



PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

Ministry of Higher Education and Scientific Research

University of Mostefa Benboulaïd Batna-2 –Algeria

Faculty of Letters and Foreign Languages

Department of English Language and Literature



**The Role of Cultural Assimilators in Developing EFL Learners’  
Cross-Cultural Sensitivity: The Case of First Year Students at  
Setif University**

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of

DOCTORATE THIRD CYCLE LMD

In Applied Linguistics

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**2021/2022**

## Dedication

This work is dedicated to:

- ✓ My mother and father: Words will never be enough to describe the amount of unconditional love, support and care you offer me. Thanks for being the best parents ever; you are my inspiration.
- ✓ My little sister and soulmate, Wafa, your supporting words were always motivational and fabulous; thanks for being exceptional.
- ✓ My brothers; Younes and Salah, who were always by my side, I owe you a lot.
- ✓ My husband, thanks for your endless encouragement and infinite love; you are such a boon and source of happiness.
- ✓ My best friend Lina, who is my source of motivation, courage and valor.
- ✓ All my family, friends and colleagues.
- ✓ My dearest friends; Nour, Soumia, Kenza and Ines.
- ✓ My innocent pupils

## Declaration

I declare that this thesis entitled **“The Role of Cultural Assimilators in Developing EFL Learners’ Cross-Cultural Sensitivity: The Case of First Year Students at Setif University”** under the supervision of Pr. Said KESKES is conducted, analyzed, interpreted and written by me. It is submitted to Mostefa Benboulaïd, Batna 2 University only. Some concepts from the literature review appear in my published article entitled **“An Investigation of Teachers’ and Students’ Attitudes towards Developing Learners' Cross-Cultural Sensitivity to Increase their Motivation”**

Place: Batna

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Date: September 2021

## Acknowledgements

First, I want to express my deep gratitude to ALLAH. This work can never be fulfilled without the Help and Guidance of GOD the Almighty.

My deepest and sincere appreciation goes to my supervisor Pr. Said KESKES who offers a permanent guidance and invaluable support. He was generous with his time. So I am very grateful to him.

I feel very indebted to the board of examiners; Dr. Radia GUERZA, Dr. Nouredine BENTAYEB and Dr. Salim OUNIS, who devote their time and efforts to examine this modest work.

A special tribute goes to all teachers and students who devoted their time and participated in this research.

I feel grateful to the staff of the English Department at Setif 2 and Batna 2 University for their administrative support.

I always feel indebted and grateful to all my teachers who enrich me by their knowledge, support and pieces of advice throughout my academic path.

### **Abstract**

The globalized world people are living in is the melting pot of various cultures where competent, flexible and open minded communicators came at the onset of the meticulously need in this era. In accordance with that, it is utterly feasible to discuss the undeniable role of developing learners' cross-cultural sensitivity. Learners represent the future communicators who can make the world a better place to live in. In this respect, this study endeavors to investigate the focal role of integrating culture assimilator to develop learners' cross-cultural sensitivity at Setif 2 University. After conducting the pilot study and ascertaining the existence of the problem, which was 1<sup>st</sup> year learners' low level of cross-cultural sensitivity; it has been hypothesized that the use of culture assimilator technique may bring insightful improvement in learners' cross-cultural sensitivity. Henceforth, the researcher conducted a quasi-experimental design utilizing a mixed-method approach. The current probe encompassed 108 participants; an experiment group embraced fifty four (54) participants and a control group incorporated similarly fifty four (54) learners. Series of quantitative and qualitative tools have been administered to learners. A pretest was given to both groups before implementing the intervention followed by a posttest after the training. Aiming at gaining insights about experiment group participants' progress during the treatment, purposeful scenarios and reflective journals were utilized. Furthermore, students' attitude questionnaire was distributed to experiment group only to investigate the effectiveness of the training. The analysis of the data gathered from the different quantitative and qualitative tools allowed to safely confirm the research hypothesis. It was clearly plausible that the integration of culture assimilator had a pivotal role in improving learners' cross-cultural sensitivity. Furthermore, learners elucidated an acceptance of the other culture, recognition of the importance of studying about similarities and differences and enjoyment when being in cross-cultural encounters. In the same vein, learners became more open- minded, flexible and less anxious. This work concluded by a cluster of implications and a set of recommendations for teachers and syllabus designers. It was recommended to shift from theoretical way of teaching culture to a more practical and problem solving method to prepare learners to face cross-cultural encounters.

**Key Terms:** Critical Incidents, Cultural Assimilators, Cross-Cultural Sensitivity

## List of Acronyms and Abbreviations

**ABOS:** Attitudinal & Behavioral Openness Scale

**CA:** Cultural Anxiety

**CBI:** Cultural Behavioral Integration

**CCAI:** Cross-Cultural Adaptability Inventory

**CCAS:** Cross-Cultural Adaptability Scale

**CCCI:** Cross-Cultural Competence Inventory

**CCII:** Cross-Cultural Interaction Inventory

**CCS:** Cross-Cultural Sensitivity

**CCSS:** Cross-Cultural Sensitivity Scale

**CCWMS:** Cross-Cultural World Mindedness Scale

**CF:** Cognitive Flexibility

**CI:** Cultural Integration

**CSI:** Culture Shock Inventory

**EFL:** English as a Foreign Language

**et al:** Co-authors when they exceed three co-authors.

**H0:** Null Hypothesis

**H1:** Research Hypothesis

**LMD:** License, Master, Doctorate

**M:** Mean

**SD:** Standard Deviation

**Sig:** Significance

**SPSS:** Statistical Package of Social Sciences

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Résumé

ملخص

## **Chapter One: General Introduction**

### **Introduction**

This chapter is devoted to the general introduction of the thesis. It elucidates background of the study, statement of the problem, in addition to research questions and hypotheses. Furthermore, the research methodology is lucidly explained as well as the significance of the study, its limitations and delimitations are intrinsically highlighted. Ultimately, the operational definitions of the key terms are provided and the structure of the thesis is outlined.

### **Background of the Study**

It is of urgent necessity to talk about the meticulously need to switch the attention to cross-culture issues as the world has turned into an incorporated union (Vigier & Le Floch, 2011). This era demands more skillful, flexible and open minded communicators for the frequent occurrence of cross-cultural interaction and communication. The latter has sparked consideration in this globalised era and gained a remarkable resurgence of interest. As one can evidently postulate; cultural diversity offers and forms an environment full of opportunities and challenges for personal and professional growth. It should not go unnoticed that it may create misunderstanding problems, culture shock and confusion (Matsumoto & Juang, 2003). It is viable to posit at this juncture that learners need to be well equipped to face such struggles and challenges.

Cross-cultural sensitivity is the thriving vogue while learning a foreign language to avoid problems like culture shock. Cross-cultural “applies to something which covers more than one culture” (Fries, 2002, p. 2) while sensitivity “refers to the qualities of openness and flexibility that people develop in relation to others” (Kiyoki, Tokuda & Jaakkola, 2009, p. 420). Thus, it is an undeniable fact that English as a Foreign Language (EFL) learners are in a real need to such openness and flexibility to understand the target culture because “the great challenge of this century [...] is that of understanding the other” (Taylor, 2002, p. 279). Cross-cultural sensitivity prevents learners from any form of misunderstanding or communication breakdowns and raises their awareness about the importance of “trying to understand meaning as they are meaning for the others. This does not entail a simple acceptance of the others’ descriptions” (Martineau, 2013, p. 66).

According to Aoki (1992, p. 109), students lack cross-cultural sensitivity due to the lack of chances in which they have exposure to language. In learning English as a foreign language, developing cross-cultural sensitivity needs a whole cross-cultural training. The latter avows the indisputably inclusion of the target culture. Accordingly, “a language is a part of culture, and a culture is a part of language: the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (Brown, 2000, p. 177). Thus, language and culture are interrelated to the extent that we cannot teach one without the presence of the other one. In the light of this relationship, the EFL learning context requires integrating culture to better understand and perform like natives. However, learning another culture other than learners' mother culture may result in culture shock which is “the disorientation we experience when all cultural maps and guidelines we learned as children no longer work” (Duane, 2002, p. 44). Such disorientation occurs when learning a new culture. People are long passed an epoch when researchers and teachers discuss language and culture issues. The focal point is neither the mutual relation between language and culture nor the pivotal role of culture in learning a foreign language. They are searching for better methods and techniques to teach culture and enable learners to interact and communicate successfully and appropriately in various cross-cultural contexts.

In an endeavor to achieve the aforementioned aim, many if not most scholars and researchers emphasize the vital role of cultural assimilators in cross-cultural training programs. They are “collection of real life scenarios describing puzzling cross-cultural interactions and explanation for avoiding the emerging misunderstandings” (Bhawuk, 2001, p. 142). In this respect, they are techniques which entail cross-cultural situations in which problems of cultural misunderstanding and confusion occur. It draws learners' attention to the necessity of boosting and developing awareness about the other culture, more specifically; it raises their curiosity to be more flexible and less anxious in situations where cultural diversity is a concern. Numerous studies shed the light on the effectiveness of these cultural assimilators. For instance, Aoki, in his study, claimed that they lead to “an increase in cross-cultural understanding, an added sophistication in cross-cultural thinking ... and a greater acceptance” (Aoki, 1992, p. 107). Sharing the same view, Seelye (1984) avows the advantages of culture assimilators as they bring fun techniques and enable learners to be active participants (cited in Damron, 1987). Bhawuk (2001) adds that they are also used “to sensitize people to cross-cultural differences”.

The problem of cross-cultural sensitivity is debatable in Algeria and the use of culture assimilators' technique is still finite. Henceforth, this investigation aims to bring new delicate insights about cross-cultural issues as it is an endeavor to investigate the use of culture assimilators to develop learners' cross-cultural sensitivity.

### **Statement of the Problem**

Learning a foreign language is as important as developing awareness and sensitivity towards the appropriate and adequate use of the language. First year LMD EFL students at the English department at Setif 2 University have certain deficiencies within their cross-cultural sensitivity. Henceforth, the researcher conducted an interview (see appendix A) with 8 teachers of oral expression module. The analysis of teachers' answers revealed that learners face difficulties in their communication with native speakers, which is not due to the lack of linguistic repertoire but rather the cultural background and knowledge. Additionally, teachers claim that learners fall in puzzling and embarrassing situations while interacting with foreigners as they lack sensitivity towards the target culture. For instance, they suffer from deficiencies in producing the desirable behavior, being more comfortable, flexible and less anxious during their interaction. Moreover, teachers avow that the syllabus does not help learners or teachers to display adequate cultural content. However, they still teach cultural content using theoretical method rather than practical one. All what were mentioned supra may have results in learners' cross-cultural insensitivity, which is the real problem for this study.

The present probe handles the problem of cross-cultural insensitivity among first year LMD EFL learners at the University of Mohamed Lamin Debaghin, Setif 2. An exploratory tool, a self assessment awareness checklist, was used (see appendix B) to ascertain the existence of the problem among learners. The results (see appendix D) claim that first year students have certain issues and problems within their sensitivity. For instance, the percentages (see appendix D) reveal that the majority of them did not value cultural diversity nor hold the intention to share their culture with foreigners. Furthermore, the majority refused to reflect on their own culture to avoid ambiguity and misunderstandings while communicating with native speakers.

Such results were also confirmed using cross-cultural misunderstanding scenarios (see appendix C), which were composed of two situations and learners failed in interpreting and answering the questions related to the scenarios. Learners' answers (see appendix D) avow that they use judgments instead of trying to understand foreigners'

actions from their cultural perspectives and that such differences in actions and views are due to cultural differences which they should accept. Their judgmental view is highly seen in their reactions. These results are a reflection of learners' cross-cultural insensitivity.

It is utterly feasible that the researcher opts for the use of cultural assimilators to bring new delicate insights about cross-cultural issues as it is an endeavour to develop learners' cross-cultural sensitivity and provide learners with such chances to act and react in the target language.

### **Aim of the Study**

This work under scrutiny aims to implement cultural assimilators to develop EFL learners' cross-cultural sensitivity, enable them to interpret, interact and communicate successfully in cross-cultural situations. Additionally, they will be able to view the world from different cultural angles rather than being culturally determined through viewing it from their own native culture perspective. Moreover, it is designated to sensitize learners and make them more aware and open minded when engaging in cross-cultural communications to avoid any type of misunderstandings or communication breakdowns. This study also examines learners' attitudes towards the integration of cultural assimilators.

### **Research Questions**

In accordance with the statement of problem and purpose of the study, this work will answer the questions mentioned infra.

- To what extent cultural assimilators develop EFL learners' cross-cultural sensitivity?
- What are students' attitudes towards the effectiveness of culture assimilators' training?

### **Research Hypotheses**

Throughout this research, the following hypotheses will be tested:

**Null hypothesis.** There would be no significant difference in first year LMD students' cross-cultural sensitivity if cultural assimilators are implemented.

**The alternative hypothesis.** If first year LMD EFL students are trained relying on cultural assimilators, then they are likely to be more cross-culturally sensitive.

## Research Methodology

In an endeavor to investigate the effectiveness of integrating cultural assimilators in developing learners' cross-cultural sensitivity, the researcher utilizes a quasi-experimental design in which cross-cultural sensitivity is the dependent variable to be measured and tested while culture assimilators form the independent variable to be manipulated. Furthermore, the investigator uses a pretest/ posttest control group design. It entails the use of two groups; experiment and control group, they are equal in all circumstances except the treatment.

In accordance with that, this probe entails mixed method approach in collecting and analyzing data in an attempt to gain better understanding of the research variables and resulting in more reliable and valid data. A variety of tools were used. Quantitative tools presented in a likert scale questionnaire which is used as a pretest and a posttest to provide numerical evidence about the levels of students' cross-cultural sensitivity before and after implementing the intervention. This questionnaire is composed of four sub-scales; each component contains a number of statements in which the learners are supposed to circle the number that best corresponds to their level of agreement or disagreement with these statements. In an attempt to confirm the findings, a post-intervention questionnaire is used to investigate students' attitudes towards the effectiveness of the training. Concerning qualitative tools, they are used to measure learners' progress during the intervention implementation presented in purposeful scenarios of cross-cultural misunderstandings, in which learners are supposed to comment on them by answering a set of questions and reflective journals that learners will use to express their attitudes towards their progress in the course. Variety in tools implies various analyses. Hence, quantitative data were analyzed using the software, namely Statistical Package for Social Sciences, while thematic analysis has been utilized to decode qualitative tools.

First year EFL students at Mohamed Lamin Debaghin, Setif 2 University represent the population of the study. They were chosen because they are the new comers and sojourners in the learning English world. It is their first experience of studying English as a specialty, not as a separate subject as the case in middle and secondary schools, learning a new language is not an easy task, they might be shocked, impressed, frustrated and excited. Teachers of this new foreign language should grapple with all of these struggles by providing them with enough support and raising their awareness and sensitivity towards

the new culture to avoid culture shock that may result in fossilization. As it is a difficult task to conduct the study with the whole population, the researcher opts for non-randomized sampling as the sample is assigned by the administration to the teacher. The sample encompasses 108 students; the experiment group consists of 54 students and the control group incorporates 54 learners as well. Both control and experiment groups are alike in terms of age, living aboard, having a particular cultural training and taught by the same teacher.

A summary of the research design is illustrated in the figure below and will be documented in the chapter of research methodology.

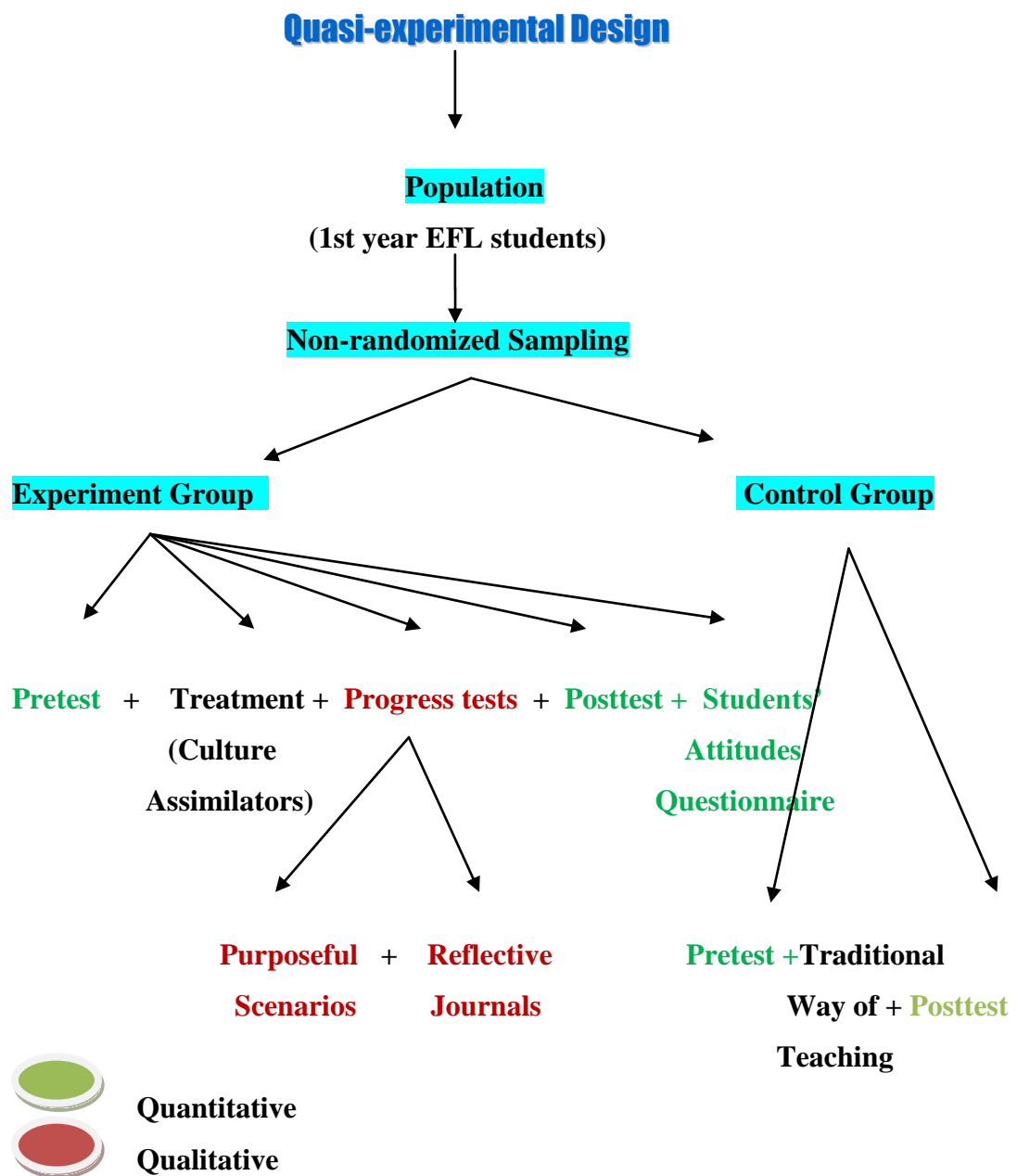


Figure 1. Research design of the investigation

## **Significance of the Study**

While learning a foreign language, learners are by no means in contact with the foreign culture due to the inseparable nature between a language and its culture. Thus, developing cross-cultural sensitivity is a fundamental need while learning a foreign language. It is viable, at this juncture, that the results of this work are on an aspiration to solve problems related to insensitivity among EFL learners to make them more aware to accept the other culture perspectives and values. It permits them to interpret appropriately foreigners' behaviours from their cultural perspectives.

The current study provides learners with enough practical techniques to enable them to engage in cross-cultural communications which is a real necessity in this era of globalization and modernism. Another value of the findings is the remarkable role in helping learners to use language appropriately since the latter is a means to transmit the foreign culture. Thus, learning about foreign cultural components makes learners more confident while using the foreign language. They will be able to provide a cultural and pragmatic meaning in addition to the semantic one.

Furthermore, it provides numerous recommendations to syllabi designers and teachers by providing them with delicate insights about integrating culture to be a priority as the four skills, grammar and vocabulary. Moreover, the emphasis on practical techniques to teach foreign cultural elements is also recommended.

## **Limitations of the Study**

This probe under scrutiny has some limitations, they are listed as follows:

- ✓ The non-randomized sampling is the first limitation. Not all the study population has an equal chance to be included in the sample for they are assigned by the administration.
- ✓ Not all participants had the opportunity to be whether in experiment or control group as the whole group was chosen as experiment or control group.
- ✓ Lack of Native speakers' critical look at the puzzling situations used in culture assimilators. The latter encompasses cross-cultural situations between Algerians and Native speakers of English. Thus, a critical look at the scenarios is needed from both cultures.

- ✓ The study encompasses only the American culture as an example of foreign cultures. Henceforth, the teacher did not use a variety of cultures to cover the term cross-cultural sensitivity.
- ✓ The sample of the study embraces only one level (LMD EFL 1<sup>st</sup> year students) and one department of English (Setif 2 University). Consequently, generalization is limited to some extent.

### **Delimitations of the Study**

The scope of the investigation under scrutiny is limited in terms of:

1. The choice of the variables. Based on literally evidences, mainly the literature review, the researcher thinks that the chosen independent variable is more effective on the dependent variable among other multiple possibilities. For instance, culture assimilators seem more adequate and may bring insightful results on learners' cross-cultural sensitivity rather than the other different techniques of teaching and integrating culture.
2. It is also limited by the operational definitions of the variables.
3. This work embraces an experimental design to test and measure the effectiveness of using cultural assimilators to develop learners' cross-cultural sensitivity.
4. It is addressed to the population of First Year EFL LMD students at Mohamed Lamin Debaghin, Setif 2 University.

### **Operational Definitions of Key Terms**

**Cultural assimilators.** The culture assimilator, as defined by Fiedler, Mitchell and Triandis, "is a programmed learning experience designed to expose members of one culture to some of the basic concepts, attitudes, role perceptions, customs and values of another culture.... Some assimilators emphasize the interpersonal attitudes that contrast the learner's culture and the target culture; other assimilators emphasize the customs of the target culture; and still others concentrate on the value contrasts of the two cultures."(1971, p.95)

**Critical incidents.** Critical incidents are defined as "brief descriptions of situations in which a misunderstanding, problem, or conflict arises as a result of the cultural differences of the interacting parties, or a problem of cross-cultural adaptation and communication. Each incident gives only enough information to set the stage and then

describes what happened and possibly manifests the feelings and reactions of the people involved” (Apadaile and Schill, 2008,p.7)

**Cross-cultural sensitivity.** Bennett (1998, p.24) defines it as” the construction of reality as increasingly capable of accommodating cultural difference that constitutes development”. Additionally, Hernandez and Marks add that “Cross-cultural sensitivity is also referred to as the awareness and acceptance of other cultures” (2018, p.166).

### **Structure of the Thesis**

This work encompasses five chapters. Chapter one represents general introduction. It postulates the outset of the study as it is the milestone in this probe; it enables us to have an ample overview about the study. Chapter two is colligated with the theoretical side of the probe as it postulates definitions and explanations of both dependent and independent variables. Section one discusses culture assimilators, it includes culture theory, integrating culture, techniques of teaching culture, definition of culture assimilators, its evolution and development, to name few. Additionally, it implies section two, which embraces cross-cultural sensitivity. It tackles several issues as cross cultural competence, communications, training and sensitivity with scales of measuring it and ends by the relation between the aforementioned variables. Concerning the chapter of methodology, it includes the design, types of research, setting, sample, data collection tools and data analysis procedures. This chapter is the foundation of the fourth chapter which is data analysis and interpretations of the results. In this chapter, the researcher analyses the data using both qualitative and quantitative methods to answer the research questions. Chapter five tackles the conclusion with recommendations and suggestions for further studies. The whole findings of research are summarized in the form of general conclusion.

The organization of the work can be better clarified through the following figure:

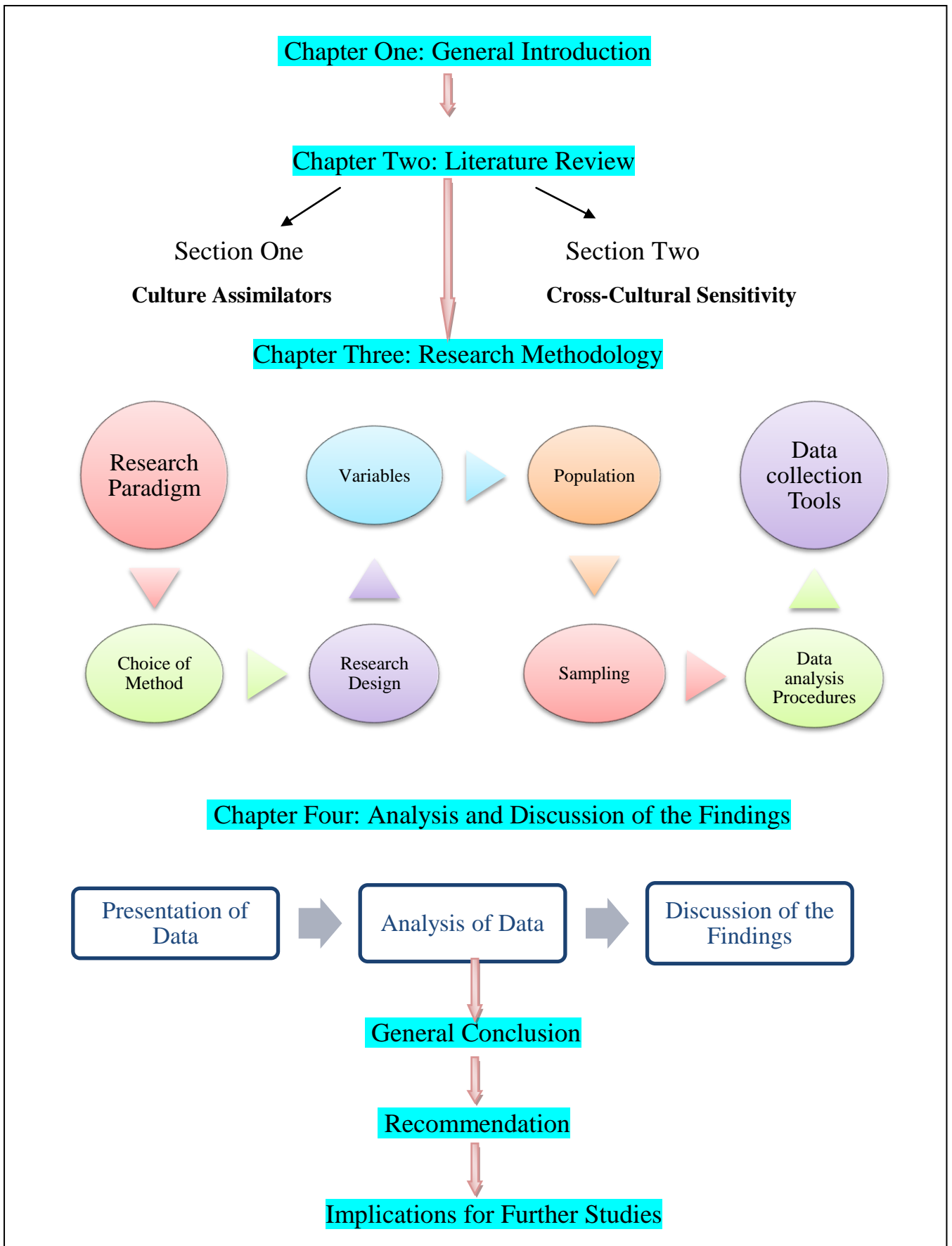


Figure 2. Organization of the thesis

## **Conclusion**

This chapter captured a general overview and context of the study. The background was discussed with reference cultural assimilators and cross-cultural sensitivity. Moreover, the statement of the problem, research aim, questions and hypotheses were clearly presented. Furthermore, the methodological procedures, significance of the study, limitations and delimitations were highlighted in addition to displaying the operational definitions and outlining the structure of the thesis.

## Chapter Two: Literature Review

### Culture Assimilators and Cross-Cultural Sensitivity Development

#### Introduction

This chapter elucidates the literature pertinent to this probe to gain a clear, scrutinized and analytical image about the variables of this investigation. In conformity with that, it encompasses two sections. The first section involves the explanation of different concepts as culture, language, elements of culture, the importance and techniques of teaching culture. On the other side, the second section discusses the concept of cross-cultural sensitivity and what other researchers found concerning models, scales and previous studies about it. Finally, it tackles the link between culture assimilators and cross-cultural sensitivity to figure out the possibilities of using identified link in this work.

#### Section One: Culture Assimilators

##### Culture

Culture is an umbrella term that can neither be identified by one meaning nor by a single definition. The anthropologist Tylor avows that it is “a complex whole which includes knowledge, belief, art, law, morals, customs and many other capabilities and habits acquired by man as a member of society.” (1871, as cited in Salehi, 2012, p.77). Holding the same view, Cortazzi and Jin (1999) talk about cultural products like literature and art, background information as history and geography in addition to attitudes, behaviors and social aspects. Both aforementioned definitions designate culture in terms of its elements. However, in Jia’s opinion, “culture is what people think, say, behave and feel” (as cited in Hui, 2010, p.85). In this respect, Corbett (2003), Golshan and Ranjbar (2017) link culture to what is produced by the group as a transformation of their beliefs and values into behaviors and communication. All what were mentioned supra clarify and present culture as human’s everyday life in all its aspects.

Kroeber and Kluckhohn posit that culture holds numerous definitions by suggesting six classes as follows (1952, as cited in Berry, Poortinga, Segall and Dasen, 2002).

Table 1

*Categories of Culture (1952, as cited in Berry, Poortinga, Segall and Dasen, 2002)*

1.	Descriptive definitions	“Culture is considered as a comprehensive Totality, it deals with all aspects of human life
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		and activity that can describe culture.”(p. 85)
2.	Historical definitions	“They emphasize the accumulation of tradition over time rather than enumerating the totality of cultural phenomena. Terms like heritage and heredity are always used in such definitions.”
3.	Normative definitions	“They focus on shared rules that govern group activity. Unlike descriptive and historical definitions, which consider life as observable and explicit, normative definitions scrutinize what is hidden and what lies behind the overt activity.”
4.	Psychological definitions	“They focus on psychological features as adjustment, problem solving, learning and habits. It includes psychological data collected from sample of individuals and then aggregated to the level of their group.”
5.	Structural definitions	“they cover pattern or organization of culture and related to descriptive category where the focus is on the total picture however, they go beyond the overt features. Culture is not a mere list or hedge-podge of customs but forms an integrated pattern off interrelated features.”
6.	Genetic definitions	“Culture arises as adaptive to the habitat of a group out of social interaction and out of a creative process.”

In summary, Kroeber and Kluckhohn postulates that culture consists of implicit and explicit aspects that are illustrated in the transmitted behaviors, human achievements, values and actions. (1952, as cited in Berry, Poortinga, Segall & Dasen, 2012). Their view concerning culture is well illustrated in Peterson analogy that is deeply explained in this chapter.

## Elements of Culture

All the definitions mentioned supra advocate the existence of several elements that form any culture.

**Beliefs.** Beliefs occupy a major role in any culture; they comprise ideas and thoughts that people ascertain to be true. Consequently, Apadaile and Schill refer to them as:

A set of fundamental assumptions that people hold to be true without question. These beliefs can revolve around questions about the origins of human beings; the concepts of time and space; reality; the existence of a supernatural being(s); and the meaning of life, death, and the afterlife. (2008, p. 45)

As aforesaid, people ideas, behaviors and actions depend heavily on their beliefs that are undoubtedly true without a need for questioning them.

**Values.** Values are principles that people rely on to judge the goodness and badness of behaviors and acts. In this vein, Bennett avows that “cultural values are the patterns of goodness and badness people assign to ways of being in the world” (Bennett, 1998, p. 13). For instance, he pertains collectivism as an example of a Japanese value and individualism value for Americans. Additionally, Apadaile and Schill consider them as “a set of priorities that identify and guide desirable or undesirable behaviors and fair or unfair actions.” (2008, p. 45). With that perception, Neyer and Harzing highlight that due to values; we can describe and judge the attachment between people and their surroundings (2008, p.3). This leads to conclude that values are the principles and criteria that people depend on to judge the correctness of citizens’ actions and ways of living.

**Behaviors.** As stated supra, beliefs and values determine the way people perform, conduct and function. In this regard, they determine human’s behavior. The latter is defined by Merrouche (2006) as “the way people act based on their learned beliefs and values” (p. 24). Additionally, Hinkel (2011) links it to “hand and head movement, eye contact, forms of address or terms of kinship and personal relationship” (p. 2). As one can evidently notice, behaviors are seen and portrayed in people everyday actions, talk and activities.

**Rules and norms.** Olsen (1978) defines norms as “a collective understanding of and expectations regarding what constitutes proper or improper behavior in a given situation (as in Apadaile & Schill, 2008, p. 45). In the same respect, Apadaile and Schill avow that they comprise “cultural traditions, beliefs, and values intersect to influence the development of collective norms within a cultural or ethnic community” (2008, p. 45). It is apparent that norms are values dependent expectations and behaviors are norms dependent acts. In this vein, the correctness and appropriateness of individuals' behaviors are governed by cultural norms.

**Prejudices.** Apadaile and Schill (2008) identify the Latin origin of the word, prejudice, as *praejudicium*, which implies making judgment or giving opinions without logical proofs or rational examination. They mention the following questions which they consider as a lead in to the concept prejudice.

- How do we know all this when we have never seen the character before?
- Has anyone ever thought or said something about you that was not true?
- Have you ever thought or said something about someone else that wasn't true, based on the person's appearance/origin/ sexual orientation? (2008, p. 25)

This matter leads to conclude that making decisions and holding subjective opinions and attitudes depending on pre-judgments, insufficient information or illogical reasoning represent the act of prejudice that is purely a subjective act. (Apadaile & Schill, 2008)

**Stereotypes.** Stereotypes are fixed ideas people hold about different ethnic groups. Bennett (1998) postulates that “stereotypes can be attached to any assumed indicator of group membership, such as race, religion, ethnicity, age, or gender, as well as national culture” (p. 4). He distinguished between a positive and negative stereotype. The former conveys good characteristics of citizens that are respected by foreigners while the latter refers to the disrespected characteristics. Similarly, Apadaile and Schill, in 2008, define them as pretending as if all individuals who live in the same area are alike. Hence, they conclude by the following explanation:

Stereotype: Cognitive method or procedure used by the mind to simplify the complex barrage of information it experiences. From this perspective, a stereotype is a method of understanding, which works through classifying individual people into a group category. This definition of stereotype, however, omits the important issue of content. As a “typical picture”

about a social group, a stereotype may be accurate or inaccurate, justified or unjustified. It is though, the negative, the inaccurate, and the unjustified stereotypes that cause us most concern (Pilcher & Whelehan, 2004, as cited in Apadaile & Schill, 2008, p. 48).

They concentrate on the fact that stereotypes are constant images whether negative or positive those affect people beliefs and attitudes towards other cultures.

**Generalizations.** Generalizations have sparked noteworthy controversy with stereotypes. To put it in other words, culture generalizations are those preferable beliefs that are agreed upon based on what is called “a large- group research” (Bennett, 1998). Holding the same view, Apadaile and Schill add that such generalizations those people made to sort out meaning from different behaviors are clues that are neither true nor identical to every individual (Apadaile & Schill, 2008). They ascertain that “cultural generalizations are statements of likelihood and potential not statements of certainty” (2008, p. 14). They clarify that generalizations are beneficial in the sense that they prevent us to make stereotypes.

**Rituals.** Rituals represent standardized behaviors and united ways of celebrating, eating and living as they are linked to fundamental areas of individuals' life and society realities in all its psychological and metaphorical aspects (Cushner & Brislin, cited in Merrouche, 2006). For De Jong, “rituals are to do with areas of behavior like ways of greeting and saying farewell, and showing respect towards others” (as cited in Merrouche, 2006, p. 26). They can be better explained by connecting them to etiquettes that represent the accepted, formal, unified and polite acts among society members.

## Categories of Culture

In 1999, Cortazzi and Jin differentiated between three types of culture; source, target and international target culture (ac cited in Liu & Laohawiriyanon, 2013).

**Source culture.** Cortazzi and Jin (1999) utilize this term to refer to learners' own culture (as cited in Liu & Laohawiriyanon, 2013). Including local culture in the content of the EFL learning course does not motivate learners. However, it is beneficial for learners who do not know some aspects of their native culture or do not know English vocabulary to talk about such topics (Mckay, 2000).

**Target culture.** Cortazzi and Jin (1999) consider any country that English is its first language as target culture (as cited in Liu & Laohawiriyanon, 2013, p. 84). It has been noted that it is necessary to teach and integrate the target culture along with teaching the target language as they are inseparably tied (Han & Bae, 2005, Byram, 1989). Similarly, McKay avows that “on the positive side it may be that some students in the class, perhaps due to the popularity of western films and music, may be interested in learning more about English-speaking cultures. Or it may be that some of the students are preparing to visit or study in English-speaking countries.” (2004, p. 10)

**International target culture.** It comprises all the countries where English is not used as a first language. (Liu & Laohawiriyanon, 2013). Han and Bae (2005) add that “a wide variety of cultures set in English-speaking countries or in other countries around the world using English as an international language. Although the term ‘culture’ generally refers to the culture of the target language, there is an increasing awareness of English as an international language in the intercultural communication. (p.52). McKay puts forward the benefits of including international target culture material, for example, interaction between native speakers of English with native or non native speakers. For instance, she concentrates on the benefit of raising awareness that non-native speakers are interested much more on international target culture and decide to use international norms and values rather than norms of target culture (2004, p. 13).

## **Culture Characteristics**

Andreatta and Ferraro, in 2010, mention numerous characteristics that identify any culture.

**Culture is shared.** According to Ferraro and Andreatta, culture elements are shared among people within the same ethnic group. This matter leads to make life and communication easier for people who belong to the same culture because they think, predict and behave similarly. They add that people belonging to the same culture will never face culture shock, “a form of psychological distress that can result in depression, overeating, or irritability” (2010, p. 30). As clearly illustrated culture shock is an obstacle that may face only learners of foreign languages as they will be in contact with totally a foreign culture. Hence, it is of pivotal role to increase their awareness about such issues.

**Culture is learned.** We were not born with our culture, but rather we learn it. Culture is learned through interacting with people from the same culture through the process of enculturation, which is the acquisition of culture after birth from the cultural environment and not genetically transmitted or acquired from teachers (Ferraro & Andreatta, 2010). They claim that

the American Anthropological Association weighed in on this topic: At the end of the twentieth century, we now understand that human cultural behavior is learned, conditioned into infants beginning at birth, and always subject to modification. No human is born with a built-in culture or language (p.32)

It is viable at this juncture, to conclude that culture is learned from our surrounding environment presented by our parents, neighbors and friends.

**Culture is taken for granted.** Culture is embedded and installed in our life to the extent that we do not think about its existence. It becomes like a normal phenomenon. We do not even bother ourselves about the way it impacts our ways of thinking and perceptions. We are indisputably taking it for granted. However, taking culture for granted is not always good; we need to be more aware about our culture and others as well (Ferraro & Andreatta, 2010). In this respect, Ferraro and Andreatta state that “the job of cultural anthropology is to heighten our awareness of other cultures, as well as our own, in hopes that we will be less likely to take our own culture for granted. Learning not to take our own culture for granted is the best way to combat ethnocentrism.” (2010, p. 34) Consequently, cross-cultural problems occur when people take their own culture for granted without trying to understand other cultures. For instance, Hall (as cited in Ferraro and Andreatta, 2010, p. 34) differentiated between monochronic and polychromic cultures. Monochronic cultures, as Germany and the United States, emphasize punctuality and precise schedules while polychromic cultures like to perform many activities simultaneously.

**Culture change.** Since culture is learned and transformed from one generation to another, thus, any process of learning requires change and so is culture. Similarly, Ferraro and Andreatta avow that “despite the wide variation in the speed by which cultures change, one thing is certain: No culture remains completely static year after year.” (2010, p. 36). They advocate that innovations and cultural diffusion are the two processes through which cultures change. The former is about internal changes that can produce a change unless they are accepted and used by huge number of people

while the latter comprises external changes that spread among different cultures. They add that borrowing ideas and behaviors are easier than inventing them. With that perception, many elements in different culture came through cultural diffusion process.

**Culture universals.** Regardless of the existing differences between cultures, they share numerous unified and similar elements and features as they all passed by a similar scenario while looking for solutions to emerging problems that human cultures face regularly (Ferraro & Andreatta, 2010). As one can evidently mention that such culture universals facilitate the process of culture adjustment and integration besides they make learners feel more at ease in learning them as they are the same in all cultures.

**Culture is adaptive.** Following Ferraro and Andreatta view, “culture represents the major way by which human populations adapt or relate to their environments so that they can continue to reproduce and survive” (2010, p. 40). It is utterly feasible that they emphasize the pivotal role of culture in adapting to different circumstances. In this regard, they differentiate between animals which rely on their biological nature to protect themselves like using their teeth while humans rely on cultural adaptation rather than a biological one. They use cultural features like invention of different tools and weapons to adapt to different circumstances and survive through the invention and use of cultural tools (Ferraro & Andreatta, 2010).

**Cultures are generally integrated.** Culture is seen as a whole system that its units are well connected and integrated instead of being separate. To put it in clearer terms, Spencer and Malinowski provide an organic analogy, in which they compare culture to a living organism. Like all the human body systems connect together to keep the health of the organism, culture elements are also linked to form the overall system, which is culture, so that any change that affects one system leads to change the remaining ones (Ferraro & Andreatta, 2010).

## Models of Culture

**Tree analogy of Peterson.** Peterson (2004) that culture and a tree are alike. As the latter has visible parts that you can immediately observe like leaves and branches,

it comprises also invisible side; the deeper you go, the more invisible things you will discover as birds' nests, trunk, fruit, to name few. The figure below clarifies Peterson analogy.

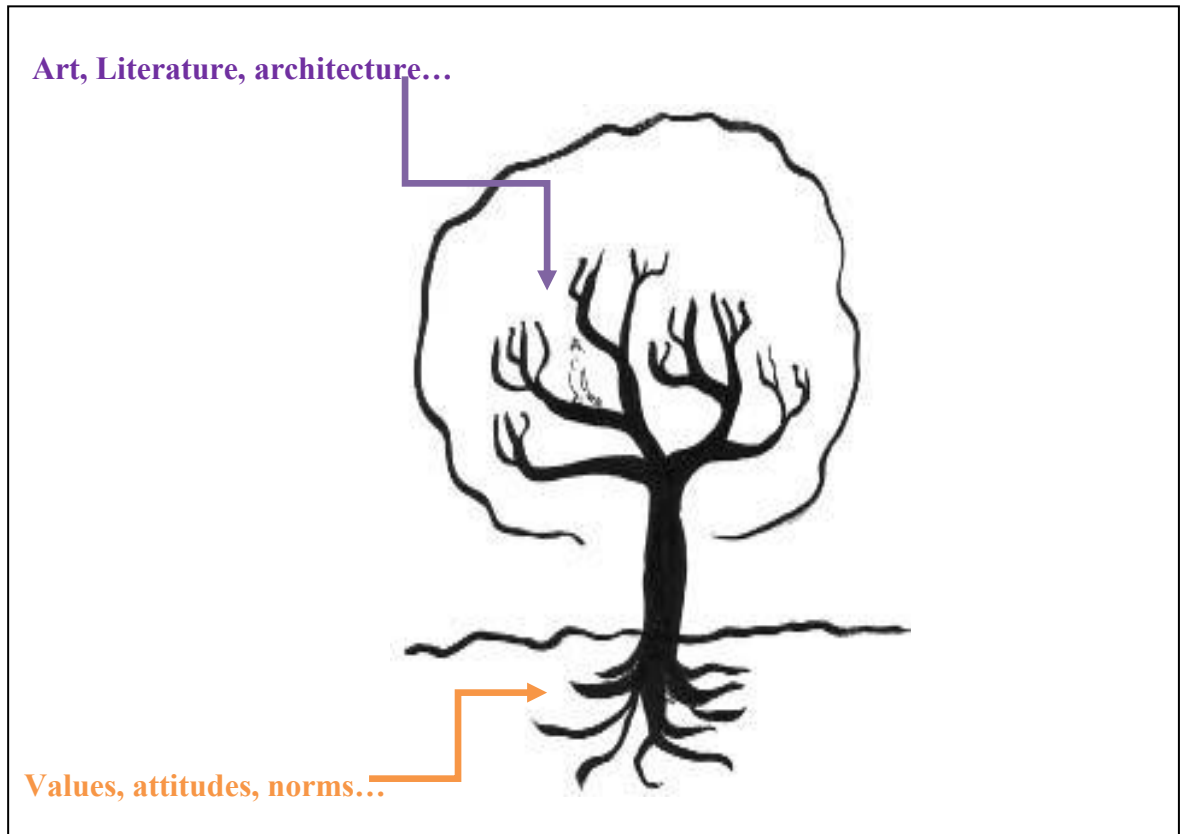


Figure 3. Tree analogy of Peterson, 2004

He adds that “trees are formed over many years by the constant, slow impact of their environment (wind, rain, sunlight, nutrients) just as people are slowly formed (by family, diet, environment, education)” (2004, p. 18). In this respect, he puts forward the processes of culture change and learning as heavily depend on humans’ environment that is seen in family culture transmission, internal and external factors that produce culture change.

**The iceberg analogy of Peterson.** Peterson, in 2004, compares culture to an iceberg, in which the tip of the iceberg or above the waterline forms the visible part of culture as music, art, literature, food while the bottom of the iceberg or under the water constitutes invisible part presenting in values, norms and attitudes. He gave an example of businesspeople as they focus on the visible part as it represent the first need people consider when going abroad while it is necessary to consider the underwater part without it, their business may fail and crash.

He adds that the bottom of the iceberg is considered as the foundation of the top. Therefore, it is considered as more important as it helps in understanding the above water part; behaviors and actions, by recognizing the reasons why people act and react in a specific way through the underwater part presented in norms and values.

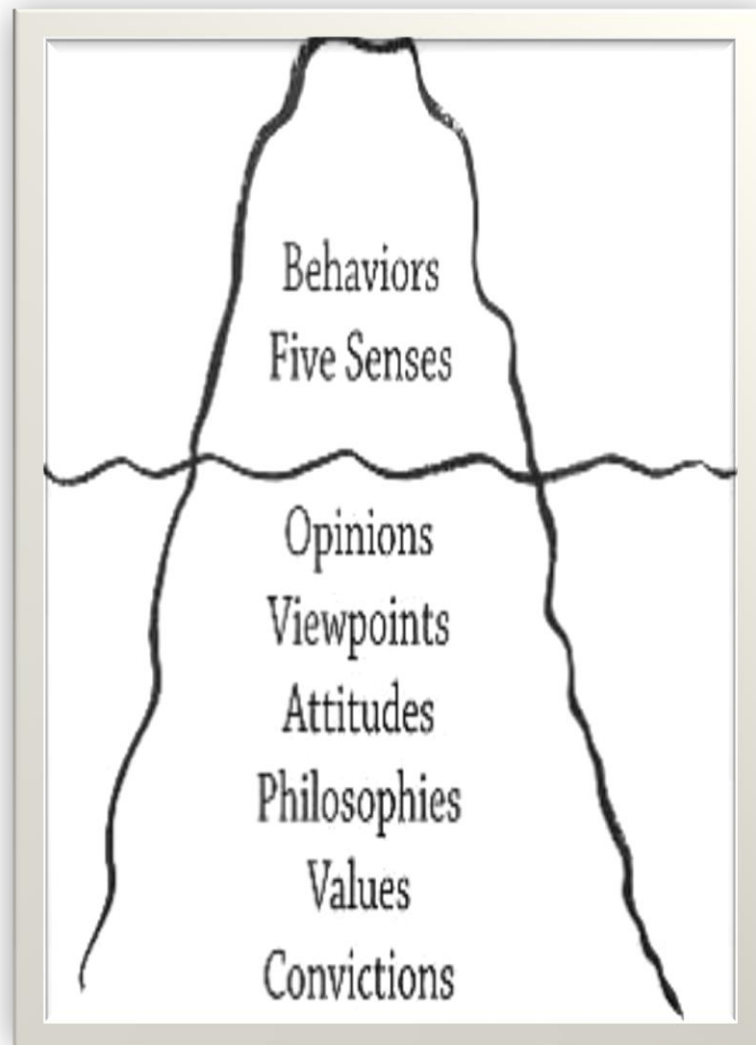


Figure 4. Iceberg analogy of Peterson, 2004

**Culture as an onion.** According to Apadaile and Schill (2008), culture is like an onion that has four layers as follow:

- **Inner layer:** Cultural identity
- **Second layer:** Race, gender, religion, ethnicity, social class, sexuality, age, mental and physical ability
- **Third layer:** Communication, motivation, perceptions, attitudes, personality

- **Fourth layer:** Occupation/career, religion, education, citizenship, generation, language, political ideology, region (province), urban/rural, immigrant status and age at immigration, majority/minority group membership” (2008, p. 17)

In this line, the three first layers form ones' cultural identity presented in norms and values and the different factors and elements affecting it as ethnicity, gender and social class. Such effect is embedded in one's ways of communication and attitudes and clearly seen in the visible fourth layer formed by language, education, to name few.

## Themes of Culture

**Big C culture.** Big C culture represents product culture as arts, education, geography, history and customs that are visible and easily memorized by students (Lee, 2009). Linking it to Peterson analogy, big C culture is the above water line of the iceberg. In relation to EFL teaching context, Clouet (2008) points that in teaching culture, we should start by big c culture approach and he refers to it as high culture. He clarifies that learning through this approach makes the learner an observer to name people, places, and events instead of a communicator (2008).

**Small c culture.** Small c culture represents hidden or implicit culture as values, principles, beliefs and norms that are the deep and invisible portion of the target culture. Linking it to Peterson analogy, small c culture is the underwater line of the iceberg, which is the cornerstone for understanding humans' acts and “to understand how members of a particular group and community within a target language society use their language to refer to, describe or function” (Lee, 2009, p.79). In this regard, Lee avows the importance of small c culture as it enables learners to better interpret native speakers' use of language in a variety of contexts.

## Language

Sapir emphasizes the role of language as a means to express and communicate our ideas. He postulates that “language is primarily a system of phonetic symbols for the expression of communicable thought and feeling. In other words, the symbols of language are differentiated products of the vocal behavior” (1949, p. 1). This definition highlights the role of language in transforming humans' ideas and feeling through symbols. In this regard, Brown, based on the Merriam-Webster's Collegiate Dictionary (2003, p. 699), defines language as "a systematic means of communicating ideas or feelings by the use of

conventionalized signs, sounds, gestures, or marks having understood meanings” (Brown, 1941, p. 16). He concludes by stating that:

1. Language is systematic.
2. Language is a set of arbitrary symbols.
3. Those symbols are primarily vocal, but may also be visual,
4. The symbols have conventionalized meanings to which they refer.
5. Language is used for communication.
6. Language operates in a speech community or culture.
7. Language is essentially human, although possibly not limited to humans.
8. Language is acquired by all people in much the same way; language and language learning both have universal characteristics. (Brown, 1941, p. 17)

To sum up, language is a system of symbols that are used in an endeavor to communicate meaning in different cultural context.

### **The Relation between Language and Culture**

Based on Kramsch view, language is not only symbols used in a cultural context. It transmits cultural beliefs, habits and different cultural elements. Due to culture, these symbols have a certain meaning. Thus, they are culture dependent (2013). Similarly, Jiang talks about the important role of language as being a part of culture and responsible for culture transmission, he advocates that, without language, culture will not exist and without culture language is meaningless since it is shaped by culture. Holding the same view, Etri (2015) advocates that learning a language requires learning its culture.

Jiang (2000) adds that “it is also the symbolic representation of people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking” (p. 328). In this regard, he posits that people learn about cultures through their languages as languages mirror their cultures. He provides the following metaphors.

- language + culture -> a living organism ( philosophical view)  
flesh blood

“Without culture, language would be dead; without language, culture would have no shape.” (p. 328). He describes the relation between language and culture as a living organism. As blood is necessary for flesh to be a living organism and so is culture for language to be meaningful.

- language + culture = swimming (communicative view)

swimming skill water

“Without language, communication would remain to a very limited degree (in very shallow water); without culture, there would be no communication at all” (p. 329). He postulates that without water, swimming skill will remain useless. Similarly, without culture, language symbols and signs are meaningless. On the other side, language is responsible for the variety of usage and ways of communicating cultural knowledge.

- language + culture = transportation (pragmatic view)  
vehicle traffic light

“Communication is like transportation, language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication” (p. 329). In this respect, language is a means through which we can express our ideas and feeling like a vehicle through which we can travel. However, Culture is symbolized by a traffic light as it rules and guides the use of language.

Both Karvonen, 1995, and Kaikkonen, 1994, emphasize the mutual interaction between language and culture in the sense that language is the maintainer of culture and language develops by the development of culture. Similarly, Byram, 1991, points out that if language and culture are not taught together, pupils may assume that the foreign language is similar to their own language and it can be used in the same way in the same situations as their first language, which of course is not always the case (cited in Lappalainen, 2011)

In language and culture learning, Adaskou, Britten, and Fahsi, 1990, describe four dimensions of culture

- Aesthetic sense: Language is linked to literature, film, and music.
- Sociological sense: Language is related to customs and institutions.
- Semantic sense: Language expresses the culture's conceptual system.
- Pragmatic sense: It determines the appropriateness of language use in different contexts” (cited in McKay, 2004, p.8).

## Goals of Teaching Culture

Tomalin and Stempleski (1993) propose the following goals behind teaching culture.

- To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors.

- To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- To help students to become more aware of conventional behavior in common situations in the target culture.
- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
- To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- To help students to develop the necessary skills to locate and organize information about the target culture.
- To stimulate students' intellectual curiosity about the target culture and to encourage empathy towards its people.” (As cited in Thanasoulas, 2001, p. 13)

It is utterly feasible to conclude that learning culture will make learners recognize that behaviors are culturally dependent acts which are ruled by social variables like social class. Additionally, it raises their awareness and curiosity about the target culture and enables them to interpret and interact successfully.

### **The Importance of Integrating Culture**

According to Cruz (2010), while learning culture, students “develop a critical appreciation about how this culture has been transformed and adapted by their own, and what their culture’s response has been” (p. 7). To put it in other words, it raises learners’ awareness about cultural issues as culture learning, adaptation and change. Additionally, he advocates that leaning culture reinforces students’ native culture and enable them to communicate appropriately using the target language. For instance, Samovar, Porter, and Jain observe:

Culture and communication are inseparable because culture dictates who talks to whom, about what, and how the communication precedes, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted Culture is the foundation of communication (24).” (As cited in Cruz, 2010, p. 8)

Cruz, 2010, states that “They will be able to do much more than communicate simple needs and ideas, and they will be much better equipped to interact within the target

language culture and truly give something back and participate in it.” (p. 8). As one can evidently posit that culture teaching is fundamental when it includes cognitive, affective and behavioral components. Cognitive components help learners to recognize the differences and understand values and norms of the target culture while affective elements raise learners' curiosity about the target culture and showing empathy. Behavioral components are related to learners' interpretations of appropriate behaviors and act accordingly (Shemshadsara, 2011).

### **Techniques of Teaching Culture**

As Kramersch (2013) indicates that the issue of integrating culture is no more discussed, but rather the question that researchers and teachers should raise is which method is appropriate in teaching culture. She adds that “culture in language learning is not an expendable fifth skill; it is present within writing, reading, listening and speaking.” (p. 5). Furthermore, Clouet (2008), based on literature, identifies three approaches to teach culture. First of all, teaching high or big C culture as art, geography, literature and history. Secondly, teaching low culture through the norms of the target culture as learners will show more open mindedness and peace towards foreigners. Finally, interaction in the target culture is needed to be taught.

**Culture capsules.** Han (2010) posits that culture capsules were developed by Taylor and Sorensen in 1961, they are oral explanations presented by the teachers about differences between two cultures. The teacher starts by giving a lecture about a particular cultural element then discussing the differences while learners are supposed to answer questions raised on that cultural element. Chastain (1988) mentions its advantages in the sense that “learners become involved in the discussion and are drawn to consider the basic characteristics of their own culture” (as cited in Han, 2010, p.120). He mentions that the problem of this technique is the lack of criteria of selection and on which basis the teacher can use which cultural point to be tackled.

**Culture clusters.** This technique was suggested first by Meade and Morain in 1973 (as cited in Han, 2010). It is a combination of many culture capsules in which the capsule can be divided into parts and present each part in a lesson then discussing the whole cluster in the last lesson. According to Stern (1992), “besides introducing different aspects of culture, it lends itself well to behavioral training” (as cited in Han,

2010, p. 120). He also mentions that the struggles teachers may face while using this technique are time constraints and class size.

