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## **Building Intercultural Sensitivity in Pre-Service EFL Teachers through Interactive Culture-Focused Speaking Tasks**

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### **Abstract**

One way to develop intercultural sensitivity in learners is through the inclusion of intercultural training in ELT and teacher training courses. This study aimed at enhancing the intercultural sensitivity of EFL pre-service teachers through interactive culture-focused speaking tasks. Therefore, a task-based syllabus was designed based on the principles of constructivism and intercultural themes and implemented throughout one academic semester. An intercultural sensitivity scale was administered to find out any possible significant change in the level of intercultural sensitivity of the participants. At the end of the course, a self-report course evaluation survey was implemented in order to ask participants to evaluate different aspects and objectives of the course. The related data were collected and analyzed. The findings indicated that the level of intercultural sensitivity of the participants developed significantly through the intervention of mediating tasks. The findings of the self-report survey also showed that the participants' attitudes and evaluation of different parts and objectives of the course were positive.

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## 1. Introduction

Obviously, language learning and teaching are intertwined with culture and the impact of culture in making effective communication cannot be ignored. Risager (2007, 2015) considered language as a part of culture and believed that communicative language use cannot happen in a vacuum and it is almost impossible to separate language from its cultural setting. In the modern, global world of today as Sercu (2005) stated, language learning is, by definition, intercultural. So, culture has long been considered as an integral component of language learning and teaching and emphasized even in early models of communicative competence. Hymes (1972) for example, considered sociocultural knowledge as a fundamental component of communicative competence for effective communication. Meanwhile, the purpose of language learning and teaching has evolved over the years through rapid development in communication technologies and globalization, and this fact has actually altered the nature of the concept as well (Xiao dong Dai & Guo-Ming, 2014). Culture which was conventionally considered as a static, stable artifact has been recently conceptualized by scholars (e.g., Zotzmann, 2015) as a dynamic, discursive, and ongoing notion which is socially constructed. Accordingly, intercultural sensitivity demands more than acquiring linear, static knowledge about ordinary customs, rituals, and lifestyle of people in different countries. Successful intercultural interactions presuppose unprejudiced attitudes, learners' intercultural competence tolerance, and respect towards other cultures as well as cultural self-awareness (Kramsch, 1993; McKay, 2002; Steeler, 2001).

As highlighted by Alptekin (2002), the status of English as a lingua franca and a world language has prompted an intercultural view and knowledge. In fact, learners need to move beyond the boundaries of the target language culture and equip themselves with more appropriate intercultural competence as a sort of positive attitude to deal more effectively with interdependent culturally diverse settings. However, considering the fundamental changes in the status of English and the learning goals of learners of English, many applied linguists argue that this view has not

been reflected in pedagogical decisions, including teacher education curricula (Canagarajah, 2016). Thus, the integration of intercultural training in ELT is one of the fundamental aspects of language learning and teaching that can help learners develop appropriate skills and attitudes to deal more appropriately with intercultural interactions.

However, a quick review of literature sheds light on the fact that the integration of intercultural components in language classes is usually implicit and infrequently do teachers attempt to teach interculturality explicitly. Therefore, one way to achieve this goal is to consider the enhancement of intercultural communicative competence, first in teachers. Gay and Kirkland (2003) state that teachers need to develop critical cultural awareness to be able to assist learners to develop appropriate intercultural skills and attitudes. So, it seems that completing formal training programs of intercultural teacher education can provide an opportunity for teachers to increase their intercultural sensitivity and then integrate it in their actual classroom settings. Accordingly, the study addresses the following research questions:

1. Does intercultural training through mediating speaking tasks have any statistically significant effect on the pre-service teachers' level of intercultural sensitivity?
2. To what extent does the intercultural course meet the needs and objectives of the pre-service teachers of English as a foreign language (ELT), regarding intercultural sensitivity?
3. What are the attitudes of the EFL pre-service teachers towards different aspects of the intercultural training course?

## 2. Theoretical Framework

### 2.1. Intercultural Communicative Competence and Intercultural Sensitivity

The purpose of language teaching and learning has gone under several changes throughout the history of ELT; in correspondence with those changes, the concept of language competency has also evolved from linguistic competence to communicative, socio-cultural, and more recently to intercultural communicative competence. Whereas communicative competence tends to

focus on native speaker's standards, which limits language learners' opportunities to "speak their word" (Freire, 1993, p. 88), the intercultural approach to language teaching highlighted in intercultural communicative competence is concerned with understanding differences in interactional norms between varied cultural groups.

