

Enhancing EFL teachers' intercultural sensitivity through instruction, is it really feasible? An ethnocentrism versus ethnorelativism perspective

Ali Rahimi*, VIT University, School of Social Sciences and Languages, Vellore 632014, India

Ali Soltani, Zanjan University of Medical Sciences, Department of English, Zanjan, Iran

Marzieh Ghamarnia, Islamic Azad University, College of Humanities, Zanjan Science and Research Branch, Zanjan, Iran

Suggested Citation:

Rahimi, A., Soltani, A. & Ghamarnia, M. (2020). Enhancing EFL teachers' intercultural sensitivity through instruction, is it really feasible? An ethnocentrism versus ethnorelativism perspective. *Contemporary Educational Researches Journal*. 10(3), 88–96. <https://doi.org/10.18844/cerj.v10i3.4782>

Received March 18, 2019; revised June 08, 2020; accepted August 24, 2020.

Selection and peer-review under responsibility of Assoc. Prof. Dr. Deniz Ozcan, Ondokuz Mayıs University, Turkey.

©2020 Birlesik Dünya Yenilik Arastırma ve Yayıncılık Merkezi. All rights reserved.

Abstract

It is simplistic to believe that second language learning can be accomplished without proper acquisition of the second language culture. This study aimed at investigating the feasibility of promoting Iranian EFL teachers' intercultural sensitivity through training. To do so, 35 teachers, who proved to be homogenous, were randomly selected from among 45 teachers after the administration of the general language proficiency test TOEFL. Afterwards, Chen and Starosta's Intercultural Sensitivity Scale was completed by the participants. They were then required to take the intercultural sensitivity training course for a semester. The same scale was completed by them at the end of the semester. A pre-test and a post-test were also administered. The results of the *t*-test run indicated a notable enhancement in the level of Iranian EFL teachers' intercultural sensitivity. The findings could have some important implications for all stakeholders who are open-mindedly inclined to acknowledge the unavoidable, although neglected, role played by culture as the inseparable component of modern language education which can effectively trigger a movement away from ethnocentric stages towards ethno relative stages.

Keywords: EFL, ethnocentrism, ethno relativism, intercultural sensitivity.

* ADDRESS FOR CORRESPONDENCE: Ali Rahimi, School of Social Sciences and Languages, VIT University, Vellore 632014, India.
E-mail address: ali.rahimi@vit.ac.in

1. Introduction

The dramatic increase in the amount of communication among individuals with diverse cultural backgrounds, on the one hand, and the rapidly growing trend of globalisation in the last few decades, on the other, has exposed people to cultural diversity. This diversity in culture is characterised by 'differences in values, beliefs, and behaviours learned and shared by a group of interacting people defined by nationality, ethnicity, religion, and any other grouping that generates identifiable patterns' (Bennett & Bennett, 2001, p.9). According to Fantini (2002), communication among people from diverse cultures requires new patterns which help them perform far better in interacting with people whose cultures are different. So, this pattern should raise intercultural competency of an individual. Also, Kramsch (1998a, p. 27) claims that an interculturally competent individual is a person who is able to choose a 'form of accuracy and appropriateness' according to the given social context. Such competency requires knowledge of grammar and vocabulary and also knowing about their culture. Supporting this view, Hwang (2006) believes that achieving an awareness of English pragmatics requires both linguistic and intercultural competence. Parallel to this, Widdowson (1992, p. 335) states:

If we do not engage student with socio-cultural meaning then are we not trivialising the subject?... What do students learn English for? We are teaching an impoverished pragmatics, and we provide little basis for the kind of awareness of other culture and communities which is claimed one of the purposes of foreign language study.

Thus, it is obvious that in addition to grammar and vocabulary, the cultural elements of the language should be incorporated into foreign language education as well.

2. Literature review

According to Hammer, Gudikunts and Wiseman (1978, p. 206), intercultural competency is the ability to manage psychological stress, to communicate effectively and to establish interpersonal relationships. An individual who is able to successfully interact with people of other cultures is described by Byram (2000, p. 10) as:

Someone with some degree of intercultural competence is someone who is able to see relationships between different cultures- both internal and external to a society and is able to mediate, that is interpreted in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other culture- someone who is conscious of their own perspective, of the way in which they thinking is culturally determined, rather than believing that their understanding and perspective is natural.

