences. Individuals in the receptive stage are able to differentiate between different behaviors (linguistic and nonverbal acts) and perceive these behaviors as favorable (Bennett, 1993). The second category, respect for variety of values, shows that people are aware that their worldview is a cultural construct that is relative (Bennett, 1993).

According to Bennett, there are various approaches to trace the process of the value difference. It is conceivable to classify cultural differences into potentially complicated categories similar to one's own by escaping the ethnic minority condition. In cultural environments that are similar in complexity but different in form, people develop self-awareness of both themselves and others. Accepting cultural differences does not entail consenting to the possibility of negative judgment. Insofar as it is not automatically founded on departures from one's own cultural perspective, judgment is not nationalistic. Reconciling cultural and moral relativism is the difficulty (problem) of acceptance. People tend to be courteous of other cultures at this point, which leads them to hold the naive and apathetic belief that "it's not terrible or good, it's simply different."



### ***2.5.5. Adaptation***

It is only after we have addressed the ethical issue that we can move on to discuss cultural distinctions. The "perspective taking" or "empathy" perceptual mechanism is a kind of context switching that enables a person to interact with the world "as if" they were a member of a different culture. It is assumed to be activated by a neural executive function. One intentionally strives to acquire an "outsider" perspective as an adjustment to the difference. People in the coordinating stage become better at connecting and interacting with people from different cultures (Bennett, 1993). Because they can alter the context of their allusions, people are better at communicating with people from other cultures. Empathy is a crucial competency throughout the coordinating phase.

It is "the capacity to experience genuine things in a way different from one's own culture," according to Bennett (1993). (p.53). At this point, individuals can assess the norms of different cultures and act accordingly. They are also able to relate to people from different cultures (Bennett, 1986). According to Bennett (1993), people who have advanced adaptation are cultural pluralists because they can function under different cultural norms. Bennett (1993) cautioned, however, that people who adopted and absorbed two or more worldviews would go through an "identity crisis" as a result of conflicts between various worldviews. Bennett (2004) also distinguished between assimilation and adaptation.

We must "abandon the previous state and accept the worldview of the host or dominant culture," according to the assimilation theory. Instead of "changing one set with another," the concept of adaptation refers to "increasing the repertoire of beliefs and actions" (Bennett, 2004, p.71). As a result, individuals do not necessarily need to lose their core cultural identity in order to successfully navigate various cultural environments. This creative activity fosters a "feeling of conformity" that directs the development of true behavior in the alternative culture. Multiculturalism, the polar opposite of bilingualism, is a last illustration of this cultural transformation. A competent implementation of an alternative behavior that is suitable for the new context results from a context switch in both situations.

### ***2.5.6. Integration***

The long-term incorporation of cultural variations into communication is made possible by resolving authentic identity. When communication is in this integrated stage, it can transition

from a non-text to an intertextual state, enabling the coordination of the meta-meanings and behaviors that characterize cross-cultural communication. People who have internalized several cultural worldviews at this point have an identity that enables them to enter and exit various cultural frameworks. Encapsulated and constructive marginality were the two subdomains of integration that Bennett (1993) distinguished. According to Bennett (2004), alienation is felt at the level of the enclosed limit when one is removed from the cultural context.

According to Bennett, members of non-dominant groups who are wedged between their own ethnic minority and ethnic majority groups may suffer the sensation of enclosed constraints. Their fellow ethnic citizens may view them as traitors to the dominant group, notwithstanding the fact that they are not entirely accepted by the majority group (Bennett, 2004). A position from which individuals can enter and leave various cultural contexts is represented by the stage of constructive limits. A multiethnic individual forges their own identity on the cusp of multiple cultures (Bennett, 1993).

In these stages of intercultural communication learning, one comes to understand the substance of cultural differences by acknowledging their significance, changing one's perspective to account for them, or incorporating the entire idea into one's sense of identity (Bennett & Bennett, 2004). In the course of growth, ethnocentrism is seen to be catalyzed into national relativism by intercultural sensitivity (Bennett & Bennett, 2004). In general, any effort to raise people's intercultural sensitivity will aid them in recognizing and appreciating the significance of cultural differences.

## **2.6. Previous studies on intercultural sensitivity and language education**

The important role of intercultural sensitivity has also been empirically demonstrated in a number of studies.

In a study entitled "Promoting intercultural sensitivity and classroom climate in EFL classrooms: The use of intercultural TV advertisements, Tirnaz and Narafshan (2020) examined the merits of incorporating Intercultural TV commercials into EFL lessons. Quantitative and qualitative data were acquired by distributing two surveys and conducting an interview. The findings of this study helped to clarify how intercultural TV advertising can improve EFL students' intercultural sensitivity. The study's conclusions showed that students may comprehend, accept, and assimilate many cultural viewpoints into their own through the development of intercultural sensitivity. Also, this research supported Bennett's (1993) DMIS

model and assisted students in shifting from ethnocentrism to ethnorelativism. The intercultural process demonstrated in this study that intercultural TV advertising assisted students in exploring the stages of denial and achieving diversity awareness. This realization led to acceptance and appreciation for cultural similarities and differences. And they eventually developed the phases of adaptation, flexibility, and empathy, which altered the climate of student engagement in the classroom. The intercultural process assisted learners in learning, understanding, changing, and becoming more adaptable over time. According to Chen and Starosta (2000), the recent study revealed that offering opportunities for students to comprehend characteristics of other societies is an excellent strategy to assist students build a thorough understanding of their own culture.

Bhawuk and Brislin's (1992) study of graduate students in Hawaii tested the intercultural sensitivity index and came to the conclusion that those with greater levels of intercultural sensitivity are better at communicating across cultures. The most prosperous among them are those who are curious about other cultures, perceptive enough to recognize cultural distinctions, and ready to alter their behavior as a demonstration of respect for the other culture. It reveals a person's adaptability and open-mindedness when interacting with people from different cultures.

In order to look into the connection between 52 faculty members at New Jersey City University's international experience, intercultural sensitivity, and global competencies, Olson and Kroeger (2001) conducted a survey. They applied Bennett's model for the development of intercultural sensitivity to their research. They concluded that there is a strong correlation between ethnorelativism, international experience, and second language learning, suggesting that intercultural development is crucial for university teachers and staff.

In order to examine the levels of empathy, gender, intercultural contact, androgyny, second language acquisition, authoritarianism, and early adolescence in 7th grade samples, Pedersen (1998) conducted a survey. Six social studies classes from the seventh grade from three schools in rural, suburban, and urban settings in the central and northern states participated. In this study, both quantitative and qualitative data were gathered. The participants who had been chosen were invited to a formal public interview. According to the findings, the majority of seventh graders were either in the early or late stages of minimization. According to this study, there is a significant link between intercultural susceptibility and the volume of cross-cultural friendship. Also, there were statistically significant positive

correlations between authoritarian personality and intercultural susceptibility as well as empathy.

Another study examined how sensitive to foreign cultures students were. The intercultural sensitivity of high school pupils attending international schools in Southeast Asia was measured by Straffon (2003). This exploratory study, which was the first survey of high school students enrolled in foreign schools outside of the US, aimed to explore the idea that there was a link between time spent abroad and cultural sensitivity. Ages of the 336 participants varied from 13 to 19, and there were an equal number of men and women. They originated from more than 40 different nations. The individuals who had the greatest and lowest developmental scores at each grade level were chosen, and they took part in follow-up interviews to supplement the quantitative data. The findings revealed a substantial correlation between pupils' length of attendance in international schools and their degree of cultural sensitivity.

Klak and Martin (2003) conducted another study with the aim of evaluating the efficiency of significant university events in fostering students' intercultural sensitivity. They also looked into whether taking part in Latin American celebrations (LACs) by students led to improvements in those students' sensitivity to other cultures. Students from two different geography classes were present. Students were required to participate in many LAC events, as well as lectures and debates, over the two months that followed the pretest. To increase cross-cultural awareness, participants also got readings on cultural variations. The findings revealed that LAC aided students in developing a deeper understanding of various cultures. The identification and acceptance of cultural differences marked a substantial shift in students' views toward them.

