

A Study on the Input Modality of L2 Literary Adaptations and Cross-Cultural Sensitivity

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1. Introduction

In the last few decades, by the substantial contribution to the nature of the task-based language instruction in EFL settings, several considerations have been taken into account regarding the internal aspects of tasks. As a result, the juxtaposition and manipulation of the task's elements took the priority over the simplistic view of some language acquisition models dealing ultimately with a fixed range of structures. However, there are misunderstandings about the potentiality of the prototypical task types to raise the learners' preparation levels to confront with the unexpected circumstances. In this regard, the potential contribution of the typical task types irrespective of the cultural attributes will lead to an imperfect perception of the societal norms within the target languages. Thus, the cultural norms and concepts, which are interwoven with the linguistic codes, play the significant roles of encoding and decoding the discourse constituents.

A very important feature of every language is having an interconnected hallway which adjoins it to the society. That is, understanding the linguistic features of a language does not guarantee a successful interaction. Therefore, there is a necessity to add the culture of the target language to its instruction along with the pure linguistic aspects. In most countries where English has been selected as a second language in the educational systems, the Cultural aspect of the English language has been disregarded. This perspective, of the policy makers, is observable in the educational curricula due to the cultural heritage of the English language during the

colonialism era. This legacy also caused the disinclination of such countries towards not only the English culture, but also other cultures in order to protect their own cultural bedrocks. Meanwhile, this issue does not end here due to the lack of a consensus over the ways of developing the intercultural awareness and sensitivity. In fact, the methods that can transfer such concepts should be of concern due to the teachers' inability to find the suitable input for the procedure of the intercultural sensitivity development.

In line with the aforementioned trend, this study aims at investigating the ways by which the instructors can enhance the EFL learners' intercultural sensitivity through the task based language teaching. In this respect, the study scrutinizes the role of the different types of input modalities, embedded in tasks, in developing EFL learners' level of intercultural sensitivity. That is, the role of Audio-only listening, Text-based reading, and Audio-visual inputs were compared to determine the extent to which they contribute to the development of the Intercultural Sensitivity.

2. Literature Review

2.1 Culture and Language Instruction

Teaching cultural norms and values in language instruction should be considered as a section of high importance. This is mostly applicable to the EFL contexts in which the learners do not enjoy the sufficient access to reciprocal interactions with native speakers of the target culture. Thanasoulas (2001) emphasizes that the development of the fruitful communication is highly dependent on the cultural competence. In similar vein, Byram (1988) and Kramersch (1993) maintain that language instruction without the immediate concern to the target language cultural norms and elements is futile. In fact, this perspective towards the necessity of the integration of the cultural elements in language instruction should be discussed not only by considering the dynamic features of the culture but also the mediums through which these norms are represented. These mediums provide the infrastructure for the cultural norms' transfer across communities over short and long periods of time. Basically, these mediums fall under 'Big C culture' and 'small c culture' categories. The former deals with the product and contribution of the communities and individuals manifested in, for example, music, literature, and arts, while the latter is the daily life patterns and lifestyles.

The manifestation of the source language or even the target one's culture in the ELT textbooks calls for more attention. The presence of the cultural norms and values has increased the sensitivity towards the concept of culture due to their overwhelming dominance over the constitution of the ideological attitudes of second or foreign language learners. Table (1) below (Osula & Irvin, 2009, p. 42) demonstrates some aspects of the culture and its various perspectives.

Table 1

Some prominent perspectives on aspects of culture

Term	Key Principle	Description
Cultural Sensitivity	'Difference'	6 stages from ethnocentrism to ethno-relativism
	'Sensitivity'	(a) interest in other cultures; (b) notice of cultural differences; (c) modify behavior as mark of respect for other cultures
	Perceptual Schema	(a) accurate cultural schema (b) ideographic data
Cultural Empathy	Frame of reference	Temporary shift in frame of reference
	Cultural differences	Change behavior when interacting with others
	Communicating understanding	Sensitivity and empathy
Mindfulness	Readiness to shift one's frame of readiness	(a) Mindlessness (reactive stage) (b) Mindfulness (proactive stage)
Cultural Competence	Appropriate conduct	Mutually competent behavior
	'Intercultural communication competence'	Intercultural Behavioral Assessment Indices
	'Functional Awareness'	Management of behavior in intercultural contexts.

