

Theme-Based Culture Capsules and EFL Learners' Multicultural Attitude: The Efficiency of Explicit and Implicit Instruction

Zari Saeediⁱ

Allameh Tabataba'i University

Javad Ahmadi Fatalakiⁱⁱ

Allameh Tabataba'i University

Mohammad Nazariⁱⁱⁱ

Allameh Tabataba'i University

Abstract

The current study aims at gaining insight into the effectiveness of the explicit and implicit instructions of the culture capsules through multimedia resources and tracks EFL learners' multicultural attitudes. The study sampled 43 advanced EFL learners who took part in speaking courses at Shoukoh and Safiran institutes. The researchers applied one-stage cluster sampling to select two groups of participants. The first group received both input (multimedia resources) and the explicit instruction of L2 culture capsules and the second group were exposed to the same cultural input through the implicit instruction. In order to track down the potential enhancement of the multicultural attitudes of the learners, Munroe and Pearson's (2006) multicultural attitude scale (MASQUE) was administered to the respondents at the pre-test stage and after the treatment phase. In order to have an exhaustive analysis, the researchers evaluated different levels of multicultural attitude, that is, multicultural knowledge, care, and act. The findings of the study, through one-way MANOVA, showed that the learners in the first group significantly outperformed in multicultural knowledge ($p=.001$) and care ($p=.039$), but there was no significant difference between the groups regarding the multicultural act ($p=.177$) at $p < .05$ level of significance. Based on the findings, it can be suggested that the positive multicultural attitude can be achieved through the proper input and explicit instruction.

Keywords: Multicultural attitude, Culture capsule, Multimedia resources, Explicit and implicit instruction, Techniques

ⁱ **Zari Saeedi** received her PhD from the British University of Trinity College and is an Assistant Professor at English Language/Literature Department of Allameh Tabataba'i University. She has taught various BA and MA courses at the English language departments of different universities. She has taken part in different national/international conferences, presenting/publishing papers on neurolinguistics/brain functioning in language learning, Computer Assisted Language Learning, cultural studies in TEFL contexts, & RRG theory of linguistics.

ⁱⁱ **Javad Ahmadi Fatalaki** is an M.A holder in Applied Linguistics at Allameh Tabataba'i University, Iran. His current areas of interest include CALL, intercultural studies, Applied Psycholinguistics, and Multilingualism. He is an instructor and Supervisor at Shoukoh Institute. He is also a test designer for Ghalamchi Foundation.

Correspondence: fatalaky@gmail.com

ⁱⁱⁱ **Mohammad Nazari** is an M.A holder in Applied Linguistics at Allameh Tabataba'i University, Iran. His current areas of interest include teacher education, sociocultural theory, and Pragmatics.

Introduction

There is a popular saying in English that reads: “Learning a new language is learning a new life.” To put it another way, this statement evokes the idea that the path to a new language endows individuals a new perspective and insight through experiences which they have never had before. In order to develop a better comprehension on what is culture, the very first step is to define, or at least try to lay out the term in simple detail. Moran (2001) states that culture is “the evolving way of life of a group of persons, consisting of shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts” (p. 24).

Even in the process of L1 acquisition, learners being exposed to the linguistic input shape an intuition of who they are and also their surrounding world and their roles as active agents. At first they need to fathom who they are and develop their essentially subjective point of view. However, this alone does not guarantee an all-inclusive comprehension per se (i.e. there remains a void only to be filled with other agents’ historical experiences). Only then, a complete understanding is in reach for people. Kramsch (1993) defines this as third space, or Cook (1992, 2003) termed it as multicompetence. Hence the mission for L2 instruction can be clarified as to enrich students’ cultural awareness, or to a higher level of competency, an intercultural sensitivity. The most viable outcomes of any plan within pedagogical realms have been achieved through the organization and a comprehensive outlining of curricula. This, in turn, involves the integration of the cultural education objectives and the professional education of language teachers and learners.