The benefits of short-term study abroad on raising participants' intercultural sensitivity were empirically supported by another study. Anderson et al. (2006) employed a pre-design in a pilot study to track changes in cross-cultural susceptibility during the project. A faculty management course that began with a week of on-campus training and ended with four weeks of training in Europe was the subject of the evaluation (two weeks in London, England and two weeks in Cork, Ireland). The findings suggested that short-term training might benefit students' growth in cross-cultural sensitivity.

## 2.7. Issues related to the development model

It is admirable how the authors approach the problem of shared cultural capability. The steps are carefully laid out and scientifically defined. Descriptions of various ethnocentric stages, ethnographic relatives, and human traits in these stages are quite trustworthy. The scientific clarity, however, is both the method's strength and weakness. It might be too ideal to be implemented in practice. Because there are as many different types of human psychology as there are people on earth, these responses and adaptations to various situations are also diverse. Thus, any attempt to classify it will be fruitless.

According to Liddicoat et al., Bennett's model's linear structure fosters intercultural sensitivity by presuming a "progressive and scalar phenomenon" that could not hold true at lower abstraction levels and for shorter time spans than those suggested in the model. Additionally, they fault the paradigm for the misalignment of cultures and languages. The model's mapping to proficiency levels was also shown to be incorrect by Liddicoat et al. since it presupposed no prior starting point for exposure to cultural variations.

In addition, the approach takes a cross-cultural learner as its starting point. In fact, students frequently start out in language classes with a variety of cultural and linguistic backgrounds in cosmopolitan cultures like India. For some of these language learners, studying a language allows them to rediscover their cultural roots. This model's presumption that a novice is not necessarily at the denial or defensive stage is another issue. For instance, a student of Indian heritage may be in the Novice stage of General English at an American university, but she may be in the Adaptation/Integration stage rather than the Denial/Defense stage. This is due to the possibility that he or she may have grown up in a setting where there were opportunities for exposure to several cultures, including American society and cultures, without receiving significant exposure to the target language, Hindi.

Such a condition is present all throughout the world as a result of human migration to various nations. Hence, using a straightforward strategy like the one suggested by the essay's authors when dealing with various language levels is undoubtedly incorrect. The issue of how to assess cultural competence in actual classrooms and whether or not student feedback is a reliable indicator of the level of competence they have attained are also raised. Students from various backgrounds and with varying perspectives on other cultures may respond to these activities in various ways. So how can their skill level be appropriately assessed? In light of this, it might be preferable for language teachers to refrain from making the task of assessing

cultural competency a formal and rigorous activity that is only conducted in the classroom. They should do this in an informal and unconventional manner, such as by periodically posing diagnostic questions to the students or putting them in cultural contexts that will elicit a variety of answers that are all valuable. This will provide the teacher with some information about the student's level of cultural competence.

The viability of this strategy in nations with lower levels of multiculturalism is another problem. This approach appears to be more useful in the "cooking pot" that is the United States, but it has limited relevance in some nations, like Afghanistan, Cambodia, and even Nepal. It's possible that these locations lack enough certified teachers. It can be quite challenging to even discover circumstances where students can be exposed to the target culture. This restricts this method's efficacy and applicability.

Overall, the Bennett et al. method can be utilized as a starting point to create efficient cross-cultural awareness development tactics in a foreign language classroom. Although it is a generic method, its systematic treatment of the subject of cultural development can be quite useful in the classroom if one does not become overly dependent on it. The majority of language classes, however, treat each student as a unique language person who is also sensitive to cultural differences.

In conclusion, it is important to emphasize that Bennet's model, which describes how people react to cultural differences and depicts the improvement of a person's state of mind toward other societies through six linear/developmental stages, is useful for the purpose of this research because it aims to assess the development of intercultural sensitivity over time. The fundamental premise of the concept is that an individual's capability to perceive and accept cultural beliefs that are different from his own, as well as his capacity to interact across cultural boundaries, improve with the complexity of that individual's experience with cultural differences.

In addition, Bennett's (1986) perspective contends that people and cultures are dynamic and diverse, and that intercultural understanding is learned rather than innate. Bennett (1993) asserts that phenomenological knowledge, as opposed to objective information, is the foundation of international competence, allowing people to develop skills in observing and interpreting intercultural interactions.

### 3. Methodology

The experimental group in this study received cultural training, but the control group did not, using a quasi-experimental design. The intervention is anticipated to have an impact on the participants' intercultural sensitivity scores following the second ISS administration. We will conduct paired samples t-tests for differences within groups and independent samples t-tests for differences between groups.

#### 3.1 Participants

The data will be obtained from 40 female and male upper intermediate students studying at one of the Iran's language Institutes. The samples were selected through non-random sampling. The justification behind this method of sampling is the easiness considering homogeneity of the samples in terms of their language skill/ level. Moreover, to ensure the homogeneity of the participants in term of the level of L2 proficiency, the Oxford Quick Placement Test (OQPT), which will be explained in detail in a later section, was conducted. The rationale behind selecting these samples is that as they are upper intermediate students, they are supposed to have good command of English, which will fulfill the purpose this research.

#### 3.2 Instruments

##### 3.2.1. *Oxford Quick Placement Test*

The 60-item OQPT Syndicate was the placement test utilized for the research (2001). Oxford University Press (OUP) and the University of Cambridge Local Examinations Syndicate created this two-part test (UCLES). Questions 1–40 and 41–60 are included in Parts 1 and 2, respectively. The validity, reliability, and item difficulty of this test are all stated to be good due to its reported standardization. The Afshinfar and Shokouhifar (2016) score-level criterion was applied. According to their standards, pupils with scores between 37 and 44 are classified as upper-intermediate level students. (See Appendix A).

##### 3.2.2. *Intercultural Sensitivity Scale (ISS)*

A 5-point Likert questionnaire containing 24 items (ranging from 1 = strongly disagree to 5 = strongly agree), by Chen and Starosta (2000), was administered to the participants. ISS comprises five factors, namely interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. The reliability of this scale was reported to be 0.86.

### 3.2.3 *Film extracts*

For the purpose of this research, I chose the movie *50 First Dates*. It is the story of a young man who finds a beautiful young woman and he becomes interested in dating her but there is a problem; the woman has no short-term memory due to an accident she had some time ago so she can not remember who the man is and what the relationship between them is. The reason I chose this movie, besides from the relatively intermediate language used throughout the movie, was the introduction of the themes of friendship between girls and boys which is considered taboo in my home country, and I thought that this movie managed fairly well to show it effectively. This way I was able to achieve goals at the same time; I not only had the language level under control, but I could also introduce the cultural difference in the way American society treats girlfriends and boyfriends to my students.

I have divided the movie into 10 parts to make it more comprehensible for students. It takes only 30 minutes of the class time. After that my research assistant asked the students to answer the questions that I had prepared before on the basis of each section. By doing this, I ensured the students focused on and discussed the cultural elements and the English expressions presented in the movie. These are the samples of the questions:

#### **Session 1**

Why do you think Henry didn't want any of the women he was with to stay in touch with him?

#### **Session 2**

How is Henry pursuing his dream of leaving the island?

How does Henry feel about his job? Why?

#### **Session 3**

How do you feel about Henry deciding to go on another date?

Regarding the way Lucy's family treat her condition, would you do anything different?

#### **Session 4**

Do you think what Lucy's family doing is right?

Should Lucy's family treat her normally and let her know about her condition?

Do you agree with Henry thinking dating Lucy with her condition is evil?



**Session 5**

Do you think Lucy's father is right about her not being able to have a normal relationship?

How do you feel about Henry going against Lucy's father request?

**Session 6**

What do you think happens when one day Lucy wakes up and sees herself as 10 years older?

How would you feel if you were in Lucy's place?

Would you want to know what happened to you if you were Lucy? Why?

**Session 7**

Why does Henry think Lucy's family are treating her wrong?

Do you think the video tape was a good idea?

What would do different if you were supposed to make the video?

**Session 8**

How do feel about Lucy making a video for herself?

Do you think Henry got a little disappointed the next day?

**Session 9**

Do you think Henry believes that Lucy is making progress or is he just lying to himself?

What do you think is the purpose of Lucy's journal?

Do you think Lucy's plan about erasing Henry completely is the only way?

**Session 10**

Do you think Lucy's family felt relieved when she left for the institute?

Why would a person remember someone if they tried so hard to forget them?

