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INTERKULTURNA OSJETLJIVOST STUDENATA PEDAGOGIJE I ANGLISTIKE FILOZOFSKOG FAKULTETA U ZAGREBU: KOMPARATIVNO ISTRAŽIVANJE

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INTERCULTURAL SENSITIVITY OF STUDENTS OF PEDAGOGY AND STUDENTS OF ENGLISH AT THE FACULTY OF HUMANITIES AND SOCIAL SCIENCES IN ZAGREB: A COMPARATIVE STUDY

Integrated graduation thesis

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Sažetak

U suvremeno doba u kojem se interkulturne interakcije odvijaju svakodnevno i prožimaju sve sfere društva, interkulturna kompetencija jedna je od najvažnijih kompetencija individue. Razvoju te kompetencije, među ostalim faktorima, uvelike doprinosi i obrazovanje. Provođenje interkulturnog obrazovanja u pravom smislu te riječi, kao i razvijanje interkulturne kompetencije učenika i učenica, nemoguće je bez interkulturno kompetentnih nastavnika i nastavnica. Interkulturna osjetljivost afektivna je domena interkulturne kompetencije te njena vrlo značajna sastavnica. Polazeći od pretpostavke da je interkulturna osjetljivost nužni preduvjet i važan faktor interkulturne kompetencije nastavnika i nastavnica, u ovom je radu, koristeći Skalu interkulturne osjetljivosti (Chen & Starosta, 2000), istraživana interkulturna osjetljivost studenata i studentica pedagogije i anglistike Filozofskog fakulteta u Zagrebu. Rezultati analize frekvencija, t-testa i analiza varijanci pokazali su da ne postoji statistički značajna razlika u interkulturnoj osjetljivosti studenata i studentica s obzirom na smjer studija, znanje stranih jezika te učestalost interkulturne interakcije. Rad je također ukazao na nužnost jedinstvenosti u konceptualizaciji interkulturnog obrazovanja, potrebu za njegovom širom primjenom u neposrednoj odgojno-obrazovnoj praksi te potrebu za daljnjim, proširenim i detaljnijim definiranjima i istraživanjima, kako interkulturne osjetljivosti, tako i interkulturne kompetencije.

Ključne riječi: interkulturno obrazovanje, interkulturna kompetencija, interkulturna osjetljivost, jezik, nastavnik, učenik

Intercultural Sensitivity of Students of Pedagogy and Students of English at the Faculty of Humanities and Social Sciences in Zagreb: A Comparative Study

Abstract

In a contemporary society, in which intercultural interactions take place on a daily basis and permeate all spheres of society, intercultural competence is one of the most important competences of an individual. Education, among other factors, greatly contributes to the development of one's intercultural competence. Implementation of intercultural education in the true sense of the word and development of students' intercultural competence is impossible without interculturally competent teachers. Intercultural sensitivity represents the affective domain of intercultural competence and is one of the most crucial aspects of intercultural competence. Starting from the assumption that intercultural sensitivity is a prerequisite and an important factor of teachers' intercultural competence, this graduation thesis has, using Intercultural sensitivity scale (Chen & Starosta, 2000), explored intercultural sensitivity of students of pedagogy and students of English at the Faculty of Humanities and Social Sciences in Zagreb. The results of frequency analyses, t-tests and analyses of variance have shown that there are no statistically significant differences in students' intercultural sensitivity considering their field of study, knowledge of foreign languages and frequency of intercultural interaction. The thesis has also pinpointed the necessity of a unique conceptualization of intercultural education, its school-wide implementation, as well as the need for further, more detailed and broader conceptualization and research on both intercultural sensitivity and intercultural competence.

Key words: intercultural education, intercultural competence, intercultural sensitivity, language, teacher, student

1. Introduction

Education, be it formal, non-formal or informal, is a process that is deeply embedded in wider sociocultural norms and practices and profoundly shaped by the prevailing culture in which it takes place. Education can never be culturally neutral nor can it take place without interpersonal communication, so effective teaching has to be qualified in terms of relating effectively in the classroom (Le Roux, 2002). Since contemporary classrooms are the nexus of different cultures, teachers must not only be competent in their field of specialization, but also have intercultural competence and implement a curriculum that reflects the multitude of cultural traditions, offering a space for self-articulation from the perspective of one's own cultural standards (Dooly, 2006; Bartulović & Kušević, 2017). In a contemporary classroom, an interculturally competent teacher is thus an essential factor for the fulfilment of the right to education. Without an interculturally component teacher, implementation of intercultural dimension within his or her education practice will remain superficial and naïve, with teachers and schools turning a blind eye to and thus perpetuating the existing stereotypes, hegemonic sociocultural norms and ubiquitous inequalities.

Just as intercultural education, intercultural competence is a highly convoluted and frequently discussed concept. Starting from the understanding of intercultural competence as a multi-pronged construct comprised of different sets of knowledge, skills, attitudes and behaviours that enable one not only a successful interaction and communication with culturally different individuals or groups in all situations, but also to perceive, critically analyse and transform the ubiquitous inequalities and systems of power that perpetuate them, this graduation thesis, maintaining that intercultural sensitivity plays the crucial role in one's intercultural competence, sets out to explore and analyse the concepts of intercultural education, intercultural competence and intercultural sensitivity and compare intercultural sensitivity of English and pedagogy students at the Faculty of Humanities and Social Sciences in Zagreb.

Intercultural sensitivity represents the affective dimension of one's intercultural competence and is defined as an active desire of an individual to motivate him or herself to understand, appreciate and accept differences among cultures (Chen & Starosta, 1998). Only through an above-board understanding, acceptance and appreciation of sociocultural

differences can an individual or a group act in a way that will ensure not only equal rights to education, but also strengthen social cohesion and achieve social justice. Thus, only an interculturally sensitive teacher can become an interculturally competent teacher, and only an interculturally competent teacher can truly foster his or her students' intercultural competence and implement intercultural education, in the true sense of the word, into everyday classroom.

The thesis starts with a detailed analysis of intercultural education, motives behind its introduction, phases of its development, as well as different approaches, perspectives and dimensions of it. A comprehensive analysis of critiques, problems and misconceptions on intercultural education, both outside and within the field, is then given in order to distinguish between intercultural education and superficial attempts and perceptions of it. Perceiving them as prerequisites for implementation of intercultural education, intercultural competence and intercultural sensitivity are then discussed, highlighting intercultural sensitivity as an indispensable component of one's intercultural competence. Next, the importance of sociolinguistic and sociocultural competence is discussed by analysing the intricate relationship between language, culture and context. Understanding the enormous potential of English language as a tool for intercultural dialogue, an analysis of possibilities and necessary precautions in implementation of intercultural education within the field of English language teaching is given. The theoretical part of the thesis is concluded by an analysis of characteristics of interculturally competent teachers and an analysis of intercultural teacher training programs.

The empirical research, carried out using Chen's & Starosta's (2000) Intercultural Sensitivity Scale, as adapted by Drandić (2013), then explores intercultural sensitivity of 140 graduate students majoring in English language & literature and students majoring in pedagogy at the Faculty of Humanities and Social Sciences in Zagreb, comparing and exploring the differences and relationships between participants' intercultural sensitivity and their field of study, languages spoken other than Croatian and frequency of intercultural interaction. The main findings of the research and its limitations are presented in the final part of the thesis, alongside scientific and practical contribution of it for the fields of pedagogy and English language and literature.

2. Multicultural/Intercultural Education

Multicultural/intercultural education is an approach to education that appeared in the second half of the 20th century due to the growing public awareness that cultural complexity and diversity represent a cultural and social potential, rather than a hindrance, as well as an answer and a consequence of myriad social movements aimed at achieving cultural pluralism and social justice within culturally diverse population. Multicultural/intercultural education is based on several universal values such as human rights, the rule of law, equal dignity, mutual respect, gender equality and democratic principles (Council of Europe, 2008, 19). The term *multicultural* education itself belongs to the Anglo-Saxon tradition, its initial goal being implementation of a strategy of education aimed at assuring equal rights to education, especially for minorities (Banks, 2004; Grant and Sleeter, 2006; Banks, 2007). The term i*ntercultural* education, on the other hand, belongs to the European tradition and is mostly used by European authors. The term itself was introduced by the Council of Europe in the 1970s (Allmen, 2002) and places emphasis not only on assuring equal rights to education, but also on strengthening social cohesion and assuring the right to diversity by promoting tolerance, solidarity and non-discrimination (Gundara, 2003, qtd. in Drandić, 2013).

European authors use the term *intercultural* education and distinguish between *multicultural* and *intercultural* perspectives, claiming that the multicultural perspective is based on seeing the existing cultural differences merely as a social reality, while the intercultural perspective is based on seeing them as a potential and a social strength (Allmen 1986; Spajić-Vrkaš 2004; Zidarić 2012; Spajić-Vrkaš 2014; Mikander et al., 2018). Unlike the prefix *multi*, European authors claim, the prefix *inter* is more active and less static, focusing on the dynamics of relation between culturally different groups and recognising interactions that shape and transform our communities, rather than merely acknowledging the simultaneous existence of different groups (Allmen, 1986; 2004; Zidarić, 2012; Mikander et al., 2018). It is important to note, however, that *multicultural* education, as used by American authors, and *intercultural* education, as used by European authors, represent basically the same concept. Most authors, thus, use the terms as synonyms, since, both are versions of similar ideas that "have been developed through critique of Eurocentrism (and every ethnocentrism in general) and (forcible) assimilation

on the one hand and affirmation of cultural diversities on the other" (Mesić, 2008, 137). Throughout this graduation thesis, the term *intercultural* education is used. However, when quoting and referring to Anglo-Saxon authors, the term *multicultural* education they use is used as a synonym.

2.1. Motives Behind Intercultural Education

Migration flows, modernization of transport, new economic and demographic trends, postcolonial processes, creation of international alliances and policy making institutions, EU enlargement and overall globalisation have brought significant changes in international and intranational spheres, diversifying the society within a region, country or a specific area of it more than ever. As a result of that, cultural differences surrounding us, as Spajić-Vrkaš (2014) points out, have become both impressing and frightening. However, the development of new, much faster means of travel, informatization and the development and expansion of new media and means of communication, such as the Internet, have caused an overwhelming interdependence between people, cultures and societies, bringing them closer to each other as ever before.

In such circumstances and such a diverse society, Drandić (2013) notes, human rights and freedoms, equality and non-discrimination have prompted the processes of questioning and redefining unique collective identities in culturally plural democratic countries. Recognizing the role which education plays within the processes of identity construction and cultural transfer, the legislative framework, the role of which is to protect everyone's rights and freedoms, gradually started to introduce intercultural dimension and perspectives into education.

Schooling is as an institutionalized process in which knowledge, skills and culture are transferred from the older to the younger generation (Menck, 2005, qtd. in Palekčić, 2015). Not only does schooling develop students' knowledge, skills and capacities, but it also notably contributes to the processes of construction of their identities (Garbrecht, 2006). The right to education is one of fundamental human rights and one of the most complex to exert. As Tomaševski (2006) outlined, human rights obligations with respect to the right to education are to make education available, accessible, acceptable and

adaptable to each and every person. Recognizing the complexity of the right to education, as well as its role in the processes of identity construction, preservation of both dominant and non-dominant cultures, traditions, practices, values and basic human rights, at the same time understanding that a contemporary curriculum has to reflect the multitude of cultural traditions, offering a space for self-articulation from the perspective of one's own cultural standards (Bartulović & Kušević, 2017), large-scale institutions and policy makers, the likes of The Council of Europe, European Union, UNESCO and United Nations, introduced intercultural perspective into education policies (Allmen, 2002; Spajić-Vrkaš 2004; 2007; Drandić, 2013),

The three main groups of factors leading to the introduction of intercultural education, as grouped by European Institute for Comparative Cultural Research (2008), were first, growing Europe's population diversity, second, international political and economic developments and third, domestic societal developments and concerns (demographic trends, cultural and religious differences). Not only did the abovementioned circumstances prompted the prominence of cultural differences, but they also exhorted the recognition of historical existence of the *others* and the *different* within a country, that is, the already existing (intra)cultural and identity differences, thus putting forth the fact that European societies had been multicultural long before the migration waves of the 20th century (Greene 1993; Perotti, 1995; Čačić-Kumpes 1997; Gundara 2000; Allmen 2004; Richter, 2004; Zidarić, 2004; Portera 2008; Byram 2009; Byram et al., 2009; Bartulović & Kušević, 2017). As Allmen states, "intercultural engagement developed in relation to migration and in education from which it spilled to other sectors" (Allmen, 2004, 104). The recognition of, as UNESCO (2015) points out, the indispensability of the right to education for exercising other human rights and the recognition of the role of education in the processes of identity construction and cultural transfer thus paved the way towards intercultural education.

2.2. Phases of Development of Intercultural Education

As many authors (Allmen, 1986; Greene 1993; Sleeter, 1995; Nieto 2000; Allmen, 2004; Banks 2004; Zidarić, 2004; Gorski 2006; Mesić, 2007; Gorski 2008; Grant, 2012;

Drandić 2013; Bartulović & Kušević, 2017; Mikander et al., 2018) agree, intercultural education is a challenging, never-ending process. At the same time, it is also "a relevant indicator of the achievements in democratic changes", especially in transitional countries (Zidarić, 2004, 309).

Describing the emergence of multicultural education in the USA, Banks (2004, 20) pinpoints four phases of its development: ethnic studies, based on "inserting ethnic studies content into the school and teacher education curricula"; multi-ethnic education, the aim of which was "to bring about structural and systemic changes in the total school that were designed to increase educational equality"; human rights movement, which emerged when "other groups who viewed themselves as victims of the society and the schools, such as women and people with disabilities, demanded the incorporation of their histories, cultures and voices into the curricula and the structure of the schools, colleges and universities"; multicultural education, based on "the development of the theory, research and practice that interrelate variables connected to race, class and gender."

A comprehensive overview of the development of intercultural education within European context is offered by Spajić-Vrkaš (2004; 2014), who claims that the development of intercultural education can be scrutinized through the development of intercultural dialogue. Intercultural dialogue is "a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. It requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others" (Council of Europe, 2008, 17). According to Spajić-Vrkaš (2004; 2014), there have been four phases of the development of intercultural dialogue and intercultural education: the golden ages of ignorance, the disturbing ages of rhetoric, the promising ages of accommodation, the challenging ages of exchange. During the golden ages of ignorance, the prominent theory was social Darwinism, the main belief regarding cultural differences being that "human varieties, especially in colour and race, were 'out there' occupying 'proper' niches at local, national and international level…[and] were either ignored or conquered and eliminated" (Spajić-Vrkaš, 2004, 88). Colonial exploitation, dehistorisation and deculturation, she continues, were perceived as a moral duty of the dominant culture to

assist the others in the process of climbing the evolution ladder, blaming themselves for their unfavourable position in the society. During the golden ages of ignorance, differences among people were seen as an anomaly and a threat and perceived as a consequence of either inborn inability or as a result of social and cultural deprivation. The role of education was thus assimilation, assistance in development, civilization and enlightenment of the *wildling* (McLaren, 1995). After the World War II, international documents started granting people equal rights, recognizing cultural diversity as the society's potential and value, making suppression of cultural differences problematic. This signified the beginnings of the second phase, the disturbing ages of rhetoric, characterized by "accommodating to, and institutionalising of those aspects of social life that were for a long period only seen as a threat to the foundation of liberal democracy, civilisation, unity, universal knowledge, individual rights, freedoms and citizenship loyalty" (Spajić-Vrkaš 2004, 90). The third phase, the promising ages of accommodation, brought forth social movements against xenophobia, racism, intolerance, exclusion and marginalization of the *others*, opening up space for active participation and self-representation. The last phase, the challenging ages of exchange, has been based on the *paradigm of cultural differences* (Banks, 2002), perceiving differences as a value rather than an anomaly, promoting social justice and activism, highlighting intercultural dialogue as a political priority and a tool for ensuring cohesion, stability and social justice. Today, claims Portera (2008), the intercultural principle is somewhere between universalism and relativism, incorporating the positive aspects of trans-cultural and multicultural pedagogy into new perspective in which identity and culture are interpreted as dynamic and the abundance of (cultural) differences is seen as a potential rather than a deterrent.

Zidarić (2004, 310) states that, as far as Croatia is concerned, not only was there an obvious delay in understanding interculturalism in the way it was defined in the adopted documents and in international and regional organizations, but also „the questions of interculturalism/multiculturalism in Croatia and this turbulent European region have always been historically disputable issues with the high political connotations, full of friction, conflicts and misinterpretation, which was extremely highlighted in the traumatic post-war period". One of the first forms of intercultural education in Croatia was enabling minorities education in their own language, granted by

the Croatian Constitution and the Law on Education in Languages and Letters of National Minorities, implemented in order to protect their integrity and sovereignty, enable integration into the Croatian society, respect intercultural differences and promote mutual learning, respect, exchange, understanding, social inclusion and transformation (Hrvatić, 1999; 2000; 2004; Hrvatić & Bedaković, 2013). At first, claims Zidarić (2004), interculturalism was, sadly, reduced to granting minorities' rights, while public discussions on interculturalism and its values had long been abundantly permeated with the fear of losing Croatian national and cultural identity. Today, however, intercultural education and intercultural dialogue have been given prominence as an important part of exercising fundamental human rights. However, Širanović (2012) warns, there is still much to do in Croatian educational system if we are to ensure the right to education thoroughly, to all.

2.3. Approaches to, Perspectives on and Elements of Intercultural Education

Intercultural education is a term characterized by conceptual heterogeneity, which, as Drandić (2013) points out, is the result of differences in socio-political needs and projects, as well as existing educational and pedagogical traditions. Thus, different authors put forward different goals, content, tasks, methods and perspectives of intercultural education (Lynch, 1986; McLaren, 1995; Byram, 1997; Nieto, 2000; Banks et al., 2001; Jenks et al., 2001; Banks, 2002; Banks, 2004; Spajić-Vrkaš 2004; Hrvatić 2007; Sleeter & Grant, 2007; Gorski, 2008; Byram, 2009; Spajić-Vrkaš, 2014).

According to Spajić-Vrkaš (2004), there are three perspectives of intercultural education: monocultural, multicultural and intercultural. The monocultural perspective is based on perceiving differences as a transitional quality and requires assimilation and integration of the others into the dominant culture. The multicultural perspective, on the other hand, is based on perceiving differences as a social reality. It is based on what some authors call transcultural interaction or cross-cultural communication (Brislin and Yoshida, 1994; Gudykunst, 2004, qtd. in Drandić, 2013), where communication between cultures occurs without the true interaction of cultures. Unfortunately, different voices "rarely talk to talk to each other and are seldom heard as an attuned story, they just make

noise to which we are more and more passively adapted as we were earlier to assimilationism" (Spajić-Vrkaš, 2004, 97). Thus, Spajić-Vrkaš concludes, multicultural perspective actually promotes ethnocentric multiculturalism rather than cultural pluralism. The third, intercultural perspective, is based on critical pedagogy and perceives cultural differences as a social strength, thus expanding the focus of intercultural education to "developing critical awareness, resistance to oppression, emancipation dialogue and interaction among different cultural perspective, values and experiences as a means of struggle for democratic society" (Spajić-Vrkaš, 2004, 98).

James A. Banks, often referred to as the father of multicultural education in the United States, states that multicultural education is "an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically in school" (Banks, 2001, 1). Those goals can be achieved to a greater or a smaller degree, depending on the dimension of multicultural education. Banks (2004) identifies five: content integration, dealing with "the extent to which teachers use example, data and information from a variety of cultures and groups to illustrate key concepts, principles, generalization and theories in their subject area or discipline." (Banks, 2004, 4); knowledge construction, which "describes the procedures by which social, behavioural and natural scientists create knowledge, and the manner in which the implicit cultural assumptions, frames of reference, perspectives and biases within a discipline influence the ways that knowledge is constructed within it" (Banks, 2004, 4); prejudice reduction, which describes racial attitudes and suggests various strategies that should be utilized to help students develop more democratic attitudes; equity pedagogy, which takes place when teachers use different methods to facilitate academic achievement of the *others*; empowering school culture, which refers to the process of restructuring school's ethos and organizational structure so that students belonging to different racial, ethnic or social-class groups experience both educational equality and cultural empowerment.

Furthermore, Banks (1989) points to four different types of approaches to multicultural education and levels of integration of multicultural content: the

contributions approach, additive approach, transformation approach and the decision-making and social action approach. The contributions approach, one of the most frequently used models, is "characterized by the addition of ethnic heroes into the curriculum that are selected using criteria similar to those used to select mainstream heroes for inclusion into the curriculum", while the dominant curriculum remains unaltered in terms of its structure, goals, methods, content and other salient characteristics (Banks, 1989, 17). Sadly, the contributions approach is still very much used in many curricula. Spajić-Vrkaš (2014) claims that many approaches still do not answer the complex needs of even more complex society but rather perpetuate and even espouse concealed assimilationism or mere coexistence of cultures, without promoting intercultural dialogue among them. In the (ethnic) additive approach, ethnic content, concepts and themes are more extensively added to the mainstream curriculum, however, without modifying its structure. In the transformation approach, the structure of a curriculum is changed "and enables students to view concepts, issues, themes and problems from several ethnic perspectives and points of view" (Banks, 1989, 18). The emphasis in such an approach is put on understanding how the common contemporary culture and society emerged from "a complex synthesis and interaction of the diverse cultural elements that originated within various cultural, racial, ethnic and religious groups" (Banks, 1989, 18). The last and the most advanced approach, the decision-making and social action approach, enables students to analyse, question and make decisions on social issues surrounding them and, more importantly, encourages them to take actions in order to give their contribution in the processes of solving them.