2.2 Intercultural Communicative Competence

In order to find the appropriate scientific terminology across disciplines, the concept of intercultural communicative competence (ICC, henceforth) has undergone several restorations. In engineering and mechanical sciences, for instance, one may use the term ‘global competence’, while the similar concept may be called ‘intercultural competence’ in social sciences.

In an attempt to clearly identify the concept of intercultural competence and its sub-constructs, Byram (1997) developed a model by which he claims that the intercultural competence is contingent upon several factors. Byram (1997, pp. 57-64) defines five components (savoirs) that have a complimentary role in the language learners’ development of the communicative competence as follows:

Table 2

Byram’s five savoirs (1997)

Savoirs	Description
A. Attitudes	Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own.
B. Knowledge	Of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.
C. Skills of interpreting and relating	Ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.
D. Critical cultural awareness /political education	an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.
E. Skills of discovery and interaction	Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

Besides, Chen (1990) and, also, Chen and Starosta (1996) claim for a comprehensive model of ICC that is free of the conceptual ambiguity. Chen and Starosta (1996) developed their own model that encompasses both the attitudinal and behavioral constructs. Their model is comprised of three major dimensions, that is, the 'intercultural awareness', 'intercultural sensitivity' and 'intercultural adroitness'. They state that the previous research did not discuss the concept of the communicative competence and its sub-components profoundly. Chen and Starosta (2000) assert that this lack of the profound discrimination among the sub-components of the communicative competence led into the lack of a unified system for the evaluation and assessment of such constructs. Thus, they insisted on more research in order to gain a validated assessment model to visit the constructs distinctively. In the following section some components of the intercultural communicative competence are discussed in more detail.

2.2.1 Intercultural Awareness

The Intercultural awareness has, traditionally, been considered as a subset of the intercultural competence, but, as Kramsch (1995) claims, this is unreasonable to consider competence as identical to performance. She goes as far as to say that the knowledge and awareness of others' culture do not guarantee one's behavior in accordance with the social conventions which are indeed the result of the cultural norms.

According to Aronson, Venable, Sieveking, and Miller (2005), Intercultural awareness includes:

Knowledge of the effects of culture on the beliefs and behaviors of others; (2) awareness of one's own cultural attributes and biases and their impact on others; and (3) understanding the impact of sociopolitical, environmental and economic context of others. (p.16)

Although there are no clear-cut definitions for intercultural awareness, Zhang and Steele (2012) focus on the distinction between the globalization and the intercultural awareness in order to resolve the existing ambiguity between these concepts. Korzilius, Hooft, and Planken (2007) assessed the effect of a program in which the intercultural awareness was developed through the communicative

activities. They concluded that the explicit instructions have a positive effect on the students' intercultural awareness.

Tomalin and Stempleski(1993) consider the cross-cultural and the intercultural awareness as two interchangeable terms and maintain that the cross-cultural competence encompasses the “beliefs, values, attitudes and feelings conveyed not only by language but by such paralinguistic features as dress, gestures, facial expressions, stance and movement.” (p. 5). Kramsch (1993) claims that the competency in language is far-fetched “if we do not have an awareness of that culture, and how that culture relates to our own first language/first culture”(p. 27).She also states that the cultural awareness is the prerequisite to the development of the intercultural awareness.

2.2.2 Intercultural Sensitivity

Bhawuk and Brislin (1992) state that the intercultural sensitivity can be the precursor of the revolution that happens in multicultural communications in which the individuals are to be sensitive to the diverse cultures in order to notice the differences and modify their behavior for the betterment of the communication in supranational interactions. Intercultural sensitivity is the affective dimension of ICC that indicates the level of the individuals' inclination towards the acceptance and appreciation of diversities that are observable within cultures (Chen and Starosta, 1996). Bennett (2004) also maintains that the intercultural sensitivity is fundamentally inherent in the procedure of achieving the intercultural competence. Bennett (1986) created a model of intercultural competence, using his development model of the intercultural sensitivity. He asserts that the individuals' inclination towards diverse cultures is based upon a predictable order. Accordingly, the individuals' acclimation to various cultures is determined through their positions on the continuum of the intercultural sensitivity. On the surface level of this continuum, the individuals' response to various cultures and their persistence regarding their own distinct culture is recorded to estimate their level of intercultural sensitivity. The gradation of the individuals' intercultural sensitivity is contingent upon their attitude towards the global community and diverse cultures that can be considered highly 'ethnocentric' or even, at the end of the cline, highly 'ethnorelative'. Through such gradations, on the one hand, the stages that fall under the ethnocentric category are the determining degrees of one's dependence on the local culture and reliance on the local perception of the reality. On the other hand, three other stages under the enclosed area of ethnorelativism are the demonstrators

of the individuals' critical perspective towards their own and even other cultures. Table (3) below demonstrates the model of the stages of the intercultural sensitivity (Benett, 1986, pp.182-193):