#### ***3.2.4. Iran Language Final exam***

As the exams are standardized and since they are kept confidential, the responsible authorities prevent their leakage. Therefore, the questions are not available to the public. However, due to the fact that they are standardized, the reliability and validity are confirmed. The Iran language Final Exams were used as the measurement of the students' language achievement.

### **3.3. Implementation of the Study**

Before the onset of the research, the 60-item oxford quick placement test was administered to the participants to guarantee their homogeneity in terms of language proficiency. Moreover, they needed to be not culturally diverse as being first from one city and then from Iran, by this I mean that all the participants are Persian speakers and all of them are from Iran. For this purpose, they were asked to fill out their demographic information at the onset of the placement test. Prior to the placement test, the samples were asked to read and sign an informed consent form following the APA ethical guidelines.

## Tables

**Table 3.1.**

*Independent-Samples t-test Analyses for Age, Language Proficiency, and Intercultural Sensitivity (Pre-test)*

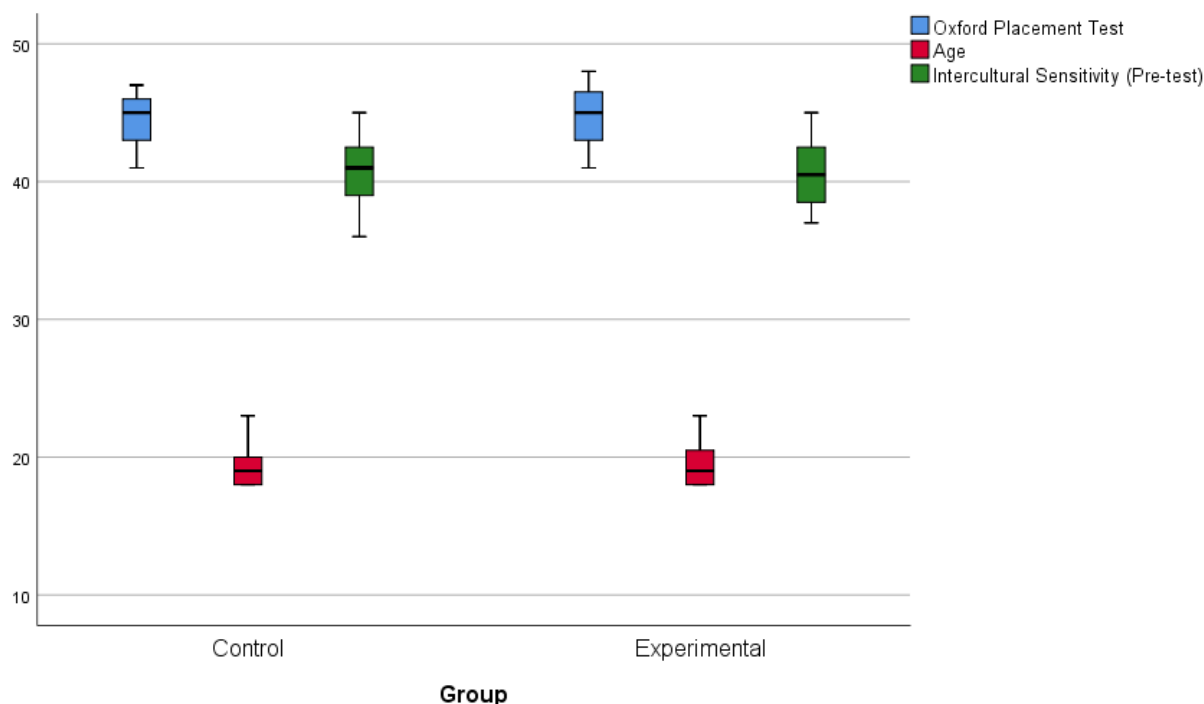
	Group	N	M	SD	Std. Error Mean	t	df	Sig.
Oxford Placement Test	Control	20	44.55	1.90	.425	-.153	38	.879
	Experimental	20	44.65	2.20	.493			
Age	Control	20	19.40	1.46	.327	-.421	38	.676
	Experimental	20	19.60	1.53	.343			
Intercultural Sensitivity (Pre-test)	Control	20	40.70	2.47	.552	.188	38	.852
	Experimental	20	40.55	2.58	.578			

Having assigned the participants into the control and experimental groups, three independent analyses were run to ensure the homogeneity of the participants in terms of age, language proficiency, and intercultural sensitivity (Table 3.1)

In terms of language proficiency, the findings did not reveal any appreciable differences between the control and experimental groups ( $t(38) = -.153, p = .879$ ), age ( $t(38) = -.421, p = .676$ ), and intercultural sensitivity scores ( $t(38) = .188, p = .852$ ) prior to the presentation of the treatment. The boxplot is presented.

**Figure 3.1.**

*Boxplot for Level of Language Proficiency, Age, and Intercultural Sensitivity in Two Groups Prior to Conducting the Mani Study*



Then pre-test of ISS was administered to them. Afterwards the participants in the experimental group underwent a 10-week intervention with an English movie. After the participants in the experimental group watched the movie, they answered a set of questions for the researcher to make sure they have watched them to the end. The next day after each movie the researcher held a meeting with experimental group and discuss the cultural elements of the movie as well as English expressions that were used in the movie. This way students' attention was directed to the cultural intervention, and they acted subconsciously within the framework of this study. I do not expect the full improvement of the students as the final stage which is adaptation and integration was not going to be fulfilled as they are not in an English-speaking country with the corresponding culture.

### **3.4. Procedure**

This study uses semi experimental design in which a control group underwent the presentation of the videos without manipulating culture whereas the experimental group underwent the cultural intervention. In other words, An American movie were divided into 10 clips, and watched by both the control group and experimental group. However, in order to implement the aforementioned treatment only the participants in the experimental group answered and discuss some questions after watching each extract of the movie. This way all factors were the same in both groups, except for that the experimental group had an extra factor of cultural manipulation. It is expected that the difference in the learning outcomes between the control group and experimental group is due to the cultural manipulation. Since the study utilizes a pre-test post-test experimental design, within-group differences were analyzed. To this goal, Independent Samples t-test and Paired-Samples t-test were used.

### **3.5. Ethical Considerations and limitations**

APA ethical guidelines will be carefully followed throughout the whole data collection procedures. The researcher resided in Finland at the time of conducting the study, and it was not possible for him to go to his homeland to collect the required data himself. Moreover, due to the internet connection issues in Iran, it was almost impossible to gather the data online. Therefore, a qualified research assistant was recruited and trained to gather the data. The assistant researcher who is also a colleague has demonstrated extensive expertise in quantitative research methodology in second language acquisition and has a strong publication record in reputable international journals.

APA's Ethics Code mandates that psychologists who conduct research inform participants about, (a) the purpose of the research, expected duration and procedures, (b) participants' rights to decline to participate and to withdraw from the research once it has started, as well as the anticipated consequences of doing so, (c) reasonably foreseeable factors that may influence their willingness to participate, such as potential risks, discomfort or adverse effects, (d) any prospective research benefits, (e) limits of confidentiality, such as data coding, disposal, sharing and archiving, and when confidentiality must be broken, (f) incentives for participation, and (g) who participants can contact with questions.

## 4. Results

### 4.1. Introduction

In this chapter, first, the descriptive statistics of the participants' age, gender, language proficiency, intercultural sensitivity, and their final scores are presented. Second, in line with the research questions of the study, the statistical analyses are presented.

### 4.2. Descriptive Statistics of the Variables

The descriptive statistics of the variables by group are presented in Table 4.1.

**Table 4.1.**

*Descriptive Statistics*

Group		N	Min	Max	M	SD	Variance
Control	Age	20	18.00	23.00	19.4000	1.46539	2.147
	Oxford Placement Test	20	41.00	47.00	44.5500	1.90498	3.629
	Intercultural Sensitivity (Pre-test)	20	36.00	45.00	40.7000	2.47301	6.116
	Intercultural Sensitivity (Post-test)	20	37.00	48.00	42.1000	3.52286	12.411
	Final Scores	20	75.00	89.00	82.0500	3.69174	13.629
	Valid N (listwise)	20					
Experimental	Age	20	18.00	23.00	19.6000	1.53554	2.358
	Oxford Placement Test	20	41.00	48.00	44.6500	2.20705	4.871
	Intercultural Sensitivity (Pre-test)	20	37.00	45.00	40.5500	2.58488	6.682
	Intercultural Sensitivity (Post-test)	20	37.00	55.00	47.0500	5.28628	27.945
	Final Scores	20	79.00	92.00	86.4500	2.96426	8.787
	Valid N (listwise)	20					

#### 4.2.1. Gender

Overall, 40 male and female students participated in the study. The distribution of group by gender is presented in Table 4.2 & Figure 4.1.

