

# EFL Teachers' Perceptions Towards Multicultural Classrooms: The Role of Intercultural Sensitivity in Developing Intercultural Communicative Competence

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Article information	Abstract
<p><b>Article history:</b> Received: 11 May 2023 Revised: 31 Aug 2023 Accepted: 7 Sep 2023</p> <p><b>Keywords:</b> EFL multicultural classroom Intercultural sensitivity Intercultural communicative competence Intercultural awareness</p>	<p><i>Individuals are increasingly exposed to diverse cultures in their work, education, and social life. In multicultural classrooms, intercultural sensitivity (IS) and inter cultural communicative competence (ICC) are relevant concepts that allow for an understanding of teachers' perceptions as they interact with learners from other cultures. However, English as a Foreign Language (EFL) research has not thoroughly addressed the implications of teachers' attitudes and contextual phenomena in the process of promoting interaction and integration in a multicultural setting. Therefore, the main goals of this mixed-methods study were to explore the relationship between the attitudes of 61 EFL Chilean teachers towards the multicultural EFL classroom and their intercultural sensitivity perceptions, as well as assess how their intercultural sensitivity influenced their perceived ICC in that setting. The teachers completed the Teacher Multicultural Attitude Survey (TMAS) and the intercultural sensitivity scale (ISS), which was followed by semi-structured interviews with eight teachers. Results revealed high levels of multicultural awareness and intercultural sensitivity displayed by the teachers, but qualitative findings suggested that even though teachers may display high awareness and empathy towards cultural diversity, they may not know how to tackle ICC in the classroom and lack a principled approach to effectively communicate with learners from other cultures. Pedagogical implications in the EFL classroom are also discussed.</i></p>

## INTRODUCTION

The advent of multicultural interaction has increased the chances for individuals to be exposed to diverse cultures in their work, social life, and education (Van Werven et al., 2021). From an educational perspective, the notion of multicultural education is associated with the inclusion of educational policies and practices that seek to include culturally diverse students at various learning levels (Athanasopoulou et al., 2018). In multicultural classrooms, simply equipping learners with linguistic competence may not be sufficient to achieve this objective (Banjongjit

& Boonmoh, 2018). Intercultural sensitivity (IS) and Intercultural communicative competence (ICC) are interrelated components that affect the personal, social, and professional lives of individuals who interact with people from dissimilar cultures (Sarwari & Abdul, 2017). Intercultural sensitivity plays an important role in multicultural educational contexts since “it is amalgamated with emotions and feelings the individual supports towards cultural differences by having a sense of tolerance and respect to others” (Boudouaia et al., 2022, p. 3). Intercultural communicative competence refers to “the ability to recognise one’s own cultural identities and understand others, keep a positive attitude towards the dissimilarities, and interact appropriately in order to maintain a positive relationship with others who have a different cultural background” (Banjongjit & Boonmoh, 2018, p. 79). Teacher ICC in multicultural classrooms is important because in order to promote their learners’ ICC, EFL teachers themselves should possess an appropriate level of ICC (Mostafaei Alei & Nosrati, 2018). As Yang (2018) argues, ICC plays an essential role in making genuine communication and mutual understanding possible.

The study has as a background the increasing migratory trends in the Chilean context. The number of immigrants from other countries in America such as Venezuela, Peru, and Colombia, has expanded exponentially (Cerruti & Parrado, 2015). According to the latest immigration report provided by the Chilean National Institute of Statistics (2022), by the end of 2021, around 1,482,390 immigrants mostly from Venezuela (30.0%), Perú (1.6%), Haiti (12.2%), Colombia (11.7%) and Bolivia (8.9%) were residing in Chile. The flow of immigration has also impacted the Chilean educational system, with more than 180,000 foreign students enrolled in Chilean schools in 2020 (Centro de Estudios MINEDUC, 2021). This has required a growing demand for teachers with the experience, knowledge and adequate management of teaching strategies that can tackle the challenges posited by multicultural classrooms. Teacher training programmes have sought to shape the beliefs of pre-service teachers regarding cultural diversity so they can promote the acceptance of different cultures and encourage various styles of teaching and learning in multicultural classrooms (Morales et al., 2017). However, there is minimal consideration in Chilean English as a Foreign language (EFL) education policies regarding themes of inclusion (Jaramillo-Yanquepue, 2022) and how teachers perceive ICC in a multicultural classroom. Therefore, the main goals of this mixed-methods study are to explore the relationship between EFL teachers’ attitudes towards the multicultural EFL classroom and their intercultural sensitivity perceptions, and to explore how their intercultural sensitivity influences their perceived intercultural communicative competence. The study addressed the following research questions:

1. What is the relationship between EFL teachers’ attitudes towards the multicultural EFL classroom and their intercultural sensitivity?
2. How does the intercultural sensitivity reported by these teachers modify their perceived interactional communicative competence behaviour in the multicultural classroom?

## LITERATURE REVIEW

### 1. Multicultural education

The world is becoming more interconnected, interdependent, and multicultural (Munezane, 2021). In countries with multicultural classrooms, multicultural learning represents an educational policy that acknowledges, accepts, and affirms human differences associated with gender and race (Kustati et al., 2020). Teachers that are aware of the current multicultural realities of their societies can include issues related to this phenomenon in their teaching (Athanasopoulou et al., 2018). A historical major goal of multicultural education is to reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups can experience educational equality (Banks, 1993). The process includes educational reforms that tackle teachers' behaviours in the classroom, as teachers who do not display appropriate multicultural behaviour towards their students can prompt negative learner behaviours regarding the teacher and the class (Yilmaz, 2016). Thus, multicultural education aims to provide equal opportunities to all individuals without being subjected to racial, ethnic, socioeconomic, or gender discrimination. In addition, multicultural education should strive to prioritise marginal groups to improve democratic participation in society (Mwonga, 2005).

### 2. Intercultural communicative competence

Communicative competence –or the knowledge and the skills that a speaker needs to know to be communicatively competent in a speech community (Hymes, 1972)– informs the concept of intercultural communicative competence (ICC). The term refers to a second language speakers' ability to negotiate and understand the linguistic differences, cultural values, and social practices of people from different cultural backgrounds (Yang, 2018). Byram's (1997) model of ICC defines it as the ability to interact with people from another country and culture in a foreign language. According to Yang (2018), ICC refers to an "individual's second or foreign language speaking verbal (linguistic, sociocultural pragmatic, and discourse competence) and nonverbal exchange capabilities (paralinguistic, kinesics, and proxemic competence) appropriately applied to a setting in which one interacts with people coming from different language and cultural backgrounds" (p. 5). The importance of ICC in EFL contexts stems from the idea that "teaching for linguistic competences cannot be separated from teaching for intercultural communicative competence" (Nguyen, 2007, p. 122). Teachers need to be aware of the importance of teaching ICC and that both ICC and language should be taught and assessed integratively (Gu, 2015).