Table 3

Bennett's (1986) model of stages of Intercultural Sensitivity

Stages	Descriptions
<p>1.Ethnocentric Stages</p> <p>a. Denial of difference</p> <p>b. Defense against difference</p> <p>c. Minimization of difference</p>	<p>Using the worldview of one's own culture is the basis for defining reality and making judgments of others.</p> <p>One's own worldview is the only one that exists or matters. This perception may be due to full or partial isolation or social or physical barriers.</p> <p>Cultural differences are recognized but because they are threatening, they are resisted. Three common strategies are denigration, assumption of cultural superiority, and reversal.</p> <p>Cultural differences are acknowledged and are not denigrated, but they are not considered important. The focus is on similarities as a way of obfuscating differences. Strategies include trivialization of differences and the assumption of universality.</p>
<p>2.Ethnorelative Stages</p> <p>a. Acceptance of difference</p>	<p>Comfort with a variety of customs and standards and the ability to adapt judgments and behaviors to many different interpersonal settings without considering one's own culture as any more central than others.</p> <p>Cultural differences are acknowledged and appreciated. Acceptance occurs on two levels: respect for behavioral differences and respect for underlying value differences.</p>

b. Adaptation to difference	Suspending value judgments based on one's own culture, one evaluates behavior from the perspective of another's culture. One develops communication skills that are attuned to another's culture, e.g., empathy and pluralism .
c. Integration of difference	The application of ethnorelativism to one's own identity. One evaluates experience using an understanding of multiple frames of reference and is able to act as an insider and outsider.

In an attempt to design an instrument to measure the intercultural competence, Chen and Starosta (2000) developed Sensitivity Scale (ISS, hereafter) to first measure the concept of the intercultural sensitivity. At the pre-study stage of the construction and validation of the instrument, 73 items which were demonstrators of the conceptual meaning of the intercultural sensitivity were identified based on conceptualization. On the second stage, in order to reduce the items of the measure, exploratory factor analysis (EFA) was used twice. For the first EFA, 168 US college students were selected to reply to the items (questions). The number of loaded items, used for the purpose of scale construction, turned into 44. For the second EFA, in order to generate the factor structure of the 44-item version of the instrument, 414 college students were selected to answer the questions. Through the second factor analysis, 24 items were loaded which measure five factors, namely, Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment and Interaction Attentiveness. On the third and last stage, the concurrent validity of the items of the questionnaire as a single measure was correlated against seven validated instruments.

2.3 Empirical studies on Intercultural Sensitivity

Some studies have examined several demographic and background factors that seemed to be influential in the level of the intercultural sensitivity. Among these factors, the age (Straffon, 2003; Ayas, 2006; Lai, 2006; Fretheim, 2007; Westrick and Yuen, 2007), gender (Pederson, 1998; Straffon, 2001; Westrick, 2003; Lai, 2006; Fretheim, 2007; Westrick and Yuen, 2007), international contact (Pederson, 1998; Straffon, 2001; Helmer, 2007; Emert, 2008; Ayas, 2006; Lai, 2006), ethnical background (Pederson, 1998; Straffon, 2001; Sweller, 2005; Lai, 2006; Fretheim, 2007), and linguistic competence (Park, 2006) have been highlighted in the literature (as cited in Bayles, 2009).

Straffon (2001) studied the intercultural sensitivity of the 336 high school students. He considered several factors like the age and the length of the exposure to the foreign culture in international settings. According to the findings of his study, there are positive correlations between the length of attendance in the international schools and students' level of the intercultural sensitivity. He also found out that the younger students were less ethnocentric in contrast to the older ones in those high schools. Nevertheless, in another study in George Washington University, Ayas (2006) did not find any significant relation between the participants' age, gender, and experience of living abroad and the developmental intercultural sensitivity.