Numerous studies indicate that a crucial predictor of the development of intercultural competence is intercultural sensitivity because it is essential in a variety of situations when individuals interact with people of different cultures (Galkin, Pogukaeva, Ageeva & Nikolaeva, 2016; Hammer, Bennett & Wiseman, 2003). Elona and Oskoz (2008, p. 454) claim, 'intercultural sensitivity is composed of the improvement of learners' ability in interacting with people of other cultures while being aware of differences and similarities and preventing overemphasis on foreignness or stereotyping'. Chen and Starosta (2000), asserted that intercultural sensitivity contains five abilities: (a) interaction engagement, (b) respect for cultural differences, (c) interaction confidence, (d) interaction enjoyment and (e) interaction attentiveness. Some scholars have long expressed their concerns about the lack of cross-cultural communicative competence in the process of language learning (Byram, 2003; Jiang, 2000; Kramsch, 1998b; Lange, 1998, Seelye, 1993; Sercu, 2006; Sowden, 2007). Their concern is due to the fact that individuals learn grammar and vocabulary apart from its cultural roots (Kultur, 2012).

Canale and Swain (1980) presented the communicative competence model which is based on the relationship between language and culture. Their model contains different aspects such as linguistic,

discursive, sociolinguistic and strategic competencies. Improvement of these competencies depends on improving the cultural knowledge.

Risager (1998) proposed four approaches to teaching culture: the first is intercultural, the second is multicultural, the third is trans-cultural and the last is a foreign cultural approach. According to him, the intercultural and multicultural approaches contain the significant element of comparison, the trans-cultural approach regards foreign language as an international language and the foreign cultural approach concentrates on the target culture where the language is spoken. According to Tomalin and Stempleski (1993), teaching culture can propel us into achieving the following goals: to help students to promote their understanding of the fact that individuals' behaviour is a reflection of their culture, to be aware of accepted customs and behaviours in target language situations, to increase their knowledge of cultural meaning existing behind the words and phrases of the target culture, to increase an understanding of the fact that social variables, such as gender, social class, age and place of residency, have an effect on the way of speaking and behaving, to achieve greater ability in evaluating and refining generalisation about the target culture, to improve the required skills to locate and prepare information about the target culture, to motivate them to learn more about the target culture and to encourage them to empathise with its people

Bennett (1998) organised the developmental stages of intercultural sensitivity into two general categories: ethnocentric and ethno relative stages. Berry and Kalin (1995) view ethnocentrism (denial, defence and minimisation) as a kind of unwillingness to recognise and respect differences in opinions or beliefs. This unwillingness to accept cultural differences leads to negative attitudes towards other cultures. At this stage, an individual considers one's own culture as the best one.

2.1. Denial

According to Hammer et al. (2003, p. 424), 'denial of cultural difference is the state in which one's own culture is experienced as the only real one'.

2.2. Defence

Bennett (1993, p. 1) describes it the stage in which 'cultural differences can be perceived as threatening, since it offers alternatives to one's own sense of reality and thus to one's identity'. Here, the world is classified into 'US and THEM', where their own culture is considered as superior and that of others as inferior (Bennett, 2004). An individual regards the adopted culture as superior to one's own culture (Bennett, 2004, p.66).

2.3. Minimisation

According to Bennett (1986a, p. 184), 'cultural differences is overtly acknowledged and is not negatively evaluated' at this stage. Also, individuals, who are now more open-minded and exhibit more tendencies towards accepting other worldviews, do not regard cultural differences a threat any longer.

Bennett (1998, p. 26) defines ethnocentric stages (acceptance, adoption and integration) as, 'being comfortable with many standards and customs and ... having an ability to adapt behaviour and judgment to a variety of interpersonal setting'.

2.4. Acceptance

Hammer et al. (2003, p. 425) state that at this stage, 'by discriminating differences among cultures (including one's own), and by constructing a meta-level consciousness, people with the worldview are able to experience others as different from themselves, but equally human'.

2.5. Adaptation

Hammer et al. (2003, p. 425) describe this stage as 'the state in which the experience of another culture yield perception and behaviour appropriate to that culture. One's worldview is expanded to include relevant constructs from other cultural world views'.

2.6. Integration

People who reach this level view cultural differences as a blissful segment of their lives (Bennett, 1986b).