The concept of ICC comprises cognitive, behavioural, and affective abilities of interactants in the process of intercultural communication (Chen & Starosta, 2000). Firstly, the cognitive component of ICC refers to the notion of intercultural awareness, represented by an appreciation of cultural norms that influence one's thoughts and behaviour (Chen & Starosta, 1998; Munezane, 2021). Secondly, the behavioural aspect of ICC is characterised by the notion of intercultural adroitness, which refers to "the ability to get the job done and attain communication goals in intercultural interactions" (Chen & Starosta, 1996, p. 367), where knowledge and skills are instantiated in real time to achieve communication and interaction (Byram, 1997). Lastly, the

affective component of ICC refers to intercultural sensitivity (Chen & Starosta, 2000), and it represents “active desire to motivate themselves to understand, appreciate, and accept differences among cultures” (Chen & Starosta, 1998; p. 231). Likewise, Byram’s intercultural communicative competence model referred to intercultural sensitivity as *savoir être*, a concept that refers to the individual’s attitudes and values they hold as a consequence of belonging to a social group in a given society (Byram, 1997). These attitudes are nurtured by one’s respect for other cultures, openness, curiosity, and discovery (Deardorf, 2006). From a pedagogical perspective, ICC in educational settings not only involves familiarising learners with facts, figures or behavioural patterns in the target community, but also encouraging reflection on cultural identities and their differences (Gu, 2015).

### 3. Intercultural sensitivity

Intercultural sensitivity (IS) is defined as “the ability to develop emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication” (Chen & Starosta, 1996, p. 5). As Bhawuk and Brislin (2000) stated, IS implies being mindful to notice others, being eager to learn about other cultures and modify one’s behaviour based on cultural differences. IS is considered a prerequisite for ICC (Hammer et al., 2003; Mostafaei Alaei & Nosrati, 2018); that is, to be interculturally competent, one should first develop intercultural sensitivity. Taylor (1994) regarded IS as an emotional dimension of ICC and likened it to empathy and respect for different cultures. The concept is an essential skill in multicultural classrooms because it can help consolidate interaction with speakers from different cultures (Boudouaia et al., 2022). IS can prepare teachers to embrace the construction of other worldviews that are more interculturally sensitive and diversely oriented (Pinho, 2015). Its relevance in teaching contexts is also highlighted by Chen and Starosta (2000), who stated that it enhances self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and non-judgmental attitudes, which can lead to directing, regulating, and easing practices in the classroom (Boudouaia et al., 2022). Individuals need to experience cultural differences before they can develop their intercultural sensitivity (Yuen & Grossman, 2009), so teachers must acknowledge their own worldviews before they can assist students in developing intercultural understanding.

### 4. Empirical studies on multiculturalism, ICC, and IS

Schools are becoming more varied in terms of language, culture and ethnicity, talents, and skills (Van Werven et al., 2021). The development of intercultural competence is a crucial part of foreign language education in multicultural contexts, yet it remains under-explored from the perspective of teachers. EFL teachers are expected to display IS, that is, to have cultural awareness, an eagerness to learn about other cultures, and have positive attitudes towards students from different cultures to develop communication in a second language (Boudouaia et al., 2022). In line with this, Byram (1997) argued that successful communication should go beyond the efficiency of the information exchange, as it should also focus on establishing and maintaining relationships. Moreover, efficient communication relies on individuals using language to display willingness to relate, an action that becomes crucial when interacting with students from different cultural backgrounds. As Byram stated, “teaching for linguistic competence

cannot be separated from teaching for intercultural communicative competence” (Byram, 1997, p. 22). Teachers’ expertise must also aim at developing multiple perspectives that are tolerant in a setting in which two or more cultures are brought together (Serkan & Elif, 2016).

A mixed-methods study conducted by Kustati et al. (2020) assessed 30 Islamic school teachers’ attitudes towards the learning outcomes of multicultural students by means of the teacher multicultural attitude survey (TMAS) adapted from Ponterotto et al. (1998). Findings showed that 90% of the teachers reported very positive attitudes regarding multicultural students, which was confirmed by interview results, where the teachers stated that they were more motivated and confident to talk to the students in a relaxed atmosphere in the classroom. On the other hand, the teachers who held negative views towards multicultural classrooms were stricter with those foreign students whose accent was influenced by their mother tongue. Furthermore, the participant teachers reported that the obstacles faced by them in multicultural classrooms are mainly related to the nature of the teaching tools they had at their disposal, and students’ reactions to different linguistic, social, and cultural conditions. To overcome these obstacles, the teachers made learners work in groups so that they could practice English pronunciation and provide guidance to increase tolerance on ethnic diversity. In line with this, Yilmaz’s (2016) qualitative study with 12 Kurdish, Turkish, and Arab primary education pre-service teachers emphasised the meaning of multiculturalism as a way of coexisting without excluding others because of their ethnicity, cultural difference, diversity of language, and way of living. The participants also regarded education as the most efficient way of learning about other cultures and creating awareness of potential differences between cultures. In a case study, Castillo et al. (2020) studied multicultural collaboration in a Chilean EFL classroom where a ninth-grade group that had 80% foreign students was observed. The authors used ethnographic interviews with six students and their English teacher to access the classroom environment, the students’ relationships, and the teacher’s role. Findings revealed that the students’ and the teacher’s positive attitudes towards multiculturalism fostered a safe and favourable learning environment that enabled multicultural collaboration. However, Chilean teachers may lack the skills to teach students with different linguistic and cultural backgrounds. Parada and Tour (2022) conducted two case studies with a Math and an EFL teacher to analyse the challenges that Chilean school teachers faced when teaching students who did not speak Spanish nor English. Findings suggested that due to the communication barrier, the content was difficult to deliver, it was difficult to maintain learner engagement, and behaviours were misinterpreted in the classroom. The authors conclude that the lack of resources, poor teacher training, and lack of awareness make it challenging for teachers to address students from other cultures. Even when teachers hold positive attitudes towards multicultural classrooms, they may lack the skills and resources to successfully navigate a multicultural environment.

Regarding ICC, Banjongjit and Boonmoh (2018) conducted semi-structured interviews to investigate seven Thai teachers’ opinions when integrating ICC in their classes. The teachers acknowledged that ICC was the ability to communicate in an appropriate manner with people from other cultures, but the authors found that a teacher’s perception of culture may influence the type of strategies used in the classroom. Similarly, Gu (2015) argued that although teachers are aware of the importance of integrating both home and target culture to develop learners’ ICC, they may not know how to introduce it or assess it in the EFL classroom, which is crucial

if the ultimate goal of foreign language education is being shifted from communicative competence to intercultural communicative competence. Gu (2015) investigated the attitudes of 1,170 Chinese EFL university teachers towards assessing students' ICC and how these beliefs influenced their classroom implementation. Questionnaire data showed that despite a reported willingness to assess ICC, the teachers did not have a clear notion of the concept, which impinged upon their efforts to identify what ICC aspects to assess and how to assess them. The study identified an institutionally ambiguous stance regarding intercultural language teaching and insufficient administrative support to promote an intercultural orientation to teaching language as possible reasons explaining the lack of ICC knowledge.