2.4 Modality of Input and Language Instruction

According to the dual-modality theory, the simultaneous exposure to different modalities increases the level and depth of internalization (Wagner & Toth, 2014). In other words, the data that are represented in both the auditory and visual modalities tend to be traced simply in the mind. Low and Sweller (2005) state that the simultaneous exposure to several modalities increases the depth of information deciphering. Lázár (2003) also emphasizes on the role of different modalities on the development of ICC among foreign language learners through different instructional materials such as audio-visual resources, and direct contact with native speakers of the target language. Berardo (2006) and Brown (2009) criticized the one-mode input in the language instruction that is mostly based on the textbooks. They insisted on the use of the authentic materials in language instruction because of the ELT textbooks' lack of the comprehensive coverage of the varied types of genres such as poetry and stories that can play the pathfinder role in enhancing the meta-cultural awareness of the language learners. This inauthentic trend in ELT textbooks necessitates other types of input to take a crucial role in language instruction, which is not void of any cultural and cross-cultural perspectives per se. Moreover, this inauthentic sense deprives the language learners of enhancing their intercultural awareness and acting accordingly in supranational interactions. Hence, the fact that the ELT textbook models should be highly qualified and accompanied by the authentic materials that reflect the target culture is of utmost significance. In this regard, the literary textbooks can serve the best due to their representative role in depicting the target culture's norms. Over and above that, the literary textbooks are not designed primarily for the non-native

speakers; therefore, they are more probable to reify the sense of the cultural norms. Byram (1997) maintains that the “authentic literary texts, which are essentially loaded with real language, offer EFL learners the opportunity to develop intercultural communicative competence” (as cited in Gomez, 2012, p.51). In a similar vein, Savviduo (2004) reemphasized on the influential role of the literary works in opening the mind of the language learners to the cross-cultural experience. Despite the seminal power of the literary texts in language instruction, as previous researchers (Lázár, 2003; Low & Sweller, 2005; Wagner & Toth, 2014) point out, the uni-modality of the input is still considered imperfect. For this reason, the multimodal exposure to the foreign language can be more beneficial for the sake of enhancing the EFL learners’ perceptions regarding the more communicative and authentic type of interaction. The researchers of the present study formulated three research questions and hypotheses (section 2.5 below) following the above line of research in order to investigate the effect of various input modalities on the language learners’ cultural sensitivity.

Research Questions and Hypotheses

As stated above, to deal with the aforementioned research concern, the following questions were addressed:

R.Q.1. To what extent does the exposure to the foreign culture through the text-based instruction affect the EFL learners’ Intercultural sensitivity?

R.Q.2. To what extent does the exposure to the foreign culture through the audio-based instruction affect the EFL learners’ Intercultural sensitivity?

R.Q.3. To what extent does the exposure to the foreign culture through the audio-visual based instruction affect the EFL learners’ Intercultural sensitivity?

H0. 1: The exposure to the foreign culture through the text based instruction does not affect the EFL learners’ Intercultural sensitivity.

H0. 2: The exposure to the foreign culture through the audio based instruction does not affect the EFL learners’ Intercultural sensitivity.

H0. 3: The exposure to the foreign culture through the audio-visual based instruction does not affect the EFL learners' Intercultural sensitivity.

3. Method

This study utilized an experimental approach in order to investigate the intercultural sensitivity gain of 41 EFL students who were studying in three different classes at two different language institutes, namely, Shoukoh and Safir. The experimental nature of the current study necessitates the use of random sampling. In this respect, participants and their classes were selected through one-stage cluster sampling, which is quite cost-effective. The participants were then assigned to three different instructional conditions: an audio-only listening environment, a text-based reading environment, and an audio-visual mediated environment. Students participated in 16 class sessions over a period of 8 weeks. As the pretest, Intercultural Sensitivity Scale (Chen & Starosta, 2000) was administered to all of the students before the instruction procedure. After the instructional phase, the ISS was again administered to the participants to trace any potential raise on the level of Intercultural Sensitivity.

3.1 Participants

In the beginning phase of the study three EFL classes at two language centers in Tehran, comprising 49 EFL learners, were selected through one-stage cluster sampling. A total of 41 of the students of these three classes completed all stages of this study. Among the participants, 31 were males and 10 females with the age range of 18 to 45 years. At the initial stage of the study, the results of the one-way ANOVA which was applied to the pretest scores of ISS showed no significant differences among aforementioned groups on any of the ISS factors ($p < .05$).