**The audio-video unit.** According to Han (2010) the audio-video unit was developed for the aim of listening comprehension but later visual material was used to support the listening by providing key terms that facilitate the task of listening.

**The micrologue.** The teacher selects a passage that is culture based to be read and students are asked to listen and answer questions related to the passage. Later, students need to give a summary and through dictation, they write the material (Han, 2010). According to Chastain, “teacher does not need to have any special cultural expertise and it takes only a small amount of time” (as cited in Han, 2010, p. 120). The micrologue cannot serve culture learning purposes as cross-cultural communication but can be used as an additional tool due to its simplicity of use, design and less time consuming.

**The culture self-awareness technique.** Based on Han’s view, 2010, this technique aims to sensitize learners about their native culture beliefs, norms and values and the target culture as well through questionnaire or problem solving situation, to name few. He adds that it suits advanced students since it is difficult to assess and evaluate one’s awareness about both his/ her source culture and compare it to the target one.

**The quiz or multiple-choice.** Based on Han’s view, “quizzes are high interest activity that can keep students involved.” (2010, p. 121). He adds that such quizzes can be used to provide new information or to assess already taught information. On the other hand, Cheng clarifies than one Chinese scholar criticized this technique as it does not help students to develop their communicative competence (2001, as cited in Han, 2010).

**Critical incidents.** Flanagan (1954) is the pioneer founder of this technique and he was the one who labeled it, he claims that the technique of critical incident involves procedures for selecting incidents that meet certain identified and systematic criteria. He clarifies that incident is an observed activity performed by humans that is able to permit predictions and making inferences about the individual who performs it. For the incident to be critical, he advocates that “an incident must occur in a situation where the purpose or intent of the act seems fairly clear to the observer and where its

consequences are sufficiently definite to leave little doubt concerning its effects.”(p. 1)

Flanagan talks about critical incidents and how they were made by writers but he emphasizes on how these observations and activities need to be analyzed and synthesized to end up with relations. The latter will be tested using controlled observations. He adds that this procedure had been used 70 years ago by Francis Galton in a form of “recreational activities, controlled observation tests, and anecdotal records”. (Flanagan, 1954, p. 2)

Holding the same view, Apadaile and Schill (2008) define them as “brief descriptions of situations in which a misunderstanding, problem, or conflict arises as a result of the cultural differences of the interacting parties, or a problem of cross-cultural adaptation”. As one can clearly posit that an incident has to give information about the misunderstanding not the cultural reasons or explanations that lead to such communication failure.

### **Culture Assimilators**

Cushner (1989) posits that Fiedler, Triandis and Stolurow developed culture assimilator in 1960 at Illinois University. Fiedler, Mitchell and Triandis (1971) advocate that “the culture assimilator is a programmed learning experience designed to expose members of one culture to some of the basic concepts, attitudes, role perceptions, customs, and values of another culture” (p. 95). Similarly, Hankton, Bastien and Johnson (2013) avow that cultural assimilators facilitate learners’ ability to comprehend, act and perform in a variety of cultural context. In this respect, culture assimilators is a cross-cultural training tool that relies on teaching learners of foreign languages the target culture presented in norms, values, acts and behaviours.

Such assimilators present stories, conversations and situations emerged from the interaction between individuals from different cultures. They are utilized to raise learners’ understanding about subjective culture of the target language, presented in norms, principles and values (Triandis, 1984). Furthermore, the learner is given alternative attributions that are “inferences about the causes of behavior”(Albert, 1983, cited in Triandis, 1984) and asked to select the answer that best clarifies the misunderstanding that should be based on the target culture view. They keep trying till they give the appropriate answer then the teacher or trainer provide feedback about the correctness of the different answers (Triandis, 1984).

The assimilator is known for its varied uses in different situations and serves numerous purposes. It comprises three elements; critical incidents, responses that clarify the misunderstanding that happens in the incident, which can be personal, general or cultural and the feedback or cultural explanation for the appropriate and non-appropriate answers. They focus on the importance of such cultural justifications as they enable learners to understand and acquire cultural elements about the target culture (Damron and Halleck, 2007).

In the same vein, other scholars refer to as “a cross-cultural training tool that consists of a number of real-life scenarios describing puzzling cross-cultural interactions and explanation for avoiding the emerging misunderstandings. These scenarios or vignettes are called critical incidents” (Flanagan, 1954). The incidents are cross-cultural situations and conversations between native people and sojourners or foreigners. The learner is given four or five alternatives that describe the scenario. One alternative is appropriate from learners' source culture, another one is appropriate and correct from the target culture perspective while two or three explanations are neither true in the local culture nor in the foreign one. Feedback is provided for each explanation to justify why it is appropriate and why it is inappropriate (Bhawuk & Brislin, 2000).

Due to the growth and cultural diversity that almost all countries are experiencing, Fielder, Mitchell and Triandis (1971) point that it is necessary that individuals learn about the target culture values, norms and behaviors and the method that enables this type of learning is culture assimilator. They add that “the cultural assimilator assesses an individual's awareness and knowledge of cultural differences. The cultural assimilator also provides an assessment of the extent to which an individual understands the impact of operating in an unfamiliar cultural context (Harrison, 1992).

Designing culture assimilators is not an easy task, authentic assimilators are time consuming. It took 800 hours in a period of nine months from Fiedler to design and write the episodes, revising and checking them. Trainers generally opt for already existing assimilators to overcome the problem of time consuming (Knop, 1976). He concluded that what is more important than already prepared or designed assimilators is respecting the criteria that form any assimilator; lack of understanding, conflict and inappropriate act.

### **Types of Culture Assimilators**

According to Fielder et al., culture assimilators vary in their content and design. For instance, there are two types; culture general and culture specific assimilators.

Additionally, Cushner, Brislin (1996) and Bhawuk (2001) avow that both culture general and culture specific assimilators are important.

**Culture specific assimilator.** Culture specific assimilator is narrow in the sense that it deals with one culture. More specifically, it treats an aspect within the target culture as Fielder et al. clarify “culture-specific assimilators focus on behaviors or characteristics of one particular cultural group or context, for example, cultural assimilator training could focus on narrowing the gap in communication styles between an American and a Korean business man”(1971, p. 1).

Brislin, Landis and Brandt, in 1983, identify the following benefits from the use of a culture-specific assimilator:

- Greater understanding of hosts, as judged by the hosts themselves.
- A decrease in the use of negative stereotypes on the part of trainees.
- The development of complex thinking about the target culture, which replaces the oversimplified, facile thinking to which hosts react negatively.
- Greater enjoyment among trainees who interact with members of the target culture, a feeling reciprocated by hosts.
- Better adjustment to the everyday stresses of life in other cultures.
- Better job performance in cases in which performance is influenced by specific cultural practices that can be covered in the training materials. (cited in Tolbert and Mclean, 1995, p. 113-114)

As one can clearly advocate, culture specific assimilators are beneficial in the sense that learners gain a better understanding of the target culture, decreasing the use of stereotypes and developing a feeling of enjoyment when interacting with foreigners.

**Culture general assimilator.** Cushner (1989) avows that hundreds of written incidents are used to develop just a small amount of general themes of culture. He defines it as “a cross-cultural training device designed to be useful to a wide-range of people preparing to interact in a variety of settings and in a diversity of roles” One hundred critical incidents written to develop 18 culture-general themes form the basis of the training materials” (p. 125). In this vein, Brislin, Cushner, Cherrie and Yong, 1986, ascertain the importance of culture general assimilator as “to sensitize people to cross-cultural differences regardless of the roles they will play (e.g., business person, foreign student, diplomat) and the country they will live in.” (As cited in Bhawuk, 2001, (p.142)

Based on Cushner view (1989), developing culture general assimilator relies on the categories mentioned infra.

**1. People's experiences (emotions):** anxiety, belonging, ambiguity, prejudice and ethnocentrism, and disconfirmed expectations.

**2. Knowledge areas which incorporate cross-cultural differences:** preferences for the group versus the individual, values, time and spatial orientation, roles, class and status hierarchies, orientation toward work, rituals and superstition, and language use across cultures.

**3. The bases of cultural differences (how people in different cultures think about and evaluate information):** categorization, formation of in groups and out groups, learning style differences, (d) differentiation, and (e) attribution formation" (Cushner, 1989, p. 126-127).

Holding the same view, Brislin and Pedersen (1976) point that culture general assimilators prepare individuals to interact in the target culture as they deal with topics like sensitivity and self-awareness. Consequently Fiedler et al., 1971, note that such type of assimilator focuses on differences and varieties between cultures and theories of individualism and collectivism are an illustration and clarification of it.

Cushner, in his experiment using culture general assimilator, found an increased ability of learners to interpret different misunderstandings and explain them from the target culture perspective, developing a high level of control over cross-cultural interactions and an application of the learnt cultural elements in explaining and dealing with critical incidents and show more courage to initiate a discussion about cross-cultural problems compared to the control (Cushner & Brislin, 1996, p. 12).

### **The Importance of Culture Assimilators**

Aoki (1992) emphasized the importance of culture assimilators as many studies prove its effectiveness in simplifying the relations between natives and non natives, giving cultural information and enabling learners to adjust to the target culture (Aoki, 1992). Although he claimed that those studies differed in terms of populations, context and the target culture, but the findings were the same. He adds that Albert (1983) concluded from his investigation that culture assimilator might serve educational purposes and claims that students who are learning a foreign language but unfortunately they lack the exposure to its culture, they may lose motivation. Hence, they are the ones who are supposed to receive culture assimilator training (Aoki, 1992).

According to Cushner (1989), culture assimilator technique impacts cognitive, affective and behavioral processes. Additionally, it develops shared and wide spread vocabulary among people studying in the same field. Another benefit by Damron (1992) who finds that assimilators are enjoyable and brings fun as students find themselves more engaged and active in solving the problem of misunderstanding (Seelye, 1984, as cited in Damron, 1992). He talks also about the importance of the incidents as they help learners to practise problem solving situations and the attributions are beneficial as they explain the inappropriate answers besides the appropriate one. Knop (1976) notes that culture assimilators make students active in their learning since they study through interpreting and understanding the cultural misunderstanding rather than receiving a lecture about culture. Moreover, he adds that it develops students' awareness about their native culture and the reasons behind the action of the foreigners

Albert (1986) elucidates the advantages of culture assimilators in the sense that learners are considered as active participants, develop on their free pace of learning, provided by immediate feedback, they are free whether to work in groups or individually, the teacher is also free to use an extra technique along with the assimilator (Tolbert and Mclean, 1995). In accordance with that, he claims that "the culture assimilator is generally not designed to produce attitude or behavior changes. It is designed to increase the reader's understanding of cultural patterns that are different from his [her] own" (Albert, 1983, p. 210, as cited in Tolbert and Mclean, 1995).

Fiedler, Mitchell and Triandis (as in Tolbert and Mclean, 1995) mention several studies that use the technique of culture specific assimilator and proved its effectiveness;

- Mitchell and Foa (1969) used Thai specific assimilator and found its effectiveness in improving interpersonal relations.
- Chemers (1969) used an Iranian culture assimilator that was proved to be effective. His experiment was done with Forty-eight Americans in Iran. Results of culture assimilators training produced a change in their behavior into a desirable one.
- Worchel and Mitchell (1970) found higher reports in adjustment, interpersonal relations and enjoyment from learners who were trained using Greek culture assimilator reported higher.(p. 115)

## **Evolution of Culture Assimilators**

Bhawuk (2001) discusses the evolution and history of culture assimilators. Over the years, researchers and trainers start using and accepting the training technique, culture

specific assimilators. Later, they develop culture general assimilator, it aims to sensitize people about cultural differences no matter what country they will stay in or the role they will perform. At that time, researchers have not attempt to use culture theories as individualism and collectivism to develop culture assimilators. The development of culture was based on demonstrating and predicting the different social acts and behaviors of cultures.

The evolution of culture assimilators have passed by the following stages:

**Culture specific assimilators.** They were developed out of the comparison between two different cultures. They teach learners through the dos and don'ts to avoid inappropriate behaviors in the target culture inductively. Learners are able to explain the differences by giving examples like "the Japanese do not criticize their superiors" or "in Japan, people who are angry do not express their feelings". Hence, learners solve cultural problems in contexts but they are unable to give meaningful explanations because they were given neither cognitive framework nor psychological principles to understand differences across cultures. The existence of such weakness in this type leads researchers to develop culture general assimilators (Bhawuk, 2001).

**Culture general assimilator.** Triandis (1984) develops culture general assimilators based on theoretical framework. The latter is composed of 21 cultural differences dimensions as roles, values, time and space. Such technique of developing culture assimilators is less time consuming than culture specific assimilators since researchers have a theoretical framework to rely on. The inclusion of such theoretical dimensions develops learners' sensitivity and enables them to make meaningful explanations. Hence, it is difficult for learners to remember all the dimensions which turn it to a weakness for these assimilators (Bhawuk, 2001).

**Theory based assimilators.** Researchers rely on the constructs of collectivism and individualism for they cover many if not most dimensions mentioned supra. Bhawuk, based on many studies done by numerous researchers as Triandis 1990, Schwartz, 1992, Trompenaars, 1993, to name few, avows that developing culture assimilators based on theories of individualism and collectivism brings new insights in the field of cross-cultural training research. The effectiveness of such constructs can be better seen in the prediction of social behaviours as advocated by Wheeler, Reis and Bond, 1989 (Bhawuk, 2001).

Researchers start using individualism and collectivism to develop and design culture assimilators. They do so because of the benefits of such use as they orient the development of trainees to understand and interpret the justifications behind cross-cultural varieties in

their way of interacting with host people. He differentiated between the two concepts as follows “collectivists inherit their relationships, whereas individualists have to build their relationships by themselves, individually” (Bhawuk, 2001, p. 154).

He illustrated how the concepts of individualism and collectivism help people to better understand cultural differences and enable them to interpret them correctly. Prioritization of goals differs between individualists and collectivists. As he clearly advocates, “an African Chief may use equity or equality rules for reward allocation, an Indian (collectivist) manager may compromise his or her career to meet family demands” (Bhawuk, 2001, p. 154). The following table illustrates the notion of prioritization of goals from the two dimensions; collectivism and individualism.

Table 2

*Contexts for Critical Incidents using Concept of Goal Prioritization (Bhawuk, 2001)*

<b>Behavioral Settings</b>	<b>Individualist culture</b>	<b>Collectivist culture</b>
<b>Work related contexts</b>		
1. Work versus pleasure	sacrifice work	sacrifice pleasure
2. Individual gain versus group responsibility	Individual gain	Group responsibility
3. Reward allocation	Equity rule	Equality rule
4. Social loafing	Likely in groups	Less likely in groups
5. Selection and Promotion (social contexts)	Merit-based	Favors in group
6. Reward allocation for in group versus out group	Always equity rule	Equality versus equity
7. Career versus family	Career	Family
8. Separation from family	Not acceptable	Acceptable
9. Pleasure versus in group	Pleasure	sacrifice pleasure for in group

## Development of Culture Assimilators

According to Fiedler, Mitchell and Triandis (1971), to develop culture assimilators, the researcher or trainer needs to understand both cultures relying on historical records, ethnographical studies and analyses of the two ethnic groups' subjective culture, which they define as "a cultural group's characteristic way of perceiving its social environment" (1971, p. 3). They discuss a fundamental problem in culture assimilator training is questioning the possibility and application of stimulating cross-cultural interactions. Although the existence of numerous ways of teaching culture, but the focal point that must not be forgotten is that in culture assimilator training, learners should possess an active role by reacting, interpreting and evaluating both interactions and participants' reactions. The latter principles must be included in any culture assimilator training (ibid, 1971). They set up the steps of designing and developing culture assimilators.

**Selection of content.** Fiedler, Mitchell and Triandis (1971) elucidate that culture assimilators are those cultural encounters that take place in areas where divergences and differences in values, behaviors and norms exist between two cultural groups. They mention the analysis of subjective culture as an approach to select the content. Other method which is mostly used is the selection of suitable critical incidents. Tolbert and Mclean (1995) illustrate that the interviews proffer the incidents of existing cultural misunderstandings. Such incidents are the corner stone of the assimilators' episodes in which they eliminate redundant episodes or the ones those do not offer cultural differences in which the foreigner is in a puzzling situation and is improbably from interpreting it appropriately and there will be no doubt about the ability of interpreting it fairly due to sufficient cultural knowledge. Researchers opt for such information by interviewing foreigners and natives about their experiences concerning cross-cultural encounters or situations that change their attitudes toward other cultures.

**Alternatives and feedback.** After writing the episodes, it is time to write the four possible alternatives or responses to be presented to learners that must be plausible. The delicate way is to ask the people who had great experience in the target culture community to develop the possible explanations for the given incident. Only one answer is correct among the four options that convey ethnocentric errors. Finally, feedback is given to each explanation to explain and justify to the learners why only one answer is culturally correct while the others are culturally inappropriate references for similar situations. Based on data from subjective culture analysis and interviews, researchers construct attributions.

According to Tolbert and Mclean (1995), "The ideal situation was to have two attributions from the Venezuelan perspective and two from the United States perspective" (p.116)

**Validation steps.** Assimilators, without feedback, are administered to a given sample from the foreign culture. Participants are asked to choose the attribution that best explain, clarify and interpret the situation after reading the incident relying on his cultural opinion and interpretation. They are also supposed to rate the incidents in terms of their importance and probability of occurrence. Such data enable the researcher to select the most appropriate and frequently occurred incident. After selecting the episodes, they will be categorized based on the themes they treat or represent as saving face, eating etiquette, politeness, hospitality (Fiedler, Mitchell and Triandis, 1971).

## Section 2: Cross-Cultural Sensitivity

### **Cross-Culture Term and Globalization**

21<sup>st</sup> century era develops a real need for cross-cultural interactions since people are always in contact with people from different cultural backgrounds. The latter develops a real necessity to engage successfully in cross-cultural interactions (Nemethova, n.d.). In accordance with that, cross-cultural research has gained importance over the last years. However, the issue is still finite in Algeria.

In this matter, Koroglu (2016) avows that the globalised world and modern technologies of communication facilitate the task of communication, intercultural interactions and encounters become more important and valuable than before. Additionally, Altan (2018) emphasizes that a globalized world requires a global citizen, who should be the ultimate goal of any educational system. The latter should be a culture based system. As Kramsch, 1998, declares that the inseparable relation between language and culture opens learners' mind to know about other culture values, norms and behaviors along with learning linguistic components of this target language ( as cited in Koroglu, 2016). He discusses also the vital role of EFL teachers in opening learners' minds to learn about the foreign culture and get them ready for cross-cultural and intercultural communication. Similarly, Duff and Uchida add that “foreign language teachers, whether they are aware or not, are so involved in cultural transmission through their material selection, such as newspapers, videos, or pictures, which all have an impact on educational basis (1997, as in Alptekin & Alptekin, 1984, p. 44).

According to Vigier and Le Floch (2011), although the world has become an integrated union, societies are still divided by cultural differences. Hence, teachers are advised to sensitize learners and switch their attention to intercultural issues and to raise their awareness about the importance of learning and understanding the beliefs, values, customs of the target culture along with learning linguistic features as foreign language learning is essential as far as it prepares learners to interact and communicate successfully and effectively in different cross-cultural encounters. The world becomes globalised and as a small town and cross- cultural communication occurs frequently (Rahimi & Soltani, 2011). Hence, learners should be well equipped to face such challenges.

Similarly, Matsumoto and Juang (2003) talk about cultural diversity as an important topic nowadays and illustrated their view by the case of United States as people work, study and interact everyday with people from different cultures. They add “while this

increasingly diversifying world has created a wonderful environment for personal challenge and growth, it also brings with it an increased potential for misunderstandings that can lead to confusion and anger” (p.1). They add that cultural diversity causes many challenges those are considered as great opportunities if they are turned into a favor then, they can results in personal growth, an increase in learners’ sensitivity and social evolution. Such issues lead to ask questions about the content that is taught and delivered in our universities as far as cultural diversity is a focal point and to what extent it mirrors the cultural image portrayed in humans’ behaviors and principles around the world. Usually people prefer to make generalizations, prejudice and stereotypes about foreigners as they vary in their attitudes, opinions behaviors, to name few. Instead of trying to understand the reasons behind such acts, that are cultural norms and values, as anthropologists posit “in knowing others, we will come to know ourselves”. It is delicate to avow at this juncture that differences and similarities enable us to go deeper and scrutinize our own culture for it helps to better understand the world around us since human act is complex to the extent that cannot be captured and understood from one angle. The more culture we know and understand, the better the picture of the world will be clear. Consequently, issues of cross- culture are indisputably needed to be integrated in our education.

In an endeavor to discern the issue, Ward, Bochner and Furnham (2001) put forward an example given by Triandis, 1975, about a brief conversation between an American and a Greek when the American asked for the possible time to visit the Greek person. The latter answered by any time. The American considered it as non-invitation as in the American culture such expression means does not mean that you are invited whereas in the Greek culture, it means you are welcome at any moment as they consider it as a limitation and restriction in the Greek culture. As it is cited in their work, Hofstede, 1980, mentions also individualism, collectivism and power distance as major dimensions those impact both style and content of communication, in which a power distance refers to “the extent to which there is general acceptance of status inequality while individualism or collectivism refers to the extent to which the needs of the group predominate over those of individuals (Triandis, 1995, as cited in Ward, Bochner & Furnham, 2001, p. 54-55).

Spradley and Phillips, 1972, identify life changes related to cultural readjustment as illustration of pictures of cultural diversity as follows (p. 74)

Table 3

*Cultural Readjustment Rating Scale (Spradley and Phillips, 1972)*

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1	The type of food eaten.
2	The type of clothes worn.
3	How punctual most people are
4	Ideas about what offends people.
5	The language spoken.
6	How ambitious people are.
7	Personal cleanliness of most people.
8	The general pace of life.
9	The amount of privacy I would have.
10	My own financial state.
11	Type of recreation and leisure activities.
12	How parents treat children.
13	The sense of closeness and obligation felt among family members.
14	The amount of body contact such as touching or standing close.
15	The subjects which should not be discussed in normal conversations.
16	The number of people of your own race
17	The degree of friendliness and intimacy between married and unmarried women.” (p. 74)
18	How free and independent women seem to be.
19	Sleeping practices such as amount of time, time of day, and sleeping arrangement.
20	General standard of living.
21	Ideas about friendship the way people act and feel towards friends.

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22	The number of people of your religious faith
23	How formal or informal people are.
24	Your own opportunities for social contacts.
25	The degree to which your good intentions are misunderstood by others.
26	The number of people who live in the community.
27	Ideas about what is funny.
28	Ideas about what is sad.
29	How much friendliness and hospitality people express.
30	The amount of reserve people show in their relationships with others.
31	Eating practices such as amount of food, time of eating, and ways of eating.
32	Type of transportation used.
33	The way people take care of material possessions.

Byram and Feng (2004) elucidate the necessity of rethinking about the educational objectives for they should be related to cultural differences. Additionally, Rodwell and Blankebaker, 1992, state that “schools of social work have been challenged to develop cross-cultural sensitivity as a counter to ethnocentrism. Given the virtual impossibility of studying each culture individually, social work programs struggle under the challenge.” (p. 153). In his study, Martineau, 2013, talks about the importance of cross-cultural communication and translation as a context in which all culture meet. He clarifies his view by the quote of Charles Taylor who writes that “the great challenge of this century... is that of understanding the other’ (Taylor 2002, as cited in Martineau, 2013, p. 66)

### **Issues of Terminology (Cross, Inter, Multi)**

**Cross-cultural term.** Fries (2002) advocates that the only possible adjective in French is “interculturel”. Contrastingly in English, the two terms intercultural and cross-cultural exist. Some speakers of English prefer the use of cross-cultural rather than intercultural as they consider it as interference of French vocabulary while others use them interchangeably. He adds that “cross-cultural applies to something which

covers more than one culture. For example “a cross-cultural study of education in Western Europe” would be a comparison of chosen aspects of education in various countries or regions” (2002, p. 2).

**Inter-cultural term.** Fries, 2002, states that intercultural term implies interaction. He illustrated his view with the example of students who interact with people from different cultures. He adds that the two terms; culture shock and adaptation are frequently linked to intercultural issues and that they enable students to show curiosity and respect towards non-native and native speakers of English. According to Kramsch (2013) the term intercultural has roots in intercultural communication and education fields in the eighties. He talks about its importance as “to increase dialogue and cooperation among members of different national cultures within a common European Union or within a global economy” (Kramsch, 2013, p.69).

**Multi-cultural term.** Algan, Bisin and Verdier avow that multiculturalism eliminates assimilation theory, for instance, the integration process. Scholars who hold this view consider multicultural countries as heterogeneous nation of ethnic groups. They exemplify by Glazer and Moynihan (1970) and by Handlin (1973) in the American society context as “they argue that immigrants actively shape their own identities rather than posing as passive subjects in front of the forces of assimilation” (p. 3). It is feasible to postulate that those citizens of the minority groups develop an integral active role in the host society rather than being outsiders or foreigners.

**Cross-cultural communication.** According to Hurn and Tomalin (2013), “Cross- cultural communication is a multifaceted subject which has elements from a number of disciplines: anthropology; linguistics; philosophy and psychology.” (2013, p. 2) They add that the essence of such communication is the manner in which individuals interact with people from different culture whether face to face or distant communication that can be paralinguistic, gestures, body language, written or spoken language.

**Cross-cultural competence.** Cross- cultural competence is that umbrella term that holds numerous definitions. Piasentin (2012) clarifies the term by providing the table mentioned infra.

Table 4

*Definitions of Cross-Cultural Competence (Piasentin, 2012)*

Abbe, Gulick and Herman (2007)	"the knowledge, skills, and affect/motivation that enable individuals to adapt effectively in cross-cultural environments" (p. 2)
Bean (2006)	"the ability to function or work effectively in culturally diverse situations in general and in particular encounters with people from different cultures" (p. 15)
Hajjar (2010)	"the knowledge, attitudes, and behavioral repertoire and skill sets that military members require to accomplish all given tasks and missions involving cultural diversity" (p. 249)
Johnson, Lenartowicz and Apud(2006)	"an individual's effectiveness in drawing upon a set of knowledge, skills, and personal attributes in order to work successfully with people from different national cultural backgrounds at home or abroad" (p. 530)
Knoetzke (2007)	" the awareness, knowledge, and skills necessary to work effectively and ethically across cultural differences" (p. 5)
Ross (2008)	"the expertise which enables an individual in the military to perform in any number of cultures to achieve organizational goals (in contrast to more specific regional knowledge and language skills)" (p. 1)
Ross and Thornson (2008)	"the development of knowledge and skill through experience and training that results in a complex schema of cultural differences, perspective taking skills, and interpersonal skills, all of which an individual can flexibly (or adaptively) apply through the willingness to engage in new environments even in the face of considerable ambiguity, through self monitoring and through self-regulation to support mission success in a dynamic context" (p. 1)
Selmeski (2007)	"the ability to quickly and accurately comprehend, then appropriately

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and effectively engage individuals from distinct cultural backgrounds to achieve the desired effect despite not having an in-depth knowledge of the other culture, and even though fundamental aspects of the other culture may contradict one's own taken-for-granted assumptions/deeply-held beliefs" (p. 12)

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Watson (2010) "a culture-general skill set that includes awareness of one's "self" in the context of culture, an open mind towards and appreciation of diversity, and the ability to apply "culture analytical models" to any region" (p. 93)

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Womack (2009) "the affective, cognitive, and behavioral capacity to effectively operate in an unfamiliar culture" (p. 8)2 " (p.9)

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Caligiuri, Noe, Nolan, Ryana and Drasgow (2011), add that "unlike language skills, cross-cultural competence is effectiveness within a context rather than competence at a task." (p. 30). They mention that such competence should be integrated in formal trainings as a form of enhancement not as addition. It should rely on trainees' internal perceptions of demands in which learning experiences need to fit their reality.

### **Cross- Cultural Training**

Landis, Brislin and Brandt (1983) talk about the benefits of cross-cultural training that is necessary to develop cross-cultural sensitivity. Its effects can be categorized into three sides; cognitive, affective and behavioral effect (in Landis &Brislin, 1983)

**Cognitive effect.** They state that it changes people's thinking as follows:

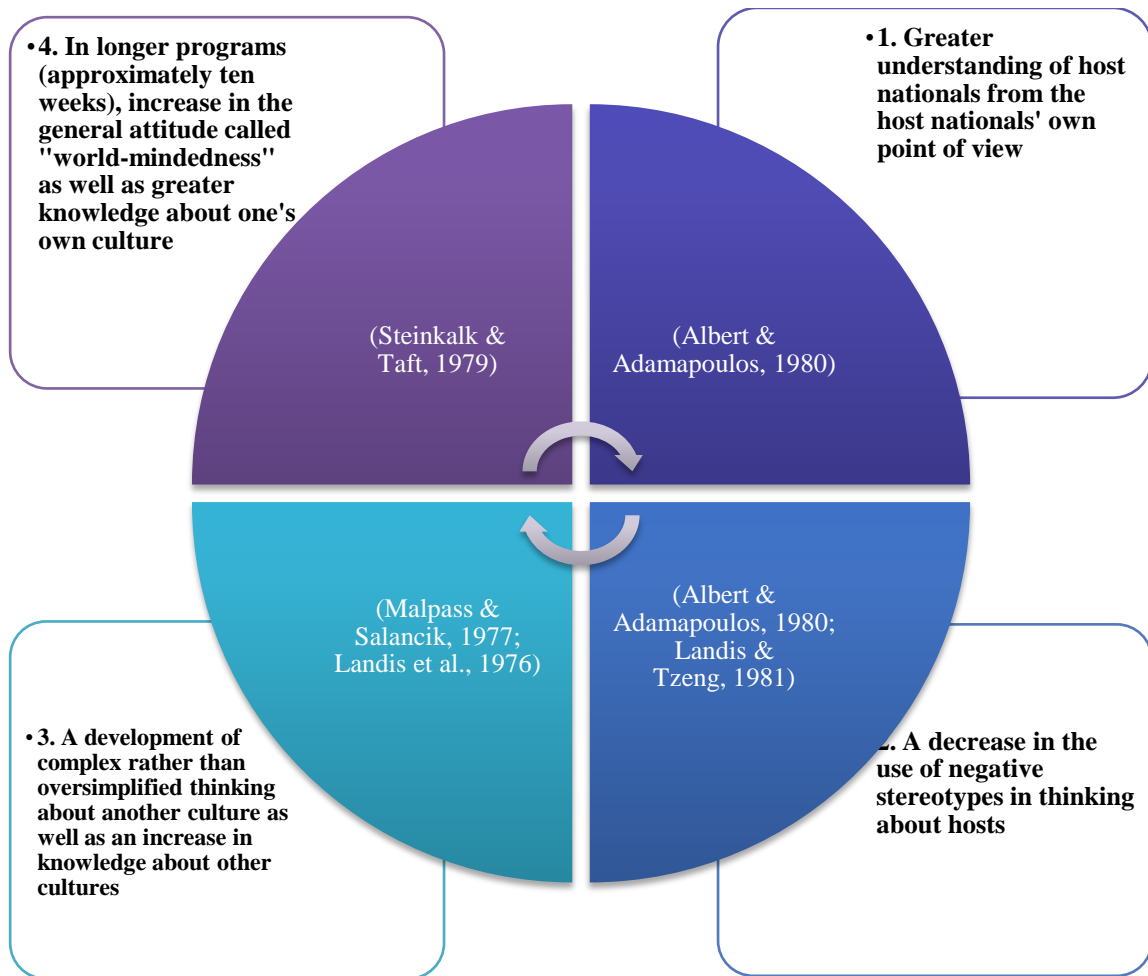


Figure 5. Cognitive effects of cross-cultural training on developing cross-cultural sensitivity (Landis, Brislin & Brandt, 1983)

As clearly noticed in the figure illustrated supra, cross-cultural training generates cognitive effects on cross-cultural sensitivity. It results in developing a complex thinking about the target culture though understanding foreigners' acts and behaviours from their cultural perspectives and avoiding negative stereotypes. If the training is long enough, it can evolve great knowledge about one's own and host culture.

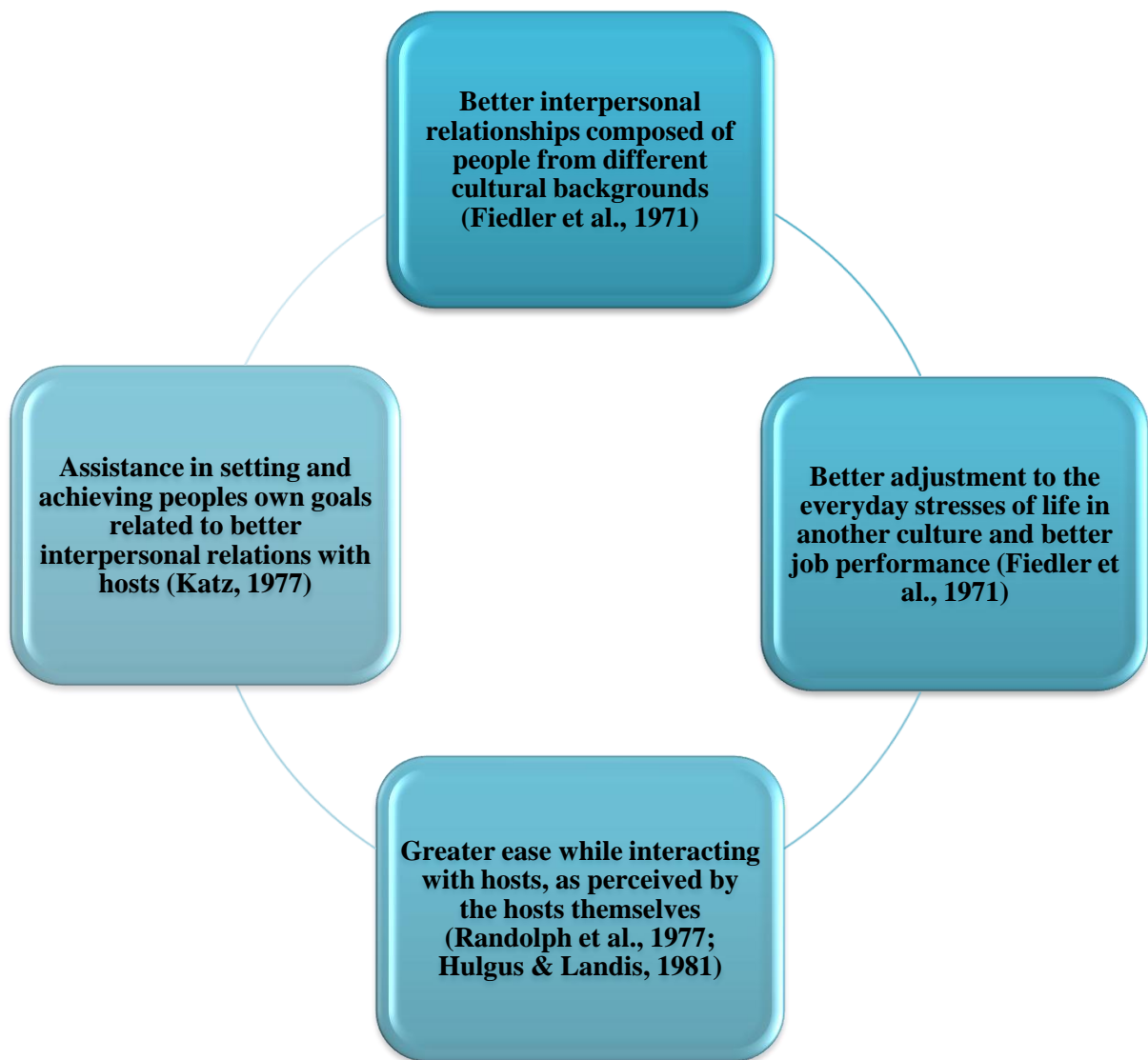
**Affective effect.** It changes people's emotional reactions.



*Figure 6.* Affective effects of cross-cultural training on developing cross-cultural sensitivity (Landis, Brislin& Brandt, 1983)

Affective effects of cross-cultural training are portrayed in learners' enjoyment when interacting with foreigners and the development of a satisfying feeling for they develop good relations of work with foreigners.

**Behavioral effect.** As it changes people's behavior.



*Figure 7.* Behavioral effects of cross-cultural training on developing cross-cultural sensitivity (Landis, Brislin & Brandt, 1983)

Behavioral effects can be summarized in developing a good rapport with foreigners, adjustment to different circumstances that face learners in the target culture and being comfortable in cross-cultural interactions.

They also mention some considerations that teachers and practitioners should take into account while designing any cross-cultural training:

1. Material availability.
2. The time spent on the training.
4. The experience of the trainer in terms of the program and training itself.

5. The comfort and enthusiasm of the trainer towards a specific approach it impacts learners' engagement and motivation and the success of the training.

6. Trainees' sophistication level.

7. The country assigned to the trainees. It should be a homogeneous group in regards to the assigned country (Landis, Brislin & Brandt, 1983, in Landis & Brislin, 1983 p. 8-9).

Caligiuri, Noe, Nolan, Ryan and Drasgow (2011) postulate that cross-cultural learning helps to "gain a basic understanding of any specific local culture in these broad terms". They mention ways to facilitate culture learning.

1. Curiosity: Learners should be curious to learn more about the target.

2. Tolerance for ambiguity and uncertainty: teachers need to increase learners' tolerance towards the differences those exist in the foreign culture.

3. Willingness to suspend judgment in order to learn: learners of foreign languages cannot learn and acquire new things about the target culture as far as they make judgment about it (ibid, 2011, p. 7)

### **Cross-Cultural Sensitivity**

Several definitions have been utilized to define the concept "cross-cultural sensitivity". Hernandez and Marks in 2018 state that "cross-cultural sensitivity is known to promote tolerance and respect for diversity, and it is a skill that can be learnt with training and developed through intellectual experiences inside and outside the classroom" (p.166). Holding the same view, Paul, Meyskens and Robbins define it as the capability to decode and interpret values of others.

Attention was drawn to learners' cross-cultural sensitivity. Accordingly, Hernandez and Marks (2008) talk about it as "learners' ability to understand, manage and assimilate differences between the target language culture and their own" (p.166). Nemethova (n.d.) states that Hammer, Bennett, and Wiseman (2003) declare that cross-cultural sensitivity is the cornerstone of cross-cultural competence as the latter forms the behavioral appearance and representation of the former (Nemethova, p. 3). On the other hand, he talks about the view of Chen and Starosta (2000) who refer to cross-cultural sensitivity as the affective side of cross-cultural competence by linking it to "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in cross-cultural interactions" (p.4).

According to Bennett (1998), learners who have been taught and trained through monoculture socialization, they see the world from their cultural view. Hence, they cannot

experience the diversity in cultural elements between their culture and that of others. He talks about the benefit of developing one own cross-cultural sensitivity as “how individuals gain the ability to construe an alternative experience that more or less matches that of people in another culture. Individuals who can do this have a cross-cultural worldview”. He illustrates that learners should move from ethnocentric stage to ethno relative stage as there is a real need to be in cross-cultural interactions and relations. He adds that “generating greater cross-cultural sensitivity and the potential for more cross-cultural competence. Changes in knowledge, attitudes, or skills are taken as indications of changes in the intrinsic worldview.” (p. 5) In the same line, Becirovic and Celjo (2018) avow the fundamental role of developing learners' cross-cultural sensitivity as “to eliminate bigotry and prevent the recurrence of any kind of conflict” (p. 247) adding that it helps culturally heterogeneous people to live in peace and harmony.

Paul, Meyskens and Robbins (n.d.) refer to cross-cultural sensitivity as a construct that is unique and varied from concepts like all centrism, openness to experience, ethnocentrism and cultural intelligence. They mention that “Shapiro et al.(2008) presented evidence that cultural sensitivity is an ability to monitor the new environment and engage in sense-making using emic and situated knowledge structures”.

### **Models of Cross-Cultural Sensitivity**

**Cushner's original model 1986.** Cushner developed this model which is known as the inventory of cross-cultural sensitivity in 1986. He defined cross-cultural sensitivity by five components (as cited in Loo, 1999)

***Cultural integration.*** Cultural integration is the first component that composes cross-cultural sensitivity, it is one's readiness to integrate and incorporate with the foreign culture as Loo (1999) refers to it as it “reflects one's willingness to integrate with other cultures” (p.321). In his inventory, Cushner uses cultural integration as a subscale that “assesses the degree to which an individual integrates elements from cultures other than their own into their daily activities”. This sub scale involves statement like:

- \_ I have foreigners to my home on a regular basis.
- \_ I listen to music from another culture on a regular basis.
- \_ I decorate my home or room with artifacts from other countries. (Cushner, Inventory of Cross-Cultural Sensitivity, 1986)

Caligiuri, Noe, Nolan, Ryan and Drasgow (2011) add that it is a direction to

comprehend cultural differences in cross-cultural situations and develop the ability to develop norms those are a collection of different cultural beliefs and perspectives. They identify culture integration in terms of the following statements:

- Ability to engage in new behaviors that combine cultural perspectives.
- Soldier or leader's propensity to take the time to find a compromise solution with those from different cultures.
- Soldier's or leader's response in role plays or simulations where the most appropriate response would be to find a compromise or integrated solution with those from a different culture. “  
( ibid, p.37)

**Behavioral.** Cultural behaviours encompass the new behaviours those learners develop to show more open mindedness and acceptance towards foreigners. It “taps the perception of one's behavior toward others” (Loo, 1999,p. 321).It was used as a second sub-scale that aims to assess “the degree to which an individual has adopted behavior that is new or has a degree of comfort when interacting with others” (Cushner, 1986). It involves statements like:

- \_ I avoid people who are different from me.
- \_ It makes me nervous to talk to people who are different from me.
- \_ I feel uncomfortable when in a crowd of people. (Cushner, Inventory of Cross-Cultural Sensitivity, 1986)

**Intellectual interaction.** Intellectual interaction colligates with developing a cultural knowledge about the target culture to the extent of changing one's thinking about foreigners as it “reflects one's intellectual orientation toward interactions with other cultures” (Loo, 1999, p.321) .This subscale aims to assess “the degree to which an individual seeks out knowledge of other cultural orientations” (Cushner, the Inventory of Cross-Cultural Sensitivity, 1986).

The followings are examples of the statements that this sub scale includes:

- \_ Enjoy being with people from other cultures
- \_ I enjoy studying about people from other cultures.
- \_ The very existence of humanity depends on our knowledge about other people (Cushner, Inventory of Cross-Cultural Sensitivity, 1986).

**Attitude toward others.** This component involves learners' attitudes towards members of the target culture in terms of their behaviours, norms and the different cultural features. It “taps one's attitudes toward people from other cultures” (Loo,

1999, p.321). Additionally, Cushner links it to the level of openness developed towards foreigners. The followings are examples of items of this scale:

- \_ Foreign influence in our country threatens our national identity.
  - \_ Culturally mixed marriages are wrong.
  - \_ People from other cultures do things differently because they do not know any other way
- (Cushner, Inventory of Cross-Cultural Sensitivity, 1986)

**Empathy scale.** Empathy involves feelings like sympathy, understanding, like-mindedness, to name few. Loo avows that it “reflects one’s ability to empathize with people from other cultures” (Loo, 1999, p.321). Based on Cushner’s view, it is the ability to identify and show understanding towards the feelings of foreigners. It includes items like:

- \_ I think people are basically alike.
- \_ There is usually more than one good way to get things done.
- \_ I have many friends (Cushner, Inventory of Cross-Cultural Sensitivity, 1986).

Cushner developed a scale out of this model which is known as the inventory of cross-cultural sensitivity. According to Mahon and Cushner, its aim is “to provide a way to allow individuals to assess their level of understanding and skill in relation to factors deemed important in successful cross-cultural interaction” (as in Mahon and Cushner, 2014, p.487). This scale is composed of 32 items with five sub-scales. Cushner reports that almost all the sub-scales are reliable except the empathy scale. The scores of the reliability test were as follow:

- \_ The cultural integration 0.94.
- \_ The behavioural scale scores 0.70.
- \_ The intellectual interaction 0.88.
- \_ The attitude toward others scores 0.78.
- \_ The empathy scale scores 0.52.

Similarly, Pruegger and Rogers (1994) proved the reliability of this test with a Cronbach Alpha at 0.93.

Many researchers have utilized this scale. In his study, Aoki postulates in his study with American Students at Southern Illinois University in which he used pretest/ posttest control group design. The results demonstrated that the experiment group’s mean score was higher with 12.45 than the control group with 7.38 in the right selection of the isomorphic attributions. He avows that no significant difference was reported in the five scales of cross-cultural sensitivity; he colligated such results with a deficiency within the previous inventory of cross-cultural sensitivity scale that was proved to be unreliable. He postulates that although the test did not

help in showing the effects of culture assimilators but the mean score of the isomorphic attributions can conclude that culture assimilators “can be an effective method for enhancing cross-cultural understanding” (Aoki, 1992, p. 116).

Moreover, he mentions also the findings of Broaddus in in which the contradiction of the results depends on the scale that he used. It is viable to posit at this juncture that this scale needs to be reviewed and modified. Many if not most of the studies utilized this scale led Mahon and Cushner to revise it to a more reliable and valid test by overcoming the weaknesses of the previous model.

### **The Updated Model of Cross-Cultural Sensitivity**

As many studies criticized the previous scale, Mahon and Cushner (2014) have decided to review and update the previous model and scale. The new model of cross-cultural sensitivity includes four elements; cultural inclusion, cultural behavioral integration, cultural anxiety and cognitive flexibility. The previous fifth element, which was cultural empathy, was dropped.

**Cultural inclusion.** Cultural inclusion entails the development of learners' awareness and consciousness of the existence of similarities and differences between cultures as it “reflects items that demonstrate awareness of culture” (Mahon & Cushner, 2014)

#### **Cultural behavioral integration**

This element involves learners' new behavior that is developed and show more comprehension and integration towards the target culture. Mahon and Cushner refer to it as it “reflects action or intended behavior” (2014).

**Cultural anxiety.** It involves the psychological status of learners and particularly, learners' anxiety. It aims to omit and eliminate learners' stress, worries and uneasiness when being in cross-cultural contexts. As illustrated by Mahon and Cushner as it “represents fears or concerns regarding culture” (2014).

**Cognitive flexibility.** It reflects learners' ability of adjustability, changeability and mobility as being open to new experiences and different cultural perspectives. Mahon and Cushner define it as it “represents items showing ability to maintain ambiguity” (2014).

### **The Revised and Updated Inventory of Cross-Cultural Sensitivity**

Many changes, modifications and additions or omissions have been utilized to update and revise the previous scale. In the revised one, there are four sub-scales with 44 items. They delete some items as” I have friends, the more I know about people the more I

dislike them, I eat ethnic foods at least twice a week, to name few” (Mahon & Cushner, 2014). Moreover, they change some items like:

1/ “Culturally mixed marriages are wrong” is modified to “culturally mixed marriages are fine until the couple has children, then it would be too hard on the kids to have different parents” (Mahon & Cushner, 2014, p.).

2/ “The very existence of humanity depends upon our knowledge about other people” changed to” having knowledge about other cultures and interacting successfully with them is vital to America’s survival in the world” (ibid, p.)

3/ “ Residential neighborhoods should be culturally separated” changed to “it is a good idea that people live in communities that are mostly their own cultural group, rather than lots of different people living together because there is too much potential for conflict or problems”(ibid, p.)

Additionally, they aim to reflect modern ideas through some added expressions like “there are generally two kinds of people in a culture – extremists & non-extremists, while there are exceptions, the reason most people are in poverty is because they do not have a strong work ethic” (Mahon & Cushner, 2014, p.).

Other models of culture like tree analogy of Peterson, the iceberg theory, Chen model, to name few, are beneficial in culture studies when learners need to know about the concrete and abstract parts that define any culture. Hence, in this study, they can be used only as a means but not as an end because they cover only the target culture. However, taking Fries (2002) view, cross-cultural sensitivity covers more than one culture. It is across- cultures study in which learners’ native culture and target culture interact. Thus, the researcher will opt for Mahon and Cushner model of cross-cultural sensitivity because it is the only one that fits the aim of the probe under scrutiny.

**Different Scales used in Cross- Cultural Studies**

There exist numerous scales in cross-cultural studies but the researcher would not be able to use one of them because the objective of each scale does not fit with the researcher’s aim of study. The underlying table illustrates details about each scale.

Table 5

*Self-Report Measures of 3 C and Related Constructs (Piasentin, 2013, p.38, 39&40)*

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Scale	Source	What it measures	Items	Intended use
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<p>Attitudinal &amp; Behavioral Openness Scale (ABOS)</p>	<p>Caligiuri, Jacobs, &amp; Farr (2000)</p>	<p>Personality trait, openness, with four behavioral and attitudinal indicators: participation in cultural activities; foreign experiences; openness attitudes; and comfort with differences</p>	<p>24</p>	<p>Tool for identifying cross-cultural training needs, predicting expatriate cross-cultural adjustment, and selecting employees who can work effectively internationally in foreign environments and/or intranationally with foreign colleagues/clients</p>
<p>Cross-Cultural Adaptability Inventory (CCAI)</p>	<p>Kelley &amp; Meyers (1992; 1995)</p>	<p>Mix of traits (flexibility/openness; emotional resilience; and personal autonomy) and skills (perceptual acuity) related to cross-cultural adaptability and thought to contribute to cross-cultural interaction and</p>	<p>50</p>	<p>Designed to provide information about one's potential for cross-cultural effectiveness; intended to be used as part of a battery of instruments to assess an individual's ability to adapt to any culture; can be used to help trainees develop self understanding</p>

		communication effectiveness		about their cross-cultural ability
Cross-Cultural Adaptability Scale (CCAS)	Vanderpool (2002)	Five components of intercultural effectiveness: interpersonal relations/sense of identity; openness to experience; organizational goals/cross-cultural experience; personal goals; and problem-solving	52	Developed for use in selecting and training military personnel for peacekeeping operations
Cross-Cultural Competence Inventory (CCCI)	Ross et al. (2009)	Six dimensions of 3C: willingness to engage; cognitive flexibility & openness; emotional regulation; tolerance of uncertainty; self efficacy; and ethno cultural empathy	47	Designed for assessment and training of 3C in military personnel
Cross-Cultural	Yellen and	Intercultural adjustment	38	Intended to

Interaction	Mumford	through		supplement
Inventory (CCII)	(1975)	biographical and attitudinal questions reflecting eight dimensions: sociability; empathy; intellectual curiosity; patience; adaptability; acceptance; and morality		procedures for screening and selecting personnel for overseas assignments
Cross-Cultural Sensitivity Scale (CCSS)	Pruegger and Rogers (1993)	Attitude-based measure of cross-cultural sensitivity (i.e., the "valuation and tolerance of different cultures")	24	Designed to measure cross-cultural awareness and understanding in the Canadian context
Cross-Cultural World- Mindedness Scale (CCWMS)	Der- Karabetian (1992)	Attitudes and values about race, religion, immigration, patriotism, economics, war, world government, and global education	26	Assessment tool for study-abroad pre-departure programs
Culture Shock	Reddin	Eight dimensions	80	Assessment tool for

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Inventory (CSI)	(1975)	associated with	predicting
		culture shock;	difficulty in dealing
		ethnocentrism;	with culture
		intercultural experience;	shock; acquaints
		cognitive	individuals who
		flexibility (open-	will be working
		mindedness);	outside of their
		behavioral flexibility	own culture with
		(openness to	some of the
		change); general	factors that may
		intercultural	cause them to be
		knowledge; specific	less efficient; used
		intercultural	widely by the
		knowledge; adequate	Peace Corps in their
		behavior;	training
		and interpersonal skills	Programs

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Based on the table mentioned supra, none of the scales fit the study because their aim and what they measure do not fulfill the aim of this investigation. They measure different concept of culture except cross-cultural sensitivity. Consequently, the researcher will opt for the revised inventory of Mahon and Cushner of 2014 as it is the only delicate tool used in such studies.

### **The Role of Culture Assimilators in Developing Cross-Cultural Sensitivity**

Many researchers and scholars have discussed the important role of culture assimilators in developing cross-cultural sensitivity. Brislin, Cushner, Cherrie and Yong, 1986 state that they are used “to sensitize people to cross-cultural differences regardless of the roles they will play and the country they live in” (As in Bhawuk, 2001 p.142). Hence, culture assimilators have an important role in developing learners’ cultural inclusion and integration.

Broaddus (1986) was among the pioneers who studied the effect of culture assimilators, he found that the use of culture assimilators change positively learners' cross-cultural sensitivity through the results revealed as the experiment group scored higher than control group in the level of sophistication analysis of presented incidents. Furthermore, he reported non-significant differences in the scales; he relates such results to the brief period of training, the results of the experiment mirror learners' writing skill rather than understanding the incidents and the tasks were clearly difficult for learners (as cited in Cushner, 1989). Moreover, Cushner (1989) avows that in Broaddus study, participants were aware that they are receiving a special treatment which can affect their results through the Hawthorne effect. The results postulated that the experiment group revealed more acceptance of Japanese people than the control group as the mean scores were 11.75 and 17.47 accordingly; in which when there is a low score, a trainee is deemed to have a good acceptance. To conclude, he avows that "even a brief period of culture assimilator training can be an effective method of leading the subjects toward more sophisticated cross-cultural thinking" (Aoki, 1992, p. 117).

In the same line, Hall claims that the use of culture assimilators offers an appropriate and productive interaction with foreigners. For instance, Worchel and Mitchell (1972) found "higher rates of tour enjoyment, interpersonal relationships, and fewer adjustment difficulties when trained using a cultural assimilator" (As cited in Kramsch & Hua, 2016). Hall adds that numerous researchers prove the positive pivotal role of culture assimilators. For instance, Sanchez-Burks, based on his work in 2007, concludes by describing culture assimilators as the most valid technique for cross-cultural training and develops trainees work and performance in cross-cultural situations. He adds that, in Cushner study in 1989, it has an impact on learners' cultural adjustment. Moreover, it is proved in Landis, Brislin and Hulgus study in 1985 that it reduces learners' anxiety (in Kramsch & Hua, 2016).

Knop (1976) illustrates the active role of students in culture assimilators training. In the same vein, Hankton, Bastien and Johnson (2013) add that they are applied to facilitate the capability of individuals to grasp meaning correctly and perform appropriately in various cross-cultural situations. Mitchell, Dossett, Fiedler and Triandis (1971) reported the results of a study in Honduras with Americans. It revealed a great improvement in experiment group adjustment and performance than the control group. Furthermore, they report higher scores especially for those Americans which can be concluded than culture

assimilators enable learners to include their past experiences in their interaction with foreigners.

Holding the same view, Harrison claims that “the culture assimilator also provides an assessment of the extent to which an individual understands the impact of operating in an unfamiliar cultural context” (1992, in Hankton, Bastien & Johnson, 2013, p.1). Cushner (1989), in his study, found that the experiment group responded to isomorphic attributions better than the control group; for instance, 10 difficult episodes. Moreover, they were able to interpret and analyze different incidents and higher skills in problem solving situations and capability to be more initiative in cross-cultural interaction. In the same vein, Landis, Brislin and Hulgus (1985) reported significant results in all training groups' isomorphic attributions. Moreover, they postulate that such training affects the trainees' way of perceiving the foreign person in an interaction.

Additionally, culture assimilators play a fundamental role in eliminating culture anxiety and increasing learners' cognitive flexibility through making learners feel at ease and comfortable when interacting with people from distant cultures through the offered scenarios. Hence, Hankton, Bastien and Johnson claim that “using culture assimilators helps to provide participants with an experience that resembles cross-cultural interactions” (2013, p. 1) and add that it “takes participants out of their comfort zones” (2013, p.2). As they stated, the aim is to install better awareness. Similarly, Sanchez- Burks describes them as the most reliable and valid technique for cross-cultural training as they solve cross-cultural understanding problems between different ethnic groups (in Kramsch & Hua, 2016).

It is of limitless grandness to posit at this juncture the sparked effectiveness of culture assimilators on developing learners' cross-cultural sensitivity. Many if not most the aforementioned studies advocate and ascertain the vital role of culture assimilators. Henceforth, this study under scrutiny is an endeavor to investigate the effectiveness of this cross-cultural training technique in the Algerian context.

## **Conclusion**

As one can evidently appreciate, this chapter permits to comprehend the issues of culture, cultural assimilators and cross-cultural sensitivity. Furthermore, it ascertains the importance of the appropriate selection of the suitable technique to teach culture and develop learners' cross-cultural sensitivity. Additionally, it figures out the gap or the missing point excising in the literature to be the focal point for a new research. The next

chapter is the trial to transfer all these theoretical concepts into a well organized methodological design to answer the research questions.