Although many scholars have attempted to conceptualize the notion of intercultural communicative competence, they have found it really challenging to reach a consensus regarding a unified definition for it. Fantini (2012) included the following components as the main aspects of ICC (a) personal characteristics (e.g., tolerance of ambiguity, flexibility, & open-mindedness); (b) motivation; (c) language proficiency; (d) intercultural areas (e.g., maintaining a relationship, communicating with the least distraction, and collaborating to accomplish a goal); and (e) intercultural abilities (knowledge, attitude, skills, and awareness).

Furthermore, Kumaravadivelu (2003) described what he calls "pedagogy of possibility" (p. 542) and urged for a deeper consideration of the individual and group identities of learners in the educational system. Sercu (2010) considers the concept of intercultural communicative competence as a postmodern concept dealing with interactions of multiple identities that usually cross the cultural borders and are intercultural. Dervin (2010) has defined it as a process of effective interaction among people with different cultures while they maintain their own cultures and respect and value others. Thus, it can be concluded that the trend of the conceptualization of ICC has developed from a behavioral construct to an attitudinal construct and finally, a cognitive one. However, many scholars have recently come to the agreement that appropriateness and effectiveness are the fundamental components of ICC and realized that the three dimensions of cognition, affection, and behavior are interrelated and equally important and should be integrated in the definition, teaching, and assessment of the construct (Chen & Starosta, 1996, 1998, 1999, 2000).

The affective dimension of ICC is represented by the concept of intercultural sensitivity that refers to the "active desire of the subjects to

motivate themselves to understand, appreciate and accept the differences among cultures" (Chen & Starosta 1998, p. 231). Bennet (1993) believed that intercultural sensitivity is developmental and suggested six stages for it: denial, defense, minimizing, acceptance, adaptation, and integration of cultural differences.

## 2.2. Intercultural Sensitivity in ELT

Byram et al. (2013) were among the scholars who emphasize the significance of the inclusion of intercultural communicative competence in language learning and teaching through explicit teaching. Baker (2012) also suggests that the ELT classroom is an ideal place in which learners and teachers, are necessarily engaged in intercultural practices that can develop their intercultural sensitivity. In order to include the concept of intercultural sensitivity in ELT, the practice needs an appropriate syllabus, materials, and a teaching approach since the importance of material and syllabus in the process of developing learners' intercultural sensitivity has been emphasized (Alptekin, 2002; McKay, 2002; Nault, 2006, 2011; Xiong & Qian, 2012). Kramsch (2006) argues that intercultural teaching needs to focus on "a type of pedagogy that fosters both direct and indirect ways of transmitting knowledge, that values not only facts but relations between facts, and that encourages diversity of experience and reflection on that diversity" (p. 11). She also recommends that teachers localize methods and materials and have training to deal with a variety of contexts of language use (Kramsch, 2015). The materials should include various intercultural insights and values and encourage the participants to reflect on their own culture as well as other cultures. Barret et al. (2014) also suggest that in order to develop intercultural sensitivity in a classroom, learners should be encouraged to work together through cooperative learning, and activities should engage learners in comparison, analysis, discovery, and reflection. Similarly, Liddicoat and Scarino (2013) identify four interacting processes for experiential and reflective learning: noticing, comparing, interacting, and reflecting. Kumaravadivelu (2007) as cited in Holguin (2013) stated that "we generally accept and propagate stereotypes without proper reflection There is a natural tendency among individuals and communities to portray

their own culture as one that is superior” (p. 170). Since in this process learners need to compare and contrast their beliefs and values with those of others and then through reflection, they should analyze different world views and then develop a sense of critical awareness and understanding towards otherness.