Overall, the DMIS can serve as one of the best models which can be employed when it comes to identification of intercultural sensitivity level, as well as its enhancement and development. Unfortunately, there are some teachers who think language is a 'group of words' placed in a sentence by rules, and foreign language learning is a simple process of replacing words and rules to get the same meaning by various means (Bennett, 1997, p.16). This caused Bennett (ibid) to assert that learning a language in the absence of culture may lead learners to be a 'fluent fool'. He defines a fluent fool as 'a person who speaks a foreign language well but does not understand the social or psychological content of that language well'. Given the importance of incorporating culture into the process of language teaching and learning, the present study attempts to investigate the effect of intercultural training on the enhancement of teachers' intercultural sensitivity level. To do so, the following research question was formulated:

Does intercultural sensitivity instruction enhance Iranian EFL teachers' intercultural sensitivity?

3. Method

3.1. Participants

The number of teachers who participated in this study was 35. Their age ranged from 22 to 30 years. Their majors were English translation, English literature and TEFL. They were selected out of 45 teachers after being homogenised. The general language proficiency test of TOEFL was administered to guarantee their homogeneity. It is noteworthy that the participants in both phases of this study held a BA degree, and were from two different ethnic backgrounds, namely Azeri and Farsi. All participants were assured that their participation in this study was voluntary and their personal information would remain confidential.

3.2. Instruments and materials

To fulfil the objectives of this study, the following instruments were used:

- 1) A general language proficiency test of TOEFL (collected by the research unit of Ebteda publications, 2005, pp.7–36), was utilised to select the homogeneous group of participants. It was pilot-tested before administration and the reliability index calculated by the Kuder–Richardson (KR-21) formula was 0.78. The students whose scores were between one standard deviation above and below the mean on the normal distribution of the TOEFL test were selected as the main participants for the second phase of the study. The test included three sections: the first part which contained 50 items was Listening comprehension, the second part which included 40 items was structure and written expressions and the last part which had 50 items was reading comprehension.
- 2) An Intercultural Sensitivity Scale (ISS) was another instrument used in this study. In 2000, this scale was developed by Chen and Starosta (2000). The participants were supposed to express their ideas by choosing one of the five Likert-type scales: strongly disagree, disagree, uncertain,

agree and strongly agree. All of the negatively worded items were reversed before any calculations. In order to evaluate the reliability of this instrument, a few pieces of research were done in the U.S. by Chen and Starosta (2000). According to them, the Cronbach's alpha reliability coefficient was 0.86. Fritz, Mollenberg, and Chen (2001) also conducted another study. In their study with a German sample, the scale was validated through a confirmatory factor analysis according to which they reported the internal consistency values of its five parts ranged from 0.58 to 0.79. Chen and Starosta (2000) also measured the validity of this scale. It has been reported that there is a significant correlation ($p < 0.05$) between the ISS and some other similar instruments. (3) A course book entitled *Mirrors and Windows* was used as the treatment. The main goal of this book is to raise participant's awareness of cultural similarities and differences. The topics included in this book are time, money, silence, turn-taking, eating habits, non-verbal communications, religion, taboo questions, personal space, directness: complaining and criticising, proverbs and sayings, gendered identities: men and women, girls and boys, household chores, slang and informal terms, romance, marriage, dislocated polygamy, mixed marriages, metaphors and similes and strange dialogues.

- 3) A course book entitled *Mirrors and Windows*, which was written by Huber-Krieger, Lazar and Strange (2003) particularly for training intercultural sensitivity, was employed. The book consists of topics such as non-verbal communication, time, personal space, silence and turn-taking, dislocated polygamy, religion, eating habits, taboo questions, and directness: complaining and criticising, money girls and boys, household chores, slang and informal terms, proverbs and sayings, marriage, similes and metaphors, and the like.

3.3. Pilot study

During the winter semester of 2013, a pilot study was conducted by the researchers with a group of 35 English teachers from different institutes. At first, the TOEFL test was employed, and the reliability of the test was found to be 0.78. The participants were asked to answer the ISS twice (i.e., as a pre-test and post-test) with a 6-week interval. The reliability indices for the teachers' responses to the scale, estimated using Cronbach's alpha formula and the consistency indices, turned out to be 0.78 and 0.81, respectively.