Next, Grant and Sleeter (2006), perceiving the foundations of intercultural education through the social activist, social reconstructionist and equity lens, offer five approaches to multicultural teaching and teaching diversity: teaching the exceptional and culturally different, human relations, single-group studies, multicultural education and education that is multicultural and social reconstructionist. The first approach, teaching the exceptional and culturally different, is assimilationist and *deficit theory*-based approach (Banks, 2002), focused on enabling students that are in any way different to succeed in the traditional curriculum. The sole focus of such approach is equating all students, disregarding their cultural differences and neglecting potential language barriers in order to help the minority students succeed in the predominant, mainstream culture.

The second approach, human relations approach, is concerned with interpersonal harmony and mutual respect, "ignoring structural inequities, avoiding addressing the ways in which larger sociopolitical contexts inform conflict and prejudice" (Gorski, 2008, 5). This kind of approach recognizes the differences and aims at achieving positive human relations among them, overlooking the role of power-relations in perpetuation of injustice, thus not making any effort to achieve equity. As Gorski (2006, 163) recognizes, the human relations activities "reflect more of a compassionate conservative consciousness than an allegiance to equity". The third approach, single-group studies, offers a deep, comprehensive examination, analysis and understanding of a single group's culture and history. However, it ignores, Grant and Sleeter (2006) claim, to make connections with other identity markers, that is, ignores intersectionality of issues. The first three approaches, Sleeter and Grant (2007) claim, are not intercultural since they do not require a change, but the acceptance of status quo. The fourth approach, multicultural education, offers equal opportunity and cultural pluralism by analysing and addressing dominant hegemony and power relations, however, it neglects the importance of civic engagement in achieving equality, social justice and cultural pluralism. Education that is multicultural and social reconstructionist, the fifth approach, recognizes social reconstruction as the most important outcome of intercultural education (Grant & Sleeter, 2006). This approach is based on the premises of multicultural education approach but expands it by stating the importance of a complete redesign of educational programmes, recognizing the importance of engaging each and every one of the students in the processes of construction of an equal, just and intercultural world.

As already sad, there is a multitude of approaches to and perspectives of intercultural education. For example, Nieto (1996, qtd in Drandić, 2013) offers seven different characteristics of multicultural education, McLaren (1995) distinguishes between conservative, liberal, critical and resistance multiculturalism and Gorski (2008) distinguishes five categories of multiculturalism on the spectre from teaching the other to teaching as resistance and counter-hegemonic practice, etc. Drandić (2013) offers a comprehensive showcase of authors, their theories and perspectives on intercultural education, pinpointing how some accentuate the importance of learning about other cultures, some the need to eliminate stereotypes, prejudice and ethnocentrism, some advocating the transformation of school as an organization, and some espousing social

justice as an inherent and the indispensable value of intercultural education. All of the above authors, and many more (Lynch, 1986; McLaren, 1995; Byram, 1997; Nieto, 2000; Banks et al., 2001; Jenks et al., 2001; Banks, 2002; Banks, 2004; Spajić-Vrkaš 2004; Hrvatić 2007; Sleeter & Grant, 2007; Byram, 2009; Spajić-Vrkaš, 2014), do not share the same perception on intercultural education, its goals, content, tasks or methods nor do they agree on a single concept and definition of intercultural education and thus contribute to the heterogeneity and intricacy of the concept.

In order to extract the core values of intercultural education, Gorski (2006), pointed out five principles on which most scholars agree: multicultural education is a political movement and process aimed at achieving social justice; it recognizes that social justice is an institutional matter that can be achieved only through comprehensive school reform; multicultural education is based on the critical analysis of systems of power and privilege; the goal of multicultural education is elimination of educational inequities; multicultural education is good for all students. It is evident that the main outcome of intercultural education is and should be good quality education for *all* students, despite the complexity of differences among them. Not only should intercultural education bring mutual understanding, tolerance, solidarity and intercultural dialogue, but also call predominant power relations into question, engaging both students and teachers into social reconstruction and the process of achieving social justice. Thus, Gorski concludes, intercultural education is "a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education. It is grounded in ideals of social justice, education equity, critical pedagogy, and a dedication to providing educational experiences in which all students reach their full potentials as learners and as socially aware and active beings, locally, nationally, and globally." (Gorski, 2001, 9)

The success of implementation of intercultural education, depends on four fundamental elements: political decisions and/or consensus, legislative aspect, designing curriculum, material, methods and teacher-training programs on intercultural principles and provision of financial resources for intercultural syllabi, research work and educational cooperation (Zidarić, 2004). However, despite a multitude of recommendations for individuals, groups and institutions, such as the *Twelve Essential*

Principles of multicultural education by Banks et al. (2001), *Sharing Diversity* recommendations, by ERICarts (2008), *Education Policies and Practices to Foster Tolerance, Respect for Diversity and Civic Responsibility in Children and Young People in the EU* (Van Driel et al., 2016), or Gorski's seven guidelines to practicing authentic multicultural education (Gorski, 2006), there is no unique model of intercultural education on the level of European Union or Europe as a whole, despite the general consensus on the utmost necessity of it (Gundara, 2000, qtd. in Bartulović & Kušević, 2017).

To conclude, intercultural education is an educational and political process and philosophy, based on a critical and transformative approach, whose goal is by comprehensive questioning, analysis and deconstruction of social hegemony and (structural) systems of power and oppression on the one hand and the development of intercultural dialogue and civic engagement on the other, achieve social reconstruction and transformation, cultural pluralism, justice, equity and equality for all.

2.4. Criticism, Problems and Misconceptions on Intercultural Education

Intercultural education has faced a multitude of critiques, problems and misconceptions coming both from outside and within the field itself. Sleeter (1995) offers a systematic analysis of the critiques of intercultural education, claiming that the critics represent one of the three political positions: conservatist, liberalist and radical. Conservatist critics give priority to the individual and minimize the importance of group claims, believing that not only that "inequality results naturally from differences in talent and effort, it may also be exacerbated by 'dysfunctional' cultures' and individual prejudices" (Sleeter 1995, 82), thus advocating assimilation of dysfunctional cultures into the mainstream culture. Liberalist critics acknowledge the history of discrimination against certain groups of people, believing that the state has the obligation to remedy that. Radicalist critics focus on group relations, requiring acknowledgement of structural divisions among groups, believing that cultures of minorities and oppressed groups are sources of strength and value. Sleeter further states that the great majority or critics take

either the conservative stance, claiming that the field is too radical, or the radical leftist stance, claiming that it is too conservative.

2.4.1. Criticism from the Outside of the Field

Conservative critiques are the ones coming from the outside of the field. Sleeter (1995) claims that through critiques placed in mainstream popular media, because that is where conservatives can will politically, they spread the conservative dogma of contemporary education as politically neutral and fair, serving fairly a multicultural society, thus successfully convincing the general public that intercultural education is too radical. Conservative critics are thus continuously trying to redefine what intercultural education truly is and what it should look like. Sleeter (1995) highlights four major critiques coming from the conservative stance: intercultural education has suspicious origin, it lacks intellectual rigor, it has a great potential for divisiveness and offers solutions to minority student underachievement. These critiques go hand in hand with the misconceptions on multicultural education highlighted by Banks (2002) wherein he states that a common misconception is that multicultural education is an entitlement program and a movement aimed at marginalized groups, a movement against the West and Western civilization that will split the country. Conservatives thus maintain that intercultural education is a useless, expensive and divisive educational program aimed at marginalized groups which brings the risk of losing historical accuracy and commonality in a country that already acknowledges the cultural diversity that permeates it (Aldridge et al., 2000). However, Sleeter (1995) maintains, critiques coming from the outside of the field of intercultural education suffer from three fundamental weaknesses: negligence of research and theory in multicultural education, poor analysis of social inequalities and, consequently, poor explanations for those inequalities, as well as a propagation of politics of conservative viewpoint.

2.4.2. Criticism within the Field

Contemporary society is characterized by the growth of social inequality, exclusiveness, violence, growing trends of intolerance, prejudices, stereotypes, social distance, xenophobia, (institutional) discrimination, violations of fundamental human rights and the lack of programs and actions which would tackle the aforementioned problems and yield clear, effective and efficient results. Next, opportunities, access and material resources, claims Gundara (2000, qtd. in Bartulović & Kušević, 2017) are distributed in grossly inequitable ways, which should be, but rarely is, understood as a particularly pernicious form of violence in a world in which resources exist to provide for everybody's well-being. It is important to note that the abovementioned challenges of the current social conditions cannot be met by simple, easy-to-apply, instant models, which, as Bartulović and Kušević (2017) maintain, gives radicals an easy set of arguments to proclaim the intercultural education initiative futile. However, the ineffectiveness of intercultural education in tackling the aforementioned problems is partly caused by the contemporary crisis of intercultural education itself which, as Gorski states, "brews from within" (2008, 163). The aftermath of that are clear differences in conceptualizations of intercultural education by its theoreticians, educational-policy documents and its practitioners, causing inductive, superficial conceptualizations and practice perpetuated in everyday classroom (Sleeter, 1996, qtd. in Bartulović and Kušević, 2017).

There are several groups of misconceptions, limitations, traps and dangers of intercultural education that need to be addressed when discussing the crisis of intercultural education. These will be grouped into three categories: first, terminological and conceptual heterogeneity of intercultural education, second, impassability and failures in the verticality of education policy system and third, superficiality of practice.

As has been stated several times, intercultural education is characterized by terminological and conceptual inconsistency, vagueness and heterogeneity. Intercultural education is a comprehensive area of theory and practice, comprising a multitude of theoretical concepts, models and strategies varying in dimensions of diversity they strive to affirm, groups they are aimed at, content, methods, goals and aims (Bartulović & Kušević, 2017). However, Portera (2008) claims, the field is de facto epistemologically and theoretically weak (Portera, 2008). First and foremost, some authors claim, terms

multicultural and *intercultural* are both "vague and polysemic, representing floating signifiers in educational discourse" (Colombo, 2015; Guilherme and Dietz, 2015, qtd. in Mikander et. al., 2018, 40). Next, there is an obvious lack of clarification of the concept of culture in the term *interculture* (Mikander et al., 2018). Intercultural education sees *culture* as "consisting of everything that makes up one's identity, such as class, gender and religion, not just ethnic origin. Importantly, culture is something that everybody has; a middle-class identity and an able body as well as poverty or disability are all cultural markers that influence one's identity development" (Mikander et al., 2018, 43). Many theoreticians, supranational and national bodies and practitioners fail to perceive culture as such and perceive it as an essential value, a fixed identity of an individual or a group (Gorki, 2016; Mikander et al., 2018). Thus, not only do they forget that culture is one of a vast array of foci constituting only one dimension of people's complex identities, but also embrace the idea of a singular and consistent nature shared among large groups of people (Gorski, 2016). Wrongful understanding of culture may therefore lead to the belief that cultures are "separate and clearly identifiable groups of people that, however, can be connected through a special form of dialogue that may take place between them" (Barret, 2013, 30). Consequently, some conceptions of intercultural education, wrongly understanding what *culture* represents, are actually "regressive multicultural programs" (Gorski, 2006, 166), completely disregarding the sociopolitical context in the design of programs and activities, missing out on structural aspects of power that make certain aspects of culture more privileged than others, thus reducing intercultural education to oversimplified learning programs and classes on other *cultures* (Giroux, 1988; Sleeter, 1995; Gorski, 2006; 2016; Mikander et al., 2018). Moreover, "stubborn persistence of culture as the central frame of reference for conversations about equity ensures inattention to the conditions that underlie the inequities we want to destroy, such as racism, economic injustice, heterosexism, and sexism" (Gorski, 2016, 223). All of the above leads to blurry and vague definitions and conceptions of intercultural education, "having mainly a limited and non-elaborated concept of equality as cultural equality, which is relative." (Tarozzi, 2012, qtd. in Mikander et al., 2018, 45). Gorski similarly adds that most definitions and conceptualizations of intercultural education "almost never speak to the need to eradicate sexism, classism, heterosexism, racism and other forms of oppression" (Gorski, 2006, 167). Thus, when Palailogou and Gorski ask: "In what ways do we need

to reformulate our conceptions of multicultural and intercultural education to be more inclusive, more anti-oppressive, more responsive to contemporary forms of local and global injustice" (2017, 354), they urge for a more transformative role of intercultural education. In addition to that, there is the problem of "whitening of the field", that is, refraining from some terms, "couching arguments, content and methods in a manner white educators would attend to, thus failing to unpack power, privilege and oppression relationship" (Sleeter, 1995; Sleeter, 1999, qtd. in Gorski, 2006, 166) It is important to note, McLaren points out, that "whiteness does not exist outside of culture but constitutes the prevailing social texts in which social norms are made and remade" (1995, 107). Another problem is the lack of historical background of intercultural education and the lack of descriptions of the development of intercultural education (Sleeter, 1995, Banks, 2004, Portera, 2008). As Banks (2004), points out, "the historical development of multicultural education needs to be more fully described. Careful historical descriptions and analyses will help the field to identify its links to the past, gain deeper insights into the problems and promises of multicultural education today and plan more effectively for the future" (Banks, 2004, 18). Furthermore, there is the problem of interchangeable use of essentially different concepts, unclear and improper usage of terms and conflation of race and ethnicity (Rex, 1995; Sleeter, 1995; Portera 2008). As Rex (1995, 243) points out, "popular discourse about multiculturalism in Europe and North America suggests that there is a single set of problems, [while] the political problems which multiculturalism addresses are different in these two contexts." Last but not least, one of the limitations of intercultural education, Portera (2008) claims, is the evident lack of clarification of rights, duties, as well as social and democratic norms, for all citizens.

Second, impassability and failures in the verticality of education policy system are, among other problems, reflected in the inexistence of a systemic approach to implementation of intercultural education in European countries, inexistence of a unique model of intercultural education on the level of European Union or Europe as a whole, despite the general consensus on the utmost necessity of it and negligible effect of international recommendations issued by the European Union and the Council of Europe on the implementation of intercultural education (Gundara, 2000, qtd. in Bartulović & Kušević, 2017). As Mikander et al. point out, "there is strong official promotion of intercultural education among supranational organisations such as the Council of Europe.

Yet there is a gap between the supranational and the national levels as well as between national policies and school practices" (2018, 44). Unfortunately, the effect of recommendations and policies from institutions the likes of European Commission to national education policies is still negligible. On the other hand, even when such recommendations do get implemented in national educational policies, the lack of coherently laid out barriers that teachers face when trying to implement intercultural education into everyday classroom, as well as possible solutions for them, is evident (Banks, 2004). Last but not least, intercultural teacher training programs are "inconsistent with basic theoretical principles of multicultural education" (Gorski, 2008, 9) and do not train teachers to become intercultural mediators who will develop *equity literacy* (Gorski 2013; 2016) and implement *equity initiatives* (Gorski, 2016, 222) but rather prepare them for implementation of *cultural initiatives* (Gorski, 2016, 222) and *naïve interculturalism* (Bartulović & Kušević, 2017).

The third level of problems and misconceptions within the field of intercultural education are the problems within the field of practice itself which are the result of intertwinement of the first two levels and the superficial stance practitioners often take on implementation of intercultural education. First, there is the problem of practitioners often perceiving intercultural education as a theoretical discussion at the academic level (Gundara, 2000, qtd. in Bartulović & Kušević, 2017), without realizing how important it is to embrace and incorporate it in everyday classroom. Next, superficial approach of practitioners often leads to wrongful and superficial understanding of intercultural education and its premises, perceiving intercultural education as a reactive model to omnipresent cultural differences tailored for and aimed solely at *others* (Bartulović & Kušević, 2017). Another example is "a conservative reframing of multicultural education that focuses not on eliminating educational inequities, but on human relations and celebrating diversity" (Hidalgo et al., 1966; Jackson 2003, qtd. in Gorski, 2006, 163). Thus, practitioners who are committed philosophically to equity are in practice conservatizing multicultural education, undermining their own commitment to equity and social justice by perceiving any initiative pertaining to minority culture as intercultural (Gorski, 2006; Portera 2008). Therefore, Gorski concludes, "multicultural education as practiced by most teachers, educators and other individuals is "conservatized, depoliticized version that does more to sustain inequities than to demolish them" (2006,

164). Problems within practice also include what Gorski calls *universal validation* of intercultural education, that is "the belief that it consists of universal set of beliefs, excluding people who do not share them" (Gorski, 2006, 168) and the *Ruby Payne syndrome*, that is, a general lack of sufficient critical analysis of our own work and the models of "trendy" experts which teachers unquestionably implement. Allen (2004) also warns about universal validation, claiming that thinking and acting in an intercultural way does not mean obeying a fixed kind of philosophy. Furthermore, teachers often lack reflection on their own prejudices, unknowingly implement *naïve intercultural education* (Bartulović & Kušević, 2017) and *tour-detour approaches* (Derman-Sparks, 1993, qtd. in Aldridge et al., 2000) to intercultural education and thus perpetuate the omnipresent stereotypes, marginalization and inequality. To put it bluntly, they are, as Gorski states, "being the change, but not changing the being" (2006, 166). Next, there are practitioners' beliefs that intercultural education is divisive, that it should be taught as a separate subject, that it is already an accepted part of the curriculum, that people from the same nation or geographic region share a common culture, that families from the same culture share the same values, that most people identify with only one culture, that there is no need to practice intercultural education in predominantly monocultural/bicultural societies and the belief that there are not enough resources available for the implementation of intercultural educations (Aldridge et al., 2000). Other problems within the field of educational practice are different interpretations of differences among people (Shim, 2012, qtd. in Bartulović & Kušević, 2017), the negligence of exosystem and macrosystem (Bronfenbrenner, 1979) in everyday practice and reduction of intercultural education to individual and/or interpersonal level (Bartulović & Kušević, 2017), putting forth psychological solutions to political and social-structural problems (Sleeter, 1995), appointing immigrant pupils as ambassadors of their countries' cultures, xenophilia (Portera, 2008), as well as the fact that practitioners may profess respect and open-mindedness for cultural differences in relationship to some cultures and not others (Barret, 2013).

All of the above has led to intercultural education losing its ground (Mikander et al., 2018). Thus, exact and unique conceptualization and broad implementation of intercultural education, as well as implementation of intersectionality in practice, is

evident and needed more than ever before (Banks 2004; Grant & Sleeter, 2006; Bartulović & Kušević, 2017, Mikander et al., 2018).

3. Intercultural Competence and Intercultural Sensitivity

Intercultural competence is often referred to as a necessary prerequisite for intercultural dialogue and implementation of intercultural education. For example, the *White Paper on Intercultural Dialogue* states acquisition of intercultural competence as one of the five interrelated dimensions necessary for promotion of intercultural dialogue, adding that "the learning and teaching of intercultural competence is essential for democratic culture and social cohesion… [and that] intercultural competences should be a part of citizenship and human-rights education" (Council of Europe, 2008, 43). Thus, having the competence to successfully engage in intercultural dialogue has become increasingly important in a contemporary society characterized by growing cultural diversity.

However, just as intercultural education itself, intercultural competence is a rather vague concept which has been, interestingly enough, very hardly to frame and explain. Authors, theoreticians and practitioners of intercultural education thus use different terms, highlight different factors and employ different models, dimensions and concepts to explain intercultural competence and its development. What most authors do agree upon is the fact that intercultural competence comprises different dimensions enabling successful intercultural interaction (Drandić, 2013). One of the dimension often highlighted as the crucial for intercultural competence is the affective dimension, often referred to as intercultural sensitivity. It is intercultural sensitivity that "motivates people to understand and acknowledge other people's needs and makes them more adaptive to differences in culturally diverse situations" (Yum, 1989, qtd. in Chen & Starosta, 1997). Although a clear distinction between intercultural competence and intercultural sensitivity can and has been made, intercultural scholars and practitioners, however, often unknowingly use the two terms interchangeably, without a clear distinction (Chen & Starosta, 1997). In order to clarify the concepts of intercultural competence and intercultural sensitivity, the following subsections will discuss the two concepts in more detail.

3.1. Intercultural Competence

As has already been pointed out, "competence in intercultural communication has become a necessity for functioning effectively in our increasingly globalised and multicultural society" (Albab, Liua, 2012, 19). In order to successfully engage into intercultural communication, one has to be interculturally competent. However, a consensus on the meaning, dimensions, content and the name of intercultural competence still hasn't been reached.

Intercultural competence is a highly convoluted and frequently discussed concept, belonging to one of terms everyone knows what it represents, but can hardly define and pinpoint its constituent components. The discussion on intercultural competence is characterized not only by a variety of terms and definitions, but also a variety of conceptual differences, different factors that authors put forwards, as well as a variety of models of its development. It seems like the more we attempt to define it, "the more likely are we to come up with different definitions/conceptualizations" (Arasaratnam and Doerfel, 2005, 161). Not only that some authors use the term in singular and some in plural, but terms such as multicultural competence, cross-cultural efficiency, cross-cultural competence, cross-cultural communicative efficiency, intercultural efficiency, intercultural communicative competence, intercultural transformative process, intercultural sensitivity and intercultural communicative sensitivity are all used to represent the same concept - intercultural competence (Drandić, 2013).