Focusing on IS in multicultural classrooms, Boudouaia et al. (2022) examined the IS and demographic differences among 182 Algerian EFL teachers working in various educational settings. The authors collected quantitative data by using Chen and Starosa's (2000) intercultural sensitivity scale (ISS), which includes five components: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. Results revealed that the interaction engagement component of the ISS (i.e., individuals' feelings when participating in intercultural communication) was the highest value among IS components, followed by respect for other cultures. While the study found that female EFL teachers displayed more interaction enjoyment than male teachers, no significant differences between educational level and EFL teaching experience were reported regarding IS. Segura and Parra (2019) used an adapted version of the ISS scale to investigate 364 primary education teachers' IS levels in two multicultural cities in Spain. Results revealed that the participant teachers came from different cultural backgrounds and displayed high IS levels, with teachers scoring highly in interaction enjoyment and interaction attentiveness. In other words, these teachers sought to understand what occurred when interacting with individuals from other cultures and they enjoyed the interaction as well. In line with this, teachers who know more than two languages have been found to be more confident in intercultural interactions and are more motivated to integrate intercultural elements into language teaching (Kazazoglu & Ece, 2021). Finally, Mostafaei Alaei and Nosrati (2018) administered the ISS scale to 167 Iranian EFL language institute teachers to assess their levels of IS and ICC. The teachers reported high levels of IS, particularly in the components addressing respect for cultural differences and interaction enjoyment. They demonstrated respect for other people's values and behaviours, positive reactions when communicating with people from a different cultural background, and willingness to know more about other cultures and differences. The authors argued that a higher level of interaction confidence can be achieved if teachers increase cultural knowledge.

The reviewed literature suggests that teachers in general hold positive views towards multicultural classrooms and that these attitudes help to develop respect and empathy (Kustati et al., 2020; Yilmaz, 2016) as well as healthier and safer learning environments (Castillo et al., 2020). However, multicultural classrooms come with challenges such as communication barriers (Parada & Tour, 2022) and lack of access to professional training (Choi & Mao, 2021). Most teachers across learning contexts display relatively high levels of IS (Boudouaia et al., 2022; Segura & Parra, 2019; Kazazoglu & Ece, 2021; Mostafaei Alaei & Nosrati, 2018). Furthermore, promoting positive attitudes in EFL classrooms can increase effective interaction between teachers and foreign students (Banjongjit & Boonmoh, 2018). However, and despite teachers' willingness to assess



ICC, they do not go beyond traditional assessment due to the lack of resources and misconceptions about the concept (Gu, 2015). Teachers can benefit from increasing ICC, so it becomes relevant to assess how their views on multiculturalism relate to their levels of IS and their reported ICC behaviours in an EFL multicultural classroom.

## **METHODOLOGY**

### **1. Research design**

This study adopted an explanatory sequential mixed-methods design (Creswell & Clark, 2011) to collect data from the participant teachers. The TMAS and the ISS instruments were administered to a sample of EFL teachers to obtain a general view of their perceptions towards multiculturalism and IS levels, which was then followed by semi-structured interviews to explore the way in which teachers' IS modified their reported ICC behaviours.

### **2. Participants**

The participants were 61 Chilean EFL teachers working in primary and secondary public and private educational settings in the country. Their ages ranged from 23 to 45 years old, and 34 (55.7%) participants were female, 25 (41%) were male, and two (3.3%) were non-binary. Convenience sampling was used to gather the participants, as the researchers accessed an e-mail database with 200 EFL teachers. Out of these 200 teachers, 61 reported they had at least one year of face-to-face teaching experience in either primary or secondary settings and had experience teaching in multicultural classrooms that included at least one foreign student from countries including Venezuela, Colombia, Peru, and Haiti. For the semi-structured interviews, eight participants were randomly selected. The L1 of the teachers (Spanish) was used in the EFL classrooms they taught but a communicative approach to language learning is typically encouraged by governmental guidelines so as to allow students to derive grammatical knowledge from the context and increase interaction.

### **3. Instruments and materials**

#### **3.1 Teacher multicultural attitude survey (TMAS)**

An adapted version of the TMAS (Ponterotto et al., 1998) was used to assess the participants' perceptions towards multicultural awareness in the classroom, which refers to "teachers' awareness of, comfort with, and sensitivity to issues of cultural pluralism in the classroom" (Ponterotto et al., 1998, p. 1003). The instrument assesses various dimensions of multicultural awareness, including teachers' multicultural sensitivity, their appreciation of cultural diversity, and their efforts to address multicultural issues in the curriculum. The instrument has been used in studies examining multicultural attitudes in in-service teachers (Kustati et al., 2020) and pre-service teachers (Arzal, 2019). The questionnaire consists of 20 items with a five-point Likert-scale ranging from (1) Strongly Disagree to (5) Strongly agree (Appendix A contains the Spanish version of the instrument). Reverse coding (i.e., adjusting the scores of certain items

that are theoretically in conflict with the other items) was used in items 3, 6, 12, 16, 15, 19, and 20, since these items contained negative multicultural attitude statements to ensure consistent responses to the instrument. The Cronbach's alpha for the 20 items in the TMAS ( $\alpha = 0.712$ ) suggested good reliability.

### 3.2 Intercultural sensitivity scale (ISS)

The ISS (Chen & Starosta, 2000) was administered to assess IS in five dimensions. Interaction engagement (items 1, 11, 13, 21, 22, 23, and 24) refers to one's feelings towards participating in intercultural communication. Respect for cultural differences (items 2, 7, 8, 16, 18 and 20) denotes how one accepts and understands a counterpart's culture and behaviours. Interaction confidence (items 3, 4, 5, 6 and 10) relates to how confident one is when engaging in intercultural settings. Interaction enjoyment (items 9, 12 and 15) refers to one's positive or negative feelings towards communicating with people from different cultures. Finally, interaction attentiveness (items 14, 17 and 19) implies one's efforts to understand how intercultural communication unfolds. The ISS allows for insights on teachers' intercultural communicative competence with a focus on its affective component. It has been used to assess IS perceptions in multicultural settings in several studies (Boudouaia et al., 2022; Kazazoglu & Ece, 2021; Segura & Parra, 2019). The 24 items in the ISS include a five-point Likert scale ranging from (1) Completely disagree to (5) Completely agree (Appendix B contains the Spanish version of the instrument). Questions 2, 4, 7, 9, 12, 15, 18, 20, and 22 were reverse coded, and the Cronbach's alpha for the 24 items ( $\alpha = 0.828$ ) showed good reliability.

