



AN ANALYSIS OF INTERCULTURAL COMMUNICATION IN A CLASSROOM WITH A WIDE RANGE OF CULTURAL AND LINGUISTIC BACKGROUNDS

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Abstract

Intercultural communication has become essential for human relationships, collaboration, and understanding in a wide range of areas, including but not limited to science, politics, economics, journalism, psychology, and education. This is due to the dynamic integration of diverse cultures all over the globe. More specifically, how communication between different cultures occurs within a scope, such educational institutions need to be a main priority for educators and instructors concerned about effective communication throughout the teaching and learning process. This study is supplemented with dimensional descriptions of intercultural communication in a culturally and linguistically varied school. Qualitative data recovered from a teacher's holistic perspective of intercultural communication provides a vivid illustration of cultural reactivity in terms of language, identity, and local customs. Furthermore, the reflection technique serves as a mirror for the instructor, allowing them to "look" again at all of the pedagogical concerns that pertain to the curriculum and the tactics. In addition, the article helps ensure that educators' voices are heard when confronted with the positive and negative aspects of communication in multicultural environments.

Keywords

Communication, Qualitative data, study, work.

INTRODUCTION

People worldwide can increasingly study, work, and live together in this age of globalization amid freshly established towns. Indeed, there are various vocal and nonverbal ways in which individuals communicate with one another. Cultural assumptions and beliefs color our communication styles. Everyday actions and speech reflect our identities, societal mores, genetic makeup, and cultural traditions. Typically, how does one go about having this kind of conversation? The development of cultural pattern detectors may follow one of two paths, according to Ozturk (1991). One is about attempting to grasp the speakers' intended meanings by attentive listening; another is about the possibility of misunderstandings arising from

information sharing. Many individuals's first opportunities to learn new things and interact with others from different cultural and language backgrounds occur on educational adventures. The first need to be met is to get to know the students by properly establishing intercultural contact in the classroom. Imagine for a moment that an Asian student makes an appearance.

To an American schoolroom. Whenever he is required to get up in front of the class by himself to meet his instructor, he is likely to experience embarrassment. Teaching is seen as a precious profession in the majority of Asian nations. That is because instructors are viewed as the individuals responsible for educating people and imparting information to pupils. Consequently, students must demonstrate their utmost respect for their instructors. They must get up and welcome their instructor immediately when the teacher enters the classroom. This is a requirement for every class. Additionally, throughout the process of learning, "students tend to value quietness, and be less opinionated" (Lim, 2003, p. 1) due to being affected by Confucianism. When the student is studying in a Western setting, where learning is characterized by active participation and conversations focused on opinions, the learner may need help.

On the other hand, many international students have been resolute in pursuing their ambitions to study in other nations because they believe that the educational standards in other countries are superior. In addition to this, they bring their family members to the nation in which they are going to pursue their education. According to Duffey (2004), "by the year 2030, forty percent of all school-aged children in the United States will be speakers of a first language other than English" (as referenced in Pratt-Johnson, 2006). This trend is expected to continue until the year 2030. Similar assertions were made by Araujo (2011) on the growing. Throughout the last five years, the number of student sojourners in the United States has increased. As a result of the cultural differences, these pupils are experiencing some difficulties in terms of transition. Consequently, teachers need to

Students should be assisted in adjusting to the host country's social norms and practices while accurately portraying their own distinct cultural identities and achieving their educational goals. As a result, this research aims to investigate a teacher's viewpoint on cross-cultural interaction in a classroom with students of various nationalities. The instructor is given the chance to reflect on his experience with intercultural competency and the teaching tactics he employs via the study. The researcher will "share the goal of understanding human ideas, actions, and relationships in specific contexts or in terms of the wider culture" (Glesne, 2011, p. 8). This is going to be accomplished via the use of the interpretative paradigm. The study also intends to contribute to the archive of instructional research, which has not yet been filled with the voices of educators and their empirical impressions. The primary research question that serves as the basis for this study is as follows: How does a teacher view intercultural communication in a culturally and linguistically diverse classroom? When it comes to answering the primary questions, there are a few sub-questions that might be helpful: In what manner does the instructor engage in communication with learners who come from a variety of cultural and linguistic backgrounds?