The inclusion of culture in language teaching to cultivate interculturality is recommended to be explicit (e.g., Liddicoat & Scarino, 2011; Newton, Yates, Shearn, & Nowitzki, 2010; Witte, 2014). It is suggested that teachers provide learners with intercultural learning opportunities and develop learner-centered pedagogy. In fact, developing such understanding and intercultural sensitivity in learners can assist them to interact more appropriately in diverse intercultural encounters. In fact, these principles reflect the theory of constructivism which is suggested as an effective teaching approach for intercultural teaching. Learner centeredness, interaction, collaboration, and meaning construction are among the fundamental principles promoted in constructivism (Jia, 2014). In this teaching approach, learners participate in different activities and try to make meaning through interaction and problem-solving tasks. Liddicoat and Scarino (2013) summarized the process of intercultural learning as: noticing, comparing, reflecting and producing. Therefore, this study attempted to implement this practical approach through an intercultural course to develop intercultural sensitivity in pre-service teachers in one of the universities in Iran, where there is still a long debate over the appropriate cultural content and the attitudes that policymakers and practitioners should adopt in English language teaching (Aliakbari, 2004; Dahmardeh, 2009; Mahboudi & Javdani, 2012; Sarab, 2006; Sharifian, 2010; Zarei & Khalessi, 2011). The present study is a practical example of EFL pedagogy and an endeavor to fill the gap between theory and practice.

### 3. Methodology

#### 3.1. Participants

The participants in this study were 32 pre-service teacher trainees majoring in teaching English as a foreign language (TEFL) at Farhangian University, Shahid Bahonar center in Tehran. Farhangian University is the major

teacher education center in Iran. The students were in their third year of study and took part in a Topic Discussion course as a part of the requirements for obtaining a BA degree. They were pre-service teachers who were going to be EFL teachers at Iranian state schools after graduation. They were from different cities of Iran and they were within the age range of 20-22 years. It is worth mentioning that as the subjects were assigned to a class by the university registration office, the researchers could not disrupt the schedules or to reorganize the class by randomizing the participants. Therefore, the researcher had to include all the available students in this study; the students were selected non-randomly based on convenience sampling (intact class).

#### 3.2. Instruments

Three instruments were employed in this study, including a background questionnaire, an intercultural sensitivity scale, and a self-report course evaluation survey.

##### 3.2.1. The Background Questionnaire

The background questionnaire was employed to find out information about the participants' age, gender, any experience traveling abroad, any interaction with foreign people, or taking part in any cultural course or activity.

##### 3.2.2. The Intercultural Sensitivity Scale

The intercultural sensitivity instrument was developed by Chen and Starosta (2000). The validation of the instrument was established in three stages through different studies in international settings and five factors labeled as Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness were loaded (Chen & Starosta, 2000). The scale includes twenty-four five-point Likert items to measure the five above-mentioned factors with a rating scale of strongly disagree, disagree, uncertain, agree, and strongly agree. The reliability coefficient of the scale is 0.86 according to a survey conducted by Chen and Starosta in the United States. Other studies including one with a sample of the German population also established the internal consistency of its five subscales to range from 0.58 to 0.79 (Fritz, Mollenberg, & Chen, 2001). The reliability



indices of the instrument as estimated by Cronbach alpha coefficient turned out to be 0.81 in the current study.

### 3.2.3. *The self-Report Course Evaluation Survey*

The other instrument was a five- Likert scale course evaluation survey with 12 items designed by the researchers to indicate the attitudes of the participants towards different aspects of the intercultural training course. The evaluation survey was developed based on the key factors of the intercultural sensitivity scale (Chen & Starosta, 2000) and the main objective of the course, which was to raise intercultural sensitivity in pre-service teachers. Therefore, nine questions were formed regarding the key components of intercultural sensitivity. Three questions were to find out the extent to which the course met the need for intercultural teaching in teacher education. All the statements in the survey included a scale from 0 to 5, where '0' corresponded to 'a very low extent', '1' to 'a low extent', '2' to 'some extent', '4' to 'a large extent' and '5' to 'a very large extent'. The survey was reviewed by a panel of ELT experts, and the released comments were included to revise the survey.

### 3.2.4. *The Learners' Worksheets*

Students were asked to complete reflective worksheet after each session. The worksheets had two functions: the first function was to check the learners' reflection on developing their attitudes, intercultural awareness, and communicative skills. The second function was to foster their evaluation of the teaching content and instructional method. Thus, the worksheets had a pedagogical function as well as a research function. The questions in the worksheets were designed based on the main components of the intercultural sensitivity scale and were meant to enhance learners' reflection and encourage them to illustrate their enhanced knowledge and attitudes. As to learners' perceived development, sub-questions in the worksheets were designed to guide learners' reflection and encourage them to illustrate their enhanced sensitivity, skills and attitudes.