Among other controversies around the cultural instruction, the one which continues to be the most unresolved issue is simply how to teach cultural elements of L2. This problem, even becomes much more complex as when the administrative authorities, material developers, and teachers consider the context of language education, as in EFL setting and the needs and purposes for upbringing learners to the utmost proficiency of a foreign language. To start with any methodology, classrooms need to be the arena for cooperative negotiation and collaboration among participants. Indeed, the ever-moving nature of culture demands a dynamicity, iconoclasm, and challenging the zeitgeist, which are the central concepts in the postmodernist view of culture. In this perspective, each participant, as well as the teacher, takes up a role to promote others’ comprehension of cultural inconsistencies. The rationale behind such a methodology lies within the delineations of the sociocultural theory of second language acquisition (SCT).

Two tenable arguments have been proposed by SCT on the importance of intercultural sensitivity: In the first place culture and language shape a dualistic unity, an inseparable existence which is non-reductionist in nature and exactly similar to the mind and body relationship in Vygotsky’s approach. Secondly, cultural knowledge puts the abstract foundation of concrete illustration of linguistic symbols (forms of the language), as is discussed in Vygotsky’s principle of ‘ascent from the abstract to the concrete’.

SCT provides two prominent concepts to ascertain thorough success: Mediation and Dynamic assessment. As Stetsenko and Arievitch (2002) notes mediation consists of cultural tools and cultural artifacts like embodiments of certain ways of acting in human communities, which represent the functions and meanings of things as discovered in cultural practices. The second cultural concept i.e. dynamic assessment, according to Lantolf and Poehner (2008), pertains to “uncovering abilities that typically remain hidden during the assessment procedure by requiring the assessor to abandon his/her traditional role as a dispassionate observer in favor of collaborating with learners to actively intervene in development”(p. 16).

The purpose of the researchers in the present study is to strive for a clear picture regarding the role of explicit and implicit instruction of culture capsules via multimedia resources. These culture capsules are categorized and culled based on the small ‘c’ cultural themes in order to deal with the daily life perspective of culture. The upshot of the comparison between the two modes of instruction

may shed light on the utilization of cultural adaptation techniques accompanied by the appropriate mode of instruction. .

Literature Review

1. Incorporation of Culture in Teaching a Foreign Language

Foreign language instruction from 1960s onward has witnessed a call for the addition of communicative competence aside from linguistic performance. This new motive opened a conduit of multifaceted extensions to EFL, with the introduction of culture as one of the key components very close to the underlying sociolinguistic and pragmatic competencies of the whole framework of communicative competence. Significance of teaching culture requires providing a comprehensive definition of the term itself. Since the first movements of embedding culture with language, the terminology has been clarified dozens of time by scholars probing different aspects of attitudes taken in the classroom activities. Taking a simplistic view on the term of culture, we might understand it in two ways: 'big C culture' and 'small c culture'. While the first half focuses on the major products and contributions of a society in general or of outstanding individuals in that society, the small c culture focuses on the functional knowledge of the second-culture system. Baleghizadeh and Moghadam (2013) deduced from small culture specifications i.e. semantics, pragmatics, and discourse structure that teaching culture in classrooms is a necessity to observe. They noticed the starting point of culturally enriched methods of instruction within the advent of communicative language teaching, which highlighted communicative competence as the ultimate goal of language instruction. Another thoughtful consideration to the need for teaching culture is offered by Simpson (1997) on the account of developing learners' cognitive capability and motivation. Besides, Ivers' (2007) research shows that critical development might be reached as the direct outcome of culture presentations. He contends:

One would think that the cultural exposure received in foreign language courses might serve in some way to foment critical thinking and personal transformation. It could serve to assist students in recognizing their own flawed cultural bearings by grappling with interesting ideas, challenging assumptions, and critically evaluating new paradigms. (p. 153)

In the postmodern era of language teaching, cultural awareness has been invoked by intercultural competency. That is, neither target culture assimilation nor deculturalization of foreign languages to the benefit of learners' L1 is further sought. The most desired paths towards culture instruction now are embarked upon global cultural consciousness and intercultural citizenship (there has been a plethora of terminologies and acclaimed terms used sometimes interchangeably for these registers). These new agreed upon concepts redefine the roles of language teachers and learners as reflexive agents of knowledge authorized to process their surrounding culture notions with critical view in one hand, and textbook and material developers in the other (Eryaman, 2007; Riedler & Eryaman, 2016). These comments assert Kumaravadivelu's (2008) stance on the revised culture instruction:

The task of promoting global cultural consciousness in the classroom can hardly be accomplished unless a concerted effort is made to use materials that will prompt learners to confront some of the taken-for-granted cultural beliefs about the Self and the other. (p. 189)

In line with Kumaravadivelu's (2008) points on appointing a global lay-out for cultural contents of courses are the mottos of English as a lingua franca and English as an international language. These newfound calls for shifting learning objectives, first pursued in the wake of linguistic aspects, i.e. accent, grammar, lexicon, etc..., became gradually prioritized in culture instruction as well. Thus a discernable link can be easily noticed with intercultural competency as one end of the route and English as a lingua franca, grappled with the other end. Among other models proposed for intercultural competency, probably the most inclusive of cultural adaptation is the Byrams' (1997) model. He categorizes his framework as follows:

1. “Knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction.”
2. *Savoir-comprendre* (understanding): “the ability to interpret a document or event from another culture, to explain it and to relate it to documents or events.”
3. *Savoir-apprendre/faire*: (learn/do) “the skill of discovery and interaction ability to acquire knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-life communication and interaction.”
4. *Savoir-engager* (involvement): “critical cultural awareness/ political education. An ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries.”
5. *Savoir-être* (being): involves “curiosity and openness, readiness to suspend disbelief about other cultures” (pp. 57–61).

2. Chronological Movements in Teaching Culture

As was previously noted, reflecting cultural notions within language instruction has been dated back to the 1950s and reached to its pinnacle during the 1960s and 1970s. Despite an absence of clear academic representations, as Weninger and Kiss (2013) perceive, yet there exist numerous strategies and techniques in each era reflecting the mostly identified dominated and practiced social and geopolitical views of their age. It is likely that these techniques were formed in the eclectic stages of the diverse theoretical and philosophical trends. Weninger and Kiss (2013) determine three periods associated with teaching culture in EFL contexts, i.e. (a) from the middle of the 1950s to the early 1990s, (b) the one decade span of 1990s, and (c) 2000s onward:

The first period was the infancy of cultural representation with mere focus on target language culture and values, utterly keeping with big C culture norms. Facts about the target language were underlined. Disclaimed by the majorly followed principles of the day, the notion of (for instance English language) EFL did not attract many a teaching standards. Instead ESL methodologies were in vogue, emphasizing that the culture instruction should be undertaken by immersing learners into the target language society and culture. This scheme resembles to Schumann’s (1986) acculturation theory. The aim of cultural similarity was to increase learners’ similarity to the target community and hence exhausting the possibilities of success.

The era of ten years before the turn of the new millennia witnessed an immense evolution with the most lasting effect on the cultural manipulation in ESL and also EFL. Small c culture with the focus on functions and socio pragmatic aspects of language was set as the preferred task of learning. Even some researchers cast doubt on the target language norms and culture, as prodromu (1992) remarks. The summit of this new force lead into the publication of stockpile of research on the ever-increasing notions of inter, cross, and transcultural communicative competence.

The postmodern age is mostly distinguished with the inspiration of critical awareness and the preparation of teachers to inculcate flexibility to learners’ minds (Eryaman, 2006). ‘Critical citizenship’ (Guilherme, 2002, pp. 50–51), ‘intercultural competence of the world citizen’ (Risager, 2007, p. 222), ‘global cultural consciousness’ (Kumaravadivelu, 2008, p. 164), and ‘intercultural citizenship’ (Byram, 2008, p. 157) confirm the objectives of this period. Moving away from classroom procedures and syllabus design, a realized need to educate politically conscious citizens of the world pertained to the prototype of pedagogy in critically committed environment (Eryaman, 2009; Bruce & Eryaman, 2015).