From the instructor's perspective, how does the presence of students in the classroom contribute to the intercultural communication process? In what manner does the educator consider the significance of intercultural communication inside his instructional methodology?

LITERATURE REVIEW

Culture is a complex term that sheds light on many human problems. Many other linguistic, identity-based, socially-recognized, and nationally-specific interpretations have been put out for it. Brislin (1993), McLaren (1998), Helman (2001), Jandt (2004), Suneetha and Sundaravalli (2011), and Gao (2013) are among the many researchers who see culture as an initial mirror reflecting anthropological traits, beliefs, and behaviors. Therefore, there are several facets to communication regarding ethnic displays or issues. According to Gudykunst and Kim (2003), "a transactional, symbolic activity requiring the attribution of meaning among individuals from different cultures" (p. 17) was formerly the accepted definition of intercultural communication.

According to Aneas and Sandin (2009), constructivism is an ideology explaining how individuals better grasp the social and political implications via social interaction. Five specific attributes are linked to competent intercultural communication, according to research by Arasaratnam and Doerfel (2005) (as cited in Perry & Southwell, 2011, p. 456): empathy, intercultural training or experience, motivation, a global attitude, and good conversational listening skills. Adams and Cargill (2003), drawing on ideas in education, highlighted the significance of guiding discussions. According to Bash (2009), on page 482, students will have the opportunity to openly discuss what they consider necessary. In addition, Gao (2013) expressed worry over the wording that was used in .Exchange of information. Because students of English as a second language (ESL) must contend with linguistic challenges, they are more likely to have difficulties in cultural communication. Misunderstanding and misunderstanding can potentially lower their morale and prevent them from being receptive to the opinions of others.

Moreover, according to Suneetha and Sundaravalli (2011), the non-verbal coding system plays a significant role in the context of conversations. It indicates the power dynamics that exist between the parties involved. Communicating may be accomplished via eye contact, facial expressions, emotional gestures, and body language alone. Specific individuals may be even more engaged in nonverbal feedback while conversing with others. In the culturally dominant environment of the United States, for instance, individuals pay greater attention to eye gazing and often show appreciation for the speaker by staring closely at them while speaking. On the other hand, several research studies have shown that it is difficult for immigrant citizens to communicate while they are being looked at.

The meaning of silence may also vary from country to culture. For example, individuals in China may find that being quiet for a short period helps them maintain their composure or generates thought-provoking thoughts. However, people in Australia may see silence as a sign of apathy and disengagement in communication. In addition, gender roles are another aspect that influences how information is communicated and understood. In Asian culture, males are thought to be more powerful and innovative when making decisions and establishing logical assumptions. Hence, it is possible that women's ideas need to be seen to have a high degree of thinking ability. Interactions between people of various genders are examples of cross-cultural communication across different cultures. In addition, the age difference is another obstacle that stands in the way of understanding and empathy. Merriweather and Morgan (2013) conducted qualitative research to investigate how younger mentors and older mentees communicate and collaborate to bridge this gap. The researcher and the participants could engage with one another via self-discovery

while being placed in the same social, political, and historical situations, thanks to the auto-ethnographic method used in the study. Three themes—communication, respect, and unclear roles—were used to analyze personal tales (Merriweather & Morgan, 2013, p. 7). These topics were included in the analysis.

Based on the results, it was discovered that the creation of successful communication channels across various generations of mentoring is facilitated by candor and receiving support. Having a positive attitude towards learning from one another makes it simpler for a younger member of the faculty and an older student to speak with one another and comprehend one another. Ethnocentrism is fundamentally one of the drawbacks associated with respecting distinctive cultures. An ethnocentric person has a general tendency to interpret the meanings of other cultures based on their own cultural standards. According to Ozturk (1991), on page 81, this category of subjective presumptions is also referred to as "culture-boundness." Interpret the meanings of other cultures based on their cultural standards. According to Ozturk (1991), on page 81, this category of subjective presumptions is also called "culture-boundness."