### 3.3 Semi-structured interviews

Semi-structured interviews were conducted to explore teachers' perceptions of their behaviours as they are influenced by IS in multicultural classrooms. The interview protocol included 16 questions that addressed multicultural awareness (e.g., Do you consider that being aware of the different cultures in your classroom is relevant to the EFL course?), ICC (e.g., Do you think you have the skills to communicate with students from other countries?), challenges in the multicultural classroom (e.g., Have you managed to identify any difficulties when teaching English in multicultural classrooms?) and IS as a factor influencing ICC (e.g., Do you think that having IS skills makes it easier to promote communication in a multicultural classroom? Why?). The interviews were conducted in Spanish through Zoom and had an approximate duration of 45 minutes.

## 4. Procedures

### 4.1 Pilot procedures

For the pilot procedures, the researchers translated the TMAS and the ISS into the participants' L1 (Spanish), and then reviewed the translation with two EFL teachers to ensure comprehension of the instruments. Since Google Forms was selected to administer the questionnaire to the sample, both instruments were piloted with nine Chilean English teachers in that online modality to receive feedback regarding unclear items or instructions. The main changes suggested by



the teachers were related to increasing clarity in the demographic questions asking about teaching experience with students from other cultures. No other comprehension issues were reported. Regarding the semi-structured interview protocol, the EFL teachers who reviewed the quantitative instruments were again contacted to sit the interview and provide feedback on the protocol. Their feedback helped avoid redundancy in the interview questions and confirm item comprehension.

#### 4.2 Data collection procedures

After pilot procedures were conducted, the 61 Chilean EFL teachers working in multicultural classroom settings were asked to participate in the quantitative stage of the study. They were asked to read information related to the study, and once consent was secured, they were taken to a Google Forms link to complete the TMAS and the ISS instruments. As for the qualitative data collection stage, eight out of the 61 participants that completed the instruments were randomly selected and contacted via e-mail to complete an interview session.

#### 4.3 Method of data analysis

In order to answer research question 1, quantitative analysis was carried out by means of SPSS v27 (IBM Corp., 2020). Descriptive statistics are reported, which is followed by Pearson correlations addressing the relationship between the TMAS and the ISS outcome variables. Research question 2 was addressed by assessing qualitative data through thematic analysis, a qualitative approach used to identify patterns in the collected data (Braun & Clarke, 2006). Thus, the researchers analysed the transcribed interview recordings to identify meaningful segments, which were coded. These codes were then examined to reduce redundancy and overlapping and were grouped together into broader themes.

## RESULTS

### 1. Quantitative results

#### 1.1 Descriptive statistics for TMAS and ISS instruments

Table 1 displays descriptive statistics for the TMAS and the ISS and its components.

**Table 1**  
**Descriptive statistics for TMAS and ISS**

Variable	Minimum	Maximum	Mean	Std. Deviation
Total TMAS	2.90	5	4.02	0.38
Interaction engagement	3.14	5	4.51	0.46
Respect for cultural differences	3.83	5	4.62	0.38
Interaction confidence	2.60	5	4.11	0.67
Interaction enjoyment	2.67	5	4.58	0.57
Interaction attentiveness	2.00	5	3.94	0.78
Total ISS	3.46	5	4.39	0.37

In general, the participants displayed high multicultural awareness ( $M = 4.02$ ;  $SD = 0.38$ ). The lowest mean score ( $M = 2.31$ ) in the instrument was item 5 (“I frequently invite extended family members (e.g., cousins, grandparents, godparents) to attend parent-teacher conferences.”) This was not surprising, as primary and high school teachers in the Chilean context typically require the presence of only a parent or guardian. Regarding ISS and its components, teachers also displayed high intercultural sensitivity ( $M = 4.39$ ;  $SD = 0.37$ ). The lowest mean among the ISS components was interaction attentiveness ( $M = 3.94$ ;  $SD = 0.78$ ), followed by interaction confidence ( $M = 4.11$ ;  $SD = 0.67$ ). The highest ISS component mean score corresponds to respect for cultural differences ( $M = 4.62$ ;  $SD = 0.38$ ) and interaction engagement ( $M = 4.51$ ;  $SD = 0.46$ ). More specifically, these teachers had very positive responses for items 1 “I enjoy interacting with people from different cultures” and 22 “I avoid those situations where I will have to deal with culturally-distinct persons” (reverse-coded) in the interaction engagement component, where more than 80% of the teachers displayed positive responses. There were items that lowered the means of the interaction attentiveness component. For example, responses for item 19 “I am sensitive to my culturally-distinct counterpart’s subtle meanings during our interactions” were evenly distributed across the five options and no clear preference was selected. The interaction confidence component item was also affected by specific items. For example, analysis done to the mean ( $M = 3.33$ ) for item 5 (“I always know what to say when interacting with people from different cultures.”) showed that 27 (44.3%) teachers neither agreed nor disagreed with the statement, suggesting that some of these teachers did not engage in enough out-of-school interactions with people from other cultures.

## 1.2 Pearson correlation between the TMAS and ISS

A correlational analysis was carried out to assess the relationship between Chilean teachers’ levels of multicultural awareness and their intercultural sensitivity. Table 2 reports a weak but significant positive correlation between teacher multicultural awareness and intercultural sensitivity ( $r = 0.288$ ;  $p = 0.025$ ). More specifically, the only two significant correlations found were TMAS with interaction engagement ( $r = 0.373$ ;  $p = 0.003$ ) and TMAS with interaction attentiveness ( $r = 0.279$ ;  $p = 0.029$ ). No significant correlations were found between TMAS and respect for cultural differences, interaction confidence, and interaction enjoyment ( $p > 0.05$ ).

**Table 2**  
**Pearson's correlations for TMAS and ISS**

	<b>Total ISS</b>	<b>Interaction engagement</b>	<b>Respect for cultural differences</b>	<b>Interaction confidence</b>	<b>Interaction enjoyment</b>	<b>Interaction attentiveness</b>
Total TMAS	0.288*	0.373**	0.148	0.076	0.089	0.279*
	0.025	0.003	0.255	0.559	0.497	0.029

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

## 2. Qualitative results

The eight participants randomly selected for the interviews obtained medium to high scores on the TMAS and ISS, their ages ranged between 23 and 29 years old, and taught primary and secondary education levels. Table 3 displays relevant information for the interview participants, including their mean scores in the TMAS and ISS instruments.