3.4. Procedure

This experimental study was conducted through the experimental study of the Iranian EFL teachers who participated in intercultural sensitivity training during the winter semester of 2013. Forty-five English teachers were randomly selected. To homogenise them, a general language proficiency test of TOEFL was administered to the participants. The participants were asked to answer these questions in 115 minutes. (i.e., 35 minutes for listening, 25 minutes for structure and 55 minutes for the reading section). Among these 45 participants, 35 who scored between one standard deviation above and below the mean on the normal distribution were selected. Thus, these 35 English teachers served as the main participants in the study. In the first place, the ISS was employed as the pre-test. After the treatment, the scale was employed again as the post-test. At first, the researchers gave a brief description of the research objectives emphasising that there is a variety of differences between native and target cultures. Some steps were regularly taken during each session. As the first step, the researchers introduced the new topic. Next, some questions relating to the topic were raised, aiming to give the participants some general information. Afterwards, the participants were asked to focus on their native culture and compare and contrast it with the target culture in terms of values, behaviours and attitudes. The researchers used *Mirrors and Windows*, an intercultural communication textbook as a guide in order to compare and contrast Iranian culture and other cultures, in general, and the English culture, in particular. In order to allow the participants to be more aware of different aspects of the topic, some short passages were provided. Then, the language work section was applied through which the participants were required to focus on different topic-related proverbs, idioms and vocabulary in

order to compare and contrast them with their equivalents in their mother language from the perspective of cultural differences. They were sometimes asked to express their views by ranking themselves on different short scales from 1 to 5, as an example. All these steps were taken through a series of discussions between the teacher and the class, as well as among the participants concentrating mainly on the differences and the similarities existing between their native culture and the target culture. The discussions were usually followed by pair and group works. The researchers also made use of some highly instructive video clips which proved to be quite useful in displaying how culture has delicately penetrated into all parts of human life and has made foreign language acquisition so culture-dependant that without deep intercultural awareness pragmatic failures are inevitable in many intercultural encounters. It should be noted that the class met twice a week for a semester, and each session took 90 minutes.

4. Results

In order to provide detailed information regarding the participants' intercultural sensitivity levels before and after the treatment, the percentages of their responses to all items of the scale are tabulated and summarised in Table 1.

Table 1. The percentage of participants' responses to ISS before and after treatment

Item number	Pre-test							Post-test						
	S.D	D	U	A	S.A	M	SD	S.D	D	U	A	S.A	M	SD
1	0	0	22.9	62.9	14.3	3.91	0.612	0	0	0	28.6	71.4	4.71	0.458
2	0	0	25.7	51.4	22.9	3.97	0.707	0	0	0	17.1	82.9	4.83	0.382
3	0	2.9	34.3	45.7	17.1	3.77	0.770	0	0	5.7	40.0	54.3	4.49	0.612
4	0	2.9	25.7	62.9	8.6	3.77	0.646	0	5.7	22.9	37.1	34.3	4.00	0.907
5	0	5.7	34.3	48.6	11.4	3.66	0.765	0	0	8.6	60.0	31.4	4.23	0.598
6	0	14.3	45.7	40.0	0	3.26	0.701	0	0	5.7	40.0	54.3	4.49	0.612
7	0	2.9	37.1	54.3	5.7	3.63	0.646	0	0	2.9	14.3	82.9	4.80	0.473
8	0	5.7	34.3	51.4	8.6	3.63	0.731	0	0	0	20.0	80.0	4.80	0.406
9	0	2.9	28.6	51.4	17.1	3.83	0.747	2.9	0	2.9	48.6	45.7	4.34	0.802
10	0	0	8.6	68.6	22.9	4.14	0.550	0	0	5.7	48.6	45.7	4.40	0.604
11	11.4	22.9	25.7	40.0	0	2.94	1.056	0	0	8.6	20.0	71.4	4.63	0.646
12	0	2.9	20.0	62.9	14.3	3.89	0.676	0	0	0	22.9	77.1	4.77	0.426
13	0	2.9	31.4	54.3	11.4	3.74	0.701	0	0	0	25.7	74.3	4.74	0.443
14	0	8.6	28.6	57.1	5.7	3.60	0.736	0	0	8.6	22.9	68.6	4.60	0.651
15	0	2.9	40.0	57.1	0	3.54	0.561	0	0	2.9	28.6	68.6	4.66	0.539
16	0	0	20.0	80.0	0	3.80	0.406	0	0	0	17.1	82.9	4.83	0.382
17	0	2.9	11.4	57.1	28.6	4.11	.718	0	0	2.9	11.4	85.7	4.83	.453
18	0	25.7	20.0	45.7	8.6	3.37	.973	2.9	0	2.9	31.4	62.9	4.51	.818
19	0	2.9	45.7	37.1	14.3	3.63	.770	0	2.9	17.1	22.9	57.1	4.34	.873
20	0	31.4	45.7	22.9	0	2.91	.742	0	0	22.9	51.4	25.7	4.03	.707
21	0	8.6	42.9	48.6	0	3.40	.651	2.9	5.7	17.1	51.4	22.9	3.86	.944
22	5.7	22.9	20.0	40.0	11.4	3.29	1.126	2.9	0	2.9	34.3	60.0	4.49	.818
23	0	2.9	11.4	65.7	20.0	4.03	.664	0	2.9	5.7	45.7	45.7	4.34	.725
24	0	2.9	42.9	51.4	2.9	3.54	.611	0	0	5.7	42.9	51.4	4.46	.611