Social Interaction

Zilliacus (2013) investigated a teacher's viewpoint on minority religions and their advocacy for religious diversity in classrooms. The research study included thirty-one instructors from various minority religions in the Helsinki municipal region, Finland. Qualitative information included semi-structured interviews. Teachers attempted to accommodate pupils' religious beliefs in schooling but struggled to address the issue of cultural diversity in the classroom. Most instructors supported using communicative teaching tactics to engage students in learning and foster pleasant interactions among followers of different religions. The study presents methods of instruction in multicultural education, emphasizing the importance of scholars and teachers seeking new opportunities to understand human diversity and social justice. An example of cross-cultural research is a qualitative study by Ozcelik and Paprika in 2010. The researchers focused on a training package highlighting emotions and mindfulness in cross-cultural business communication. Sixteen undergraduate students of the business schools of an American institution in northern California and a Hungarian university in Buda participated willingly in the research.

The throughout the videoconferencing procedure. The emergent themes identified were "alertness data set was gathered via researchers' observations and students' reports and curiosity," "mixed emotions," "anger and frustration," "pride and cohesiveness," "pleasantness," and "empathy" (Ozcelik & Paprika, 201, pp. 686-687). Therefore, students benefited from participating in this program and became more open to cultural studies. Numerous theoretical works and research studies on cultural diversity and communication have been published. However, the practical application of intercultural communication in educational institutions, particularly from teachers' perspectives, must be noticed more. This research study addresses the existing vacuum in the literature on intercultural communication.

METHOD

Finding out how educators in classes with a wide range of language and cultural backgrounds see intercultural communication is the driving force behind this research. It gives the educator a more profound comprehension of cross-cultural communication and the chance to assess his pedagogical practices in light of the importance of incorporating and fostering students' cultural values into the educational landscape.

Therefore, in order "to maintain the comprehensive and comparative and"meaningful characteristics of actual events" (Yin, 2003, p. 2), according to the author. The research is what is known as an "intrinsic case study" according to the categorization system.

The researcher intended to "share the aim of understanding human thoughts, actions, and connections in specific settings or in regard to the wider culture" (Glesne, 2011, p. 8). This was said to be accomplished via the use of the interpretative paradigm. When it comes to achieving this objective, the qualitative technique is the most effective approach since it assists in the quest for meaning formed from human experiences (Merriam, 1998). It would be beneficial to have a better knowledge of cultural awareness and reflective educational practices if the teacher presented their perspectives on intercultural communication in the classroom. In addition, qualitative research assists an in-depth investigation of essential aspects of communication activities, such as mindset and emotion. The researcher's goal to make educators' voices heard in educational research, both in a theoretical and genuine sense, led to the development of this qualitative investigation. The individual taking part in this research is a White male educator who has been working in the system of public schools for three years. He has an innate awareness of cultural differences because he spent three years teaching overseas in China and Brazil. It suffices to state that he has been confronted with the challenges of interacting in a culturally and linguistically varied environment, which has caused him to become more concerned with the experiences that his pupils have had in his classroom that are comparable to his own that he has faced. As a result, the participant may have the chance to reflect on his experiences and express his opinions on how he spoke with students verbally, as well as how students communicate with one another to achieve mutual respect and comprehension.

An interview that was only partially organized was used to acquire the data. This kind of interview makes it simpler for the person being interviewed to articulate his thoughts without causing him to feel hesitant about responding to each question individually. In order to "get to the bottom of things" (Glesne, 2011, p. 123), probing was used as an efficient method. There was a list of fifteen questions to be asked during the interview; however, the researcher was free to select which questions to ask or expand on specific topics to get more information. In addition, the interview was intercultural, which meant that both the investigator and the subject would engage in a productive conversation about sharing cultural ideas.