**Table 4.2.**

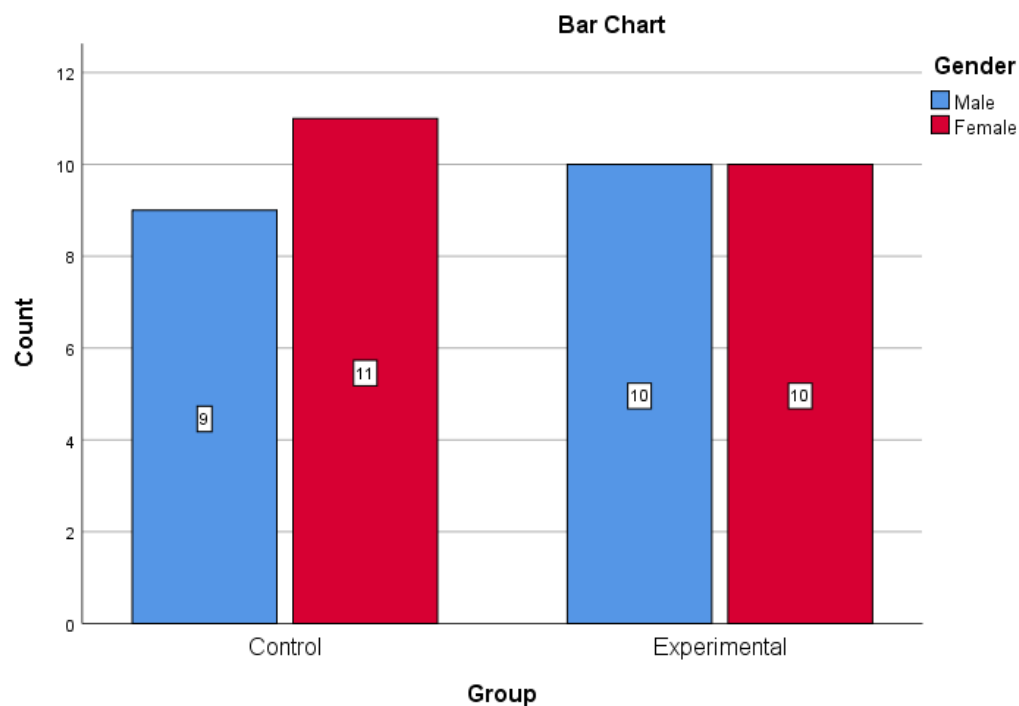
*Group by Gender Crosstabulation*

		Gender		Total
		Male	Female	
Group	Control	9	11	20
	Experimental	10	10	20
Total		19	21	40

Among 40 participants of the present investigation, 9 males and 11 females were assigned to the control group. The experimental group included the proportionate number of 10 for both males and females. The figure is presented below:

**Figure 4.1.**

*The gender of participants by group*



### 4.2.2. Tests of Normality

The assessment of normality of the data for the three variables in each group was analyzed via Kolmogorov-Smirnov and Shapiro-Wilk estimates (Table 4.3).

**Table 4.3.**

#### *Tests of Normality*

Group		Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Control	Intercultural Sensitivity (Pre-test)	.104	20	.198	.977	20	.883
	Intercultural Sensitivity (Post-test)	.161	20	.189	.920	20	.101
	Final Scores	.102	20	.193	.973	20	.815
Experimental	Intercultural Sensitivity (Pre-test)	.126	20	.195	.943	20	.269
	Intercultural Sensitivity (Post-test)	.121	20	.197	.955	20	.448
	Final Scores	.110	20	.194	.968	20	.720

a. Lilliefors Significance Correction

The results do not show significant deviations from normality since the p-values in all cases fall above the significance level of .05. Therefore, it is safe to conduct parametric analyses in terms of normality assumption.

## 4.3 Research Question 1

In order to investigate the first research question regarding the impact of the intervention of culturally rich movies on Iranian EFL learners' intercultural sensitivity, between-group and within-group analyses were run. First, to probe any between-group differences in intercultural sensitivity post-test scores, an Independent-Samples t-test was run (Table 4.4.). Before beginning the primary statistical analysis, the assumptions of homogeneity of variance and



normality were investigated. The outcomes did not indicate any departures from the underlying assumptions.

**Table 4.4.**

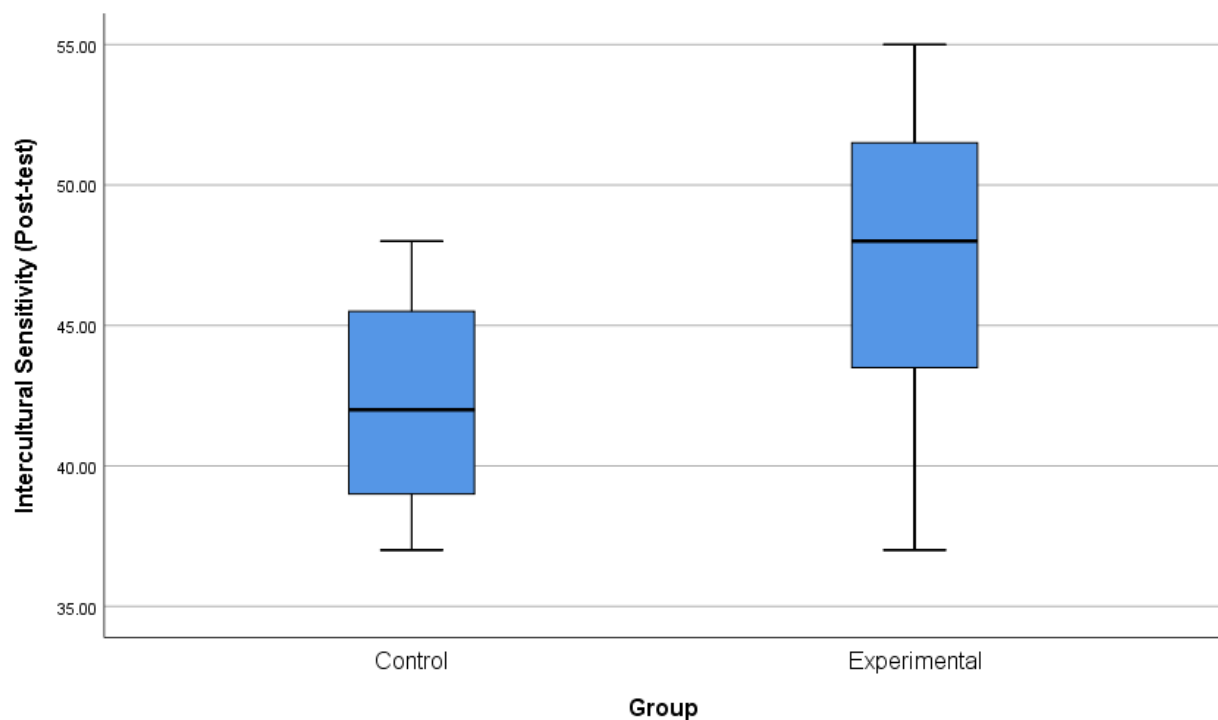
*Independent-Samples t-test for Intercultural Sensitivity in Two Groups*

	Group	N	M	SD	Std. Error Mean	t	df	Sig.
Intercultural Sensitivity (Post-test)	Control	20	42.10	3.52	.78773	-3.485	38	.001
	Experimental	20	47.05	5.28	1.18205			

According to the results, the participants in the experimental group obtained significantly higher scores on intercultural sensitivity post-test ( $M = 47.05$ ,  $SD = 5.28$ ,  $SE = .45$ ) compared to the participants in the control group ( $M = 42.10$ ,  $SD = 3.52$ ,  $SE = 1.42$ ),  $t(38) = -3.485$ ,  $p = 0.001$ . The boxplot is presented below:

**Figure 4.2.**

*Post-test Intercultural Sensitivity Differences in the Control & Experimental Groups*



Second, to probe any within-differences between pre- and post-test intercultural sensitivity scores in each group, two Paired-Samples t-test analyses were run (Table 4.5). The assumptions of normality and homogeneity of variance were explored before conducting the main statistical analyses. The results did not show any deviations from the presumed assumptions.