The most comprehensive definition of intercultural competence is offered by the Council of Europe, stating that intercultural competence is "a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others to understand and respect people who are perceived to have different cultural affiliations from oneself, respond appropriately, effectively and respectfully when interacting and communicating with such people, establish positive and constructive relationships with such people [and] understand oneself and one's own multiple cultural affiliations through encounters with cultural difference" (2014, 16-17). According to the Council of Europe, the components of intercultural competence are attitudes, knowledge, understanding, skills and actions. Such a conception of intercultural competence encompasses different authors' claims on what intercultural competence

encompasses (Bennet, 1993; Seelye, 1994; Chen & Starosta, 1996; Byram, 1997; King and Baxter Magolda, 2002; Deadorff, 2006; Piršl, 2007; Kupka et al., 2007; Hrvatić and Bartulović, 2009). According to Piršl (2007), there are three aspects of intercultural competence: individual, involving individual's abilities and characteristics; situational, referring to situations in which a person recognizes its interlocutor's intercultural competence; and relational, encompassing all elements of intercultural competence helping a person to behave interculturally in all interactions, not solely in specific situations.

Most authors on intercultural competence agree that a person is not born interculturally competent, but has to acquire, develop, practice and cultivate this competence. Education, constituting a large portion of one's socialization, development and identity construction, plays an important part in the acquisition and development of intercultural competence. Other influential factors in the development of intercultural competence are family environment, primary and secondary education, higher education and research, non-formal and informal learning, workplace and the media (Council of Europe, 2008; 2014; Ramirez, 2016; Lantz-Deaton, C., 2017; Malazonia et al., 2017).

3.1.1. Models of Intercultural Competence

One of the most famous models of development intercultural competence is Bennet's (1993; 2004) Developmental Model of Intercultural Sensitivity (DMIS), comprising six stages organized into a continuum divided into two perspectives, ethnocentric and ethnorelative. Bennet's developmental model suggests that the development of intercultural competence presents one's transformation from ethnocentric to ethnorelative worldview. Bennet suggests that cognitive and affective transformation must be followed by the transformation in one's behaviour to reach intercultural competence. According to Bennet's model, the first three stages along the developmental continuum belong to the ethnocentric view which presupposes the centrality of one's own culture, with a person denying, fighting against or minimizing cultural differences. When in the first stage, *denial of difference*, one negates, ignores and neglects the existence of cultural differences, isolating himself/herself from cultural differences, thus bolstering

the denial of the existence of differences. The second stage, *defence against difference*, represents a slight development through which one starts to realize the existence of cultural differences. However, at this point of development, he/she perceives cultural differences as a threat, believing that the supposed supremacy of his/her culture is endangered by the existence of others. When in the third stage, *minimization of difference*, not only that negative attitudes towards otherness are curtailed, but a person also intentionally minimizes cultural differences, highlighting the similarities between cultures, thus turning a blind eye to the potential cultural diversity within a society offers. Bennet notes that there is a great danger for a person to remain in the third stage, thus failing to further develop his/her perception of and susceptibility to cultural differences. The following three stages, Bennet claims, represent the shift from ethnocentric to ethnorelative perspective. During the first of them, *acceptance of difference*, a person acknowledges cultural differences, deeming them neither negative nor positive, thus merely accepting their existence. *Adaptation to difference*, the fifth stage, represents that a person is able to adapt to cultural differences, successfully operating outside his/her own culture. The sixth and the last stage, *integration of difference*, represents that one is comfortable in interaction with other cultures, puts himself/herself and his/her own or his/her group's identity and culture in the context of omnipresent cultural diversity and develops empathy towards other cultures, thus contributing to prosperity of society and cultural pluralism. To determine one's orientation towards cultural differences and precisely determine his/her cultural worldview and position within the DMIS, Hammer and Bennet (2001) developed an empirical tool, Intercultural Development Inventory (IDI).

Byram (1997; Byram et al., 2002; Byram, 2009) refers to intercultural competence as intercultural communicative competence, stating that it represents one of teachers' crucial professional competences. Since social and cultural identities are unavoidably part of the social interaction between two interlocutors, intercultural communicative competence enables one to serve as a mediator to other cultures, explaining and interpreting various cultural perspectives, at the same time preventing enforced identification with or adjustment to other cultures (Byram, 1997; Byram, et al 2002). It is important to note, however, that "the acquisition of intercultural competence is never complete and perfect, but to be a successful intercultural speaker and mediator does not

require complete and perfect competence" (Byram, et al., 2002, 7). There are two reasons why acquisition of intercultural competence is never complete and perfect. First, claim Byram et al. (2002), it is not possible to acquire all the knowledge one might need in an intercultural interaction. Second, one's social identities, values and culture continuously develop since culture is a set of meaningful practices that are constituted in historically and geo-politically situated, social, largely discursive interaction (Shi-Xu, 2001). Since identity construction is a never-ending process, we constantly need to be aware of the need to adjust, accept and understand others. Byram's model of intercultural communicative competence consists of five components: intercultural attitudes (*savoir être*), knowledge (*savoirs*), skills of interpreting and relating (*savoir comprende*), skills of discovery and interaction (*savoir apprendre*) and critical cultural awareness (*savoir s'engager*). Intercultural attitudes (*savoir être*) refers to one's ability to decentre, that is, one's willingness to relativize his/her own culture, values, beliefs and behaviours, as well as readiness to suspend disbelief about other cultures and curiosity and openness to other cultures. Knowledge (*savoirs*) consists of two dimensions: knowledge of social processes and knowledge of illustrations of those processes. The construct refers to the knowledge of how social groups, culture and identities actually function. Skills of interpreting and relating (*savoir comprende*) involve the skill of mediation and refer to one's ability to interpret and explain a document, idea or event from another culture, put it side by side and relate to his own culture's ideas, events and documents. Skills of discovery and interaction (*savoir apprendre*) refer to ability to acquire new knowledge of culture and cultural practices and operate it in real-time interaction. Critical cultural awareness (*savoir s'engager*) refers to ability to juxtapose one's own and other cultures and evaluate them critically, on the basis of explicit criteria. Just as other authors, Byram recognizes that intercultural communicative competence is based on perceiving our interlocutor as an individual "whose qualities are to be discovered, rather than as a representative of an externally ascribed identity" (Byram et al., 2002, 5).

Another two models of cultural competence are Sue's Multidimensional model of cultural competence (Sue, 2001) and the Rainbow model of intercultural communication competence (Kupka et al., 2007). Multidimensional model of cultural competence enables systematic identification of ones' cultural competence by analysing different dimensions that shape it. Sue's Multidimensional model of cultural competence (2001)

thus consists of three primary dimensions: specific racial/cultural group perspectives, components of cultural competence such as awareness, knowledge and skills, and different foci of cultural competence, such as societal, organizational, professional and individual. The combination of those dimensions and intricate relationship between factors across dimensions actually makes up one's intercultural competence. The Rainbow Model of Intercultural Communication Competence (Kupka et al., 2007) is built on systems theory, social construction of reality theory, social learning theory, cultural identity theory, identity management theory and anxiety and uncertainty management theory and consists of ten components: foreign language competence, cultural distance, self-awareness, knowledge, skills, motivation, appropriateness, effectiveness, contextual interactions and intercultural affinity. The Rainbow Model states that intercultural communication competence is "a process of subjective, episodic, context-dependent, impression management based on (un)met expectations, a social judgment of relational outcomes, that requires the cooperation of the communicative partners in order to achieve mutually satisfying results during the interaction" (Koester et al., 1993; Imahori & Lanigan, 1989; Wiseman, 2002, qtd. in Kupka et al., 2007).

The last model of intercultural competence that will be dealt with here is Chen's & Starosta's (1996; 1997; 1999; 2000) Triangular model of intercultural communication competence. Chen and Starosta define intercultural communicative competence as "the ability to negotiate cultural meanings and to appropriately execute effective communication behaviors that recognize each other's multiple identities in a specific environment." (1996, 355). The triangular model of intercultural communication competence consists of three dimensions, cognitive (intercultural awareness), affective (intercultural sensitivity) and behavioural (intercultural adroitness), each comprising a set of distinctive components. The model aims to promote "interactants' ability to acknowledge, respect, tolerate and integrate cultural differences so that they can qualify for enlightened global citizenship." (Chen & Starosta, 1996, 362). Intercultural awareness represents the cognitive dimension of intercultural competence and refers to one's ability to comprehend other cultures. It comprises two abilities: self-awareness, that is the ability to monitor ourselves and be fully aware of ourselves, and cultural awareness, referring to the ability to understand conventions of our and other's cultures and the way it affects how we think and behave. Intercultural sensitivity represents the affective dimension of

one's intercultural competence and refers to non-judgmental attitudes, as well as one's open-mindedness, that is the ability to "project and receive positive emotional responses before, during and after an intercultural interaction" (Chen & Starosta, 1996, 362). It comprises four dimensions: self-concept, open-mindedness, non-judgmental attitudes and social relaxation. Self-concept refers to the way we perceive ourselves. Open-mindedness to the willingness to express ourselves openly and appropriately, at the same time recognizing, appreciating and accepting different views and ideas. Non-judgmental attitudes refer to sincere listening to others during intercultural communication, thus nurturing a feeling of enjoyment of cultural differences. Social relaxation refers to the ability to reveal little anxiousness in intercultural communication. Intercultural adroitness represents the behavioural dimension of one's intercultural competence and refers to the ability to "get the job done and attain communication goals in intercultural interactions" (Chen & Starosta, 1996, 367). Intercultural adroitness comprises message skills, interaction management, behavioural flexibility, appropriate self-disclosure and identity maintenance. Message skills refer to the ability to use other's language, interaction management refers to the ability to initiate, carry out and terminate intercultural conversation appropriately, behavioural flexibility refers to the ability to select an appropriate behaviour in various contexts and situations, appropriate self-disclosure refers to one's willingness to openly and appropriately reveal information about themselves to their interlocutors and identity maintenance refers to one's ability to maintain our interlocutor's identity. Intercultural adroitness thus represents efficacy in intercultural communication, referring both to verbal and non-verbal communication. The triangular model, combining the three aforementioned dimensions dictates that "interculturally competent individuals must possess the capacities of knowing their own and their counterparts' cultural conventions, demonstrating a positive feeling of acknowledging, respecting, and even accepting cultural differences, and acting appropriately and effectively in the process of intercultural interaction" (Chen 2014, 19).

3.2. Intercultural Sensitivity as an Integral Part of Intercultural Competence

Most authors that deal with intercultural competence highlight intercultural sensitivity as one of the crucial factors in the development of one's intercultural

competence, stating that intercultural competence and intercultural sensitivity are inextricably linked (Bennet, 1993; Byram, 1997; 2009; Byram et al., 2002; Chen & Starosta, 1996; 1997; 2000; Sue, 2001; Allen, 2002; Piršl, 2007; Drandić, 2013; Chen, 2014; Gorski 2016). Intercultural sensitivity represents the affective dimension of intercultural competence (Chen & Starosta, 1996; 1997; King & Baxter-Magolda, 2002; Chen 2014) and is commonly defined as "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behaviour in intercultural communication (Chen & Starosta 1997, 5). Intercultural sensitivity is a dynamic concept which refers to "an individual's willingness to learn, appreciate and even accept the cultural differences of the two parties in order to bring forth a positive outcome of interaction" (Chen, 2014, 20-21) and consists of six elements: self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement and suspending judgment. Self-esteem refers to a sense of self-value and is based on one's perception of developing his or her potential in a social environment. It is self-esteem, claim Chain & Starosta (1997) that enhances positive emotions towards recognizing and respecting differences in intercultural interactions. Self-monitoring is the "ability to regulate behaviour in response to situational constraints and to implement a conversationally competent behaviour" (Chen & Starosta, 1997, 8) and enables appropriateness of social behaviours. Open-mindedness refers to the willingness to recognize and appreciate different views and ideas, that is, the "willingness of a person to openly and appropriately explain himself/herself and at the same time to accept other's explanations. Empathy refers to the ability to project oneself into another person's point of view allowing us to understand and sense our interlocutor's state of mind, estimate his/her behaviours and thus develop mutual understanding. Interaction involvement is the ability to perceive the topic and situation involving individual's conception of self and self-reward and comprises responsiveness, perceptiveness and attentiveness (Cegala, 1981; 1982; 1984; qtd. in Chen & Starosta, 1997). Finally, the ability of judgement suspension allows one to sincerely listen his or her interlocutor during intercultural communication, thus avoiding rush judgments about their inputs.

Chen & Starosta (1997) maintain that cognition is the foundation of affect, however that intercultural sensitivity, not intercultural awareness, leads to intercultural competence. In order to determine one's intercultural sensitivity, they developed the

Intercultural Sensitivity Scale (Chen & Starosta, 2000). The results of tests of validity of Intercultural Sensitivity Scale "indicated that interculturally sensitive individuals not only were more attentive and emphatic, but also tended to be high self-esteem and self-monitoring persons who knew how to reward impression in the process of intercultural communication. The results also provided evidence that interculturally sensitive persons were more effective in intercultural interaction and showed more positive attitude towards intercultural communication" (Chen & Starosta, 2000, 12). Intercultural sensitivity is thus a process of acknowledgement, confirmation and acceptance of interlocutor's identity, fostering a favourable impression in intercultural communication (Ting-Toomey, 1989, qtd. in Chen & Starosta, 1997). Only an interculturally sensitive teacher can be an interculturally competent teacher, and only an interculturally competent teacher can truly foster students' intercultural competence. Recognizing that, Piršl (2007) places intercultural sensitivity as one of the pillars of teachers' pedagogical competence.

As has already been stated, conceptions, models and definitions on intercultural competence and intercultural sensitivity are vast and varied and a consensus on the meaning, dimensions, content and the name of the concepts still have not been reached. However, what most authors do agree upon is the fact that intercultural competence comprises different dimensions enabling one a *successful intercultural interaction*. However, this is one of the main problems of the majority of contemporary conceptions and understandings of intercultural competence and intercultural sensitivity.

Namely, when analysing most definitions and conceptions of intercultural competence and intercultural sensitivity, including the ones analysed in this graduation thesis (Bennet's Developmental Model of Intercultural Sensitivity (DMIS), Byram's Intercultural communicative competence, Sue's Multidimensional model of cultural competence, the Rainbow model of intercultural communication competence by Kupka et al. and Chen's & Starosta's Triangular model of intercultural competence), it is evident that most of them fail to meet the key principles of intercultural education outlined by Gorski (2006). All of the aforementioned models and the majority of discussions on intercultural (communicative) competence and intercultural sensitivity are concerned with promotion of interpersonal harmony, mutual respect and successful intercultural interaction between culturally different individuals and groups. Thus, they fit within the

human relations approach to intercultural education. All of the above-analysed models and most definitions and conceptualizations of intercultural competence, including the one offered and advocated by the Council of Europe (2014), ignore and/or avoid highlighting the fact that intercultural competence should help one tackling structural inequities, analysing and dismantling the omnipresent power-relations that perpetuate social injustice. As Gorski (2006, 163) recognizes, these kinds of models "reflect more of a compassionate conservative consciousness than an allegiance to equity".

Thus, intercultural competence, and intercultural sensitivity as its integral part, must not be reduced only to successful intercultural interaction, interpersonal harmony and mutual respect. Rather, intercultural competence is a multi-pronged construct comprising different sets of knowledge, skills, attitudes and behaviours that enable one not only a successful interaction and communication with culturally different individuals or groups in all situations, but also to perceive, critically analyse and transform the ubiquitous inequalities and systems of power that perpetuate them. Similarly, intercultural sensitivity does not and cannot refer solely to developing positive emotions towards understanding and appreciating cultural differences, but also has to refer to one's feelings and emotions towards oppression, discrimination, educational, social and cultural inequality.

4. Language and Culture

4.1. Structure of Language Ability

As is today rather obvious, language "is not really only grammar and vocabulary" (Abdolah-Guilani et al., 2012, 118). Quite the contrary, language is deeply embedded in wider social and cultural practices and profoundly shaped by the culture, that is, social and cultural characteristics and norms of the people using it. However, linguists have long neglected the importance of culture in language learning and language teaching. Therefore, authors have been highlighting the importance of (inter)cultural competence in one's language ability only for the last couple of decades.

Language ability, that is communicative competence, all contemporary authors agree, consists of several different components. For example, Canale and Swain (1980) and Canale (1983) were the first to make a comprehensive model of communicative competence, proposing four components of one's language ability: grammatical competence, sociolinguistic competence, strategic competence and discourse competence. Grammatical competence refers to the knowledge of determining and accurately expressing the literal meaning of utterances. Sociolinguistic competence refers to the knowledge and understanding of sociocultural rules of use, that is the knowledge of how to produce and understand utterances appropriately throughout different contexts. It refers to the appropriateness of meaning and "concerns the relationship between language functions, such as those embodied in speech acts, and the appropriateness of the grammatical forms for the particular context" (April Kioke, 1989, 280). Strategic competence consists of verbal and non-verbal communication strategies called into action as a compensation tool for breakdowns in communication or insufficient competence. Discourse competence refers to the mastery of combining grammatical forms and meanings to achieve unified spoken or written texts. Unity of a text, claims Canale (1983), is achieved through the cohesion of form and coherence in meaning. Cohesion deals with structural connection of utterances and facilitates interpretation while coherence refers to relationships among different meanings in an utterance. Unlike some previous language ability models, Canale and Swain did not disregard the role of culture and context in one's language ability but instead focused on sociolinguistics and its interaction with grammatical and strategic competences (Motallebzadeh & Moghaddam, 2011).

Many models of language ability devised after Canale's & Swain's (1980) and Canale's (1983) model have recognized inseparability of language and sociocultural competence. For example, the model of language ability proposed by Celce-Murcia et al., (1995) includes five components: discourse, linguistic, actional, sociocultural and strategic competence. Celce-Murcia et al., (1995) propose that discourse competence concerns the ability to select, sequence and arrange words, structures, sentences and utterances to achieve a unified spoken or written text, linguistic competence concerns the basic elements of communication (knowledge of sentence patterns and types, constituent structures, morphological inflection, lexical resources, phonological and orthographic systems) needed for successful realization of communication, actional competence refers to conveying and understanding communicative intent, sociocultural competence refers to the speakers' knowledge of expressing messages appropriately within a particular context of communication and strategic competence refers to knowledge of communication strategies and how to use them. Similarly, Byram (1997) distinguishes six components of language ability: linguistic, sociolinguistic, discourse, strategic, socio-cultural and social competence, while Bachman and Palmer (1996, qtd. in Bagarić & Djigunović 2007) offer a more complex model of language ability, claiming that language ability comprises language knowledge and strategic competence. Language knowledge, they claim, consists of organizational knowledge, further divided into grammatical knowledge and textual knowledge, and pragmatic knowledge, further divided into functional knowledge and sociolinguistic knowledge. Strategic competence refers to "a set of metacognitive components which enable language user involvement in goal setting, assessment of communicative sources and planning" (Bagarić, Djigunović, 2007, 99). Lastly, the *Common European Framework* (Council of Europe, 2001) divides language ability into three components: linguistic competences (lexical, grammatical, semantic, phonological, orthographic, orthoepic), sociolinguistic competences and pragmatic competences (discourse, functional, design).

Although no common model of language ability has been agreed upon, all contemporary models of language ability highlight the inextricability of language, culture and context and emphasize sociolinguistic, sociocultural and pragmatic aspects of language, highlighting the importance of developing those competences in learner's interlanguage. As European Institute for Comparative Cultural Research states, "in an

increasingly global and interdependent world, where encountering cultural difference can scarcely be avoided, the ability to enter into a tolerant and respectful dialogue is a vital skill for nations, communities and individuals" (IAU, 2006, qtd. in ERICarts, 2008). Therefore, in a contemporary, culturally diverse society, where interactions between culturally different interlocutors occur at a daily basis, recognition and understanding of the relationship between language, culture and context is of utmost importance since successful intercultural interaction depends on it.

4.2. Language, Culture and Context

Since one of the main purposes of learning a second language is communication, the main goal of teaching a foreign language is to enable learners to actively and autonomously participate in the target language culture. Every language teacher in the world knows, or should know, that teaching a foreign language is more than just teaching students grammar, syntax, phonology and morphology of a particular language, more than just teaching them how to get the message across. Learning a second language includes acquiring grammar of the target language, but also acquiring the knowledge of socially and culturally acceptable ways to communicate in the target language. Environment and socio-cultural factors are dynamic and power-sensitive. Hence, understanding the interplay between the two plays an important role in communication between two interlocutors. It is obvious that culture and context are inseparable from language and therefore must be a constituent part of language study (Crawford-Lange, 1987). Therefore, scholars (e.g. April Koike, 1989; Garcia, 1996; Fernández Amaya, 2008) highlight the importance of acquainting students with social and cultural practices of the target language, adding that when teaching a foreign language, teachers need to provide learners with enough insight into pragmatics and point out the intricate relationship between speech acts, that is language per sé, culture and context.