**Table 3**  
**Participants in the semi-structured interviews**

<b>Numerical Coding</b>	<b>Participant Profile</b>	<b>Age</b>	<b>Gender</b>	<b>Years of Experience</b>	<b>Teaching Level</b>	<b>Experience Teaching EFL</b>
P1	TMAS: 3.55 ISS: 3.46	29	Female	2	Primary	2 years
P2	TMAS: 4.60 ISS: 4.88	29	Male	4	Both	4 years
P3	TMAS: 4.05 ISS: 3.96	27	Male	4	Both	4 years
P4	TMAS: 3.95 ISS: 3.88	25	Female	1	Primary	1 year
P5	TMAS: 4.00 ISS: 4.21	27	Female	3	Primary	3 years
P6	TMAS: 3.70 ISS: 3.67	23	Male	1	Both	1 year
P7	TMAS: 4.25 ISS: 4.58	26	Male	2	Both	2 years
P8	TMAS: 3.70 ISS: 4.33	23	Non-binary	1	Both	1 year

Five themes were identified through the codification process of the transcribed interviews: Teachers' IS and ICC behaviour; Class adaptations in multicultural classrooms; Teachers' role and ICC; Context and teachers' ICC Development; and Teachers' notions of cultural differences.

## 2.1 Teachers' IS and ICC behaviour

This theme refers to the effect that IS as the affective component of ICC has on the pedagogical actions taken by the teachers. Teachers' accounts tended to confirm that IS is a prerequisite for the development of ICC that involved empathy, respect, and rapport with students in a multicultural classroom. Participants shared similar views regarding their own empathy and its effects on their actions:

Participant 2: I had a lot of patience. When I listened to (a Haitian student), I tried to motivate him. Making him participate during the lessons was my main objective.

Participant 5: I feel that I have the ability to talk to people, be empathic, try to understand them and in the event of an argument, talk to both parts. I feel that this helped to better integrate Haitian students in the classroom.

The relevance of acknowledging and respecting boundaries was frequently mentioned in the interviews, as this was a key factor when trying to communicate with immigrant students. Participant 1 stated:

"If a teacher is empathetic, they can find the correct approach with the students and manage emerging situations, if the other person allows it. If that's not the case, that's when you have to understand that maybe it's not the right moment for the other person to share their experiences."

Most participants felt the necessity to build good rapport with their students in the classroom. Participant 2 stated:

"They share their experiences and I feel like my role is to be more like a moderator and steer the conversation, with respect, open mindedness, and accept that things can be done differently in other places."

## 2.2 Class adaptations in multicultural classrooms

This theme is related to the changes or adaptations in methodology, language, and content that the teachers have implemented in multicultural EFL teaching contexts. Regarding changes in methodologies, Participant 6 shared his experience with classroom adaptations:

"I first see how all (my students) work in an activity. Then, if I see that a student from another culture is on the right path, I tell him "You are working very well, can you read this for me please?" I do this while the class is still going on. I can monitor him, but it doesn't work very well."

This extract illustrates how the teacher attempts to change the type of approach when interacting with foreign students, even though it is not completely successful due to the potential disruptions to the entire classroom. In line with this, Participant 2 addresses his pedagogical approach when describing strategies to teach a Haitian student:

“Firstly, I made him sit at the front because he was too chatty. Then, I worked with him a lot. I added more videos, photos, things to help him associate a couple of words that could help him manage the lessons. I mean, these lessons are very basic and mainly about vocabulary because they received very poor EFL training before.”

Participant 2 expressed that even though the lessons he delivered were very basic, he made adaptations for the Haitian student which included various visual aids. Participant 2 went on to reveal his thoughts about methodological changes:

“I think that when you are aware, you can guide the lesson towards a multicultural focus, to allow the children from other cultures to give their opinions and personal experiences according to the realities they lived in their countries.”

Including the opinions and the personal experiences of learners implies changing the content of the lessons to fit the diversity of the multicultural classroom. Teachers also addressed reasons on why they decided to adapt the content and contextualise pedagogical materials, such as textbooks. Participant 1 stated:

“Often there are texts and audios that describe other countries and other cultures, but these children usually only know about their own culture... The content in these textbooks is then “decontextualised”. I try to bring it to their reality, and little by little start expanding it to other locations in the country, and then going further.”

### 2.3 Teachers' role and ICC

This theme is related to the asymmetric roles between the teacher and their students in the classroom, and teachers' perceptions on how this changes their confidence levels and ICC when interacting with people from other cultures. In a multicultural classroom, intercultural sensitivity becomes a key aspect in order to build ICC and a teacher's identity as a professional. Participant 4 refers to her levels of interaction confidence, which revealed distinctions about her role as a teacher of a student with a different L1:

“When I'm teaching, I take another role. It'd be harder for me to interact with a person (from another culture) outside school... I obviously encounter some challenges in the classroom because we don't speak the same language, but I feel that I have the ability to make it happen. However, in a different context, outside school, it'd be harder for me.”

Participant 4 stated that her role as a teacher allowed her to engage in interaction with a younger individual from another country that would not have occurred under different

circumstances. Participant 2 also acknowledges their adopted role as a teacher and a guide:

“I feel that one grows as a person, because once you notice how they react and the expressions in their faces, you feel that you have an important role in their lives.”

There is asymmetry in the roles that teachers and learners accomplish in the classroom, as the teacher manages speaking turns and topics. Participant 4 discusses her view on how the floor is controlled by the teacher in the classroom, which is more challenging in other settings where IS is required:

“From the classroom’s perspective, it’s a lot easier (to manage interaction) because I am the authority and in the end you have to be able to make them learn.”

The difference between the teacher’s role as a pre-service and in-service teacher was also brought up by teachers. Participant 4 mentioned her practicum experience to address her interaction with a Haitian student that she teaches now:

“I feel that I’m able to engage and work with the Haitian kid today. Back then I was just starting, just accompanying him in his interactions with his classmates.”

Similarly, Participant 2 underscores the need to gain experience:

“I feel that there are many challenges in multicultural classrooms and that they can vary a lot. I feel that I needed to work a couple of years with those groups in order to achieve an adequate level (of learner engagement).”

## 2.4 Context and teachers’ ICC development

This theme is related to the effects that situated factors may have on ICC development. Participants 1 refers to challenges when teaching in a learning setting that does not allow for more time to engage with immigrant students:

“Sometimes we have tight schedules and little time, which doesn’t allow us to create an instance to talk with them or do something about a certain situation.”

The lack of adequate training to navigate the multicultural classroom can also negatively affect teacher ICC. Participant 3 reports low ICC that is influenced by his inability to manage interaction with immigrant students:

“I felt overwhelmed (about teaching)... I did not feel capable, I felt that I needed to ask for help, but there was very little help (in the school) and I was lacking experience.”

Similarly, Participant 7 acknowledged his lack of ICC skills when interacting with immigrant students with a different L1:



“The truth is I don’t have the ability to communicate with Haitian students. It’s easier for me when kids know Spanish or at least when they are interested in English.”