**Table 4.5.**

*Paired-Samples t-test Analyses for Intercultural Sensitivity Pre & Post test Scores in Two Groups*

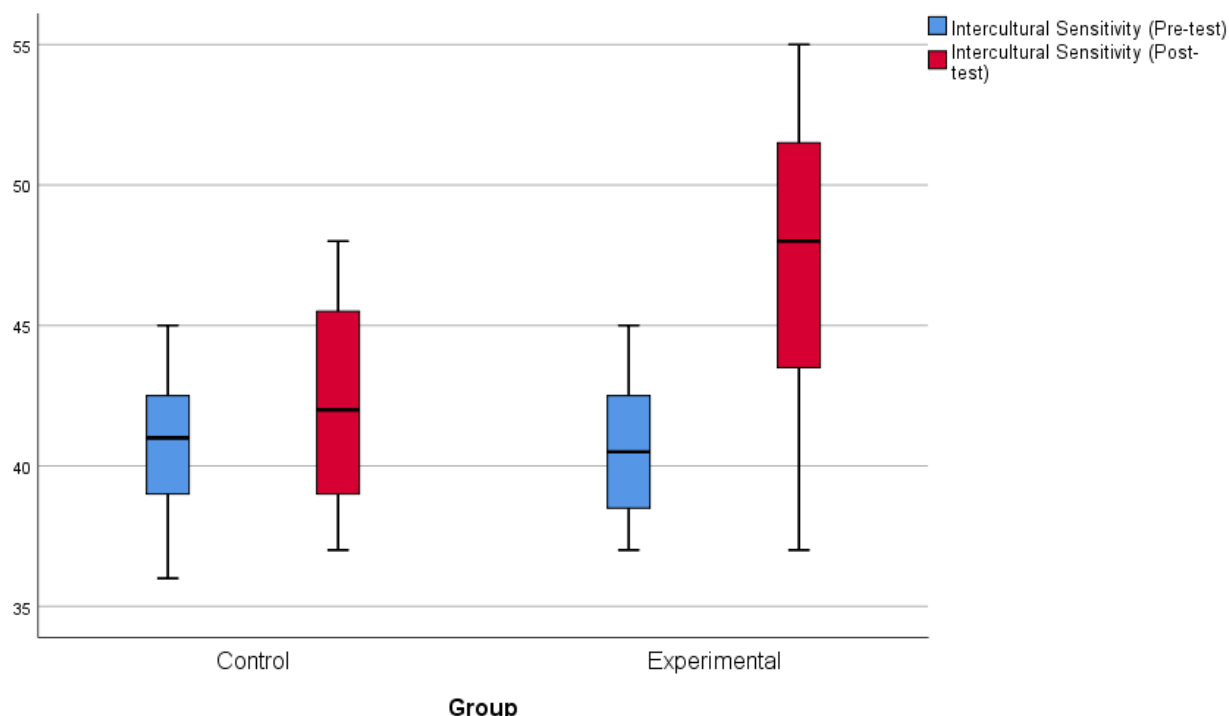
Group			M	N	SD	Std. Error Mean	r	t	df	Sig.
Control	Pair 1	Intercultural Sensitivity (Pre-test)	40.70	20	2.47	.55298	.807	-2.96	19	.008
		Intercultural Sensitivity (Post-test)	42.10	20	3.52	.78773				
Experimental	Pair 1	Intercultural Sensitivity (Pre-test)	40.55	20	2.58	.57800	.075	-5.09	19	.000
		Intercultural Sensitivity (Post-test)	47.05	20	5.28	1.18205				

According to the findings, participants in the control group scored higher on the intercultural sensitivity post-test than they did on the pre-test ( $M = 42.10$ ,  $SD = 2.52$ ,  $SE = .787$ );  $t(19) = -2.96$ ,  $p = .008$ ,  $r = .807$ . When compared to their pre-test scores ( $M = 40.55$ ,  $SD = 2.58$ ,  $SE = .578$ ), individuals in the experimental group scored considerably higher on the intercultural sensitivity post-test ( $M = 47.05$ ,  $SD = 5.28$ ,  $SE = 1.18$ ) ( $t(19) = -5.09$ ,  $p = 0.000$ ,  $r = .075$ ).

In sum, the results indicate that the treatment had a significant effect on participants' intercultural sensitivity in the experimental group. Moreover, the results indicated that while in the control group the intercultural sensitivity scores improved, the effect was little compared to the improvement made in the experimental group. The boxplot is presented below:

**Figure 4.3.**

*Boxplot for Intercultural Sensitivity Pre- and Post-test Assessments in Two Groups*



#### 4.4. Research Question 2

In order to investigate the second research question regarding the impact of the intervention of intercultural sensitivity on EFL learners' English language achievement, a Paired-Samples t-test was run on students' final scores in the two control and experimental groups (Table 4.6). Prior to doing the primary statistical analysis, the assumptions of normality and homogeneity of variance were investigated. The outcomes did not indicate any deviations from the underlying assumptions.

**Table 4.6.**

*Independent Samples t-test for Final Scores in Two Groups*

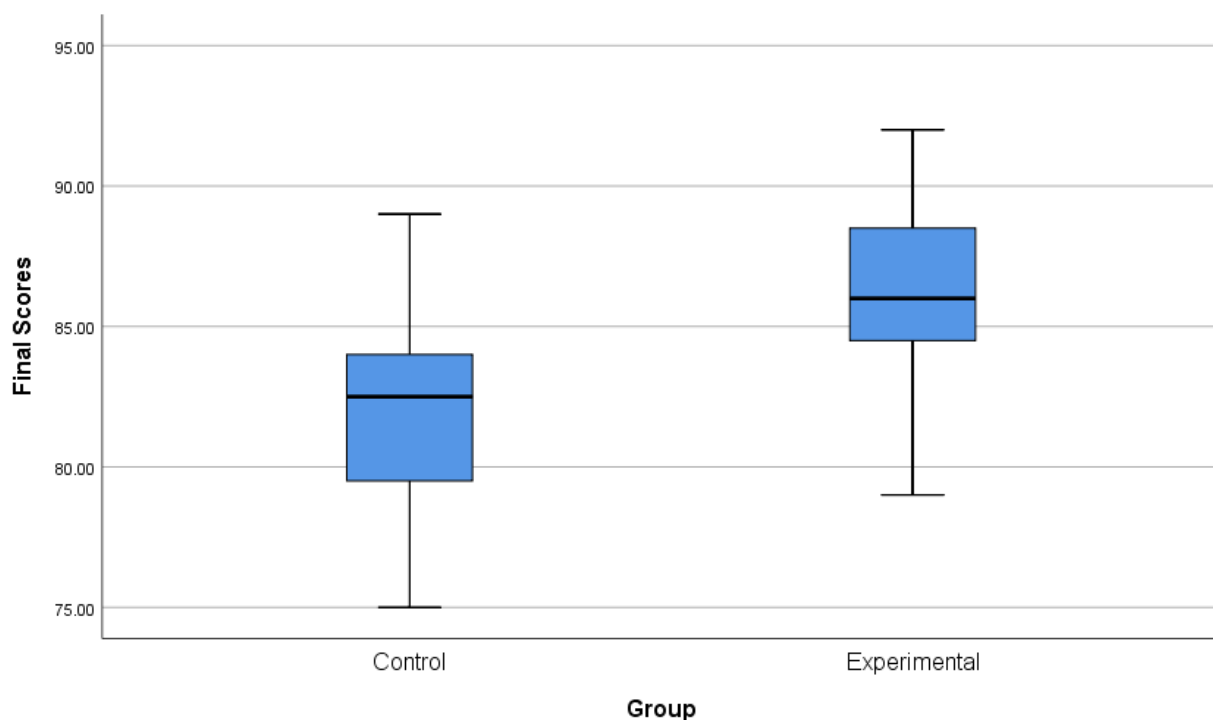
	Group	N	M	SD	Std. Error Mean	t	df	Sig.
Final Scores	Control	20	82.0500	3.69	.82550	-4.156	38	.000
	Experimental	20	86.4500	2.96	.66283			

According to the results, the participants in the experimental group obtained significantly higher scores on final exam ( $M = 86.45$ ,  $SD = 2.96$ ,  $SE = .66$ ) compared to the participants in the control group ( $M = 82.05$ ,  $SD = 3.69$ ,  $SE = .82$ ),  $t(38) = -4.156$ ,  $p < .000$ .