A digital interview recording will be made with the participant's permission, and the audio file will be transcribed. A method known as thematic analysis was used to search for recurring themes that emerged from the data (Glesne, 2011). All the topics were then coded and subjected to a meticulous reexamination. According to Gibbs (2007), the researcher would be able to "look for trends, make comparisons, produce explanations, and build models" (as described in Glesne, 2011, page 196). This is the conclusion that must be drawn from the study. The researcher would be able to collect the essential information of the data with the assistance of this analytical procedure, ensuring that they do not overlook any particular parts, and then proceed to the subsequent step of a holistic discussion.

The researcher supplied the participant with crucial information on the study, such as the objective of the investigation and the work related to the participant, to guarantee that the study was conducted ethically. Once it was decided that they would participate in the study willingly, after receiving the permission form, the participant signed two copies, one of which he retained and the other returned to the researcher. Using a pseudonym like "Mike." It must be protected, along with any other data about the privacy and

identification of the participants. No penalties would be imposed on the participant if he decided to withdraw from the study or refused to be recorded; his participation would always be valued, according to the researcher.

Initially, the researcher was supposed to do double duty in this investigation. One of them was that of a researcher. All data was gathered and analyzed by the researcher, who also took notes throughout the interview. A learner's role was the second. The research has learned more about previous studies and literature on intercultural communication at each level of the investigation. On a more personal note, the researcher makes an effort to build a connection and confidence with the subject by being receptive to his viewpoint and willing to learn from it. In addition, the researcher will enhance her teaching style by reflecting on her experiences.

Findings and Interpretation

According to Wolcott (1994), an investigator continues to undertake a "data transformation" after gathering essential data (as described in Glesne, 2011, page 209). This is the case even after these data have been collected. In addition, it is a moment for the student to study the data through various lenses and discover sufficient information to comprehend entirely the message being sent by the data. It is suggested by Patton (2002) that this stage of research should be a "thick description" (p. 437) since it highlights the significance of the information that has been gathered. Based on the information obtained from the interview, the conclusions may be broken down into five distinct themes: Language, cultural variety, cultural background and understanding of the instructor, approaches to teaching, and the curriculum. These are all critical factors. To begin, language is a significant instrument that is used for communication. The second factor that influences intercultural communication is the presence of cultural variety. In addition, the cultural background of the instructor has an impact on the way he or she communicates with pupils in order to understand them better. Furthermore, the teacher's evaluation raises further issues about the instructional methods and curriculum used.

Language

The responder, Mike, was a teacher at a little Chinese school. A total of 122 students from 24 different countries were enrolled. As a starting step, Researchers pondered whether or not the pupils' varied cultural origins impacted their ability to communicate effectively across cultures. In response, Mike said, "We had an English-only rule..." Therefore, the kids can be asked to leave the school after a certain number of infractions. In his opinion, it was beneficial for the pupils to constantly practice English because they were learners of the English language. The class worked hard, and everyone got along. The fact that they could communicate well allowed them to "understand each other for the most part very well," he said. The use of a variety of local languages does not seem to have been

It is permitted within the school facility because it can make learning a second language more challenging. Even though the regulation was somewhat stringent, it lends credence to the idea that the only way for individuals from different cultures to communicate with one another is if they speak the same language. In terms of non-verbal communication, the instructor had the impression that students would try to communicate via body language when they could not comprehend one another. Despite this, it was more difficult for pupils to comprehend the meanings of body language because of the cultural disparities that may be seen. It was sometimes difficult for one student to understand another through body language

because different nationalities have different ways of understanding it. For example, a person from one country might be highly reserved in their body language and use it sparingly. On the other hand, people from other countries might be very animated in their body language. According to Suneetha and Sundaravalli (2011), who explore the fact that various cultures have different ways of interpreting body language, this conclusion aligns with the theory they presented. Mike was interested in seeing the relationships among kids and had a sense of how ethnic variety was reflected in his classroom.

Cultural Diversity

The phrase "cultural diversity" is often used in numerous areas today. It is intrinsic to educational settings where instruction takes place, and it may be there for theThere are benefits and drawbacks to becoming a teacher and participating in this research. Mike experienced a shift in his emotions and perspective as he related his story. On the one hand, his enthusiasm for the many cultures in his class fostered an environment where students felt comfortable speaking up and expressing their experiences. "It was amazing because everyone has such distinct tales to relate in the classroom and so it was exciting to get to hear kids' discourse about, you know, in my country this is what a child would do," he said.