## 3.3. Procedure

Intercultural teaching and learning through tasks are proved to be effective in developing

ICC in classroom settings. According to Barrett et al. (2014), task-based language teaching settings are meant to be considered as the most advantageous contexts in the process of becoming interculturally and communicatively competent. Therefore, the researchers developed a task-based syllabus consisting of various tasks and activities to foster the enhancement of intercultural sensitivity in pre-service EFL teachers. In the first step, the tasks and activities were developed drawing on the 'Pestalozzi Programme', with some modification to tailor the syllabus to cater to the needs of the local learners in Iran. The program was proposed by the Council of Europe for education professionals. The task-based syllabus was based on ten topics: cultural diversity, living with diversity, earth identity, discrimination, gender identity, world views and values, respect and tolerance, perception of the self and others, stereotypes and presupposition, and body language. Each topic was then developed into interactive speaking tasks.

At the beginning of the semester, the participants were asked to fill out the Intercultural Sensitivity scale. Then the researchers explained the procedure of the course to the participants. The worksheets were introduced and the activities were discussed. The course lasted for 14 sessions and the activities were run in 10 sessions of 90minutes. During each session one topic was introduced and the designed activities and tasks were practiced by the pre-service teachers. The tasks were open tasks including discussions, problem-solving and role-play. At the end of each session, the participants were asked to complete a reflective worksheet. The worksheets were supposed to provide feedback to the effectiveness and objectives of each activity and task. Finally, the intercultural sensitivity scale was administered during the last session of the course to find out any possible change in the intercultural sensitivity level of the pre-service teachers. The same survey was administered before the treatment at the beginning of the course. Samples of the designed materials for one session of the course and the related worksheet are provided in appendix (1). Moreover, in the last session, the pre-service EFL teachers were asked to complete the self-report course evaluation survey. The data were collected and a number

of statistical techniques were employed to analyze the data. In order to answer the first research question, a t-test was run to analyze the data obtained from the intercultural sensitivity scale. To probe the second and third research questions, the descriptive analysis of the data collected through the self-report course evaluation survey was done.

#### 4. Results

The purpose of this study was to explore the impact of the interactive culture-focused speaking tasks on the level of intercultural sensitivity of the participants. The researchers

also aimed to find out how the participants evaluated various aspects of the training course. In order to answer the first research question on the effect of intercultural training through mediating speaking tasks on the learners' level of intercultural sensitivity, a paired sample t-test was run.

As it is indicated in Table 1, the mean score of the participants increased from 65 in the pre-experimental stage to 73 in post-experimental stage. It signifies that the training course had a significant effect on the enhancement of intercultural sensitivity of the pre-service ELT teachers.

**Table 1**

*Mean Scores and SD of the Participants before and after the Treatment*

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre	65.0000	32	6.25911	1.47529
	Post	73.8889	32	6.24866	1.47282

The results of paired-sample t-test showed that there was a statistically significant difference between pre-test and posttest mean scores of pre-service teachers' intercultural sensitivity ( $t$

$(31)=3.91$ ,  $P=0.001$ ) (Table 2). The participants had a significantly higher mean on the posttest of intercultural sensitivity than the pretest.

**Table 2**

*Paired t-Test for Intercultural Sensitivity*

		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	Df	Sig (2-tailed)
					Lower	Upper			
Pair 1	Pre-post	8.88	9.63	2.27215	13.682	4.09507	3.91	31	.001

In order to explore the second and third research questions a self-report course evaluation survey was administered after the experiment. The survey consists of 12 questions (Appendix 2). The purpose of the survey was to provide the researchers with more data regarding the development of intercultural sensitivity from the point of view of the participants. Therefore, the items in the survey are closely related to the main components of the intercultural sensitivity scale implemented in the study. As shown in Table 3, less than half of respondents (42.4%) believed that intercultural training should be

integrated in language learning and teaching programs 'to a large extent' and 36.4% of them thought that it should be integrated 'to a very large extent'. A large number of the respondents (36%) also believed that intercultural training should be integrated in teacher education programs 'to a large extent' and to a 'very large extent' (30.3%). Nearly half of the pre-service teachers found the course interesting 'to a very large extent' (51%) and 'to a large extent' (42.3%). They mostly believed that the culture-focused tasks improved their speaking skill 'to a large extent' (63.6%) followed by 30.3% 'to a very

large extent'. Therefore, it can be concluded that the majority of the respondents agreed that

the course was effective in improving their speaking skill.