The demographic information of the participants is shown in Table (4). The majority of the target groups were native Farsi speakers and they did not have any direct contact with English language native speakers. All of the participants had been studying English at the language centers for at least two years. At the conducting phase of this study, three of the participants enrolled in French language courses. During the whole process of the data collection, for the purpose of respecting confidentiality, pseudonyms were used for all the participants.

This study included learners who were at the intermediate level of proficiency due to several reasons. The first reason for the selection of intermediate students was the aim of the researchers to control the extraneous variables. In other words, upper-intermediate and advanced language learners may have passed the transitory stages of the acculturation. The second reason is unsuitability and the unintelligibility of the materials of the treatment procedure for the elementary students regardless of their age.

Table 4

Demographic information of participants in each experimental group

Group	Sex	Native Language
Text-based Reading N = 13	Female: 3 Male: 10	Farsi: 10 Turkish: 3
Audio-only Listening N = 13	Female: 3 Male: 10	Farsi: 11 Turkish: 2
Audio-visual Mediated N = 15	Female: 4 Male: 11	Farsi: 13 Turkish: 2

3.2 Instrumentation and Materials

1. Intercultural Sensitivity Scale (Chen & Starosta, 2000):

This scale is consisted of 24 items that are designed for the identification of the level of the intercultural sensitivity with regard to five factors. The response alternative to these 24 items is based on a 5-Point Likert-Type Scale that ranges from Strongly Agree to Strongly Disagree(see appendix A). The distribution of the items in this scale is clarified in Table (5):

Table 5

Distribution of the items in ISS scale

Factors	Items
Interaction Engagement	1, 11, 13, 21, 22, 23, 24
Respect for Cultural Differences	2, 7, 8, 16, 18, 20
Interaction Confidence items	3, 4, 5, 6, 10
Interaction Enjoyment items	9, 12, 15,
Interaction Attentiveness items	14, 17, 19

Based on Chen and Starosta's (2000) study, the intercultural sensitivity scale's alpha reliability coefficient was 0.86. Another study conducted by Fritz, Mollenberg, and Chen (2002) showed the internal consistency of the scale to be from 0.58 to 0.79. Soltani (2014), in his study which was conducted in Iran, also estimated the reliability of the subscales to be 0.78 on the average.

2. *Input Modalities:*

Daddy-Long-Legs , The Great Gatsby , A Farewell to Arms, Gone with the Wind , The Snows of Kilimanjaro, The Grapes of Wrath , To Kill a Mockingbird , Forrest Gump , Fight Club , and The Green Mile were selected as the literacy texts to raise the EFL learners' sensitivity toward to the American culture and life style. The researchers selected these texts on purpose due to the familiarity of the EFL learners with the theme of these novels. Table (6) shows the full description of the writers of these works:

Table 6

Input Modalities

Input(Three types)	Description
1. Daddy-Long-Legs	(Webster, 1912)
2. The Great Gatsby	(Fitzgerald,1925)
3. A Farwell to Arms	(Hemingway,1929)
4.Gone with the Wind	(Mitchell,1936)
5. The Snows of Kilimanjaro	(Hemingway,1936) (Steinbeck,1939)
6. The Grapes of Wrath	(Lee ,1960)
7. To Kill a Mockingbird	(Groom,1986)
8. Forrest Gump	(Palahnuik, 1996)
9. Fight Club	(King,1996)
10. The Green Mile	

3.3 Procedure

Prior to the conducting stage of the present study, the researchers got the acceptance of the supervisor of the language centers and those who took part in the data collection phase of the study. The researcher themselves made contact with the head of the language centers in order to use the multimedia facilities in the target language center.

As shown in Table (7), the participants of the present study were faced with three different treatments regarding the input modality. The type of input and the group that took advantage of these inputs are all shown in Table (7):

Table 7

Groups and types of input

Groups	Type of Input
G1	Text-based Reading
G2	Audio-only Listening
G3	Audio-visual Mediated

The intervention for all three groups took eight-weeks. The primary difference between the groups was the type of instruction, i.e. text based, audio only based and audio-visual based. The same teacher taught all the groups for the sake of having similar and consistent instruction. Students were not made conscious about the research questions or the ISS factors being measured until the study was finished. Due to the overabundance of the inputs, lack of time, and the unnecessary sections in inputs, the researchers selected a few sections of the inputs to consider as the treatment sections of the study. In other words, treatments took the form of *culture capsules* that dealt with special features of the culture. The teacher in these classes emphasized on those sequences (films) and sections that are accompanied by significant features of the target culture through different inputs. The key concept here is the manifestation of the ‘Big C culture’ through providing sufficient and various sources that are appropriately covered by the teacher. For instance, the teacher highlighted the importance and the features of holidays in *Daddy-Long-Legs*.