3. Learning Culture through Activity: A View from Sociocultural Theory

In spite of all the efforts Hymes (1972) and the following proponents of communicative competence made to emphasize on enabling learners to enhance critical awareness and engagement with communities that extend beyond their own, the outcome of L2 instruction in EFL contexts have been to some extent unsatisfactory. Magnan (2008) appropriately argues “the unmet challenge then, is that our individual students are members of cultures other than the target ones and their community is that of the foreign classroom” (p. 355). In other words, students while trying to convey their meaning

in EFL settings, mostly depend on their monocultural perspectives failing to adapt to the stereotypical social aspects of the L2 communicative competence models. Thus, what dominates classroom interactions is the utterances made in foreign tongue reflecting only the monoculture of the students. So, we can elaborate on the issue from two perspectives: For one thing learners have possible language tool at their disposal to engage in a communicative action and yet not have the essential understanding of the cultural concepts tying communities together. For another thing, due to the lack of close contact with members of the L2 culture community, learners do not have the necessary role models of the target culture. To address the irregularities of models of communicative competence sociocultural theories of language (SCT) put forward the activity theory, the ways an individual interprets and actualizes activity exists within a constellation of his or her consciousness, which is founded in his or her community.

4. Multicultural Attitude

The term multicultural attitude possibly pertains to the vast related manifestations of change through the context of the learning communities. These changes have been interpreted as desired diversification of learners' attitudes first on the surface level of knowledge and beliefs, then on the emotional beings of the learners. The final outcome of these arrays of change would lead to changes in behavior (Adams & Zhou-McGovern, 1994; Banks, 1999). Arnold (2000) assumes that these three concepts are shaped and controlled under the more comprehensive construction of cultural and moral socialization. Banks and Banks (1995) provided a definition for multicultural education, as follows:

As a concept, idea, or philosophy, multicultural education is a set of beliefs and explanations that recognizes and values the importance of ethnic and cultural diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities of individual groups and nations. (p. 28)

Bennet (1999) took a humanitarian approach to the meaning of multicultural education by emphasizing on the freedom of values and diversity of beliefs. In this view, individual differences, similar acceptance of norms and a thorough synchronization to global community create cornerstones for multiculturalism.

It was not until very recently that Munroe and Pearson (2006) proposed a model for measuring multicultural components geared towards attitudinal change. This model relies on Banks's(1999) transformative approach, a psychological framework that helps with the raise of attitude adaptation to multiculturalism. Banks (1999) used and translated Bloom's (1999) hierarchical taxonomies, i.e. cognitive, affective, and psychomotor to develop the transformative approach components, i.e. know, care, and act. In fact, Banks observed Bloom's(1999) categorization germane to change in attitudes and behaviors. Considering both models, Munroe and Pearson (ibid) favored to deploy Banks's model since it does fit in the multicultural education throughout school curriculum. Munroe and Pearson demonstrated their model by the following Figure:

Theoretical Model of Multicultural Education Applications Based on the Ideologies of Bloom's Taxonomy and Banks's Transformative Approach to Multicultural Curriculum Reform