**Table 3**

*Descriptive Statistics for Self-report Course Evaluation of Pre-service EFL Teachers*

	To a very large extent	To a large extent	To some extent	To a low extent	To a very low extent	Mean	SD
1. To what extent do you think intercultural training should be integrated in language learning and teaching programs?	36.4%	42.4%	12.1%	6.1%	0	3.12	.87
2. To what extent do you think intercultural training should be integrated in teacher education programs?	30.3%	36.4%	33%	0	0	3	.80
3. To what extent did you find the intercultural training course interesting?	42.4%	51.5%	3%	0	0	3.40	.55
4. To what extent do you think the course could improve your speaking skill?	30.3%	63.6%	3%	0	0	3.28	.52
5. To what extent did the course develop tolerance towards otherness?	3%	6.1%	48.5%	39.4	0	2.71	.72
6. To what extent did the course develop empathy towards otherness?	30.3%	24.2%	33.3%	6.1%	0	2.93	1.1
7. To what extent did the course challenge the student's existing stereotypes?	15.2%	48.5%	27.3%	3%	0	2.92	1.04
8. To what extent did the course encourage curiosity about other cultures?	18.2%	42.4%	30.3%	3%	0	2.96	1.2
9. To what extent did the course prepare students to behave adequately when in contact with the members of other cultures?	12.1%	48.5%	27.3%	6.1%	0	2.90	1.35
10. To what extent did the course encourage students to compare the foreign cultures with their own culture?	9.1%	42.4%	36.4%	6%	0	2.81	1.51
11. To what extent do the aims and goals of the course correspond to the needs and goals of learners?	15.2%	39.4%	39.4%	0	0	3	1.62
12. To what extent did the course develop a feeling of the national identity and an awareness of being a member of an international community as well?	24.2%	39.4%	18.2%	12.1%	0	3.09	1.8

Almost half of the pre-service teachers (48.5%) believed that the course could develop tolerance towards otherness to a large degree followed by (42%), who believed the course could develop empathy towards otherness which is among the main components of intercultural sensitivity. In addition, 48.5% of the respondents reported that the course could challenge their existing stereotypes 'to a large extent' and 'to a very large extent' (15.2%). 42.4% of the participants believed that the course could encourage curiosity about other cultures 'to a large extent' followed by 18.2% 'to a very large extent'. The majority of the participants believed that the course provided

them with the chance to compare their own culture with foreign cultures 'to a large extent' (42.4%) or 'to some extent' respectively (36.4%). Regarding students' skill to behave adequately when in contact with the members of other culture, 48.5% reported 'to a large extent' and 27.3% 'to some extent'. Less than half of the respondents (39.4%) found the course 'to a large extent' effective in developing a feeling of the national identity and an awareness of being a member of an international community as well and 24.2% of them reported 'to a very large degree'.

## 5. Discussion

The obtained results of the study revealed that culture-loaded speaking tasks and activities could raise the level of intercultural sensitivity in pre-service EFL teachers. The effectiveness of the course can be attributed to several factors. First, as it was mentioned earlier, learners can develop their intercultural sensitivity through a comparative approach. When they compare and contrast their own culture with different cultures, and through reflection and analysis, they would be able to develop a mutual understanding of their own national identity and a global one as well. Second, building intercultural sensitivity requires the use of materials that encourage reflection, critical thinking, and interaction among the participants (Liddicoat, 2002; Liddicoat & Crozet, 2001). As represented by the results of the survey, interactive tasks and activities could develop the components of intercultural sensitivity in pre-service teachers. The participants were challenged to reflect and discuss different cultural concepts and compare them to the fundamental aspects of their own culture. Most of the participants believed that the tasks could help them behave more appropriately in intercultural interactions. They reported that the discussions were really effective to remove their hidden biases and prejudices and develop their sense of empathy and tolerance towards otherness.