## Chapter Three: Research Methodology

### Introduction

At the outset of the probe under scrutiny, a research methodology is founded on an aspiration to investigate the effects of culture assimilators to develop EFL learners' cross-cultural sensitivity. This chapter begins with the research paradigm that formulates any study followed by research approach and design. Subsequently, it embraces variables that are colligated with this investigation. Population and sampling are the backbone of this work as they represent the source of data. Furthermore, data collection and analysis are by no means included and discussed. To conclude, this chapter encompasses limitations, delimitations and ethical considerations.

### Research Paradigm

In conducting any research, a particular paradigm or philosophy is needed to be identified and followed. Neuman defines a paradigm as “an integrated set of assumptions, beliefs, models of doing good research, and techniques for gathering and analyzing data. It organizes core ideas, theoretical frameworks, and research methods” (2007, p. 41). In this respect, a research paradigm implies the choice of design, methods and techniques to be utilized. There are three paradigms.

The first known paradigm is the normative paradigm that is colligated with humans' behaviors and scientific facts. For instance, Douglas avows that “the normative paradigm contains human behavior is essentially rule-governed, and second, that it should be investigated by the methods of natural science.” (1973, as cited in Cohen, Manion and Morrison, 2007, p. 21). Cohen, Manion and Morrison link it to behavior in which “behavior refers to responses either to external environmental stimuli (another person, or the demands of society, for instance) or to internal stimuli (hunger, or the need to achieve, for example)” (2007, p. 21). They describe it by terms like objectivity, measurability and predictability. In the same line, Kumar uses terms like positivist and scientific to refer to this paradigm. Additionally, Neuman (2004) relates this philosophy to statistical measurements. Hence, he equalizes between social and natural sciences in the sense that both of them should be interpreted through objective facts and measured using numbers.

The interpretive paradigm appears to overcome the shortcomings of the aforementioned paradigm. It gives importance to human being themselves more than their behaviors. Cohen, Manion and Morrison postulate that:

It aims to understand the subjective world of human experience. To retain the integrity of the phenomena being investigated, efforts are made to get inside the person and to understand from within focus on action. This may be thought of as behaviour-with-meaning; it is intentional behaviour and as such, future oriented. (p. 21)

Holding the same view, Neuman (2007) avows that “this view holds that human social life is based less on objective, hard, factual reality than on the ideas, beliefs, and perceptions that people hold about reality” (p. 43). He advocates that people interact and discuss their views based on things they consider to be true not objective or proved scientifically. He mentions that positivists focus on quantitative data while interpretive researchers rely on qualitative data.

The topmost used paradigm is pragmatic or critical. According to Neuman (2007) “The key feature of the critical approach is a desire to put knowledge into action and a belief that research is not value free. Research is the creation of knowledge” (p. 44). He focuses on this philosophy as it combines between theory and concrete action. As theory tells humans what to do and how to perform social actions while the experiences one gain from concrete actions may lead to theory reformulation. He adds that “all the approaches see a mutual relationship between abstract theory and concrete empirical evidence, but the critical approach goes further and tries to dissolve the gap between abstract theory and the empirical experiences of using the theory to make changes in the world” (p. 44). Holding the same view, Cohen, Manion and Morrison postulate that this paradigm did not aim at understanding situations but changing them (2007).

In this probe, critical approach is utilized for it is the only appropriate paradigm that permits the use of mixed method to investigate the role of culture assimilators in developing EFL learners' cross-cultural sensitivity. Due to its characteristics, the researcher was able to tackle the research probe from both scientific and interpretive angles. Hence, better understanding of the problem was offered and valid answers to the research question were provided.

## Research Approach

Aiming at answering research questions, the investigator needs to follow an approach whether quantitative, qualitative or mixed method approach.

**Quantitative approach.** Quantitative approach is colligated to the positivist paradigm in which the focal concern is on objective facts and statistical measurements. Nykiel (2007) defines it as “quantifying relationships between variables” (p. 55). In this manner, Kumar (2011) avows that quantitative investigation is linked to studies that are identified and measured in terms of quantity or amount. In accordance with that, Creswell (2014) posits that:

a quantitative approach is one in which the investigatory primarily uses postpositive claims for developing knowledge (i.e., cause and effect thinking, reduction to specific variables and hypotheses and questions, use of measurement and observation, and the test of theories), employs strategies of inquiry such as experiments and surveys, and collect data on predetermined instruments that yield statistics data. (p. 21).

In the light of the advantages and disadvantages of quantitative research, Nykiel (2007) demonstrates that it can be generalized for its statistical results. The later makes it more reliable. Similarly, Kothari (1985) advocates that “the generation of data in quantitative form which can be subjected to rigorous quantitative analysis in a formal and rigid fashion” (p. 5). However, Nykiel (2007) claims that it is limited in terms of results for what is to be tested and measured should be known and identified prior to any questionnaire or survey.

**Qualitative approach.** Qualitative approach is driven from the interpretive paradigm that depends heavily on interpretations and meanings. Creswell (n.d.) defines it as knowledge that is based on the meaning of individuals' historical and social experiences those aim to develop theories. He links to emerging and open ended data from which the inquirer develops themes. Kothari adds that “such an approach to research generates results either in non-quantitative form or in the form which are not subjected to rigorous quantitative analysis” (1985, p. 5). In this line, Kumar (2011) clarifies that the aim of qualitative approach is founded on an aspiration “to understand, explain, explore, discover and clarify situations, feelings, perceptions,

attitudes, values, beliefs and experiences of a group of people” (p. 103) and adds that deductive reasoning, flexible and non-linear designs are its main characteristics.

**Mixed method approach.** Due to the shortcomings of both approaches mentioned supra, a mixed method approach has appeared to overcome such disadvantages. Creswell (n.d.) links it to pragmatic paradigm and points that “it employs strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problem.”(p. 21) He claims that data are collected both quantitatively through numeric information and qualitatively using text information as interviews.

This work opts for a mixed method approach to better understand the role of culture assimilators in developing EFL learners' cross-cultural sensitivity. The researcher uses triangulation to cover and overcome the shortcomings of the use of a solo approach. Quantitative approach appears in the use of pre-test, post-test and students' attitudes' questionnaire to gain statistical results about the dependent variable. On the other hand, qualitative approach is applied through progress test in its two forms; purposeful scenarios and reflective journal to gain delicate insights about students' interpretations, beliefs and experiences.

### **Choice of method**

**Quasi-experimental design.** Due to the research topic, aim and questions those study the effect of culture assimilators in developing learners' cross-cultural sensitivity, the researcher endorses the use a quasi-experimental design. The latter entails identifying two main variables; a dependent variable to be measured and tested and an independent one to be manipulated.

Cohen, Manion and Morrison (2007) label it field experimentation and outside the laboratory design. They add that it is used:

To employ something approaching a true experimental design in which they have control over what Campbell and Stanley (1963) refer to as ‘the who and to whom of measurement’ but lack control over ‘the when and to whom of exposure’, or the randomization of exposures – essential if true experimentation is to take place. (p. 282)

As clearly indicated in the quote mentioned supra, quasi-experimental design differs from true experimental design in that the former can control the choice of experiment and control group while the latter has a control over the choice of a random sample itself.

**The nonrandomized control group, pretest–posttest design.** The investigator uses the nonrandomized control group pretest-posttest design. The latter elucidates the existence of two groups; experiment and control group, they receive the same pretests and posttests. They are equal in all circumstances but the treatment as indicated in table below.

Table 6

*Control Group, Pretest–Posttest Design (Ary et al., 2010, p. 316)*

Group	Pretest	Independent Variable	Posttest
E	Y1	X	Y2
C	Y1	-	Y2

In accordance with the table above, the design posits the existence of an experimental group, indicated by E in the table, and a control group, coded by C. The same pretest (Y1) and post test (Y2) are administered to both groups and the solo group that will receive the treatment (X) is the experiment group.

It deserves to mention that the use of such design is one technique that enables the researcher to ensure internal validity. For instance, the investigator can draw conclusions about the changes in the dependent variable that are due solely to the independent variable through comparing between the experiment and control group posttests' scores.

**Case study design.** Case study design entails the analysis and investigation of a given incident, event or an issue in a context as defined by Kumar “a case could be an individual, a group, a community, an instance, an episode, an event, a subgroup of a population, a town or a city”(2011, p. 123). In an endeavor to investigate the effect of culture assimilator on developing first year EFL learners' cross-cultural sensitivity at Mohamed Lamin Debaghin, Setif 2 University during the academic year 2019/ 2020, Case study is utilized in this work to achieve the aforementioned aim.

This work opted for a case study design due to its advantages as it offers a deep and focused understanding about the sample unlike the study of the whole population. It provides as well the possibility of studying more than only one individual or a single group. Hence, it may include two groups so comparison between them is also offered. However, the main shortcoming of case studies is the generalization to the whole population. Hence, conditions like randomizations and homogeneous populations should be taken into account (Mackey & Gass, 2005, p. 172)

### **Research Variables**

As explained earlier, any experimental design involves the manipulation and measurement of variables. Accordingly, Mackey and Gass (2005) define variables as “characteristics that vary from person to person, text to text, or object to object. Simply put, variables are features or qualities that change.” (p. 101). Kumar (2011) links the word variable to its capability of measurements while Mackey and Gass (2005) relate it to values and changes. Consequently, there are two main variables; dependent and independent variable.

Based on Mackey and Gass view, “the independent variable is the one that we believe may cause the results.” (2005, p. 103) In this study, culture assimilators represent the independent variable. They are the ones to be manipulated and are applied to cause the intended results. On the other hand, Mackay and Gass postulate that “the dependent variable is the one we measure to see the effects the independent variable has on it” (2005, p. 103). The dependent variable in this work is learners’ cross-cultural sensitivity. Its operational definition colligates with Cushner and Mahon model, in which learners’ cross-cultural sensitivity refers to cultural behavioral integration, cultural inclusion, cognitive flexibility and cultural anxiety.

In some cases, the internal validity may be threatened through certain factors which affect the dependent variable and cause remarkable changes, those factors are labeled extraneous variables.

**Extraneous variable.** For Kumar (2011), extraneous variable can be controlled in true-experimental design when it is conducted in a laboratory. However, in social sciences, the investigator cannot minimize their impact. For instance, those extraneous variables are factors that jeopardize the internal validity of the results (Campbell & Stanley, 1963). Henceforth, Kumar points that “the best option is to quantify their impact through the use

of a control group, though the introduction of a control group creates the problem of ensuring that the extraneous variables have a similar effect on both control and experimental groups” (p. 100).

In this investigation, many if not most extraneous variables were controlled as follows:

- **Comparability between experiment and control group.** Since the study is not a true-experimental design and the researcher lacks the chance of random assignment of participants into experiment and control group, the enquirer uses a control group design to ensure that the effect of extraneous variables will be the same.
- **Prior measurements of cross-cultural sensitivity.** It was controlled through the pretest of both control and experiment groups. The results indicate almost the same low scores of cross-cultural sensitivity.
- **Teacher.** Since both groups are taught by the same teacher who is the inquirer so threats of teacher bias are eliminated.
- **Time.** The time allocated to both groups is equal, they study three hours per a week, one hour and half a laboratory session and the other hour and half is a normal session.
- **Age.** After checking learners' age, all of them are aged between 17 and 25. Hence, they belong to the same generation.
- **Training.** According to Ary et al. (2010) the Hawthorne or training effect result when learners are aware about the treatment. Accordingly, they develop and produce a change to please their teachers, as he / she wants such change, not due to the treatment itself. One way to avoid it is to use a blind study, which is “the study population does not know whether it is getting real or fake treatment or which treatment modality. The main objective of designing a blind study is to isolate the placebo effect” (Kumar, 2011, p. 122). In accordance with that, «a patient's belief that s/he is receiving treatment can play an important role in his/her recovery from an illness even if treatment is ineffective. This psychological effect is known as the placebo effect” (Kumar, 2011, p. 119).
- **Pre-test effect.** To avoid learners' high scores in posttest for they still remember the questions of the pretest, the training should take enough time so that learners will not remember the pretest. Moreover, it should not be too brief so that it is easy to be memorable.

- **Homogeneous sample.** They belong to the same Algerian culture and English is a foreign culture for all of them. According to Kumar (2011), if the variance in the population is high, the results are uncertain.

## Population and Sampling

The population is the whole group to whom the results of the study will be generalized. According to Ary et al., “a population is defined as all members of any well-defined class of people, events, or objects.” (2010, p. 148). First year EFL students at Mohamed Lamin Debaghin, Setif 2 University represent the population of the study. They were chosen because they are the new comers and settlers in the learning English world. It is their first experience of studying English as a specialty. Learning a new language is not an easy task, they might be shocked, impressed, frustrated and excited. As teachers of this new foreign language, we should grapple with all of these struggles by providing them with enough support and raising their awareness and sensitivity towards the new culture to avoid culture shock that may result in fossilization. The whole number of first year students for the academic year 2019/ 2020 is 324 students. The researcher selects a sample due to the difficulty of working with the whole population.

## Sample of the Study

Based on Kumar view, “Sampling, therefore, is the process of selecting a few (a sample) from a bigger group (the sampling population) to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group.”(2011, p. 177). He adds that the more the sample size is large, the more reliable and generalized the findings will be. Accordingly, the researcher used 108 learners as a sample of the study (almost one third of the population). There are two types of sampling.

**Random/probability sampling designs.** It is the equal opportunity given to individuals of the population to be selected in the sample (Kumar, 2011).

**Non-probability sampling.** It conveys the researcher selection of certain classes to be the sample due to convenience, finance or school principles (Ary et al., 2010).

In this study, the researcher opts for non-probability sampling that constitutes four groups, two experiment groups and two control groups. They were assigned randomly to the teacher. Each group is composed of 27 students. Hence, the researcher opts for four groups

so that the sample will be more than the fifth for more reliable results. Both experiment and control group include 54 students. The total number of the sample is 108.

In order to make sure that all groups are equivalent in terms of cross-cultural sensitivity, the researcher provides them with a brief questionnaire about learners:

- Cultural background
- Private schools
- Living abroad
- Years of studying English

After testing all the elements mentioned supra, all the students in both experimental and control group have similar characteristics. They did not receive any specific training program nor they live abroad.

### **Students' Profile**

The researcher works with first year EFL students who studied English for almost seven years as a foreign language. They have background concerning skills, vocabulary and grammar but not culture. A critical view at middle and secondary school textbooks and having an experience of 4 years teaching there indicate that they focus on enabling learners to communicate using the language but no focus was made to sensitize learners about cross-cultural interactions or to raise their awareness about cultural issues. In this work, students are aged between 17 and 22 with 83% females.

As mentioned earlier, both control and experiment groups are alike except in receiving the treatment, the experiment group were taught using culture assimilators whereas students in the control group were taught using traditional method in which they were asked to select and agree on a particular topic to be discussed. They are asked to prepare questions and then discuss the answers. However, in laboratory sessions, they were supposed to listen to audio script or watch videos then discuss and answer skimming and scanning questions.

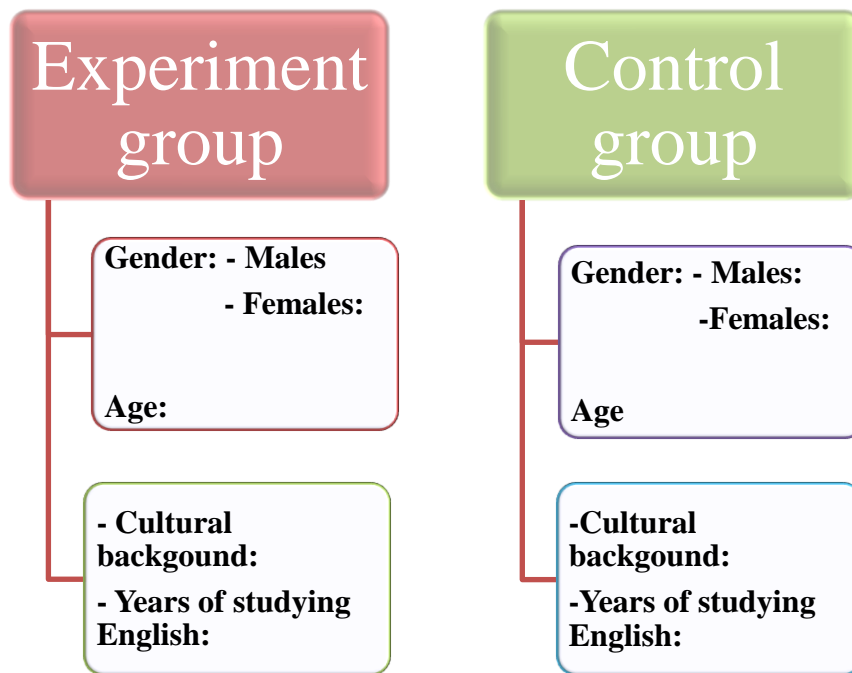


Figure 8. A Summary describing the characteristics of experiment and control Groups.

### Data Collection Tools

The more varied instruments used in a research, the more reliable and accurate the results will be (Mackey & Gass, 2005). Hence, a triangulation of tools was used in which the researcher uses both quantitative and qualitative tools.

Quantitative tools are presented in the use of pre and posttests through Mahon and Cushner likert scale questionnaire to measure students' cross-cultural sensitivity. In an attempt to confirm the findings, students' attitudes questionnaire is another quantitative tool administered solely at the end of the treatment to the experiment groups to investigate their attitudes towards the effectiveness of the treatment.

Qualitative tools are illustrated in the use of purposeful scenarios and reflective journals. They were applied as progress tests to ensure the development of students' cross-cultural sensitivity during the intervention through interpreting their perceptions, experiences and views portrayed and demonstrated in their answers.

**The experiment.** Aiming at answering the research questions, this study opts for an experimental design which encompasses pretest, progress test and posttest.

**The pretest.** The pretest is in form of likert scale questionnaire preceded by section of demographics. Such type of questionnaires presents a number of statements. According to Ary et al., 2010, each statement has values that respondents

are asked to choose the value that best corresponds to their level of agreement or disagreement with each statement. In this work, the values of each statement are seven points values ranging from 1 to 7 as follows; strongly disagree, disagree somewhat, disagree, neutral, agree, agree somewhat and strongly agree.

Ary et al. (2010) posits that a likert scale or summated rating scale must represent both favorable and unfavorable attitudes that have to represent the general concept that they represent. Consequently, they can give a delicate image and draw general conclusion about the topic. Moreover, they add that in designing likert scales, it is preferable to divide the general topic into sub-topics and design items to each sub-part. Additionally, they state that a random arrangement of items should be applied to avoid repeated answers based on similar arranged items.

As any instrument, a likert scale has a particular technique of scoring. As claimed by Ary et al., 2010, each value is scored by a number. Accordingly, strongly disagree 1, disagree somewhat 2, disagree 3, neutral 4, agree 5, agree somewhat 6 and strongly agree 7. For unfavorable items, the score is reversed as a disagreement with negative item is equivalent to agreement. Hence, a negative item with strongly disagree as an answer will be given a score of 7 instead of 1, 2 into 6, 3 into 5. Such reversed scores are known only by the researcher not the respondents. The total score of an individual is the sum of all the weights that the respondent has chosen in which  $7 \times$  the number of items is the higher score and  $1 \times N$  is the lowest score. The mean attitude score for each respondent is the total score divided into  $N$ . If the mean score is more than 3, the individual develops a positive attitude toward the topic.

For Kumar, 2011, summated rating scales do not measure only attitudes but they help in categorizing respondents based on their attitude intensity. Additionally, it gives us an idea about the strength of the view of the respondent. However, Kumar has stated one drawback of such scale which is considered as a real limitation. Each item within the scale has an equal importance and equal "attitudinal value" as they have the same weight. For instance, not all the items are equally important in representing, illustrating and reflecting the attitudes of respondents towards the topic. Thus, the researcher opted for another tools to overcome this limitation and have more valid and reliable conclusions.

In this study, the test is adapted from the revised version of the inventory of cross-cultural sensitivity of Mahon and Cushner of 2014. Due to its efficiency in assessing

learners' cross-cultural sensitivity, as it was claimed in the literature review, the researcher opts for adapting it since it best enables the researcher to answer the research questions. The investigator makes certain modifications, which do not threaten its validity. For instance, the modifications that were made do not change neither the content nor the concept of the test.

This test was administered to the research sample; the experiment and control group, in order to measure students' initial cross-cultural sensitivity which is the dependent variable. This scale is composed of 4 sub scales that define the general topic, they include 44 items in which learners are asked to circle the choice that best corresponds to their level of agreement or disagreement with such statements (see appendix E).

The four sub scales are as follow:

***Cultural inclusion.*** It includes 13 items. All of them are favorable statement arranged in the scale as follows; 2, 11, 13, 25, 26, 27, 28, 29, 30, 31, 33, 39 and 40.

***Cultural behavioral integration.*** It covers 10 items. They come in this order; 1, 4, 5, 6, 8, 9, 14, 23, 34 and 44. All of them are positive statements.

***Cultural anxiety.*** 11 items are included in this sub-scale. All the items are reversed and unfavorable statements. Hence, in scoring, the researcher will reverse their scores to get correct data as illustrated earlier. For instance, item with weight 1 will be scored 7, 2 is transferred to 6 and 3 to 5. For example, if the learner strongly disagrees with item 20, which is “Culturally mixed marriages are fine until the couple has children, then it would be too hard on the kids to have different parents.” is reversed into strongly agree with the concept of mixed marriages in all its circumstances and results. Then, the score is 7 instead of 1. The items come in this order; 10, 15, 17, 18, 19, 20, 21, 22, 32, 36 and 42.

***Cognitive flexibility.*** It includes 10 items ordered in the scale as follows; 3, 7, 12, 16, 24, 35, 37, 38, 41 and 43. They are all reversed.

**The treatment.** In order to develop learners' cross-cultural sensitivity, the experiment group received a specific treatment unlike the control group. They were taught using culture assimilators as a cross-culture training technique. The researcher uses 12 assimilators displayed through the whole semester. The assimilators were adapted from previous studies and researches of Chemers (1968), Damron (1987), Apadaile and Schill (2008), Niggemann and Widmann (2014). The researcher made

some modifications as to fit the Algerian context. The assimilators were proved to be comprehensive and clear through the readability test.

Table 7

*Flesch Reading Ease and Flesch Kincaid Grade Level Tests*

	<b>The Critical Incident</b>	<b>Flesch Reading Ease</b>	<b>Flesch Kincaid Grade Level</b>
1.	Speaking Out	53.0	8.7
2.	Paying the bill	87.8	4.6
3.	Burp	51.4	8.9
4.	On the phone	69.8	7.5
5.	Having dinner	58.3	8.1
6.	Making friends	54.3	10.5
7.	A hug	71.8	7.9
8.	Air Conditioner	65.8	6.6
9.	Formal Speech	60.4	8.3
10.	Making a Polite Invitation	24.9	15.2
11.	Hesitation/ Truth	62.5	9.1
12.	Shaking Hands	71.6	6.5

According to the scores mentioned supra, the following episodes are appropriate and apprehensive. For instance, if the Flesch Kincaid grading level scores between 0 and 30, the text would be appropriate and easy to be understood by university students. Additionally, the text will be considered as apprehensive if Flesch reading test scores more than 16.

They were taught using the following model of lesson plan (see Appendix J). Each lesson includes a culture assimilator (see appendix K) that has been taught through both listening and speaking skill as follow:

- **Warm-up:** The teacher tries to get learners' attention by guessing the topic of the lesson.
- **Pre-listening:** The teacher asks a set of questions to brainstorm ideas about the topic.
- **During listening:** The teacher asks learners to listen to the audio and guess what it is about then give a brief summary. Learners are going to listen to the culture assimilator in an audio version. The first listening aim is skimming; listening for a general idea and thesecond listening is Scanning, listening for details. The teacher gives learners handout that contains different attributions to the previous scenario and asks them to listen again then choose the most appropriate attribution that best explain the misunderstanding.
- **Post listening:** After choosing the right attribution, the teacher provides them with explanations for each answer then asks them to provide a summary about what they have learnt from the assimilator.

**Progress tests.** In order to check learners' progress throughout the whole experiment, the teacher uses purposeful scenarios and reflective journals aiming at checking learners' progress and to validate the results of the experiment.

**Purposeful scenarios.** In order to check whether the use of culture assimilators has produced a progress in learners' cross-cultural sensitivity, the researcher uses purposeful scenarios that are similar to culture assimilators to some extent. They include episodes about cross-culture misunderstanding. Unlike culture assimilators, they do not necessarily convey attributions but questions about the misunderstanding. The aim is to check their progress of understanding, interpreting and analyzing communications failure that is culture based.

Learners are given two scenarios similar to the ones they have already learnt. In the first scenario, they are asked to identify the misunderstanding, choose the best choice then explain and justify their choice. However, in scenario two, they are asked to identify the misunderstanding and suggest three or four attributions to the scenario (see appendix H).

**Reflective journals.** According to Mackey and Gass, 2005, reflective journals lead to have an access to learners' internal processes and learning experiences since learners are freely to express their views and experiences. Hence, it will give the opportunity to the researcher to have insights about learners' experiences in language learning that he may not consider from his own perspective unlike interviews and observations. Schumann and Schumann (1977) add that journals help learners to transfer their emotions and psychological issues like anxiety (as cited in Mackey & Gass, p. 177). McKay and Gass (2005) state that "due to the lack of structure of diary entries, data analysis can become a complex affair, making it more difficult for researchers to find and validate patterns in the data." (p. 178)

In this study, learners are asked to write a short diary or journal about what have they learnt in the lesson after every three sessions, they are guided by some questions. This qualitative tool is used aiming at gaining insight about learners' emotions, opinions, language learning experiences concerning the role of culture assimilator in developing their cross-cultural sensitivity encoded in learners' passages written on their journals.

**The posttest.** It was administered to the sample after the treatment. It is the same pretest that was used prior to the experiment. The researcher displayed it after one week from the treatment so that learners will not relate it to the treatment to avoid the Hawthorn effect or what Kumar (2011) called placebo effect. Moreover, the period of one week is not that long for learners to test the effects of the treatment. Also, the period of the treatment that is almost 3 months prevents the risk of remembering the answers of the pre-test. The results obtained will be compared to the ones of the pretest to see whether there is a development in learners' cross-cultural sensitivity.

**Students' attitudes questionnaire.** This questionnaire was administered only to the experiment group who represent 54 students after receiving the treatment. It aims at gaining an insight about students' attitudes and views about the integration of culture assimilators. Moreover, it acts as an extra tool to prove the effectiveness of the treatment.

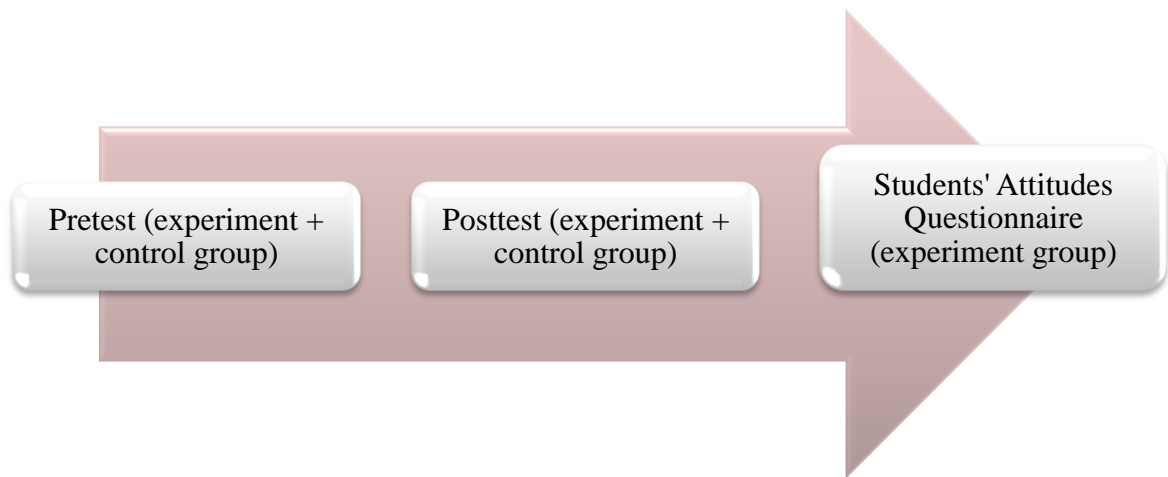
It was designed by the researcher and it includes six close ended questions and an open ended one. The first three questions were general ones aiming at gaining insight about learners' views about the course. The fourth question was open ended to clarify and explain the reason behind their attitude change. Additionally, the fifth question includes

three sub true and false statements about what they have learnt from the different cultural misunderstandings. The last question aims at investigating learners' views about the attributions and feedbacks of the previously learnt culture assimilators. (See appendix I)

The above illustrated figure demonstrates the different data collection tools utilized in this probe.

## **Data Collection Tools**

### *1. Quantitative Tools*



### *2. Qualitative Tools*



Figure 9. Qualitative and quantitative tools used in this study

## Pilot Study

In order to check and test the suitability of the various research tools, the researcher opts for a pilot study. The latter is used “to identify potential problems that may affect the quality and validity of the results” (Blessing & Chakrabarti, 2009, p. 114). They state that pilot studies determine the changes that will be undertaken as the study will be efficient. Hence, participants are asked to provide the researcher with their critical comments and feedback.

**Piloting the pretest.** The pretest was administered and piloted to 20 students and as a result of this piloting, the following changes have been made:

- Time: the time allocated to answer the questionnaire was changed from 20 minutes to 30 minutes to make sure that learners will take their time to answer it.
- Level of comprehension: There were certain items that learners found difficulties in understating them. Hence, they were replaced by simple and clear words. For instance, bilingual changes to “speak two languages” (item 2), when something newsworthy happens to when interesting news happen (item 5), extremists to radical (culture determined), non-extremists to non radical (item 16), outgoing to sociable (item 18), and crowds of foreigners frightens me to large number of foreigners scares me (item 36).
- Relevance to context: America is replaced by Algeria in item 29 and U. S changes to Algeria in item 35.

**Piloting students' attitude questionnaire.** Concerning the students' attitude questionnaire, it was administered to 15 students. The time allocated to answer the questionnaire was 15 minutes to make sure that learners will take their time to answer it. Some items as critical incidents, misunderstandings and attributions were not clear for them but the researcher did not change them since they are familiar terms to the experiment group unlike the sample for whom the investigator administered and piloted the questionnaire.

## Data Analysis

As a mixed method approach is applied in this work, both quantitative and qualitative data will be used accordingly

**Quantitative data analysis procedures.** Data analysis is the transformation and coding of different information displayed on the data collected to numbers and statistical description. Also, it gives meaning and value to the information mentioned in the different questionnaires (Kumar, 2011 and McKay & Gass, 2005). The researcher used the Statistical Package of Social Sciences SPSS version 24 as a software program to provide descriptive statistics as frequencies and percentages. Additionally, it serves in indicating the relationship between variables and comparing between groups through the mean, the medium and the sum. In this work, this procedure was used to analyze pretest, posttest that present a likert scale questionnaire and all close ended questions of students' attitudes questionnaire.

**Qualitative data analysis procedures.** Qualitative analysis is about interpretations and sorting out meaning and experiences instead of statistical package (Kumar, 2011). Thematic analysis is applied in this work to analyze the data of the different texts and passages of the reflective journals, purposeful scenarios and the open ended question of the students' attitudes questionnaire. Kumar refers to thematic analysis as "analyzing the contents of interviews or observational field notes in order to identify the main themes that emerge from the responses given by your respondents or the observation notes made by you." (2011, p. 248) He identifies the steps of thematic analysis as follows:

- ***Identify the main themes.*** After understanding the meaning conveyed in their answers, the investigator develops themes that mirror these meanings. The themes will form the cornerstone for your analysis.
- ***Assign codes to the main themes.*** The researcher creates codes for each theme then analyze different passages using the identified codes to facilitate the process and enables the investigator to count which themes are the most repetitive.
- ***Classify responses under the main themes.*** At this stage, the researcher needs to read all the passages and open ended answers then classify them under the previously identified themes.
- ***Integrate themes and responses into the text of your report.*** After analyzing the data, while reporting it, the researcher needs to integrate the themes in the report, through using the frequencies of the themes occurrence or verbatim responses. The main focus is not on the way of reporting the answers but to communicate and integrate the essence of the themes in the report (Kumar, 2011, p. 248).

## Validity and Reliability of Tests

In terms of validity, the test, the inventory of cross-cultural sensitivity (2014) has been used previously by many researchers. All of them indicate that it is a valid one. The researcher relies on this test. However, the investigator makes certain modifications, which do not threaten its validity. For instance, the modifications that were made do not change neither the content nor the concept of the test. Moreover, the researcher gives the test to four teachers who teach culture module at Setif 2 University. Their feedback and recommendations were positive towards the use of this test.

As part of the pilot study, it is necessary to test the reliability of the tools. The researcher uses Cronbach Alpha. The results prove that both likert scale questionnaire and students' attitude questionnaire were reliable with scores of 0.78 and 0.75 accordingly. The table below indicated the results.

Table 8

### *Scores of Reliability*

Instrument	Cronbach Alpha
1. Likert scale questionnaire	0.78
2. Students' attitude questionnaire	0.75

## Ethical Considerations

As we are dealing with human beings in education research, it is of a pivotal need to tackle issues of ethical considerations. At this juncture, the researcher conducts the experiment in the oral expression sessions after gaining the administrative permission signed by the head of department of English language and literature at Mohamed Lamin Debaghin, Setif 2 University. Moreover, the identities of learners are to be kept confidential and anonymous as promised. Neither their names nor their identities will be shared. The investigator uses codes and themes when collecting, analyzing and reporting data. The latter is used only for research purposes. Finally, the probe is conducted in a way in which transparency and objectivity are to be emphasized while subjectivity is to be avoided and eliminated. The researcher will use a variety of ways, methods and tools to result in reliable and valid data.

## **Conclusion**

This chapter elucidates a detailed description of the research methodology used in this study and the justification for the different choices the researcher opts for in this probe. The latter is designed to answer the research questions and fulfill the aim of the study. Research paradigm, method and design were the first elements to be explained. Besides, variables, population and sampling were also well clarified. Moreover, this chapter encompasses data collection tools used in the study and data analysis procedures. The next chapter is devoted to analyze, interpret and discuss the collected data.

The whole plan is better clarified in the following figure.

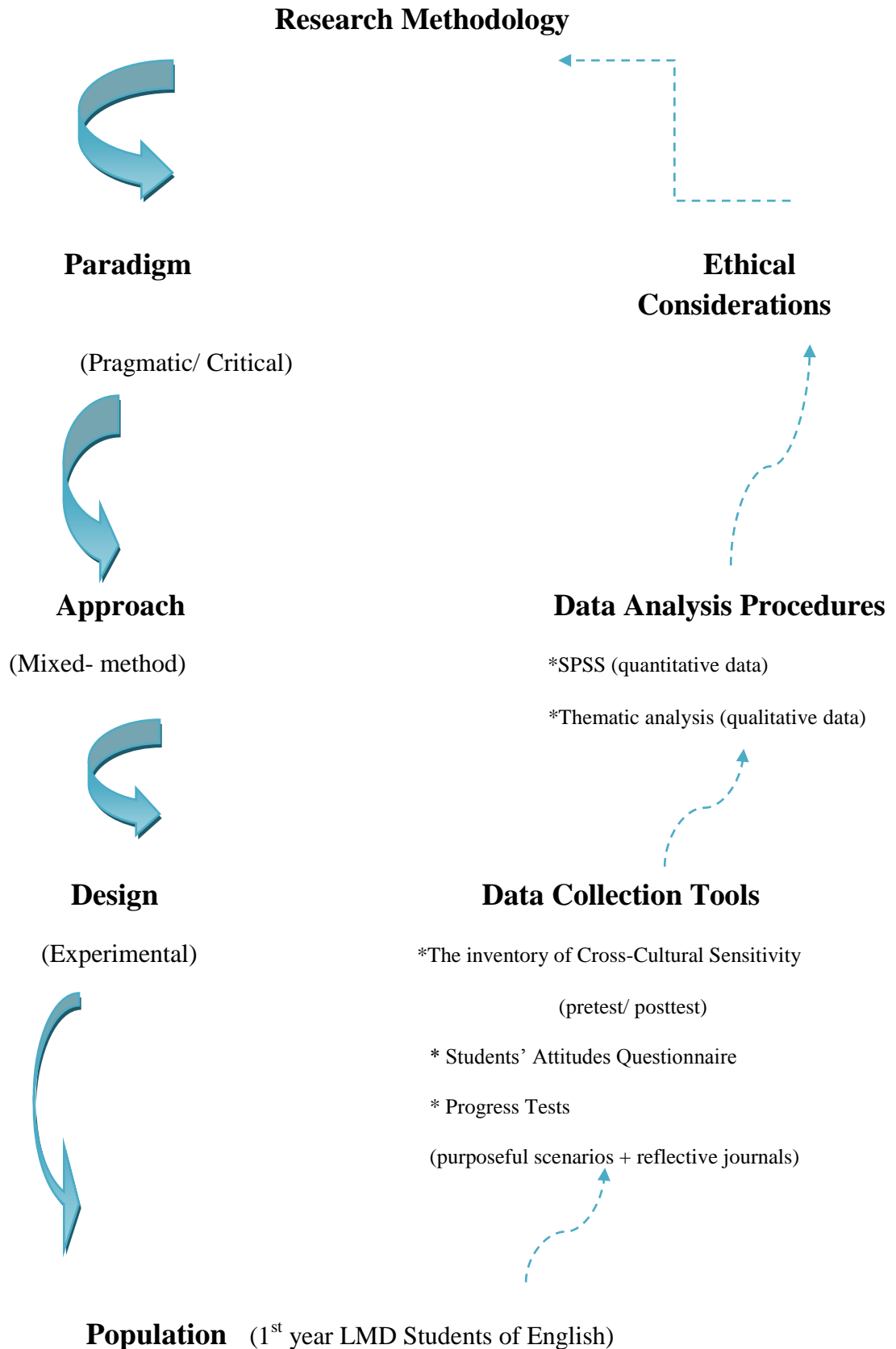


Figure 10. Research methodology plan

## Chapter Four: Results and Discussion of Findings

### Introduction

This chapter postulates a detailed quantitative and qualitative analysis of the findings. The latter are obtained from the likert scale questionnaire, reflective journals, purposeful scenarios and students' attitude questionnaire. Additionally, data are exhibited and portrayed in tables and figures, which were analyzed, interpreted and discussed colligated to the literature review. This space is an endeavor to answer research questions and confirm or disconfirm the hypothesis.

### Analysis of Cross-Cultural Sensitivity Likert Scale Questionnaire

The likert scale encompasses two main parts; demographic and quantitative one. The demographic part includes learners' age, gender, English training, English learning experience, living abroad. Calculating these demographic characteristics are necessary for avoiding any threat of extraneous variables; besides, to compare between participants in both experiment and control group. The second part involves 44 items in which learners are asked to rate their level of agreement or disagreement with different statements. Data are collected and presented in tables and figures followed by a detailed analysis.

#### Demographics

##### Learners' gender.

➤ *Experiment Group*

Table 9

*Experiment Group Participants' Gender*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	8	14,8	14,8	14,8
	Female	46	85,2	85,2	100,0
Total		54	100,0	100,0	

As clearly indicated in the table 7, the majority of participants are females with a percentage of 85.2% while a minority represents males (14.8%).

➤ *Control Group*

Table 10

*Control Group Participants' Gender*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	10	18,5	18,5	18,5
	Female	44	81,5	81,5	100,0
Total		54	100,0	100,0	

Table 10 discloses that 81.5% of participants are females and only 18.5% are males.

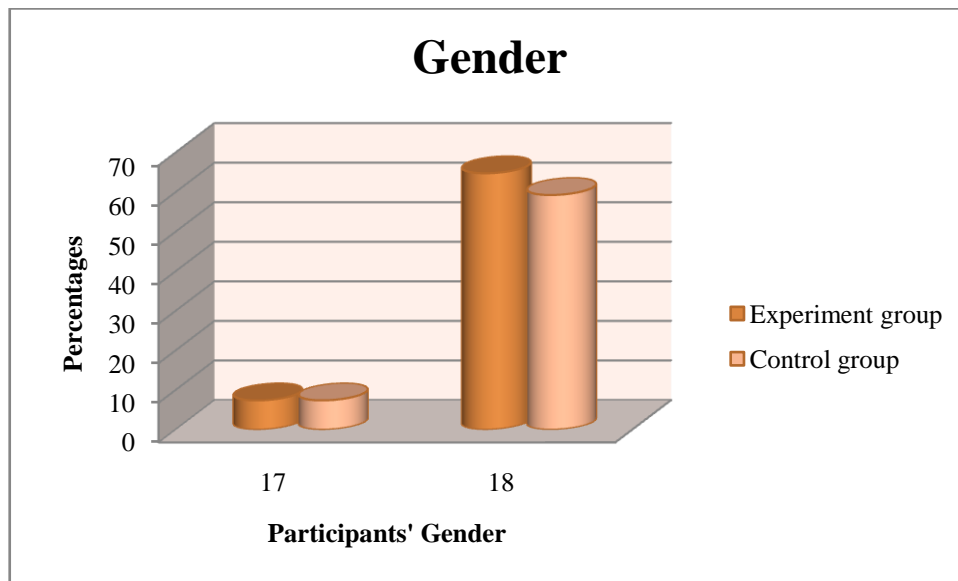


Figure 11. Experiment and control group gender

Figure 13 posits the balance and equality between experiment group and control group in terms of gender. The percentages of females and males are almost equal with 85.2%, 14.8% and 81.5%, 18.5% for experiment and control group accordingly.

**Learners' age.**

➤ *Experiment group*

Table 11

*Experiment Group Participants' Age*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	17	4	7,4	7,4	7,4
	18	35	64,8	64,8	72,2

19	4	7,4	7,4	79,6
20	6	11,1	11,1	90,7
21	2	3,7	3,7	94,4
22	3	5,6	5,6	100,0
Total	54	100,0	100,0	

Table 11 exhibits that experiment group participants' age ranks between 17 and 22 with the majority of learners aged 18(64.8%).this implies that they belong to the same generation. Hence, age will not cause any threat or problem for this study.

➤ **Control group**

Table 12

*Control Group Participants' Age*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	17	4	7,4	7,4	7,4
	18	32	59,3	59,3	66,7
	19	5	9,3	9,3	75,9
	20	8	14,8	14,8	90,7
	21	3	5,6	5,6	96,3
	22	2	3,7	3,7	100,0
	Total	54	100,0	100,0	

As clearly observed from table 12, participants in the control group are between 17 and 22, with the majority (59.3%) aged 18.

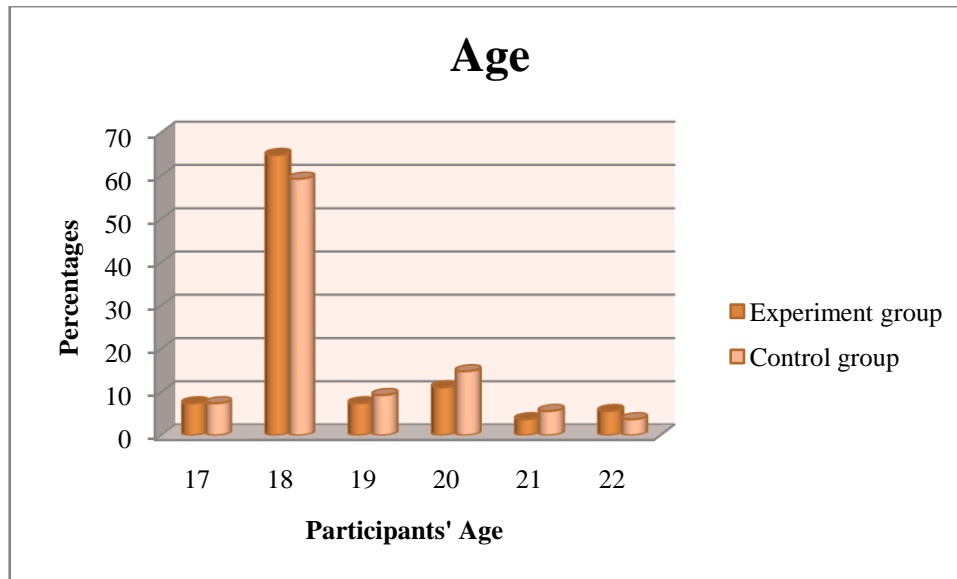


Figure 12. Experiment and control group age

The equality between experiment and control group is highly noticed in the above figure. Approximate results are illustrated with non-significant differences between different ages of participants within experiment and control groups.

**Years of studying English.**

➤ **Experiment group**

Table 13

*Experiment Group Participants Years of Studying English*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Less or equal to 10 years	54	100,0	100,0	100,0

All participants claimed that the ultimate period of studying English is less or equal to 10 years.

➤ **Control group**

Table 14

*Experiment Group Participants Years of Studying English*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Less or equal to 10 years	53	98,1	98,1	98,1
More than 10 years	1	1,9	1,9	100,0

Total	54	100,0	100,0
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Almost all participants studied English for less of equal to 10 years with an exception of one participant, who has more than 10 years of studying English.

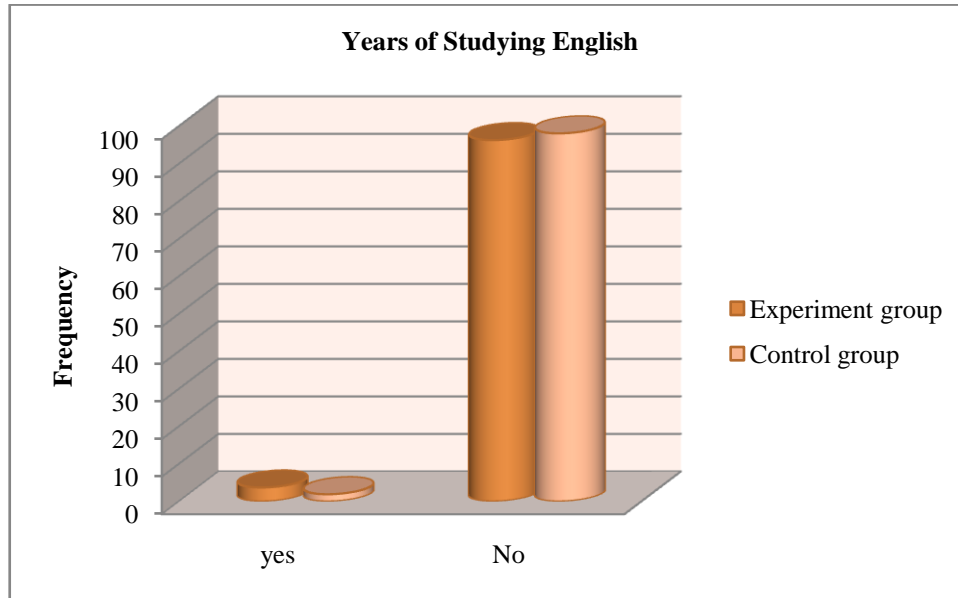


Figure 13. Experiment and control group years of studying English

The figure supra illustrates that the years of studying English are almost equal in both groups. Besides equality between groups, years of studying English will not be considered as an extraneous variable in this probe.

**Prior English training.**

➤ **Experiment group**

Table 15

Experiment Group Prior English Training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	2	3,7	3,7	3,7
	No	52	96,3	96,3	100,0
Total		54	100,0	100,0	

The table encapsulates that 96.3 % of participants had never had a prior training of English. Only a small portion had, with a percentage of 3.7% (2 participants). Such results indicate that prior English training will not affect the results nor threaten the validity of learners' responses.

➤ **Control group**

Table 16

*Control Group English Training*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	1	1,9	1,9	1,9
	No	53	98,1	98,1	100,0
	Total	54	100,0	100,0	

Concerning control group, only one participant had a training of English with a percentage of 1.9 while 98.1% of participants had not perceived any prior training.

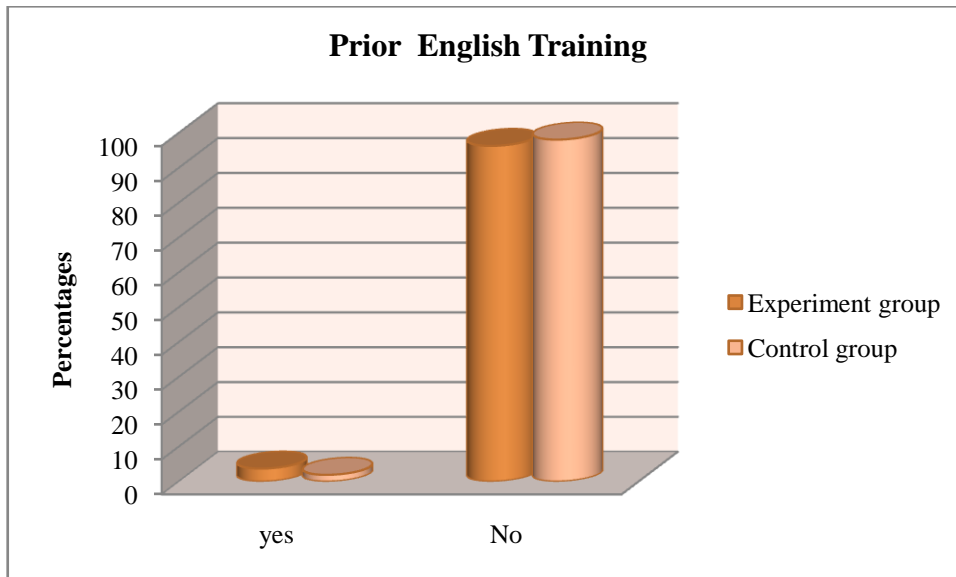


Figure 14. Experiment and control group prior English training

The figure demonstrates non-significant differences in learners' prior English training between experiment and control group. Additionally, such results eliminate the threat of extraneous variable of prior training that may affect learners' cross-cultural sensitivity.

**Living abroad.**

➤ **Experiment group**

Table 17

*Experiment Group Participants' Experience in Living Abroad*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	7,4	7,4	7,4
	No	50	92,6	92,6	100,0
Total		54	100,0	100,0	

As clearly illustrated in the table above, almost all participants, with a percentage of 92.6%, had never lived abroad; only a small portion (7.4%) had the experience of living abroad.

➤ **Control group**

Table 18

*Control Group Participants' Experience in Living Abroad*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	6	11,1	11,1	11,1
	No	48	88,9	88,9	100,0
Total		54	100,0	100,0	

Table discloses that 88.9% of participants had never lived abroad, only 11.1% of them did.

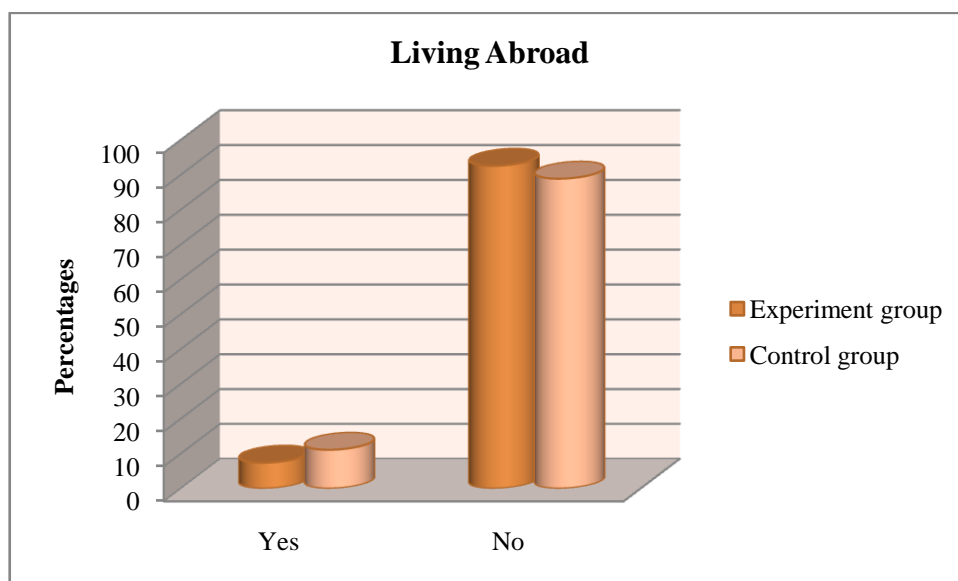


Figure 15. Experiment and control group participants' experience in living abroad

The balance between experiment and control groups is highly seen in the above figure, approximate results were found with percentages of 92.6% and 88.9% for experiment and control groups accordingly.

**Likert Scale Results**

The likert scale portrays the second section of the test. It involves four sub-scales; Cultural Behavioral Integration, Cultural Anxiety, Cultural Inclusion and Cognitive Flexibility. Learners are asked to rate their level of agreement or disagreement with different items within the scale. The latter is a seven point scale ranging from strongly disagree (1), disagree (2), disagree somewhat (3), neutral (4), agree somewhat (5), agree (6), strongly agree (7).

**Pretest scores.**

***Cultural behavioral integration.***

This sub-scale measures learners' ability to develop a new behavior that suits the cross-cultural context. It encompasses 10 items. All of them are positive statements; higher scores indicate learners' higher levels of sensitivity as follow.

- low levels of cultural behavioral integration range between {1, 4}
- High levels of cultural behavioral integration range between }4, 7}

Table 19

*Control Group Participants' Scores of Cultural Behavioral Integration*

mean1 (control group)		
N	Valid	54
	Missing	0
	Mean	3,4907
	Median	3,5000
	Std. Deviation	,39634
	Range	1,40
	Minimum	2,80
	Maximum	4,20

Table 20

*Experiment Group Participants' Scores of Cultural Behavioral Integration*

mean1 (experiment group)	
N	54
g	0
Mean	3,4796
Median	3,5000
Std. Deviation	,39112
Range	1,50
Minimum	2,70
Maximum	4,20

As clearly seen in table 19 and 20, both experiment and control group scores were lower than 4 with percentages of 3.49 for experiment group and 3.47 for control group. Such results indicate learners' insensitivity concerning cultural behavioral integration as they fail to develop the intended behavior. Furthermore, such findings avow the existence of homogeneity between groups.

***Cultural anxiety.***

Cultural anxiety postulates learners' fears, stress and uneasiness in cross-cultural situations. This sub-scale is composed of 11 items, all of them are reverse ordered, in which an agreement with a negative statement demonstrates a negative attitude and avows learners' insensitivity. Hence, results can be explained as follows:

- Scores between { 1, 4} indicate low levels of learners' cultural anxiety.
- Scores between } 4, 7} posit high levels of learners' cultural anxiety.

Table 21

*Control Group Participants' Scores of Cultural Anxiety*

mean2 (control group)		
N	Valid	54
	Missing	0
Mean		4,1599
Median		4,0909

Std. Deviation	,48070
Range	2,27
Minimum	3,36
Maximum	5,64

Table 22

*Experiment Group Participants' Scores of Cultural Anxiety*

mean2 ( experiment group)		
N	Valid	54
	Missing	0
	Mean	4,1616
	Median	4,0909
	Std. Deviation	,47834
	Range	2,27
	Minimum	3,36
	Maximum	5,64

Tables above indicate learners' scores in cultural anxiety. Control group scored 4.15, which posits their high level of cultural anxiety. Similar findings were demonstrated as the experiment group scored 4.16. Based on these reports, learners feel anxious, fearful and frustrated towards the foreign culture. Additionally, equality between groups is highly postulated in cultural anxiety scores.

***Cultural inclusion.***

Cultural inclusion implies awareness of similarities and differences between cultures, accepting and enjoying learning about them. This sub-scale involves 13 items; all of them are positive statement with a normal order. They are interpreted as follows:

- Scores ranging from { 1, 4} demonstrate low levels of cultural inclusion.
- Scores ranging from } 4, 7 } postulate high levels of cultural inclusion.

Table 23

*Control Group Participants' Scores of Cultural Inclusion*

mean3 (control group)		
N	Valid	54
	Missing	0
	Mean	3,7536
	Median	3,6923
	Std. Deviation	,44788
	Range	2,08
	Minimum	2,77
	Maximum	4,85

Table 24

*Experiment Group Participants' Scores of Cultural Inclusion*

mean3 (experiment group)		
N	Valid	54
	Missing	0
	Mean	3,7650
	Median	3,6923
	Std. Deviation	,45921
	Range	2,08
	Minimum	2,77
	Maximum	4,85

Tables 23 and 24 posit low levels of cultural inclusion in both control and experiment group scores, 3.75 for control group and 3.76 for experiment group. Such findings demonstrate that learners are neither aware of the importance of learning about similarities and differences nor enjoy studying about them.

***Cognitive flexibility.***

Cognitive flexibility reflects learners' adjustability to new experiences. This sub scale comprises 10 items. All of them are reverse ordered; disagreement with a negative statement is considered as an agreement. The results are interpreted as follows:

- Scores limited between { 1, 4{, represent high levels of cognitive flexibility.
- Scores limited between }4, 7}, represent low levels of cognitive flexibility.