When students shared their indirect experiences with how a topic was portrayed in their cultural norms, these disparities aided their understanding of the contents of knowledge." We had students from various parts of the world, they could talk about how technology related to your lives in different areas of the world," Mike added. The instructor might use this variety to their advantage by encouraging pupils to consider other points of view. According to him, all pupils were actively involved and had a great time communicating in class. However, Mike's statement that cultural variety has detrimental impacts is confirmed: As the semester progressed, the students became more familiar with and better understood one another. It was at this time that they were aware of the disparities that existed between their respective countries and other nations, and they discovered aspects of other countries that they did not like, which sometimes led to the development of connections that were not favorable. The challenge that Mike and other educators encountered was brought up. The kids were doing well in class. Connection because they respected the teaching staff and the regulations. Nevertheless, students were more open and expressive when they sought to display their genuine sentiments and opinions outside of the classroom. Critical of others. The findings and analysis presented here provide credence to Ozturk's (1991) concept of "cultural-boundness" (page 81), which describes the phenomenon that occurs when pupils understand foreign cultures based on their cultural perspectives. Even though Mike was aware of this unanticipated outcome of intercultural interchange, he could not go beyond his duty as a classroom instructor to take any action. An additional issue that arose was related to the pupils' cultural backgrounds, which reduced the amount of contact that took place.

In his capacity as a teacher, he was aware of the characteristics of his students. As a result, he asserted that "even students who were very extroverted outside the classroom because of their cultural background in the classroom they were very quiet and they were very respectful, and they would typically not speak very much in class." Mike used the example of Asian pupils who, in the past, tended to remain mute since they desired to "save face." As a teacher of Asian descent, the researcher has encountered a circumstance comparable to this one. It was customary for her pupils to remain seated at tables and chairs, pay close

attention to every word she said, and take notes whenever she spoke. Even though it was a language class, the learners could not communicate with one another throughout the courses, which meant they needed more opportunities to practice their speaking skills. It was challenging for an American educator to initiate a discussion with the children to break the quiet that prevailed in the classroom.

Teacher's Cultural Background

When questioned about the impact of his heritage on his teaching style and interactions with pupils, Mike said that his upbringing was his approach to schooling from a young age. So, he anticipated that the kids would pay attention in class and raise their hands if they had questions. He took on part of the supervisor role, enforcing rules on his pupils. So, when "it was hard for them to understand methods to solve the problem," the pupils' replies can be surprising, as he stated. They were angry with me as a teacher and our school and its culture (as we had no instructors from outside of North America). It became more difficult for the instructor to address the concerns of the children after that. "They were not themselves, and so they became angry because it seemed natural for them to be raising many inquiries and talking out problems with their fellow students, and we would not let them do that," the students said.

On top of that, he came clean about his lack of knowledge about Asian cultures before his trip to China. Consequently, improper evaluations of student work and even a lack of teacher-student dialogue resulted from the absence of cultural understanding. Because I was unaware that this was a component of their cultures, I thought everything was good with them as long as they did well on their assignments and examinations. I assumed that while they believed they knew everything, the truth was that there was something that they did not comprehend. They were skilled at inducing tests; however, the problem was that those exams were not just examinations that they could not comprehend, but they also refused to seek assistance at any point.

Teaching Strategies

When asked about techniques for teachers, Mike highlighted a few obstacles. The first order of business was for the educator to resolve classroom disputes, as "it was two. At opposite ends of the spectrum are those who are very chatty in class and would rather be quiet when upset. Striking a balance between student speech and encouraging mutual understanding was challenging for him in the classroom. If they used their native tongue more often, some students could claim that English was not the most effective language for class discussions. Because "we would have fights sometimes between a single nation and another," the classroom group was not consistently built. Second, Mike said that teaching kids to appreciate one another's cultural backgrounds was challenging. He illustrated his point by having the class discuss their nations. It was beneficial for the kids to learn about some intriguing new topics. Nonetheless, there was a tendency for students to demonstrate how their culture is better than other civilizations. According to Mike, students' cultural biases and historical experiences can lead them to dislike or have negative opinions of other countries. Some countries, like others, may not respect others, and it can be challenging when this bias shows up in class.