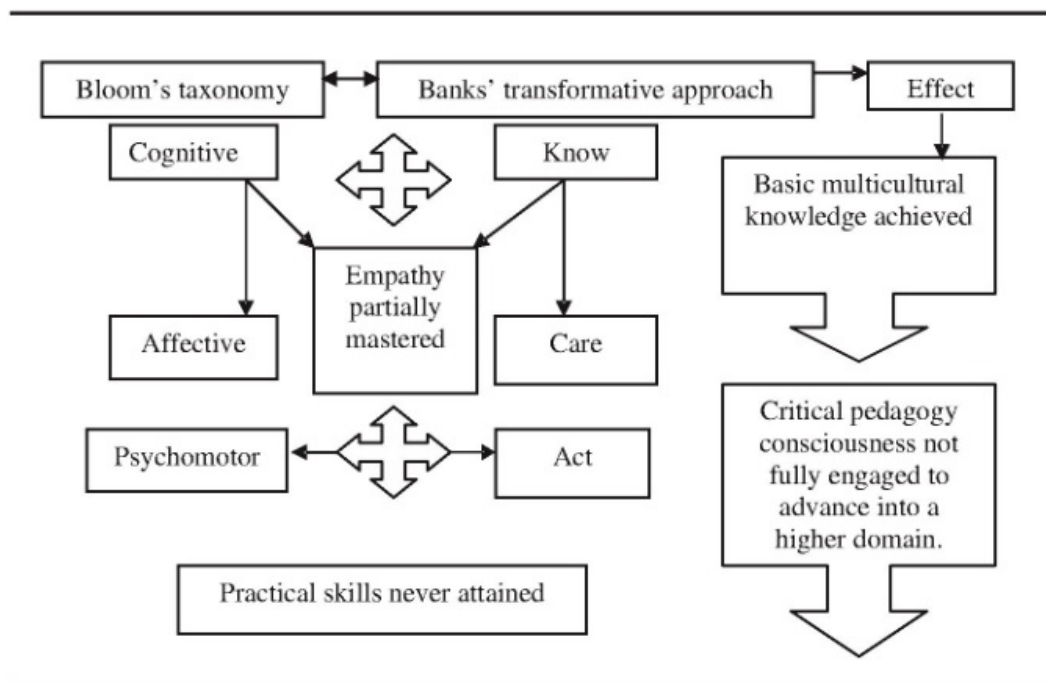


Figure 1: Adopted from Munroe and Pearson (2006)

Based on this model the attitudinal change does not merely occur with the knowledge though it is fundamental. There are two other supplements that are quite necessary, that is, care and act. These two supplements could be rendered to affective and psychomotor in Bloom's (1999) taxonomy. On the account of this addition, the critical awareness might be achieved (far right corner); hence, in order to transform from knowledge to care and act, learners ought to exert effort to engage in activities inherent in their affective and psychomotor inventories (molded by critical pedagogy) towards the desired end of multicultural literacy. Kagan (1995) stresses that the "proper assessment of where a participant lies within the multicultural domains will aid in determining the effectiveness of instruction and if it is conducive to an atmosphere that fosters transformation" (as cited in Munroe & Pearson, 2006, p. 823).

5. Techniques of Culture Presentation

Stern (1992, pp. 224-232) divides the activities into four groups on the basis of the knowledge (concepts), skills (procedures) or behaviour (attitudes) that the activities help to acquire or develop. These activities include: (a) providing cultural information (cultural aside, culture capsule, cultural clusters), (b) solving cultural problems (cultural assimilator), (c) behavioural and affective aspects (audio-motor unit, dramatization, mini-drama, role-play and simulation), (d) real-life exposure to the target culture (pen-pals and tape-pals, visits to the language class by native speakers, visits to other countries and regions).

- The cultural aside involves the teacher's brief presentation of a target culture element.
- The culture capsule is a brief presentation of a target culture element which differentiates the source culture and the target culture, followed by a discussion leading to the explanation of the cultural element concerned.
- A cultural cluster consists of 2-3 capsules. After the study of each capsule these are integrated into a single sequence through activities like drama.
- The cultural assimilator consists of providing the students with a number of episodes related to a behavioural aspect involving a conflict within the target culture context. The presentation of the

problem is followed by four likely explanations, one of which is correct. This is followed by a debate in which the correct option is justified.

- In the audio-motor unit the student follows the teacher's instructions to carry out several actions which represent a relevant scene in the target community, e.g. how to behave during a meal.

6. Explicit Instruction of L2 Culture's Features

There are quite a few studies that emphasize on the significance of explicit reformulation of concealed cultural agenda of L2. To mention but a few, we can consider Tang (1999), Risager (1991) and more recently Roberts (2009) views about how the sensitivity towards implied L2 culture differences could bring about most likely highest levels of interaction with native speakers of a foreign language on the one hand, and underestimation of these differences might engender miscommunications and further confusions on the other. Also, Hoyos Perez (2012) found the advantages of explicit L2 culture instruction. Furthermore, he investigated classroom procedures of tasks and activities for social expressions and culturally related issues to a situation in either C1 or C2 (ibid).