As Table 1 clearly indicates, the higher percentages of the majority of the responses provided by the teachers in the post-test, compared to the pre-test, show the positive effect of the treatment. The descriptive statistics for the pre-test and post-test are displayed in Table 2. It is evident from the table that there has been a notable increase in the scores after treatment. In order to see if this increase was statistically significant, a paired *t*-test was run.

Rahimi, A., Soltani, A. & Ghamarnia, M. (2020). Enhancing EFL teachers' intercultural sensitivity through instruction, is it really feasible? An ethnocentrism versus ethnorelativism perspective. *Contemporary Educational Researches Journal*. 10(3), 88–96.
<https://doi.org/10.18844/cej.v10i3.4782>

Table 2. Descriptive statistics for the pre-test and post-test

	Mean	N	Std. Deviation	Std. Error Mean
Total pre-test	87.3714	35	4.33241	0.73231
Total post-test	108.1714	35	5.17622	0.87494

The results of the *t*-test are displayed in Table 3. The results indicate that the mean difference between the participants' performance on the pre-test and post-test is statistically significant ($t(34) = 20.98, p < 001$).

Table 3. T-test results of the participants' intercultural sensitivity level before and after intercultural sensitivity training

Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	Df	Sig. (2-tailed)
			Lower	Upper			
-20.80	5.86515	0.99139	-22.81475	-18.78525	-20.981	34	0.000

5. Discussion

The main objective of this study was to investigate the effect of actual teaching on raising intercultural awareness. The results of the current study, which are congruent with those conducted by Paige (1993) and Pruegger and Roger (1994), revealed a remarkable improvement in the level of intercultural sensitivity of the teachers. It means that the participants of this study started to move from ethnocentric to ethno relative stages. This finding is also parallel to the results obtained by Rahimi and Soltani (2010) after they tested the intercultural sensitivity levels of Iranian EFL students and concluded that there was a notable increase in their level of intercultural sensitivity. It has been argued that inclusion of culture in language teaching programmes is regarded as crucially important because an individual who learns the language through a curriculum void of cultural issues of the target language takes the risk of being a 'fluent fool' (Bennett, Bennett & Allen, 2003, p. 237). To avoid such a huge problem, 'cultural contrast' approach may be very useful (Bennett, 1997, p.20). According to Bennett (ibid), the approach includes two steps. The first one is to make learners aware of their own language and the second step is to inform them how their native language–culture is different from the target-language culture. These two steps may encourage language learners to cross the cultural boundaries, and motivate them to participate more open-mindedly in discussions. To this end, foreign language teachers need to adopt a new strategy of intercultural teaching. They also need to prepare themselves for the simultaneous promotion of their learners' linguistics and intercultural competencies with the purpose of training interculturally communicatively competent learners with sufficient communicative skills to be able to interact with people coming from dissimilar cultures (Liguori Imbernon, Torres & Vasconcelos, 2016).