Table 25

*Control Group Participants' Scores of Cognitive Flexibility*

<b>mean4 (control group)</b>		
N	Valid	54
	Missing	0
	Mean	4,5148
	Median	4,5000
	Std. Deviation	,39449
	Range	1,50
	Minimum	3,70
	Maximum	5,20

Table 26

*Experiment Group Participants' Scores of Cognitive Flexibility*

<b>mean4 ( experiment group)</b>		
N	Valid	54
	Missing	0
	Mean	4,5278
	Median	4,5000
	Std. Deviation	,38285
	Range	1,40

Minimum	3,80
Maximum	5,20

As clearly illustrated in tables above, both control and experiment groups show low levels of cognitive flexibility with scores of 4.51 and 4.52 accordingly, which is above the normal scores {1, 4}. Such results demonstrate that learners do not possess the ability of changeability or mobility towards new cultural experiences. Additionally, homogeneity between groups is highly noticed.

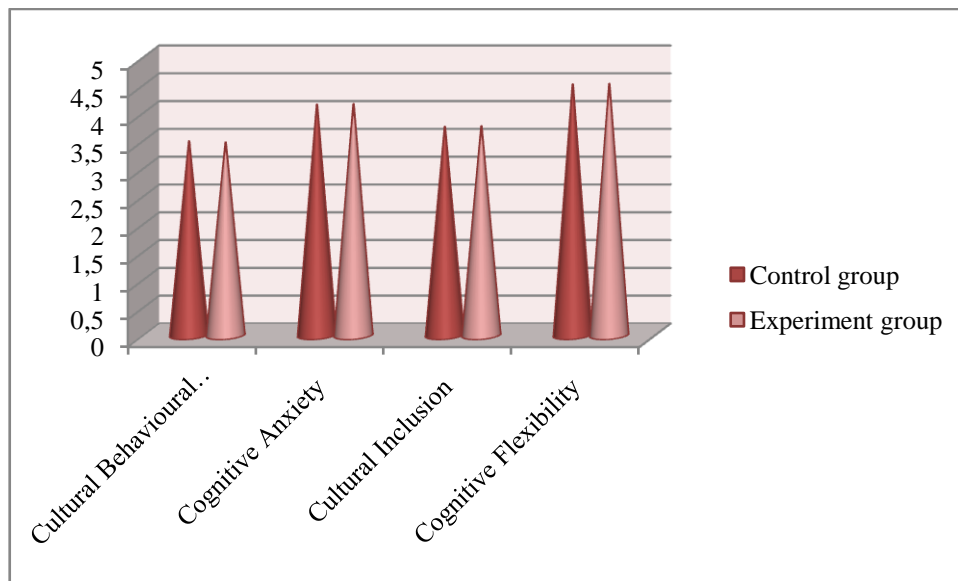


Figure 16. Pretest scores

As one can draw from figure 18, homogeneity between experiment and control group is clearly demonstrated. Furthermore, pretest scores postulate participants' insensitivity in cultural behavioral integration, cultural anxiety, cultural inclusion and cognitive flexibility. For more detailed results, table 25 advocates experiment and control group participants' means in all components of cross-cultural sensitivity.

Table 27

*Experiment and Control Group Participants' means*

Pretest: experiment group means				Pretest: control group means			
CBI	CA	CI	CF	CBI	CA	CI	CF
2,9	4,45	3,92	4,7	2,9	4,45	3,92	4,7

3,1	4,64	3,85	4,5	3,2	4,64	3,77	4,5
3,2	4,18	3,85	4,9	3,5	4,18	3,77	4,8
3,9	3,91	3,69	4,4	3,9	3,91	3,69	4,4
3,9	3,73	3,69	4,2	4	3,55	3,69	4,2
3	5,09	3,08	5,2	2,8	5,09	3,15	5,2
3,2	4,36	3,69	3,9	3,2	4,36	3,69	4
3,2	4,09	3,77	4,6	3,2	4,09	3,77	4,6
3	4,45	4,08	5,1	3,1	4,45	4,08	5
3,3	4,64	4,15	4,4	3,3	4,64	4,15	4,4
3,4	4,18	4,15	5	3,2	4,18	4,15	5
3,8	3,36	4,23	4,4	3,8	3,36	4,23	4,4
4	3,91	3,69	3,8	4	3,91	3,69	3,7
3	5,27	2,77	5,2	3,1	5,27	2,77	5,2
3,8	4,18	3,38	4,3	3,8	4,18	3,38	4,4
3,5	4,09	2,85	4,5	3,6	4,09	2,85	4,5
3,9	4,55	3,54	4,6	3,8	4,55	3,54	4,6
2,7	3,91	4	4,7	2,9	3,91	4	4,8
3,1	4,18	3,85	4,5	3,1	4,18	3,85	4,5
2,9	4,09	4,15	4,8	2,9	4,09	4,15	4,7
3,9	4,09	4,15	4,4	4	4,09	4,15	4,4
3,7	3,73	3,77	4,2	3,7	3,82	3,77	4,2
3,7	4,64	3,15	4	3,7	4,64	3	4
3,2	3,73	3,46	4,6	3,1	3,73	3,46	4,6
3,2	3,82	4,38	5	3,2	3,82	4,15	5
4,1	3,64	3,77	3,9	4,2	3,64	3,77	3,9
3,5	4,18	3,46	4,5	3,5	4,18	3,46	4,4
3,9	4,64	4	4,6	3,9	4,64	4	4,4
3,9	3,55	3,69	3,9	3,9	3,55	3,69	3,9

3,5	4,27	3,62	4,5	3,5	4,27	3,62	4,5
4,2	3,73	3,54	3,9	4,2	3,73	3,54	3,7
4,2	3,64	4	3,9	4,2	3,64	4	4
3,5	3,55	3,62	4,5	3,4	3,55	3,62	4,5
4,1	3,73	3,69	4,2	4,1	3,73	3,69	4,1
4,1	3,64	3,92	3,9	4,1	3,64	3,92	3,9
3,5	3,73	3,54	4,5	3,5	3,73	3,62	4,3
3,2	4,09	4,46	5	3,1	4,09	4,46	5
4,1	3,45	4	4,2	4,1	3,45	4	4,2
3,5	4,73	3,38	4,5	3,5	4,73	3,38	4,6
3,5	4,09	3,46	4,5	3,6	4,09	3,46	4,5
3,1	4,55	4,62	5	3,1	4,55	4,62	5,1
3,5	3,91	3,31	4,5	3,6	3,91	3,31	4,5
3,9	3,73	3,92	4,2	3,9	3,73	3,92	4,1
3,3	4,27	4,85	5	3,3	4,27	4,85	5,1
3,2	5,09	3,15	5,1	3,1	5,09	3,15	5,1
3,2	4,09	4,69	5	3,1	4,09	4,69	5
3,5	4,18	3,62	4,5	3,4	4,18	3,62	4,5
3	4,91	2,85	4,9	3	4,91	2,85	4,9
3,2	4,09	4,15	5	3,1	4,09	4,15	5
3,5	3,91	3,62	4,3	3,6	3,91	3,62	4,3
3,5	3,91	3,54	4,4	3,5	3,91	3,54	4,3
3	5,64	3,23	4,8	3,2	5,64	3,23	4,8
3,2	4,45	4,69	5	3,2	4,45	4,46	5
3,5	4,09	3,62	4,4	3,6	4,09	3,62	4,4

As the table supra indicates, almost all the means between participants in the experiment and control group are equal and indicate their lower levels of cross-cultural sensitivity in cultural behavioral integration, cultural anxiety, cultural inclusion and cognitive flexibility.

**Tests of normality.**

It is of pivotal necessity to check the normality of distribution of the pre-test between experiment and control group to ascertain the reliability of data. Henceforth, the researcher opts for a test of normality devoted for non-parametric data, namely Skewness and Kurtosis test. The standards of normality for this test are as follow:

- Samples < 50: use the z value, -1.96 and +1.96.
- Samples 50 < N <300: use a more liberal z value, -3.29 and +3.29.
- Larger samples: - absolute Skewness value between -2 and +2.
- Absolute Skewness value between -7 and +7 (Ghasemi & Zahediasl, 2012).

The sample of this work comprises 108 participants. Hence, the second norm will be used to test the normality of the pre-test, which is Samples 50 < N <300: use a more liberal z value, -3.29 and +3.29.

Table 28

*Skewness and Kurtosis Test of Normality*

<b>Descriptives</b>					
Group				Statistic	Std. Error
mean1	Experiment group	Mean		3,4796	,05322
		95% Confidence Interval for Mean		Lower Bound	3,3729
				Upper Bound	3,5864
		5% Trimmed Mean		3,4774	
		Median		3,5000	
		Variance		,153	
		Std. Deviation		,39112	
		Minimum		2,70	
		Maximum		4,20	
		Range		1,50	
		Interquartile Range		,70	

		Skewness		,210	,325
		Kurtosis		-,980	,639
Control group		Mean		3,4907	,05393
	95% Confidence Interval for Mean	Lower Bound		3,3826	
		Upper Bound		3,5989	
		5% Trimmed Mean		3,4862	
		Median		3,5000	
		Variance		,157	
		Std. Deviation		,39634	
		Minimum		2,80	
		Maximum		4,20	
		Range		1,40	
		Interquartile Range		,73	
		Skewness		,234	,325
		Kurtosis		-1,095	,639
mean2	Experiment group	Mean		4,1616	,06509
	95% Confidence Interval for Mean	Lower Bound		4,0311	
		Upper Bound		4,2922	
		5% Trimmed Mean		4,1349	
		Median		4,0909	
		Variance		,229	
		Std. Deviation		,47834	
		Minimum		3,36	
		Maximum		5,64	
		Range		2,27	
		Interquartile Range		,73	

		Skewness		,883	,325
		Kurtosis		,814	,639
Control group		Mean		4,1599	,06542
	95% Confidence Interval for Mean	Lower Bound		4,0287	
		Upper Bound		4,2911	
		5% Trimmed Mean		4,1330	
		Median		4,0909	
		Variance		,231	
		Std. Deviation		,48070	
		Minimum		3,36	
		Maximum		5,64	
		Range		2,27	
		Interquartile Range		,66	
		Skewness		,861	,325
		Kurtosis		,784	,639
mean3	Experiment group	Mean		3,7650	,06249
	95% Confidence Interval for Mean	Lower Bound		3,6396	
		Upper Bound		3,8903	
		5% Trimmed Mean		3,7629	
		Median		3,6923	
		Variance		,211	
		Std. Deviation		,45921	
		Minimum		2,77	
		Maximum		4,85	
		Range		2,08	
		Interquartile Range		,50	

		Skewness	,144	,325
		Kurtosis	,174	,639
Control group	Mean		3,7536	,06095
	95% Confidence Interval for Mean	Lower Bound	3,6313	
		Upper Bound	3,8758	
	5% Trimmed Mean		3,7513	
	Median		3,6923	
	Variance		,201	
	Std. Deviation		,44788	
	Minimum		2,77	
	Maximum		4,85	
	Range		2,08	
	Interquartile Range		,50	
		Skewness	,070	,325
		Kurtosis	,261	,639
mean4	Experiment group	Mean	4,5278	,05210
	95% Confidence Interval for Mean	Lower Bound	4,4233	
		Upper Bound	4,6323	
	5% Trimmed Mean		4,5288	
	Median		4,5000	
	Variance		,147	
	Std. Deviation		,38285	
	Minimum		3,80	
	Maximum		5,20	
	Range		1,40	
	Interquartile Range		,63	

	Skewness	-.087	.325
	Kurtosis	-.791	.639
Control group	Mean	4,5148	,05368
	95% Confidence Interval for Mean	4,4071	
	95% Confidence Interval for Lower Bound	4,6225	
	95% Confidence Interval for Upper Bound		
	5% Trimmed Mean	4,5206	
	Median	4,5000	
	Variance	,156	
	Std. Deviation	,39449	
	Minimum	3,70	
	Maximum	5,20	
	Range	1,50	
	Interquartile Range	,55	
		Skewness	-.090
	Kurtosis	-.698	.639

The results illustrate the normality of distribution of the pre-test between experiment and control group as all results of Skewness and Kurtosis tests are between ( -1.095, 0.883). Such results are within the standard limits of normality for non-parametric data.

#### **Test of homogeneity.**

The analysis of means of both experiment and control groups indicates the equality between groups. To confirm such findings, the researcher uses Mann-Whitney test of homogeneity devoted for non-parametric data as the used likert scale conveys non-parametric data.

Table 29

*Mann Whitney Test Ranks*

Ranks				
	Group	N	Mean Rank	Sum of Ranks
mean1	Experiment group	54	54,14	2923,50
	Control group	54	54,86	2962,50
	Total	108		
mean2	Experiment group	54	54,56	2946,50
	Control group	54	54,44	2939,50
	Total	108		
mean3	Experiment group	54	54,66	2951,50
	Control group	54	54,34	2934,50
	Total	108		
mean4	Experiment group	54	55,04	2972,00
	Control group	54	53,96	2914,00
	Total	108		

The table of mean ranks indicates equality between experiment and control groups in their level of cross-cultural sensitivity. For instance, mean 1: 54.14 - 54.86, mean 2: 54.56 - 54.44, mean 3: 54.66 - 54.34 and mean 4: 55.04 - 53.96. Such results are clear indicators of the existence of homogeneity between groups.

Table 30

*Mann Whitney Test Means*

Test Statistics <sup>a</sup>				
	mean1	mean2	mean3	mean4
Mann-Whitney U	1438,500	1454,500	1449,500	1429,000
Wilcoxon W	2923,500	2939,500	2934,500	2914,000
Z	-,121	-,022	-,052	-,179

Asymp. Sig. (2-tailed)	,904	,983	,958	,858
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a. Grouping Variable: Group

The table above reveals that the significance value portrays the following scores; 0.904, 0.983, 0.958, 0.858. For instance, all the scores are above 0.05 which means that both control and experiment group are equivalent and homogenous in terms of their level of cross-cultural sensitivity in its four components; cultural behavioral integration, cultural anxiety, cultural inclusion and cognitive flexibility.

Posttest scores.

***Cultural behavioral integration***

Table 31

*Experiment Group Participants' Scores of Cultural Behavioral Integration*

mean1 (experiment)		
N	Valid	54
	Missing	0
	Mean	4,5938
	Median	4,5000
	Std. Deviation	,55287
	Range	2,40
	Minimum	3,40
	Maximum	5,80

Table 32

*Control Group Participants' Scores of Cultural Behavioral Integration*

mean1 (control group)		
N	Valid	54
	Missing	0
	Mean	3,5037
	Median	3,5000

Std. Deviation	,40092
Range	1,50
Minimum	2,70
Maximum	4,20

As clearly seen in tables 32 and 33, there is a significant difference between experiment group and control group scores with means of 4.59 and 3.50 accordingly. 4.59 indicates the sensitivity of experiment group however the mean of 3.50 portrays the insensitivity. Such results indicate the inequality between groups in levels of cultural behavioral integration. Hence, homogeneity between groups does not exist.

***Cultural anxiety.***

Table 33

*Experiment Group Participants' Scores of Cultural Anxiety*

mean2 (experiment group)		
N	Valid	54
	Missing	0
	Mean	3,4242
	Median	3,5000
	Std. Deviation	,51152
	Range	2,27
	Minimum	2,36
	Maximum	4,64

Table 34

*Control Group Participants' Scores of Cultural Anxiety*

mean2 (control group)		
N	Valid	54
	Missing	0
	Mean	4,1498
	Median	4,0909
	Std. Deviation	,48561
	Range	2,18
	Minimum	3,36
	Maximum	5,55

A quick glimpse at tables 33 and 34 revealed a significant difference between experiment group and control group scores with means of 3.42 and 4.14 accordingly. 3.42 indicates low levels of cultural anxiety of experiment group however the mean of 4.14 portrays high levels of control group participants' anxiety. Such results indicate the inequality between groups in levels of cultural anxiety. Hence, homogeneity between groups does not exist.

***Cultural inclusion.***

Table 35

*Experiment Group Participants' Scores of Cultural Inclusion*

mean3 (experiment group)		
N	Valid	54
	Missing	0
	Mean	5,3476
	Median	5,2308
	Std. Deviation	,60343
	Range	2,31
	Minimum	4,31
	Maximum	6,62

Table 36

*Control Group Participants' Scores of Cultural Inclusion*

<b>mean3 (control group)</b>		
N	Valid	54
	Missing	0
Mean		3,8291
Median		3,8846
Std. Deviation		,45118
Range		1,77
Minimum		2,85
Maximum		4,62

As clearly seen in table 35 and 36, there is a significant difference between experiment group and control group scores with means of 5.34 and 3.82 accordingly. 5.34 indicates the high level of cultural inclusion of experiment group participants; however, the mean of 3.82 portrays the insensitivity of control group participants. Such results indicate the inequality between groups in levels of cultural inclusion. Hence, homogeneity between groups does not exist.

***Cognitive flexibility.***

Table 37

*Experiment Group Participants' Scores of Cognitive Flexibility*

<b>mean4 (experiment group)</b>		
N	Valid	54
	Missing	0
Mean		3,6142
Median		3,6000
Std. Deviation		,52600

Range	2,30
Minimum	2,50
Maximum	4,80

Table 38

*Control Group Participants' Scores of Cognitive Flexibility*

<b>mean4 (control group)</b>		
N	Valid	54
	Missing	0
	Mean	4,4981
	Median	4,5000
	Std. Deviation	,40538
	Range	1,50
	Minimum	3,70
	Maximum	5,20

Tables 37 and 38 advocate a significant difference between experiment group and control group participants (3.61 and 4.49 accordingly). 3.61 indicates the high level of experiment group participants' cognitive flexibility as it is within the standard norms {1, 4}. On the other side, the mean of 4.49 portrays the low level of control group participants' cognitive flexibility. Such results indicate the inequality between groups in levels of cultural behavioral integration. Hence, homogeneity between groups does not exist.

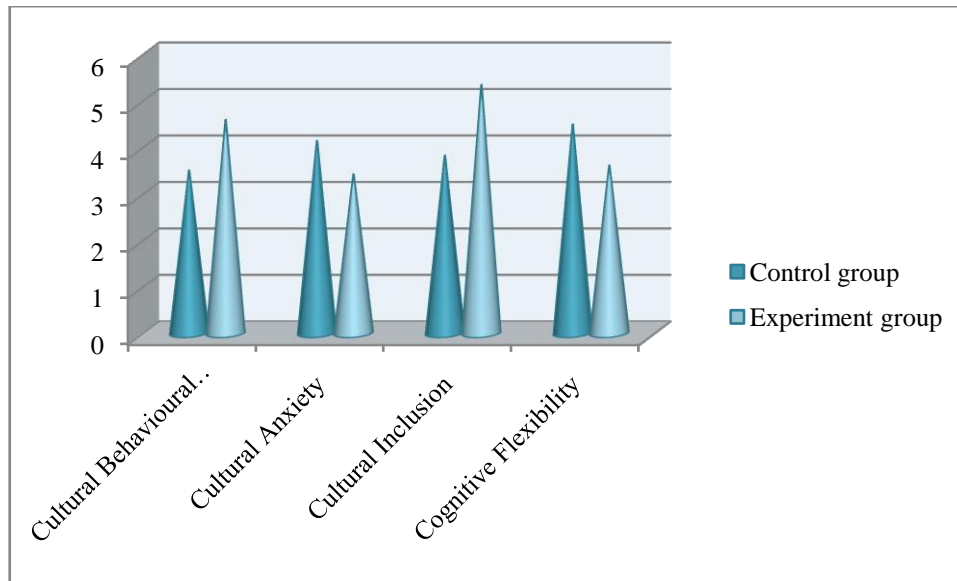


Figure 17. Comparison between control and experiment group scores

Figure 17 discloses a significant difference between all means of experiment and control group. Hence, homogeneity does no more exist between groups. Furthermore, an obvious improvement in the means of the experiment groups is clearly noticed. Table below illustrates it.

**Posttest scores.**

Table 39

*Experiment and Control Group Participants Posttest Scores*

Posttest (experiment group)				Posttest (control group)			
CBI	CA	CI	CF	CBI	CA	CI	CF
4,9	3,27	4,77	3	3,1	4,45	4,46	4,7
4,9	3,55	5,31	4	3,3	4,64	4	4,5
4,5	3,36	5,54	3,4	3,6	4,18	3,77	4,8
5,7	2,91	5,23	3,4	3,9	3,91	3,31	4,5
4,2	3	4,77	2,8	4,1	3,55	3,69	4,1
4,7	4	4,31	3,8	3	5,09	3,62	5,2
4,6	4,64	5,85	3,7	3,2	4,36	4,46	4
4	3,64	5,92	2,9	3,3	4,09	3,77	4,6
4,7	3,82	4,46	2,7	3,2	4,45	4,08	5

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4,2	3,27	5,31	2,9	3	4,64	3,92	4,4
5,2	3,45	5,92	3,5	3,1	4,18	4,15	5
4,2	3,36	4,85	3,3	3,8	3,36	4,23	4,5
4,5	2,55	6,23	3,3	4,1	3,91	3,92	3,7
4,5	3,64	5,46	3,3	3	5,27	3,54	5,2
4,4	3,27	5,23	3,1	3,8	4,09	3,85	4,4
3,9	3,82	5,08	2,7	3,6	4,09	2,92	4,5
4,8	3,82	5	4,2	3,8	4,55	3,46	4,5
5,7	3,82	6,62	3,4	2,9	3,91	4,23	4,8
4,8	4,18	4,77	3,4	3,1	4,18	4,46	4,5
5	3,64	5,23	3,9	2,7	4,09	4,62	4,7
4,33	3,64	5,54	3,9	4	4,45	4,23	4,4
5,7	2,55	5,23	3	3,7	3,82	3,62	4,1
4,6	3	4,77	3,6	3,7	4,55	3	4
3,4	4	4,31	4,4	3,1	3,82	3,46	4,6
4,6	4,27	5,85	3,6	3,2	3,91	4,15	5
4	3,09	5,92	3,6	4,2	3,45	3,77	3,9
4,7	3,27	4,92	3	3,5	3,91	3,46	4,4
5,2	3,09	5,54	3,8	3,9	4,73	4	4,4
4,2	3,27	5,15	4	3,9	3,64	4,08	3,9
4,4	2,64	6,31	3,5	3,5	4,18	3,54	4,5
4,4	3,55	5,54	3,8	4,2	3,55	3,46	3,7
4,5	3	5,15	3,5	4,1	3,55	4,23	4
3,9	3,64	4,92	3,7	3,5	3,45	3,62	4,5
4,9	3,91	5	4,1	4,1	3,73	3,62	4,1
5	3,91	5,31	4,4	4,1	3,64	4,15	3,8
4,33	3,55	5,54	4,4	3,5	3,73	3,62	4,3
5,4	2,55	5,23	3,67	3,1	4	4,46	5
4,3	3	4,77	3,4	4,1	3,45	4	4,1

3,7	4	4,31	4,4	3,6	4,73	3,38	4,6
4	3,18	5,92	4	3,6	4,09	3,08	4,3
4,6	2,36	4,46	2,5	3,1	4,45	4,62	5,1
5,1	3,09	5,92	4	3,6	3,91	3,23	4,3
3,9	3,27	4,85	4,5	4	3,73	3,92	4,1
4,9	3,91	5	4,4	3,3	4,27	4,23	5,1
3,8	3,18	4,85	4,4	3,1	5,09	3,15	5
4,5	3,91	5,46	3,1	3,1	4,18	4,46	5
5,7	3,91	6,62	3	3,4	4,18	3,92	4,5
4,5	2,36	6,23	3,9	3	4,91	2,85	5
5,2	3,91	5,85	3,7	3,1	4,09	4,08	5
4,5	2,55	6,23	3,6	3,6	3,91	3,69	4,2
3,9	3,64	5	3,5	3,6	3,91	3,92	4,3
4,5	3,64	5,69	4,8	3,2	5,55	3,23	4,8
4,2	3,27	4,92	3,6	3,3	4,45	4,46	5
5,8	3,82	6,62	3,7	3,6	4,09	3,62	4,3

Table 39 ascertains the non-equivalent results between experiment group and control group. Henceforth, a pertinent improvement and a delicate development have been noticed in the scores of experiment group participants. Such findings have no relation with the distribution of the posttest as the table below indicates the normal distribution of the posttest between both groups based on Skewness and Kurtosis test of normality.

Table 40

*Skewness and Kurtosis Test of Normality for Posttest Distribution*

Descriptives				
Group		Statistic		Std. Error
mean1	Experiment group	Mean	4,5938	,07524
		95% Confidence Interval for Mean	Lower Bound	4,4429
			Upper Bound	4,7447

		5% Trimmed Mean	4,5847	
		Median	4,5000	
		Variance	,306	
		Std. Deviation	,55287	
		Minimum	3,40	
		Maximum	5,80	
		Range	2,40	
		Interquartile Range	,70	
		Skewness	,404	,325
		Kurtosis	-,102	,639
	Control group	Mean	3,5037	,05456
		95% Confidence Interval for Mean	Lower Bound	3,3943
			Upper Bound	3,6131
		5% Trimmed Mean	3,5027	
		Median	3,5000	
		Variance	,161	
		Std. Deviation	,40092	
		Minimum	2,70	
		Maximum	4,20	
		Range	1,50	
		Interquartile Range	,73	
		Skewness	,149	,325
		Kurtosis	-,102	,639
mean2	Experiment group	Mean	3,4242	,06961
		95% Confidence Interval for Mean	Lower Bound	3,2846
			Upper Bound	3,5639

		5% Trimmed Mean		3,4272	
		Median		3,5000	
		Variance		,262	
		Std. Deviation		,51152	
		Minimum		2,36	
		Maximum		4,64	
		Range		2,27	
		Interquartile Range		,73	
		Skewness		-,254	,325
		Kurtosis		-,291	,639
	Control group	Mean		4,1498	,06608
		95% Confidence Interval for Mean	Lower Bound	4,0173	
			Upper Bound	4,2824	
		5% Trimmed Mean		4,1250	
		Median		4,0909	
		Variance		,236	
		Std. Deviation		,48561	
		Minimum		3,36	
		Maximum		5,55	
		Range		2,18	
		Interquartile Range		,64	
		Skewness		,734	,325
		Kurtosis		,426	,639
mean3	Experiment group	Mean		5,3476	,08212
		95% Confidence Interval for Mean	Lower Bound	5,1829	
			Upper Bound	5,5123	

		5% Trimmed Mean	5,3349	
		Median	5,2308	
		Variance	,364	
		Std. Deviation	,60343	
		Minimum	4,31	
		Maximum	6,62	
		Range	2,31	
		Interquartile Range	,94	
		Skewness	,349	,325
		Kurtosis	-,495	,639
	Control group	Mean	3,8291	,06140
		95% Confidence Interval for Mean	Lower Bound	3,7059
			Upper Bound	3,9522
		5% Trimmed Mean	3,8384	
		Median	3,8846	
		Variance	,204	
		Std. Deviation	,45118	
		Minimum	2,85	
		Maximum	4,62	
		Range	1,77	
		Interquartile Range	,65	
		Skewness	-,210	,325
		Kurtosis	-,638	,639
mean4	Experiment group	Mean	3,6142	,07158
		95% Confidence Interval for Mean	Lower Bound	3,4706
			Upper Bound	3,7578

	5% Trimmed Mean		3,6152	
	Median		3,6000	
	Variance		,277	
	Std. Deviation		,52600	
	Minimum		2,50	
	Maximum		4,80	
	Range		2,30	
	Interquartile Range		,70	
	Skewness		,052	,325
	Kurtosis		-,469	,639
Control group	Mean		4,4981	,05517
	95% Confidence Interval for Mean	Lower Bound	4,3875	
		Upper Bound	4,6088	
	5% Trimmed Mean		4,5035	
	Median		4,5000	
	Variance		,164	
	Std. Deviation		,40538	
	Minimum		3,70	
	Maximum		5,20	
	Range		1,50	
	Interquartile Range		,68	
	Skewness		-,051	,325
	Kurtosis		-,847	,639

Based on Skewness and Kurtosis test of Normality for non-parametric data, the posttest was normally distributed as all the scores were within the standard norms. For

instance, the z value ranges between (-3.29 and + 3.29). As a consequence, the distribution of the posttest will not threaten the reliability of the results of the current probe.

**Experiment group scores.**

Table 41

*Experiment Group Participants Pretest and Posttest Means*

Scores	Mean 1	Mean 2	Mean 3	Mean 4
Pretest Scores	3.47	4.16	3.76	4.52
Posttest Scores	4.59	3.42	5.34	3.61

The improvement in learners' sensitivity is clearly noticed in all the four components of cross-cultural sensitivity.

- Concerning cultural behavioral integration, learners' score increases from 3.47 to 4.59. It obviously indicates the positive effect of culture assimilators in developing learners' cultural behavioral integration. Learners advocate more comprehension and integration towards the target culture.
- About learners' cultural anxiety, learners' score changes from 4.16 to 3.42. Such results indicate learners' improvement and development in their sensitivity as lower scores in cultural anxiety scale entail higher levels of learners' sensitivity.
- Concerning cultural inclusion, a high improvement has been noticed, from 3.76 to 5.34. It is an undeniable fact that the treatment had a pivotal role in developing learners' ability to accept the differences and fostering their attitude towards the importance of studying about the foreign culture.
- About learners' cognitive flexibility, the mean score changes from 4.52 to 3.61. Such findings indicate participants' adjustability and mobility towards new cultural experiences.

These findings allow us to safely confirm the research hypothesis and reject the null hypothesis, which is the use of culture assimilators developed first year LMD EFL students' cross-cultural sensitivity. To have more reliable results, the researcher utilizes Mann-Whitney test, which is used only with non parametric data (Pallant, 2007).The results are as follow:

Table 42

*Experiment and Control Group Mean Rank*

Ranks				
	Group	N	Mean Rank	Sum of Ranks
mean1	Experiment group	54	78,91	4261,00
	Control group	54	30,09	1625,00
	Total	108		
mean2	Experiment group	54	35,50	1917,00
	Control group	54	73,50	3969,00
	Total	108		
mean3	Experiment group	54	80,87	4367,00
	Control group	54	28,13	1519,00
	Total	108		
mean4	Experiment group	54	32,51	1755,50
	Control group	54	76,49	4130,50
	Total	108		

The significant difference in mean rank clearly illustrates the improvement and development in learners' cross-cultural sensitivity.

Table 43

*Mann Whitney Test Scores*

Test Statistics <sup>a</sup>				
	mean1	mean2	mean3	mean4
Mann-Whitney U	140,000	432,000	34,000	270,500
Wilcoxon W	1625,000	1917,000	1519,000	1755,500
Z	-8,109	-6,318	-8,756	-7,310
Asymp. Sig. (2-tailed)	,000	,000	,000	,000

---

a. Grouping Variable: Group

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As the table above indicates, the sig = 0.000 < 0.05, which rejects the null hypothesis  $H_0 = p > 0.05$  and confirm the research hypothesis  $H_1 = p < 0.05$ , that is, the integration of culture assimilators will influence and develop learners' cross-cultural sensitivity. Hence, these findings ascertain the improvement in learners' cross-cultural sensitivity as they were not sensitive prior to the experiment to be highly sensitive after integrating culture assimilators.

After confirming the hypothesis and the role of culture assimilators, the data illustrated infra explain which sub-scale and component that culture assimilator influences and improves the most.

**Cultural behavioral integration.** It examines learners' changes in behavior whether they developed an intended behavior or action that illustrates their integration into the target culture. The table below describes the extent to which culture assimilators impact different items of cultural behavioral integration, in which the higher mean indicates the item that was most developed by learners and reflects their level of sensitivity.

Table 44

*Mean Scores of Cultural Behavioral Integration*

Descriptive Statistics						
	N	Minimum	Maximum	Mean	Std. Deviation	
1. I enjoy having people from different cultures to my home on a regular basis.	54	2	7	5,74	1,320	
4. I would like to live in a different culture in the future.	52	1	7	6,00	1,990	
5. When in interesting news happen, I seek out someone from that part of the world to discuss the issue with.	54	2	7	4,22	1,208	

6.	I have at least one good friend with whom I interact weekly whose family speaks a different language than mine does.	54	1	7	4,65	1,604
8.	I am likely to introduce myself to people from different countries or cultures, rather than waiting for them to approach me.	54	1	6	4,33	1,530
9.	When I was little, my parents made it a point to make sure I had friends from different cultures.	54	1	6	3,28	1,698
14.	I listen to music from other countries on a regular basis.	54	1	7	4,61	1,975
23.	I decorate my home or room with objects from different countries.	54	1	7	4,50	2,026
34.	I always try to talk to people sitting alone in a new setting because I know what it's like to be different.	54	1	7	4,26	1,803
44.	Moving into another culture would be easy.	54	1	7	4,41	1,918
Valid N (listwise)		52				

As indicated in the table above, almost all items have been developed as their scores increased; they range from 4.22 to 6.00, which indicate high levels of experiment group participants' cultural behavioral integration. However, item 9, which is about the role of parents in ascertaining that their children have friends from different cultures, scored 3.28. In fact, this item measures parents' sensitivity not participants' sensitivity. Furthermore, Items 1, 4, 6, 14 and 23 were the most improved and influenced positively by the integration of culture assimilators, with mean scores of 5.74, 6.00, 4.65, 4.61 and 4.50 accordingly.

Table 45

*Participant's Enjoyment when having Foreign People to their Home Regularly*

1. I enjoy having people from different cultures to my home on a regular basis.		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	5,6	5,6	5,6
	Disagree somewhat	1	1,9	1,9	7,4
	Neutral	5	9,3	9,3	16,7
	Agree somewhat	4	7,4	7,4	24,1
	Agree	26	48,1	48,1	72,2
	Strongly agree	15	27,8	27,8	100,0
	Total	54	100,0	100,0	

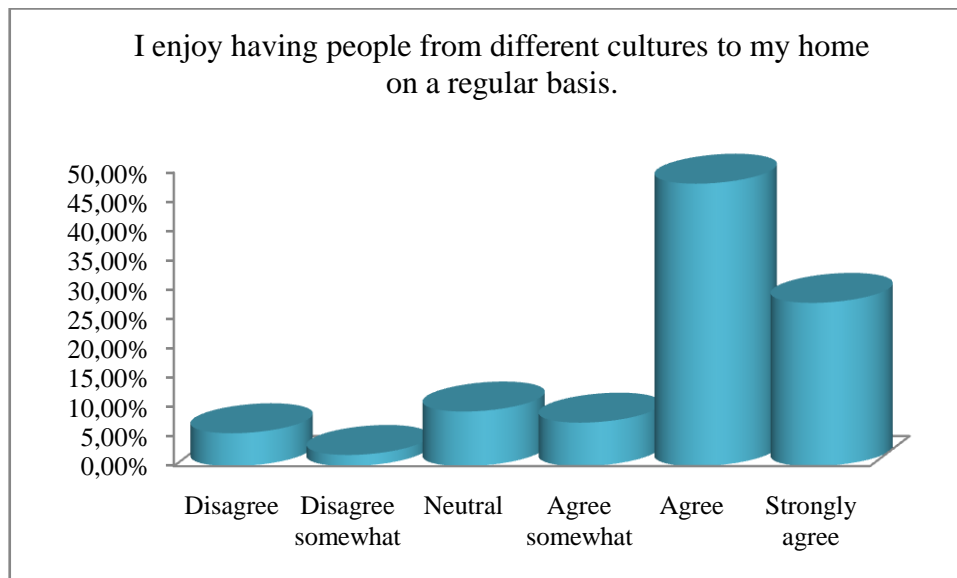


Figure 18. Participant's enjoyment when having foreign people to their home regularly

This item expresses learners' enjoyment when receiving foreign guests to their home regularly. The majority of learners demonstrate an agreement with this statement (83.3%; 7.4% agree somewhat, 48.1% agree and 27.8% strongly agree). Henceforth, learners advocate an acceptance and enjoyment about the existence of foreigners in their environment. However, 9.3% of participants were not certain as they have chosen Neutral

as an answer while a minority disagree with a percentage of 5.6% for disagree and 1.9% disagree somewhat.

Table 46

*Living in a Different Culture in the Future*

<b>4. I would like to live in a different culture in the future.</b>		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	9,3	9,6	9,6
	Disagree	2	3,7	3,8	13,5
	Neutral	2	3,7	3,8	17,3
	Agree	6	11,1	11,5	28,8
	Strongly agree	37	68,5	71,2	100,0
	Total	52	96,3	100,0	
Missing	System	2	3,7		
Total		54	100,0		

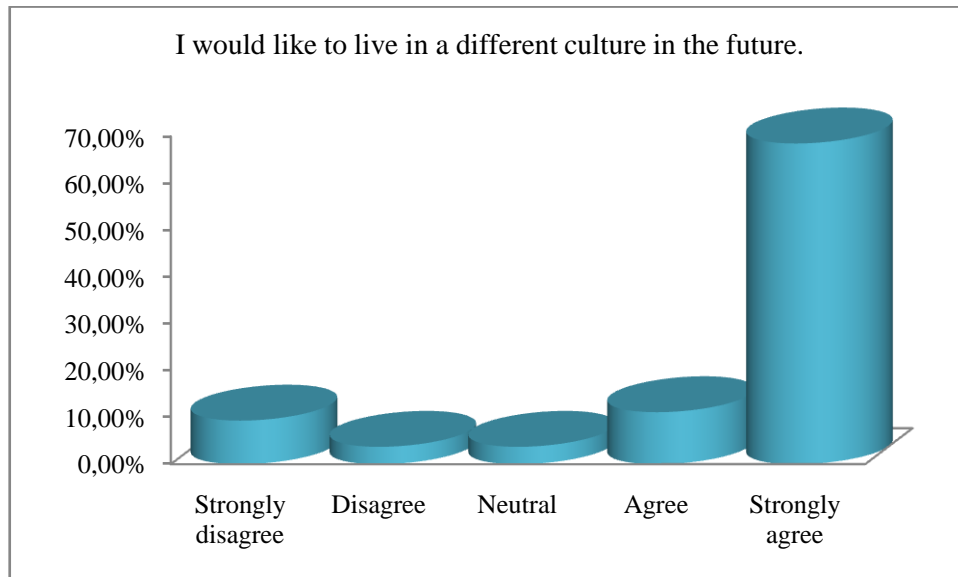


Figure 19. Living in a different culture in the future

Item 4 expresses learners' desire to live in a foreign culture. High percentage of agreement has been reported as 11.1% of learners agree and 68.5% strongly agree. On the

other side, a minority of participants demonstrate their disagreement, with 9.3% strongly disagree and 3.7% disagree, while only 3.7% were not sure. It is viable to conclude that learners start gradually integrate in the foreign culture as they expressed their desire to live there.

Table 47

*Seeking out a Foreign Person to Talk with when Interesting News happen*

**5. When interesting news happen, I seek out someone from that part of the world to discuss the issue with.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	6	11,1	11,1	11,1
	Disagree somewhat	7	13,0	13,0	24,1
	Neutral	18	33,3	33,3	57,4
	Agree somewhat	16	29,6	29,6	87,0
	Agree	6	11,1	11,1	98,1
	Strongly agree	1	1,9	1,9	100,0
	Total	54	100,0	100,0	

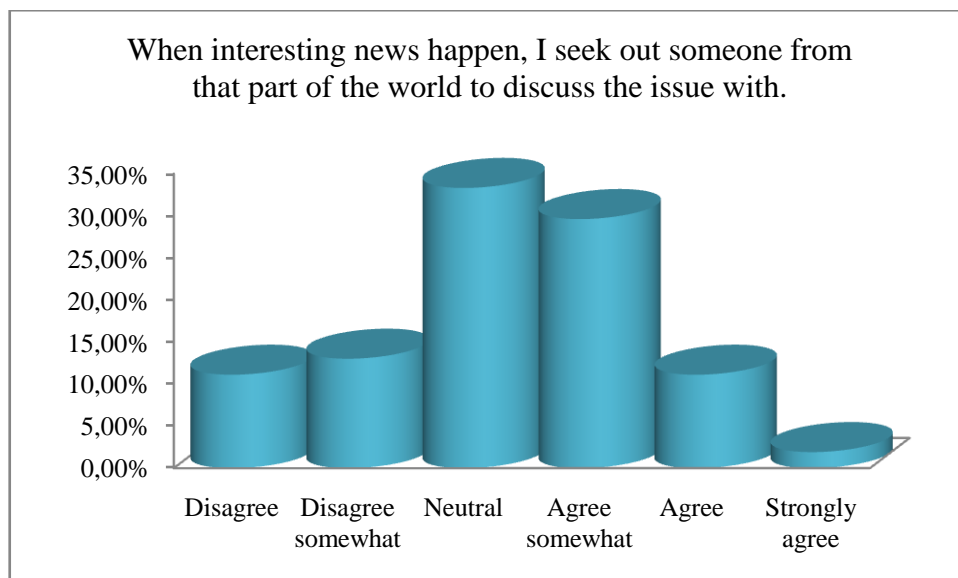


Figure 20. Seeking out a foreign person to talk with when interesting news happen

Concerning this item, it discloses learners' ways of obtaining the right information about foreigners when it concerns foreigners' issues. Percentages of agreement are higher comparing to disagreement. For instance, 29.6% agree somewhat, 11.1% agree and 1.9% strongly agree while 11.1% disagree and 13% disagree somewhat. Additionally, 33.3% of participants' answer was neutral. It might be safe to conclude that learners became more comprehensive and less judgmental as they seek to obtain the information from its native source.

Table 48

*Having an Interaction with a Friend whose Family speaks a Different Language Weekly*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	5,6	5,6	5,6
	Disagree	3	5,6	5,6	11,1
	Disagree somewhat	3	5,6	5,6	16,7
	Neutral	17	31,5	31,5	48,1
	Agree somewhat	10	18,5	18,5	66,7
	Agree	11	20,4	20,4	87,0
	Strongly agree	7	13,0	13,0	100,0
	Total	54	100,0	100,0	

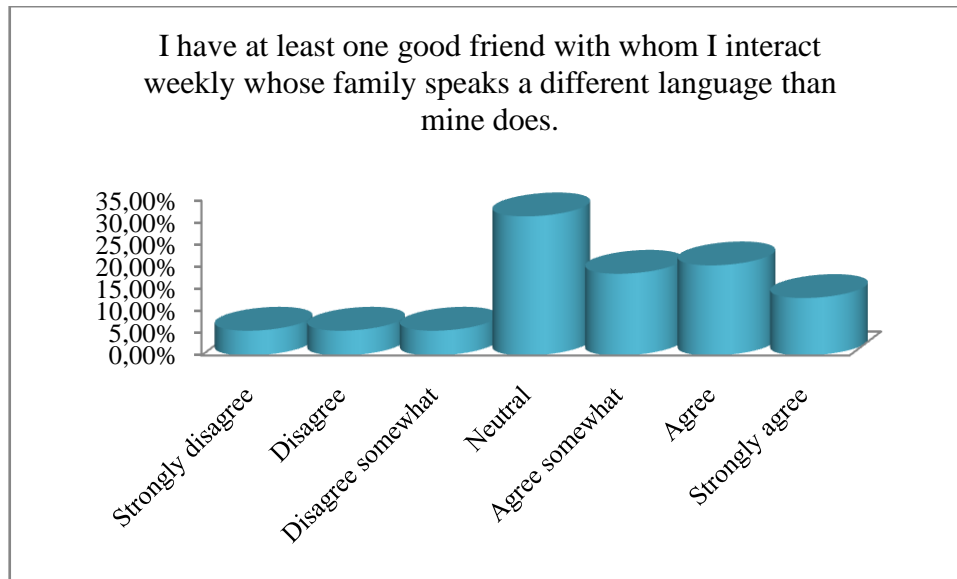


Figure 21. Having an interaction with a friend whose family speaks a different language weekly

Item 6 expresses learners' perceptions and views concerning friendship with foreigners, as it is a feature that indicates their open mindedness and acceptance of others to the degree of having friends. Approximately half of learners postulates an agreement (51.9%), with 18.5% agree somewhat, 20.4 % agree and 13% strongly agree. Furthermore, 31.5% of learners neither agree nor disagree with the idea of having foreign friends while only 16.8% of learners disagree, with 5.6% strongly disagree, 5.6% agree and 5.6% disagree somewhat. Such findings imply learners' high level of cultural behavioral integration.

Table 49

*Introducing One Self to People from Different Countries*

8. I am likely to introduce myself to people from different countries or cultures, rather than waiting for them to approach me.		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	11,1	11,1	11,1
	Disagree somewhat	7	13,0	13,0	24,1
	Neutral	11	20,4	20,4	44,4
	Agree somewhat	17	31,5	31,5	75,9

Agree	13	24,1	24,1	100,0
Total	54	100,0	100,0	

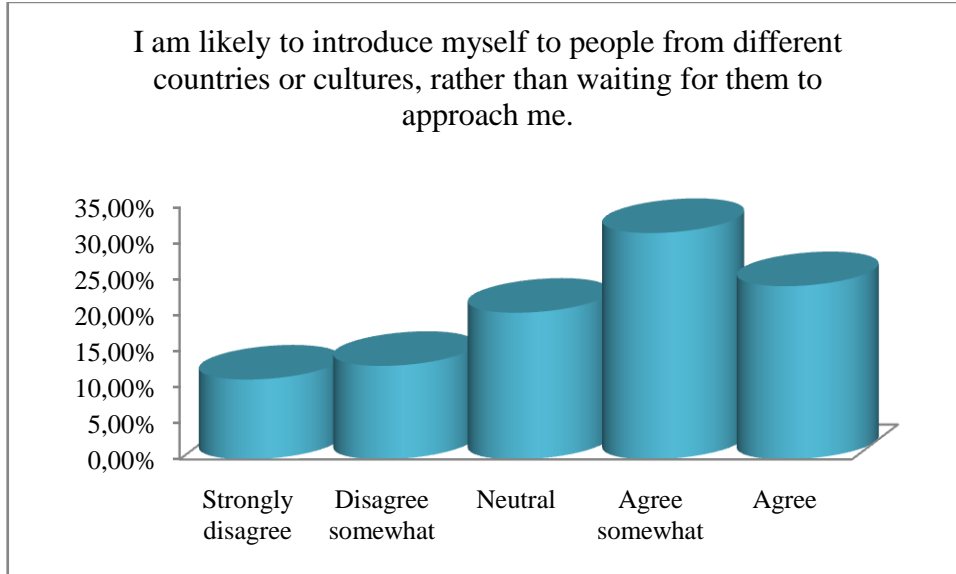


Figure 22. Introducing oneself to people from different countries

Item 8 exhibits learners views and opinions when initiating a talk or introducing themselves rather than waiting from foreigners to initiate the talk. A high percentage of learners postulates a more initiative spirit (31.5% agree somewhat and 24.1% agree). Additionally, 20.4% neither disagree nor disagree with the statement while only 11.1% strongly disagree and 13% disagree. Such results avow learners' improvement and development in cultural integration.

Table 50

*Parents' Role in Having Friends from Different Cultures*

**9. When I was little, my parents made it a point to make sure I had friends from different cultures.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	10	18,5	18,5	18,5
	Disagree	12	22,2	22,2	40,7
	Disagree somewhat	7	13,0	13,0	53,7

Neutral	10	18,5	18,5	72,2
Agree somewhat	8	14,8	14,8	87,0
Agree	7	13,0	13,0	100,0
	54	100,0	100,0	

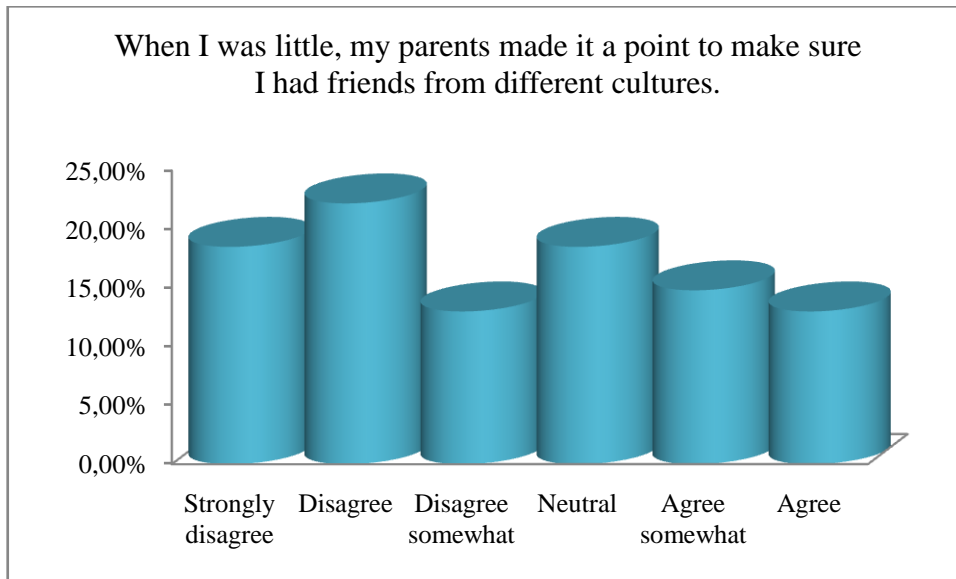


Figure 23. Parents' role in having friends from different cultures

This item expresses parents' sensitivity. It is noticeable that parents try to install cultural identity in their children rather than pushing them to have foreign friends, therefore higher scores were indicated in disagreement levels (18.5 % strongly disagree, 22.2% disagree and 13% disagree somewhat). However, the minority of participants expresses their agreement, with 14.8% agree somewhat and 13% agree while 18.5% neither agree nor disagree.

Table 51

*Listening to Music from other Countries Regularly*

**14. I listen to music from other countries on a regular basis.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	11,1	11,1	11,1
	Disagree	3	5,6	5,6	16,7
	Disagree somewhat	5	9,3	9,3	25,9

Neutral	12	22,2	22,2	48,1
Agree somewhat	7	13,0	13,0	61,1
Agree	8	14,8	14,8	75,9
Strongly agree	13	24,1	24,1	100,0
Total	54	100,0	100,0	

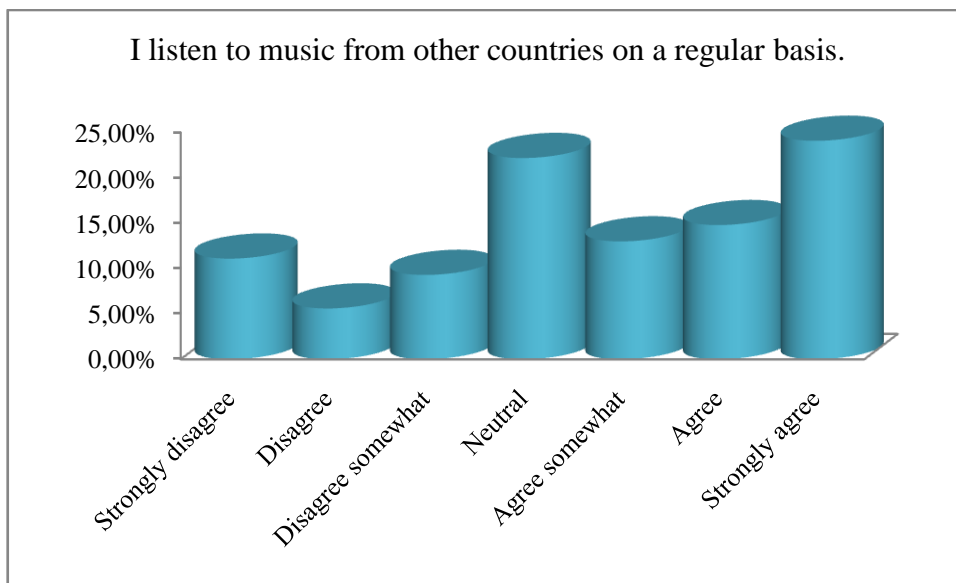


Figure 24. Listening to music from other countries regularly

This item entails learners' preferences as far as music is concerned. The majority of learners prefer to listen to foreign music (51.9% of participants avow agreement). Actually it is not linked to their sensitivity as higher scores also were illustrated in the control group. In this respect, the majority of learners nowadays prefer foreign music regardless of their sensitivity towards the foreign culture.

Table 52

*Decorating the Home with Objects from Different Countries*

23. I decorate my home or room with objects from different countries.		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	9,3	9,3	9,3
	Disagree	9	16,7	16,7	25,9

Neutral	11	20,4	20,4	46,3
Agree somewhat	12	22,2	22,2	68,5
Agree	3	5,6	5,6	74,1
Strongly agree	14	25,9	25,9	100,0
Total	54	100,0	100,0	

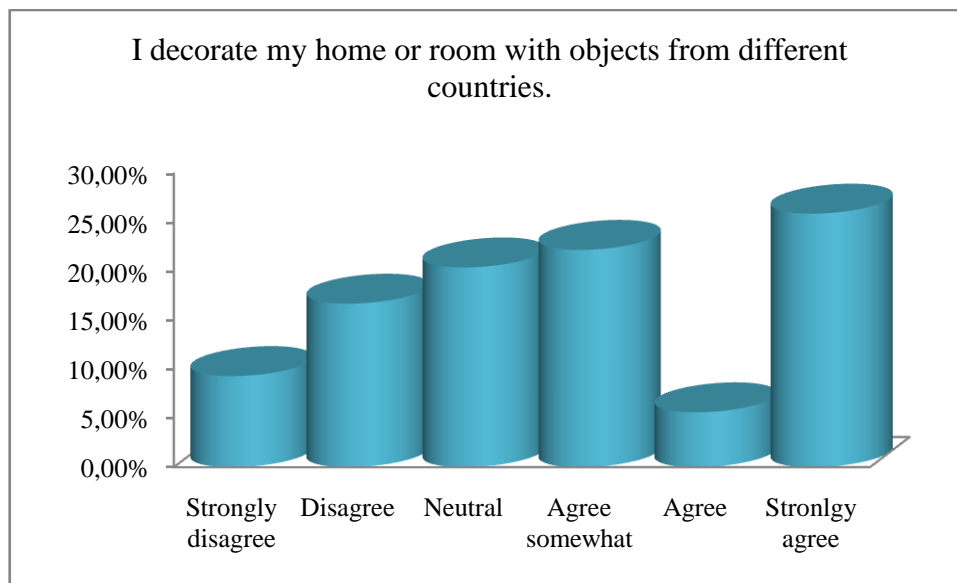


Figure 25. Decorating the home with objects from different countries

This item indicates to what extent learners are influenced by the foreign culture. The results revealed that the majority of learners decorate their home or room with foreign culture objects, with a percentage of 53.7% (22.2% agree somewhat, 5.6% agree and 25.9% strongly agree) while 20.4% were unsure, 9.3% strongly disagree and 16.7% disagree with the statement.

Table 53

*Talking to People Sitting Alone in a New Setting*

**34. I always try to talk to people sitting alone in a new setting because I know what it's like to be different.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	8	14,8	14,8	14,8
	Disagree somewhat	7	13,0	13,0	27,8

Neutral	15	27,8	27,8	55,6
Agree somewhat	8	14,8	14,8	70,4
Agree	11	20,4	20,4	90,7
Strongly agree	5	9,3	9,3	100,0
Total	54	100,0	100,0	

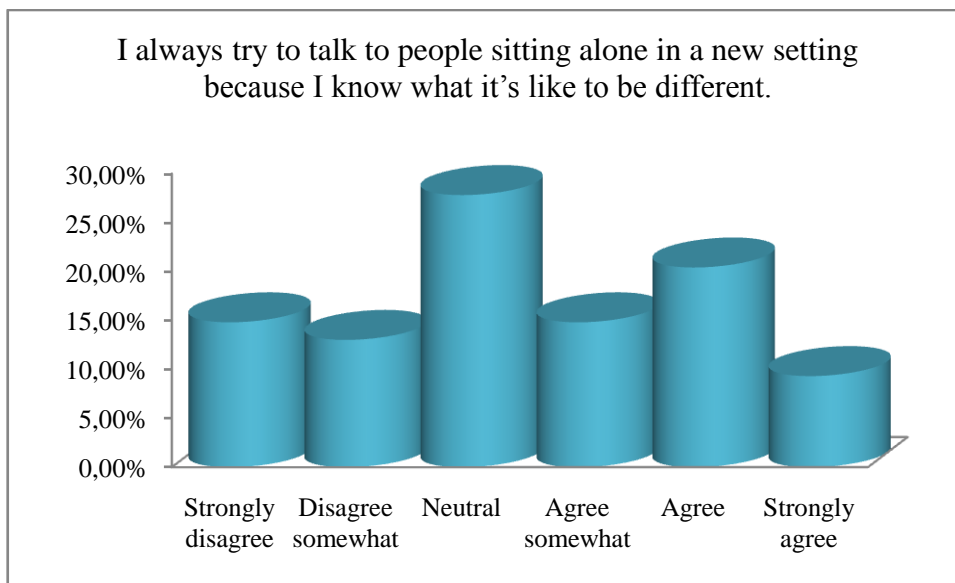


Figure 26. Talking to people sitting alone in a new setting

A high percentage of learners demonstrate their agreement (44.5%; 14.8% agree somewhat, 20.4% agree and 9.3% strongly agree) in comparison to the participants' percentages of disagreement, with a percentage of 14.8% for strongly disagree and 13% for disagree. Such results permit us to draw a conclusion that learners became more integrating and comprehensive towards foreigners.