Thus, it seems that teaching interculturality in an explicit way can be effective in developing the intercultural competence in learners through active participation and involvement of the learners. As cited in Liddicoat (2002), particular elements of the input have to be noticed (Schmidt, 1993). When the participants noticed the cultural issues in the input, then they started comparing them with their own culture and reflecting on the differences. As emphasized by Byram (2013), learners need to develop skills and strategies to know about the importance of culture rather than learning facts and information about it. They need to develop some strategies and skills to overcome intercultural barriers.

Furthermore, the descriptive results showed that the evaluation of the course by the participants helped them to know more about intercultural sensitivity. The majority of the

participants pointed out that the course corresponded to the needs and goals of the pre-service teachers to equip them with appropriate skills and positive attitudes and they found it necessary to include intercultural courses in ELT and teacher education programs. The attitudes of the participants towards the course were positive. Most of them found the tasks and activities interesting and thought-provoking. The majority of the respondents acknowledged that they seldom had the opportunity to reflect on and discuss their views regarding critical concepts of cultural issues. Some of the pre-service teachers told the class that they even put all the topics discussed in class forward at home to find out their family members' ideas about them.

The participants believed that the course could help them to develop their sense of sympathy and understanding towards otherness and challenge their biases and stereotypes which could, in turn, increase their tolerance towards differences and varieties. According to Corbett (2010), intercultural teaching should meet the differences in attitude, belief, and behavior of interlocutors and encourage respect, openness and sympathetic curiosity in them. Therefore, it can be concluded that employing appropriate pedagogical strategies in the real classroom can also be effective in enhancing intercultural sensitivity in learners which is one of the pivotal objectives of teaching profession.

This research study purported to develop intercultural sensitivity of the pre-service EFL teachers through interactive culture-focused speaking tasks. Since the aims and goals of learning and teaching English have been evolved, and effective communication in culturally diverse settings is an important aspect of learning a foreign language, it seems necessary for administrators, teachers and educationists, materials and curriculum developers to include intercultural dimensions in language learning and teaching procedures. Byram et al. (2013) emphasize the significance of the inclusion of intercultural communicative competence in language learning and teaching through explicit teaching. The results of this study indicate that explicit teaching of intercultural components is significantly beneficial in raising intercultural sensitivity, speaking skill, changing attitudes of the



participants towards their native culture and other cultures in ELT pre-service teachers at this university. In fact, the participants acknowledged that teaching intercultural concepts through active processes of reflection and interaction could equip them with attitudes and skills to deal more effectively and efficiently with culturally diverse settings. Although the results of the current study are not generalizable to the ELT context due to the limitations, the study has implications for the inclusion of intercultural courses in the curriculum of language teaching and teacher education programs and in developing materials that culturally appeal to learners and can facilitate the enhancement of the critical components of language competencies. The consideration of the intercultural aspect of language learning and teaching in teacher education programs and language classrooms effectively can fill the gap between theory and practice. As it has been argued by Alptekin (2002), the consideration of the implications of the international status of English through appropriate pedagogies and instructional materials in ELT will assist learners to become successful intercultural individuals who are able to function appropriately in international settings.

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### Appendix 1

#### *A Sample of Tasks and Activities, Activity 1 Value Market*

<p><b>General aim</b> To develop an understanding of personal values.</p> <p><b>Specific aims:</b></p> <ul style="list-style-type: none"> <li>✓ To identify different types of values and become aware of their significance;</li> <li>✓ To make participants aware of the hierarchy of personal values and their meaning.</li> </ul>	Notes
<p><b>Methods /techniques used:</b></p> <ul style="list-style-type: none"> <li>✓ Group discussion.</li> </ul>	
<p><b>Resources:</b></p> <ul style="list-style-type: none"> <li>✓ Values chart, paper, and pen;</li> <li>✓ Flipchart paper and markers;</li> <li>✓ Handout (Appendix1).</li> </ul>	
<p><b>Practical arrangements:</b></p> <ul style="list-style-type: none"> <li>✓ Prepare a list of values and prices (you may present this list on separate sheets of paper or on the flipchart, depending on the size of the room);</li> <li>✓ Place the flipchart in front of the class.</li> </ul>	
<p><b>Instructions/procedure:</b></p> <ul style="list-style-type: none"> <li>✓ The teacher explains the activity to the participants, presenting them a list of "values" and their prices - each "value" has a certain price and participants must choose which ones they will buy;</li> <li>✓ Each participant receives an amount of money - 100 hours or any other currency - to buy "values"- e. g. the family value, the peace value and so on.</li> </ul>	
<ul style="list-style-type: none"> <li>✓ 3. Pre-service teachers have 3-5 minutes to spend their money on "values";</li> <li>✓ 4. Then, the participants present the choices they made, explaining the reasons for buying such values;</li> <li>✓ 5. Follow-up: The teacher introduces some questions to explore the choices made – e. g. why did you buy those values? What is the most/ least important value for you? Why are these values important to you?</li> </ul>	
<p><b>Debriefing/reflecting:</b></p> <ul style="list-style-type: none"> <li>✓ What is the role of values in world views?</li> <li>✓ Why do people value things differently?</li> </ul>	