The boxplot is presented below:

**Figure 4.4.**

*Final Score Differences in the Control & Experimental Groups*



In this section some statistical terms were mentioned some which are explained in the following. First, SD stands for standard deviation. A standard deviation is a measure of how dispersed the data is in relation to the mean. Low standard deviation means data are clustered around the mean, and high standard deviation indicates data are more spread out. Standard deviation is important because it helps in understanding the measurements when the data is distributed. The more the data is distributed, the greater will be the standard deviation of that data. M stands for mean. The mean (average) of a data set is found by adding all numbers in the data set and then dividing by the number of values in the set. The mean is a measure of central tendency that gives an indication of the average value of a distribution of figures. The

mean is the average of a group of scores. The scores added up and divided by the number of scores. The mean is sensitive to extreme scores when population samples are small. The degree of freedom (df) is defined as the number of variables that are free to vary in a statistical setting. In other words, it is the number of independent observations or measurements that can be made in order to calculate some statistics such as mean, standard deviation, chi-square, t-statistic in 1-sample t-test etc. The higher the degree of freedom for any given statistical calculation, the more accurate and reliable it will be because there are more variables available to account for possible errors.

## **5. Discussion and Conclusion**

### **5.1. Introduction**

In this final chapter, first a brief summary of the dissertation is provided. Second, the findings of the study are presented and discussed with reference to the findings of previous research. The discussion section includes separate inferences related to each research question of the study. Third, the implications for educational practice are presented. Finally, the limitations of the study and directions for future research are discussed.

### **5.2. Summary of the Study**

The present research was to investigate the effect of intercultural sensitivity in an EFL context through the intervention of English movies. Due to the belief that linguacultural is an entity to be considered, and because students who learn English in an ESL context have a plethora of opportunities to practice English outside the classroom boundaries, opposite to those educated in an EFL context, there seemed a need to shed more light on the significance of purposefully designed linguacultural teaching on the effectiveness and outcome of language learning. Moreover, For Foreign Language Learners (EFLers) to develop a comprehension of the target language-culture, they must be exposed to a diversity of cultural representations.(Akbari & Razavi, 2016; Allehyani et al., 2017; Beresova, 2015; Byram, 1989; Fernández-Agüero & Chancay-Cedeño, 2018; Lave & Wenger, 1991; Richards, 2005; Roberts et al., 2000).

Being quasi-experimental and including 40 male and female upper intermediate students studying at one of the Iran's language institutes, this study included an experimental group undergoing carefully designed extra cultural and language instruction and a control group deprived of these instructions. Both within group differences using paired samples t-tests and between group differences using independent samples t-tests were run. Changes in intercultural sensitivity scores of the participants after the second administration of ISS are expected to be the result of the intervention.

### **5.3. Discussion**

In what follows, the findings of the investigation in terms of the formulated research questions of the study are briefly presented. Afterwards, the findings are thoroughly discussed with reference to the previous research. . In the end, some limitations are enumerated.

Regarding the first research question which investigate how effectively the intervention of cultural instruction after watching a movie will impact the intercultural sensitivity of the EFL students in Iran, between-group and within-group analyses were run. The findings depicted that Intercultural sensitivity (IS) improved in the experimental group compared to the control group when post-tests of Intercultural sensitivity scale (ISS) were compared. Moreover, paired-samples t-tests showed that although both Control group (CG) and Experimental group (EG) improved comparing their ISS pre- and post-tests, the participants obtained significantly higher scores in EG.

As the theoretical framework of this study is based on Bennet's developmental model, the first research question along with the related findings are discussed in the following. Bennet (1986) believes that the core premise of the model is based on an individual's capacity to perceive and accept cultural viewpoints other than his own, as well as his capacity to engage across cultural boundaries. According to Bennet, this intercultural sensitivity increases with the sophistication of one's experience with cultural differences.

Bennett's (1986) model also assumes that people and cultures are dynamic and immensely diverse, and that intercultural understanding is learned rather than intrinsic. Intercultural competence, according to Bennett (1993), is based on phenomenological knowledge rather than objective knowledge, assisting people in developing skills in perceiving and understanding intercultural interactions via experience.

Having this belief as the premise, this study by exposing the participants in the experimental group to the cultural instances through the intervention of a list of questions related to the target culture presented in a movie. The aim of intervention was to improve the experimental group students' intercultural sensitivity as the findings have revealed. These cultural differences were seemingly learnt by the participants in experimental group through the course of intervention. Though this development was not measured as a process but as a product.

Looking at the second research question about the relationship between the cultural instruction/intervention and English language achievement of EFL learners in Iran, a Paired-Samples t-test was run on students' final scores in the two control and experimental groups. Regarding the findings, the participants in the experimental group obtained significantly higher scores on final exam compared to the participants in the control group which is suggestive of

the cultural instruction/ intervention had a positive impact on the English language achievement of EFL learners.

The results of the second research question confirm the idea of linguacultural. Due to the belief that linguacultural is an entity to be considered as a whole, including language and culture, and also due to the belief that language and culture are not to be improved apart from each other, the results of this study confirmed this belief. The results suggest that a purposeful cultural intervention, with the use of culturally rich movies could lead to improvement in intercultural sensitivity of the students and more language achievement; though, more replications are needed in different contexts.

Consequently, it is suggested that in EFL contexts students will perform better in terms of language achievement if cultural instances of the target language are incorporated into the curriculum. Furthermore, in order to develop an awareness of the intended language-culture, foreign language learners (EFLers) need to be exposed to a variety of cultural representations (Akbari & Razavi, 2016; Allehyani et al., 2017; Beresova, 2015; Byram, 1989; Fernández-Agüero & Chancay-Cedeo, 2018; Richards, 2005; Roberts et al., 2000).

Regarding the experiment of this study and following principles of the equity in education both control group and experimental group received the cultural instances of movie excerpts, while movie excerpts for the control group were just to fulfil the educational equity and to maintain the similarities between the control group and experimental group. Needless to say, the experimental group needed only a distinction from the control group. This distinction in experiment happened in negotiation of meaning and cultural instances and also in manipulation of the awareness of cultural differences via questions posed to the experimental group and manipulation of their cultural sensitivity which the control group was deprived of. This way the control group only received the same movie excerpts lacking further questions and discussions, whereas the experimental group both received the movie excerpts and the following questions and discussion sessions.

To sum up, the findings of this study showed that incorporating cultural intervention into the curriculum not only positively affects the intercultural sensitivity of the students directly, but it also has a significant impact on the language achievement of the learners.

## **5.4. Conclusion**

Drawing on previous studies on the lack of culture in EFL/ESL contexts and its negative effects (Desai et al., 2018; Jamali et al., 2021; Namaziandost et al., 2022; Ziashahabi et al., 2020b), this study aimed to find out the effect of purposeful linguacultural teaching on the



intercultural learning of EFLers, namely, enhancement in intercultural sensitivity. This study, taking cultural improvement model of Bennett's spectrum was an attempt to reach the final goal of improving ISS.

The first contribution of this study to the body of research is that it confirms a positive effect of incorporating cultural materials in EFL contexts on the improvement of intercultural sensitivity in EFL contexts where exposure to target culture is limited (Desai et al., 2018; Jamali et al., 2021; Namaziandost et al., 2022; Ziashahabi et al., 2020b); It also confirms that language and culture are indeed inter-related (Lantolf, 2000); Therefore it is essential to incorporate culture learning materials and provide cultural instruction/intervention within the EFL curriculum so that it will be utilized by educators and materials designers in order for the EFLers to make the most out of them in perusing their English language learning.