To put it simply, language ability comprises two competences: grammatical competence, which refers to "knowledge of phonology, syntax, semantics, intonation, etc." (Fernández Amaya, 2008, 12), and pragmatic competence, which refers to "the speaker's knowledge and use of rules of appropriateness and politeness which dictate the

way the speaker will understand and formulate speech acts" (April Kioke 1989, 279). The sole definition of communicative competence, one of fundamental goals of teaching and learning a foreign language, as "the ability to use language in a variety of settings, taking into account relationship between speakers and differences in situations" (Lightbown, Spada, 2006, 196), proves how important it is for students to develop both grammatical and pragmatic competence. Students must not only know the range of syntactic forms of utterances they can use to express a particular speech act, but also the appropriate situation and the appropriate way to use it. Different cultures/languages have different rules of language use and different rules of socio-cultural information. This means that sociocultural expectations are not universal but vary extensively across different speech and cultural communities. Since the notions of what is polite vary among different cultures (Cutting, 2002), it is important to acquaint students learning a particular language with rules of language use, preferred patterns of communication, frames of interaction and rules of politeness within the target language culture. "This awareness and understanding will contribute to comprehend other cultures and their people, and to communicate with them appropriately and effectively" (Garcia, 1996, 276).

It is sociocultural competence, Celce-Murcia (2007, 46) states, that enables speakers "to express messages appropriately within the overall social and cultural context of communication". Flawless linguistic competence without intercultural sensitivity and intercultural competence may thus result in a *pragmatic failure* (Fernández Amaya, 2008), that is, the inability to understand what was meant by what was said. Fernández Amaya distinguishes between two types of pragmatic failure: pragmalinguistic failure which "takes place when the pragmatic force of a linguistic structure is different from that normally assigned to it by a native speaker" (Fernández Amaya, 2008, 13) and sociopragmatic failure which "stems from the different intercultural perceptions of what constitutes appropriate linguistic behaviour" (2008, 13). However, unlike pragmalinguistic failure, sociopragmatic failure is more difficult to correct and overcome by the learners of a certain language since this would involve making changes in their own beliefs and value system (Fernández Amaya, 2008). Since "social or cultural blunder can be far more serious than a linguistic error" (Celce-Murcia, 2007, 46) and "two people speaking the same language can completely misunderstand and think badly of one another based on culturally based but different preconceptions of how to communicate" (Garcia,

1996, 279), learners need to develop intercultural competence in order to successfully engage into an intercultural interaction.

Most second/foreign language learners have virtually no contact with the target language or target culture outside the language learning classroom and have little if any real opportunity to observe native speakers interacting with each other, let alone engage in such interactions. Although a shift to communicative-based and content-based teaching practices and instructional environments exhibits some improvements regarding this problem, a lot can still be done. The role of cultural informants and mediators, as well as the responsibility for teaching both grammatical and pragmatic aspects of language use, thus falls on teachers. However, although numerous studies have proven that pragmatic, cultural knowledge is not only teachable but that its direct instruction helps language learners in acquiring pragmatic competence (Fernández Amaya, 2008), and although it is well known that not only "language and culture are essentially inseparable…[but also that] without a cultural context, a word has no meaning" (Crawford-Lange, Lange, 1987, 258), the field of language teaching is still practiced as if divorced from the teaching of culture (Latorre, 1985; Romano, 1988; Ommagio-Hadley, 1993, Young et al., 2009; Young & Sachdev 2011). Language teachers thus often neglect the importance of culture and context in language teaching and language acquisition, prioritise language and grammar teaching objectives over culture teaching objectives, devote the largest part of their teaching time to grammar teaching, approaching culture and cultural differences as a problem and constraint rather than as useful resources for contextualization and enhancement of their learners' motivation, learning and language acquisition. Teachers have a tendency to focus on grammatical aspects of language and overlook pragmatics due to the difficulty of its teaching, lack of adequate materials, training and curricular support (Latorre, 1985; Romano, 1988).

All of the above brings us to the conclusion that two cultures, two speakers, do not necessarily share the same rules of language use, preferred patterns of communication, frames of interaction or rules of politeness. Speech acts, culture and politeness are tightly interwoven and both teachers and learners have to be aware of that. Over the last few decades, a growing number of textbooks and articles have exemplified context and culture in real-life classroom activities and stressed the importance of context

and culture in language teaching and learning. Since context is one of fundamental concepts that pragmatics deals with, it remains to conclude that theoretical knowledge of pragmatics and various dimensions of context can help teachers in structuring classroom activities and help learners not only improve their interlanguage but improve success in intercultural communication as well. Since pragmatic features can successfully be learned in classroom settings, and since explicit instruction is very effective in developing one's pragmatic and sociocultural competence, "the question is no longer whether second language pragmatics should be taught but rather how it can be best integrated into classroom instruction" (Lightbown, Spada, 2006, 104)

To conclude, the role of teachers in foreign language classes is that of cultural informants and cultural mediators and their task is to teach students not only grammar but also the pragmatic aspects of language use. Teachers need to remember that "the lack of pragmatic competence on the part of L2 students can lead to pragmatic failure and, more importantly, to a complete communication breakdown" (Fernández Amaya, 2008, 11). Thus, when teaching languages, teachers "inevitably have to draw on more fluid notions such as context, culture, power and ideology" (Baker, 2006, 321).

5. Intercultural Education and Foreign Language Teaching

5.1. Intercultural Dimension in Language Teaching

With growing globalization and migration trends, intercultural dialogue and intercultural competence have become acknowledged as key competences of an individual. However, the development of intercultural competence through language learning is beyond the bounds of possibility if teachers maintain their language classes fixed solely around developing students' grammatical competence. Hence, recent theoretical applied linguistics literature and curricular guidance frameworks issued by supranational bodies the likes of Council of Europe are permeated with intercultural dimension in language teaching and learning through advocacy of concepts such as intercultural awareness, intercultural competence and intercultural dialogue (Young & Sachdev, 2011).

As Byram et al., (2002) note, the essence of introducing intercultural dimension into the aims of language teaching is to help learners interact with speakers from different culture on equal terms, being aware of both their interlocutor's and their own identities at the same time. As already stated, the main goal of teaching a foreign language is to enable learners to actively and autonomously participate in the target language (culture) context. Thus, language teaching and learning have to take into account not only the acquisition of grammatical competence, but also the knowledge of what is 'appropriate' language (Byram et al., 2002). Communicative competence, state many authors, hence implies not only linguistic, but also sociolinguistic, sociocultural, intercultural and discourse component (April Koike, 1989; Celce Murcia, 1995; 2007; Garcia, 1996; Byram, 1997, 2009; Sercu, 2004; Fernández Amaya, 2008).

As Piątkowska (2016) notes, there have been four major approaches to teaching culture and developing learners' intercultural competence in foreign language teaching classes: knowledge-based approach, contrastive approach, communicative language teaching and intercultural communicative competence approach. While the first two phases, she adds, hold that culture is a set of facts to be altogether simply transmitted to learners, neglecting the skills of analysis, evaluation and interpretation of cultural meanings, values and beliefs, the second two phases, recognizing the insufficiency of

mere linguistic competence for successful intercultural interaction, perceive culture as a dynamic concept, interdependent with language. Similarly, Sercu (2004) and Castro et al., (2004) state that the importance of culture in language teaching classes has changed from teaching languages merely as a linguistic code, over familiarity with the foreign culture and teaching the linguistic code against the sociocultural background, towards cultural awareness and intercultural communicative competence. Knowledge-based approach, claims Piątkowska (2016), perceived language and culture as two separate domains of language learning and highlighted importance of development of grammar and vocabulary. According to knowledge-based approach, all humans are the same, regardless of their cultural background. Hence, in order to understand speakers of a certain language, one has to know the core or the code of language which is then simply translatable to other languages. Knowledge-based approach, claims Piątkowska (2016), perceives language learners as passive recipients of knowledge, perpetuates the view of culture as a collection of facts and, accordingly, focuses on "transmission of factual, cultural information, which consists in statistical information, that is, institutional structures and other aspects of the target civilisation, highbrow information, i.e., immersion in literature and the arts, and lowbrow information, which may focus on the customs, habits, and folklore of everyday life" (Thanasoulas, 2001, qtd. in Piątkowska, 2016, 399). To put it simply, knowledge-based approach neglects interdependency of culture and language. Contrastive approach to language learning brings learners' attention to similarities and differences between two confronting cultures, perceiving both as monolithic, general entities that are being addressed, ignoring the fact that in intercultural interaction interlocutors acts as individuals or representatives of small groups (Piątkowska, 2016). The third approach, communicative language teaching, highlights the inseparability of language and culture and recognizes the importance of detailed learning of target culture for the development of one's communicative competence. Hence, it promotes cultural awareness, rejects the view of culture as a collection of facts and emphasizes inseparability of language and culture, highlighting the importance of sociocultural competence. The last approach, intercultural communicative competence, was first introduced by Byram (1997) as an attempt to emphasize inextricable relationship between communicative competence and socio-cultural and social competence, that is, intercultural ability. As has already been described in detail before, intercultural

communicative competence approach "views culture with reference to an individual and global perspective, according to which we display personal identities, social identities and cultural identities" (Piątkowska, 2016, 397). What makes this approach different from others, claims Piątkowska (2016) is the fact that intercultural communicative competence approach maintains that effectiveness in communication cannot be judged only by effective exchange of information but rather by effectiveness in establishing a relationship with one's interlocutor. Hence, Byram (1997, 42) states that intercultural communicative competence enables interlocutors to "decentre and take up the other's perspective on their own culture, anticipating, and where possible, resolving dysfunctions in communication and behaviour", thus ensuring a shared understanding by people of different cultural identities. In any type of interaction, two interlocutors perceive each other as individuals belonging to a specific social or cultural group, making their social and cultural identities one of the crucial parts of their interaction (Byram et al., 2002). Foreign language teachers are therefore required to take on the role of intercultural mediators which will develop not only learners' linguistic competence, but also criticality and intercultural competence, thus improving learners' intercultural interaction. Intercultural communicative competence approach's premise is that intercultural communication is communication based not only on respect for individuals and equality of human rights as the democratic basis for interaction, but also on "perceiving the interlocutor as an individual whose qualities are to be discovered, rather than as a representative of an externally ascribed identity" (Byram et al., 2002, 5). Thus, the purpose of language teaching is not only to develop learners' knowledge of grammar and knowledge about a particular culture, nor is it to change learners' values. Rather, the purpose of language teaching and learning is to make learners' attitudes and values explicit and conscious, at the same time developing skills, attitudes and awareness of values of cultures other than their own (Byram 1997, Byram et al., 2002, Byram et al., 2009).

5.2. Review of Linguists' Perception of Intercultural Education

When comparing the concept of intercultural education as espoused by most linguists with the concept of intercultural education as conceived by the field's *pioneer*

voices (Gorski 2006), one thing is obvious - most concepts of intercultural education espoused by linguists fail to meet the key principles of intercultural education, as outlined by Gorski (2006). Most linguists' theories on intercultural dimension, at least within English language teaching literature, thus fail to address the importance of securing social justice for historically and presently underserved groups, fail to recognize social justice as an institutional matter secured only through comprehensive school and curriculum reform, fail to critically analyse systems of power and privilege and fail to give their contribution to eradication of structural and educational inequities. It is obvious that most linguists' theories on intercultural education are based on wrongful understanding of intercultural education and its premises and, sadly, reduce intercultural education to individual and interpersonal level, thus neglecting what Bronfenbrenner (1979) calls exosystem and macrosystem. For example, Byram et al. (2002, 6) claim that "developing the intercultural dimension in language teaching involves recognising that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience". Thus, most linguists' theories would fit into human relations approach to intercultural education (Gorski 2008), since they are concerned with promotion of interpersonal harmony and mutual respect between culturally different individuals and groups. There are some authors (Cooke, 1988; Phillipson, 1988; Citron 1993; 1995; Fairclough, 1995; Pennycook 1995; Guo & Beckett, 2007; Beckett & Guo, 2008, Anyanwu et al., 2013) who do not fail to meet the above-stated key principles of intercultural education and do in fact stress the importance of addressing and deconstructing structural inequalities within English language learning classes, but, unfortunately, they belong to a minority.

Most linguists' conceptions of intercultural education within English language teaching curricula thus ignore structural inequities, disregard and avoid addressing the ways in which larger sociopolitical contexts inform conflict and prejudice, lack transformational potential and thus actually perpetuate what Gorski (2008) calls *regressive multiculturalism*. One of the greatest dangers to intercultural education and the movement towards equity and social justice that underlie intercultural education, claims Gorski (2008), "comes from people committed philosophically to equity, but whose

practices lack the transformative spirit of multicultural education…[It] comes from educators who ostensibly support its goals, but whose work— cultural plunges, food fairs, human relations activities—reflect more of a compassionate conservative consciousness than an allegiance to equity" (163, 173). This is especially evident here.

The mitigating circumstance may be the fact that intercultural education pioneers, while discussing intercultural education, address education in its entirety. English, or any other language classes for that matter, constitutes only a small portion of the totality of institutionalized educational process. However, if intercultural education and intercultural curricula reforms are to achieve the full potential of intercultural philosophy, vague, superficial and naïve conceptions, approaches and practice must be substituted by intersectional approach to and promotion of social justice as the ultimate goal of intercultural education at both theoretical and practical level, within each and every school subject.

5.3. Intercultural Sensitivity and Second Language Acquisition

Language acquisition is an excellent example of human's remarkable ability to learn from experience (Lightbown & Spada, 2006). There are several factors which contribute to successful (second) language learning: those on the individual/internal level, such as age, motivation, intellectual abilities, personality, native language and language preferences, and those on the social/external level, such as social and educational settings in which learners find themselves (Lightbown & Spada, 2006; Macaro, 2010). However, although non-linguistic influences, such as age, aptitude, motivation and affect may significantly contribute to the development of one's interlanguage, linguistic and psycholinguistic research has been focusing on one's competence, rather than performance, and has continuously been downplaying the role of affective factors in second language acquisition (Lightbown and Spada, 2006). Affect in linguistics refers to feelings and emotional reactions about the language, the people who speak that language, about the target culture and language-learning environment (Lightbown and Spada, 2006).

The importance of affective dimension in second language acquisition is outlined by many other authors (Chastain, 1975; Schuman, 1975; Citro, 1993, 1995; Lightbown & Spada, 2006; Prtljaga, 2008; Macaro, 2010; Henter, 2014) who claim that affective factors influence students' effort, either positively or negatively, and may either enhance or undermine the process of second language acquisition. Affect thus plays an important role in language learning. For example, many learners enter their language classes with misconceptions about language learning and the target culture that may hinder their persistence and progress in language study (Mantle-Bromley, 1995). Since "learners act upon their beliefs as if they were true" (Stevick, 1980, qtd. in Gregersen & MacIntyre, 2014, 34), the affective dimension does indeed have a crucial role in second language acquisition.

A large number of teachers focus on grammar rather than on culture, and many of those focusing on culture produce distortions by "focusing on differences, instead of breaking down stereotypes, generously contribute to the perpetuation of cultural misunderstanding, making foreign mores appear more exotic than they really are." (Latorre, 1985, 671-672). This makes learners' acceptance of target language culture and people, and consequently, acquisition of the language in question, more strenuous than it really is. This is particularly why teachers should, remembering that language teaching is not only the transmission of grammar or information about a foreign country (Byram et al., 2009), simultaneously develop learners' grammatical and competence and intercultural sensitivity and thus develop their intercultural communicative competence.

Believing that being open to other ways of looking of the world, that being open to other cultures may facilitate an individual's ability to learn a new language, Citron (1993; 1995) developed the concept of ethno-lingual relativity, which "defines a perspective that is not limited by one's own cultural and linguistic experiences, but rather is open to the contrasting cultural and linguistic patterns of other people" (Citron, 1995, 105). The concept, claims Citron, consists of two components, the first one being the understanding that languages are not direct translations of each other, but reflect the cultures of their speakers, and the second one being the ability to recognize how much an individual's own language is culture-bound. Further, Citron (1995) adds, having positive attitudes towards others and their language and having a desire to learn about their cultural

beliefs, attitudes and practices, correlates with an openness to their contrasting cultural and linguistic patterns. Thus, apart from grammar knowledge, teachers need to develop both their own and their students' intercultural ability, move across cultures in a tolerant and deeply respectful way, requiring them to take a more critical stance and move beyond learning about others to examination of cultural contexts that influenced their own behaviours, attitudes and beliefs (Citron 1993). A language learner, claims Citron (1995), empathizing with his or her interlocutors, recognizing the culture-boundedness of each language, will be more successful in learning the new language than the learner who does not do that. Being able to recognize, accept and adapt to cultural bondedness of one's own language, as well as the cultural bondedness of the target language, will provide the learner a significant advantage and help in the process of acquisition of the language in question (Citron 1995).

Interculturally sensitive learners will develop appreciation and acceptance of cultural differences between themselves and their interlocutor and bring forth a positive outcome of interaction (Chen, 2014). Thus, not only will developing learners' intercultural sensitivity through language teaching ease the acquisition of grammar and pragmatic particularities of the second language in question, but also enable learners to engage in successful intercultural interactions more easily.

5.4. Intercultural Education in English Language Teaching

Since culture learning is an essential part of language learning, English language classrooms present an exceptional environment for developing students' intercultural sensitivity (Prtljaga, 2008). Having in mind the number of people speaking English around the world, English being the *lingua franca*, English language should, Prtljaga continues, become the bridge towards successful intercultural relations. However, some authors, highlighting the other side of the same coin, warn that English does the opposite.

English has indeed become *the lingua franca*, "the dominant language of communication, business, aviation, entertainment, diplomacy and the Internet" (Guo & Beckett, 2007, 118), the language "used most often for relations between different linguistic groups and the most habitual language used in international, scientific and

commercial communication (Anyanwu et al., 2013, 2). However, it has also become a precondition for employment and promotion, a gateway to education, employment, economic, social and cultural prestige, thus gaining a monopoly over other languages (Pennycook, 1995). Not only has the hegemony of English become more and more evident, it has become more and more dangerous. The increasing dominance of English worldwide has caused displacement of local and first languages, disempowerment of local non-native teachers and marginalization of local knowledge, thus contributing to neo-colonialism and racism by empowering the already powerful, leaving the powerless further behind (Guo & Beckett, 2007). English completely permeated aspects of social and cultural life in some countries, to the extent that speaking English during events such as ethnic gatherings, has become a symbol of social status (Anyanwu et al., 2013). The hegemony of English thus gives privilege to certain individuals and groups and at the same time has an adverse effect on those who do not have knowledge of English or access to English language learning (Guo & Beckett, 2007).

English, Guo & Beckett (2007) add, continuously forces "an unfamiliar pedagogical and social culture on to its learners, sociopsychologically, linguistically and politically putting them in danger of losing their first languages, cultures and identities, and contributing to the devaluation of the local knowledge and cultures" (Canagarajah, 2005, qtd. in Guo & Beckett, 2007, 119). This is best seen in teachers' and learners' effort to achieve native-like proficiency and the misconception that teaching English is better carried out by native speakers (Guo & Beckett, 2007). Native-like proficiency is a construct perpetuated by learners, teachers, theoreticians, contents and methodologies, however, a construct that in reality does not exist. "Native speakers' communicative competence differs one from another, and the language of a speech community is perceived as a standard not because the language is the most perfect, but because the community has power" (Davies, 2003, qtd. in Beckett & Guo, 2008, 61). The abovementioned misconceptions influence not only the recruitment practice, but also the perceptions of non-native teachers and students who internalize the misconception of the idealized speaker of English, the result of which may be perpetuation of stereotypes, norms, racist attitudes and social inequality (Becket & Guo, 2007).

There is a fine line between using English as a tool for intercultural communication and a tool for *linguistic imperialism* (Philipson 1988). Depending on the philosophical position and the perspective of curricula, syllabi and teachers themselves, English teaching classes can either be *conservative*, that is, inner-circle native-English centric and prescriptive, presuming the superiority of modern Eurocentric thought; they can be *liberal*, that is acknowledge diversity by superficially focusing on universal human 'race' and perpetuation of the superficial rhetoric of diversity, equality and political correctness; or they can be *critical*, that is critically examine the relationship between language and power, thus avoiding using English as an instrument of cultural control which impoverishes and harms other languages and cultures, privileging certain groups of people at the same time (Beckett & Guo, 2007).

Intercultural English language classes should "call for a critical treatment of the dominance of English language, the development of critical consciousness and the reclamation of the local in this global phenomenon…[making] explicit hidden or masked structures, discourses and relations of inequity that discriminate against one group and enhance the privileges of another" (Fairclough, 1995, Canagarajah, 2005, qtd. in Beckett & Guo, 2007, 66). There are various recommendations on how to integrate language, culture, counter-hegemonic discourses and practices in order to develop students' critical consciousness, intercultural sensitivity and finally, their intercultural competence. Authors encourage comparative analyses of the target language culture with learners' cultures, role-plays, study visits, intercultural exchanges, usage of authentic materials, assuring that learners understand their context and intention, analyses of textbook themes and materials from intercultural and critical perspective, introduction of vocabulary that helps learners talking about cultural diversity and socio-cultural research projects (Crawford-Lange & Lange, 1987; Simpson, 1997; Byram et al., 2002, Castro et al., 2004; Prtljaga 2008; Abdolah-Guilani, 2012).