**Values Market****You've got 100 hours to spend**

<input type="checkbox"/> Happiness	70
<input type="checkbox"/> Justice/fairness	20
<input type="checkbox"/> Love-partner, husband, wife, children, family	80
<input type="checkbox"/> Financial Security	50
<input type="checkbox"/> Friendship	60
<input type="checkbox"/> Physical Health	30
<input type="checkbox"/> Career/Job	40
<input type="checkbox"/> Independence-privacy, ability to make decisions, freedom	60
<input type="checkbox"/> Mental Capacity/Intelligence/education	30
<input type="checkbox"/> Favorite Hobby/Activity	50
<input type="checkbox"/> Personal Property/Residence/House	20
<input type="checkbox"/> Physical Appearance	20
<input type="checkbox"/> Peace and stability	90
<input type="checkbox"/> Religion/Faith	40

**Appendix 2**

Name: (Optional)

Age:

Gender:

Major of study:

Directions: This instrument is composed of 24 statements concerning intercultural communication. There is no right or wrong answer. Please indicate the degree to which each statement applies to you by marking whether you: (5) Strongly Agree, (4) Agree, (3) Are Undecided, (2) Disagree, or (1) Strongly Disagree. Please work quickly and record your first impression. Thank you for your cooperation.

1. I enjoy interacting with people from different cultures. -----
2. I think people from other cultures are narrow-minded. -----
3. I am pretty sure of myself in interacting with people from different cultures. -----
4. I find it very hard to talk in front of people from different cultures. -----
5. I always know what to say when interacting with people from different cultures. -----
6. I can be as sociable as I want to be when interacting with people from different cultures. -----
7. I don't like to be with people from different cultures. -----
8. I respect the values of people from different cultures. -----
9. I get upset easily when interacting with people from different cultures. -----
10. I feel confident when interacting with people from different cultures. -----
11. I tend to wait before forming an impression of culturally-distinct counterparts. -----
12. I often get discouraged when I am with people from different cultures. -----
13. I am open-minded to people from different cultures. -----
14. I am very observant when interacting with people from different cultures. -----
15. I often feel useless when interacting with people from different cultures. -----
16. I respect the ways people from different cultures behave. -----
17. I try to obtain as much information as I can when interacting with people from different cultures. -----
18. I would not accept the opinions of people from different cultures. -----
19. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction. -----
20. I think my culture is better than other cultures. -----
21. I often give positive responses to my culturally different counterpart during our interaction. -----
22. I avoid those situations where I will have to deal with culturally-distinct persons. -----
23. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues. -----
24. I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me. -----

**Appendix 3**

Name: (Optional)

Age:

Gender:

Major of study:

Item  Scale	Completely	To a large extent	To some extent	Not really	Not at all
1. To what extent do you think intercultural training should be integrated in language learning and teaching programs?					
2. To what extent do you think intercultural training should be integrated in teacher education programs?					
3. To what extent did you find the intercultural training course interesting?					
4. To what extent do you think the course could improve your speaking skill?					
5. To what extent did the course develop tolerance towards otherness?					
6. To what extent did the course develop empathy towards otherness?					
7. To what extent did the course challenge the student`s existing stereotypes?					
8. To what extent did the course encourage curiosity about other cultures?					
9. To what extent did the course prepare students to behave adequately when in contact with the members of other culture?					
10. To what extent did the course encourage students to compare foreign cultures with their own culture?					
11. To what extent do the aims and goals of the course correspond to the needs and goals of learners?					
12. To what extent did the course develop a feeling of the national identity and an awareness of being a member of an international community as well?					