6. Conclusion

The findings of this study revealed that such training courses and ethnocentrism are dramatically interrelated and also this sort of training can contribute to the reduction of ethnocentrism. In summary, it can be claimed that Iranian EFL teachers have left behind the first two stages of ethnocentrism (i.e., *denial of difference* and *defence against difference*) and are at least at the stage of minimisation of difference. It means that they are aware of cultural differences which should be highlighted and valued, but have not undertaken the main shift in their 'perception of differences' (Olson & Kroeger, 2001, p. 122). How can a teacher, who is not well-educated enough to perceive global interconnectedness, make his/her students interculturally competent so that they can interact effectively in their intercultural exchanges? With regard to this issue, thus, the internationalisation of

EFL teachers is the most critical initiative in the process of professional development, which 'should be on going and inclusive of work in another language and culture'(Olson & Kroeger, 2001, p. 133).

It can be asserted that intercultural sensitivity training did increase Iranian EFL teachers' intercultural sensitivity level. It can accordingly be concluded that this type of training could result in the further betterment of EFL curricula as an effective step towards teachers' professional development. This big improvement could also lead to the enhancement of Iranian EFL students' intercultural sensitivity. Further research can be conducted with participants from other countries in Asia to shed some more light on the generalisability of the findings of the present study. Moreover, this study can be replicated to assess the extent to which intercultural sensitivity training could affect EFL teachers' worldviews, self-esteem, motivation and inclination towards intercultural citizenship, given the recent cybernetic advances in today's global village.

References

- Bennett, M. J. (1986a). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations*, 10(2), 179–196.
- Bennett, M. J. (1986b). Toward ethnocentrism: a developmental model of intercultural sensitivity. In R.M. Paige (Ed.), *Cross-cultural orientation: new conceptualizations and applications* (pp.27–70). New York, NY: University Press of America.
- Bennett, M. J. (1993). Toward Ethnorelativism: a developmental model of intercultural sensitivity. In R.M. Paige (Ed.), *Education for the intercultural experience* (pp.21–71). Yarmouth, ME: Intercultural Press.
- Bennett, M. J. (1997). How not to be a fluent fool: understanding the cultural dimensions of language. In A.E. Fantini (vol. Ed.) & J.C. Richards (Series Ed.). *New ways in teaching culture. New ways in TESOL series II: innovation classroom techniques* (pp.16–21). Alexandria, VA: TESOL.
- Bennett, M. J. (1998). Intercultural communication: a current perspective. In M. Bennett (Ed.) *Basic concept of intercultural communication* (pp.1–34). Yarmouth, ME: Intercultural Press, Inc.
- Bennett, M. J. (2004). Becoming intercultural competent. In Wurzel, J. (Ed.). *Toward multiculturalism: a reader in multicultural education* (2nd ed., pp. 62–77). Newton, MA: Intercultural Resource Corporation.
- Bennett, J. M. & Bennett, M.J. (2001). *Developing intercultural sensitivity: an integrative approach to global and domestic diversity* (pp. 1–44). Paper delivered at the Diversity Symposium, Diversity Collegium. Waltham, MA: Bently College.
- Bennett, J., Bennett, M. & Allen, W. (2003). Developing intercultural competence in the language classroom, in culture. In D. L. language & R. M. Paige (Eds.), *Culture as the core* (pp.237–270). Greenwich, CT: Information Age Publishing.
- Berry, J. W. & Kalin, R. (1995). Multicultural and ethnic attitudes in Canada: an overview of the 1991 national survey. *Canadian Journal of Behavioral Science*, 27, 301–320.
- Byram, M. (2000). Assessing intercultural competence in language teaching. *Sprongforum*, 18(6), 8–13.
- Byram, M. (2003). *On being bicultural and intercultural: intercultural experience and education*. Bristol, UK: Multilingual Matters Ltd.
- Canale, M. & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1, 1–47.
- Chen, G. M. & Starosta, W. J. (2000). The development and validation of the intercultural communication sensitivity scale. *Human Communication*, 3, 1–15.
- Elona, I. & Oskoz, A. (2008). Blogging: fostering intercultural competence development in foreign language and study abroad contexts. *Foreign Language Annals*, 41(3), 454–477.
- Fantini, A. E. (2002). Academic mobility programs and intercultural competence. *Study Abroad: Student Essays*, 15.
- Fritz, W., Mollenberg, A. & Chen, G. (2001). *Measuring intercultural sensitivity in different cultural context*. Paper presented at the Biannual Meeting of the Intercultural Association for Intercultural Communication Studies, July 24–29, Hong Kong. (ERIC Document Reproduction Service No. ED 456491).