Table 54

*Moving into another Culture*

**44. Moving into another culture would be easy.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	13,0	13,0	13,0
	Disagree	4	7,4	7,4	20,4

Disagree somewhat	6	11,1	11,1	31,5
Neutral	4	7,4	7,4	38,9
Agree somewhat	16	29,6	29,6	68,5
Agree	10	18,5	18,5	87,0
Strongly agree	7	13,0	13,0	100,0
Total	54	100,0	100,0	

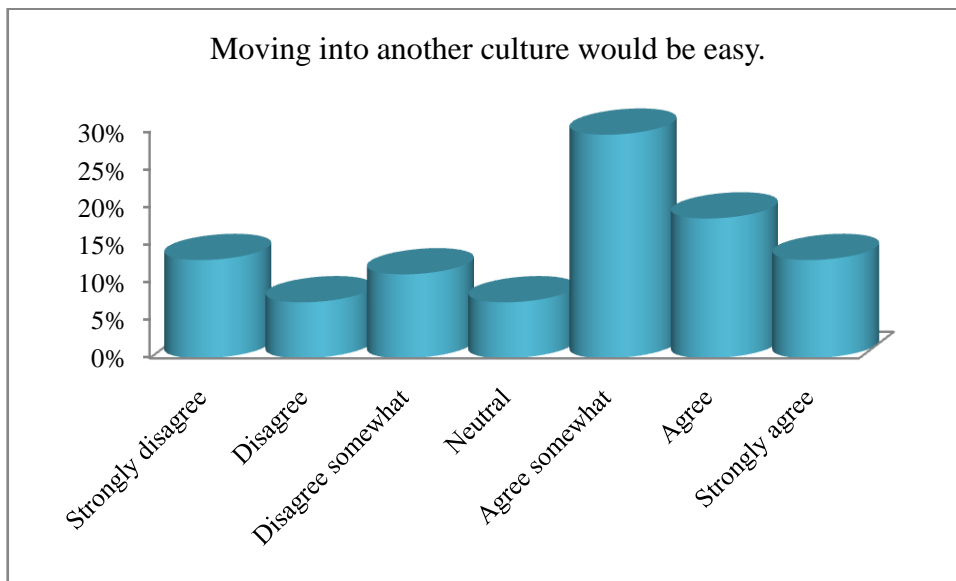


Figure 27. Moving into another culture

The item above expresses learners' readiness to live or travel to a foreign culture. Hence, it reflects learners' readiness to integrate to the other culture and adapt suitable behaviours accordingly. A high number of learners indicate their desire to live in a foreign culture easily and comfortably, with a percentage of 61.1% (29.6% agree somewhat, 18.5% agree and 13% strongly agree). However, 31.5% demonstrate their disagreement (13% strongly disagree, 7.4% disagree and 11.1% disagree somewhat) and 7.4% of participants were unsure.

**Cultural anxiety.** Cultural anxiety postulates learners' psychological feelings as being anxious and stressed. All the items are reverse order, which advocates that lower scores reveal learners' high level of cultural anxiety. The table below indicates the influence of culture assimilators in learners' cultural anxiety and which items were influenced the most.

Table 55

*Mean Scores of Cultural Anxiety*

Descriptive Statistics						
	N	Minimum	Maximum	Mean	Std. Deviation	
- 10. I avoid people from other cultures who seem different than me.	54	1	7	2,35	1,119	
- 15. It makes me nervous to talk to people who are different from me.	54	1	7	3,44	1,621	
- 17. I feel uncomfortable when I am in a crowd of people that are different from me.	54	1	6	3,28	1,571	
- 18. I consider myself a very sociable person, but not when it comes to interacting with people who are culturally different from me.	54	1	7	3,57	1,549	
- 19. I feel like I know a lot about at least one other culture and am comfortable interacting with people from that group, but when it comes to other cultures with which I have no experience, I am lost and tend to avoid them.	54	1	7	3,91	1,866	

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- 20. Culturally mixed marriages are fine until the couple has children, then it would be too hard on the kids to have different parents.	54	1	7	3,06	2,004
- 21. People are generally very different from one another which causes problems in everyone getting along.	54	1	7	3,63	1,582
- 22. It is a good idea that people live in communities that are mostly their own cultural group, rather than lots of different people living together because there is too much potential for conflict or problems.	54	1	7	3,98	1,743
- 32. If I have a problem with a friend who is from a different cultural background, I tend to ignore it and hope it goes away because I'm afraid we might have to talk about something that is different between our cultures.	54	1	7	3,57	2,142
- 36. Large number of foreigners scares me.	54	1	6	3,20	1,752

- 42. When I am in new situation, I often feel stressed because I do not know the appropriate way to behave.	54	1	7	3,67	2,000
Valid N (listwise)	54				

The table above demonstrates the experiment group participants' posttest mean scores of cultural anxiety. As clearly noticed, all means range from 2.35 to 3.98, which are all under 4. Such results avow that learners' mean scores fall in the low anxiety category. Moreover, items 10, 17, 20 and 36 were the most influenced ones with mean scores of 2.35, 3.28, 3.06 and 3.20 accordingly. Henceforth, learners became less anxious, stressed and frustrated due to the integration of culture assimilators.

Table 56

*Avoiding People from other Cultures*

**10. I avoid people from other cultures who seem different than me.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	9	16,7	16,7	16,7
	Disagree	29	53,7	53,7	70,4
	Disagree somewhat	7	13,0	13,0	83,3
	Neutral	8	14,8	14,8	98,1
	Strongly agree	1	1,9	1,9	100,0
	Total	54	100,0	100,0	

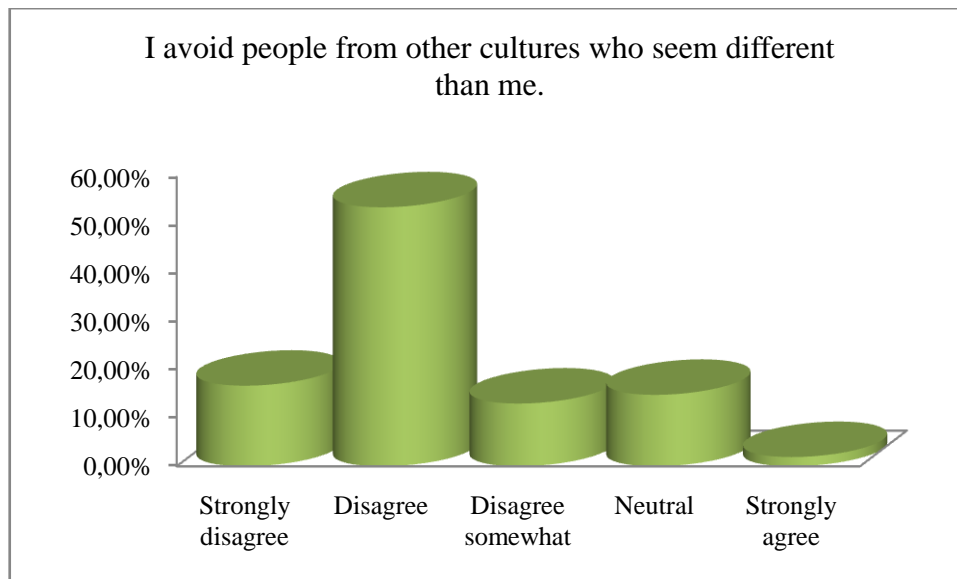


Figure 28. Avoiding people from other cultures

Item 10 expresses learners' fear and anxiety when interacting, talking and being with foreigners. As the results revealed, learners' are no more anxious in such situations, consequently, 83.4% of them disagree with this negative statement (16.7% strongly disagree, 53.7% disagree and 13% disagree somewhat) while 14.8% are uncertain and only 1.9% agree. Such results indicate experiment group participants' improvement and development in cultural anxiety.

Table 57

*Getting Nervous when Talking to People who are Different*

<b>15. It makes me nervous to talk to people who are different from me.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	9,3	9,3	9,3
	Disagree	15	27,8	27,8	37,0
	Disagree somewhat	9	16,7	16,7	53,7
	Neutral	9	16,7	16,7	70,4
	Agree somewhat	9	16,7	16,7	87,0
	Agree	6	11,1	11,1	98,1
	Strongly agree	1	1,9	1,9	100,0
	Total	54	100,0	100,0	

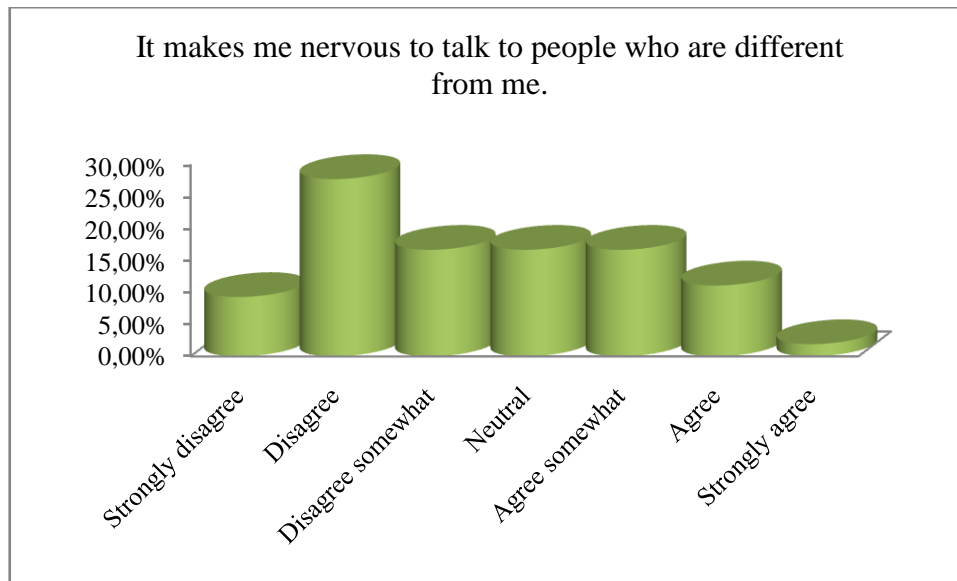


Figure 29. Getting nervous when talking to people who are different

This item expresses learners' anxiety when talking to foreigners. The results indicate the low anxiety of learners. Therefore, the majority of learners disagree with such statement, with a percentage of 53.8%, while only a minority agrees which expresses their anxiety, with a percentage of 29.7% (16.7% agree somewhat, 11.1% agree and 1.9% strongly agree).Based on these reported answers, it can be understood that learners became less anxious and stressed when talking to foreigners.

Table 58

*Feeling Uncomfortable in a Crowd of People who are Different*

17. I feel uncomfortable when I am in a crowd of people that are different from me.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	8	14,8	14,8	14,8
	Disagree	12	22,2	22,2	37,0
	Disagree somewhat	9	16,7	16,7	53,7
	Neutral	13	24,1	24,1	77,8
	Agree somewhat	6	11,1	11,1	88,9
	Agree	6	11,1	11,1	100,0

Total	54	100,0	100,0
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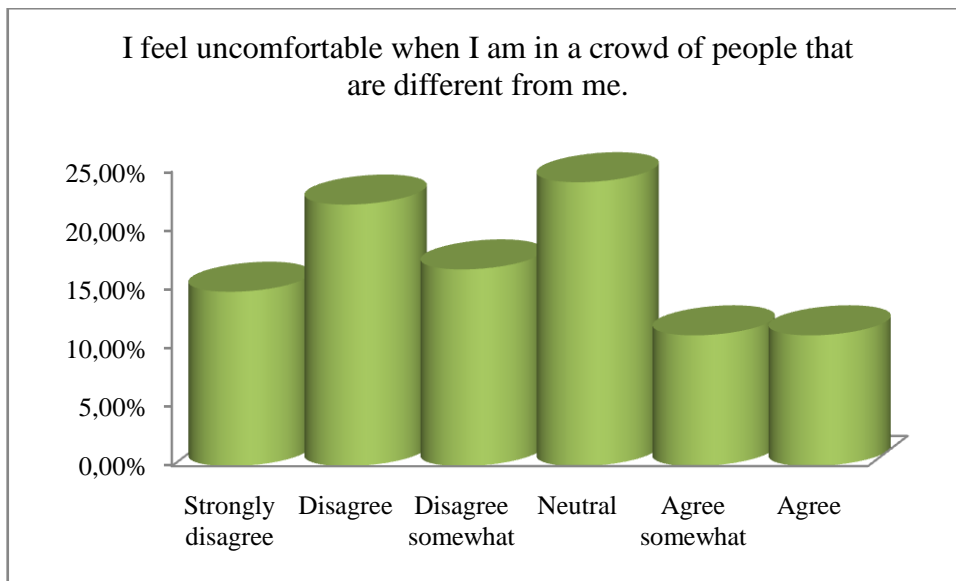


Figure 30. Feeling uncomfortable in a crowd of people who are different

The table above expresses learners' feelings when being in crowded places with foreigners. 53.7% of participants express their disagreement while only 22.2% demonstrate their agreement with this statement. In this manner, the improvement of learners and their feeling by being at ease with foreigners is clearly noticeable.

Table 59

*Being a Sociable Person but not with Foreigners*

**18. I consider myself a very sociable person, but not when it comes to interacting with people who are culturally different from me.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	1,9	1,9	1,9
	Disagree	18	33,3	33,3	35,2
	Disagree somewhat	8	14,8	14,8	50,0
	Neutral	12	22,2	22,2	72,2
	Agree somewhat	9	16,7	16,7	88,9
	Agree	3	5,6	5,6	94,4
	Strongly agree	3	5,6	5,6	100,0

Total	54	100,0	100,0
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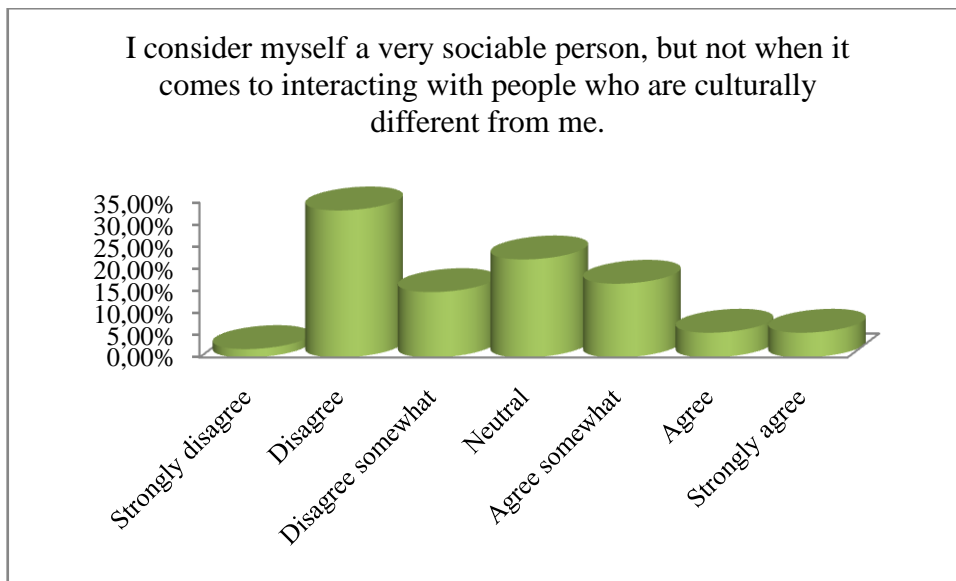


Figure 31. Being a sociable person but not with foreigners

This item expresses learners' sociability and interaction with foreigners. 50% of learners claimed their disagreement, which expresses their low level of anxiety when interacting with foreigners while 27.9% avow their agreement (16.7% agree somewhat, 5.6% agree and 5.6% strongly agree).

Table 60

*Feeling at ease with familiar culture and avoiding unfamiliar cultures*

**19. I feel like I know a lot about at least one other culture and am comfortable interacting with people from that group, but when it comes to other cultures with which I have no experience, I am lost and tend to avoid them.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	5,6	5,6	5,6
	Disagree	15	27,8	27,8	33,3
	Disagree somewhat	9	16,7	16,7	50,0
	Neutral	3	5,6	5,6	55,6
	Agree somewhat	9	16,7	16,7	72,2

Agree	11	20,4	20,4	92,6
Strongly agree	4	7,4	7,4	100,0
Total	54	100,0	100,0	

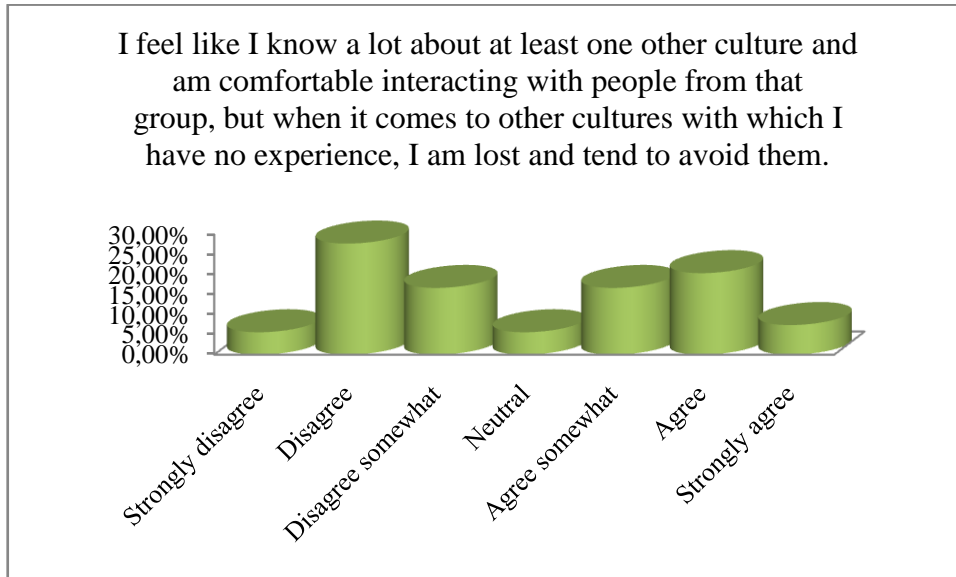


Figure 32. Feeling at ease with familiar culture and avoiding unfamiliar cultures

Item 19 postulates learners' experiences with new foreign cultures, which they have not experienced before. The table above indicated a decrease in learners' anxiety as 50.1% of them disagree with such statement while 44.5% agree and 5.6% are unsure. In this line, experiment group participants demonstrate their familiarity with different cultures even unfamiliar ones, which definitely illustrates their high level of comfortableness and low level of anxiety.

Table 61

*Culturally Mixed Marriages*

**20. Culturally mixed marriages are fine until the couple has children, then it would be too hard on the kids to have different parents.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	17	31,5	31,5	31,5
	Disagree	9	16,7	16,7	48,1
	Disagree somewhat	8	14,8	14,8	63,0

Neutral	8	14,8	14,8	77,8
Agree somewhat	3	5,6	5,6	83,3
Agree	4	7,4	7,4	90,7
Strongly agree	5	9,3	9,3	100,0
Total	54	100,0	100,0	

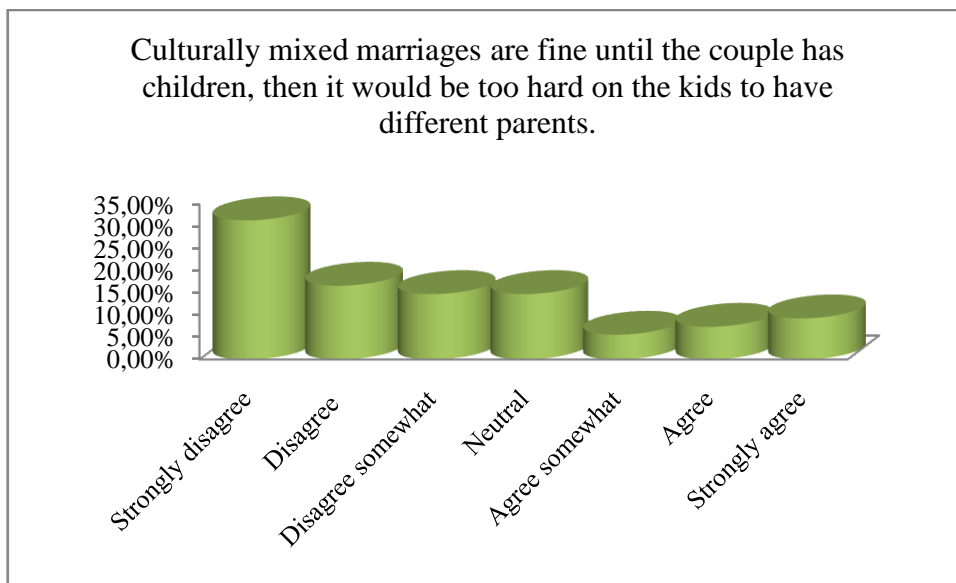


Figure 33. Culturally mixed marriages

Item 20 expresses learners' views concerning mixed marriages and the results of having bicultural children. Learners are no more anxious about such situations as 63% of them advocate their disagreement with the statement, which illustrates their acceptance of mixed marriages.

Table 62

*Problems of being Different*

**21. People are generally very different from one another which causes problems in everyone getting along.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	4	7,4	7,4	7,4
	Disagree	12	22,2	22,2	29,6
	Disagree somewhat	11	20,4	20,4	50,0

Neutral	6	11,1	11,1	61,1
Agree somewhat	18	33,3	33,3	94,4
Strongly agree	3	5,6	5,6	100,0
Total	54	100,0	100,0	

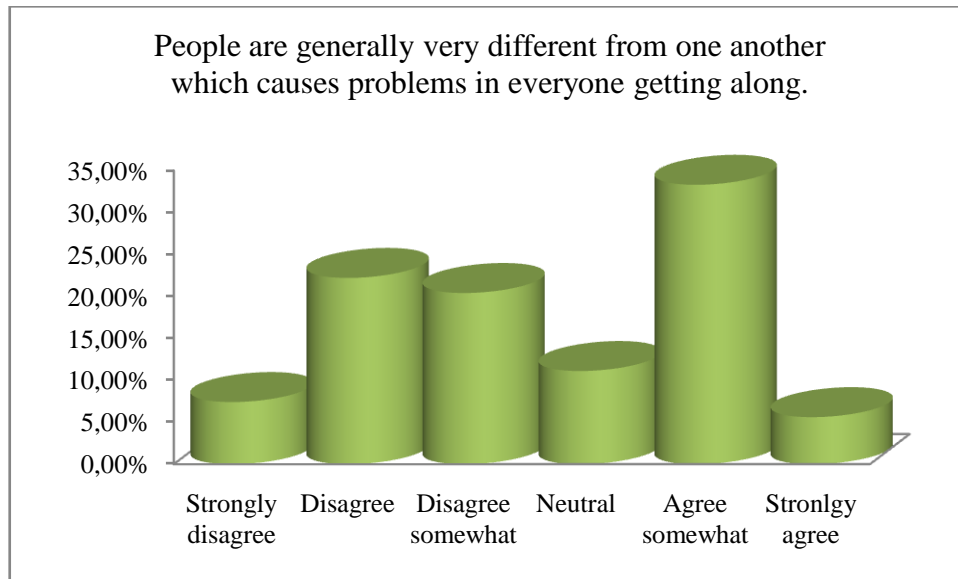


Figure 34. Problems of being different

The item above deals with the differences between people and whether learners started accepting such differences or they are considering it as a problem. Half of learners (50%) accept the idea of being different and disagree with ideas that consider differences as a main reason for cultural problems while 38.9% still consider it as a problem.

Table 63

*Living in a Monoculture Community*

**22. It is a good idea that people live in communities that are mostly their own cultural group, rather than lots of different people living together because there is too much potential for conflict or problems.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	4	7,4	7,4	7,4
	Disagree	11	20,4	20,4	27,8
	Disagree somewhat	5	9,3	9,3	37,0

Neutral	13	24,1	24,1	61,1
Agree somewhat	6	11,1	11,1	72,2
Agree	13	24,1	24,1	96,3
Strongly agree	2	3,7	3,7	100,0
Total	54	100,0	100,0	

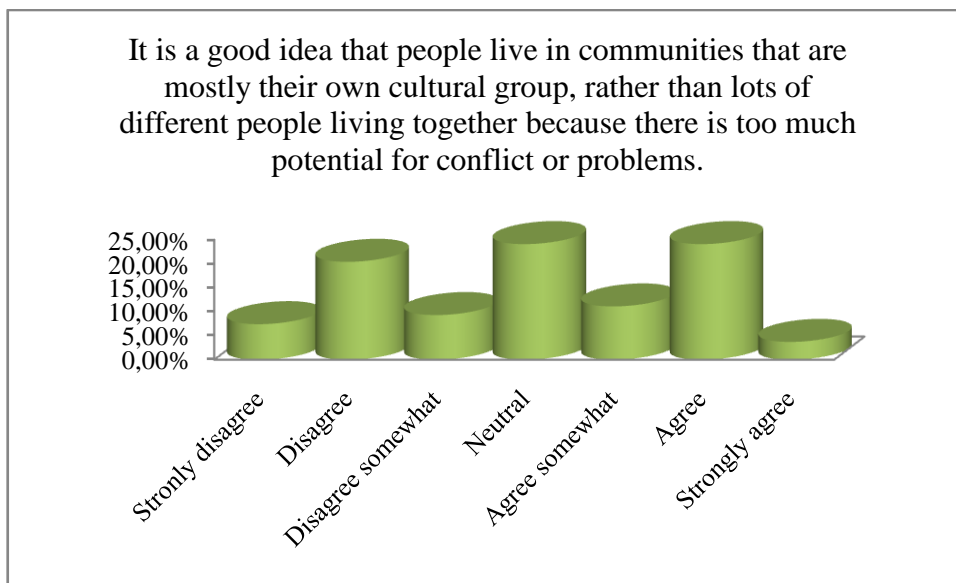


Figure 35. Living in a monoculture community

Item 22 discusses the idea of living in multicultural societies. For instance, it refers to foreign countries not Algerian ones. Additionally, it avows whether to consider such phenomena as a reason for conflict. Similar percentages were recorded as 37.3% disagree with the statement while 38.9% agree. Although the noticeable increase in learners' sensitivity as far cultural anxiety is concerned, equal findings were illustrated. Hence, this item did not actually demonstrate a noticeable increase and learners still consider living in foreign multicultural societies as unfamiliar.

Table 64

*Ignoring Problems with Friends from Different Cultures*

---

**32. If I have a problem with a friend who is from a different cultural background, I tend to ignore it and hope it goes away because I'm afraid we might have to talk about something that is different between our cultures.**

---

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	19	35,2	35,2	35,2
	Disagree	1	1,9	1,9	37,0
	Disagree somewhat	2	3,7	3,7	40,7
	Neutral	10	18,5	18,5	59,3
	Agree somewhat	9	16,7	16,7	75,9
	Agree	10	18,5	18,5	94,4
	Strongly agree	3	5,6	5,6	100,0
	Total	54	100,0	100,0	

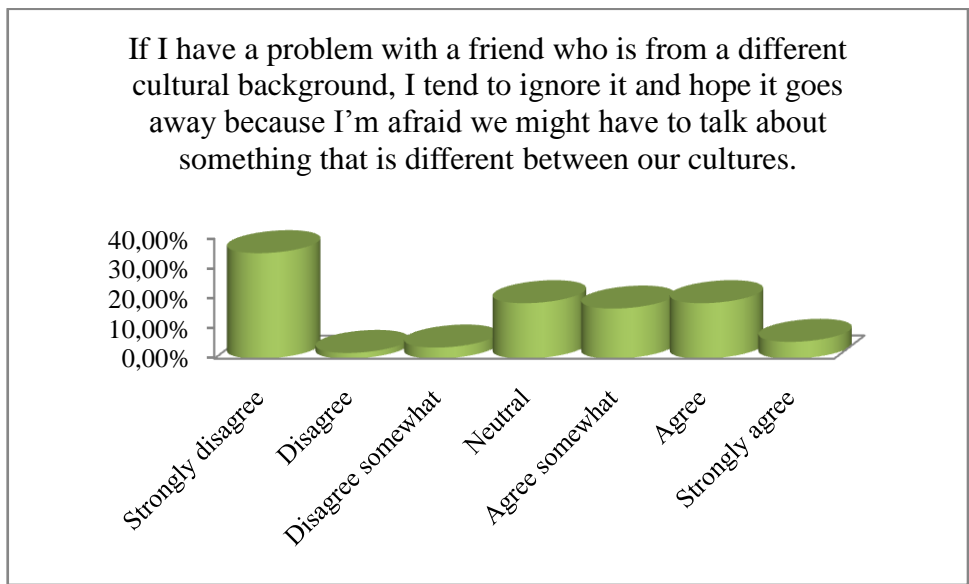


Figure 36. Ignoring problems with friends from different cultures

This item portrays avoiding problems with foreigners as it advocates cultural differences. Similar percentages of agreement and disagreement were reported by participants (40.8%). For instance, 35.2% of learners strongly disagree, 1.9% disagree and 3.7 % disagree somewhat. On the other side, 16.7% of them agree somewhat, 18.5% agree and 5.6% strongly agree. Henceforth, 40.8% of learners still have fear and stress towards cultural differences, which they consider as a primary source for cultural problems.

Table 65

*Feeling towards Large Number of Foreigners*

**36. Large number of foreigners scares me.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	16	29,6	29,6	29,6
	Disagree	3	5,6	5,6	35,2
	Disagree somewhat	9	16,7	16,7	51,9
	Neutral	12	22,2	22,2	74,1
	Agree somewhat	8	14,8	14,8	88,9
	Agree	6	11,1	11,1	100,0
	Total	54	100,0	100,0	

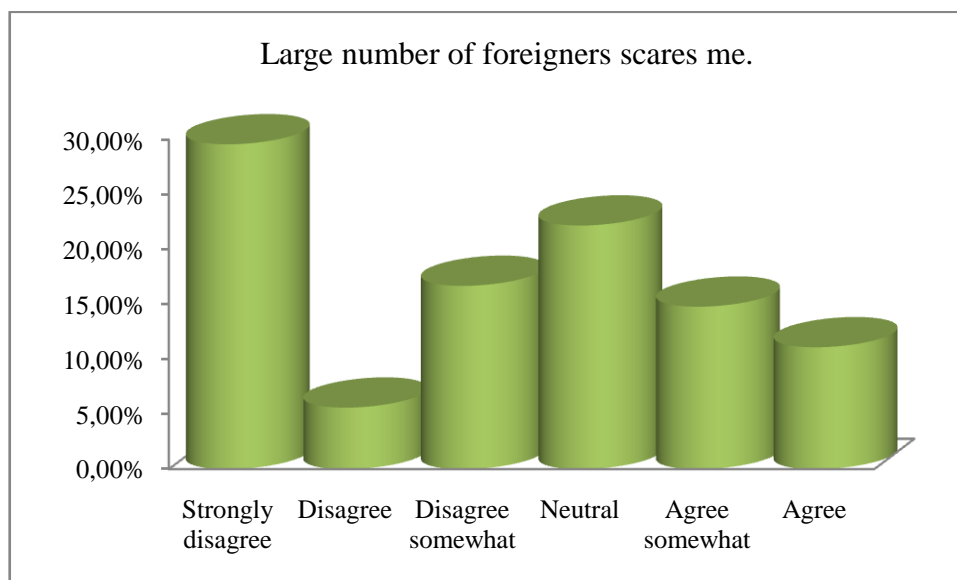


Figure 37. Feeling towards large number of foreigners

This item is a clear indicator of learners' level of anxiety as being scared when being with foreigners. Almost half of learners disagree with such reverse order statement, with a percentage of 51.9%. On the other hand, only a minority agrees, with a percentage of 25.9% and 22.2% were uncertain. Consequently, learners demonstrate improvement in their level of cultural anxiety as a high percentage of them do not feel scared when being with foreigners.

Table 66

*Feeling Stressed in New Situations*

**42. When I am in new situation, I often feel stressed because I do not know the appropriate way to behave.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	11	20,4	20,4	20,4
	Disagree	6	11,1	11,1	31,5
	Disagree somewhat	12	22,2	22,2	53,7
	Neutral	3	5,6	5,6	59,3
	Agree somewhat	10	18,5	18,5	77,8
	Agree	7	13,0	13,0	90,7
	Strongly agree	5	9,3	9,3	100,0
			54	100,0	100,0

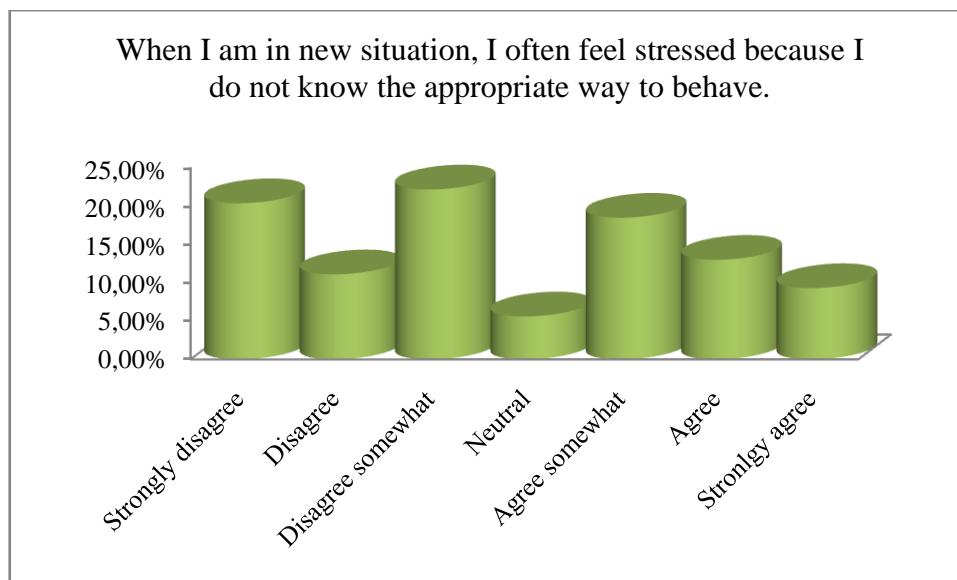


Figure 38. Feeling stressed in new situations

Item 42 measures learners' attitude and feeling in new situations and whether they feel stressed or not. A high percentage of participants disagree (53.7%) while 40.8% of them agree. Such results indicate an improvement in learners' cultural anxiety when facing new situations with native speakers.

**Cultural inclusion.** Cultural inclusion posits the extent to which learners are aware of the similarities and differences between learners' native culture and the target culture. Moreover, it encompasses their recognition of the importance of studying about the target culture and enjoying learning about it. It incorporates 13 items; all of them are positive statements.

Table 67

*Mean Scores of Cultural Anxiety*

<b>Descriptive Statistics</b>					
	N	Minimum	Maximum	Mean	Std. Deviation
- 2. I think everyone should speak at least two languages.	54	3	7	5,98	1,141
- 11. I enjoy watching how people from other cultures do things differently such as eat, talk, dance, or cook.	54	1	7	6,11	1,525
- 13. I enjoy studying about people from other cultures.	54	3	7	6,09	1,120
- 25. There is always more than one good way to approach a problem.	54	1	7	5,70	1,609
- 26. I think everyone should have a passport from the time they are in high school so they have the opportunity to travel abroad.	54	1	7	6,28	1,323

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- 27. Because of my experiences with other cultures, I have learned that sometimes I have to change the way I do things around them from the way I might normally do it.	54	2	7	4,98	1,688
- 28. When I interact with someone who is different from me, and things do not go well, I wonder what I should have done differently.	54	1	7	4,70	1,900
- 29. Having knowledge about other cultures and interacting successfully with them is vital to Algeria's survival in the world.	54	1	7	5,24	1,873
- 30. When I see someone being made fun of for being different, I get very angry.	54	1	7	4,30	2,186
- 31. I have a responsibility to learn more about different cultures so I can do my part in making the world a better place.	54	2	7	5,46	1,860

- 33. Though it would have its challenges, I would enjoy moving into another culture so I could learn new ways of doing and understanding things.	54	1	7	4,72	1,827
- 39. I enjoy being with people from other cultures.	54	1	7	4,61	1,947
- 40. When I discuss controversial issues with someone who holds a different belief than mine, I generally replay the conversation in my head afterwards to consider what I might have said differently.	54	3	7	5,33	1,289
- Valid N (listwise)	54				

As it is clearly indicated in the table above, all the items fluctuate between 4.30 as a lowest mean and 6.28 as a highest mean. Such results indicated experiment group participants' high levels of cultural conclusion as all mean scores fall in the high level of cultural inclusion category. As a consequence, culture assimilators had a pivotal role in developing and increasing experiment group learners' level of cultural inclusion.

Table 68

*Speaking Two Languages*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree somewhat	3	5,6	5,6	5,6
	Neutral	3	5,6	5,6	11,1
	Agree somewhat	8	14,8	14,8	25,9
	Agree	18	33,3	33,3	59,3

**2. I think everyone should speak at least two languages.**

Strongly agree	22	40,7	40,7	100,0
Total	54	100,0	100,0	

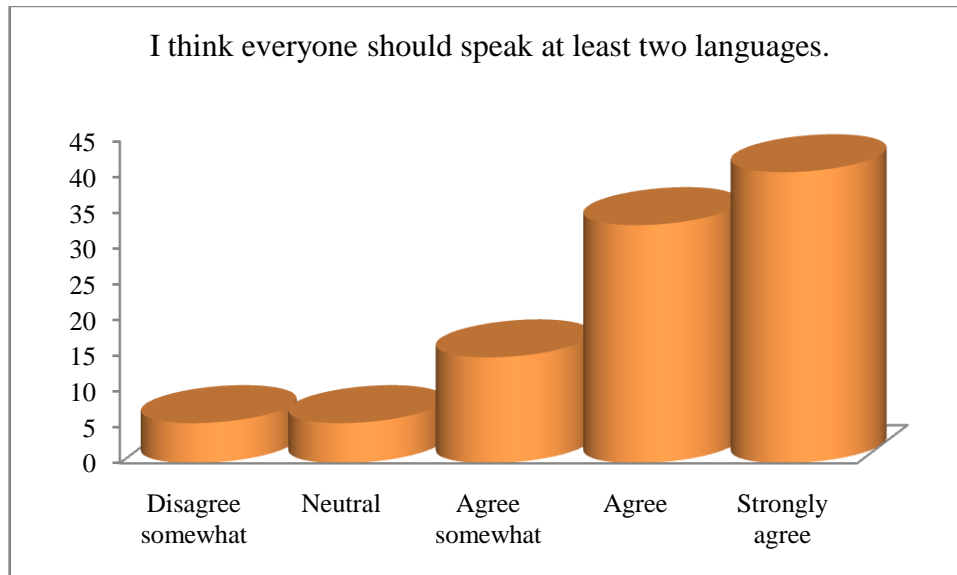


Figure 39. Speaking two languages

Table 68 demonstrates learners' views towards being bilingual. A very high percentage of learners demonstrate an open mindedness and a desire to talk more foreign languages; 88.8% of them postulate an agreement with the statement which highly entails their high level of openness. However, a minority disagrees (5.6%) and 5.6% were unsure about their answer.

Table 69

*Enjoying how Foreigners do Things Differently*

**11. I enjoy watching how people from other cultures do things differently such as eat, talk, dance, or cook.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	5,6	5,6	5,6
	Neutral	3	5,6	5,6	11,1
	Agree somewhat	5	9,3	9,3	20,4
	Agree	11	20,4	20,4	40,7
	Strongly agree	32	59,3	59,3	100,0

Total	54	100,0	100,0
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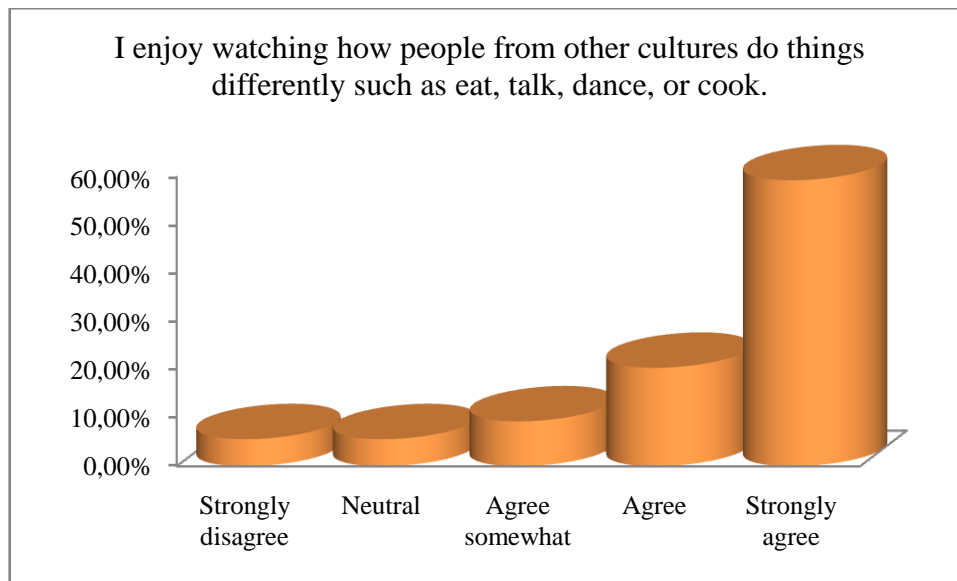


Figure 40. Enjoying how foreigners do things differently

This item discusses the cultural inclusion of learners to the extent that they enjoy the idea of cultural differences rather than just accepting it. 89% of learners advocate an agreement with the statement (93% agree somewhat, 20.4% agree and 59.3% strongly agree). As a consequence, such scores demonstrate a greater enjoyment towards the cultural differences.

Table 70

*Studying about Foreign People with an Enjoyment*

<b>13. I enjoy studying about people from other cultures.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree somewhat	1	1,9	1,9	1,9
	Neutral	7	13,0	13,0	14,8
	Agree somewhat	4	7,4	7,4	22,2
	Agree	16	29,6	29,6	51,9
	Strongly agree	26	48,1	48,1	100,0
	Total	54	100,0	100,0	

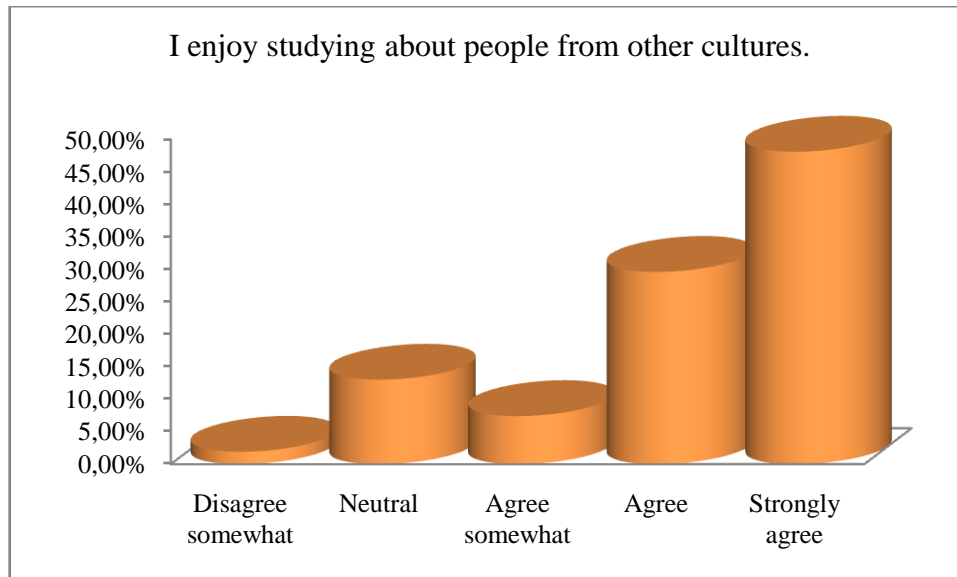


Figure 41. Studying about foreign people with an enjoyment

This item entails learners' enjoyment when studying about people from the foreign culture. The majority of learners demonstrate their high level of enjoyment with a percentage of 85.1% while only a small portion disagree, with a percentage of 1.9% and 13% were uncertain. It is viable, at this juncture, to safely advocate the high level of learners' cultural anxiety.

Table 71

*Approaching a Problem*

**25. There is always more than one good way to approach a problem.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	5,6	5,6	5,6
	Neutral	10	18,5	18,5	24,1
	Agree somewhat	4	7,4	7,4	31,5
	Agree	14	25,9	25,9	57,4
	Strongly agree	23	42,6	42,6	100,0
	Total	54	100,0	100,0	

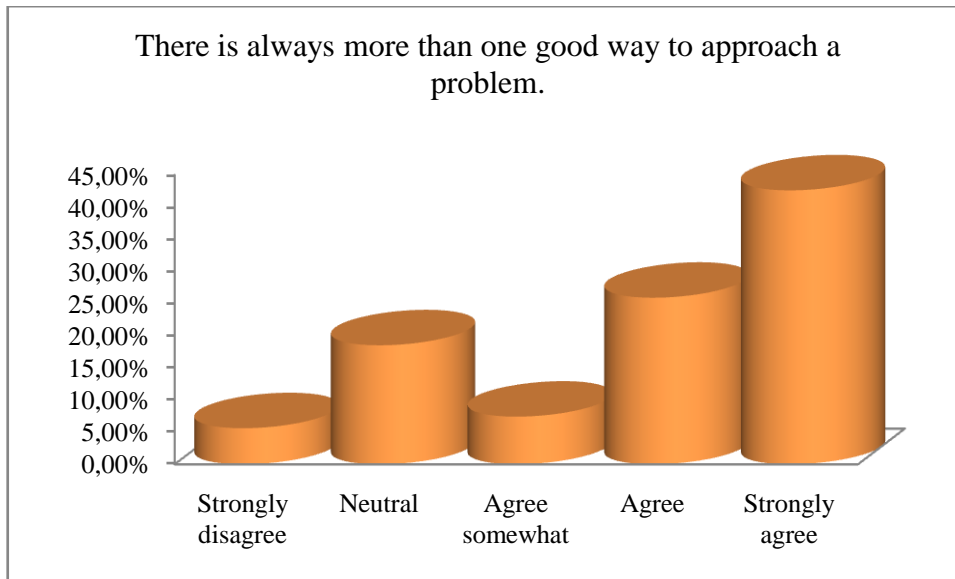


Figure 42. Approaching a problem

This item covers the multiple solutions to problems which occur due to cultural differences and the idea that cultural problems can be solved using more than one way. 75.9% of learners demonstrated their agreement agree with the idea (7.4% agree somewhat, 25.9% agree and 42.6% strongly agree) while only 5.6% disagree and 18.5% were neutral.

Table 72

*Having a Passport*

**26. I think everyone should have a passport from the time they are in high school so they have the opportunity to travel abroad.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	3,7	3,7	3,7
	Neutral	3	5,6	5,6	9,3
	Agree somewhat	2	3,7	3,7	13,0
	Agree	14	25,9	25,9	38,9
	Strongly agree	33	61,1	61,1	100,0
	Total	54	100,0	100,0	

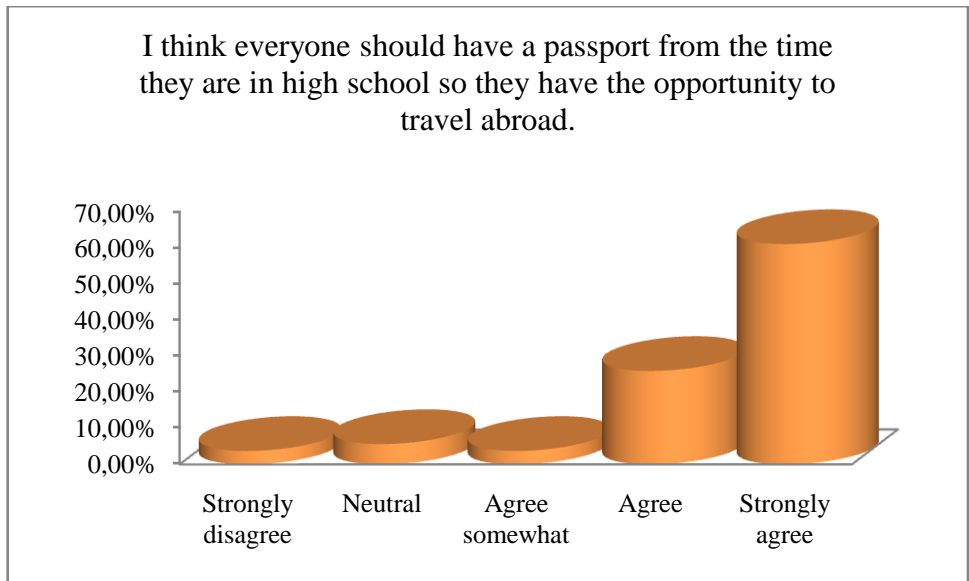


Figure 43. Having a passport

This item emphasizes the idea of travelling abroad and having new experiences in different cultures. The majority of learners, with a percentage of 90.7%, agree to have a passport at a young age to be able to travel abroad. However, only a minority, with a percentage of 3.7%, disagrees and 5.6% were unsure.

Table 73

*Change in Behaviors*

**27. Because of my experiences with other cultures, I have learned that sometimes I have to change the way I do things around them from the way I might normally do it.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	14,8	14,8	14,8
	Disagree somewhat	6	11,1	11,1	25,9
	Neutral	2	3,7	3,7	29,6
	Agree somewhat	9	16,7	16,7	46,3
	Agree	21	38,9	38,9	85,2
	Strongly agree	8	14,8	14,8	100,0
	Total	54	100,0	100,0	

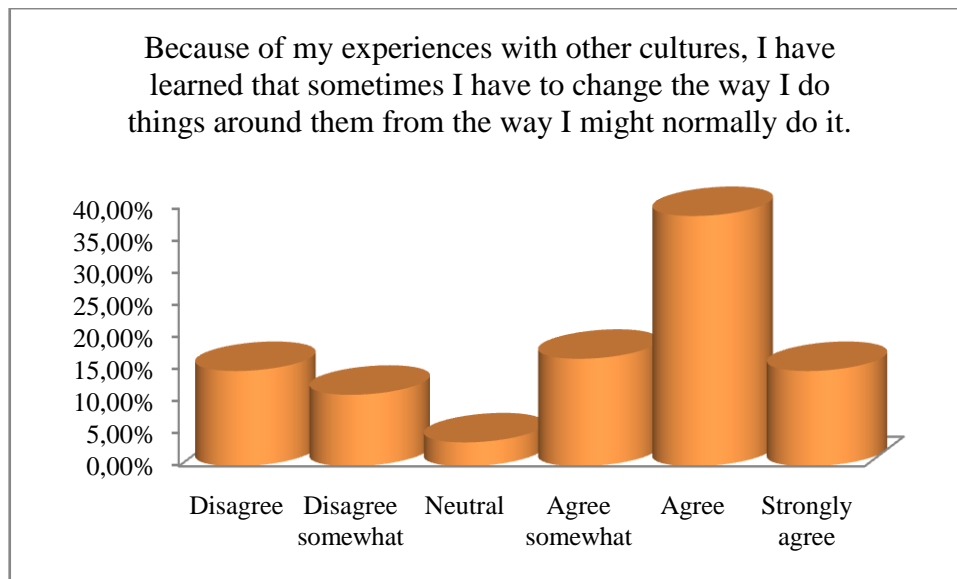


Figure 44. Change in behaviors

This item deals with the change in learners' way of approaching new situations and adapting a suitable manner that better fits the situation rather than possessing a standard manner of act. 70.4% of participants demonstrated their agreement with this idea (16.7% agree somewhat, 38.9% agree and 14.8% strongly agree) while only 14.8 % disagree and 11.1% disagree somewhat. Such results demonstrate learners' acceptance of the target culture and their attempt to build successful interaction by changing their behaviours to avoid problems.

Table 74

*Wondering about the misunderstandings and the performed behaviours*

**28. When I interact with someone who is different from me, and things do not go well, I wonder what I should have done differently.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	9	16,7	16,7	16,7
	Disagree somewhat	3	5,6	5,6	22,2
	Neutral	3	5,6	5,6	27,8
	Agree somewhat	14	25,9	25,9	53,7
	Agree	21	38,9	38,9	92,6
	Strongly agree	4	7,4	7,4	100,0

Total	54	100,0	100,0
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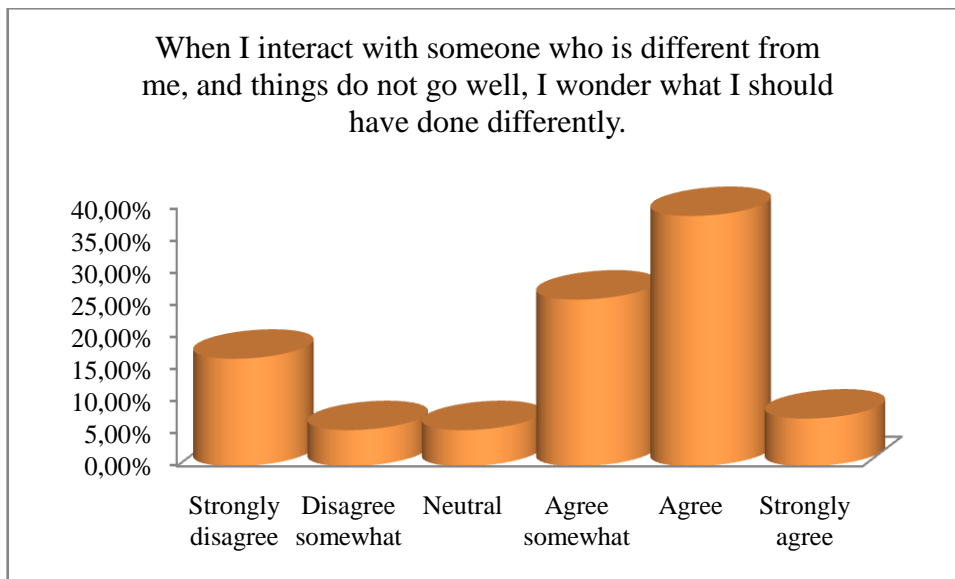


Figure 45. Wondering about the misunderstandings and the performed behaviours

This item covers the idea of questioning oneself and looking for cultural explanations for the misunderstanding that occurred instead of being determined and do not think about the reason. The majority of learners agree with the item and question themselves in such situation while a minority disagree, with percentages of 72.2% and 22.3% accordingly.

Table 75

*The Importance of Having Knowledge about Other Cultures*

**29. Having knowledge about other cultures and interacting successfully with them is vital to Algeria's survival in the world.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	5,6	5,6	5,6
	Disagree	3	5,6	5,6	11,1
	Disagree somewhat	3	5,6	5,6	16,7
	Neutral	11	20,4	20,4	37,0
	Agree somewhat	3	5,6	5,6	42,6
	Agree	11	20,4	20,4	63,0

Strongly agree	20	37,0	37,0	100,0
Total	54	100,0	100,0	

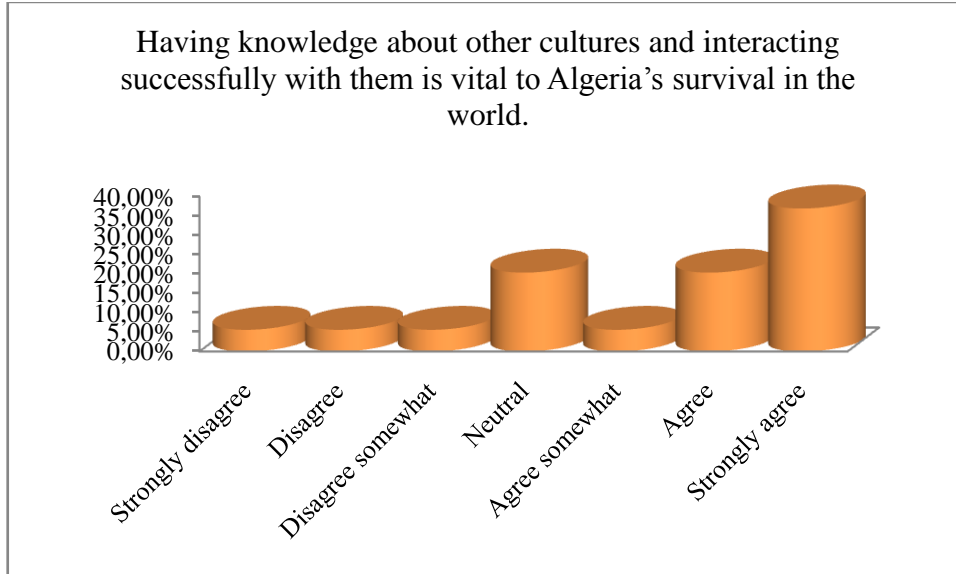


Figure 46. The importance of having knowledge about other cultures

This item discusses the importance of elaborating learners' knowledge about other cultures and building successful interaction with them for Algeria to be a vital part in the world. 63% of learners agree with the importance of learning about foreign cultures (5.6% agree somewhat, 20.4% agree and 37% strongly agree) while 16.8% of them disagree (5.6% strongly disagree, 5.6% disagree and 5.6% disagree somewhat).