All of the students took ISS as the pre-test two days before the instructional period. The instructional treatment phase of the study took eight weeks. The participants took ISS, again, as the post-test two days after the instructional period was over. The aim of administering the same questionnaire to the participants of the study was to keep the track of any potential changes in the intercultural sensitivity level of the participants, resulted from the treatment procedure. The allotted time for the completion of the scale was 20 minutes.

3.4 Data Analysis

A one-way ANOVA was run on each of the five factors of ISS to test if the treatment procedure would lead to any significant differences among the three groups. In other words, this was done to reject the null hypothesis. The F-value for each of the five ANOVAs was compared against the critical value ($p < .05$), which must exceed in order to claim the statistical significance. To determine whether the variance among the scores of the three groups was homogeneous or not, the researchers used Levene's test which is an important presupposition behind the ANOVA procedure. The following section provides a detailed account of the findings of the s

4. Results

4.1 Descriptive Statistics of Pretest and Posttest Scores

The results on the five factors' scores of the ISS in the pretest and posttest stages are presented in Tables (8) and (9):

Table 8

Descriptive statistics of results on the ISS five factors' scores in pretest

		Mean	Std. Deviation	Std. Error
Interaction Engagement	Text based	17.69		
	Audio based	18.16	1.99	.57
	Audio-visual based	17.85	2.90	.77
	Total	17.89	2.62	.42
Respect for Cultural Differences	Text based	18.92	3.90	1.08
	Audio based	17.00	2.82	.81
	Audio-visual based	16.42	3.71	.99
	Total	17.43	3.61	.57

Interaction Confidence	Text based	13.69	2.09	.58
	Audio based	12.92	2.25	.62
	Audio-visual based	12.33	2.58	.66
	Total	12.95	2.34	.36
Interaction Enjoyment	Text based	10.38	1.66	.46
	Audio based	8.69	2.92	.81
	Audio-visual based	8.30	2.39	.66
	Total	9.12	2.49	.39
Interaction Attentiveness	Text based	7.69	2.17	.60
	Audio based	7.75	1.54	.44
	Audio-visual based	7.86	1.45	.37
	Total	7.77	1.70	.26

Table9

Descriptive statistics of results on the ISS five factors' scores in posttest

		Mean	Std. Deviation	Std. Error
Interaction Engagement	Text based	18.92	2.36	.65
	Audio based	17.75	2.37	.68
	Audio-visual based	18.21	2.48	.66
	Total	18.30	2.39	.38
Respect for Cultural Differences	Text based	18.92	3.47	.96
	Audio based	17.16	2.88	.83
	Audio-visual based	16.35	2.81	.75
	Total	17.46	3.18	.51
Interaction Confidence	Text based	13.76	2.12	.59
	Audio based	13.23	2.35	.65
	Audio-visual based	13.06	2.31	.59
	Total	13.34	2.23	.34
Interaction Enjoyment	Text based	10.46	1.50	.41
	Audio based	8.92	3.12	.86
	Audio-visual based	8.53	2.66	.73
	Total	9.30	2.59	.41
Interaction Attentiveness	Text based	8.15	2.15	.59
	Audio based	8.33	1.61	.46
	Audio-visual based	8.26	1.38	.35
	Total	8.25	1.69	.26

Data related to the total score of each factor showed that the groups in the study made gains in ISS. Subtracting the total score of posttest from that of pretest also indicates that the gain in the Interaction Attentiveness parameter of all groups, which is .49, is the highest; in addition, it is clearly indicated that the gain in Respect for Cultural Differences factor, which is .03, is the lowest.

4.2 Testing of the Assumptions Underlying the Statistical Analysis

To test the assumption that the variances of each group were equal, Levene's test was run. Table (12) shows the results.

Table 10

Test of homogeneity of variances

	Levene Statistic	df1	df2	Sig.
Interaction Engagement	2.27	2	36	.11
Respect For Cultural Differences	.46	2	36	.63
Interaction Confidence	.37	2	38	.69
Interaction Enjoyment	2.57	2	36	.09
Interaction Attentiveness	.84	2	37	.43

As Table (10) shows, the results were not significant ($p < .05$) for any of the dependent variable measures. The variances of each group are, therefore, comparable.