At last, Mike understood how difficult it would be to become a compassionate educator. The educator faced the double challenge of effectively instructing students while being sensitive to their diverse cultural backgrounds. Mike was looking forward to the questions since they brought back memories from his time spent teaching abroad. His experiences, both positive and negative, prompted him to consider new, more

practical approaches to education. He said, "Some students will be happy to disclose you, oh, this is what we did daily in our country." In this way, students may educate instructors about many cultures. Communicating with the students fostered more two-way communication between the instructor and the students, giving the pupils a sense of pride in their own cultural identity. This result agrees with the suggestion made in the article by Adam and Cargill (2003) that instructors should encourage students to talk to one another about other cultures.

In a nutshell, Mike described the kind of genuine teaching he would do in a multicultural setting. His addition was standard procedures. My priority as a teacher would be to find out how I can facilitate better student-teacher communication right from the off. their cultural norms for communicating in the classroom and do my best to accommodate them there. Then, I will start getting everybody to a point where they can interact and learn to work together. Everything at once... to better understand the diversity of our student body, their preferred methods of expression, and how to put everyone at ease...

advocating for a teaching method in this manner, Mike ensured that students' opinions were brought to the forefront and provided with the most favorable possibilities for growth. Being an issue of fact, effective instruction needs expert knowledge and unwavering commitment in opposition to challenges.

CONCLUSION

The findings help the researcher to answer the main question about a teacher's perspective on intercultural communication in a culturally and linguistically diverse classroom. During a semi-structured interview, the participant was interested in sharing his teaching experiences with the researcher. Coming to a foreign country and joining a different culture, the teacher needed help communicating with students due to his lack of cultural knowledge. He had never learned about Chinese culture before. The rules he set up for students' behaviors and interactions affected students emotionally, as they could not be themselves in the classroom. For example, students with some cultures of excessive verbal expression would not be allowed to talk much, whereas Asian students were more silent. In their culture, they should respect the teacher by listening to the lessons attentively and not raising questions. In addition, English was the only language students could use for communication in the school building. Students

Became fluent English speakers after consistently working on their language abilities. They were able to communicate with one another and comprehend one another. But in otherIn some instances, pupils were subjected to the strain even if they could not communicate in tongues. The instructors acknowledged that pupils' cultural variety had both beneficial and harmful effects on them. Students' discussions about their usual cultural traits made the classes more engaging. However, there were disagreements when pupils from different cultures had strong feelings about specific topics. Respect for one another was demanded for the instructor to instill in her pupils. Consequently, the educator needed help addressing diversity and multiculturalism by using an appropriate pedagogy in his classroom. In particular, American curricula were included in the Chinese school curriculum. The educator considered various pedagogical approaches that may foster better intercultural communication with their pupils, including gathering information about their cultural origins and providing more speaking chances. He collaborated with other educators at the school to make specific changes to the curriculum in order to make the substance of the lessons more credible

and to encourage students to participate in class discussions and build mutual understanding actively. Teachers must engage in professional development activities to learn about other cultures and how to teach and learn in a way that is relevant to those cultures, according to Schlein and Garii (2011) (p. 81). Despite several limitations, such as a small sample size and no student feedback, this research adds to what is already known about intercultural instruction in the modern, globalized world. Intercultural communication in educational settings is highlighted as particularly relevant in the research. Communication and reflective instructional approaches have consequences for cross-cultural understanding. Both conceptually and pragmatically, the study contributes to the area of educational research by amplifying the voices of educators. While doing the study, the researcher also gained significant expertise in communicating across cultural boundaries. As a result, she decided to alter her approach to the classroom to better connect with her pupils and respect their cultural backgrounds. Finally, further study has to be conducted on ways to help educators and students build intercultural competency. This will ensure educators and students can work together effectively on an educational path and accomplish their goals.

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