Table 76

*Getting Angry when Seeing Someone being made Fun of for Being Different*

30. When I see someone being made fun of for being different, I get very angry.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	12	22,2	22,2	22,2
	Disagree	2	3,7	3,7	25,9
	Disagree somewhat	2	3,7	3,7	29,6
	Neutral	11	20,4	20,4	50,0
	Agree somewhat	6	11,1	11,1	61,1

Agree	11	20,4	20,4	81,5
Strongly agree	10	18,5	18,5	100,0
Total	54	100,0	100,0	

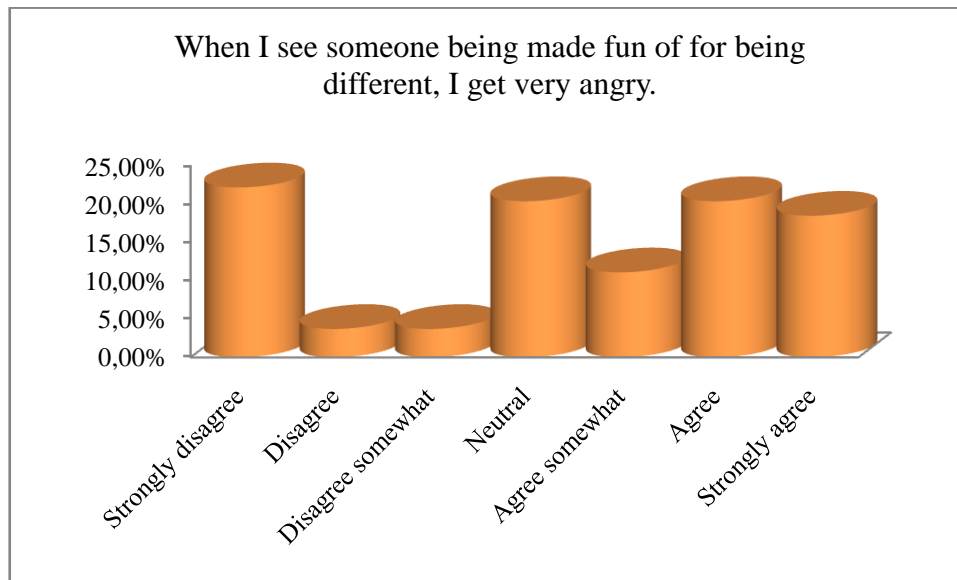


Figure 47. Getting angry when seeing someone being made fun of for being different

This item discusses learners' feeling and attitude when seeing foreign people being made fun of due to cultural differences. Learners portray a high level of sensitivity in terms of cultural inclusion as half of them agree and express their anger in such situations (11.1% agree somewhat, 20.40% agree and 18.5% strongly agree) while 29.6% advocate their disagreement and 20.4% were uncertain.

Table 77

*Learners' Responsibility to Learn about Different Cultures*

**31. I have a responsibility to learn more about different cultures so I can do my part in making the world a better place.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	9	16,7	16,7	16,7
	Neutral	4	7,4	7,4	24,1
	Agree somewhat	12	22,2	22,2	46,3
	Agree	2	3,7	3,7	50,0

Strongly agree	27	50,0	50,0	100,0
Total	54	100,0	100,0	

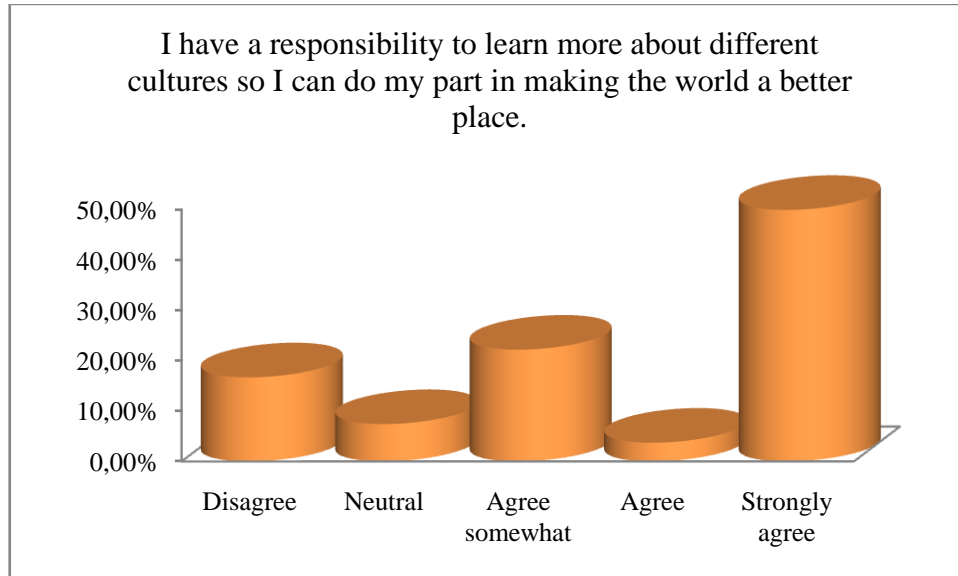


Figure 48. Learners' responsibility to learn about different cultures

This item deals with learners' willingness to be involved in the whole world through learning about various cultures and considering it as a kind of responsibility they hold. 75.9% of learners agree and share this feeling of responsibility. However, 16.7% disagree.

Table 78

*Moving into Another Culture*

**33. Though it would have its challenges, I would enjoy moving into another culture so I could learn new ways of doing and understanding things.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	9,3	9,3	9,3
	Disagree	4	7,4	7,4	16,7
	Disagree somewhat	3	5,6	5,6	22,2
	Neutral	8	14,8	14,8	37,0
	Agree somewhat	10	18,5	18,5	55,6

Agree	17	31,5	31,5	87,0
Strongly agree	7	13,0	13,0	100,0
Total	54	100,0	100,0	

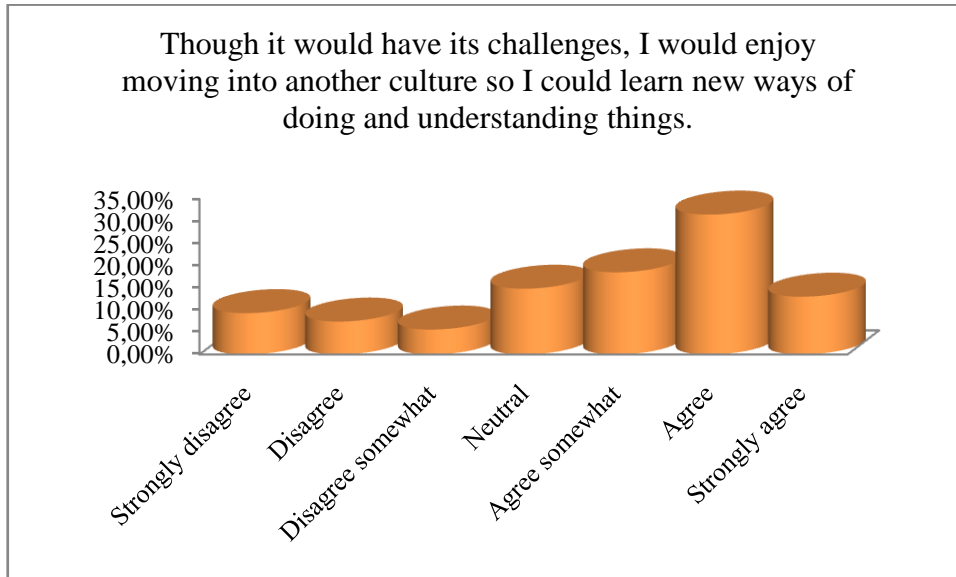


Figure 49. Learners' responsibility to learn about different cultures

It deals with learners feeling of enjoyment when moving to another culture as it enables them to learn new things despite the challenges it has. 63% of learners demonstrate an agreement (18.5% agree somewhat, 31.5% agree and 13% strongly agree) while only 22.3% avow their disagreement (9.3% strongly disagree, 7.4% disagree and 5.6% disagree somewhat).

Table 79

*Enjoying Being with People from Other Cultures*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	11,1	11,1	11,1
	Disagree	7	13,0	13,0	24,1
	Disagree somewhat	1	1,9	1,9	25,9
	Neutral	4	7,4	7,4	33,3

**39. I enjoy being with people from other cultures.**

Agree somewhat	12	22,2	22,2	55,6
Agree	18	33,3	33,3	88,9
Strongly agree	6	11,1	11,1	100,0
Total	54	100,0	100,0	

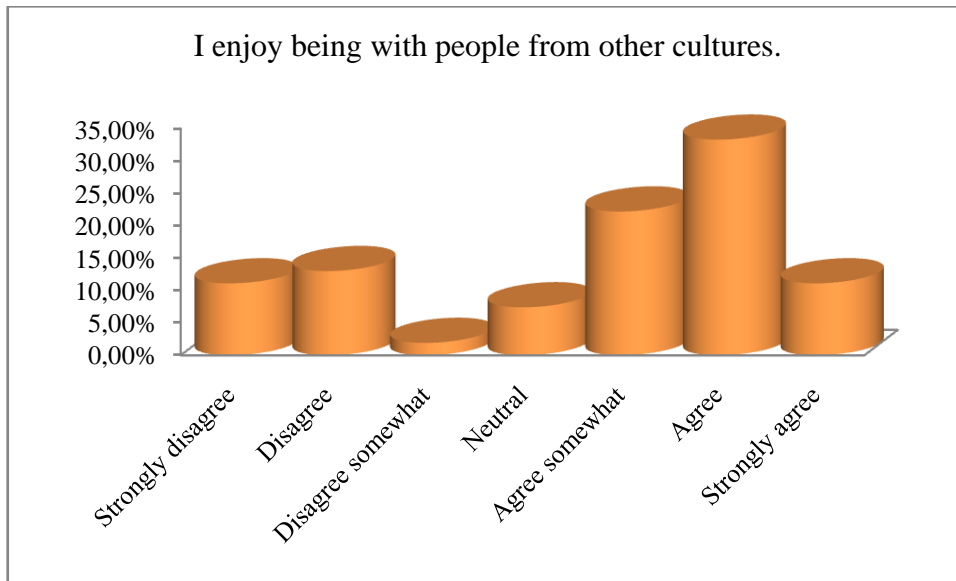


Figure 50. Enjoying being with people from other cultures

This item is an indicator of learners' level of cultural inclusion as it portrays whether they developed a feeling of enjoyment when being with foreigners. The results indicate the high level of experiment group participants of cultural inclusion as 66.6% of learners agree while only 26% disagree with the statement.

Table 80

*Discussing Controversial Issues*

**40. When I discuss controversial issues with someone who holds a different belief than mine, I generally replay the conversation in my head afterwards to consider what I might have said differently.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree somewhat	5	9,3	9,3	9,3
	Neutral	13	24,1	24,1	33,3
	Agree somewhat	5	9,3	9,3	42,6

Agree	21	38,9	38,9	81,5
Strongly agree	10	18,5	18,5	100,0
Total	54	100,0	100,0	

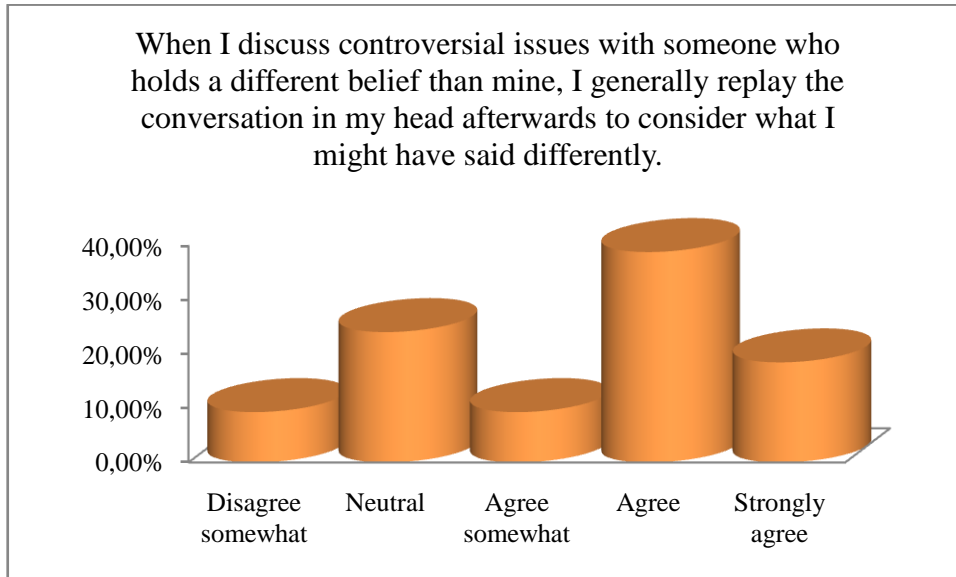


Figure 51. Discussing controversial issues

This item holds the idea of rethinking and reflecting on ones' own saying when discussing controversial issues with foreigners rather than being careless. 66.7% of learners claimed about their use of self- reflection as they rethink about what they have said while only 9.3% of them disagree.

**Cognitive flexibility.** Cognitive flexibility is accepting the differences and acting accordingly. It covers 10 items; all of them are reverse order items. Thus, an agreement with different items entails learners' actual state of low sensitivity while a disagreement is an indicator of high levels of cognitive flexibility.

Table 81

*Mean Scores of Cognitive Flexibility*

Descriptive Statistics				
N	Minimum	Maximum	Mean	Std. Deviation

**CULTURE ASSIMILATORS' ROLE IN DEVELOPING LEARNERS' CROSS-CULTURAL SENSITIVITY 159**

3. I am more interested in national news and information on the web, than international news and information.	54	1	6	3,00	1,530
7. I do not think there is generally anything wrong with jokes about people from other cultures. Everyone needs a sense of humour.	54	1	7	3,57	1,879
12. Foreign influence in our country threatens our national identity.	54	1	7	3,31	1,703
16. There are generally two kinds of people in a culture radical and non radical.	53	1	6	3,75	1,828
24. I would not like to see someone being made fun of for being different, but I don't think there's much I could do about it.	54	1	7	4,02	1,775
35. I do not understand why so much information is printed in other languages in Algeria In general; it is the newcomer's responsibility to adjust to the larger culture, not the other way around.	54	1	6	3,28	1,338
37. There should be tighter controls on the number of immigrants that are let into our country.	54	1	6	3,69	1,412

38. While there are exceptions, the reason most people are in poverty is because they do not have a strong work ethic.	54	1	6	3,52	1,501
41. I would be more likely to learn about new cultures if there was something in it for me such as a promotion, money or other rewards.	54	1	7	4,44	1,598
43. I generally accept the opinions of my friends and family when it comes to others if they do not like a person, that's good enough for me.	54	1	6	3,56	1,538

As the table above indicates, there is an increase in learners' sensitivity when it comes to their cognitive flexibility as almost all results fluctuate between 3 and 3.75, which are less than four. Consequently, they fall in high level of cognitive flexibility category. However, items 24 and 41, which are "I would not like to see someone being made fun of for being different, but I don't think there's much I could do about it" and "I would be more likely to learn about new cultures if there was something in it for me such as a promotion, money or other rewards." accordingly scored more than 4 (4.02 and 4.44) as item 24 postulates learners' adjustability and changeability in ideas but still not in actions however item 41 is a matter of promotion, money or rewards, which can clearly motivate learners to learn new cultures.

Table 82

*Learners' Interest in National News*

**3. I am more interested in national news and information on the web, than international news and information.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	12	22,2	22,2	22,2

Disagree	11	20,4	20,4	42,6
Disagree somewhat	8	14,8	14,8	57,4
Neutral	14	25,9	25,9	83,3
Agree somewhat	6	11,1	11,1	94,4
Agree	3	5,6	5,6	100,0
Total	54	100,0	100,0	

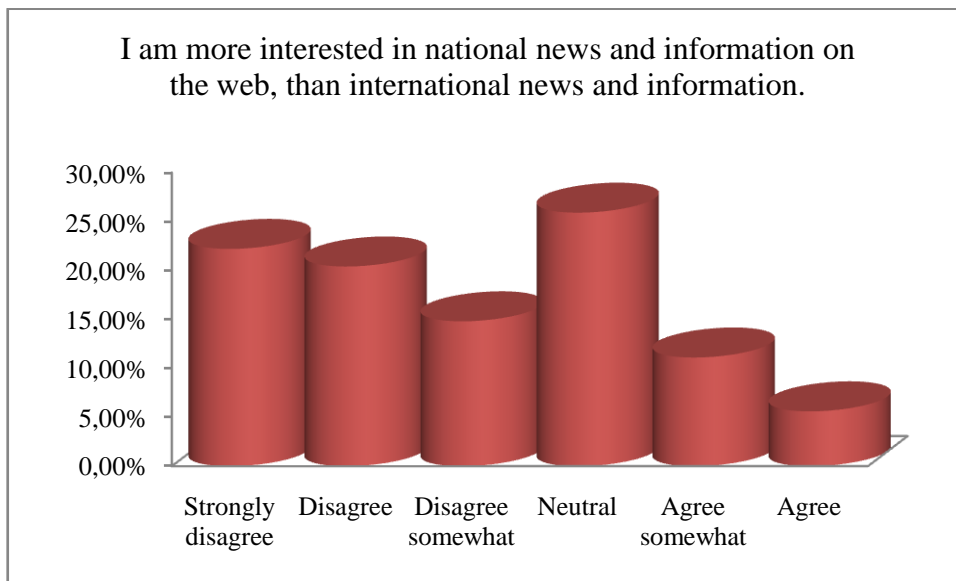


Figure 52. Learners' interest in national news

This item deals with learners' link to their cultural issues and news rather than being part in the wide world and seeking to know international news. 57.4% indicate their disagreement, which entails their interest in international news. However, only 16.7% of them demonstrate their agreement.

Table 83

*Making Jokes about Foreigners*

**7. I do not think there is generally anything wrong with jokes about people from other cultures. Everyone needs a sense of humor.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	8	14,8	14,8	14,8
	Disagree	12	22,2	22,2	37,0

Disagree somewhat	7	13,0	13,0	50,0
Neutral	11	20,4	20,4	70,4
Agree somewhat	3	5,6	5,6	75,9
Agree	10	18,5	18,5	94,4
Strongly agree	3	5,6	5,6	100,0
Total	54	100,0	100,0	

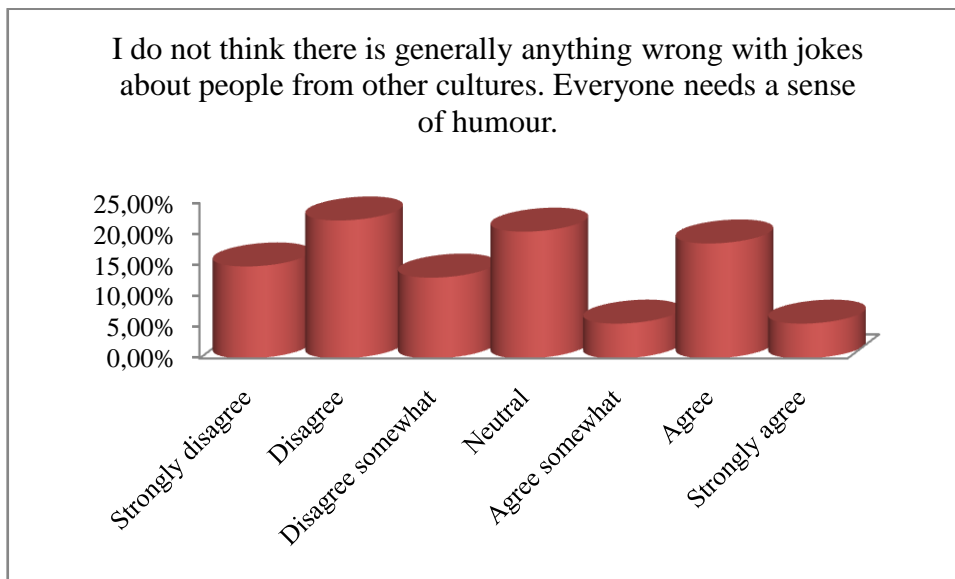


Figure 53. Making jokes about foreigners

This item discusses learners' attitudes concerning making jokes about foreigners as they justify it as a sense of humor. 50% of learners advocate their disagreement (14.8% strongly disagree, 22.2% disagree and 13% disagree somewhat) while 29.7% avow their agreement with the statement (5.6% agree somewhat, 18.5% agree and 5.6% strongly agree). This leads us to conclude that the majority developed a sense of cognitive flexibility.

Table 84

*Foreign Influence Threat in our National Identity*

12. Foreign influence in our country threatens our national identity.		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	11,1	11,1	11,1

Disagree	18	33,3	33,3	44,4
Disagree somewhat	7	13,0	13,0	57,4
Neutral	9	16,7	16,7	74,1
Agree somewhat	5	9,3	9,3	83,3
Agree	8	14,8	14,8	98,1
Strongly agree	1	1,9	1,9	100,0
Total	54	100,0	100,0	

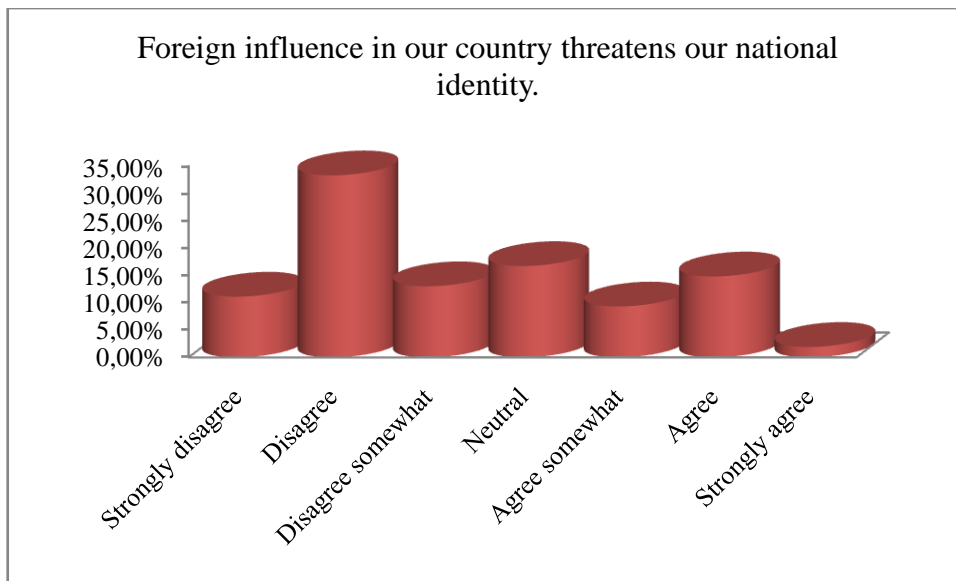


Figure 54. Foreign influence threat in our national identity

This item discusses the foreign threat to our cultural identity. 57.4% of experiment group participants demonstrate their disagreement as they do not consider it as harm if foreign influence is integrated in their country. However, 26% of them advocate their agreement (9.3% agree somewhat, 14.8% agree and 1.9% strongly agree).

Table 85

*Kinds of People in a Culture*

**16. There are generally two kinds of people in a culture radical and non radical.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	13,0	13,2	13,2
	Disagree	12	22,2	22,6	35,8

	Disagree somewhat	4	7,4	7,5	43,4
	Neutral	7	13,0	13,2	56,6
	Agree somewhat	10	18,5	18,9	75,5
	Agree	13	24,1	24,5	100,0
	Total	53	98,1	100,0	
Missing	System	1	1,9		
	Total	54	100,0		

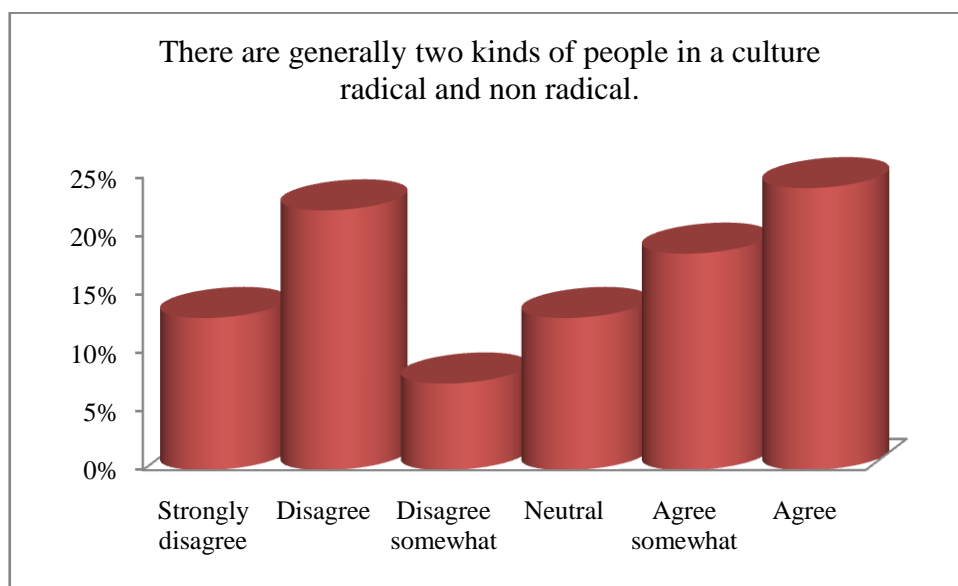


Figure 55. Kinds of people in a culture

This item discusses the belief about the existence of two types of people; extremists and non- extremists. Similar percentages were recorded for agreement and disagreement with the statement, with a percentage of 42.6%. Henceforth, 42.6% of learners believe the existence of extremists and non-extremists.

Table 86

*Reaction about Making Fun of Someone*

<b>24. I would not like to see someone being made fun of for being different, but I don't think there's much I could do about it.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	13,0	13,0	13,0

Disagree	6	11,1	11,1	24,1
Disagree somewhat	4	7,4	7,4	31,5
Neutral	15	27,8	27,8	59,3
Agree somewhat	9	16,7	16,7	75,9
Agree	10	18,5	18,5	94,4
Strongly agree	3	5,6	5,6	100,0
Total	54	100,0	100,0	

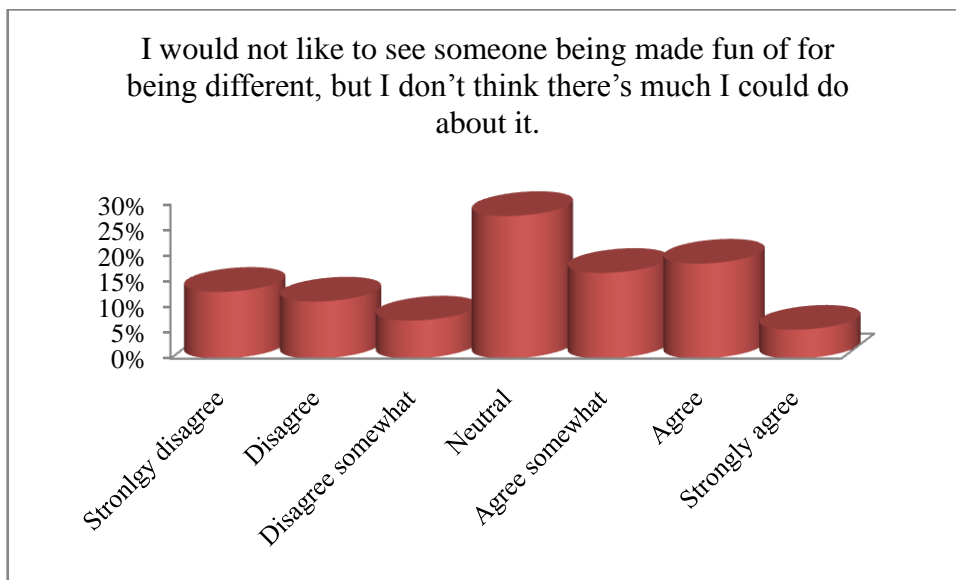


Figure 56. Reaction about making fun of someone

This item deals with learners' actions and reactions when seeing someone being made fun of. Although they do not like the act, learners who agree were more than those who disagree with percentages of 40.8% and 31.5% accordingly. As a consequence, in similar situations, learners adjust, change and develop in terms of their thinking not through performance and action.

Table 87

*Printing Information in Other Languages*

---

**35. I do not understand why so much information is printed in other languages in Algeria In general; it is the newcomer's responsibility to adjust to the larger culture, not the other way around.**

---

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	11,1	11,1	11,1
	Disagree	9	16,7	16,7	27,8
	Disagree somewhat	14	25,9	25,9	53,7
	Neutral	18	33,3	33,3	87,0
	Agree somewhat	3	5,6	5,6	92,6
	Agree	4	7,4	7,4	100,0
	Total	54	100,0	100,0	

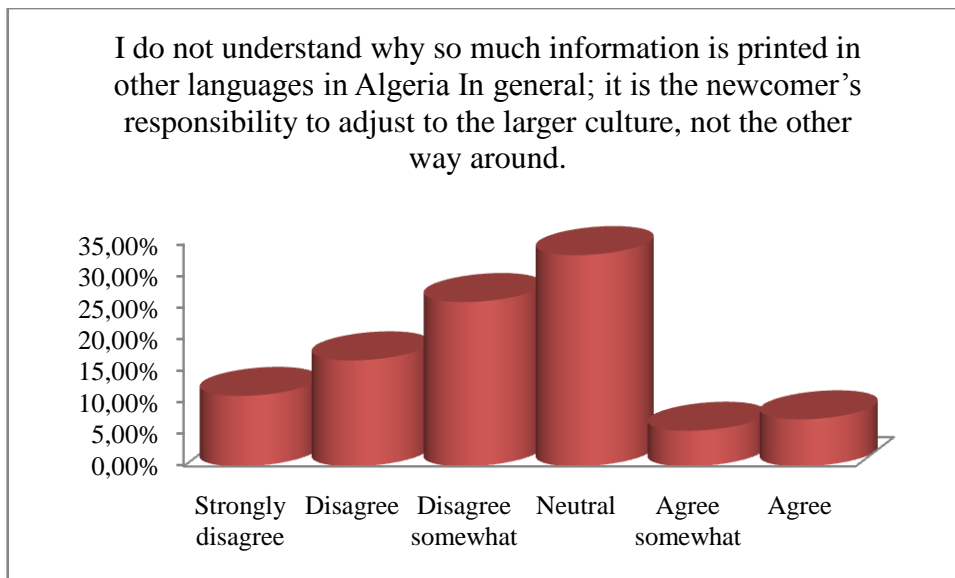


Figure 57. Printing information in other languages

This item entails learners' views concerning printing news in other languages as they consider it as the responsibility of foreigners to adjust. 53.7% disagree and views no problem with printing information in other languages while only 13% agree. Such findings clearly demonstrate learners' open mindedness and high level of acceptance towards foreign cultures.

Table 88

*Immigrants' Number*

---

**37. There should be tighter controls on the number of immigrants that are let into our country.**

---

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	5,6	5,6	5,6
	Disagree	11	20,4	20,4	25,9
	Disagree somewhat	8	14,8	14,8	40,7
	Neutral	15	27,8	27,8	68,5
	Agree somewhat	12	22,2	22,2	90,7
	Agree	5	9,3	9,3	100,0
	Total	54	100,0	100,0	

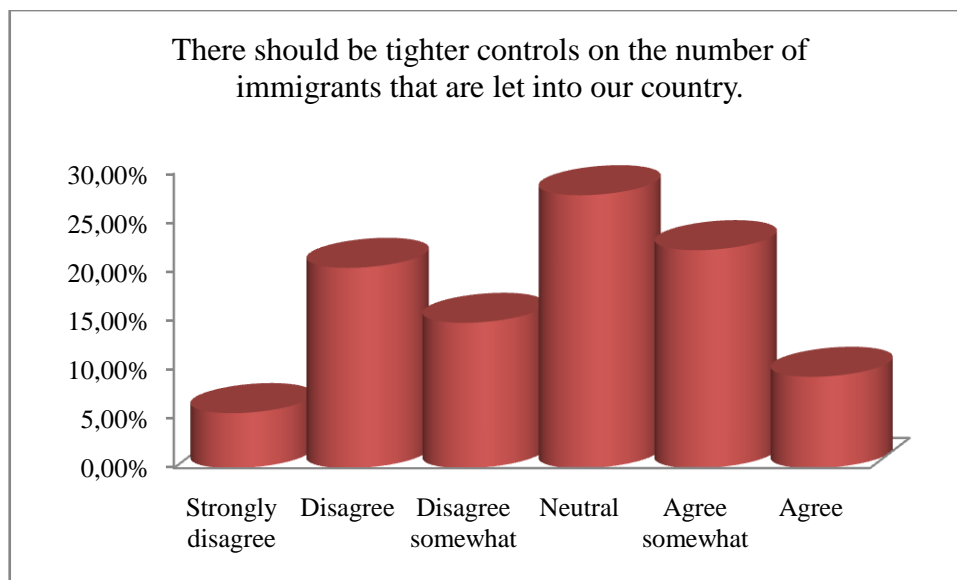


Figure 58. Immigrants' number

This item discusses the idea of welcoming the existence of foreigners in their country. 40.8% demonstrate a disagreement (5.6% strongly disagree, 20.4% disagree and 14.8% disagree somewhat) while 31.5% of learners postulate their agreement (22.2% agree somewhat and 9.3% agree) and 27.8% were uncertain. The high level of learners' disagreement ascertains learners' acceptance of foreigners.

Table 89

*The Reason of Poverty*

---

**38. While there are exceptions, the reason most people are in poverty is because they do not have a strong work ethic.**

---

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	13,0	13,0	13,0
	Disagree	8	14,8	14,8	27,8
	Disagree somewhat	8	14,8	14,8	42,6
	Neutral	17	31,5	31,5	74,1
	Agree somewhat	9	16,7	16,7	90,7
	Agree	5	9,3	9,3	100,0
	Total	54	100,0	100,0	

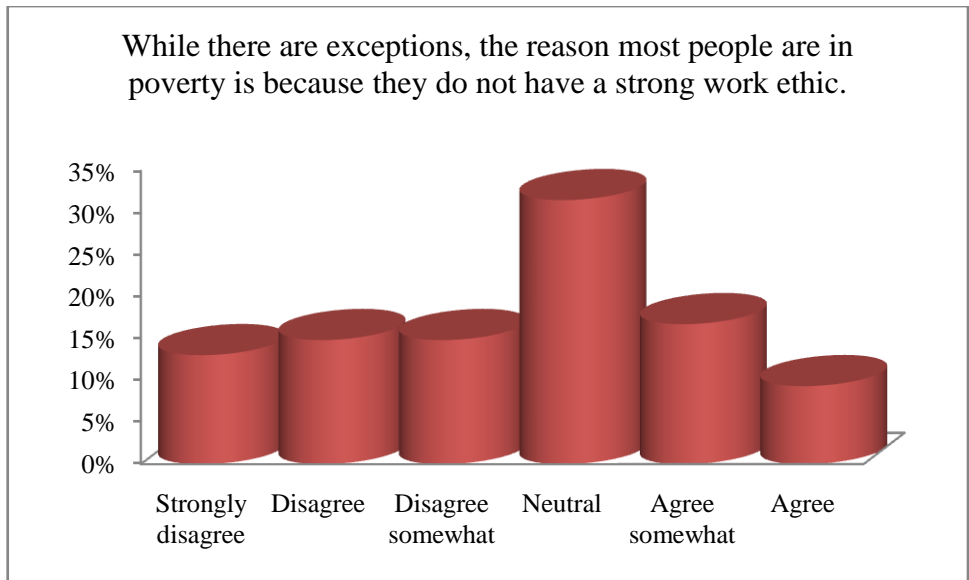


Figure 59. The reason of poverty

This item advocates the idea that ethics in work are considered as one reason of people poverty. A high percentage of experiment group participant demonstrate a disagreement (42.6%) while 26% agreed upon the belief that the lack of ethic in work is a reason of poverty.

Table 90

*Rewards' Effects in Learning New Cultures*

**41. I would be more likely to learn about new cultures if there was something in it for me such as a promotion, money or other rewards.**

		Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	Strongly disagree	2	3,7	3,7	3,7
	Disagree	7	13,0	13,0	16,7
	Disagree somewhat	6	11,1	11,1	27,8
	Neutral	9	16,7	16,7	44,4
	Agree somewhat	12	22,2	22,2	66,7
	Agree	16	29,6	29,6	96,3
	Strongly agree	2	3,7	3,7	100,0
	Total	54	100,0	100,0	

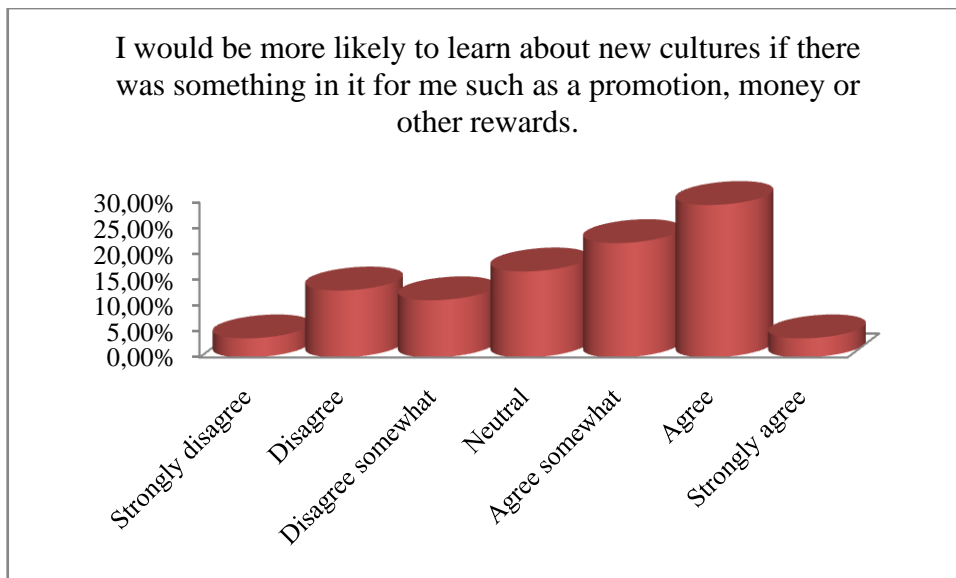


Figure 60. Rewards' effects in learning new cultures

This item discusses the external motivation as learners want to learn a new culture not to be integrated but for promotion, money or other rewards. 55.5% of learners demonstrate their agreement while 27.8% of them advocate a disagreement with the idea. Such results are predictable as it is the nature of human beings; they are more engaged in doing the things which will be rewarded for doing them.

Table 91

*Accepting the Opinions of Family and Friends*

**43. I generally accept the opinions of my friends and family when it comes to others if they do not like a person, that's good enough for me.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	4	7,4	7,4	7,4
	Disagree	13	24,1	24,1	31,5
	Disagree somewhat	12	22,2	22,2	53,7
	Neutral	4	7,4	7,4	61,1
	Agree somewhat	16	29,6	29,6	90,7
	Agree	5	9,3	9,3	100,0
	Total	54	100,0	100,0	



Figure 61. Accepting the opinions of family and friends

This item discusses the idea of being restricted and dependent on others to make judgments. 53.7% of learners express their disagreement and demonstrate their independence in making judgment about people while 38.9% of them reported their agreement. Such findings indicate that learners become more logical, critical and objective in their thinking towards others, which are features of learners' high levels of cognitive flexibility.

**Discussion of the findings.** The analysis of the data allowed us to safely consider the pivotal role of the integration of culture assimilators in developing

learners' cross-cultural sensitivity. Based on the findings, it is clearly plausible that experiment group participants develop high levels of cultural behavioral integration, cultural inclusion and cognitive flexibility. Furthermore, their level of anxiety has been decreased after the treatment.

Starting with cultural behavioral integration, the high improvement of experiment group participants was noticeable, with a mean score of 4.59 unlike control group with 3.50. These findings confirm the results of Hankton, Bastien and Johnson (2013), Burks et al. (2007) and Chemers (1969) who reported the fundamental role of the use of culture assimilators in producing a change in learners' performance and behaviour into an appropriate and desirable one. They add also that it facilitated learners' comprehension of the target culture. The results of the current study ascertained that learners within the treatment group fall in high level of cultural behavioral integration category. All items within this scale were developed as their scores increased ranging from 4.22 to 6.00 except item 9 (with a mean score of 3.28), which is about parents' role in ascertaining that their children have friends from different countries. The latter is about parents' role to increase their children sensitivity.

Concerning cultural anxiety, learners within the experiment group became less anxious, frustrated and more comfortable as the mean score decreased to 3.42, which falls in the low level of cultural anxiety category. However, the control group participants' level of anxiety is still high, with a mean of 4.14. Mean scores of all items indicate a positive result as it fluctuates between 2.35 and 3.98. Such findings colligated with the ones of Hankton, Bastien and Johnson (2013) who advocated that culture assimilator "takes participants out of their comfort zone". These findings confirm the study of Landis, Brislin and Hulgus (1985), in which the use of culture assimilator technique reduced experiment group learners' anxiety.

Cultural inclusion was the most increased, developed and improved scale. The latter avows with a mean score of 5.34, which postulates that it falls in an extreme high level of cultural inclusion category, in comparison with the mean score of the control group (3.82). The mean scores of all items fluctuate between 4.30 as the lowest mean score and 6.28 as the highest score. These reports confirm the findings of Broaddus (1986), Harrison (1972), Worchel and Mitchell (1970) whose results demonstrated learners' acceptance of the target culture, recognition of the importance of cross-cultural contexts and enjoyment in learning.

The last sub-scale discloses Cognitive flexibility. The reported results demonstrated a mean of 3.61, which falls in high level of cognitive flexibility category. experiment group learners develop high levels of open mindedness, adjustability and mobility after receiving the treatment, in comparison to control group participants with no change or decrease in their mean score (4.49). These results confirm the studies of Worchel and Mitchell (1972) and Cushner (1989) who found greater improvement in learners' cultural adjustability. Almost all items of this scale range from 3 to 3.75 as mean scores. However, items 24 and 41 that scored 4.02 and 4.44 accordingly. Item 24 measure learners' adjustability and changeability in actions. However, cognitive flexibility scale tests learners' cognitive change and mobility. Additionally, item 41 portrays learners' agreement about studying the target culture for promotion, money or rewards. The reported findings are expected as it is a matter of learners' nature that they get easily influenced by extrinsic motivation features.

It is viable at this juncture, to ascertain the focal role of the integration of culture assimilators in developing and improving experiment group participants' cross-cultural sensitivity. The aforementioned findings allow us to safely confirm Cushner findings (1989) as he advocated that culture assimilators impact learners' cognitive, affective and behavioral processes. Cognitive and behavioral can be better illustrated when learners became more comprehensive and aware of the similarities and differences between their native culture and the target culture. Furthermore, affective impact is by being more open minded and less anxious and frustrated towards new foreign cultural experiences.

### **The analysis of Progress Tests**

During the culture assimilator training, the researcher needs to test learners progressively. As the treatment took 12 sessions, the researcher utilized four progress tests. For every three sessions, a progress test is implemented. They are as follows; purposeful scenario 1, reflective journals 1, purposeful scenario 2 then reflective journals 2. They are designed in an endeavor to test learners' progress and immediate perceptions and views concerning the treatment and the way it is implemented so that to give the researcher whether the green light to keep on doing the same techniques and procedures or the pivotal need to modify certain aspects within the implementation.

**Purposeful scenario one.** Learners are asked to read scenario one then identify the misunderstanding, choose the appropriate attribution for the scenario and justify their choice. Finally, they are asked to give their reaction if they were in the place of Ahmed and justify their choice (see appendix H).

1/ The misunderstanding in this situation

Table 92

*Identifying the Misunderstanding*

The answer	Correct	Incorrect
Participant	46	8
Percentages	85%	15%

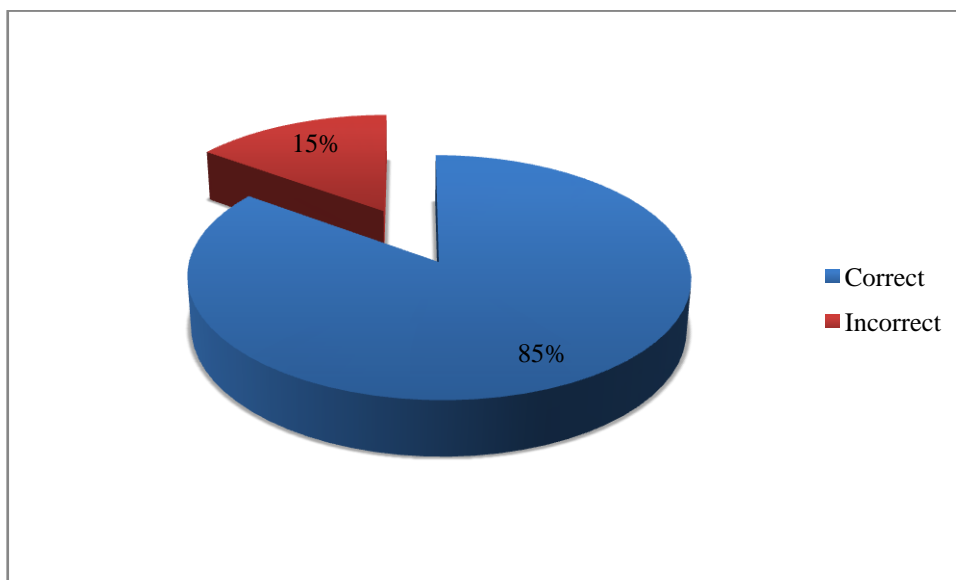


Figure 62. Identifying the misunderstanding

As the table above indicated, the majority of learners, with a percentage of 85%, succeeded to identify the correct answer. For instance, they identify the misunderstanding in the situation successfully.

The second question is about the choice of the appropriate attribution as follows.

2/ Which attribution do you think it better explains the situation? and why ?

a/ Bob does not have enough money to pay for Ahmed's meal.

b/ Bob was in hurry, so he did not have enough time to pay for Ahmed's meal.

c/ According to Bob, inviting someone for dinner does not necessary oblige him to pay for his meal.

d/ Bob knows well that Ahmed had enough money to pay for his own meal.

Table 93

*Selecting the Appropriate Attribution*

Attributions	a	b	c	d
Participants	4	3	43	4
Percentages	7%	6%	80%	7%

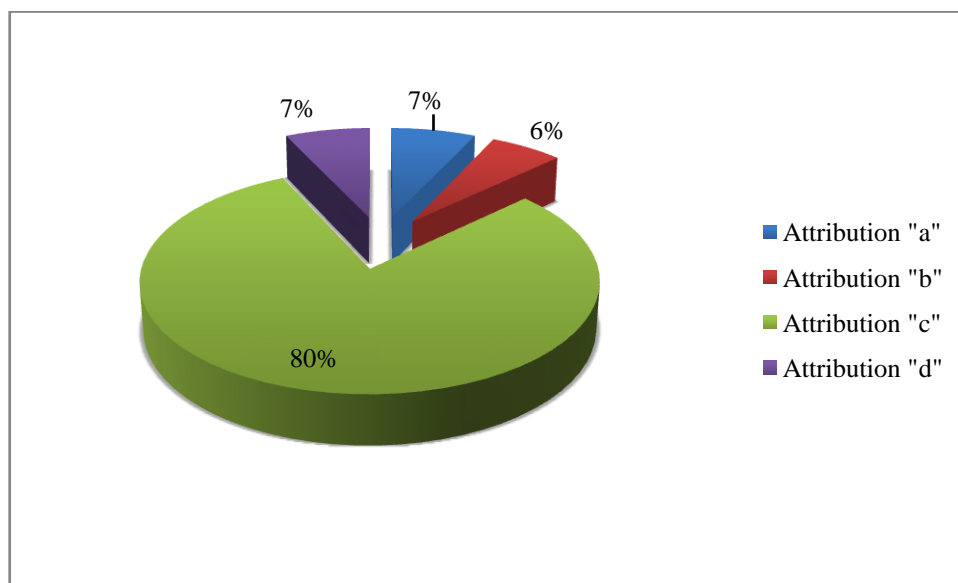


Figure 63. Selecting the appropriate attribution

The table above demonstrates that 80% of participants succeeded to identify the suitable attribution that better explains the situation. On the other hand, 20% of participants chose incorrect attributions (a, b and c). For learners who chose the attribution A, they justify their choice by expressions like “acceptable and logical” or “he misses Ahmed too much but doesn't have enough money that's why he invited him but didn't pay”. For those who chose answer B, they justify by stating “he is busy and have a lot of things to do in his studio” or “maybe Bob had an emergent call or was obliged to leave...” Participants, who chose the attribution d, justify by advocating that “Bob knows that Ahmed can pay for his

own meal” or “they are close friends and Ahmed knows the social status of Ahmed and that he can pay”. On the other hand, learners who chose the right attribution, which is c, answered by “ he invited Ahmed to have fun and enjoy not to pay his meal”, “ Americans think that everyone is responsible for himself and should serve himself” or “inviting someone doesn’t mean you are obliged to pay his own meal”. These answers allow us to safely conclude that learners are improving gradually as they start to think logically and critically by considering the foreign culture perspective.

The third question avows questioning learners about their reaction if they are in the place of Ahmed then justifying their answers.

### **3/ If you were in the place of Ahmed, how would you react? and why?**

In answering this question, the researcher has identified two themes; a positive and negative reaction.

The majority of learners responded by a positive reaction. The latter can be clearly seen in their answers “I’ll pay for my own meal”, “I understand his act” and “I will react normally and pay for my own meal”. Their answers are considered as totally positive and they show learners’ high level of sensitivity. For instance, the majority of them share such answers “our culture and habits are different from each other”, “not all people have the same culture”, “if I have a date with someone, I must put all the possibilities”, “ the meal is expensive and my friend doesn’t have money”, “maybe in the American culture, they accept to pay each other meal”

The minority of learners responded by negative reactions that can be clearly seen in their answers: “I will be angry, upset and shy”, “I will be shocked” and “I will be very angry”. The justifications they gave are “he invited me so he should take the responsibility”, “he is the one who invited so he should pay” and “the misbehavior of Bob”

**Reflective journal one.** The researcher uses reflective journals as a second progress test. They enable the investigator to gain insights about learners’ progress during the treatment; their views and opinions concerning the lesson, the assimilators, different ways and techniques used and what they have learnt. The instruction given to learners is as follows:

**“Now, it is your turn to express your opinion freely about the course, the conversations, the way of analyzing and interpreting them and most importantly, what have you learnt?”**

As it is clearly seen, such reflective journals posit a qualitative analysis through thematic analysis. The following themes have been identified:

*Evaluation of training.* It conveys all learners' opinions, views and impressions concerning this training. Through the journals of learners, it is undeniable fact that learners share a positive vision and impression about the course as clearly indicated below:

Learner 1:

“I find it very interesting; it is really helpful and beneficial”

Learners 2:

“what we have learnt is very good, honestly, I enjoyed”

Learner 3:

“I really like the topic of each conversation”

Learner 4:

“it is funny to hear my classmates suggesting illogical explanation”

Learner 5:

“I like it very much, it's very funny, it makes our brain thinks”

Learner 6:

“I like the way we find solutions to problems”

Learner 7:

“I found them very organized and comprehensible”

Learner 8:

“conversations are easy and simple to understand”

Learner 9:

“it helps us to become active learners”

Learner 10:

“I really enjoyed and benefited from the courses as they were funny and beneficial topics”

In addition to the learners' evaluation of the course, they go deeper and comment about the episodes and attributions they learnt throughout the course. The extracts infra are some of their comments:

Learner 1:

“personally, I do like this method of analysing conversations to learn new things about the American culture”

Learner 2:

“giving explanations and imagining illogical explanations because it is giving you the chance to use your imagination and creating different explanations and most importantly they are very hilarious”

Learner 3:

“when listening to those conversation, we feel like we are living the moment and it will be easy to remember the episodes”

Learner 4:

“I think is the best certainly when we listen to the conversations and after them we try to analyse and interpret the conversation”

Learner 5:

“I like it because we should work from the beginning until the end of the session, we are listening to audios, analyzing conversations, giving our point of view and practice at the same time”

Learner 6:

“it gives the chance to recognize new things that we didn't know before, and also to avoid misunderstanding in different situations... we don't have the same way of thinking, behaviours...helps us to know the misunderstanding and give answers to them”

The analysis of learners' answers portrays their enjoyment and satisfaction about the course as they found it beneficial, interesting and funny. Furthermore, they appreciated the way of analyzing and interpreting the different culture assimilators.

***Cultural behavioral integration.*** It entails learners' success in developing the intended behaviour, which is appropriate and acceptable in the target culture. Numerous participants' journals demonstrate the development and improvement in their cultural behavioral integration along the training.

Learner 1:

“I think it is very necessary to know about these things to know about other cultures and to develop new behaviours, for example, the episode of burp, we need to change our behaviours to be polite”

Learner 2:

“We should not make bad behaviours... we should learn about behaviours of others before contacting them because we might be very surprised by their acts”

Learner 4:

“... I learnt beneficial things about the American culture and behaviour that made me know how to behave with Americans and to avoid doing acts that are unusual for them”

Learner 5:

“Avoid embarrassment if you go there one day...we must respect that and react in a suitable way”

Learner 6:

“It helps us the future to behave correctly and avoid mistakes”

Learners' answers avow that their level of cultural behavioral integration gets higher throughout this training. They learnt numerous aspects about the target culture and became more aware about the importance of gaining knowledge about the foreign culture. Moreover, they recognize the necessity to change their behaviours to avoid embarrassment.

**Cultural anxiety.** Cultural anxiety is linked to the psychological state of learners when they are in contact with foreigners or in a new cultural situation; it is the level of being comfortable and less anxious. The examples mentioned infra are some excerpts:

Learner 1:

“Can live with them and feel comfortable.”

Learner 2:

“It gives us hope and confidence that we can contact Americans successfully”

The analysis of learners' answers reveals a decrease in their level of cultural anxiety when being in cross-cultural encounters. They feel more comfortable, confident and less anxious along the culture assimilators' training.

**Cultural inclusion.** Culture inclusion was expressed through learners' actions and reactions to better develop the feeling of accepting and enjoying the learning about the target culture. It is best portrayed in the following learners' extracts:

Learner 1

“We talk about important subjects like etiquettes of having dinner, friendship...”

Learner 2:

“The way of analyzing makes me understand the differences between the two cultures”

Learner 3:

“The American got manners that are different from ours”

Learner 4:

“Learn more about culture of others...we learn about the moral values”

Learner 5:

“Differences in attitudes between Americans and Algerians...we have learnt differences between Americans and Algerians like respecting the time”

Learner 6:

“It is my pleasure to know the customs of American people in daily life and compare it with Algerians...learn the ways of speaking and thinking”

Learner 7:

“I have learnt that every country has a mentality...I found that the American culture is so different from our Algerian culture, when you change the country, nothing is similar to your country. Some of your behaviours are not acceptable in their countries”

Learner 8:

“Now, I'm aware of some customs, traditions and differences between cultures... I want to learn more and more about the culture of the American society”

Learner 9:

“Every culture has its own habits and behaviours, we must learn about them before going there”

Besides learners' awareness about the differences and similarities between their native culture and the foreign one, they advocate that having knowledge about such differences will enable them to avoid problems with native speakers and do not fall in cultural misunderstandings. The followings are some of their extracts:

Learner 1:

“We had seen the differences between the cultures and this is very important to avoid feeling uncomfortable”

Learner 2:

“We should know more about American culture and behaviours to avoid misunderstanding or problems”

Learner 3:

“I have learnt many things about other cultures and their treatment that help me in the future when going there because leaning about differences help us to have an idea about how to treat Americans”

Learner 4:

“It is important to know those differences to try to avoid what is considered as rude and avoid troubles”

Learner 5:

“we learnt that cultures vary not only in religion and history, also, in ways of thinking and dealing with people so we must respect cultures and act appropriately when interacting with them but we can't just imitate them without knowing the purpose of their actions and behaviours... we learn many things and which ones are acceptable and unacceptable in their culture”

The analysis of learners' journals elucidates more acceptance of the differences between their native culture and the foreign one. Additionally, they express their enjoyment when learning about the foreign culture, which mirrors a high level of cultural inclusion that has been developed throughout the previous lessons.