Not having adequate access to ICC training, and not having enough time to engage with immigrant students can impinge upon teachers’ perceptions towards teaching them. This may lead them to experience lower levels of IS and then ICC due to their changes in behaviour or their negative attitudes towards engaging in multicultural classrooms.

## 2.5 Teachers’ notions of cultural differences

This theme is related to the cognitive aspect of ICC, which addresses intercultural awareness, or the appreciation of cultural norms that influence one’s thoughts and behaviours (Chen & Starosta, 1998; Munezane, 2021). This component focuses on the knowledge regarding social processes as they influence one’s communicative output. Participants referred to their perceptions about students’ social skills in relation to their nationalities:

Participant 6: “In my first school, there were many Argentinian students who were extroverted and not afraid to participate and make mistakes. Now I have three students from China and the three of them are very different. The ones in 4th and 6th grade are very introverted and shy, but the girl in 3rd grade is very extroverted. She wants to talk all the time... Seeing those little differences makes me happy.”

Participant 8: “I remember that Colombian, Venezuelan and Argentinian students were more extroverted.”

These statements are a clear example of the cognitive process that teachers go through during their interactions with immigrant students. By identifying differences between diverse social norms and recognising the effect that their cultural background has on the students’ social behaviour, the teacher is able to organise pedagogical actions that consider these aspects.

Teachers also discussed immigrant students’ way of expressing ideas in the classroom, appraising the correct manners of immigrant students as a positive quality. As illustrated by Participant 1:

“In general, I’ve found that Venezuelan students are very respectful with their classmates and teachers. They are always respectful and very responsible... They’re good students.”

This teacher manifests awareness towards the social skills of her students when she identifies polite student-student and student-teacher exchanges in relation to a nationality. In the same way, Participant 8 underscored the linguistic abilities and politeness of a Haitian student:

“I found her Spanish was very correct. She didn’t speak with swear words and she was very polite when talking.”

The accounts reveal that these teachers have exercised awareness to assess distinctive features in their immigrant students, which can allow them to navigate interactions successfully.

## DISCUSSION

### 1. What is the relationship between EFL teachers' attitudes towards the multicultural EFL classroom and their intercultural sensitivity?

TMAS results revealed that these teachers displayed high levels of multicultural awareness. In other words, these EFL teachers were highly aware of the multicultural contexts in which they delivered classes and have positive attitudes regarding those interactions. This trend is consistent with Kustati et al.'s (2020) findings from Indonesia, a multicultural EFL context that shares some similarities with the Chilean one. It is relevant for teachers to display positive multicultural attitudes, that is, that they consider cultural diversity as a valuable source of learning and are comfortable discussing diversity issues (Ponterotto et al., 1998; Abacioglu et al., 2022). Indeed, teachers who hold positive attitudes towards diversity can prompt students to become individuals who display similar attitudes (Kustati et al., 2020). Iwai (2019) argues that even though teachers recognise the urgent need to practice culturally responsive teaching and integrate multicultural education in the curriculum, they might not necessarily possess the knowledge and skills to accomplish this. Creating a system that fosters diversity and a culturally responsive atmosphere in the classroom requires teachers to be equipped with adequate teaching tools and abilities (Yurtseven & Altun, 2015), and appropriate professional training (Abacioglu et al., 2022). Nonetheless, positive attitudes with respect to multicultural settings are a starting point to understand multicultural education, as teachers who report high awareness towards multicultural settings are better equipped to consider students' social and cultural backgrounds and interests when designing lesson plans (Kang et al., 2019). Regarding ISS scores, it was found that Chilean EFL teachers displayed high levels of IS in general. These teachers hold positive feelings concerning intercultural communication by showing respect and satisfaction when interacting in culturally diverse contexts, as shown by the high scores in respect for cultural differences and interaction enjoyment components. These results are consistent with Segura-Robles and Parra-Gonzalez's (2019) study conducted in Spain, where interaction enjoyment was one of the highest scores. Regarding interaction engagement and respect for other cultures, results are similar to what was reported by Boudouaia et al. (2022), who examined EFL teachers' IS in Algeria. Those teachers were found to have positive attitudes towards the English language culture and practice culturally responsive teaching in the classrooms, with interaction engagement and respect for other cultures showing high mean scores.

The correlation between multicultural awareness and intercultural sensitivity was low but significant. When ISS components are considered, a stronger relationship was found between the TMAS and interaction engagement and interaction attentiveness. Individuals who hold positive attitudes about engaging in multicultural interactions and make an effort to understand how intercultural communication unfolds can better understand and appreciate cultural differences and increase sensitivity regarding cultural diversity in the classroom. As has been stated, intercultural sensitivity is a prerequisite for ICC (Hammer et al., 2003); that is, greater IS leads to greater potential for ICC (Mostafaei Alaei & Nosrati, 2018), which can prompt more effective multicultural education (Uyun & Warsah, 2022). There was no relationship between the TMAS scores and respect for cultural differences, interaction confidence, and interaction

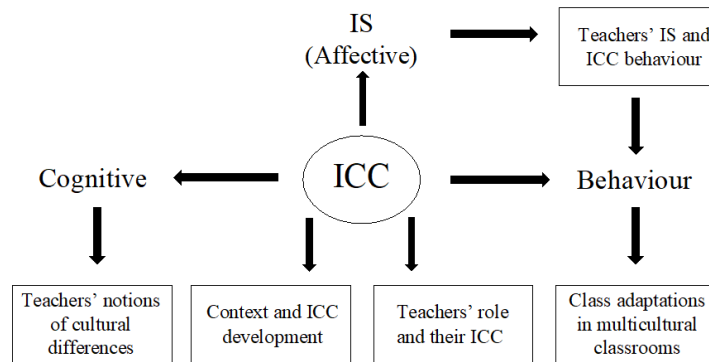
enjoyment. This suggests that although these teachers were confident and enjoyed their multicultural interactions in a respectful manner, these aspects were not majorly related to their multicultural awareness in the EFL classroom, with interaction engagement and interaction attentiveness playing a more relevant role in the relationship.