Rahimi, A., Soltani, A. & Ghamarnia, M. (2020). Enhancing EFL teachers' intercultural sensitivity through instruction, is it really feasible? An ethnocentrism versus ethnorelativism perspective. *Contemporary Educational Researches Journal*, 10(3), 88–96.
<https://doi.org/10.18844/cerj.v10i3.4782>

- Galkin, D. V., Pogukaeva, N. V., Ageeva, V. V. & Nikolaeva, A. M. (2016). Intercultural environment as a competitive advantage of higher education system. *Contemporary Educational Researches Journal*, 5(2), 55–61. doi.org/10.18844/cerj.v5i2.235
- Hammer, M., Gudicunst, W. & Wiseman, R. (1978). Dimensions of intercultural effectiveness: an exploratory study. *International Journal of Intercultural Relations*, 2, 382–393.
- Hammer, M. R., Bennet, M. J. & Wiseman, R. (2003). Measuring intercultural sensitivity: the intercultural development inventory. *International Journal of Intercultural Relations*, 27(4), 421–433.
- Hwang, C. (2006). From intercultural cultural- specific expressions to intercultural competence. *US-China Foreign Language*, 4(7).
- Jiang, W. (2000). The relationship between culture and language. *ELT Journal*, 54(4), 328–334.
- Kramsch, C. (1998a). The privilege of the intercultural Speaker. In M. Byram & M. Fleming (Eds.), *Language learning in intercultural perspective* (pp.16–31) Cambridge, UK: Cambridge University Press.
- Kramsch, C. (1998b). *Language and culture*. Oxford, UK: Oxford University Press.
- Kultur, D. O. (2012). Culture in language teaching. *Contemporary Online Language Education Journal*, 2(2), 29–44.
- Lange, D. L. (1998). The teaching of culture in foreign language courses. Center for applied linguistics (vol. 15, pp. 61–74). Washington DC: Language, culture and curriculum.
- Liguori Imbernon, R. A., Torres, J. & Vasconcelos, C. (2016). Training indigenous teachers in the Amazon region in Brazil (Acre State). *Contemporary Educational Researches Journal*, 6(3), 77–87. doi:10.18844/cerj.v6i3.721
- Olson L. C. & Kroeger, K. R. (2001). Global competency and intercultural sensitivity. *Journal of Studies in International Education*, 5(2), 116–137.
- Paige, R. M. (1993). On the nature of intercultural experience and intercultural education. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 1-20). Yarmouth, ME: Intercultural Press.
- Pruegger, V. J. & Roger, T. B. (1994). Cross-cultural sensitivity training: method and assessment. *International journal of Intercultural Relations*, 18(3), 369–387.
- Rahimi, A. & Soltani, A. (2010). Teach ability of intercultural sensitivity from the perspective of Ethnocentrism vs. Ethnorelativism: an Iranian experience. *Iranian Journal of Applied Linguistics*, 14(1), 109–134.
- Risager, K. (1998). Language teaching and the process of European integration. In M. Byram & M. Fleming (Eds.), *Language learning in intercultural perspective: approaches through drama and ethnography* (pp.242–254). Cambridge, UK: Cambridge University Press.
- Seelye, H. N. (1993). *Teaching culture: strategies for intercultural communication* (3rd ed.). Lincolnwood, IL: National Textbook Company.
- Sercu, L. (2006). The foreign language and intercultural competence teacher: the acquisition of a new professional identity. *Intercultural Education*, 17(1), 55–72.
- Sowden, C. (2007). Culture and the good teacher in the english language classroom. *ELT Journal*, 61(4), 304–310.
- Thanasoulas, D. (2001). *The importance of teaching culture in the foreign language classroom. Radical Pedagogy*. Retrieved from http://radicalpedagogy.icap.org/content/issue_3/7thanasoulas.html.
- Tomalin, B. & Stemleski, S. (1993). *Cultural awareness*. Oxford, UK: Oxford University press.
- Widdowson, H. G. (1992). ELT and EL teachers: matter arising. *ELT Journal*, 46(4), 333–339.