***Cognitive flexibility.*** Cognitive flexibility is the acceptance of people who are different from us and accepting their behaviours with an open minded spirit and act accordingly. Participants mirror this by saying:

Learner 1:

“Get more information about the other mentalities especially to be open minded, it made me curious”

Learner 2:

“We use our minds to give explanations”

Learners' responses indicate their open mindedness when communicating with foreigners. They became more flexible, logical and reasonable as they start accepting

others' actions instead of judging them. The latter portray a high level of learners' cognitive flexibility.

**Purposeful scenario 2.** In scenario two, the questions were the same of scenario one except that learners are not given the attributions to select the appropriate one but they are supposed to provide four attributions for the episode in which one attribution must be correct and better explains the situation.

The first question postulates identifying the misunderstanding, the results were as follow.

1/What is the misunderstanding in this situation?

Table 94

*The Identification of the Misunderstanding*

The answer	Correct	Incorrect
Participants	47	7
Percentages	87%	13%

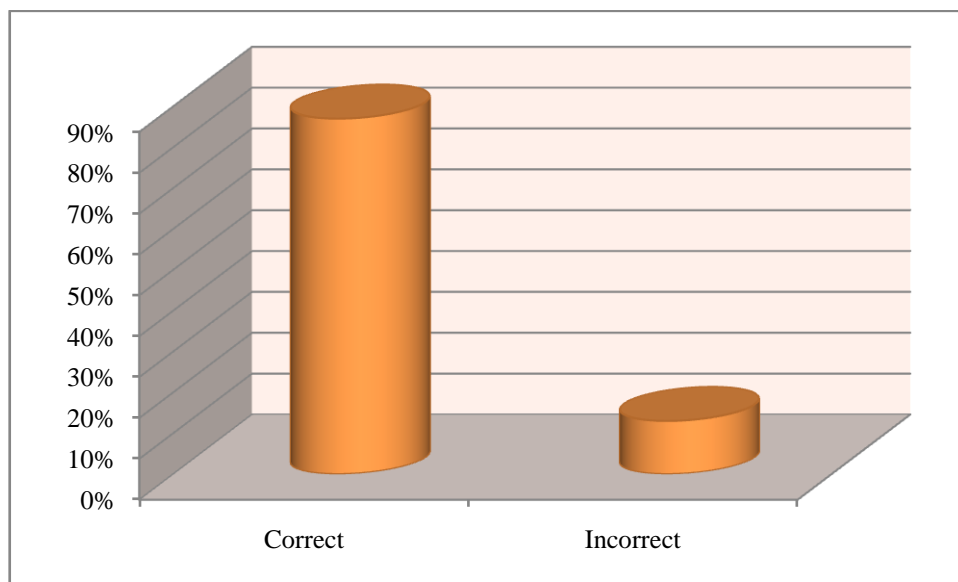


Figure 64. The identification of the misunderstanding

As the table indicates, 87% of learners succeeded to identify the right misunderstanding. Such results ascertain the improvement in learners' sensitivity as the percentage increased comparing it to scenario one (after three sessions).

The second question avows suggesting attributions for the given episode.

2/ Provide four attributions for the episode in which one of them is a correct answer and justify them.

Table 95

*Attributions' Suggestions*

Answers	Participants	Percentages
Appropriate Attribution	47	87%
Inappropriate Attributions	7	13%
Inappropriate Attribution	40	74%
Appropriate Attributions	14	26%

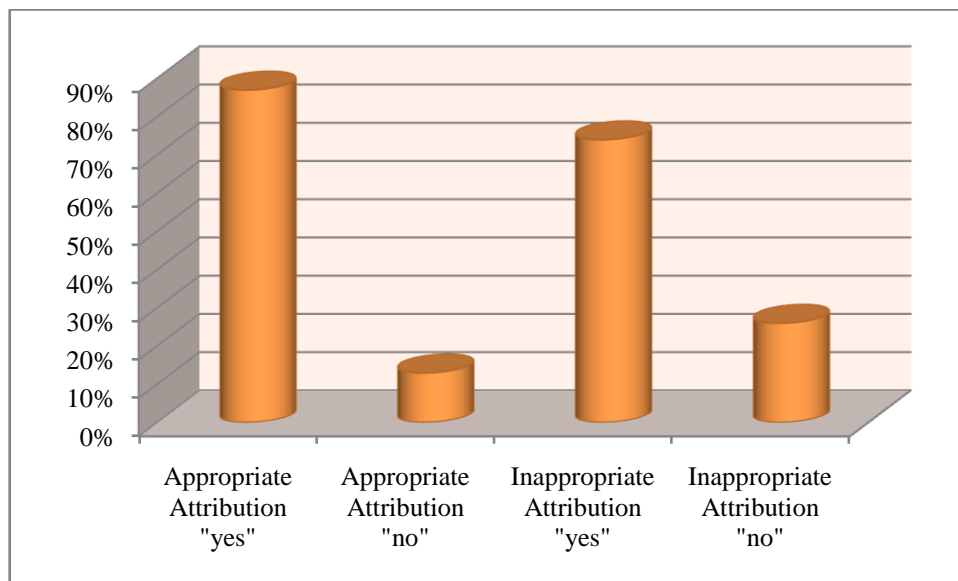


Figure 65. Attributions' suggestions

As well demonstrated in the table 93, 87% of participants succeeded in identifying the appropriate attribution while only 13% failed. On the other side, 74% of them identified inappropriate attributions effectively while 26% didn't accomplish them. Learners' answers were as follows.

**The appropriate attribution.** The situation is shared so only one attribution is possible which is "Younes disrespects the professor as he was talking while the professor was explaining the lecture"

*The inappropriate attributions.* Numerous suggestions were accepted as far as they are acceptable in the domain of culture assimilators.

1/ "The professor stops because he forgets what he was saying"

2/ "He recognized that Younes is different from other students"

3/ "He finished the lesson"

4/ "Younes was talking about Democracy in Algeria while he the professor was talking about democracy in America"

5/ "The teacher wasn't happy about democracy in Algeria"

6/ "The professor was interested in what Ahmed is saying"

7/ "Ahmed looks like someone that the professor knows"

8/ "He wants to ask a question about democracy in Algeria"

9/ "The professor was very tired and sick"

10/ "Younes is giving incorrect information to his friend"

11/ "Younes talks very loudly"

**3/** If you were in the place of Younes, how would you react? and why?

Many if not most learners share adequate and desirable reactions those are clearly noticed in their answers:

Reaction 1:

"You shouldn't feel confused, shy or uncomfortable but comprehensive"

Reaction 2:

"I would apologize"

Reaction 3:

"I keep quiet"

They justified their reactions by such comments:

Extract 1:

"Keep quiet to show the professor that I'm really sorry"

Extract 2:

“I did a mistake, normally I shouldn't talk while the professor is lecturing, and it is a kind of disrespect”

Extract 3:

“It is impolite thing to talk when another person is explaining”

Extract 4:

“I had produced an impolite act so the professor was angry because of my behaviour”

On the other hand, few learners show negative reaction those are:

Reaction 1:

“Stay silent”

Reaction 2:

“Feel shy and uncomfortable”

Reaction 3:

“I will be shocked”.

They justify their reactions by different views:

Extract 1:

“Teacher keeps looking at me which makes me shy”

Extract 2:

“I didn't say something bad; we were discussing something related to the lesson”

The gradual improvement and progress are highly noticeable in learners' answers and ways of interpreting scenario two. Learners became more comprehensive, reasonable and logical as they start to view things from the foreign culture perspectives.

**Reflective journal 2.** The fourth and the last progress test was reflective journal two, it was done after 12 sessions; approximately, after the course. The results were analyzed through identifying the following themes.

**Evaluation of the course.** Learners' enjoyment, like and positive impression are highly noticeable in their answers. It can better portrayed in their following responses:

Learner 1:

“It was comfortable”

Learner 2:

“I found the conversation very interesting and help me if one day I will go to America”

Learner 3:

“The interesting thing about these conversations is that they are full of information which can help us to know more about the culture of others”

Learner 4:

“I really enjoyed the lessons, they don't make us bored or tired, and they are very funny”

Learner 5:

“The subject of the courses is very important; it makes the students have more curiosity about the other culture”

The analysis of learners' answers mirrors a high level of appreciation and enjoyment. They do not only express their enjoyment and satisfaction, they scrutinize the content of the course and understand the real essence behind the training. For instance, they consider as important to the extent that it raises their curiosity about the target culture.

**Cultural behavioral integration.** A quick glimpse at learners' reflective journals postulates the noticeable development and improvement in learners' cultural behavioral integration. Learners mirror this by stating:

Learner 1:

“I will use what I have learnt in the future to have a successful interaction”

Learner 2:

“The way of analyzing gives us idea about their reaction and how should we react in similar situations”

Learner 3:

“This course taught me how I behave with foreigners, if we are with foreigners, we should do like them”

Learner 4:

“How I should be and do when I go”

Learner 5:

“It helped me to know how my reaction could be in situation like these and what I must do”

Learner 6:

“It helps me how to treat people to avoid bad behaviours and to be more polite ...we learnt how to understand their ways of thinking”

Learner 7:

“It can help us in many situations and let us know how to behave if we go to America...I don't want to change my identity, but sometimes we need to show respect and understand our cultures through our behaviours”

Learners' answers avow their impressive development in their level of cultural behavioral integration. For instance, they learnt numerous aspect that change their way of thinking; this training taught them what and how to do while being in cross-cultural encounters.

***Cultural anxiety.*** Learners elucidate an improvement in their level of cultural anxiety, the followings are sample of their answers:

Learner 1:

“I enjoy when I learn and discover another culture”

Learner 2:

“One day, if I meet foreign people from America, I think I will be able to speak with them without being afraid because now, I learnt more about them”

Learner 3:

“We don't feel shocked about other people's behaviours”

After receiving the treatment, learners became more confident, comfortable and less anxious. Their sayings are an undeniable proof for their low level of cultural anxiety. They became less frustrated and stressful when being a part in cross-cultural situations.

*Cultural inclusion.* It encompasses learners' recognition of the importance of learning about the target culture and enjoying this type of learning. Some learners' extracts are indicated infra.

Learner 1:

“I can say that it is important to know foreigners' way of life”

Learner 2:

“I like studying about other cultures and learn new information about them”

Learner 3:

“It helps me to discover and know about the habits in other countries and societies, also to avoid embarrassment according to their culture if I go there one day”

Learner 4:

“We learn how to communicate with people with respect and to know the differences between countries (habits, behaviours)”

Learner 5:

“If I go there, I try to talk to American more and more to know more information about their culture because it is good to discover other cultures”

Learner 6:

“We should respect a lot of etiquettes; we should do a deep research about the American culture to avoid misunderstanding”

Learner 7:

“We learnt new things about the American mentality, how they think and their behaviours”

Learner 8:

“Having an idea about different cultures is a type of awareness”

The answers portray learners' high level of cultural inclusion. Learners develop a high degree of acceptance, respect and enjoyment when learning, facing and interacting with foreigners. Moreover, this training has increased their curiosity to learn further information about the foreign culture.

*Cognitive flexibility.* Learners' level of cognitive flexibility is better portrayed in the following responses:

Learner 1:

“We learnt to be open minded and don't judge because what they do is related to their culture”

Learner 2:

“Don't overreact and try to be calm”

Learner 3:

“It gives us a chance to be more open minded and to accept differences between us and other culture”

Learner 4:

“I leant to accept others, accept differences between others, to be open minded”

Learner 5:

“How we respect the other culture and learning ways how to deal with people”

Learner 6:

“I should respect the differences to avoid being in troubles and misunderstandings”

Learners' answers are valuable indicators of the development of their cognitive flexibility as having an open minded spirit and elaborating an acceptance of foreigners. Henceforth, they reached a high degree of comfort as they became more flexible, at ease and calm. In the same line, they decided to avoid stress, fear overreacting. These features are a clear reflection of their high level of cognitive flexibility.

**Discussion of the findings.** The results reported from the progress tests ascertained the reliability and trustworthiness of the posttest's findings.

Purposeful scenario one indicated learners' onset of improvement as 85% of experiment group learners succeeded to identify the misunderstanding of the situation and 80% of them identified the appropriate attribution and justify their choice by expressions like "he invited Ahmed to have fun and enjoy not to pay for his own meal" and "Americans think that everyone should be responsible and should serve himself". Similar findings were demonstrated by Cushner (1989) and Hulgus (1985) who advocated that after integrating culture assimilator techniques, learners demonstrated better interpretation of critical incidents and were able to explain them from the target culture perspectives. Their logical justifications are a proof of the gradual increase in their high level of sensitivity. Moreover, they succeeded to portray positive reaction when facing similar misunderstandings like the scenario of Ahmed, which is a clear indicator of their ability of identifying the intended behavior.

Furthermore, the results of the first reflective journals demonstrated the gradual improvement and development of experiment group learners' cross-cultural sensitivity as it is illustrated also their positive impression about the course. Learners were satisfied and pleased about the course as they have written positive comments when asked to evaluate the course. Interesting, funny, helpful, enjoyable were the most occurred adjectives in learners' journals.

In this respect, similar findings were advocated by Damron (1987), who claimed also about learners' opinions about culture assimilator training as being enjoyable and funny. Participants' journals demonstrated the development of their cultural behavioral integration as they declare through their sayings "I think it is necessary to know about other cultures... we need to change our behaviour to be polite". Moreover, learners became more comfortable and less anxious. They state that "I can live with them and feel comfortable" and others said "it gives us hope and confidence that we can contact Americans successfully". Additionally, learners better developed the feeling of accepting and enjoying learning in the target culture. Besides, they became more open minded towards the foreign culture.

In purposeful scenario two, 87% of participants succeeded to identify the misunderstanding of the scenario. The percentage increased comparing to purposeful

scenario one, which indicates the continuous gradual improvement in learners' sensitivity. Furthermore, 87% succeeded to suggest appropriate attributions and 74% managed to suggest inappropriate attributions. The majority of learners demonstrated that they would react positively if they were in the place of Younes.

In the second reflective journals, learners' enjoyment and interest were highly noticed in their answers. Furthermore, learners commented about the course in a way that expresses their high sensitivity rather than just their enjoyment as in their first reflective journals. The continuous graduation of their cultural behavioral integration, cultural inclusion and cognitive flexibility are highly seen in learners' answers. Additionally, their decrease in their cultural anxiety was also noticeable. The following extracts are factual proofs about the findings; "we learnt how to behave with foreigners", "I can say that it is important to know foreigners' way of life", "don't overeat and try to be calm" and "we don't feel shocked about other people behaviours".

### Students' Attitude Questionnaire

This questionnaire is administered to experiment group participants after receiving the treatment aiming at gaining insights about their opinions, views and attitudes towards the integration of culture assimilators.

#### 1/The Benefits of the Course.

The first question discusses learners' attitudes towards the benefits of the course.

Table 96

#### *The Benefits of the Course*

Do you think that this course was beneficial?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	54	100,0	100,0	100,0

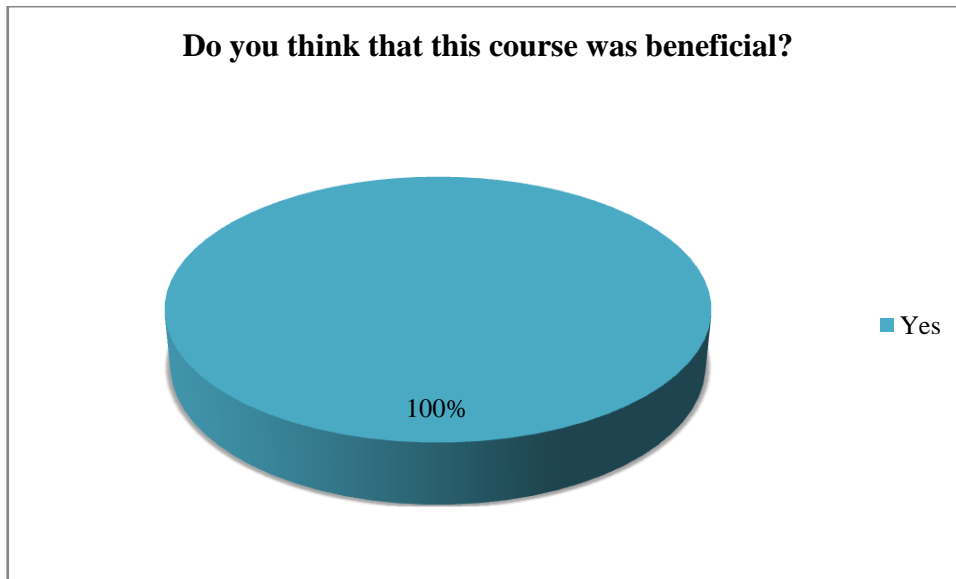


Figure 66. The benefits of the course

As indicated in table 94, all learners demonstrate that they benefited from the course (100%).

2/ If yes, in what way was this course beneficial to you?

The second question entails the domains or categories the course addresses. Moreover, it advocates the most developed domains or skills by learners after the course.

Table 97

*Learners' opinions about Grammar*

Grammar					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	54	100,0	100,0	100,0

All learners claimed that they did not benefit from the course as far as grammar is concerned (54 participants). Such findings are predictable as grammar has never been among the objectives of the course.

Table 98

*Learners' Opinions about Vocabulary*

Vocabulary					
		Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Yes	17	31,5	31,5	31,5
	No	37	68,5	68,5	100,0
	Total	54	100,0	100,0	

Concerning vocabulary, as demonstrated in the table above, only 17 participants (31.5%) claimed that they benefited from the course in terms of vocabulary while the majority (37 participants; 68.5%), claim that the course was not beneficial in terms of vocabulary. Such results confirm that the course did not address to develop learners' vocabulary as an aim but it was devoted to develop their cross-cultural sensitivity and change their attitude towards the foreign culture.

Table 99

*Learners' Opinions about Listening and Speaking Skills*

Listening and speaking skills					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	47	87,0	87,0	87,0
	No	7	13,0	13,0	100,0
	Total	54	100,0	100,0	

As table above indicated, 47 participants (87%) argue that the course was beneficial in terms of listening and speaking skills. The latter results are expected as the training was done in an oral expression session that is symbolized by these two skills; listening and speaking. Only a minority (13%) claimed that their listening and speaking skills have not been improved.

Table 100

*Learners' Opinions about Reading and Writing Skills*

Reading and writing skills					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	54	100,0	100,0	100,0
	Yes				

As demonstrated in table above, all participants (100%) did not benefit from the course in terms of reading and writing skills. As the training was in oral sessions, mainly dominated by speaking and listening skills, reading and writing will not be developed nor addressed as an objective.

Table 101

*Learners' Opinions about Attitudes towards Knowledge about the Foreign Culture*

		Knowledge about the foreign culture			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	51	94,4	94,4	94,4
	No	3	5,6	5,6	100,0
	Total	54	100,0	100,0	

The majority of learners, with a number of 51 participants (94.4%), agree that the course has added to their knowledge about the foreign culture and language and that is the main aim of the training.

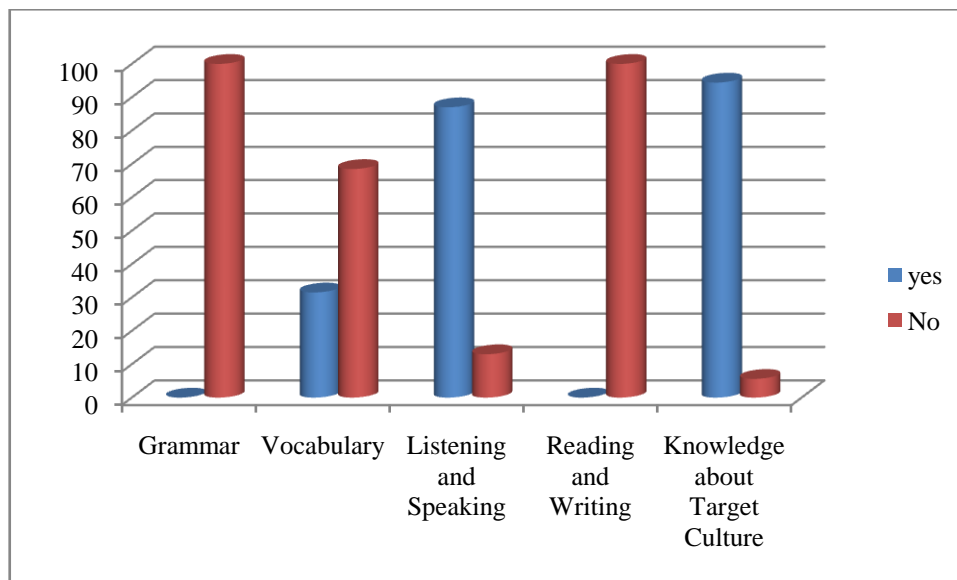


Figure 67. The benefits of the course

Figure 70 advocates the domains that learners benefited from them along the training. A quick glimpse at the figure below demonstrates learners' improvement in

listening, speaking, knowledge about the foreign culture and vocabulary comparing to grammar, reading and writing.

Section two of the questionnaire discusses to what extent the course has changed learners' attitudes and sensitivity towards the foreign culture.

- Learners' change in Attitudes towards the Foreign Language and Culture

Table 102

*Learners' Attitude towards the Foreign Language and Culture*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	50	92,6	92,6	92,6
	No	4	7,4	7,4	100,0
Total		54	100,0	100,0	

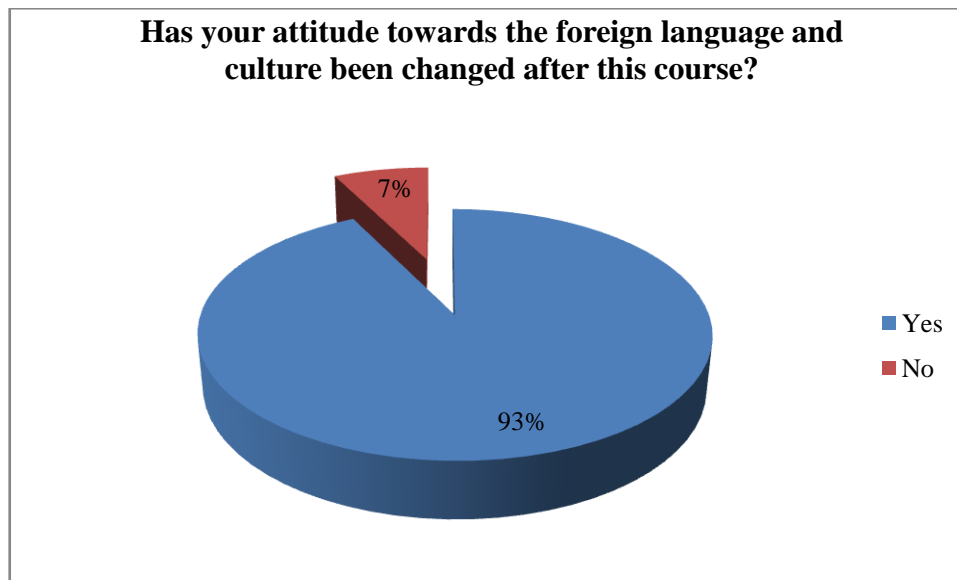


Figure 68. Learners' attitude towards the foreign language and culture

As table above indicated, 50 participants declared about the change in their attitude towards the foreign language and culture (92.6%). However, only 4 participants' attitudes have not been changed after the course.

- Learners' justifications of their Choice

This question is intended to gain better understanding about the change in learners' attitude towards the foreign language and culture explained earlier. These are some extracts from learners' answers.

Extract 1:

"I learn how different they are from us and we should change our behaviours"

Extract 2:

"I know now that the differences between us are the reasons for their acts"

Extract 3:

"Now, I'm more aware about their culture and I will behave with them according to their culture"

Extract 4:

"I'm more aware about what I should and should not do or say when interacting with them"

Extract 5:

"Because I begin to understand how English people think, their culture is different from ours"

Extract 6:

"Because I learnt many things about their mentality, behaviours and they act"

Extract 7:

"I learnt many things about their culture which changes my view to the language and culture...it makes us ready when we will face similar situations"

Extract 8:

"I have become more open minded...it makes me more curious to know more"

Extract 9:

“How to be comfortable in such situations...because now I understand how they think and behave, I learnt that culture vary and we should respect such differences”

Extract 10:

“Because I learnt that sometimes I need to change my behaviour while dealing with another culture which is different from mine in order to avoid misunderstanding”

Extract 11:

“I have a deep look about English culture”

Extract 12:

“Because when I study about different culture, I have more desire to learn and know other different cultures”

These extracts are clear indicator about learners' positive change in attitude towards the foreign language and culture.

- Being more Open Minded towards the English Culture

Table 103

*Feeling more Open Minded*

<b>After this course, I feel more open minded towards the English culture.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	5	9,3	9,3	9,3
	Agree	49	90,7	90,7	100,0
	Total	54	100,0	100,0	

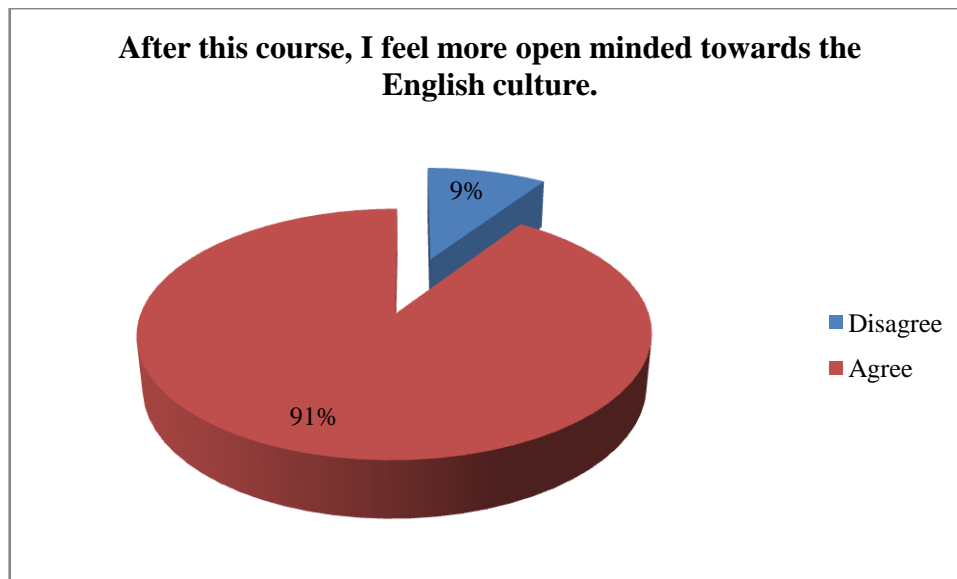


Figure 69. Feeling more open minded

This item figures learners' open mindedness for the English culture. 49 participants agree about the effect of the course in making them more open minded (90.7%). However, only 5 participants disagree (9.3%). Such results colligated with high levels of cognitive flexibility as being open minded.

- Learners' Language is better than English

Table 104

*Learners' Language and English*

<b>After this course, I feel that our language is better than English</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	49	90,7	90,7	90,7
	Agree	5	9,3	9,3	100,0
	Total	54	100,0	100,0	

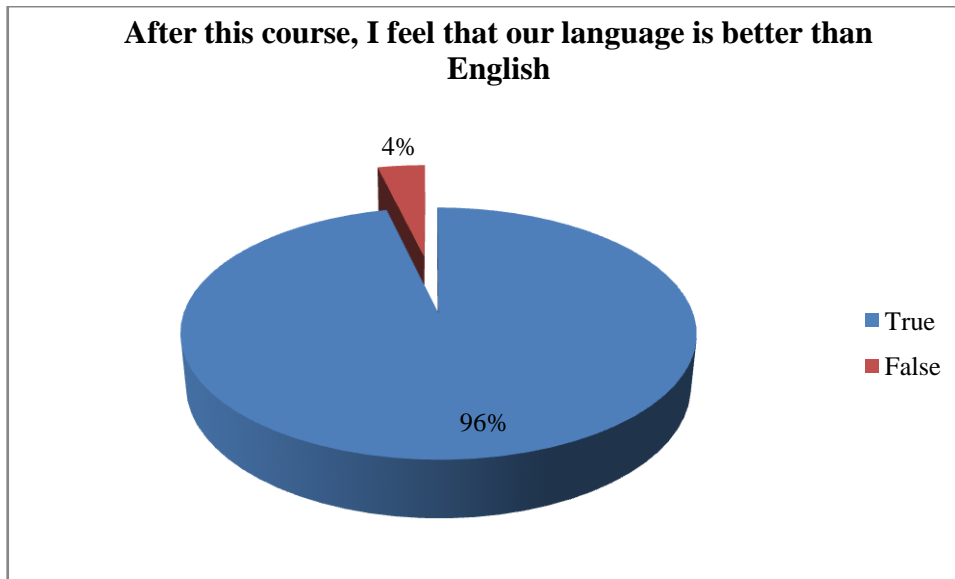


Figure 70. Learners' language and English

This item is a negative statement, which means that a disagreement with it is an actual agreement with the positive concept of our language is not better than English. 49 participants, who formulate the majority (90.7%), disagree with the statement while only 5 agree. As a consequence, learners became extroverts to the English language; they develop an acceptance and eliminate any sort of language determinism.

- Being Frustrated when being a Part in Conversation with Native Speakers

Table 105

*Feeling Pleased when Talking to Native Speakers*

<b>After this course, I do not feel frustrated when being a part in conversation with native speakers</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	4	7,4	7,4	7,4
	Agree	50	92,6	92,6	100,0
	Total	54	100,0	100,0	

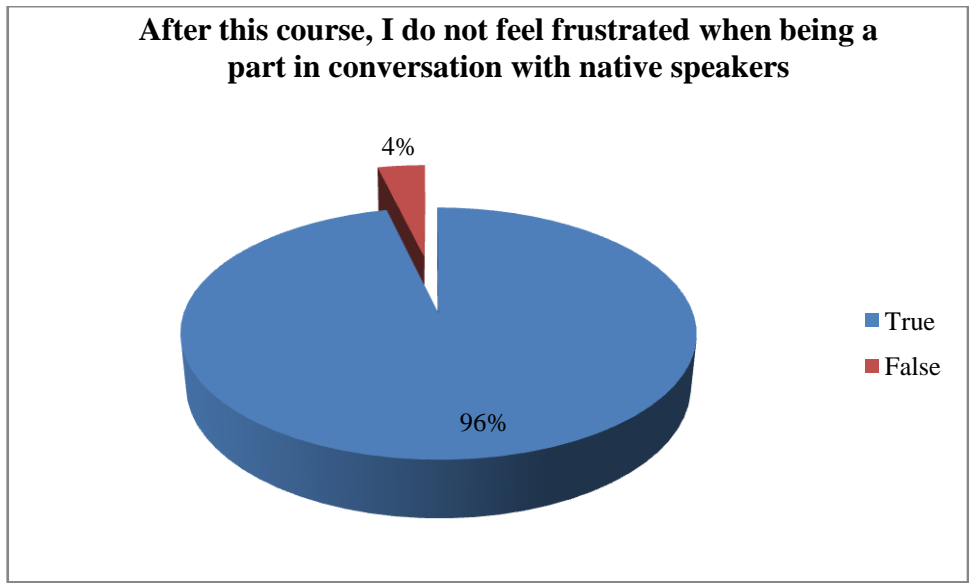


Figure 71. Feeling pleased when talking to native speakers

This item is about learners being comfortable and less anxious when participating in a conversation with native speakers. 50 participants agree (92.6%), which actually is a good indicator of their high sensitivity and low levels of cultural anxiety.

- The Importance of Learning and Accepting the Other Culture

Table 106

*The Importance of Learning and Accepting the Other Culture*

<b>I learn about the importance of learning and accepting the other culture.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	52	96,3	96,3	96,3
	False	2	3,7	3,7	100,0
	Total	54	100,0	100,0	

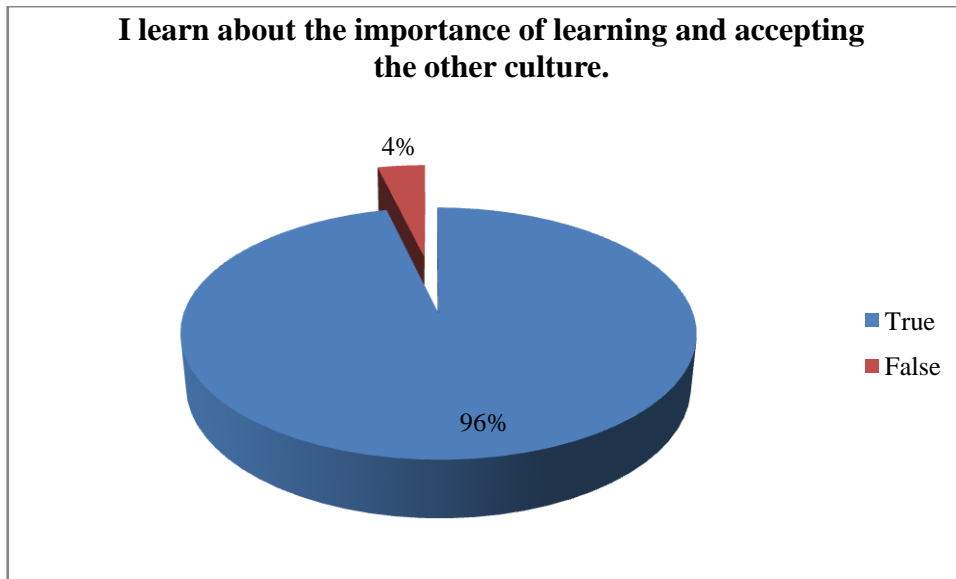


Figure 72. The importance of learning and accepting the other culture

The table above demonstrated if learners have recognized the significant importance of learning and accepting the foreign culture to avoid the different types of misunderstanding. 52 of them agreed with the statement (96.3%) while only 2 participants disagree. Such results indicate that experiment group participants fall in high level of cultural inclusion category.

- Changing One's Behaviour

Table 107

*Changing Learners' Behaviour*

**I learnt to change my behaviour appropriately to suit the target culture when I am in cross-cultural interaction.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	48	88,9	88,9	88,9
	False	6	11,1	11,1	100,0
Total		54	100,0	100,0	

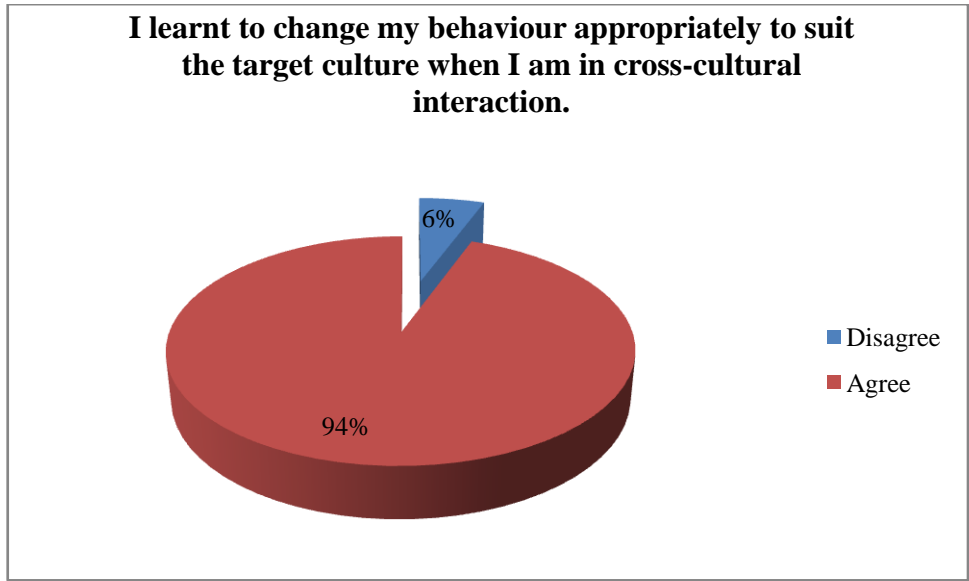


Figure 73. Changing learners' behaviour

This item mirrors cultural behavioral integration, which is developing an intended behaviour that suits the new cultural situation. 48 participants succeed (88.9%) while only 6 fail to learn this aspect.

- Reacting according to One's Own Culture

Table 108

*Learning to be Flexible*

**I learnt that I should not be flexible and should react according to my own culture.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	4	7,4	7,4	7,4
	False	50	92,6	92,6	100,0
Total		54	100,0	100,0	

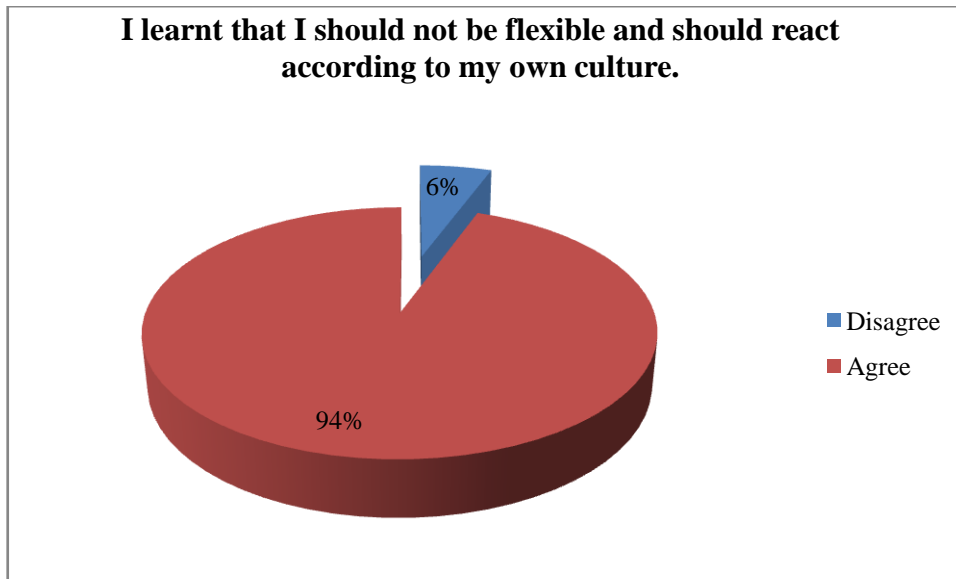


Figure 74. Learning to be flexible

This item is a negative statement, which needs a disagreement to be considered as a correct answer. Hence, as demonstrated above, 50 participants disagree (92.6%) while only a minority agrees (4 participants). Such results are clear indicators of learners' high level of cognitive flexibility.

- The benefit of the attributions and their feedback of each critical incident

Table 109

*The Reason for Misunderstandings*

<b>Learn that the only reason for such misunderstandings is a cultural one.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	4	7,4	7,4	7,4
	Agree	50	92,6	92,6	100,0
	Total	54	100,0	100,0	

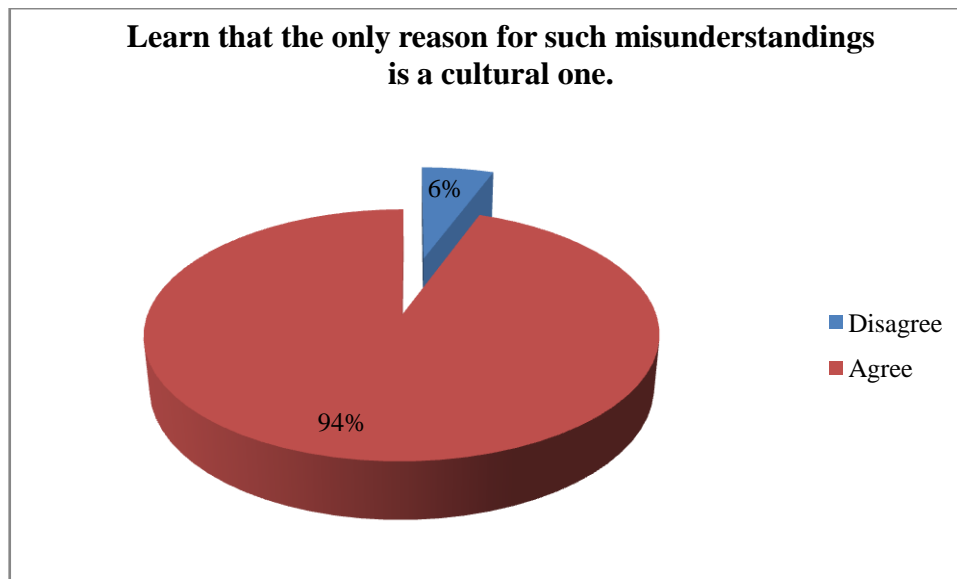


Figure 75. The reason for misunderstandings

As illustrated above, 50 participants agreed and showed their improvement and high level of sensitivity while only 4 participants disagreed. Such findings indicate learners' awareness about the importance of learning about cultural patterns of the foreign language as it is fundamental to avoid misunderstandings.

Table 110

*Judging People Based on One's Own Culture*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	51	94,4	94,4	94,4
	Agree	3	5,6	5,6	100,0
Total		54	100,0	100,0	

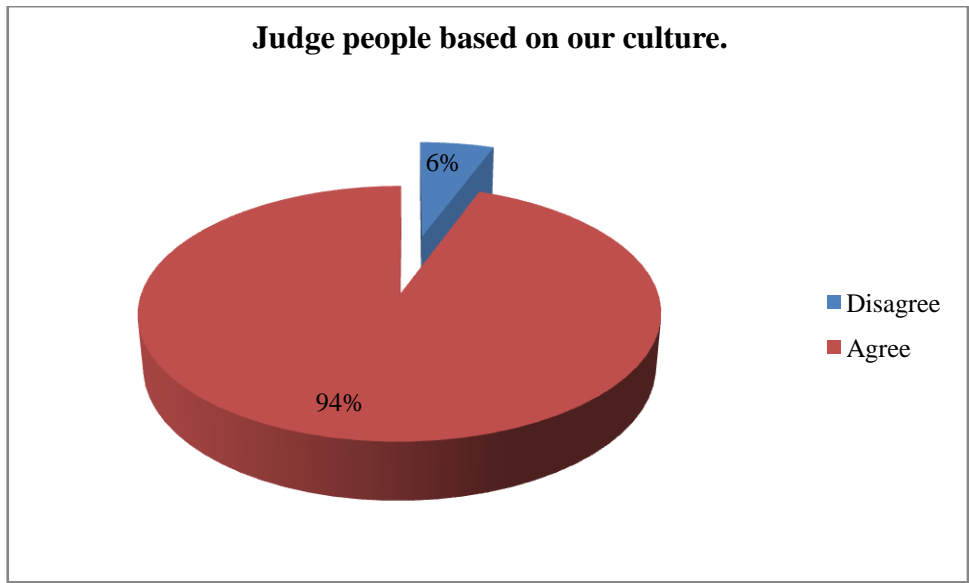


Figure 76. Judging people based on one's own culture

This item examines learners' level of sensitivity as far as stereotypes, judgments and prejudices are concerned. 51 participants claimed their disagreement, which definitely expresses their high sensitivity and the use of reasoning rather than judgments. However, only 3 participants disagree as they are still judge foreigners based on their culture.

Table 111

*Acting and Reacting according to One's Own Culture*

<b>Act and react according to our own culture.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	52	96,3	96,3	96,3
	Agree	2	3,7	3,7	100,0
	Total	54	100,0	100,0	

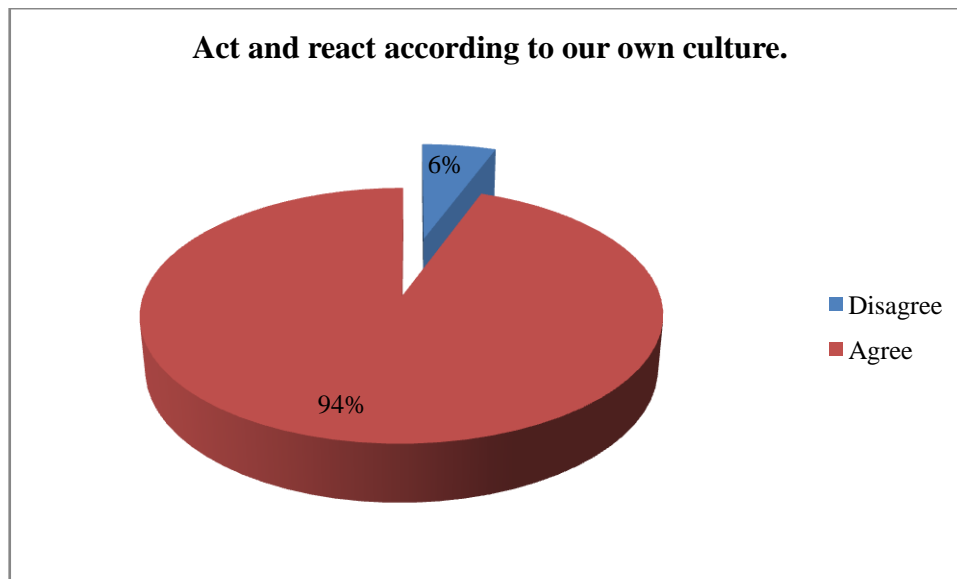


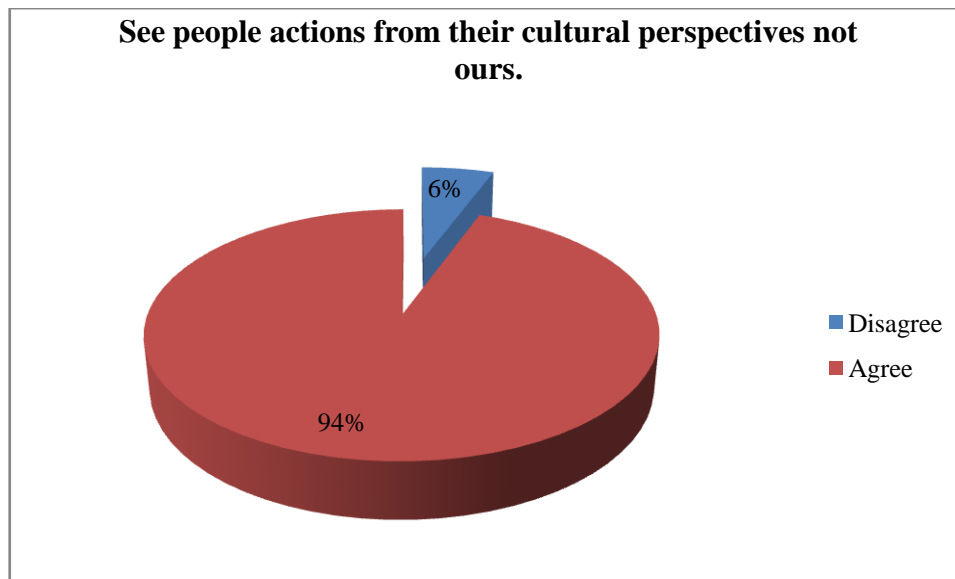
Figure 77. Acting and reacting according to one's own culture

This item discusses the extent to which learners are still act and react based on their cultural beliefs rather than trying to see the situation from others' cultural perspective. A high percentage of participants disagree (96.3%) while only 2 participants agree. Consequently, learners became more flexible, aware and less determined and judgmental.

Table 112

*Seeing People Actions from their Cultural Perspectives*

<b>See people actions from their cultural perspectives not ours.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	5,6	5,6	5,6
	Agree	51	94,4	94,4	100,0
	Total	54	100,0	100,0	



*Figure 78.* Seeing people actions from their cultural perspectives

This item demonstrated learners' high level of sensitivity as they start seeing things from others' perspectives. 51 participants (94.4%) agree while 3 participants disagree.

**Discussion of students' attitude Questionnaire's findings.** The aforementioned results ascertain the fundamental role of culture assimilators in developing learners' cross-cultural sensitivity as participants of the experiment group share their positive attitude towards the integration of culture assimilators.

In section one, which is about learners' attitude towards the benefits of the course and the domains which were the most developed by them. All learners claimed that they benefited from the course and posit the development of their speaking and listening skills over reading and writing. Additionally, they ascertained that grammar did not improve along the course unlike their knowledge about the target culture. Moreover, 68.5% of them did not benefit in terms of vocabulary.

Section two discusses to what extent the course has changed learners' attitudes towards the foreign language and culture. 92.6% of learners claimed that they changed their attitude towards the foreign language and culture. They clarified by stating that "I learnt how different we are from Americans and we should change our behaviours" and "I am more aware about what I should and should not do or say when interacting with them". Such results confirm the findings of Burks et al. (2007) who found that culture assimilator training developed learners' work and performance in cross-cultural situations.

In the same vein, 90.7% of learners agreed that after this course, they feel more open minded towards the English culture and disagreed that their language is better than English. Furthermore, 92.6% do not feel frustrated when being a part in a conversation with native speakers. Similar findings were demonstrated by Landis, Brislin and Hulgus (1985). Additionally, 96.3% agreed that they learnt about the importance of learning about the target culture and accepting foreigners and 88.9% illustrated that they learnt also to change their behaviour appropriately to suit the target culture when being in cross-cultural interaction. On the other side, 92.6% disagreed that they should not be flexible and should react according to their own culture while they agreed that the only reason for such misunderstandings is a cultural one.

Furthermore, 94.4% of participants disagreed to judge people based on their own culture and agree to see people actions from their cultural perspectives. Such findings confirm what Brislin, Landis and Brandt (1983) when talking about the benefits of culture assimilators as understanding and interpreting foreigners' actions based on their target culture perspectives. Additionally, 96.3% disagreed to act and react according to their own culture.

It is viable, at this juncture, to advocate that experiment group participants share positive view, impression and attitude towards the integration of culture assimilators in EFL classes to develop learners' cross-cultural sensitivity. Furthermore, their answers clearly match with the findings of the posttest scores and progress test results.

## **Conclusion**

This chapter avows a central position in this probe as it postulates a detailed analysis, interpretation and discussion of the findings. Furthermore, it mirrors the answers of the research questions and leads to a synopsis and a synthesis of the main conclusions that will be well elucidated in the coming chapter. Additionally, numerous implications and multiple recommendations will be offered.

## Chapter Five: Conclusions, Implications and Recommendations

### Introduction

This chapter avows the ultimate end of the whole research as it is a synopsis and synthesis of the main findings of this work. Moreover, it answers the research questions those were raised earlier. Furthermore, it encompasses a cluster of recommendations to syllabus designers, teachers and learners. Finally, it concludes by numerous implications drawn from this probe for future researches.

### Main Conclusions

This probe is an endeavor to investigate the role of cultural assimilators in developing EFL learners' cross- cultural sensitivity at Mohamed Lamin Debaghin, Setif 2 University. The findings are summarized in a form of answers for research questions.

#### ➤ **Research Question 1: To what extent cultural assimilators develop EFL learners' cross- cultural sensitivity?**

Research question endeavors at investigating the role of cultural assimilators in developing learners' cross-cultural sensitivity. The results reported from both posttest and progress tests answered this research question as they ascertained the research hypothesis "if first year LMD EFL students are trained relying on cultural assimilators, then they are likely to be more cross-culturally sensitive". Hence, the null hypothesis was rejected, which is "there would be no significant difference in first year LMD EFL students' cross-cultural sensitivity if cultural assimilators are implemented". Such results were confirmed using Mann-Whitney test, in which the p value was under 0.05 ( $p < 0.05$ ).

The findings of the posttest allow us to safely confirm the pivotal role of culture assimilators in developing and improving learners' cultural behavioral integration, cultural inclusion and cognitive flexibility. Additionally, they play a fundamental role in decreasing learners' cultural anxiety. For instance, the improvement in the posttest's mean scores of the experiment group participants were a proof in comparison to the posttest's mean scores of the control group participants.

Concerning cultural behavioral integration, the researcher reported 4.59 as a mean score for the experiment group participants. Hence, learners fall in the high level of cultural behavioral integration category. Learners became more comprehensive towards the target culture. For instance, they declared their readiness to receive foreigners at home,

listening to music from other countries regularly and to interact with foreigners weekly. Furthermore, they expressed their desire to live in a different culture in the future as they are no more considering it as challenging and difficult.

The findings of the current probe reported a decrease in learners' cultural anxiety. Learners, who received the treatment, became less anxious, frustrated and stressed when facing new cross-cultural encounters. Learners are no more avoiding foreigners or feeling uncomfortable when interacting with them. Moreover they do not consider cultural differences as a problem that they should avoid. In the same line, learners' level of cultural inclusion was the most developed and improved component of cross-cultural sensitivity. The integration of culture assimilators made learners enjoy studying about the foreign culture and recognize its importance as it is vital to Algeria's survival in the World. Moreover, Learners rely on logical and critical reasoning to solve problems rather than solving things based on their own culture.

Additionally, training learners through culture assimilators increased their cognitive flexibility. Experiment group participants became more open minded to new cultural experiences and shared their positive opinion towards the existence of foreigners in their country. Furthermore, they developed the ability of adjustability, changeability and mobility when being in cross-cultural contexts.

The results of the progress tests; purposeful scenarios and reflective journals, demonstrated the gradual development of learners' cross-cultural sensitivity along the treatment. Learners' reflective journals gave insights about their experiences, opinions, impressions about the course. Henceforth, they share their positive impression and attitude about the course through their journals. Additionally, the journals mirror a high level of participants' cultural behavioral integration, cultural inclusion and cognitive flexibility. Furthermore, their writings demonstrate a decrease in their level of cultural anxiety as they became less anxious and frustrated.

➤ **Research Question 2: What are students' attitudes towards the effectiveness of the training?**

Students' attitude questionnaire was administered to experiment group participants to gain insights about their impression towards the effectiveness of the training. All learners claimed about the benefits they gained from the course as their attitude towards the English language and culture has been changed after the course. They advocated that the training made them more open minded towards the target culture and demonstrated an

agreement about the importance of learning it. Furthermore, they eliminated their prior belief that their native language is better than English.

In the same vein, they avowed that solving and discussing different cross-cultural misunderstandings made them less frustrated when being a part in conversation with native speakers. Additionally, they learnt to change their behaviour appropriately to suit the target culture and start seeing things from others' cultural perspectives and stop judging people based on ones' own culture. Moreover, they became more flexible for they eliminate acting and reacting based on one's own cultural beliefs. 5.3. Pedagogical Implications

Based on the findings mentioned supra, this work proposes a set of implications for a successful integration of culture assimilators in the context of EFL learning.

## **Implications**

### **Implications for teachers.**

- ✓ Teachers should be well knowledgeable about the target culture to better deliver cultural messages and select suitable techniques for teaching it.
- ✓ They should teach learners culture relying on practice not only theoretical frameworks. Additionally, they should provide learners with numerous activities to enable them to practice the cultural information they learnt.
- ✓ They should learn more about cultural assimilators, its components, types and ways of integrating it to gain better results. For instance, in using culture assimilators, they should vary between culture general and specific assimilator. Additionally, they should teach them different cultures not only American or British as English language represent many countries' native language.
- ✓ Teachers need to sensitize learners about the importance of culture learning not only to better acquire the language but to be an efficient citizen in the whole globalised world.
- ✓ Teachers should present culture assimilators with all its steps and sensitize learners about the importance of understanding each step for an efficient cross-cultural training.
- ✓ As the development of culture assimilators is time consuming, the teacher may collaborate with other teachers to design them as he/ she can rely on readymade assimilators with piloting them. Furthermore, he can ask learners to suggest attributions for the incidents and he acts as a reviewer to edit and rectify them.

### **Implications for learners.**

- ✓ Learners should be more open-minded towards new cross-cultural experiences. They should develop the concepts of adjustability, mobility and changeability when dealing with foreigners.
- ✓ Learners need to be more accustomed and trained with cross-cultural conversations. Furthermore, they should develop appropriate behaviours to avoid any kind of misunderstanding or communication breakdowns.
- ✓ Students should be encouraged to know more about the target culture and enjoy learning about the similarities and differences. Furthermore, they should recognize the importance of foreign culture learning to foster, facilitate and succeed in their foreign language learning as it is an undeniable fact that the full mastery of any language forces a complete knowledge about its culture.
- ✓ Learners have to bear in mind that they have responsibility to make the world a better place through their learning and developing more cultural skills.
- ✓ Students should be encouraged to practice the target language outside classrooms with native speakers and do not only rely on class learning.
- ✓ Learners should eliminate any feeling of anxiety or stress when being in new cultural contexts. They should be more confident and comfortable.
- ✓ Students should not judge foreigners and see the world from their own cultural angle, they should think reasonably and logically. Furthermore, they need to view things from other cultural perspective to gain better understanding of different phenomena.

### **Recommendations**

This probe offers a set of recommendations to teachers and syllabus designers for efficient and effective improvement and development in EFL learning and teaching context.

#### **Recommendations for teachers.**

- ✓ Teachers are asked to shift from focusing on linguistic information to a cultural one. Additionally, they should deliver cultural content in a more practical way as cross-cultural conversations, problem solving situation rather than theoretical way of teaching.