## **5.5. Implications**

The findings of this study provide some practical implications for language teachers as well as students. Since EFL students do not have enough exposure to foreign language outside the classroom (Desai et al., 2018; Jamali et al., 2021; Namaziandost et al., 2022; Ziashahabi et al., 2020b), this research suggests that students get involved into L2 and its indispensably entwined cultural aspects through videos (Desai et al., 2018; Pandey & Ardichvili, 2015). Studies support this implication since culture and language need to be considered inter-relatedly (Baker, 2012; Byram & Feng, 2004; Lantolf, 2006; McConachy, 2017; Risager, 2007, 2020; Sharifian, 2012; Thorne & Lantolf, 2007).

The first and second research questions are hypothetically in linear relationships, that is, having the IS improved, the language achievement of learners will improve. Therefore, the implication is that not only do curriculum designers need to incorporate culture into the curricula and syllabi for the sake of improving IS, but also culture needs to be included to make learners gain higher achievements in their EFL education.

## **5.6 Limitations**

The results of my research might raise few questions. For instance, there might be a question regarding overgeneralizing the case study as some may claim that there cannot be the same situation of learning for all the peers in the groups. Based on my statistical data, the learners exposed to the film through manipulation of culture and negotiation of meaning (experimental group) improved remarkably compared to the other group of learners who watched the film as

entertainment (control group). However, there is no evidence if the improved learning outcome of the experimental group learners was due to that they have had some other sources out of the class to improve themselves. For example, getting help from parents or having access to different English materials.

While there is no such possibility for the researcher to check each of the learners' learning activities at home or out of the class, considering the fact that the private lives of the learners must be respected, the limit access to this type of resources is very limited, as discussed in the introduction section.

In addition, the same possibility could also apply to the learners in the control group learners, but the significantly higher learning outcome of experimental group in comparison to the control group proved that the linguacultural manipulation has had a positive effect on the learners' intercultural sensitivity and language skills.

However, due the small sample size, the results of this study should not be generalized to a wider context. It should be taken as evidence to be further applied and investigated in greater contexts and populations

The findings of the study should be interpreted in the context of some limitations. This research studied the effect of a combination of cultural instruction and a culturally rich movie on intercultural sensitivity in the EFL context of Iran, yet the findings are not generalizable worldwide as other EFL contexts such as Iran might have diverse social and cultural textures.

Moreover, the limited number of the participants which was due to classes optimum size and the number of available and willing participants was another limitation imposed on this study. Consequently, the mentioned limitations call for the replications of this study in other EFL contexts and with larger samples.

It is recommended that other researchers seek to understand how participants who may be presented with cultural materials will interact in the target countries. Chen and Starosta (2000) proposed a comprehensive definition of intercultural sensitivity based on four personal attributes: self-concept (a positive outlook in intercultural interactions); open-mindedness (willingness to express themselves openly and to accept others' explanations); non-judgmental (holding no prejudices that allows one to listen sincerely to others during intercultural interactions); and social relaxation (the ability to overcome uncertain emotions during intercultural communication). In this study the context was an EFL.

Due to the limitations of scope and timing it was not feasible to work on the subscales of ICS separately. This needs a replication of the current study in an ESL context where it may be possible to target each of the ICS's subscales regardless of the limitations mentioned. Such research is really needed, due to the fact that cultural performances will be more tangible in the target environment.

Research question 2 studied the effect of intervention using a list of questions related to a movie with rich language and cultural elements on language achievement in the EFL context of Iran, yet the findings are not generalizable worldwide as other EFL contexts might have diverse EFL and ESL textures. Consequently, the mentioned limitations call for the replications of this study in other EFL/ESL contexts and with larger samples as well.

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## Appendices

### Appendix A.

#### Intercultural Sensitivity Scale

	Items	Strongly agree	agree	Neutral	disagree	Strongly disagree
1	I enjoy interacting with people from different cultures.					
2	I often give positive responses to my culturally different counterpart during our interacting.					
3	I avoid those situations where I will have to deal with culturally-distinct persons.					
4	I don't like to be with people from different cultures.					
5	I would not accept the opinions of people from different cultures.					
6	I think people from other cultures are narrow-minded.					
7	I am pretty sure of myself in interacting with people from different cultures.					
8	I feel confident when interacting with people from different cultures.					
9	I can be as sociable as I want to be when interacting with people from different cultures.					
10	I often feel useless when interacting with people from different cultures.					

11	I get upset easily when interacting with people from different cultures.					
12	I often get discouraged when I am with people from different cultures.					
13	I am very observant when interacting with people from different cultures.					
14	I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.					
15	I try to obtain as much information as I can when interacting with people from different cultures.					

**Appendix B.**

Oxford Quick Placement Test

**Oxford University  
Pressand****University of Cambridge Local Examinations Syndicate****Name:** .....**Date:** .....

## **Quick placement test**

**This test is divided into two  
parts:**

**Part One (Questions 1 – 40) –**

**All students.**

**Part Two (Questions 41 – 60) – Do not start this part unless told  
to do so by your test supervisor.**

**Time: 30 minutes**

## Part 1

## Questions 1 – 5

- Where can you see these notices?
- For questions 1 to 5, mark **one** letter **A**, **B** or **C** on your Answer Sheet.

- 1 

You can look, but don't  
touch the pictures.
- A** in an office  
**B** in a cinema  
**C** in a museum

- 2 

Please give the right  
money to the driver.
- A** in a bank  
**B** on a bus  
**C** in a cinema

- NO  
PARKING  
PLEASE
- A** in a street  
**B** on a book  
**C** on a table

<sup>3</sup>**CROSS BRIDGE FOR TRAINS TO  
EDINBURGH**

- A** in a bank
- B** in a garage
- C** in a station

<sup>4</sup>**KEEP IN A  
COLD PLACE**

- A** on clothes
- B** on furniture
- C** on food

## Questions 6 – 10

- In this section you must choose the word which best fits each space in the text below.
- For questions **6** to **10**, mark **one** letter **A**, **B** or **C** on your Answer Sheet.

### THE STARS

There are millions of stars in the sky. If you look **(6)** .....the sky on a clear night, it is possible to see about 3000 stars. They look small, but they are really **(7)** ..... big hot balls of burning gas. Some of them are huge, but others are much smaller, like our planet Earth. The biggest stars are very bright, but they only live for a short time. Every day new stars **(8)** ..... born and old stars die. All the stars are very far away. The light from the nearest star takes more **(9)** ..... four years to reach Earth. Hundreds of years ago, people **(10)** ..... stars, like the North star, to know which direction to travel in. Today you can still see that star.

- |           |          |      |          |      |          |       |
|-----------|----------|------|----------|------|----------|-------|
| <b>6</b>  | <b>A</b> | at   | <b>B</b> | up   | <b>C</b> | on    |
| <b>7</b>  | <b>A</b> | very | <b>B</b> | too  | <b>C</b> | much  |
| <b>8</b>  | <b>A</b> | is   | <b>B</b> | be   | <b>C</b> | are   |
| <b>9</b>  | <b>A</b> | that | <b>B</b> | of   | <b>C</b> | than  |
| <b>10</b> | <b>A</b> | use  | <b>B</b> | used | <b>C</b> | using |



## Questions 11 – 20

- In this section you must choose the word which best fits each space in the texts.
- For questions **11** to **20**, mark **one** letter **A**, **B**, **C** or **D** on your Answer Sheet.

### Good smiles ahead for young teeth

Older Britons are the worst in Europe when it comes to keeping their teeth. But British youngsters (11) ..... more to smile about because (12).....teeth are among the best. Almost 80% of Britons over 65 have lost all or some (13) ..... their teeth according to a World Health Organisation survey. Eating too (14) ..... sugar is part of the problem. Among (15)..... , 12-year olds have on average only three missing, decayed or filled teeth.

11 A getting B got C have D having

12 A their B his C them D theirs

13 A from B of C among D between

14 A much B lot C many D deal

15 A person B people C children D family

### Christopher Columbus and the New World

On August 3, 1492, Christopher Columbus set sail from Spain to find a new route to India, China and Japan. At this time most people thought you would fall off the edge of the world if you sailed too far. Yet sailors such as Columbus had seen how a ship appeared to get lower and lower on the horizon as it sailed away. For Columbus this (16).....that the world was

round. He (17) .....to his men about the distance travelled each day. He did not want them to think that he did not (18) ..... exactly where they were going. (19)....., on October

12, 1492, Columbus and his men landed on a small island he named San Salvador. Columbus believed he was in Asia, (20) .....he was actually in the Caribbean.