To test the presupposition that all three groups had similar intercultural sensitivity levels at the beginning phase of the study, a One-way ANOVA was run for each of the five factors of the ISS. The results are presented in Table (11).

Table 11

One-Way ANOVA for testing the similarity of three groups IS level

		Mean Square	F	Sig.
Interaction Engagement	Between Groups	.72	.10	.90
	Within Groups	7.22		
	Total			
Respect For Cultural	Between Groups	22.61	1.80	.17

Differences	Within Groups	12.51		
	Total			
Interaction Confidence	Between Groups	6.43	1.18	.31
	Within Groups	5.44		
	Total			
Interaction Enjoyment	Between Groups	15.87	2.79	.075
	Within Groups	5.68		
	Total			
Interaction Attentiveness	Between Groups	.11	.036	.96
	Within Groups	3.04		
	Total			

The results support that there were no significant differences on the three groups' pretest scores on any of the ISS five factors ($p < .05$). Although the variance between groups is the greatest on the Interaction Enjoyment ($F = 2.79$, $p < .07$) it is still outside the margin of significance.

4.3 Results of the Five One-Way ANOVA's on the Dependent Variable Measures

Related to the scores of the posttest, Table (12) shows the results of Levene's test on variances of each group.

Table 12

Test of homogeneity of variances

	Levene Statistic	df1	df2	Sig.
Interaction Engagement	.04	2	36	.95
Respect For Cultural Differences	.25	2	36	.78
Interaction Confidence	.08	2	38	.92
Interaction Enjoyment	4.77	2	36	.35
Interaction Attentiveness	1.33	2	37	.27

As shown in Table (12), the results were not significant ($p < .05$) for any of the ISS five factors' measures. Consequently, the variances of each group can be compared.

To test if the treatment would result in any significant differences among the three groups, a one-way ANOVA was conducted on each of the five posttest scores related to ISS factors. The results are summarized in Table (13):

Table13

One-Way ANOVA for Effects of Treatment Variables on IS Gain Scores

		Mean Square	F	Sig.
Interaction Engagement	Between Groups	4.38	.75	.47
	Within Groups	5.82		
	Total			
Respect For Cultural Differences	Between Groups	22.94	2.43	.10
	Within Groups	9.43		
	Total			
Interaction Confidence	Between Groups	1.83	.35	.70
	Within Groups	5.14		
	Total			
Interaction Enjoyment	Between Groups	13.46	2.11	.13
	Within Groups	6.37		
	Total			
Interaction Attentiveness	Between Groups	.10	.03	.96
	Within Groups	3.00		
	Total			

The results indicate that the differences among the means of the three groups were not found to be significant. The variance between groups is the greatest on the Respect for Cultural Differences ($F = 2.43$, $p < .10$). After Respect for Cultural Differences, as shown in Table(13), the Interaction Enjoyment factor of ISS is placed in second rank ($F = 2.11$, $p < .13$). Both of the factors, however, are still outside the margin of significance.

Here it should be noted that the researchers did not conduct planned comparisons, i.e. the post- hoc tests, among the groups. The reason is that the one-way ANOVA results, as discussed previously, indicated no significant differences between the three groups of the study. Locating the areas of differences by conducting post-hoc tests is, hence, redundant and of no benefit.

5. Discussion

Significance was not found in any of the ISS factors, i.e. Interaction Engagement ($F = .75, \rho < .47$), Respect for Cultural Differences ($F = 2.43, \rho < .10$), Interaction Confidence ($F = .35, \rho < .70$), Interaction Enjoyment ($F = 2.11, \rho < .13$) and Interaction Attentiveness ($F = .03, \rho < .96$), when comparing the gain scores of the three groups, who enjoyed different modes of input, so all the three hypotheses failed to be rejected. It is clear that among the different ISS factors, Respect for Cultural Differences and Interaction Enjoyment are those that show higher sensitivity to the mode of input.

Regarding the first hypothesis, the results indicated that the text-based language instruction in a short period of time, the sixteen instructional sessions, does not influence the level of the intercultural sensitivity. Although Savviduo (2004) has stated that the literary textbooks have a beneficial effect on giving cross-cultural experience to the foreign language learners, the current study does not consider any significant effect of the text-based instruction on the L2 learners' level of intercultural sensitivity. And, regarding the second hypothesis, it is shown that any exposure to the foreign culture in short time span and through the audio-only instruction of the literary textbooks does not lead into the development of the level of the intercultural sensitivity. In spite of the fact that Byram (1997) considers the literary textbooks as the authentic examples of languages and emphasizes on their potentiality to provide the opportunity for the language learners to develop their ICC, these text-books with their various modes cannot be effective in the short run.