## **2. Qualitative discussion: How does the intercultural sensitivity reported by these teachers modify their perceived interactional communicative competence behaviour in the multicultural classroom?**

The main themes identified in the interviews shed light on a number of aspects. Firstly, the influence of Teachers' IS on ICC behaviour was confirmed in the interviews, as the teachers' high levels of IS reported in the quantitative data were found to modify their perceived actions in multicultural classrooms. The extracts illustrate that empathy in teachers plays a crucial role when developing better practices to guide immigrant students in their learning process. In line with Boudouaia et al. (2022), and Jiang and Wang (2018), developing IS is important for teaching practices because empathy and non-judgmental attitudes lead to practices that favour ICC in the classroom. Respecting the boundaries of students implies that teachers should become aware of the cultural norms that their students have and adapt their communicative behaviours accordingly (Zhu, 2011). The process involves openness, caring and mutual respect towards others' cultures and their own (Bhawuk & Brislin, 2000; Mostafaei Alaei & Nosrati, 2018). In addition, teachers who strive to build or rebuild rapport with their students will establish and nurture an enjoyable relationship in order to nurture inter-personal relationships and learning (Wang et al., 2021). Findings related to the adaptations teachers applied in their multicultural classrooms revealed that the actions taken in regard to immigrant students are an example of how teachers' IS modifies their perceived ICC behaviours. Participants' empathy, respect, and awareness permitted them to apply a flexible disposition towards methodological adaptations by changing the input of the lesson and classroom management techniques. Byram (1997) argued that behaviour is truly modified when individuals are able to successfully manage knowledge and skill in real time interactions and act accordingly. In EFL classrooms, these behaviours must consider learners' socio-cultural backgrounds and careful selection of appropriate materials and educational approaches, since disregarding students' norms and expectations means denying their experiences (Saricoban & Oz, 2014). Teachers also acknowledged that their asymmetric roles in the classroom helped them enable higher levels of confidence to implement strategies for immigrant students. They also underscored the differences between their experience as pre-service teachers and in-service teachers, and how gaining experience helped them acquire appropriate skills for multicultural classrooms. A lack of experience prevented them from engaging with immigrant students beyond basic social interaction, which highlights the inadequacy of teacher training programs in that they do not present teachers with concrete conceptualizations of ICC and teaching approaches for its development (Safa & Tofighi, 2021). Contextual factors such as teachers' inadequate access to ICC training and the reduced time for interaction with immigrant students can negatively affect teachers' perceptions towards teaching students from other cultures. Teacher practices are shaped through institutional pressure, corporate policies, and allocated textbook use, aspects that may go against the beliefs of teachers and thus limit their creativity (Gholami et al., 2016). In addition, the Chilean curriculum does not provide guidelines for addressing culture in EFL materials (Toledo-Sandoval,

2020). Having access to learning resources and opportunities to increase ICC in teachers and learners provides opportunities for actively noticing aspects of other languages and cultures, connecting to learners' personal lives, and sharing responsibility for effective communication with individuals from other cultures (Bickley et al., 2014; Iswandary & Ardi, 2022; Lei, 2021).

Finally, teachers' notions of students' cultural differences contributed to the understanding of intercultural awareness as the cognitive aspect of ICC as it modifies behaviour based on an appreciation of cultural norms. TMAS scores revealed that teachers displayed high levels of multicultural awareness in the classroom, and interview data confirmed that teachers were able to develop awareness towards cultural traits that may differ from theirs. An evolving awareness and acceptance of new perspectives (King & Baxter, 2005) can help teachers explore how social systems affect group norms and identify how the cultural background of the immigrant students affects their behaviour and, therefore, their social skills. A lack of intercultural awareness can prompt teachers to regard foreign cultural behaviours as inappropriate in the EFL classroom, so it becomes crucial to recognise and value these differences. When teachers begin to internalise diverse worldviews, they can shift effortlessly between them, while at the same time behaving in ways that are compatible with each perspective. The integration of multiple frames of reference allows an individual to evaluate situations from various perspectives (Pusch, 2009), which in the EFL classroom may prompt teachers to increase intercultural awareness in students. The five themes identified and their interactions with ICC are illustrated in Figure 1.



**Figure 1** The five themes and their relationship with ICC

## CONCLUSION

The present study contributed to recognising EFL teachers' perceptions and reported behaviours regarding multicultural classrooms, intercultural sensitivity, and intercultural communicative competence. Although the positive attitudes reported in the Chilean multicultural setting are a starting point in the development of intercultural communicative competence, it becomes necessary for EFL educational settings to highlight the importance of ICC training at different stages so as to equip teachers with intercultural training to navigate the multicultural classroom. A methodological limitation identified in the process was that although three hundred teachers were contacted to complete the quantitative instruments, only sixty-one replied and agreed

to complete the quantitative instruments, which prevented the researchers from selecting participants with more distinct TMAS and ISS profiles for the qualitative interviews. Further research could benefit from assessing the attitudes of teachers who display lower multicultural awareness and intercultural sensitivity.

### **1. Implications for pedagogy**

Results in the present study suggested that teachers can benefit from receiving guidelines to navigate EFL multicultural educational contexts. Although modifications have been made to the EFL Chilean curriculum, they do not consider teachers' ICC development to improve feelings and attitudes towards multicultural classrooms. Institutions that cater for increasingly large numbers of students from other cultures need to train their teachers to face the challenges of educating them in settings that do not match their culture. EFL teachers seem to be willing to accept multicultural aspects and integrate intercultural competence to their teaching, but there is still confusion among them about how to use ICC as a tool to increase learning and favour interaction with all students regardless of cultural background. Training teachers to increase their ICC implies being able to display behaviours that consider fairness, patience, and respect towards different views. The adoption of a task-based approach in the creation of activities that enhance ICC and IS by means of a focus on cultural diversity can yield positive results. Speaking tasks can also fit this purpose, as they provide the grounds for explicitly reflecting on the diversity of a learner's own culture and the culture of others by means of comparison and analysis (Mighani & Moghadam, 2019). Such interactive tasks can also encourage active teacher and learner involvement, as cultural issues that go beyond the learning of information can be noticed. For example, Mighani and Moghadam (2019) present a speaking task involving group discussion and reflection that seeks to identify different types of values (e.g., fairness, friendship, money, and religion) and increase awareness of their significance for others. Furthermore, EFL teachers should aim to provide scenarios that are more connected to students' realities as multicultural learners. For example, learners in the Chilean context may be more sensitive to the increasing immigration trends that are being experienced in the country. In this setting, teachers seeking to increase ICC and IS in their learners could focus on the differences and similarities among learners from other Latin American countries regarding aspects such as traditions, food, and hobbies. This approach could involve adapting materials and speaking tasks that allow learners to reflect on the various needs and values of their peers in their own multicultural classroom. Indeed, the school environment is considered a key space for providing psychosocial support to mitigate the impact of the migratory experience (Leihy & Martini, 2021). In other words, teaching foreign languages in the multicultural classroom does not only imply the transmission of linguistic skills; it also implies expanding teachers' and students' worldview, providing opportunities for engaging in real-life experiences to increase empathy towards other cultures, and exposing learners (and teachers) to activities specifically designed to develop ICC.

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## Appendix A

Translated items in the Teacher Multicultural Attitude Survey (TMAS) (Ponterotto et al., 1998).