16 A made B pointed C was D proved

17 A lied B told C cheated D asked

18 A find B know C think D expect

19 A Next B Secondly C Finally D Once

20 A as B but C because D if

## Questions 21 – 40

- In this section you must choose the word or phrase which best completes each sentence.
- For questions **21** to **40**, mark **one** letter **A**, **B**, **C** or **D** on your Answer Sheet.

**21** The children won't go to sleep ..... we leave a light on outside their bedroom.

- A** except                      **B** otherwise                      **C** unless                      **D** but

**22** I'll give you my spare keys in case you ..... home before me.

- A** would get                      **B** got                      **C** will get                      **D** get

**23** My holiday in Paris gave me a great ..... to improve my French accent.

- A** occasion                      **B** chance                      **C** hope                      **D** possibility

**24** The singer ended the concert ..... her most popular song.

- A** by                      **B** with                      **C** in                      **D** as

**25** Because it had not rained for several months, there was a ..... of water.

- A** shortage                      **B** drop                      **C** scarce                      **D** waste

**26** I've always ..... you as my best friend.

- A** regarded                      **B** thought                      **C** meant                      **D** supposed

**27** She came to live here ..... a month ago.

- A** quite                      **B** beyond                      **C** already                      **D** almost



- 36** National leaders from all over the world are expected to attend the meeting.
- A** peak                      **B** summit                      **C** top                      **D** apex
- 37** Jane remained calm when she won the lottery and ..... about her business as if nothing had happened.
- A** came                      **B** brought                      **C** went                      **D** moved
- 38** I suggest we ..... outside the stadium tomorrow at 8.30.
- A** meeting                      **B** meet                      **C** met                      **D** will meet
- 39** My remarks were ..... as a joke, but she was offended by them.
- A** pretended                      **B** thought                      **C** meant                      **D** supposed
- 40** You ought to take up swimming for the ..... of your health.
- A** concern                      **B** relief                      **C** sake                      **D** cause

## Part 2

***Do not start this part unless told to do so by your test supervisor.***

Questions 41 – 50

- In this section you must choose the word or phrase which best fits each space in the texts.
- For questions **41** to **50**, mark **one** letter **A**, **B**, **C** or **D** on your Answer Sheet.

### CLOCKS

The clock was the first complex mechanical machinery to enter the home, **(41)**.....it was too expensive for the **(42)**..... person until the 19th century, when **(43)**..... production techniques lowered the price. Watches were also developed, but they **(44)**..... luxury items until 1868 when the first cheap pocket watch was designed in Switzerland. Watches later became **(45)** .....available and Switzerland became the world's leading watch manufacturing centre for the next 100 years.

- |           |          |         |          |          |          |           |          |          |
|-----------|----------|---------|----------|----------|----------|-----------|----------|----------|
| <b>41</b> | <b>A</b> | despite | <b>B</b> | although | <b>C</b> | otherwise | <b>D</b> | average  |
| <b>42</b> | <b>A</b> | average | <b>B</b> | medium   | <b>C</b> | general   | <b>D</b> | common   |
| <b>43</b> | <b>A</b> | vast    | <b>B</b> | large    | <b>C</b> | wide      | <b>D</b> | mass     |
| <b>44</b> | <b>A</b> | lasted  | <b>B</b> | endured  | <b>C</b> | kept      | <b>D</b> | remained |
| <b>45</b> | <b>A</b> | mostly  | <b>B</b> | chiefly  | <b>C</b> | greatly   | <b>D</b> | widely   |

### Dublin City Walks

What better way of getting to know a new city than by walking around it?

Whether you choose the Medieval Walk, which will (46) .....you to the Dublin of 1000 years ago, find out about the more (47) .....history of the city on the Eighteenth Century Walk, or meet the ghosts of Dublin's many writers on the Literary Walk, we know you will enjoy the experience.

Dublin City Walks (48)..... twice daily. Meet your guide at 10.30 a.m. or 2.30 p.m. at the Tourist Information Office. No advance (49) .....is necessary. Special (50) ..... are available for families, children and parties of more than ten people.

- |             |            |          |           |          |         |          |          |
|-------------|------------|----------|-----------|----------|---------|----------|----------|
| <b>46 A</b> | introduce  | <b>B</b> | present   | <b>C</b> | move    | <b>D</b> | show     |
| <b>47 A</b> | near       | <b>B</b> | late      | <b>C</b> | recent  | <b>D</b> | close    |
| <b>48 A</b> | take place | <b>B</b> | occur     | <b>C</b> | work    | <b>D</b> | function |
| <b>49 A</b> | paying     | <b>B</b> | reserving | <b>C</b> | warning | <b>D</b> | booking  |
| <b>50 A</b> | funds      | <b>B</b> | costs     | <b>C</b> | fees    | <b>D</b> | rates    |

## Questions 51 – 60

- In this section you must choose the word or phrase which best completes each sentence.
- For questions **51** to **60**, mark **one** letter **A**, **B**, **C** or **D** on your Answer Sheet.

**51** If you're not too tired we could have a ..... of tennis after lunch.

- A** match                      **B** play                      **C** game                      **D** party

**52** Don't you get tired ..... watching TV every night?

- A** with                      **B** by                      **C** of                      **D** at

**53** Go on, finish the dessert. It needs ..... up because it won't stay fresh until tomorrow.

- A** eat                      **B** eating                      **C** to eat                      **D** eaten

**54** We're not used to ..... invited to very formal occasions.

- A** be                      **B** have                      **C** being                      **D** having

**55** I'd rather we ..... meet this evening, because I'm very tired.

- A** wouldn't                      **B** shouldn't                      **C** hadn't                      **D** didn't

**56** She obviously didn't want to discuss the matter so I didn't ..... the point.

- A** maintain                      **B** chase                      **C** follow                      **D** pursue

**57** Anyone ..... after the start of the play is not allowed in until the interval.



**A** arrives                      **B** has arrived                      **C** arriving                      **D** arrived

**58**     This new magazine is ..... with interesting stories and useful information.

**A** full                      **B** packed                      **C** thick                      **D** compiled

**59**     The restaurant was far too noisy to be .....to have relaxed conversation.

**A** conducive                      **B** suitable                      **C** practical                      **D** fruitful

**60**     In this branch of medicine, it is vital to.....open to new ideas.

**A** stand                      **B** continue                      **C** hold                      **D** remain

## Appendix C.

### OQPT criteria

The score level criteria for OQPT

Level	
0–16	A1 - Elementary
17–27	A2 - Pre-intermediate
28–36	B1 - Intermediate
37–44	B2 - Upper-intermediate
45–54	C1 - Advanced
55–60	C2 - Proficient

### Correlations

Group			Oxford Placement Test	Intercultural Sensitivity (Pre-test)	Intercultural Sensitivity (Post-test)	Final Scores
Control	Oxford Placement Test	Pearson Correlation	1	-.120	-.087	-.131
		Sig. (2-tailed)		.616	.715	.581
		N	20	20	20	20
	Intercultural Sensitivity (Pre-test)	Pearson Correlation	-.120	1	.807**	-.459*
		Sig. (2-tailed)	.616		.000	.042
		N	20	20	20	20
	Intercultural Sensitivity (Post-test)	Pearson Correlation	-.087	.807**	1	-.502*
		Sig. (2-tailed)	.715	.000		.024
		N	20	20	20	20
	Final Scores	Pearson Correlation	-.131	-.459*	-.502*	1
		Sig. (2-tailed)	.581	.042	.024	
		N	20	20	20	20
Experimental	Oxford Placement Test	Pearson Correlation	1	.340	.417	.130

	Sig. (2-tailed)		.142	.068	.585
	N	20	20	20	20
Intercultural Sensitivity (Pre-test)	Pearson Correlation	.340	1	.075	.083
	Sig. (2-tailed)	.142		.754	.729
	N	20	20	20	20
	Pearson Correlation	.417	.075	1	.082
Intercultural Sensitivity (Post-test)	Sig. (2-tailed)	.068	.754		.730
	N	20	20	20	20
Final Scores	Pearson Correlation	.130	.083	.082	1
	Sig. (2-tailed)	.585	.729	.730	
	N	20	20	20	20

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).