In order to develop their students' intercultural sensitivity and intercultural communicative competence, teacher's task in this process, warn Byram et al. (2002), is to help learners ask questions, interpret answers and make learners aware of the implicit values and meanings in the material they are using. Teachers and learners need "to take a more critical stance toward language teaching and learning, examining issues of race,

gender, class, and culture in sociopolitical and sociocultural contexts and their prejudices towards ESL students" (Beckett & Guo, 2007, 65). To be able do that, they first need to be able to decentre themselves (Byram 1997) and develop understanding of the values and beliefs they are pertaining to, simultaneously learning about other culture(s), developing critical consciousness and intercultural sensitivity towards others. Only interculturally sensitive speakers can engage in intercultural dialogue and interaction since "intercultural awareness (cognition) is the foundation of intercultural sensitivity (affect), which, in turn, leads to intercultural competence (behaviour)" (Chen & Starosta, 1997, 5). Not only should an English language syllabus provide a clear framework of knowledge and capabilities, continuity, a sense of direction, content appropriate to the broader language curriculum, a particular class of language learners and educational situation and wider society (Breen, 2001), but it should also incorporate intercultural content, tools and methods which will stimulate and engage students in the processes of questioning, analysing and deconstructing social hegemony and structural systems of power and oppression, develop their intercultural sensitivity, competence and dialogue and build their capacities as active citizens, willing to give their contribution to social transformation and achievement of social justice, equity and equality.

6. Intercultural Education in Everyday Classroom

Position of teachers in a contemporary school is more difficult than ever before. Teachers are undervalued, underpaid, ignored, not given respect, mocked at and often blamed for problems out of their control. Although they lack both financial and institutional support in initiating and implementing the above-mentioned changes, they are expected to bring them about. It is no wonder then that many teachers' self-esteem is at their lowest ebb, with teachers' burnout percentages, similar to those in medicine (Slišković, 2011, qtd. in Bartulović & Kušević, 2017).

However, in a world where encountering cultural diversities occurs at a daily basis, building students' intercultural competence is a necessity, despite the extant difficulties of teachers' position. Therefore, in a contemporary, postmodern society, schools should not be outer observers, but active initiators, carriers and key factors of changes (Hrvatić & Bartulović, 2009). The only way a school can do that is if it has *culturally responsive* (Villegas & Lucas, 2002) *transformative intellectuals* (Giroux, 1985) and agents of changes – interculturally competent teachers, who will strive to implement intercultural dimension within each and every school subject.

6.1. Interculturally Competent Teacher

Schooling is as an institutionalized process in which knowledge, skills and culture are transferred from the older to the younger generation (Menck, 2005, qtd. in Palekčić, 2015). Not only does it develop students' knowledge, skills and capacities, but it also notably contributes in the processes of construction of their identities (Garbrecht, 2006). Teachers, being the third vertex of the didactic triangle, are the mitigating variable between the other two vertices, students and the content. Teacher's competence should thus present a systematic relationship between his or her knowledge, skills, values and motivation (Jurčić, 2014). According to Jurčić (2014), there are two major groups of teacher's competencies: pedagogical competence, consisting of personal, communicational, analytical, social, emotional, intercultural, developmental and problem-solving skills, and didactic competence, consisting of skills of selection and implementation of methodology, skills of organizing and leading educational process,

skills of determining students' success, skills of construction and shaping classroom teaching environment and skills of development of efficient parent-teacher partnership. It is a successful interplay between the two groups of competences that makes a successful teacher.

The development of teachers' pedagogical and didactic competence, as well as the development of school and educational research, needs to be analysed in regards to multicultural society in which teachers' intercultural competence play an important role (Hrvatić & Piršl, 2005). Schooling does not take place independently of social, political and economic circumstances it is located in. In a contemporary setting, with a vast array of cultural differences within a school, teachers' cultural awareness, sensitivity, expression and overall intercultural competence are more important than ever before. It is no wonder then that in a contemporary school, teachers' position is fundamentally different than it was before (Hrvatić, Bartulović, 2009). A teacher has to be ready to analyse and fight social, political and economic circumstances and systems of power perpetuating inequality. A teacher has to be consistent in his or her own development as a person and a teacher, use his or her knowledge, skills and attitudes to become a better teacher, free from prejudices, at the same time encouraging social activism of both students and other teachers towards a shared goal – social justice (Sleeter, 2005, qtd. in Drandić, 2013).

Different authors put forward different perspectives on what an interculturally competent teacher is, what his knowledge and skills are and should be, as well as different perspectives on the roles of teachers in intercultural education. For example, Giroux (1985) claims that teachers should arise from their status of specialized technicians within the school bureaucracy and play a central role in attempts to reform public education, taking the role of *transformative intellectuals* who will develop students' criticality, organize and defend schools as institutions essential to maintaining a democracy where students are trained to be responsible citizens. Goodson (2001, qtd. in Bartulović & Kušević, 2017) similarly perceives teachers as agents of social transformation and change. Villegas and Lucas (2002) espouse the idea that interculturally competent teachers are *culturally responsive*, that is socioculturally conscious, having affirming views of students from diverse backgrounds, seeing themselves as responsible for and

capable of bringing about social changes, understanding how learners construct knowledge and are capable of promoting knowledge construction, designing instruction that builds on what students already know, at the same time stretching them from the familiar. Hrvatić (1999) perceives an interculturally competent teacher as an intercultural moderator trying to improve social and educational environment and enable equity within educational process in a multicultural society. Bartulović and Kušević (2017) warn that the totality and complexity of teacher's competence in a multicultural world cannot be exhausted by the term intercultural competence, especially since the term is often reduced to successful intercultural communication. Therefore, they highlight teachers' abilities and qualities such as authenticity, eroticism and intrinsic motivation for bringing about social transformation.

The development of one's intercultural competence is a life-long, never-ending process (Nieto, 2005; Piršl, 2007; Drandić, 2013). Interculturally competent teacher realizes that social and cultural identities are not given, unique, static or unchangeable, but rather ever-changing constructions built through time on a daily basis, through objective and subjective dimensions of relations, negotiations and interaction on micro and macro level (Allen, 2002). Interculturally competent teacher is thus an interculturally sensitive teacher who possesses the knowledge, skills and behaviours required not only to successfully engage in intercultural communication, but also to pinpoint relations and negotiations occurring on micro and macro levels, their effect on social and cultural status of an individual or a group and is able and willing to confront them in order to bring about educational and social justice.

6.2. Preparing Teachers for Intercultural Education

Interculturally competent teacher is an essential factor of intercultural education in every day classroom. Without an interculturally component teacher, intercultural dimension within everyday classroom will remain superficial and naïve, with teachers and school perpetuating the existing stereotypes, social norms and inequalities. However, as explained above, intercultural competence is not something you are born with, but a life-long process of one's identity development and learning. Hence, intercultural teacher training programs can have an important role in teacher's intercultural development and

subsequently, his or her intercultural practice. Good quality teacher preparation is essential for teacher's autonomous role of intercultural curriculum creator and implementer (Bartulović & Kušević, 2017). According to Allmen (2004), teacher training programs should provide teachers with conceptual tools required to recognize the centrality of interactions in social life and appropriately interpret the dynamics of diversity; knowledge of facts, documents and cultural interactions in order to overcome their prejudice and one-sided attitudes; a subjective and relational experience that would make them aware of the complexity of feelings and relationships involved in intercultural contacts and the potential for mutual enrichment offered by cultural diversity; methodological tools which would equip them to apply the intercultural approach in their own practice, emphasizing cooperation, solidarity and justice rather than competition. However, authors who have been dealing with intercultural teacher training programs claim that a vast majority of them are far from the basic principles of intercultural education.

Analyses of teacher training program syllabi have shown that most of them do not build intercultural dispositions and competence of teachers, but rather perpetuate non-critical and superficial interculturalism. Gorski (2009) analysed forty-five syllabi from multicultural teacher training programs and education classes in an undergraduate or graduate education program, focusing on the ways multicultural education is conceptualized in the course descriptions, goals and objectives in order to analyse the ways in which multicultural education was framed in multicultural education teacher preparation coursework. The analysis showed that sixteen percent of the syllabi framed multicultural education in assimilationist terminology, fifty eight percent were dominated by elements of liberal multiculturalism, thus failing to consider power, privilege and systemic inequities, and only twenty six percent framed multicultural education within critical multiculturalism, analysing education in its sociopolitical context, bringing forward power relationships and oppressions in society and school. Thus, seventy one percent of the analysed syllabi described multicultural education inconsistently with basic theoretical principles of multicultural education, with some being so far from them as to contain *othering* language (Gorski, 2009). When analysed within a newly developed typology of multicultural education, which was developed by Gorski (2009) himself and contained five categories (teaching the Other, teaching with tolerance and cultural

sensitivity, teaching with multicultural competence, teaching in sociopolitical context, teaching as resistance and counter-hegemonic practice), only six percent of the analysed syllabi fit into the last category, that of programs built on critical theories, framing education in a larger sociopolitical context, using systemic level of analysis and preparing teachers to resist oppression by preparing students to resist it. Similar results appeared in Grant & Secada's research (1990, qtd. in Bartulović & Kušević 2017). Furthermore, as Bartulović and Kušević (2017) claim, intercultural education is predominantly present within primary and secondary education, while the awareness on its importance, as well as its presence in curricula on the tertiary level of education is insufficiently visible.

Despite the recommendations of supranational and national bodies, most European, including Croatian, university teacher preparation programs do not focus on the development of future teachers' intercultural dispositions and competencies (Bartulović & Kušević, 2017). In such circumstances, with no systematic, good quality intercultural teacher training and intercultural competence development, practitioners' perpetuation of prejudice, stereotypes, discriminating educational practices and sociocultural inequality throughout superficial intercultural education practices does not come as much of a surprise. Lacking institutionalized support, financial resources and support from both micro and macro environment, intercultural education is, unfortunately, still reduced to implementation by a small number of motivated individuals, while the vast majority perceives this task as nothing more but tilting at windmills.

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7. Empirical Research

7.1. Research Methodology

Research problem

Teachers play an important part in socialisation of their pupils. Since contemporary classrooms are the nexus of many different cultures, teachers must not only be competent in their field of specialization, but also have intercultural competence (Dooly, 2006). Within the Triangular model of intercultural communication competence, Chen and Starosta define intercultural communicative competence as "the ability to negotiate cultural meanings and to appropriately execute effective communication behaviors that recognize each other's multiple identities in a specific environment." (Chen & Starosta 1996, 355). The triangular model of intercultural communication competence consists of three dimensions, cognitive (intercultural awareness), affective (intercultural sensitivity) and behavioural (intercultural adroitness), each comprising a set of distinctive components.

As European Institute for Comparative Cultural Research states, "in an increasingly global and interdependent world, where encountering cultural difference can scarcely be avoided, the ability to enter into a tolerant and respectful dialogue is a vital skill for nations, communities and individuals" (IAU, 2006, qtd. in ERICarts, 2008). Recognizing the necessity of intercultural competence and intercultural sensitivity in a contemporary world in which the development of new, much faster means of travel, informatization and the development and expansion of new media and means of communication, such as the Internet, have caused an overwhelming interdependence between people, cultures and societies, bringing them closer to each other as ever before, Piršl (2007) places intercultural sensitivity as one of the pillars of teachers' pedagogical competence. Similarly, many authors (Giroux, 1985; Hrvatić, 1999; Villegas & Lucas, 2002; Allmen, 2004; Hrvatić & Piršl, 2005; Gorski, 2009; Hrvatić & Bartulović, 2009; Drandić, 2013; Jurčić, 2014; Bartulović & Kušević, 2017; Mikander et al., 2018) stress the importance of developing teachers' intercultural competence and intercultural sensitivity. Some influential factors in the development of intercultural competence are

family environment, primary and secondary education, higher education and research, non-formal and informal learning, workplace and the media (Council of Europe, 2008; 2014; Ramirez, 2016; Lantz-Deaton, C., 2017; Malazonia et al., 2017). However, education, constituting a large portion of one's socialization, development and identity construction, plays one of the most important roles in the acquisition and development of both intercultural sensitivity and intercultural competence.

Intercultural sensitivity represents the affective dimension of one's intercultural competence and it is defined as an "active desire to motivate themselves to understand, appreciate and accept differences among cultures" (Chen & Starosta, 1998, 231). Perceiving intercultural sensitivity, not intercultural awareness, as the factor that leads to intercultural competence, Chen & Starosta (1998, 2000) highlight intercultural sensitivity as an important component of one's intercultural communicative competence. Similarly, in this thesis, I argue that intercultural sensitivity plays an indispensable role in one's intercultural competence. Only an interculturally sensitive teacher can become an interculturally competent teacher, and only an interculturally competent teacher can truly foster students' intercultural competence and implement intercultural education, in the true sense of the word, into everyday classroom. Since majority of the participants will act as educational practitioners in near future, be it as school pedagogues or English language teachers and if they are to be successful practitioners in contemporary, culturally diverse classrooms, intercultural sensitivity and intercultural competence of graduate students majoring in the two study fields should have been well-developed hitherto.

Unlike students of English language & literature at the Faculty of Humanities and Social Sciences, students of pedagogy at the same faculty are explicitly taught about the concepts of intercultural education, intercultural competence and intercultural sensitivity. However, students of English language & literature are, just as other students of a foreign language, frequently in contact with their target language grammar, culture and its speakers. Thus, both groups should have a fair degree of intercultural sensitivity, but, in my opinion, not to the same extent. Since students of pedagogy are taught explicitly about the concepts over the course of three years, my assumption is that the students of pedagogy have a significantly greater degree of intercultural sensitivity than students of English. Next, speaking two or more L2s means frequent contact with the grammar,

culture and the speakers of the L2s in question. Since exposure to different cultures may enhance one's intercultural sensitivity and intercultural competence, the assumption is that the students who reported speaking two or more L2s have a significantly greater degree of intercultural sensitivity than students who reported speaking only one L2 or no L2s at all. Similarly, frequent engagement in intercultural interactions leads to the assumption that the students who reported frequent engagement in intercultural interaction (once a week or more) have a significantly greater degree of intercultural sensitivity than students who reported infrequent engagement in such interactions (once a month or less).

Research goal

Starting from the understanding that interculturally competent practitioners are essential for implementation of intercultural education and development of their students' intercultural competence, the fact that a majority of the participants of the research will act as educational practitioners, be it as school pedagogues or English language teachers, as well as the perception of intercultural sensitivity as the essential component of ones' intercultural competence, the goal of the research was twofold. First, the goal was to examine whether or not and to what extent students of pedagogy and students of English at the Faculty of Humanities and Social Sciences in Zagreb are interculturally sensitive. Second, the goal was to determine whether or not significant differences in intercultural sensitivity exist between the participants of the research when they are grouped according to their field of study (pedagogy vs. English language & literature), languages spoken other than the mother tongue (none; one L2; two L2s; three or more L2s) and the frequency of intercultural interaction (once a day or more; several times a week; once a week; once a month; once in a few months or less).

Research hypotheses

Considering the research problem and the research goal, four hypotheses have been devised. The hypotheses are as follows:

H1: Both students of pedagogy and students of English are interculturally sensitive, but not to the same extent

H2: Students of pedagogy have a significantly greater degree of intercultural sensitivity than students of English

H3: Students who reported speaking two or more L2s have a significantly greater degree of intercultural sensitivity than students who reported speaking only one L2 or no L2s at all

H4: Students who reported frequent engagement in intercultural interaction (once a week or more) have a significantly greater degree of intercultural sensitivity than students who reported infrequent engagement in such interactions (once a month or less)

Research instrument

The instrument used in the research was Chen's and Starosta's (2000) Intercultural Sensitivity Scale. The final version of Intercultural Sensitivity Scale was published in 2000, after its authors, Chen and Starosta (2000), had checked its validity and reliability throughout several phases of research, as well as comparison with, at the time, relevant instruments on intercultural competence. The instrument was narrowed down from seventy-three statements in its first version to twenty-four statements in its final form. To evaluate its validity with related measures, Intercultural Sensitivity Scale was compared to relevant instruments of similar characteristics, all of which confirmed its high internal consistency, strong reliability and appropriate validity (Chen & Starosta, 2000). In order to make the statements understandable to the non-English speaking students, as well as to make the study as reliable as possible, Croatian version of the Intercultural Sensitivity Scale's statements, as adapted by Drandić (2013), was used (*Table 1*).

Table 1. Intercultural sensitivity scale statements (Drandić, 2013)

No.	Statement
1.	Uživam u interakciji s ljudima iz drugih kultura.
2.	Mislim da su ljudi iz drugih kultura uskogrudni.
3.	Prilično sam siguran/na u sebe u interakciji s ljudima iz drugih kultura.
4.	Jako mi je teško govoriti pred ljudima iz drugih kultura.
5.	Uvijek znam što reći u interakciji s ljudima iz drugih kultura.
6.	U interakciji s ljudima iz drugih kultura mogu biti druželjubiv/a koliko to želim.
7.	Ne volim biti s ljudima iz drugih kultura.
8.	Poštujem vrijednosti ljudi iz drugih kultura.
9.	U interakciji s ljudima iz drugih kultura lako se uzrujam.
10.	Osjećam se sigurno u interakciji s ljudima iz drugih kultura.
11.	Obično ne formiram mišljenje na prvi pogled o sugovornicima iz drugih kultura.
12.	Često postanem malodušan/na kad sam s ljudima iz drugih kultura.
13.	Ljudima iz drugih kultura pristupam bez predrasuda.
14.	Vrlo sam obziran/na u interakciji s ljudima iz drugih kultura.
15.	Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura.
16.	Poštujem načine na koje se ponašaju ljudi iz drugih kultura.
17.	Pokušavam dobiti što je moguće više informacija u interakciji s ljudima iz drugih kultura.
18.	Ne bih prihvatio/la mišljenje ljudi iz drugih kultura.
19.	Osjetljiv/a sam na nejasna značenja u interakciji sa sugovornikom/icom iz druge kulture.
20.	Mislim da je moja kultura bolja od drugih kultura.
21.	Često dajem sigurne odgovore u interakciji sa sugovornikom/com iz druge kulture.
22.	Izbjegavam situacije u kojima ću morati imati posla s ljudima iz drugih kultura.
23.	Često pokazujem svoje razumijevanje verbalnim ili neverbalnim znakovima sugovorniku/ci iz druge kulture.
24.	Uživam u razlikama između mene i sugovornika/ce iz druge kulture.

Chen & Starosta grouped the statements into five interaction factors: engagement, respect for cultural differences, interaction confidence, interaction enjoyment and

interaction attentiveness (*Table 2*). Engagement refers to "participants' feeling of participation in intercultural communication", respect for cultural differences to "how participants orient to or tolerate their counterparts' culture and opinion", interaction confidence to "how confident participants are in the intercultural setting", interaction enjoyment to "participants' positive or negative reaction towards communicating with people from different cultures" and interaction attentiveness to "participants' effort to understand what is going on in intercultural interaction" (Chen & Starosta, 2000, 9). Factor analysis, carried out by Drandić (2013), confirmed the structure of Chen & Starosta's (2000) five interaction factors.

Table 2. Interaction factors (Chen & Starosta, 2000)

Interaction factor	**Statement**
Factor 1 - Engagement	1; 11; 13; 21; 22; 23; 24
Factor 2 - Respect for cultural differences	2; 7; 8; 16; 18; 20
Factor 3 - Interaction confidence	3; 4; 5; 6; 10
Factor 4 - Interaction enjoyment	9; 12; 15
Factor 5 - Interaction attentiveness	14; 17; 19

Each of the twenty-four items was accompanied by a Likert-type rating scale, ranging from 1 (strongly disagree), over 2 (disagree), 3 (neither agree nor disagree), 4 (agree), to 5 (strongly agree). Furthermore, seven different sociodemographic independent variables were added to determine each of the participant's profile in more detail (*Table 3*).

Table 3. Independent variables

1.	Sex	M	F
2.	Field of study	English language & literature	Pedagogy

3.	Type of study	Single-major	Double-major
4.	The second field of study (for double-major students)	_____	
5.	Apart from Croatian, I can speak …. other language(s)	0 1 2 3+	
6.	I have participated in Erasmus student exchange programs, Youth Exchange programs, etc.	YES	NO
7.	In average, I engage in interaction with people from other cultures…	Once a week or more	Several times a week
		Once a week	Once a month
		Once in a few months or less	

The questionnaire was adjusted to Google Forms format and uploaded online. The link to the questionnaire was then distributed to the participants via Facebook groups of graduate students majoring in English language & literature and graduate students majoring in pedagogy at the Faculty of Humanities and Social Sciences in Zagreb.

7.2. Research Sample

In this study, intercultural sensitivity of graduate students majoring in pedagogy and graduate students majoring in English language & literature at the Faculty of Humanities and Social Sciences in Zagreb was studied. The sample in question is a convenience sample. Final-year graduate students were selected for two main reasons. First, since I am a graduate student majoring in both study fields, the majority of the participants are my colleagues with whom I am quite familiar and who I can contact, as well as obtain response from, much easier than other students. The second reason, and the more important one, is that not only have they gone through practically the whole

study process, but also the majority of them will act as educational practitioners in near future, be it as school pedagogues or English language teachers, unlike, for example, bachelor students, who are still considerably far away from everyday classroom practice. Thus, if the students from the research sample are to be successful practitioners in contemporary, culturally diverse classrooms, intercultural sensitivity and intercultural competence of graduate students majoring in the two study fields should have been well-developed hitherto.