- ✓ Teachers are also asked to make a research about learners' pre-requisites and needs to be the cornerstone for designing the content of their lessons.
- ✓ Teachers need to foster learners' sensitivity and increase their curiosity towards the target culture. Additionally, they should provoke learners to be globalised learners rather than their native culture determined.
- ✓ Teachers should be aware of the importance of the efficient representation of culture. Thus, they should scrutinize the content of the syllabus before using it.
- ✓ The selective use of activities and techniques when integrating the foreign culture. For instance, they can do a brief research to select the activities that learners consider them as motivating, funny and beneficial.

**Recommendations for syllabus designers.** In this section, the researcher suggests numerous recommendations for syllabus designers. From the pilot study, it was clear that syllabus designers made efforts in the selection of syllabus content to facilitate teachers' teaching and to meet the needs of learners. However, the results of this study revealed the need to take cultural issues into account in a scrutinized, detailed and effective way while designing the syllabus. The researcher proposes the following recommendations:

- ✓ Syllabus designers should conduct a detailed research about learners' needs and 21<sup>st</sup> century challenges to design their syllabus.
- ✓ They have to discuss the content of the syllabus with teachers as the latter are the ones who are in continuous contact with learners. Hence, they are the ones supposed to better know learners' level, needs and interest.
- ✓ They should design a syllabus that enables learners to better improve in the foreign language by shifting the focus from linguistic and grammatical approach to cross-cultural one.
- ✓ The syllabus should be a reflection of what students will face in the outside world. Henceforth, it should demonstrate an opportunity for learners to practice and be ready to face cross-cultural encounters.

**Recommendations for further research.** This work has a cluster of recommendations for further research. They are listed as follow.

- ✓ The use of culture assimilators and cross-cultural sensitivity is not widely investigated in Algeria, as seen in the literature review. The investigator suggests further studies about this probe.

- ✓ As critical look and analysis for the scenarios were made only by Algerians, it may be better if there was a proof reading by an American, who represents the other side of the cross-cultural conversations.
- ✓ Further study should be extended to encompass other students of the LMD cycle to gain a holistic view about the effect of culture assimilators in developing EFL learners' cross-cultural sensitivity.
- ✓ Learning and teaching are interrelated. For instance, this investigation focuses on learners. Henceforth, further study is required to investigate teachers' perceptions and readiness towards the integration of culture assimilators.
- ✓ This current study tackles the Algerian and American culture. It would be preferable to cover other cultures to have a macro image about the different cultures in the world and the various cross-cultural encounters that may face learners in the future.

### **General Conclusion**

Cross-cultural encounters have sparked considerable controversy as it came at the onset of communications between different cultures. Such encounters call for the development of cross-cultural sensitivity to achieve successful communication. Henceforth, this work investigated the pivotal role of culture assimilators in developing LMD EFL learners' cross-cultural sensitivity in all its components; cultural behavioral integration, cultural anxiety, cultural inclusion and cognitive flexibility. In this respect, a mixed method approach along a quasi-experimental design were employed to confirm the hypothesis, which was if first year LMD EFL students are trained relying on cultural assimilators, then they are likely to be more cross-culturally sensitive. The researcher utilized the test of Mahon and Cushner (2014) prior and after the implementation of culture assimilators in an endeavor to measure learners' cross-cultural sensitivity. Additionally, purposeful scenarios and reflective journals were also used to assess learners' progress throughout the treatment. Furthermore, students' attitude questionnaire was administered to the experiment group to investigate their views, impressions and reflections towards the implementation of the treatment. The results of the quantitative and qualitative analyses of the collected data utterly feasible to state at this juncture that learners became more comprehensive and ready to interact with foreigners. For instance, they expressed their desire to live in another culture in the future. Moreover, Students felt more comfortable and less frustrated when

being in cross-cultural encounters. In this regard, students eliminate all types of judgmental and stereotypical thinking to elaborate logical and reasonable ways of perceiving actions. In the same vein, they learnt to mobilize, change and adjust by being more flexible and open-minded. Furthermore, this probe elucidates a cluster of implications and recommendations to syllabus designers, teachers and learners about the invaluable significance of figuring out the pertinent and delicate ways of learning the foreign culture for a better success in foreign language learning and developing high levels of cross-cultural sensitivity by shifting from traditional linguistic ways of teaching to elaborate more cultural and communicative methods to accustom learners with cultural skills, which they heavily depend on to survive in this globalized world. Finally, recommendations for further research were also exhibited aiming at extending the scope of research to cover larger population and wider cultures.

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## **Appendices**

### **Appendix A ( Teachers' Pre-Study Interview)**

Hello Sir/ Madam, I am very honored to be here talking to you seeking for your opinion towards the presentation of culture in the syllabus and your practices towards the integration of culture in your classes. I will be so grateful if you answer my following questions.

1/ How can you evaluate learners' level and proficiency in using English language?

2/ Do you think that they face difficulties while using it?

3/ If yes, what can be the reasons behind such deficiencies?

4/ Are you satisfied about the content of syllabus? And what are the elements that the syllabus focuses more on them?

5/ In your opinion, do you think that the content of the syllabus convey enough cultural information?

6/ To what extent you include cultural components in your teaching?

### **Appendix B (Self Assessment Awareness Checklist)**

### Cultural Competence Self-assessment Awareness Checklist

This self-assessment tool is designed to explore individual cultural competence. Its purpose is to help you to consider your awareness in your interactions with others. Its goal is to assist you to recognize what you can do to become more effective in working and living in a diverse environment.

Read each entry in the section below and place a check mark in the appropriate column.

This is simply a tool and not a test. Remember that cultural competence is a process, and that learning occurs on a continuum and over a life time. You will not be asked to show anyone your answers unless you choose to do so. While you complete this assessment, stay in touch with your emotions and remind yourself that learning is a journey.

Awareness		Never	Sometimes/ Occasionally	Fairly Often/ Pretty Well	Always/ Very Well
Value Diversity	I view human difference as positive and a cause for celebration.				
Know myself	I have a clear sense of my own ethnic, cultural, and racial identity.				
Share my culture	I am aware that in order to learn more about others I need to understand and be prepared to share my own culture.				
Be aware of areas of discomfort	I am aware of my discomfort when I encounter differences in race, color, religion, sexual orientation, language, and ethnicity.				
Check my assumptions	I am aware of the assumptions that I hold about people of cultures different from my own.				
Challenge my stereotypes	I am aware of my stereotypes as they arise and have developed personal strategies for reducing the harm they cause.				

		Never	Sometimes/ Occasionally	Fairly Often/ Pretty Well	Always/ Very Well
Reflect on how my culture informs my judgment	I am aware of how my cultural perspective influences my judgment about what are "appropriate," "normal," or "superior" behaviors, values, and communication styles.				
Accept ambiguity	I accept that in cross-cultural situations there can be uncertainty and that uncertainty can make me anxious. It can also mean that I do not respond quickly and take the time needed to get more information.				
Be curious	I take any opportunity to put myself in place where I can learn about differences and create relationships.				
Aware of my privilege if I am White	If I am a White person working with a person of color, I understand that I will likely be perceived as a person with power and racial privilege, and that I may not be seen as "unbiased" or as an ally.				

**Reflection**

At the end of each section add up the number of times you have checked that column

Multiple the number of times you have checked the columns by:

- Never - 1
- Sometimes/Occasionally - 2
- Fairly Often/Pretty Well - 3
- Always/Very Well - 4

The more points you have, the more culturally competent you are becoming.

### Appendix C ( Pre-Study Scenarios)

Read scenarios one and two to answer the following questions.

- 1/ Both scenarios convey misunderstandings. According to you, what are the reasons of such misunderstandings?
- 2/ Do you think that the American friend and the Thai administrator are polite?
- 3/ Imagine yourself in the place of the Arab visitor and the two assistants, how would you react?

Scenario 1:

“An Arab visited an American home and was served some delicious sandwiches. The hostess offered him seconds, but he refused. The hostess didn’t repeat the offer and so he had to sit there looking at the delicious sandwiches”.

.....

.....

.....

.....

Scenario 2:

“One day a Thai administrator of middle academic rank kept two of his assistants waiting about an hour from an appointment. The assistants, although very angry, did not show it while they waited. When the administrator walked in at last, he acted as if he were not late. He made no apology or explanation. After he was settled in his office, he called his assistants in and they all began working on the business for which the administrator had set the meeting”.

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**Appendix D (Preliminary Tools Results (Self Assessment Awareness Checklist + Pre-Study Scenarios)**

- **Self Assessment Awareness Checklist Results**

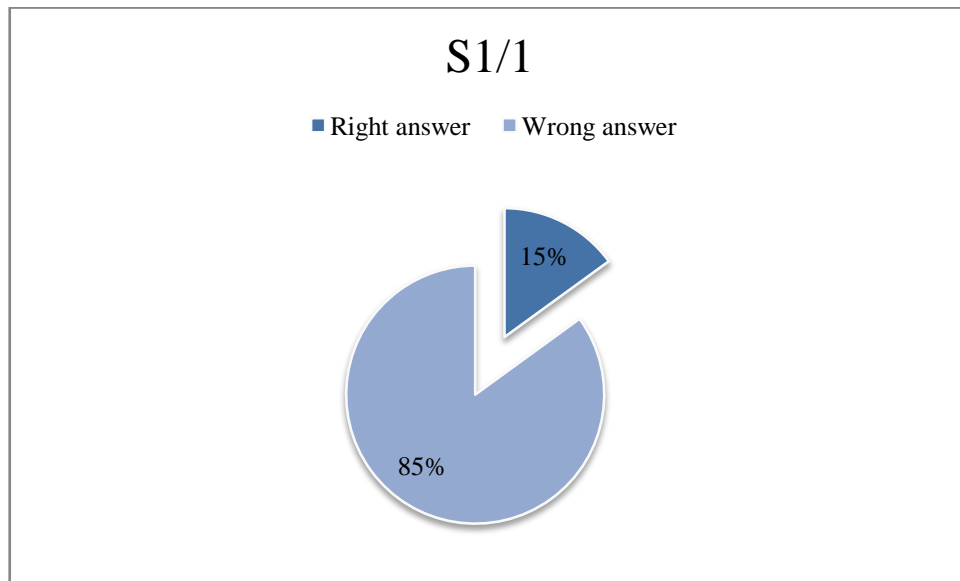
Items	Percentages			
	Never	Sometimes	Fairly often	Always
Value diversity	55%	35%	5%	5%
Know myself	0%	20%	50%	30%
Share my culture	60%	25%	10%	5%
Be aware of areas of comfort	65%	20%	15%	0%
Check my assumptions	55%	30%	10%	5%
Challenge my stereotypes	60%	25%	5%	10%
Reflect on how my own culture informs my judgment	50%	20%	20%	10%
Accept ambiguity	60%	20%	15%	5%
Be curious	50%	40%	5%	5%
Aware of my privilege if I am White	40%	20%	20%	20%

Number of Participants: 20

- **Pre-Study Scenarios Results**

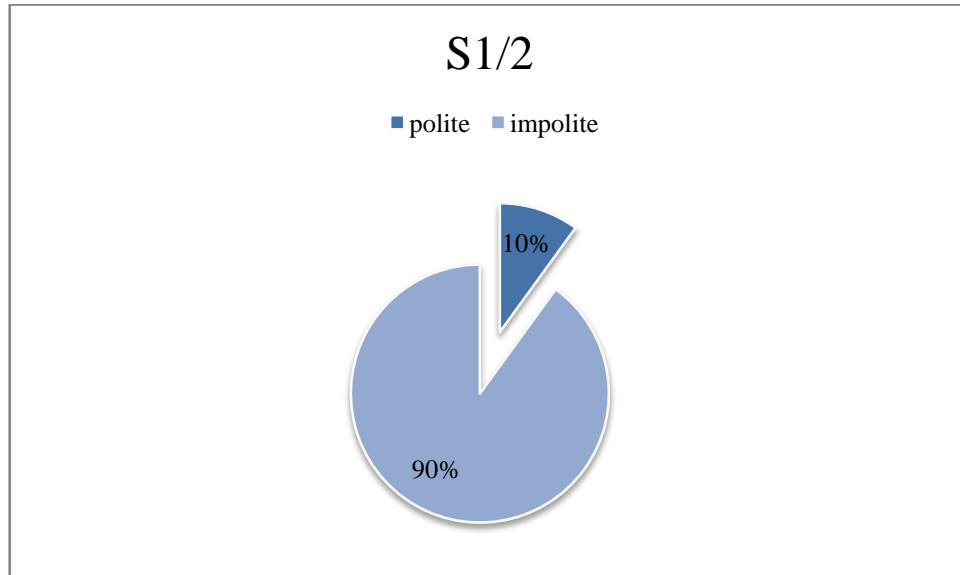
- **Scenario 1:**

1/ Identifying the reasons for the misunderstanding :



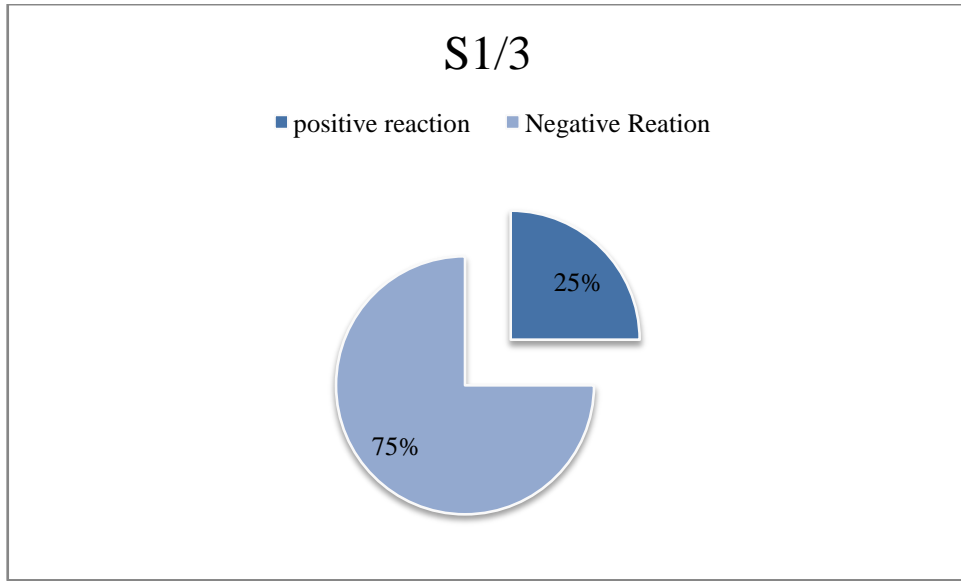
85% of participants failed to identify and interpret correctly the reasons for the misunderstanding as they did not relate the communication breakdown to cultural reasons.

2/ Judging the American friend ( he is polite or not ) :



90 % of participants answered by impolite ; they use judgment instead of trying to understand the American friend from his cultural view.

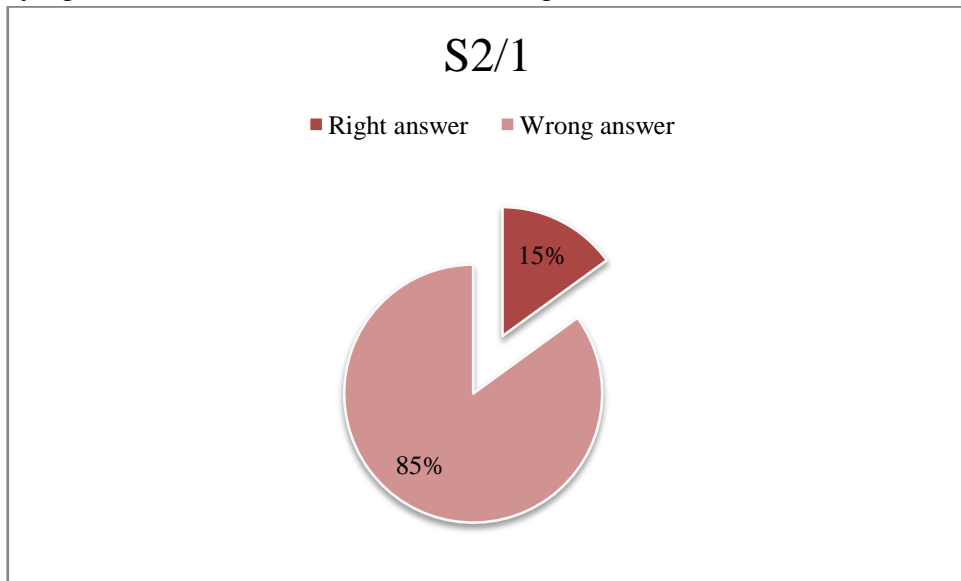
3/ The participant's reaction:



75% of participants advocate negative reactions if they were in the place of the Arab visitor. Henceforth, such response mirrors their judgmental thinking instead of being open minded, reasonable and logical.

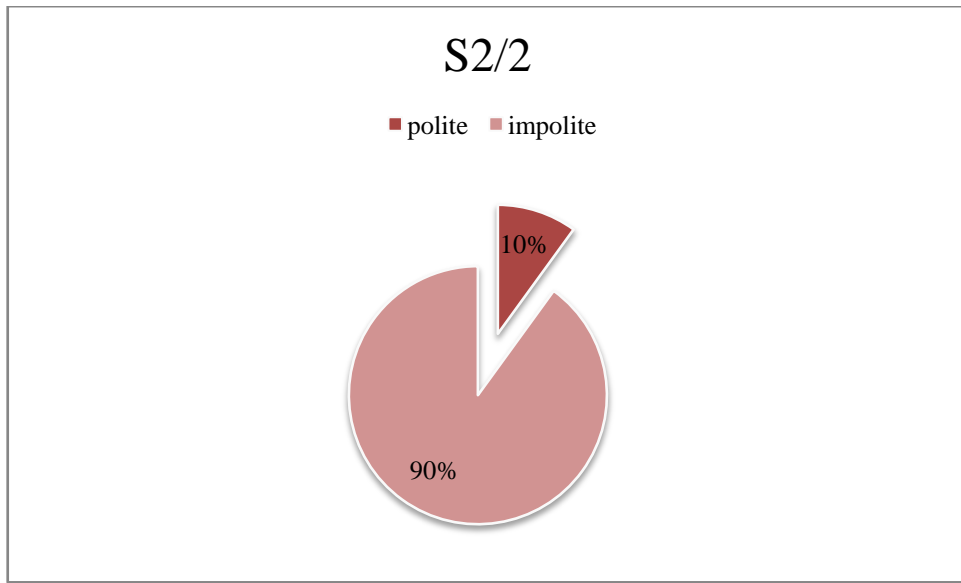
**Scenario 2:**

**1/ Identifying the reasons for the misunderstandings :**



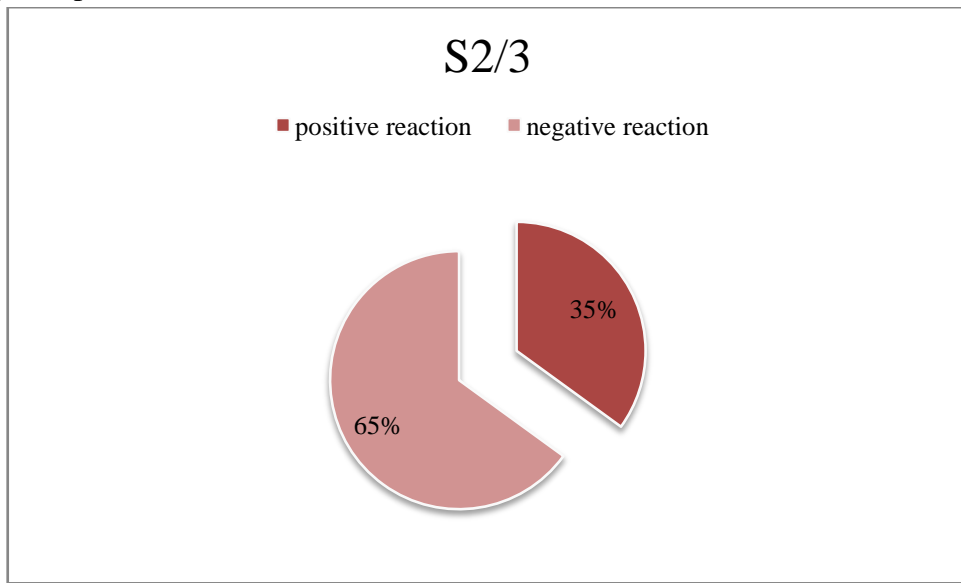
85% of participants failed to identify and interpret correctly the reasons for the misunderstanding as they did not relate the communication breakdown to cultural reasons.

**2/ Judging the Thai administor (he is polite or not) :**



90 % of participants answered by impolite; they use judgment instead of trying to understand the American friend from his cultural view.

**3/ The participant's reaction:**



65% of participants advocate negative reactions if they were in the place of the Arab visitor. Henceforth, such response mirrors their judgmental thinking instead of being open minded, reasonable and logical.

**Appendix E (Pretest; Before Piloting it)**

The following questionnaire asks you to rate your agreement or disagreement with a series of statements. Please respond honestly as there are no correct answers. When answering the questions, try to keep in mind people and cultures with whom you have experience or personal contact.

**Please circle the number which most corresponds to you agreement or disagreement with each statement.**

---

**1= STRONGLY DISAGREE**

**7=STRONGLY AGREE**

---

1. I enjoy having people from different cultures to my home on a regular basis.

1 2 3 4 5 6 7

2. I think everyone should be at least bilingual.

1 2 3 4 5 6 7

3. I am more interested in national news and information on the web, than international news and information.

1 2 3 4 5 6 7

4. I would like to live in a different culture in the future.

1 2 3 4 5 6 7

5. When something newsworthy happens, I seek out someone from that part of the world to discuss the issue with.

1 2 3 4 5 6 7

6. I have at least one good friend with whom I interact weekly whose family speaks a different language than mine does.

1 2 3 4 5 6 7

7. I do not think there is generally anything wrong with jokes about people from other cultures. Everyone needs a sense of humor.

1 2 3 4 5 6 7

8. I am likely to introduce myself to people from different countries or cultures, rather than waiting for them to approach me.

1 2 3 4 5 6 7

9. When I was little, my parents made it a point to make sure I had friends from different cultures.

1 2 3 4 5 6 7

10. I avoid people from other cultures who seem different than me.

1 2 3 4 5 6 7

---

11. I enjoy watching how people from other cultures do things differently such as eat, talk, dance, or cook.	1	2	3	4	5	6	7
12. Foreign influence in our country threatens our national identity.	1	2	3	4	5	6	7
13. I enjoy studying about people from other cultures.	1	2	3	4	5	6	7
14. I listen to music from other countries on a regular basis.	1	2	3	4	5	6	7
15. It makes me nervous to talk to people who are different from me.	1	2	3	4	5	6	7
16. There are generally two kinds of people in a culture – extremists and non-extremists.	1	2	3	4	5	6	7
17. I feel uncomfortable when I am in a crowd of people that are different from me.	1	2	3	4	5	6	7
18. I consider myself a very outgoing person, but not when it comes to interacting with people who are culturally different from me.	1	2	3	4	5	6	7
19. I feel like I know a lot about at least one other culture and am comfortable interacting with people from that group, but when it comes to other cultures with which I have no experience, I am lost and tend to avoid them.	1	2	3	4	5	6	7
20. Culturally mixed marriages are fine until the couple has children, then it would be too hard on the kids to have different parents.	1	2	3	4	5	6	7
21. People are generally very different from one another which causes problems in	1	2	3	4	5	6	7

---

everyone getting along.

---

22. It is a good idea that people live in communities that are mostly their own cultural group, rather than lots of different people living together because there is too much potential for conflict or problems. 1 2 3 4 5 6 7

---

23. I decorate my home or room with objects from different countries. 1 2 3 4 5 6 7

---

24. I would not like to see someone being made fun of for being different, but I don't think there's much I could do about it. 1 2 3 4 5 6 7

---

25. There is always more than one good way to approach a problem. 1 2 3 4 5 6 7

---

26. I think everyone should have a passport from the time they are in high school so they have the opportunity to travel abroad. 1 2 3 4 5 6 7

---

27. Because of my experiences with other cultures, I have learned that sometimes I have to change the way I do things around them from the way I might normally do it. 1 2 3 4 5 6 7

---

28. When I interact with someone who is different from me, and things do not go well, I wonder what I should have done differently. 1 2 3 4 5 6 7

---

29. Having knowledge about other cultures and interacting successfully with them is vital to America's survival in the world. 1 2 3 4 5 6 7

---

30. When I see someone being made fun of for being different, I get very angry. 1 2 3 4 5 6 7

---

31. I have a responsibility to learn more about different cultures so I can do my part in 1 2 3 4 5 6 7

---

---

making the world a better place.

---

32. If I have a problem with a friend who is from a different cultural background, I tend to ignore it and hope it goes away because I'm afraid we might have to talk about something that is different between our cultures

---

33. Though it would have its challenges, I would enjoy moving into another culture so I could learn new ways of doing and understanding things.

---

34. I always try to talk to people sitting alone in a new setting because I know what it's like to be different.

---

35. I do not understand why so much information is printed in other languages in the U.S. In general, it is the newcomer's responsibility to adjust to the larger culture, not the other way around.

---

36. Crowds of foreigners frighten me.

---

37. There should be tighter controls on the number of immigrants that are let into our country.

---

38. While there are exceptions, the reason most people are in poverty is because they do not have a strong work ethic.

---

39. I enjoy being with people from other cultures.

---

40. When I discuss controversial issues with someone who holds a different belief than mine, I generally replay the conversation in my head afterwards to consider what I might have said differently.

---

41. I would be more likely to learn about new cultures if there was something in it for me such as a promotion, money or other rewards.	1	2	3	4	5	6	7
42. When I am in new situation, I often feel stressed because I do not know the appropriate way to behave.	1	2	3	4	5	6	7
43. I generally accept the opinions of my friends and family when it comes to others – if they do not like a person, that’s good enough for me.	1	2	3	4	5	6	7
44. Moving into another culture would be easy	1	2	3	4	5	6	7

**Appendix F (A likert- Scale Questionnaire/ Pretest; after piloting it)**

***Time: 30 mins***

Dear participants,

Thanks for your sincere consideration. You are kindly asked to answer this questionnaire honestly as it will be anonymous. Hence, your responses will remain strictly confidential and will be used solely for research purposes.

**Section 1: Respond to these questions. (make a tick in your answer if necessary)**

1/ Gender:

- Male
- Female

2/ Age: .....

3/ How many years have you been studying English?

- Less or equal to 10 years
- More than 10 years

4/ Have you ever had English training?

- Yes
- No

5/ Have you ever lived abroad?

Yes

No

**Section 2:**

Rate your level of agreement or disagreement about the following statements. Please respond honestly as there are no correct answers. Circle the number that corresponds to your level of agreement or disagreement with each statement.

	1= STRONGLY DISAGREE			7=STRONGLY AGREE			
1. I enjoy having people from different cultures to my home on a regular basis.	1	2	3	4	5	6	7
2. I think everyone should speak at least two languages.	1	2	3	4	5	6	7
3. I am more interested in national news and information on the web, than international news and information.	1	2	3	4	5	6	7
4. I would like to live in a different culture in the future.	1	2	3	4	5	6	7
5. When interesting news happens, I seek out someone from that part of the world to discuss the issue with.	1	2	3	4	5	6	7
6. I have at least one good friend with whom I interact weekly whose family speaks a different language than mine does.	1	2	3	4	5	6	7
7. I do not think there is generally anything wrong with jokes about people from other cultures. Everyone needs a sense of humour.	1	2	3	4	5	6	7
8. I am likely to introduce myself to people from different countries or cultures, rather than waiting for them to approach me.	1	2	3	4	5	6	7
9. When I was little, my parents made it a point to make sure I had friends from different cultures.	1	2	3	4	5	6	7
10. I avoid people from other cultures who seem different than me.	1	2	3	4	5	6	7

11. I enjoy watching how people from other cultures do things differently such as eat, talk, dance, or cook.	1	2	3	4	5	6	7
12. Foreign influence in our country threatens our national identity.	1	2	3	4	5	6	7
13. I enjoy studying about people from other cultures.	1	2	3	4	5	6	7
14. I listen to music from other countries on a regular basis.	1	2	3	4	5	6	7
15. It makes me nervous to talk to people who are different from me.	1	2	3	4	5	6	7
16. There are generally two kinds of people in a culture radical and non radical.	1	2	3	4	5	6	7
17. I feel uncomfortable when I am in a crowd of people that are different from me.	1	2	3	4	5	6	7
18. I consider myself a very sociable person, but not when it comes to interacting with people who are culturally different from me.	1	2	3	4	5	6	7
19. I feel like I know a lot about at least one other culture and am comfortable interacting with people from that group, but when it comes to other cultures with which I have no experience, I am lost and tend to avoid them.	1	2	3	4	5	6	7
20. Culturally mixed marriages are fine until the couple has children, then it would be too hard on the kids to have different parents.	1	2	3	4	5	6	7
21. People are generally very different from one another which causes problems in everyone getting along.	1	2	3	4	5	6	7
22. It is a good idea that people live in communities that are mostly their own cultural group, rather than lots of different people living together because there is too much potential for conflict or problems.	1	2	3	4	5	6	7
23. I decorate my home or room with objects from different countries.	1	2	3	4	5	6	7

24.	I would not like to see someone being made fun of for being different, but I don't think there's much I could do about it.	1	2	3	4	5	6	7
25.	There is always more than one good way to approach a problem.	1	2	3	4	5	6	7
26.	I think everyone should have a passport from the time they are in high school so they have the opportunity to travel abroad.	1	2	3	4	5	6	7
27.	Because of my experiences with other cultures, I have learned that sometimes I have to change the way I do things around them from the way I might normally do it.	1	2	3	4	5	6	7
28.	When I interact with someone who is different from me, and things do not go well, I wonder what I should have done differently.	1	2	3	4	5	6	7
29.	Having knowledge about other cultures and interacting successfully with them is vital to Algeria's survival in the world.	1	2	3	4	5	6	7
30.	When I see someone being made fun of for being different, I get very angry.	1	2	3	4	5	6	7
31.	I have a responsibility to learn more about different cultures so I can do my part in making the world a better place.	1	2	3	4	5	6	7
32.	If I have a problem with a friend who is from a different cultural background, I tend to ignore it and hope it goes away because I'm afraid we might have to talk about something that is different between our cultures.	1	2	3	4	5	6	7
33.	Though it would have its challenges, I would enjoy moving into another culture so I could learn new ways of doing and understanding things.	1	2	3	4	5	6	7
34.	I always try to talk to people sitting alone in a new setting because I know what it's like to be different.	1	2	3	4	5	6	7
35.	I do not understand why so much information is printed in other languages in Algeria In general; it is the newcomer's responsibility to adjust to the larger culture, not the other way around.	1	2	3	4	5	6	7
36.	Large number of foreigners scares me.	1	2	3	4	5	6	7

37. There should be tighter controls on the number of immigrants that are let into our country.	1	2	3	4	5	6	7
38. While there are exceptions, the reason most people are in poverty is because they do not have a strong work ethic.	1	2	3	4	5	6	7
39. I enjoy being with people from other cultures.	1	2	3	4	5	6	7
40. When I discuss controversial issues with someone who holds a different belief than mine, I generally replay the conversation in my head afterwards to consider what I might have said differently.	1	2	3	4	5	6	7
41. I would be more likely to learn about new cultures if there was something in it for me such as a promotion, money or other rewards.	1	2	3	4	5	6	7
42. When I am in new situation, I often feel stressed because I do not know the appropriate way to behave.	1	2	3	4	5	6	7
43. I generally accept the opinions of my friends and family when it comes to others – if they do not like a person, that’s good enough for me.	1	2	3	4	5	6	7
44. Moving into another culture would be easy	1	2	3	4	5	6	7

## Appendix G (Posttest)

### *A likert- Scale Questionnaire:*

**Time: 30 mins**

Dear participant,

Thanks for your sincere consideration. Rate your level of agreement or disagreement about the following statements.

Please respond honestly as there are no correct answers. Circle the number that corresponds to your level of agreement or disagreement with each statement. The scale is anonymous. Hence, your responses will remain strictly confidential and will be used solely for research purposes.

**1= STRONGLY DISAGREE      7=STRONGLY AGREE**

1. I enjoy having people from different cultures to my home on a regular basis.	1	2	3	4	5	6	7
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2. I think everyone should speak at least two languages.	1	2	3	4	5	6	7
3. I am more interested in national news and information on the web, than international news and information.	1	2	3	4	5	6	7
4. I would like to live in a different culture in the future.	1	2	3	4	5	6	7
5. When in interesting news happen, I seek out someone from that part of the world to discuss the issue with.	1	2	3	4	5	6	7
6. I have at least one good friend with whom I interact weekly whose family speaks a different language than mine does.	1	2	3	4	5	6	7
7. I do not think there is generally anything wrong with jokes about people from other cultures. Everyone needs a sense of humour.	1	2	3	4	5	6	7
8. I am likely to introduce myself to people from different countries or cultures, rather than waiting for them to approach me.	1	2	3	4	5	6	7
9. When I was little, my parents made it a point to make sure I had friends from different cultures.	1	2	3	4	5	6	7
10. I avoid people from other cultures who seem different than me.	1	2	3	4	5	6	7
11. I enjoy watching how people from other cultures do things differently such as eat, talk, dance, or cook.	1	2	3	4	5	6	7
12. Foreign influence in our country threatens our national identity.	1	2	3	4	5	6	7
13. I enjoy studying about people from other cultures.	1	2	3	4	5	6	7

14. I listen to music from other countries on a regular basis.	1	2	3	4	5	6	7
15. It makes me nervous to talk to people who are different from me.	1	2	3	4	5	6	7
16. There are generally two kinds of people in a culture radical and non radical.	1	2	3	4	5	6	7
17. I feel uncomfortable when I am in a crowd of people that are different from me.	1	2	3	4	5	6	7
18. I consider myself a very sociable person, but not when it comes to interacting with people who are culturally different from me.	1	2	3	4	5	6	7
19. I feel like I know a lot about at least one other culture and am comfortable interacting with people from that group, but when it comes to other cultures with which I have no experience, I am lost and tend to avoid them.	1	2	3	4	5	6	7
20. Culturally mixed marriages are fine until the couple has children, then it would be too hard on the kids to have different parents.	1	2	3	4	5	6	7
21. People are generally very different from one another which causes problems in everyone getting along.	1	2	3	4	5	6	7
22. It is a good idea that people live in communities that are mostly their own cultural group, rather than lots of different people living together because there is too much potential for conflict or problems.	1	2	3	4	5	6	7
23. I decorate my home or room with objects from different countries.	1	2	3	4	5	6	7
24. I would not like to see someone being made fun of for being different, but I don't think there's much I could do about it.	1	2	3	4	5	6	7

25. There is always more than one good way to approach a problem.	1	2	3	4	5	6	7
26. I think everyone should have a passport from the time they are in high school so they have the opportunity to travel abroad.	1	2	3	4	5	6	7
27. Because of my experiences with other cultures, I have learned that sometimes I have to change the way I do things around them from the way I might normally do it.	1	2	3	4	5	6	7
28. When I interact with someone who is different from me, and things do not go well, I wonder what I should have done differently.	1	2	3	4	5	6	7
29. Having knowledge about other cultures and interacting successfully with them is vital to Algeria's survival in the world.	1	2	3	4	5	6	7
30. When I see someone being made fun of for being different, I get very angry.	1	2	3	4	5	6	7
31. I have a responsibility to learn more about different cultures so I can do my part in making the world a better place.	1	2	3	4	5	6	7
32. If I have a problem with a friend who is from a different cultural background, I tend to ignore it and hope it goes away because I'm afraid we might have to talk about something that is different between our cultures.	1	2	3	4	5	6	7
33. Though it would have its challenges, I would enjoy moving into another culture so I could learn new ways of doing and understanding things.	1	2	3	4	5	6	7
34. I always try to talk to people sitting alone in a new setting because I know what it's like to be different.	1	2	3	4	5	6	7
35. I do not understand why so much information is printed in other languages in Algeria In general; it is the newcomer's	1	2	3	4	5	6	7

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responsibility to adjust to the larger culture, not the other way around.

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36. Large number of foreigners scares me. 1 2 3 4 5 6 7

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37. There should be tighter controls on the number of immigrants that are let into our country. 1 2 3 4 5 6 7

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38. While there are exceptions, the reason most people are in poverty is because they do not have a strong work ethic. 1 2 3 4 5 6 7

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39. I enjoy being with people from other cultures. 1 2 3 4 5 6 7

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40. When I discuss controversial issues with someone who holds a different belief than mine, I generally replay the conversation in my head afterwards to consider what I might have said differently. 1 2 3 4 5 6 7

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41. I would be more likely to learn about new cultures if there was something in it for me such as a promotion, money or other rewards. 1 2 3 4 5 6 7

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42. When I am in new situation, I often feel stressed because I do not know the appropriate way to behave. 1 2 3 4 5 6 7

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43. I generally accept the opinions of my friends and family when it comes to others – if they do not like a person, that's good enough for me. 1 2 3 4 5 6 7

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44. Moving into another culture would be easy 1 2 3 4 5 6 7

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## **Appendix H (Progress Tests)**

### **Purposeful Scenario 1**

Paying the Bill





**Purposeful Scenario 2:**

**Speaking out**

Younes is taking a political science class. There are about twenty students in the class and all of them are Americans with the exception of Younes. Today the professor is lecturing about the origins of democracy. Younes turns to the student sitting next to him and starts explaining to that student about democracy in Algeria. The American student becomes a bit uncomfortable as Younes continues. Soon the professor stops talking and starts looking at Younes. Younes becomes very confused when the professor does this. Why has the professor stopped lecturing and started looking at Younes?

**Read the episode carefully to answer the following questions.**

**1/ What is the misunderstanding in this situation?**

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.....  
.....

**2/ Provide four attributions for the episode in which one of them is a correct answer and justify them.**

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**3/ If you were in the place of Younes, how would you react? And why?**

.....  
.....



questionnaire. Your answers will be so valuable and will be used only for research purposes. Thanks for your cooperation.

Underline the appropriate answer.

1/ Do you think that this course was beneficial?

- Yes
- No

1/ In what way, this course was beneficial for you:

- Grammar
- Vocabulary
- Listening and speaking skills
- Reading and writing skills
- Knowledge about the foreign culture

2/ Has your attitude towards English language and culture been changed after this course?

- Yes
- No

Explain

why.....

.....

.....

3/ After this course,

- I feel more open minded towards the English culture.
- I feel that our language is better than English.
- I do not feel frustrated when being in conversations with native speakers.

4/Through the misunderstandings in the different critical incidents we dealt with,

- I learnt about the importance of learning and accepting the other culture. ( true\_ false)

- I learnt to change my behavior and try to see things from the target culture. ( true\_ false)

- I learnt that I should not be flexible and should react according to my own culture ( true \_ false)

5/ I think that the different attributions and their feedbacks of each critical incident help us to:

- Learn that the only reason for such misunderstandings is a cultural one.
- Judge people based on our culture.
- Act and react according to our own culture.
- See people actions from their cultural perspectives not ours.

**Appendix J ( A model of Lesson Plan)**

**University:** Mohamed Lamin Debaghin, Setif 2 University **Teacher:** Keraghel. Z  
**Level:** First Year EFL Students **Lesson:** Making Friends Episode

**Learning Objective:** By the end of the lesson, SWBAT interpret appropriately cross-cultural misunderstandings related to making friends and explain it from the target culture perspective.

**Domain:** **Oral** – written - both

**Target Competencies:** **interpret – interact** – produce

**Material:** Audio - handouts

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<b>Framework</b>	<b>Procedures</b>
<b><u>Warm- up</u></b>	_ The teacher greets her learners and welcomes them to the class.  _ She uses the HANGMAN game to make the learners guess the title of the lesson.  F . . . . . S . . . . . ( friendship)

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**Pre-listening** \_ After guessing the title, the teacher elicits the lesson through a set of questions:

- What do you think of the concept “friendship”?
- Is it precious? Is it necessary?
- Do you have friends? Do they come to your home?
- What are the shared things between you?

The objective of this phase is to brain storm learners ideas about the topic.

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**During-listening** \_The teacher asks learners to listen to the audio and guess what it is about then give a brief summary.

The first listening aim is Skimming; listening for a general idea.

The audio Script:

“Ahmed is looking at the announcement board in the Student Union and sees an announcement to sell a mountain bike. Since Ahmed is very interested in buying a bike, he starts reading the announcement. It sounds like a good deal, but he's not sure what a mountain bike is. He turns to an American next to him, who is also reading the announcement board, and asks the American what a mountain bike is. The American, in a very friendly way, explains the mountain bike and its advantages and disadvantages compared to a regular bicycle. Ahmed and the American discuss the topic of bicycles together for 20 minutes and then they go their separate ways. A few days later Ahmed sees the American at the library and the American looks right at Ahmed, but does not indicate that he knows who Ahmed is even though Ahmed smiles and waves at the American. Ahmed is puzzled by the American's behavior”.

**The second listening: Scanning, listening for details.**

The teacher gives learners handout that contains different attributions to

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the previous scenario and asks them to listen again then choose the most appropriate attribution that best explain the misunderstanding between Ahmed and the American guy.

The handout:

Why did the American act this way towards Ahmed?

- a) He was busy talking to someone else.
- b) For Americans, a single conversation of an impersonal nature does not constitute a relationship.
- c) Because Americans have a hard time being nice to international students.
- d) Because he didn't feel like talking about bikes at that time.
- e) The American didn't recognize Ahmed because he couldn't distinguish him from other Algerian students.

After the second listening, the learner starts choosing the attribution, the teacher won't give them the right answer, she asks them to choose again till they select the best choice.

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**Post-listening:**

After choosing the right attribution, the teacher provides them with explanations for each answer.

- a) There is no indication in the situation that the American is talking to someone else.
- b) This is the best answer. Americans do not consider a person with whom they have had a single brief conversation of an impersonal nature a friend.

Internationals are often confused by the friendliness with which Americans greet them initially, and then are reluctant to follow up.

- c) American college students report that this may be the case that American
-

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students may have a hard time being nice to international students, but this is not always the case and may, in fact be just the opposite. In this case, however, the American did not seem to have a hard time being nice to Ahmed the first time they interacted so it is unlikely that this is the problem.

d) We have no way of knowing whether the American wanted to talk about bikes or not.

e) This answer may be an appropriate answer, although in the context of this assimilator it would not be because recognition of another group of people is a universal problem often solved by extensive interaction with the other group, in this case, Algerians or Americans.

\_ The teacher asks learners to summarize what they have learnt from today episode.

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## **Appendix K (Critical Incidents; all lessons)**

### **1. Hesitation / Truth (Chemers, 1968) “Lesson 1”**

An American peace corpsman was working as an agricultural advisor in a small Algerian village. He often felt confused by the behaviour of the villagers. At times a villager would ask for some advice on a certain technique. After thoughtful consideration, the corpsman would give his opinion only to find later that it was ignored. In one particular instance, a peasant named Salah, who owned a small piece of land, asked for some advice on plowing methods. The corpsman was not sure of his answer and wanted to consult a few manuals, so he told Salah to come to his office the next morning, and he would tell him what to do. However, the next morning Salah did not come, and when the corpsman sought him out, he found that Salah had already started the plowing his own way.

What do you think is the best explanation for Salah’s actions?

### **2. Shaking hands (Apadaile and Schill, 2007)“Lesson 2”**

Irene and her husband recently met a couple that had just come from their hometown in Algeria. Irene and her husband were having a party at their house, so they decided to invite their new friends. When the couple arrived, there were three other couples there already. The man entered and shook hands with the men but not with any of the women. Irene was insulted.

### **3. Burp**(Damron, 1992)“Lesson 3”

Hendrick has recently arrived from Indonesia to study at a university in the United States. When he was enrolling for classes, he met Ken, an American student. Ken, after learning that Hendrick was alone in the States, invited Hendrick to dinner at his apartment. Ken also invited several of his American friends so that Hendrick could meet some more Americans. Hendrick was happy to have met such a nice person and was looking forward to the dinner. During dinner, Hendrick was telling the Americans about Indonesia and about the differences he noticed between American and Indonesian culture. When he finished his dinner, Hendrick burped loudly. The Americans looked shocked and Hendrick became uncomfortable, wondering if he had said anything to offend anyone. How would you explain this to Hendrick?

### **4. On the Phone**(Damron, 1992)“Lesson 4”

Armando is at home in the evening after coming home from the library. He is fixing dinner because he is very hungry and hasn't eaten since early that morning. When dinner is ready, he sits down at the table and takes his first bite. The phone rings, thinking it might be his friend, Fred, he picks up the receiver and hears a voice say, "Is this Mr. Armando Garcia?" Armando answers, Yes and the voice at the other end of the line immediately starts speaking very quickly, "Mr. Garcia, You are a very lucky man. I am with the American Gift Company and we are offering you the chance to buy a baby carriage at a price that is less than half of what you would pay in any department store. But this offer is for this evening only. We take any major credit card and you may purchase this item at this very moment. Doesn't this sound like a wonderful offer?" "Yes", says Armando. Without another pause, the voice at the other end of the line starts speaking again. Armando is very upset because his dinner is getting cold and he is very hungry. He is an unmarried student so he is not interested in buying the baby carriage, but he doesn't want to be impolite.

Armando wants to get off the phone, what should he do?

### **5. Having Dinner**(Damron, 1992)“Lesson 5”

Ken and Khalid are students at State University. Ken is an American studying physics. Khalid is from Pakistan and he is studying chemical engineering. Ken and Khalid have recently become friends, spending quite a bit of time together. One Friday afternoon Ken called Khalid and asked him if he would like to go out to dinner that evening. Khalid enthusiastically accepted the invitation to meet at the restaurant at around 7:00. Khalid, after returning home at 6:00, discovered that his roommate and several other Pakistanis were having tea and enjoying an animated conversation. Khalid joined in. At 7:00, the others decided to go out to a movie and asked Khalid if he would like to come along. Khalid said that he couldn't because he had to meet a friend for dinner. Khalid took a shower and left the house. He arrived at the restaurant at 7:45, but didn't see Ken. Khalid was seated at a table and waited an hour before going home. Khalid was hurt that Ken was not there.

What would explain this situation?

### **6. Making Friends**(Damron, 1992)“Lesson 6”

Liu Jun is looking at the announcement board in the Student Union and sees an announcement to sell a mountain bike. Since Liu Jun is very interested in buying a bike, he starts reading the announcement. It sounds like a good deal, but he's not sure what a mountain bike is. He turns to an American next to him, who is also reading the announcement board, and asks the American what a mountain bike is. The American, in a very friendly way, explains the mountain bike and its advantages and disadvantages compared to a regular bicycle. Liu Jun and the American discuss the topic of bicycles together for 20 minutes and then they go their separate ways. A few days later Liu Jun sees the American at the library and the American looks right at Liu Jun, but does not indicate that he knows who Liu Jun is even though Liu Jun smiles and waves at the American. Liu Jun is puzzled by the American's behavior. Why did the American act this way towards Liu Jun?

### **7. A Hug**(Damron, 1992) “Lesson 7”

Bob's friend Ahmed is returning from his home country of the Sudan after Christmas vacation. Ahmed has telephoned from the airport and asked Bob to pick him up. Bob and Ahmed had gotten to be good friends before Ahmed had left for Christmas vacation and Bob is looking forward to Ahmed's arrival. When Bob arrives at the airport, he sees Ahmed waiting for him at the gate where Ahmed's plane has arrived. As Bob approaches Ahmed, he holds out his hand in greeting. Ahmed takes Bob's hand and also gives him a hug while greeting him with a friendly hello. Bob backs away from Ahmed, appears very uncomfortable, and starts telling Ahmed about the weather.

Why does Bob feel uncomfortable with Ahmed?

#### **8. Air Conditioner (Niggemann&widmann, 2014)“Lesson 8”**

Renovations of an office building had almost been completed.

The American: There is no air conditioner installed in my room. How could this have happened?

The Algerian: The faucet in my bathroom was dripping, but tomorrow, yes tomorrow for sure, we will fix it.

The American thinks that he is joking and asks him again.

The American: Excuse me again; why is no air conditioner installed in my room?

The Algerian: Okay, the staircase has to be painted. We will do this next week, so that this wouldn't be a problem no more.

The American gets angry.

The American: I'm not interested in the staircase. That painted railing stair would not cool my office.

The Algerian noticed that the American was not about to be put off by his attempts at changing the subject.

The American: (No apologies? and why is he smiling all the time?)

The Algerian: yes, we also have to do (..) We take care of it tomorrow.

They did come back the next day and install the air conditioner.

Why doesn't the Algerian construction manager respond to Mr. Praunge's questions?

#### **9. Formal Speech (Tolbert and Mclean, 1995)“Lesson 9”**

An Algerian negotiation firm assigned Rami, a top negotiator, to buy raw materials from England. Rami had been abroad for several years in other British countries. So he

knew both formal and street British. During some of the negotiations with the British firm, Rami brought the presentation down to an informal level of speech. He noticed that the British were listening attentively and seemed to follow the ideas and business plan he presented. He was joking around and talking like “one of the boys” since he was confident about the British business atmosphere. The British listened politely until the end of the presentation. When Rami was finished, they thanked him and he left.

A week later Rami’s manager called him into his office. He began by complimenting Rami on his negotiations record. Rami told him how wonderful the trip to London was and that he was anxious to hear what had happened. The manager then told Rami that he was about to ask him the same thing, what had happened? The British firm called his company and refused to do business with them in the future. Rami was very upset and had no idea what had happened.

Why did the negotiations between Rami and the British firm not produce results he expected?

#### **10. Making a Polite Invitation**(Ward, Bochner, Furnham, 2001)“Lesson 10”

“In his visit to Algeria, the American asked his Algerian acquaintance what time they should come to his house for dinner. The Algerian villager replied spontaneously: “any time”. Consequently, the American looks uncomfortable and upset. However, the Algerian was astonished by the American facial expressions and reaction after answering him by “any time” as he actually meant that the American would be welcome any time, but the American would have taken what they thought was a hint and withdrawn from the engagement, thereby seriously offending their Algerian host.”

\*In American usage the expression ‘any time’ is a non-invitation that people give to appear polite but which they hope will not lead to anything.

\*because in his culture putting limits on when a guest can come is deemed insulting.

#### **11. Speaking out**(Damron, 1992)“Lesson 11”

Liu Jun is taking a political science class. There are about twenty students in the class and all of them are Americans with the exception of Liu Jun. Today the professor is lecturing about the origins of democracy. Liu Jun turns to the student sitting next to him

and starts explaining to that student about communism in China. The American student becomes a bit uncomfortable as Liu Jun continues. Soon the professor stops talking and starts looking at Liu Jun. Liu Jun becomes very confused when the professor does this.

Why has the professor stopped lecturing and started looking at Liu Jun?

**12. Paying the Bill (Damron, 1992)“Lesson 12”**

Bob and Ahmed have been very busy with their schoolwork and have not been able to see very much of each other. Bob thinks it would be fun to go out to dinner with Ahmed where they would have a chance to talk and enjoy themselves. So, Bob calls Ahmed and asks him if he would like to go the pizza place near campus for dinner. Ahmed says that he would be very happy to go. The two friends meet at the pizza place that evening and have a very good time talking and giving each other new about themselves. When they finish eating, the waitress brings the check to the table. Bob looks at the check and takes out enough money to pay for his own meal. Ahmed looks at the money that Bob has laid out on the table and becomes upset

Why is Ahmed upset?

## Résumé

Le peuple du monde globalisé vit dans un creuset de diverses cultures ou des communicateurs compétents flexibles et ouverts d'esprit qui sont venus au début du besoin méticuleux de cette époque. Il est tout à fait possible de discuter du rôle indéniable du développement de la sensibilité cross-culturelle des apprenants. Les apprenants représentent les futurs communicateurs qui peuvent faire du monde un meilleur endroit où on peut vivre. À cet égard, cette étude s'efforce d'étudier le rôle central de l'assimilation de la culture intégratrice pour développer la sensibilité cross-culturelle des apprenants à l'université de Setif 2. Après avoir mené l'avant-projet et constaté l'existence du problème, qui était le faible niveau des apprenants de la 1<sup>ère</sup> année, il a été émis l'hypothèse que l'utilisation de la technique d'assimilation de la culture pour apporter une amélioration de la sensibilité cross-culturelle des apprenants, le chercheur a mené une conception quasi-expérimentale utilisant une approche à méthode mixte. L'enquête actuelle englobe 108 participants, un groupe expérimental comprenait 54 apprenants et un groupe contrôle comprenait 54 apprenants. Des séries d'outils quantitatifs et qualitatifs ont été administrés aux apprenants, un pré-test a été donné aux deux groupes avant la mise en œuvre de l'intervention suivie d'un post-test après la formation. Dans le but de mieux comprendre des progrès des participants au groupe expérimental pendant le traitement, des scénarios ciblés et des journaux de réflexion rédigés par les étudiants ont été utilisés. De plus, le questionnaire sur l'attitude des étudiants a été distribué au groupe expérimental uniquement pour étudier l'efficacité de la formation. L'analyse des données recueillies à partir des différents outils quantitatifs et qualitatifs a permis de confirmer en toute sécurité l'hypothèse de recherche. Il était clairement plausible que l'intégration d'un assimilateur culturel ait joué un rôle principal dans l'amélioration de la sensibilité cross-culturelle des apprenants. De plus, les apprenants ont décidé d'une acceptation de l'autre culture, la reconnaissance de l'importance d'étudier les similitudes, les différences et le plaisir lors des rencontres cross-culturelles. Dans la même veine, les apprenants sont devenus plus ouverts d'esprit, flexibles et moins anxieux. Ce travail s'est conclu par un ensemble de recommandations pour les enseignants et les concepteurs de programmes. Il a été recommandé de passer d'une méthode théorique d'enseignement de la culture à une méthode plus pratique et de résolution de problèmes pour préparer les apprenants à faire face aux rencontres cross-culturelles.

Mots clés : incidents critiques, assimilateurs culturels, sensibilité cross-culturelle

## المخلص

العالم المعولم الذي يعيش فيه الناس هو بوتقة انصهار للثقافات المختلفة حيث جاء المتصلون الأكفاء والمرنون لـحاجة ملحّة في هذا العصر. وفقاً لذلك، من غير الممكن مناقشة الدور الذي لا يمكن إنكاره لتطوير حساسية المتعلمين عبر الثقافات. يمثل المتعلمون المتصلون المستقبليون الذين يمكنهم جعل العالم مكاناً أفضل للعيش فيه. في هذا الصدد، تسعى هذه الدراسة إلى التحقيق في الدور المحوري لدمج الثقافة المقلدة لتطوير حساسية المتعلمين عبر الثقافات في جامعة سطيف 2. بعد إجراء الدراسة التجريبية والتأكد من وجود المشكلة، والتي كانت تدني مستوى الحساسية تجاه الثقافات لدى طلاب السنة الأولى؛ لقد تم الافتراض بأن استخدام تقنية الاستيعاب الثقافي قد يؤدي إلى تحسين ثاقب في حساسية المتعلمين عبر الثقافات. أجرى الباحث تصميمًا شبه تجريبيًا باستخدام منهج مختلط. ضم التحقيق الحالي 108 مشاركًا. ضمت مجموعة التجربة 54 مشاركًا ومجموعة التحكم ضمت 54 متعلمًا. تم تقديم سلسلة من الأدوات الكمية والنوعية للمتعلمين. تم إعطاء اختبار مسبق لكلا المجموعتين قبل تنفيذ التجربة متبوعًا باختبار لاحق بعد التدريب. بهدف اكتساب رؤى حول تقدم المشاركين في مجموعة التجربة أثناء العلاج، تم استخدام السيناريوهات الهادفة والمجالات العاكسة. علاوة على ذلك، تم توزيع استبيان مواقف الطلاب على مجموعة التجربة فقط للتحقق من فعالية التدريب. سمح تحليل البيانات التي تم جمعها من مختلف الأدوات الكمية والنوعية لتأكيد فرضية البحث بأمان. من الواضح أن لتكامل الثقافة المقلدة دور محوري في تحسين حساسية المتعلمين بين الثقافات. علاوة على ذلك، أوضح المتعلمون قبول الثقافة الأخرى، والاعتراف بأهمية دراسة أوجه التشابه والاختلاف والتمتع عند التواجد في لقاءات بين الثقافات. وعلى نفس المنوال، أصبح المتعلمون أكثر انفتاحًا ومرونة وأقل قلقًا. واختتم هذا العمل بمجموعة من المضامين ومجموعة من التوصيات للمعلمين ومصممي المناهج. تمت التوصية بالانتقال من الطريقة النظرية لتعليم الثقافة إلى طريقة أكثر عملية وحل المشكلات لإعداد المتعلمين لمواجهة المواجهات بين الثقافات.

**المصطلحات الأساسية:** الحوادث الحرجة، المقادون الثقافيون، الحساسية بين الثقافات