1. I find teaching a culturally diverse student group rewarding.

*Considero enriquecedor el enseñar a un grupo culturalmente diverso de estudiantes.*

2. Teaching methods need to be adapted to meet the needs of a culturally diverse student group.

*Los métodos de enseñanza necesitan ser adaptados para cubrir las necesidades de un grupo de estudiantes culturalmente diversos.*

3. Sometimes I think that there is too much emphasis placed on multicultural awareness and training for teachers.

*Algunas veces, pienso que existe demasiado énfasis en la creación y enseñanza de conciencia multicultural en los profesores.*

4. Teachers have the responsibility to be aware of their students' cultural backgrounds.

*Los profesores tienen la responsabilidad de estar conscientes del contexto de sus estudiantes.*

5. I frequently invite extended family members (e.g., cousins, grandparents, godparents) to attend parent-teacher conferences.

*Invito frecuentemente a otros miembros de la familia de mis estudiantes (como, por ejemplo, primos, abuelos, padrinos) a las reuniones de apoderados.*

6. It is not the teacher's responsibility to encourage pride in one's culture.

*No es responsabilidad del profesor el fomentar el orgullo sobre la cultura propia.*

7. As classrooms become more culturally diverse, the teacher's job becomes increasingly challenging.

*A medida que la sala de clases se torna culturalmente más diversa, la labor del profesor se vuelve cada vez más desafiante.*

8. I believe that the teacher's role needs to be redefined to address the needs of students from culturally diverse backgrounds.

*Creo que el rol del profesor necesita ser redefinido para atender las necesidades de estudiantes que vienen de contextos culturalmente diversos.*

9. When dealing with bilingual children, communication styles often are interpreted as behavioral problems.

*Cuando se trata con estudiantes que no hablan español, sus estilos comunicativos suelen ser interpretados como problemas de comportamiento.*

10. As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding.



*A medida que la sala de clases se torna más culturalmente diversa, la labor del docente se vuelve cada vez más gratificante.*

11. I can learn a great deal from students with culturally different backgrounds.

*Puedo aprender mucho de estudiantes provenientes de contextos culturalmente diferentes.*

12. Multicultural training for teachers is not necessary.

*No es necesario que a los profesores se les enseñe a manejar contextos multiculturales.*

13. To be an effective teacher, one needs to be aware of cultural differences present in the classroom.

*Para ser un profesor eficiente, se debe ser consciente de las diferencias culturales presentes en el aula de idiomas.*

14. Multicultural awareness training can help me to work more effectively with a diverse student population.

*El recibir instrucción para manejar contextos multiculturales puede ayudarme a trabajar más eficientemente con grupos de estudiantes más diversos.*

15. Students should learn to communicate in English only.

*Los estudiantes que no hablan español no deberían usar su lengua materna para comunicarse en el aula de inglés.*

16. Today's curriculum gives undue importance to multiculturalism and diversity.

*El currículum actual da demasiada importancia a la multiculturalidad y diversidad.*

17. I am aware of the diversity of cultural backgrounds in my classroom.

*Estoy consciente de la diversidad de contextos culturales en mi sala de clases.*

18. Regardless of the makeup of my class, it is important for students to be aware of multicultural diversity.

*No importando el tipo de contexto en donde hago clases, es importante que los estudiantes estén conscientes de la diversidad multicultural.*

19. Being multiculturally aware is not relevant for the subject I teach.

*Ser multiculturalmente consciente no es relevante para la asignatura que enseño.*

20. Teaching students about cultural diversity will only create conflict in the classroom.

*Enseñar a los estudiantes sobre la diversidad cultural sólo crea conflicto en la sala de clases.*

## Appendix B

Translated items in the Intercultural Sensitivity Scale (ISS) (Chen & Starosta, 2000).

1. I enjoy interacting with people from different cultures.  
*Disfruto al interactuar con gente de diferentes culturas.*
2. I think people from other cultures are narrow-minded.  
*Creo que la gente de otras culturas es de mente estrecha.*
3. I am pretty sure of myself in interacting with people from different cultures.  
*Me siento bastante seguro/a de mí mismo/a al interactuar con gente de otras culturas.*
4. I find it very hard to talk in front of people from different cultures.  
*Encuentro muy difícil el hablar con gente de otras culturas.*
5. I always know what to say when interacting with people from different cultures.  
*Siempre sé qué decir cuando interactúo con gente de otras culturas.*
6. I can be sociable as I want to be when interacting with people from different cultures.  
*Puedo ser tan sociable como quiero cuando interactúo con gente de otras culturas.*
7. I don't like to be with people from different cultures.  
*No me gusta estar con gente de otras culturas.*
8. I respect the values of people from different cultures.  
*Respeto los valores de la gente que proviene de otras culturas.*
9. I get upset easily when interacting with people from different cultures.  
*Me molesto con facilidad cuando interactúo con gente de otras culturas.*
10. I feel confident when interacting with people from different cultures.  
*Me siento seguro de mí mismo cuando interactúo con gente de otras culturas.*
11. I tend to wait before forming an impression of culturally-distinct counterparts.  
*Tiendo a esperar antes de formarme una impresión de personas con culturas distintas.*
12. I often get discouraged when I am with people from different cultures.  
*A menudo me siento desmotivado cuando interactúo con gente de otras culturas.*
13. I am open-minded to people from different cultures.  
*Tiendo a mantener la mente abierta cuando interactúo con gente de otras culturas.*
14. I am very observant when interacting with people from different cultures.  
*Soy muy observador cuando interactúo con gente de otras culturas.*





15. I often feel useless when interacting with people from different cultures.

*A menudo me siento inútil cuando interactúo con gente de otras culturas.*

16. I respect the ways people from different cultures behave.

*Respeto la manera en la que gente de otras culturas se comporta.*

17. I try to obtain as much information as I can when interacting with people from different cultures.

*Trato de obtener tanta información como puedo cuando interactúo con gente de otras culturas.*

18. I would not accept the opinions of people from different cultures.

*No acepto la opinión de gente de otras culturas.*

19. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

*Soy sensible a los matices de significado en mis conversaciones con personas de otras culturas.*

20. I think my culture is better than other cultures.

*Creo que mi cultura es mejor que las otras.*

21. I often give positive responses to my culturally different counterparts during our interaction.

*Usualmente mantengo una actitud positiva en mis respuestas a personas de otras culturas cuando interactúo con ellos/as.*

22. I avoid those situations where I will have to deal with culturally-distinct persons.

*Evito situaciones en las que tendré que tratar con personas de otras culturas.*

23. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.

*Cuando hablo con una persona de otra cultura, a menudo les muestro que entiendo a través de lenguaje verbal y no verbal.*

24. I have a feeling of enjoyment towards differences between my culturally -distinct counterpart and me.

*Disfruto el darme cuenta de las diferencias entre las personas de otras culturas y yo.*