During the two weeks the questionnaire was online, 140 graduate students majoring in English and graduate students majoring in pedagogy participated in the research. As *Chart 1* shows, the largest part of the participants (92.9%, N=130) were women, with only a small number of male participants (7.1%, N=10). As far as the field of study is concerned, the majority (52.9%, N=74) of the participants, as *Chart 2* shows, were students of English language & literature, with pedagogy students constituting 47.1% (N=66) of the participants. The majority of students (59.3%, N=83) were single-major students (*Chart 3*). When grouped towards languages spoken other than Croatian, as *Chart 4* shows, most students reported speaking two L2s (44.3%, N=66), with a fewer number of them reported speaking three or more (29.3%, N=41) or one L2 (25%, N=35). Only 2 participants (1.4%) reported speaking only their L1. Next, when grouped according to participation in international student exchange programs, the majority of participants (85%, N=119) reported not participating such programs, while the minority (15%, N=21) reported participating in such programs (*Chart* 5). When grouped according to the frequency of intercultural interaction (*Chart 6*), the largest number of students (40.7%, N=57) participate in such encounters once in a few months or less and a smaller number of them (22.1%, N=31) engage in intercultural interactions once a month. Next, 13 students (9.3%) engage in intercultural interactions at least once a week, 28 of them (20%) several times a week, while 11 of them (7.9%) once a day or more.

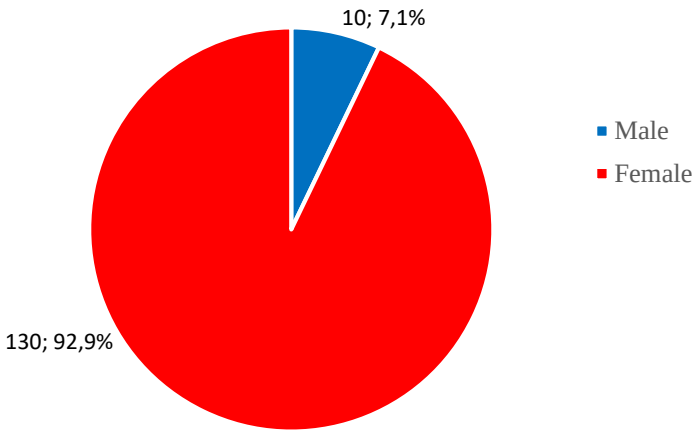

Chart 1. Students according to their sex

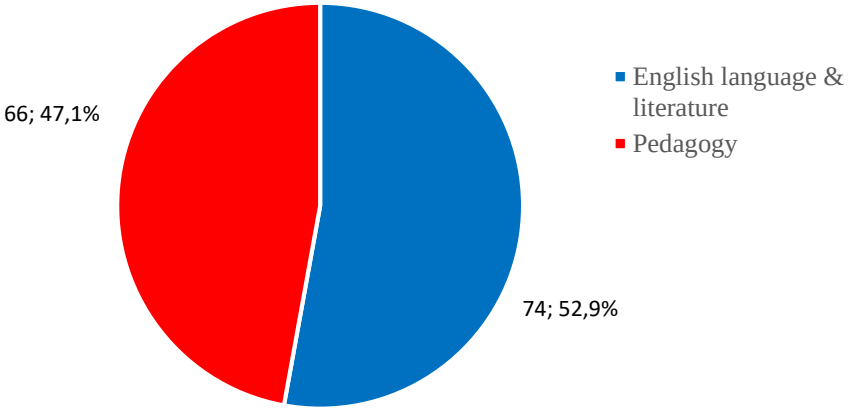

Chart 2. Students according to the field of study

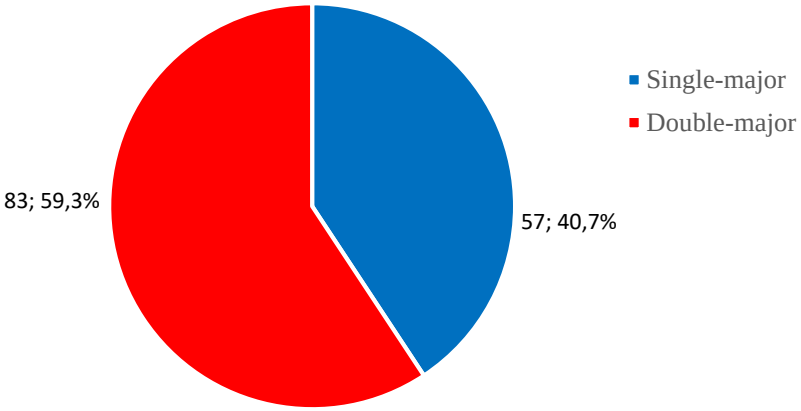

Chart 3. Students according to the type of study

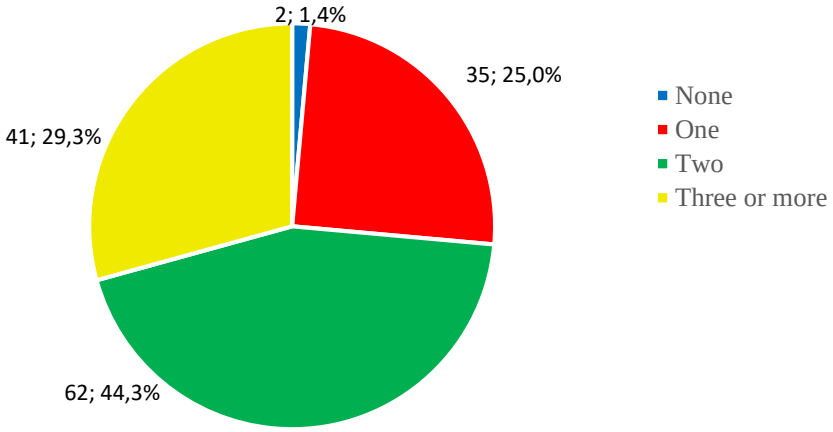

Chart 4. Students according to the languages spoken other than the mother tongue

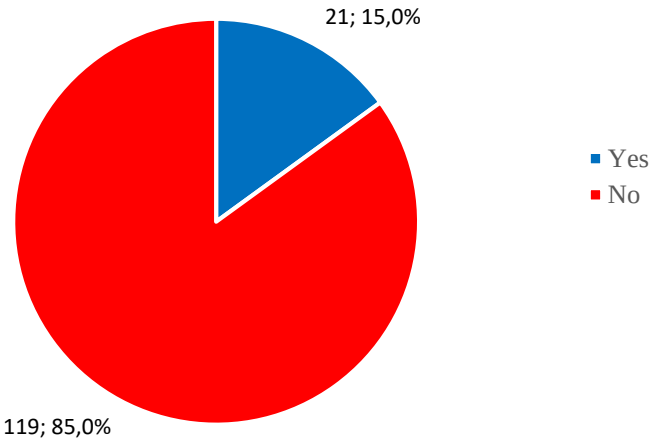

Chart 5. Students according to participation in international student exchange programs

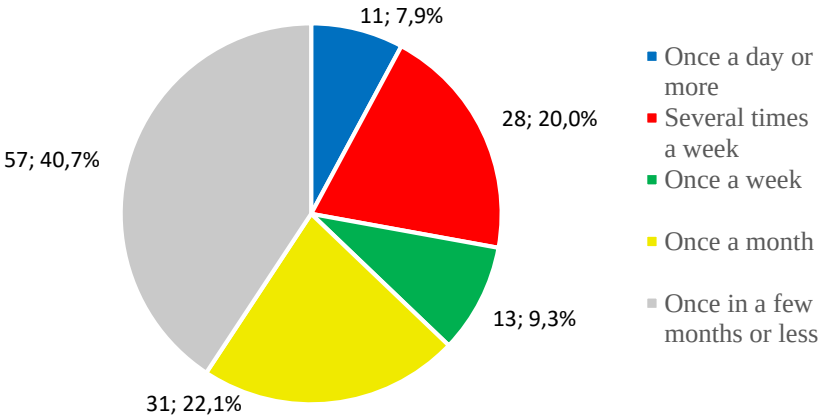

Chart 6. Students according to the frequency of intercultural interaction

7.3. Results

The obtained data was analysed using descriptive statistics, within IBM SPSS Statistics software platform, Version 23.

The relationship between the sex of participants and their intercultural sensitivity was not dealt with in detail, due to the fact that a significantly large majority (92.9%, N=130) of the research sample were women, with only 10 (7.1%) male participants, thus making any kind of generalization futile. Similarly, a large majority of the single-major students from the research sample were students of pedagogy, with only a few (5%, N=3) English language & literature students being single-major students, thus making a comparison based on the type of study as an independent variable very similar to the one in which the students' field of study was taken as an independent variable. Thus, although a comparison based on the type of study as an independent variable was made, its details will not be presented here, since the results are very similar to the comparison based on the field of study and show no statistically relevant relationship between the type of study and participants' intercultural sensitivity. Last but not least, due to the fact that only 15% (N=21) of the research participants had taken part in some study-abroad and student exchange program, the influence of participation in student exchanges on intercultural sensitivity will not be presented in detail. The analysis was however made, but no statistically significant relationship has been found. However, despite these findings, the influence of participation in student exchanges on intercultural sensitivity and intercultural communicative competence has been well-documented and researched, both within a quantitative and qualitative paradigm, with a dominant conclusion being that participation in such study-abroad programs positively affects students' intercultural sensitivity and intercultural communicative competence, especially when students had taken part in well-designed courses and longer-term programs (Kaikkonnen, 1997; Engle & Engle, 2004; Anderson et al., 2006; Medina, 2008; Jackson, 2011). Thus, out of six independent variables, three (field of study, languages spoken other than the mother tongue and the frequency of intercultural interaction) were selected for a more detailed analysis.

The analysis was undertaken as follows: means and standard deviations of each of the twenty-four questionnaire items were first determined to get a simple overview of

participants' overall intercultural sensitivity. Then, participants were grouped according to three independent variables. After each grouping, frequencies of each group for each individual item were determined. Then, frequencies were descriptively analysed by grouping individual items according to Chen's & Starosta's (2000) five interaction factors: engagement, respect for cultural differences, interaction confidence, interaction enjoyment and interaction attentiveness (*Table 2*). Hypotheses were tested using t-test, analysis of variance (ANOVA) and post-hoc tests where applicable.

First, participants were grouped according to their field of study – as pedagogy students and as English language & literature students. Then, they were grouped according to the reported number of languages they speak: only L1, one L2, two L2s, three or more L2s. Finally, participants were grouped according to the reported frequency of intercultural interaction: once a day or more, several times a week, once a week, once a month, once in a few months or less.

7.3.1. Overall Intercultural Sensitivity and the Independent Variable: Field of Study

To obtain a simple overview of the participants' overall intercultural sensitivity, mean values and standard deviations for each of the twenty-four questionnaire items were first determined. Furthermore, mean values and standard deviations for each of the twenty-four questionnaire items for the two groups of students, students of pedagogy (N=66) and students of English language & literature (N=74) were also determined (*Table 3*).

Table 4. Mean values and standard deviations per item (Independent variable: field of study)

No. of Statement	M	SD	M_1	SD_1	M_2	SD_2
1.	4,56	,712	4,70	,542	4,39	,839
2.	1,56	,771	1,58	,794	1,53	,749
3.	3,88	,800	3,77	,786	4,00	,804

No. of Statement	M	SD	M_1	SD 1	M_2	SD 2
4.	1,91	,913	1,93	,865	1,88	,969
5.	3,11	,866	3,05	,757	3,18	,975
6.	4,24	,776	4,15	,771	4,35	,774
7.	1,28*	,647	1,23	,538	1,33	,751
8.	4,63**	,604	4,68	,471	4,58	,725
9.	1,40	,632	1,45	,705	1,35	,540
10.	4,19	,792	4,18	,817	4,20	,769
11.	3,75	1,033	3,80	,906	3,70	1,163
12.	1,44	,681	1,53	,707	1,33	,641
13.	4,01	,852	4,00	,794	4,02	,920
14.	4,28	,679	4,30	,677	4,26	,686
15.	1,69	,832	1,69	,843	1,68	,826
16.	4,30	,675	4,28	,652	4,32	,705
17.	4,18	,931	4,23	,915	4,12	,953
18.	1,44	,702	1,47	,726	1,41	,679
19.	2,59	1,059	2,69	1,033	2,48	1,085
20.	1,44	,798	1,47	,763	1,41	,841
21.	3,54	,901	3,53	,848	3,55	,964
22.	1,41	,678	1,34	,625	1,50	,729
23.	4,17	,848	4,15	,788	4,20	,915
24.	4,22	,814	4,36	,694	4,06	,909

M = Mean value
SD = Standard deviation (σ^2)
M_1 and SD_1 = M and SD (English language & literature students)
M_2 and SD_2 = M and SD (Pedagogy students)

Overall mean values suggest that both students of pedagogy and students of English language & literature show a fair degree of intercultural sensitivity. However, the differences in the mean values in some items when comparing the two groups may suggest that students of pedagogy and students of English language & literature are not

interculturally sensitive to the same extent. To establish whether there are statistically significant differences in intercultural sensitivity between the two groups of students, a more detailed analysis was carried out. Frequencies for each of the twenty-four questionnaire items were first established for both groups. They were analysed descriptively according to Chen's & Starosta's (2000) five interaction factors: engagement, respect for cultural differences, interaction confidence, interaction enjoyment and interaction attentiveness. Then, a t-test was undertaken to establish whether there are significant differences in intercultural sensitivity between the two groups of students.

As far as the first factor of the Intercultural Sensitivity Scale, *engagement*, is concerned, we can conclude that the majority of both English and pedagogy students demonstrate positive feeling towards participation in intercultural communication, with 96% of English students (N=71) and 85% of pedagogy students (N=56) agreeing or strongly agreeing with the first statement, "Uživam u interakciji s ljudima iz drugih kultura", 82% of English (N=61) and 76% of pedagogy students (N=50) agreeing or strongly agreeing with the thirteenth statement, "Ljudima iz drugih kultura pristupam bez predrasuda" and 92% of English students (N=68) and 89% of pedagogy students (N=59) disagreeing or strongly disagreeing with the twenty-second statement, "Izbjegavam situacije u kojima ću morati imati posla s ljudima iz drugih kultura". Similarly, 85% of English (N=63) and 80% of pedagogy students (N=53) agreed or strongly agreed with the twenty-third statement, "Često pokazujem svoje razumijevanje verbalnim ili neverbalnim znakovima sugovorniku/ici iz druge kulture" and 88% of English (N=65) and 76% of pedagogy students (N=50) agreed or strongly agreed with the twenty-fourth statement, "Uživam u razlikama između mene i sugovornika/ice iz druge kulture". As far as the eleventh, "Obično ne formiram mišljenje na prvi pogled o sugovornicima iz drugih kultura" and the twenty-first statement, "Često dajem sigurne odgovore u interakciji sa sugovornikom/icom iz druge culture", are concerned, the majority of English and pedagogy students agreed or strongly agreed with the two statements. However, around a third (28% of English, N=21, and 27% of pedagogy students, N=18) neither agreed nor disagreed with the eleventh statement. Similar data was obtained from the twenty-first statement (38% of English, N=28, and 33% of pedagogy students, N=22). The t-test determined a significant difference between the students of pedagogy and the students of

English language & literature students for the first item, “Uživam u interakciji s ljudima iz drugih kultura”; t=2.552, p= .010, and for the last item, “Uživam u razlikama između mene i sugovornika/ce iz druge culture”; t=2.239, p= .027. These results suggest that despite the fact that both students of pedagogy and students of English language & literature express a positive feeling of participation in intercultural communication, English language & literature students enjoy intercultural interactions significantly more than students of pedagogy. Moreover, students of English language & literature also enjoy the differences between themselves and their interculturally different interlocutors more than the students of pedagogy. The t-test has not shown significant differences between the two groups of students in other five items referring to interaction engagement between the two groups of students.

As far as the second factor, *respect for cultural differences* is concerned, both groups have demonstrated respect for cultural differences, with 86% of English students (N=64) and 88% of pedagogy students (N=58) disagreeing or strongly disagreeing with the second statement, “Mislim da su ljudi iz drugih kultura uskogrudni” and 97% of English (N=72) and 94% of pedagogy students (N=62) disagreeing or strongly disagreeing with the seventh statement, “Ne volim biti s ljudima iz drugih kultura”. Next, all English (N=74) and 94% of pedagogy students (N=62) agreed or strongly agreed with the eight statement, “Poštujem vrijednosti ljudi iz drugih kultura”, 92% of English students (N=68) and 89% of pedagogy students (N=59) agreed or strongly agreed with the sixteenth statement, “Poštujem načine na koje se ponašaju ljudi iz drugih kultura”, and 92% of English (N=68) and 92% of pedagogy students (N=61) disagreed or strongly disagreed with the eighteenth statement, “Ne bih prihvatio/la mišljenje ljudi iz drugih kultura.” The twentieth statement, “Mislim da je moja kultura bolja od drugih kultura”, yielded similar answers, with 84% of English students (N=62) and 86% of pedagogy students (N=57) disagreeing and strongly disagreeing with the statement. However, it is interesting to note that 16% of English students (N=12) and 9% of pedagogy students (N=6) neither agreed nor disagreed with the twentieth statement, with three pedagogy students believing that their culture is better than that of others. The t-test has not shown significant differences in the items referring to respect for cultural differences between the two groups of students.

Both groups of students have expressed a degree of *interaction confidence* in intercultural setting, but not as strong as the degrees of intercultural engagement and respect for cultural differences. Namely, almost a third of English students (28%, N=21) neither agreed nor disagreed with the third statement, "Prilično sam siguran/na u sebe u interakciji s ljudima iz drugih kultura", and more than a half (55%, N=41) neither agreed nor disagreed with the fifth statement, "Uvijek znam što reći u interakciji s ljudima iz drugih kultura". Furthermore, only 39% of pedagogy students (N=26) agreed or strongly agreed to the fifth statement, thus claiming that they do not always know what to say in interaction with people from different cultures. Both groups, however, do not have problems with talking in front of people from different cultures, with 77% of participants from both groups (N=57 and N=51 for English and pedagogy students respectively) disagreeing or strongly disagreeing with the fourth statement, "Jako mi je teško govoriti pred ljudima iz drugih kultura". Likewise, 82% of English (N=61) and 91% of pedagogy students (N=60) expressed that they can be as sociable as they want in intercultural interaction (sixth statement) and 82% of both English and pedagogy students (N=61 and N=54 respectively) reported feeling confident in intercultural interaction (tenth statement). The t-test has not shown significant differences between the students of pedagogy and the students of English language & literature in the items referring to interaction confidence.

Furthermore, both groups of students have expressed *interaction enjoyment*, that is, a positive reaction towards communication with people from different cultures, with 93% of English (N=69) and 97% of pedagogy students (N=64) disagreeing or strongly disagreeing with the ninth statement, "U interakciji s ljudima iz drugih kultura lako se uzrujam", 88% of English (N=65) and 94% of pedagogy students (N=62) disagreeing or strongly disagreeing with the twelfth statement, "Često postanem malodušan/na kad sam s ljudima iz drugih kultura", and 84% of English (N=62) and 83% of pedagogy students (N=55) claiming that they do not feel useless when interacting with people from different cultures (fifteenth statement). The t-test has not shown significant differences between the two groups of students in the items referring to interaction enjoyment.

Lastly, both groups of students have shown *interaction attentiveness*, with 88% of English (N=65) and 86% of pedagogy students (N=57) claiming being thoughtful when

interacting with people from different cultures (fourteenth statement) and 84% of English (N=62) and 77% of pedagogy students (N=51) maintaining that they are trying to obtain as much information as they can when interacting with people from different cultures (seventeenth statement). As far as sensitivity towards culturally-distinct counterpart's subtle meanings during interaction is concerned (nineteenth statement), 39% of English students (N=29) and 48% of pedagogy student (N=32) disagree or strongly disagree with the statement, with 42% of English (N=31) and 35% of pedagogy students (N=23) neither agreeing nor disagreeing with the statement. The t-test has not shown significant differences between the students of pedagogy and the students of English language & literature in the items referring to interaction attentiveness.

7.3.2. Independent Variable: Languages Spoken other than Croatian

Next, participants were grouped according to how many L2s they reported speaking. Participants were first grouped in four groups: those who reported speaking only L1, those who reported speaking one L2, those who reported speaking two L2s and those who reported speaking three or more L2s. However, due to the fact that there were only two students who reported speaking only their L1, and in order to make the analysis more precise, they were joined to the group of participants who reported speaking only one L2. Thus, for the purposes of this analysis, the participants were grouped in three groups: speakers who reported speak only their L1 and speakers who reported speaking one L2 comprised the first group (N=37), speakers who reported speaking two L2s comprised the second group (N=62) and speakers who reported speaking three or more L2s comprised the third group (N=41).

First, to obtain a simple overview, mean values and standard deviations for each of the twenty-four questionnaire items in each of the three groups were determined (*Table 5*). Then, to establish whether there are statistically significant differences in intercultural sensitivity between the three groups of students, a more detailed analysis was carried out. First, frequencies for each of the twenty-four questionnaire items were established for each of the three groups. They were analysed descriptively according to Chen's & Starosta's (2000) five interaction factors: engagement, respect for cultural differences,

interaction confidence, interaction enjoyment and interaction attentiveness. Then, an analysis of variance (ANOVA) was undertaken to establish whether there are significant differences in intercultural sensitivity between the three groups of students.