Although Lázár (2003) has accentuated the effective duality of the input on fostering the level of ICC, the result of this study regarding the third hypothesis showed that taking advantage of audio-visual based instruction in a short period of time does not demonstrate any significant superiority over the exposure to just one channel of input.

The intercultural sensitivity, with its focus on the affective patterns in the realm of ICC, has widely become an important and reliable source for the evaluation of the individuals' sense of appreciation and acceptance of diverse cultures (Chen and Starosta, 1996). Among different sub-constructs of the ICC, the intercultural awareness and intercultural sensitivity called the most attention due to their assessable potentiality. Although one can claim that the intercultural sensitivity and intercultural awareness are achievable through the appropriate intervention and can be assessed through different questionnaires, the development of the intercultural competence as a unique construct is far-fetched. In this regard, Kramsch (1995) claims that one may have the appropriate degree of the intercultural awareness, but not be prepared for the intercultural communication. This study, therefore, shifted the focus of the general concept of ICC to the intercultural sensitivity that has clear-cut boundaries.

This study provides insight into the matter of the duration of the exposure to develop the foreign language learners' level of intercultural sensitivity. This is in contrast with Helmer's (2007) study in which the length of the exposure to the foreign culture does not directly contribute to the development of the intercultural sensitivity. The current study, instead, espouses Straffon's (2001) view that the length of the exposure to the foreign culture inside and outside the educational settings is a noticeable factor that takes a role in the development of the intercultural sensitivity and, in a broader scope, ICC.

6. Suggestions for Future Research

The researchers of this study reemphasize the necessity of having a larger sample size and prolonged exposure, which should be clearly specified, in order to prepare enough input for the enhancement of the students' awareness and sensitivity towards the target culture. Therefore, this study suggests that future research in the realm of the intercultural competence should take the effect of duration, pertinent exposure, and learners' previous exposure to the cross-cultural interactions into account. Another necessary factor that should be considered is the sense of the autonomy that the EFL learners need to gain to enhance their intercultural competence in their interactions with the foreigners who have different cultural backgrounds. In this respect, classroom discussions between peers with teachers' supervision after the reception of the input can be investigated to identify the role

of learners as active processors of intercultural concepts. Future research should also consider the fourth group (Control condition) and its related conditions in order to evaluate the effect of the intervention appropriately.

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Appendix A
Intercultural Sensitivity Scale
(Chen & Starosta, 2000)

Below is a series of statements concerning intercultural communication. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation.

5 = strongly agree, 4 = agree, 3 = uncertain, 2 = disagree, 1 = strongly disagree

(Please put the number corresponding to your answer in the blank before the statement)

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

Summary

A Study on the Input Modality of L2 Literary Adaptations and Cross-Cultural Sensitivity

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Every interaction at the supranational level is, to a greater extent, contingent upon the individuals' mutual understanding. In this sense, the knowledge of the target culture's norms in interpersonal relationships is of utmost significance. Although scholars in applied linguistics and trans-disciplinary social studies admit the culture's outstanding roles in multicultural communities, there is no extensive consensus, to date, over the integration of culture into the language instruction due to its multidimensional aspects. The current study investigated the role of the media density in the enhancement of the intercultural sensitivity. To this end, 41 male and female EFL students with the age range of 18-45 at the intermediate level of proficiency at Shoukoh and Safir language institutes were selected through the one-stage cluster sampling technique to fulfill the aim of the present study. During 16 instructional sessions over eight weeks, the students in three groups confronted three different tasks and input-modalities i.e., Audio-only listening, Text-based reading, and Audio-visual mediated instruction. The participants were primarily asked to complete the Intercultural Sensitivity Scale (Chen & Starosta, 2000) in the beginning phase of the study. After receiving the appropriate input, they were again asked to complete the same Scale. The statistical analysis through one-way ANOVA indicated that the integration of the audio-only input into the visual-support leads into the betterment of the EFL learners' cultural sensitivity. This change in the mean score of the three groups of the study, however, was not in the margin of significance.

Keywords: Intercultural-sensitivity; media-density; audio-only listening; text-based reading; audio-visual tasks.