Table 5. Mean values and standard deviations per item
(Independent variable: languages spoken other than Croatian)

No. of Statement	M	SD	M_1	SD_1	M_2	SD_2	M_3	SD_3
1.	4,56	,712	4,32	,915	4,61	,662	4,68	,521
2.	1,56	,771	1,41	,725	1,55	,761	1,71	,814
3.	3,88	,800	3,70	,878	3,84	,834	4,10	,625
4.	1,91	,913	1,92	,894	1,94	,939	1,85	,910
5.	3,11	,866	3,05	,941	2,94	,866	3,44	,709
6.	4,24	,776	4,27	,769	4,21	,792	4,27	,775
7.	1,28*	,647	1,22	,750	1,35	,680	1,22	,475
8.	4,63**	,604	4,65	,633	4,56	,668	4,71	,461
9.	1,40	,632	1,32	,669	1,53	,695	1,27	,449
10.	4,19	,792	4,27	,769	4,08	,855	4,27	,708
11.	3,75	1,033	3,81	1,175	3,81	,955	3,61	1,022
12.	1,44	,681	1,38	,681	1,53	,695	1,34	,656
13.	4,01	,852	4,16	,928	3,94	,827	3,98	,821
14.	4,28	,679	4,24	,683	4,26	,651	4,34	,728
15.	1,69	,832	1,73	,871	1,85	,903	1,39	,586
16.	4,30	,675	4,27	,732	4,37	,659	4,22	,652
17.	4,18	,931	3,81	1,101	4,27	,813	4,37	,859
18.	1,44	,702	1,38	,794	1,53	,718	1,37	,581
19.	2,59	1,059	2,32	1,082	2,66	1,055	2,73	1,025
20.	1,44	,798	1,30	,702	1,60	,896	1,34	,693
21.	3,54	,901	3,51	,932	3,55	,881	3,54	,925
22.	1,41	,678	1,35	,633	1,47	,762	1,39	,586
23.	4,17	,848	4,00	,943	4,26	,700	4,20	,954
24.	4,22	,814	4,08	,722	4,23	,876	4,34	,794

M = Mean value
SD = Standard deviation (σ^2)
M_1, SD_1 = M and SD (Students who reported speaking only L1 or one L2)
M_2, SD_2 = M and SD (Students who reported speaking two L2s)
M_3, SD_3 = M and SD (Students who reported speaking three or more L2s)

All three groups of students expressed positive feelings of *participation in intercultural communication*. As far as the first statement, "Uživam u interakciji s ljudima iz drugih kultura" is concerned, 84% (N=31) of the participants from the first group, 90% (N=56) of the participants from the second group and 98% (N=40) of the participants from the third group agreed or strongly agreed with it. Eleventh statement, "Obično ne formiram mišljenje na prvi pogled o sugovornicima iz drugih kultura", caused minor disagreements of speakers within the groups, with participants within each group neither agreeing nor disagreeing ranging from just under one quarter to one third of each group. Similar data was obtained for the twenty-first statement, "Često dajem sigurne odgovore u interakciji sa sugovornikom/icom iz druge kulture". As far as the thirteenth statement, "Ljudima iz drugih kultura pristupam bez predrasuda", is concerned, 78% (N=29) of the participants from the first group, 79% (N=49) of the participants from the second and 80% (N=33) of the participants from the third group agreed or strongly agreed with it. Similar data was obtained for the remaining three statements: twenty-second ("Izbjegavam situacije u kojima ću morati imati posla s ljudima iz drugih kultura"), twenty-third ("Često pokazujem svoje razumijevanje verbalnim ili neverbalnim znakovima sugovorniku/ici iz druge kulture") and twenty-fourth ("Uživam u razlikama između mene i sugovornika/ice iz druge kulture") statement. At first glance, it seems that there are no significant differences between the groups when the first factor is taken into consideration. Analysis of variance (ANOVA) was thus undertaken to establish whether there are significant differences between the three groups of students in the items referring to interaction engagement. However, no significant differences were found.

Large majorities of all groups have also shown high *respect* towards their counterparts' culture and opinion, agreeing or strongly agreeing with eight ("Poštujem vrijednosti ljudi iz drugih kultura") and sixteenth ("Poštujem načine na koje se ponašaju ljudi iz drugih kultura") statement, as well as disagreeing or strongly disagreeing with the second ("Mislim da su ljudi iz drugih kultura uskogrudni"), seventh ("Ne volim biti s ljudima iz drugih kultura"), eighteenth ("Ne bih prihvatio/la mišljenje ljudi iz drugih kultura") and the twentieth statement ("Mislim da je moja kultura bolja od drugih kultura"). Just as is the case with intercultural engagement, it seems that there are no significant differences between the three groups when the second factor, *respect for cultural differences* is taken into consideration. Just as was the case with the previous

factor, analysis of variance (ANOVA) did not establish significant differences between the three groups in the items referring to respect for cultural differences.

As far as the third factor, *interaction confidence*, is concerned, 86% (N=32) of the first group, 87% (N=54) of the second and 85% (N=35) of the third group agree or strongly agree to the sixth statement, "U interakciji s ljudima iz drugih kultura mogu biti duželjubiv/a koliko to želim. Similar results apply for the tenth statement, "Osjećam se sigurno u interakciji s ljudima iz drugih kultura". As far as the fourth statement, "Jako mi je teško govoriti pred ljudima iz drugih kultura", is concerned, 76% of the first (N=28) and second (N=47) group and 80% of the third group (N=33) disagree or strongly agree with it. Around a third (N=12) of the first group and a quarter (N=15) of the second are neither sure nor unsure in themselves while engaging in intercultural interaction, with as much as 85% (N=35) of the third group agreeing with the statement "Prilično sam siguran/na u sebe u interakciji s ljudima iz drugih kultura". As far as the fifth statement, "Uvijek znam što reći u interakciji s ljudima iz drugih kultura", is concerned, a difference between the participants who reported speaking two L2s and those who reported speaking three or more L2s is evident. Just over 30% (N=19) of participants from the second group disagree or strongly disagree with the statement in question, with 45% (N=28) participants neither agreeing nor disagreeing with it. As far as the third group is concerned, just under half of participants agree or strongly agree with the statement (N=19), with the same number of participants neither agreeing nor disagreeing with the statement. A statistically significant difference between the groups was determined by one-way ANOVA for the fifth statement, "Uvijek znam što reći u interakciji s ljudima iz drugih kultura" ($F=3.196$, $p= .026$). A Scheffe post-hoc test revealed that students who reported speaking three or more L2s more often know what to say when interacting with people from different cultures than students who reported speaking two L2s ($p= .014$). No statistically significant difference was found between the students who reported speaking only their L1 or one L2 with students who reported speaking two L2s ($p= .796$) or with students who reported speaking three or more L2s ($p= .137$). Analysis of variance (ANOVA) did not establish significant differences between the three groups in other items referring to interaction confidence.

All groups of participants have expressed *interaction enjoyment* in interactions with people from different cultures. The data for the ninth ("U interakciji s ljudima iz drugih kultura lako se uzrujam") varies from 92% of the second group (N=57), over 95% (N=35) of the first group, to 100% (N=61) of the third group disagreeing or strongly disagreeing with the statement. The data for the twelfth ("Često postanem malodušan/na kad sam s ljudima iz drugih kultura") statement is almost identical. The obtained data for the last statement within the factor, the fifteenth statement, "Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura", is a bit different, with 78% of the first group (N=29), 79% of the second (N=49) and 95% of the third (N=39) disagreeing or strongly disagreeing with the statement. A statistically significant difference between the groups was determined by Welch's ANOVA for the fifteenth statement, "Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura" (F=5.460, p= .006). A Games-Howell post-hoc test revealed that students who reported speaking three or more L2s less often less often feel useless when interacting with people from different cultures than students who reported speaking two L2s (p= .006). No statistically significant difference was found between the students who reported speaking only their L1 or one L2 with students who reported speaking two L2s (p= .775) or with students who reported speaking three or more L2s (p= .121). Analysis of variance (ANOVA) did not establish significant differences between the three groups in other items referring to interaction enjoyment.

As far as the last factor, *interaction attentiveness*, is concerned, all three groups of participants seem to be attentive in intercultural interactions. Namely, 86% (N=32) of the first, 89% (N=55) of the second and 85% (N= 35) of the third group agreed or strongly agreed with the fourteenth statement, "Vrlo sam obziran/na u interakciji s ljudima iz drugih kultura". Next, 68% (N=29) of the first, 84% (N=52) of the second and 88% (N=36) of the third groups of participants agreed or strongly agreed with the seventeenth statement, "Pokušavam dobiti što je moguće više informacija u interakciji s ljudima iz drugih kultura". This, it seems, speakers who reported speaking more L2s try to get more information from their interlocutors in intercultural interaction than the speakers who reported speaking only their L1 or one L2. As far as the nineteenth statement, "Osjetljiv/a sam na nejasna značenja u interakciji sa sugovornikom/icom iz druge kulture", is concerned, 57%, N=21, of the first, 40%, N=25, of the second and 37%, N=15, of the

third group disagreed or strongly disagreed with the statement, with a fair number of participants within each group, 11 (30%), 23 (37%) and 20 (49%) respectively neither agreeing nor disagreeing with the statement. A statistically significant difference between the groups was determined by one-way ANOVA for the seventeenth statement, "Pokušavam dobiti što je moguće više informacija u interakciji s ljudima iz drugih kultura" F=4.229, p= .017. A Scheffe post-hoc test revealed that students who reported speaking three or more L2s more often try to obtain as much information as they can when interacting with people from different cultures than students who reported speaking only their L1 or one L2 (p= .030). A difference just on the verge of being statistically significant was found between the students who reported speaking only their L1 or one L2 with students who reported speaking two L2s (p= .053). No statistically significant difference was found between the students who reported speaking two L2s with students who reported speaking three or more L2s (p= .883). Analysis of variance (ANOVA) did not establish significant differences between the three groups in other items referring to interaction attentiveness.

7.3.3. Independent Variable: Frequency of Intercultural Interaction

Next, students who took part in the research were grouped according to the frequency of intercultural interaction. They were grouped into five groups: those who reported engaging in such interactions at least once a day (N=11), those who reported engaging in it several times a week (N=28), those who reported engaging in intercultural interactions at least once a week (N=13), those who reported engage in intercultural interaction once a month (N=31) and those who reported engaging in intercultural interaction once in a few months or less (N=57). Just as was the case with the first two independent variables, mean values and standard for each of the twenty-four questionnaire items for each of the five groups were determined (*Table 6).*

Table 6. Mean values and standard deviations per item
(Independent variable: frequency of intercultural interaction)

No. of Statement	M	SD	M_1	SD_1	M_2	SD_2	M_3	SD_3	M_4	SD_4	M_5	SD_5
1.	4,56	,712	4,91	,302	4,57	,690	4,46	,660	4,74	,815	4,40	,704
2.	1,56	,771	1,18	,405	1,57	,742	1,77	1,092	1,61	,844	1,54	,709
3.	3,88	,800	3,82	,603	3,96	,881	3,85	,689	4,19	,749	3,68	,805
4.	1,91	,913	1,64	,674	1,75	,887	1,77	1,092	1,77	,845	2,14	,934
5.	3,11	,866	3,27	,647	3,36	,870	3,23	,832	3,23	,845	2,88	,888
6.	4,24	,776	4,18	,982	4,18	,772	4,31	,630	4,29	,783	4,25	,786
7.	1,28*	,647	1,00	,000	1,21	,568	1,23	,439	1,35	,915	1,33	,607
8.	4,63**	,604	4,73	,467	4,64	,559	4,54	,519	4,77	,425	4,54	,734
9.	1,40	,632	1,09	,302	1,46	,576	1,46	,660	1,35	,661	1,44	,682
10.	4,19	,792	4,55	,522	4,25	,844	4,23	,599	4,13	,806	4,11	,838
11.	3,75	1,033	4,09	1,044	3,79	1,197	3,38	,870	4,00	,894	3,61	1,031
12.	1,44	,681	1,00	,000	1,46	,637	1,62	,768	1,55	,810	1,40	,651
13.	4,01	,852	4,09	,944	4,21	,787	3,77	,832	4,13	,670	3,88	,946
14.	4,28	,679	4,45	,522	4,32	,723	4,08	,494	4,19	,654	4,32	,736
15.	1,69	,832	1,18	,405	1,43	,634	1,92	,862	1,84	,898	1,77	,887
16.	4,30	,675	4,64	,505	4,14	,651	4,15	,376	4,29	,643	4,35	,767
17.	4,18	,931	4,18	1,401	4,14	,848	4,15	,555	4,39	,667	4,09	1,057
18.	1,44	,702	1,27	,647	1,39	,567	1,54	,660	1,45	,768	1,47	,758
19.	2,59	1,059	2,64	1,629	2,79	1,067	2,54	1,198	2,55	1,060	2,53	,908
20.	1,44	,798	1,18	,603	1,64	,870	1,54	,776	1,35	,755	1,42	,823
21.	3,54	,901	4,00	,632	3,46	1,036	3,69	,630	3,68	,945	3,37	,879

No. of Statement	M	St. Dev	M_1	St. dev_1	M_2	St. dev_2	M_3	St. dev_3	M_4	St. dev_4	M_5	St. dev_5
22.	1,41	,678	1,09	,302	1,36	,559	1,15	,376	1,29	,693	1,63	,771
23.	4,17	,848	4,27	1,191	4,39	,685	3,85	,899	4,16	,779	4,12	,867
24.	4,22	,814	4,82	,603	4,36	,826	4,15	,555	4,42	,564	3,95	,915

M = Mean value
SD = Standard deviation (σ^2)
M_1, SD_1 = M and SD (Students engaged in intercultural interactions once a day or more)
M_2, SD_2 = M and SD (Students engaged in intercultural interactions several times a week)
M_3, SD_3 = M and SD (Students engaged in intercultural interactions once a week)
M_4, SD_4 = M and SD (Students engaged in intercultural interactions once a month)
M_5, SD_5 = M and SD (Students engaged in intercultural interactions once in a few months or less months or less)

All five groups had rather positive *feelings of participation in intercultural communication*. The majority of all five groups agreed or strongly agreed with the first statement, "Uživam u interakciji s ljudima iz drugih kultura" (100%, of participants, N=11, from the first group, that is those who reported engaging in intercultural interaction once a day or more; 89%, N= 25, of those from the second group, that is those who reported engaging in intercultural interaction several times a week; 92%, N=12, of the third group, that is those who reported engaging in intercultural interactions at least once a week; 94%, N=29, of the fourth group, that is those who reported engaging in intercultural interaction once a month and 81%, N=50, of the fifth group, that is those who reported engaging in it once in a few month or less). Similar results were obtained in the thirteenth statement, "Ljudima iz drugih kultura pristupam bez predrasuda" (82%, N=9, of the first, 86%, N=24, of the second, 69%, N=9, of the third, 84%, N=26, of the fourth and 75%, N=43, of the fifth), twenty-third statement, "Često pokazujem svoje razumijevanje verbalnim ili neverbalnim znakovima sugovorniku/ci iz druge kulture" (91%, N=10, of the first, 89%, N=25, of the second, 69%, N=9, of the third, 84%, N=26, of the fourth and 63%, N=39, of the fifth group) and twenty-fourth statement, "Uživam u razlikama između mene i sugovornika/ica iz druge culture" (91%, N=10, of the first, 86%, N=24, of the second, 92%, N=12, of the third, 97%, N=30, of the fourth and 68%, N=39, of the fifth group). Majorities of all five groups disagreed or strongly disagreed with twenty-second statement, "Izbjegavam situacije u kojima ću morati imati posla s ljudima iz drugih kultura" (100%, N=11, of the first, 96%, N=27, of the second, 100%, N=13, of the third, 94%, N=29, of the fourth and 82%, N=47 of the fifth group). The eleventh statement, "Obično ne formiram mišljenje na prvi pogled sa sugovornicima iz drugih kultura", got a bit worse results (73%, N=8, of the first group, 61%, N=17, of the second, 46%, N=6, of the third, 74%, N=23, of the fourth and 54%, N=31, of the fifth group agreed or strongly agreed with the statement), just as did the twenty-first statement, "Često dajem sigurne odgovore u interakciji sa sugovornikom/com iz druge kulture" (82%, N=9, of the first, 54%, N=15, of the second, 62%, N=8, of the third, 55%, N=17, of the fourth and 46%, N=26, of the fifth agreeing or strongly agreeing with the statement). A statistically significant difference between the groups was determined by Welch's ANOVA for the first statement, "Uživam u interakciji s ljudima iz drugih kultura" ($F=4.050$, $p= .007$). A Games-Howell post-hoc test revealed that students who

reported engaging in intercultural interactions once a day or more enjoy intercultural interactions significantly more than students who reported engaging in such interactions once in several months or less (p= .004). No statistically significant differences were found for the first item between other groups. Next, Welch's ANOVA determined a statistically significant difference between the groups for the twenty-second statement, "Izbjegavam situacije u kojima ću morati imati posla s ljudima iz drugih kultura" (F=4.341, p= .004). A Games-Howell post-hoc test revealed that students who reported engaging in intercultural interactions once a day or more avoid situations in which they have to deal with culturally-distinct persons significantly less than students who reported engaging in intercultural interactions once in several months or less (p= .003). Moreover, the test also revealed that students who reported engaging in intercultural interactions once a week avoid situations in which they have to deal with culturally-distinct persons significantly less than students who reported engaging in intercultural interactions once in several months or less (p= .018) No statistically significant differences were found for the first item between other groups. Finally, Welch's ANOVA determined a statistically significant difference between the groups for the twenty-fourth statement, "Uživam u razlikama između mene i sugovornika/ce iz druge kulture" (F=4.538, p= .004). A Games-Howell post-hoc test revealed that students who reported engaging in intercultural interactions once a day or more enjoy differences between themselves and their culturally-distinct counterparts significantly more than students who reported engaging in intercultural interactions once in several months or less (p= .006). Moreover, the test also revealed that students who reported engaging in intercultural interaction once a month enjoy differences between themselves and their culturally-distinct counterparts significantly more than students who reported engaging in intercultural interactions once in several months or less (p= .029). Analysis of variance (ANOVA) did not establish significant differences between the five groups in other four items referring to interaction engagement.

Next, all groups of participants have expressed *respect towards their counterparts' culture and opinion*. Namely, as far as the second statement, "Mislim da su ljudi iz drugih kultura uskogrudni", is concerned, large majorities of all five groups (100%, N=11, of the first group, 86%, N=24, of the second, 69%, N=9, of the third, 90%, N=28, of the fourth and 88%, N=50, of the fifth group) disagreed or strongly disagreed

with the statement, just as the majorities of all five groups did with the seventh, “Ne volim biti s ljudima iz drugih kultura” eighteenth, “Ne bih prihvatio/la mišljenje ljudi iz drugih kultura” and twentieth, “Mislim da je moja kultura bolja od drugih kultura” statement. Similarly, great majorities of all five groups agreed to the eight statement, “Poštujem vrijednosti ljudi iz drugih kultura”, and the sixteenth statement, “Poštujem načine na koje se ponašaju ljudi iz drugih kultura”. Analysis of variance (ANOVA) was undertaken to establish whether there are significant differences in respect for cultural differences between the five groups of students. However, no statistically significant differences were found.

All five groups of students have expressed a fair degree of *interaction confidence.* As far as the third statement, “Prilično sam siguran/na u sebe u interakciji s ljudima iz drugih kultura”, is concerned, 73%, N=8, of the first, 75%, N=21, of the second, 69%, N=9, of the third, 87%, N=27, of the fourth and 69%, N=35, of the fifth agreed or strongly agreed with it. Next, 91%, N=10, of the first, 86%, N=24, of the second, 85%, N=11, of the third, 81%, N=25, of the fourth and 75%, N=38, of the fifth group disagreed or strongly disagreed with the fourth statement, “Jako mi je teško govoriti pred ljudima iz drugih kultura”. Majorities of all five groups agreed or strongly agreed with the sixth statement, “U interakciji s ljudima iz drugih kultura mogu biti druželjubiv/a koliko to želim” (82%, N=9, of the first, 86%, N=24, of the second, 92%, N=12, of the third, 87%, N=27, of the fourth and 86%, N=49, of the fifth group) and the tenth statement, “Osjećam se sigurno u interakciji s ljudima iz drugih kultura” (100%, N=11, of the first, 82%, N=23, of the second, 92%, N=12, of the third, 81%, N=12, of the fourth and 77%, N=44, of the fifth group). As far as the fifth statement, “Uvijek znam što reći u interakciji s ljudima iz drugih kultura”, is concerned, 55%, N=6, of the first, 36%, N=10, of the second, 54%, N=7, of the third group, 45%, N=14, of the fourth and 47%, N=27, of the fifth group neither agreed nor disagreed with the statement. As it seems, all five of groups have a rather similar degree of interaction confidence since an analysis of variance (ANOVA) did not establish significant differences in interaction confidence between the five groups.

Next, all five groups have expressed a fair degree of *interaction enjoyment*. Namely, all participants within the first group disagreed or strongly disagreed to the three statements, ninth, twelfth and fifteenth, “U interakciji s ljudima iz drugih kultura lako se

uzrujam", "Često postanem malodušan/na kad sam s ljudima iz drugih kultura" and "Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura" respectively. Similar data was obtained from other groups. As far as the ninth statement was concerned, 96%, N=27, of the second group, 92%, N=12, of the third, 97%, N=30, of the fourth and 93%, N=53, of the fifth disagreed or strongly disagreed with it. Similarly, 96%, N=26, of the second, 85%, N=11, of the third, 87%, N=27, of the fourth and 91%, N=52, of the fifth group disagreed or strongly disagreed to the twelfth statement. The data for the fifteenth statement is somewhat different, with 93%, N=26, of the second, 85%, N=11, of the third, 74%, N=23, of the fourth and 81%, N=46, of the fifth group disagreeing or strongly disagreeing with the statement. Although all five groups reported positive reaction towards communicating with people from different cultures, participants who reported infrequent intercultural interaction reported feeling useless in such interactions more than those who reported frequent intercultural interaction. A statistically significant difference between the groups was determined by Welch's ANOVA for the fifteenth statement, "Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura" ($F=4.626$, $p= .003$). A Games-Howell post-hoc test revealed that students who reported engaging in intercultural interactions once a day or feel useless in intercultural interactions significantly less than students who reported engaging in such interactions once in several months or less ($p= .012$) or students who reported engaging in such interactions once a month ($p= .020$). Analysis of variance (ANOVA) did not establish significant differences between the five groups in other two items referring to interaction enjoyment.

Last but not least, all five groups of participants have also expressed *attentiveness* in intercultural interaction, with 100%, N=11, of the first group, 86%, N=24, of the second, 92%, N=12, of the third, 87%, N=27, of the fourth and 84%, N=48, of the fifth group agreeing or strongly agreeing to the fourteenth statement, "Vrlo sam obziran/na u interakciji s ljudima iz drugih kultura". Next, 82%, N=9, of the first, 71%, N=20, of the second, 92%, N=12, of the third, 90%, N=28, of the fourth and 77%, N=41, of the fifth group agreed or strongly agreed to the seventeenth statement, "Pokušavam dobiti što je moguće više informacija u interakciji s ljudima iz drugih kultura". As far as the nineteenth statement is concerned, 55%, N=6, of the first group, 36%, N=10, of the second, 38%, N=5, of the third, 52%, N=16, of the fourth and 42%, N=24, of the fifth group disagreed

or strongly disagreed with the statement. As it seems, all five of groups have a rather similar degree of interaction attentiveness since an analysis of variance (ANOVA) did not establish significant differences in interaction attentiveness between the five groups.

7.4. Results Discussion

At the end of analysis, we can conclude that the students who took part in the research proved to be fairly interculturally sensitive, with large majority of the research sample demonstrating positive feelings towards participation in intercultural communication, respect for cultural differences, positive reaction towards communication with culturally-distinct people, intercultural interaction attentiveness and overall confidence in intercultural setting.

The analysis of overall mean values of each of the twenty-four questionnaire items proved that the large majority of students enjoy interaction with people from different cultures, are sociable as they want to be in intercultural interaction, respect values of people from different cultures, feel confident in intercultural interaction, approach culturally different people without prejudice and are thoughtful when interacting with people from different cultures. The large majority of participants also respect the ways people from different cultures behave, often use verbal or nonverbal cues when encountering communication difficulties with people from different cultures, try to more actively participate in interaction with people from different cultures and enjoy differences between themselves and their culturally different counterparts. Likewise, the majority of the participants expressed that they do not think that people from other cultures are narrow-minded and do not find it difficult to talk in front of people from different cultures. The participants also like to be with people having values different than themselves, do not get easily embarrassed when interacting with people from different cultures, enjoy interaction with people who have cultural and/or language differences, do not feel useless when interacting with those people, would not ignore their opinions, do not think that their own culture is better than other cultures and do not avoid situations where they will have to deal with culturally-distinct people. Naturally, some differences between the two groups' mean values were present. Therefore, the first research

hypothesis, stating that both students of pedagogy and students of English are interculturally sensitive, but not to the same extent, is accepted.

The research has shown that there are no significant differences in intercultural sensitivity between the students of English language & literature and students pedagogy. Out of twenty-four questionnaire items measuring intercultural sensitivity, statistically significant differences were found in only two statements, the first statement, "Uživam u interakciji s ljudima iz drugih kultura" (t=2.552, p= .010), and the last statement in the questionairre, "Uživam u razlikama između mene i sugovornika/ce iz druge kulture" (t=2.239, p= .027). English language & literature students thus expressed enjoying intercultural interactions, as well as enjoying the differences between themselves and their culturally-distinct interlocutors, significantly more than students of pedagogy. Since only two statements yielded statistically significant results, we cannot conclude that students of English language & literature have a significantly greater degree of intercultural sensitivity than students of pedagogy. However, since the second research hypothesis stated that students of pedagogy had a significantly greater degree of intercultural sensitivity than students of English, which proved to be false, the second hypothesis is rejected.

The third research hypothesis, stating that students who reported speaking two or more L2s have a significantly greater degree of intercultural sensitivity than students who reported speaking only one L2 or no L2s at all is also rejected. Namely, the research has shown that differences between the participants, when grouped according to how many L2s they reported speaking (only L1 or one L2; two L2s; three or more L2s) exist in only three out of twenty-four questionnaire items. The statistically significant differences exist in the fifth, "U interakciji s ljudima iz drugih kultura mogu biti druželjubiv/a koliko to želim" (F=3.196, p= .026), the fifteenth, "Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura" (F= 5.460, p= .006), and the seventeenth item, "Pokušavam dobiti što je moguće više informacija u interakciji s ljudima iz drugih kultura" (F=4.229, p= .017). What's interesting is that out of three significant differences, two do not exist between the students who reported speaking only one L2 or no L2s and those who reported speaking two or more L2s, but between those who reported speaking two L2s and three or more L2s. Namely, A Scheffe post-hoc test confirmed significant differences

between the students who reported speaking three or more L2s and students who reported speaking two L2s in the fifth item (p= 0.14). A Games-Howell post-hoc test confirmed significant differences between the students who reported speaking three or more L2s and students who reported speaking two L2s in the fifteenth item (p= .006). Only the seventeenth item, "Pokušavam dobiti što je moguće više informacija u interakciji s ljudima iz drugih kultura", yielded expected results, that is, that students who reported speaking two or more L2s try to obtain as much information as possible in interaction with their culturally-distinct interlocutors significantly more than students who reported speaking only one L2 or no L2s at all (p= .030). The reason for that is fairly obvious: not speaking an L2 or speaking only one L2, especially if not spoken by our interlocutors, makes it much more difficult to obtain information from our interlocutors.

The last research hypothesis, stating that the students who reported frequent engagement in intercultural interactions (once a week or more) have a significantly greater degree of intercultural sensitivity than students who reported infrequent engagement in such interactions (once a month or less), is partly rejected. Namely, the research has shown that when grouped according to how frequent intercultural interaction the participants reported (once a day or more, several times a week, once a week, once a month, once in a few months or less), significant differences between the groups exist in the first, the fifteenth, the twenty-second and the twenty-forth item. Three out of those four statements: the first (F=4.050, p= .007), the twenty-second (F=4.341, p= .004) and the twenty-fourth (F= 4.538, p= .004) belong to the first of the five Chen's & Starosta's (2000) intercultural sensitivity factors, intercultural engagement. A Games-Howell post-hoc test determined significant differences in items referring to intercultural engagement between the students who reported frequent engagement in intercultural interaction (once a day or more) and the students who reported infrequent engagement (once in a few months or less) for the first item (p= .004), the twenty-second item (p= .003) and the twenty-fourth item (p= .006). The post-hoc test also determined that there are significant differences between the students who reported frequent engagement in intercultural interaction (once a day or more) and the students who reported infrequent engagement (once in a few months or less) in the fifteenth statement, "Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura" (p=.012), as well as between the students who reported engaging in intercultural interaction once a day or more and

the students who reported engaging in intercultural interaction once a month (p=.018). The research has also determined that the students who reported having intercultural interactions once a week feel useless in intercultural interaction significantly less than students who reported having intercultural interactions once in a few months or less (p=.020). Interestingly enough, the students who reported engaging in intercultural interactions once a month enjoy the differences between themselves and their culturally-distinct interlocutors significantly more than those who reported engaging in intercultural interactions once in a few months or less (p=.029).

The research findings generally support the primary assumption that both the students of pedagogy and students of English language & literature are fairly interculturally sensitive. The finding, however, does not come as much of a surprise due to several factors. First, despite the fact that there are major differences in the two study fields' programs, both take place at the same faculty, Faculty of Humanities and Social Sciences, which is not only regarded as one of the most, if not the most "liberal" faculty in Croatia, but also a faculty where a lot of emphasis is put on interdisciplinarity. Next, the majority of participants are double-major students, majoring in other foreign languages, social sciences and/or humanities, all of which put a certain focus on developing students' social and intercultural competences. Thus, a comparison between students of Faculty of Humanities and Social Sciences and students of some other Croatian faculty, especially those from the STEM fields, would be, in my opinion, much different and yield much more interesting results.

There is one more interesting fact that may have slightly affected the research results and the participants' overall degree of intercultural sensitivity. Namely, the instrument uses, completely unintentionally, people-first language (Craig, 1992). By putting the *person* before its presumed identity, thus describing what the person *has*, not immediately asserting what the person *is* (*ljudi iz druge kulture* vs. *kulturno drugačiji*), we avoid their (linguistic) marginalization and dehumanization. People-first language is usually used when referring to people with a health issue or a disability. By using people-first language, research has shown, not only do we avoid labelling *the different* but we also increase one's tolerance towards the difference (Granello & Gibbs, 2016), Although being culturally distinct from the majority is not a (medical) disability or a health issue,

it would be interesting to see whether a slightly modified instrument, avoiding the people-first language and replacing it with the identity-first language, would produce different results.

The primary assumption that students of pedagogy will have a significantly greater degree of intercultural sensitivity, due to the fact that they are explicitly taught about the concepts of intercultural education, intercultural competence and intercultural sensitivity throughout their university education, proved to be false. There are several explanations why that may be the case. First and foremost, there were several limitations of the study. One major limitation is that only graduate students majoring in English and graduate students majoring in pedagogy participated in it. Thus, the data and research findings cannot be generalized and pertain only to the students that were part of the sample. Another limitation of the study was the fact that the participants were reached online, thus making it impossible to control and prevent not only multiple participation, but also that only the conceived profile of participants, that is graduate students majoring in English and graduate students majoring in pedagogy, participated in the study. Another possible limitation of the instrument and methodology is the fact that participants knew what the scale was measuring, just as they knew that a comparison between the two groups of students was one of the major goals of the study. Thus, they could have given "politically correct" answers instead of what they really thought, especially to statements such as the eight statement, "Poštujem vrijednosti ljudi iz drugih kultura." and the twentieth statement, "Mislim da je moja kultura bolja od drugih kultura" in order to make "their" group have better overall results. Next, two statements, the eleventh and the nineteenth, had rather high standard deviations, SD=1.033 and SD=1.059 respectively, meaning that the two statements might have been a bit confusing to the participants, which then might have resulted in mean results of each of the two statements (M=3.75 and M=2.59 respectively) being closer to level three (neither agreeing nor disagreeing) of the Likert scale. Thus, rewording of the two statements should be considered in further research. It is also important to note that students may significantly overestimate their level of intercultural sensitivity, which has been the case several times so far (Medina, 2008, Jackson, 2011). Overestimation of one's intercultural sensitivity may especially be the case with foreign language students, in this case English language & literature students, whose knowledge of a foreign language, especially the grammatical knowledge

of it, may have led to an inflated self-perception of their overall intercultural language and communication skills and, consequently, an inflated self-perception of their overall intercultural sensitivity. Unfortunately, as has already ben pointed out, linguistic competence does not parallel intercultural competence and "foreign language learners may have a reasonably good grasp of grammar and academic vocabulary but have little understanding of (or need for) the sociopragmatic dimension of the target language until they engage in sustained intercultural interaction either at home or abroad" (Jackson, 2011, 182). However, it may also be the case that English students who took part in the research were fairly interculturally sensitive due to the fact that there is a statistically significant difference between the students of English language & literature and the students of pedagogy in the number of foreign languages they reported speaking ($t=2.966$, $p= .004$) and reported participation in student and youth exchange programs ($t=2.409$, $p= .004$). A t-test analysis confirmed that English language & literature students reported speaking more foreign languages than students of pedagogy, just as they reported participating in student and youth exchange programs significantly more than students of pedagogy. As has already been explained, participation in such study-abroad programs and knowledge of foreign languages may positively affects students' intercultural sensitivity and intercultural communicative competence. However, as Durocher (2007, 115, qtd. in Jackson, 2011) notes, "studying a foreign language does not, in and of itself, cure ethnocentricism and make students ethnorelative".

All of the above leads to a discussion about the two major limitations of the study, both concerning the research instrument. First, as has already been explained in detail, intercultural sensitivity is, just as intercultural competence, a highly convoluted and frequently discussed concept. Reducing it to a twenty-four item questionnaire seems rather unreasonable and inconclusive for that matter, especially considering the fact that Chen's & Starosta's conceptualization of intercultural sensitivity and intercultural competence fits within *human relations approach* to intercultural education (Grant & Sleeter, 2006; Gorski 2008), thus failing to recognize a large portion of intercultural sensitivity referring to social justice. As already discussed, their approach to intercultural competence and intercultural sensitivity is concerned with the promotion of interpersonal harmony and mutual respect between culturally different individuals and groups and thus fails to meet some of the key principles of intercultural education. Unfortunately, apart

from Bennet's DMIS, Chen's & Starosta's Intercultural sensitivity scale, at least to the authors' knowledge, is the best there currently is. Next, even if the instrument did exactly measure and pinpoint factors of one's intercultural sensitivity, there is another problem there – the instrument stops at determining students' intercultural sensitivity. Although intercultural sensitivity is an indispensable part of one's intercultural competence, intercultural competence is a complex construct in which each of the dimensions has an important role. Thus, being interculturally sensitive, but lacking intercultural awareness and/or adroitness, does not make one interculturally competent. Despite that, the majority of research on teachers' and students' intercultural competence in Croatia, not excluding this one, have been reduced to research on students' intercultural sensitivity (Jurčić, 2010; Franjčić, 2011; Drandić; 2013; Buterin; 2013; Sablić & Hrvatić, 2013).

Thus, not only should further research start focussing on other aspects of intercultural competence, but scientific effort should also be made to develop a better instrument aimed at measuring one's intercultural sensitivity. Therefore, since intercultural competence is a multi-pronged construct comprised of different sets of knowledge, skills, attitudes and behaviours that enable one not only a successful interaction and communication with culturally different individuals or groups in all situations, but also to perceive, critically analyse and transform the ubiquitous inequalities and systems of power that perpetuate them, exploration of participants' feelings and emotions towards oppression, discrimination, educational, social and cultural inequality, in my opinion, should be an integral part of the intercultural sensitivity research.

8. Conclusion

The concepts of intercultural education, intercultural competence and intercultural sensitivity, although being present for several decades, are concepts that still need to be more broadly conceptualized. Understanding what intercultural competence and intercultural education truly represent is not only a necessary precondition for successful intercultural dialogue and ensuring equal rights to education, but also a precondition for strengthening social cohesion and achieving social justice in a contemporary, culturally diverse society. Education, constituting a large portion within one's socialization and identity construction, plays an important role in acquisition and development of one's intercultural competence. Thus, in a world where intercultural interaction occurs at a daily basis and permeates all spheres of society, building teachers' and students' intercultural sensitivity and intercultural competence is of utmost necessity.

This graduation thesis has shown that a large majority of graduate students majoring in English and graduate students majoring in pedagogy, being fairly interculturally sensitive, are on the right track. However, if they are to develop into interculturally competent teachers and implement intercultural dimension within their teaching practices, they still have a lot of work to do. They are yet to face a multitude of problems and hindrances, be it critiques, disapprovals and imputations coming from the outside of the field or problems within the field itself.

Furthermore, not only has the thesis demonstrated the necessity for expanding the concepts of intercultural sensitivity and intercultural competence, but it has also shown the necessity to conceptualize intercultural education more broadly within theoretical applied linguistics literature, curricular guidance frameworks and language teaching practices, since the majority of conceptualizations fail to meet the key principles of intercultural education. The thesis has also pinpointed the relationship between intercultural education and (English) language learning, highlighting at the same time the fine line between using English as a tool for intercultural dialogue and a tool for *linguistic imperialism* (Philipson 1988).

Developing an individual's intercultural competence starts with building their intercultural knowledge. However, it is understanding, acceptance and appreciation of

sociocultural differences, not intercultural knowledge, that leads to intercultural behaviour (Chen & Starosta, 1997). Thus, only an interculturally sensitive individual can recognize the need to act in a way that will not only ensure equal rights to education, but also strengthen social cohesion and achieve equality and social justice. Developing one's intercultural sensitivity is therefore a precondition for developing his or her intercultural competence. Only an interculturally sensitive teacher can become an interculturally competent teacher, a *culturally responsive* (Villegas & Lucas, 2002), *transformative intellectual* (Giroux, 1985) and an agent of change that will foster students' intercultural competence and implement intercultural education, in the true sense of the word, into educational everyday life.

9. Resources

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10. Appendix

Skala interkulturne osjetljivosti

Drage kolegice, dragi kolege,

skala interkulturne osjetljivosti ispituje vaše osobne stavove prema drugim kulturama. Dobiveni podaci su povjerljivi i služit će isključivo u znanstvene svrhe. Kako je upitnik anoniman, dobiveni podaci nemaju nikakvih posljedica zbog kojih biste morali biti suzdržani u iznošenju vlastitih sudova, pa makar se oni i razlikovali od uobičajenog stručnog i javnog mijenja o toj problematici.

Zbog toga Vas molim da slobodno i iskreno ocijenite u kojem stupnju se slažete s predloženim tvrdnjama.

Opći podaci:

Molim Vas da najprije odgovorite na opća pitanja koja će se koristiti u obradi podataka. Odgovore zaokružite, a tamo gdje je potrebno, upišite.

1.	Spol	M	Ž
2.	Studij	Anglistika	Pedagogija
3.	Vrsta studija	Jednopredmetni	Dvopredmetni
4.	Drugi smjer (za dvopredmetne studente/ice)	_____	
5.	Osim hrvatskog, govorim još ... stranih jezika	0 1 2 3+	

6.	Sudjelovao/la sam na Erasmus studentskim razmjenama, Youth Exchange programima i sl.	DA	NE
7.	U prosjeku sam u interakciji s ljudima iz drugih kultura...	Jednom dnevno ili češće	Nekoliko puta tjedno
		Barem jednom tjedno	Jednom mjesečno
		Jednom u nekoliko mjeseci ili rjeđe	

Molim Vas da sada pažljivo pročitate svaku predloženu tvrdnju i zaokružite jedan broj u koloni ispod odgovora koji označava stupanj Vašeg slaganja s tom tvrdnjom.

Za odgovaranje koristite sljedeću skalu:

1 – nimalo se ne slažem

2 – ne slažem se

3 – niti se slažem niti ne slažem

4 – slažem se

5 – potpuno se slažem

R. br.	Tvrdnja	Nimalo se ne slažem	Ne slažem se	Niti se slažem niti ne slažem	Slažem se	Potpuno se slažem
1.	Uživam u interakciji s ljudima iz drugih kultura.					
2.	Mislim da su ljudi iz drugih kultura uskogrudni.					
3.	Prilično sam siguran/na u sebe u interakciji s ljudima iz drugih kultura.					
4.	Jako mi je teško govoriti pred ljudima iz drugih kultura.					
5.	Uvijek znam što reći u interakciji s ljudima iz drugih kultura.					
6.	U interakciji s ljudima iz drugih kultura mogu biti druželjubiv/a koliko to želim.					
7.	Ne volim biti s ljudima iz drugih kultura.					
8.	Poštujem vrijednosti ljudi iz drugih kultura.					
9.	U interakciji s ljudima iz drugih kultura lako se uzrujam.					
10.	Osjećam se sigurno u interakciji s ljudima iz drugih kultura.					
11.	Obično ne formiram mišljenje na prvi pogled o sugovornicima iz drugih kultura.					

12.	Često postanem malodušan/na kad sam s ljudima iz drugih kultura.					
13.	Ljudima iz drugih kultura pristupam bez predrasuda.					
14.	Vrlo sam obziran/na u interakciji s ljudima iz drugih kultura.					
15.	Često se osjećam beskorisnim/om u interakciji s ljudima iz drugih kultura.					
16.	Poštujem načine na koje se ponašaju ljudi iz drugih kultura.					
17.	Pokušavam dobiti što je moguće više informacija u interakciji s ljudima iz drugih kultura.					
18.	Ne bih prihvatio/la mišljenje ljudi iz drugih kultura.					
19.	Osjetljiv/a sam na nejasna značenja u interakciji sa sugovornikom/icom iz druge kulture.					
20.	Mislim da je moja kultura bolja od drugih kultura.					
21.	Često dajem sigurne odgovore u interakciji sa sugovornikom/com iz druge kulture.					
22.	Izbjegavam situacije u kojima ću morati imati posla s ljudima iz drugih kultura.					
23.	Često pokazujem svoje razumijevanje verbalnim ili neverbalnim znakovima sugovorniku/ci iz druge kulture.					
24.	Uživam u razlikama između mene i sugovornika/ce iz druge kulture.					