Regarding cultural knowledge, Kramsch, Cain, and Murphy-Lejeune (1996) considered few reasons for the necessity of the inclusion of cultural knowledge in L2 classes. First, cultural knowledge reflects unfamiliar complexities as much as communication and language teaching. Second, the explicit knowledge of L2 culture aids in avoidance of stereotyping. The last prime reason they proposed considers its facilitative role aligned with language in the progress of instruction, to the benefits of both learners and teachers.

The Purpose of the Study

Throughout this study, the researchers attempted to measure the advanced proficiency level learners' multicultural adaptation via culture capsules in the form of video exposures. Different techniques were studied and eventually researchers adopted explicit and implicit instruction of cultural exposure. The video clips were chosen carefully to demonstrate small c L2 culture components, i.e. the reflections of customs, traditions, and lifestyles of native L2 community. Besides, what is new to cultural studies i.e. an instrument for measuring multicultural attitudes of the learners, were used as a distinctive feature in order to investigate transformations of EFL learners' perspectives on the target culture norms. Thus the following research questions were formulated to guide this study:

- Q1) What is the difference between explicit and implicit instructions of culture capsules in raising Iranian EFL learners' multicultural knowledge?
- Q2) How different are the explicit and implicit instructions of culture capsules regarding Iranian EFL learners' multicultural care?
- Q3) What is the difference between explicit and implicit instructions of culture capsules in developing Iranian EFL learners' multicultural act?

Method

Participants

A total of 43 EFL learners were chosen for this study. Thirty of the participants were male and 13 of them were female. All the participants were native speakers of Farsi, learning English as the foreign language at Safiran and Shoukoh language centers. These students fit to the age range of 21-37. All of the participants were at the Advanced level of proficiency according their past record on FCE (First Certificate in English) test. The reason for the selection of these groups of the language learners was the researchers' focus on narrowing the scope of the study to adult language learning.

Materials and Instruments

Visuals were the major materials the researchers exploited with the aim of transferring L2 culture consistent with the thematic manifestations. To employ themes relevant to L2 community of native speakers, researchers made use of six main themes (repetitively shown to the learners through random time intervals and various excerpts of videos) as the hallmarks of English speaking country

(e.g. United States). Each extract was embedded with single cultural realization related to only one of the six themes to avoid probable complications and wrong associations likely to be made on part of the learners. The aforementioned themes included: Baby Shower, Halloween, Christmas, Game, attitude towards Black-American and famous target culture heroes depicted in movies and animations. Table (1) illustrates each theme and the title of the videos used:

Table1: *Different Audiovisual Inputs*

Themes	Movies
Christmas	Home Alone and How I Met Your Mother (Comedy), It's a Wonderful Life, Arthur Christmas (Family & Kids), You've Got Mail(comedy drama)
Halloween	How I Met Your Mother (Comedy)
Baby Shower	How I Met Your Mother (Comedy), Breaking Bad (Crime drama)
Game	War of the Worlds (Action-Adventure, Fiction), field of dreams movie (Sport)
Heroism	Batman series, Rocky series, Top-Gun, White house down (Action-Adventure)
Black Americans	Red Tails (Action), The Butler (Drama), To Kill a mocking Bird (Drama)

The instrument used to measure the multicultural attitude of the learners was Munroe and Pearson's (2006) questionnaire (MASQUE). The questionnaire has 18 items, 7, 6, and 5 items for Know, Care, and Act, respectively and the choices have been arranged in six point likert scale items; from strongly disagree to strongly agree.

MASQUE is theoretically based on Banks's(1999) transformative approach; it incorporates the key components of Banks's model, i.e. 'Know', 'Care', and 'Act'. The main reason to choose this model over the other frameworks was that it aimed at evaluating the multi-layered variables of culture attitude (Know, Care, Act).This helped the researchers to indicate the source and strength of the learners' multicultural adaptation to the L2 culturally provoked situations. In this model, 'knowledge' refers to the first and the lowest category of encounter with L2 culture. This knowledge may be established in cognitive thoughts, beliefs and perceived facts .The second and more important stage is the 'care'. This denotes affective analysis of the object, either in positive or negative manner. The third and the most important level is known as 'act'. This is the desired outcome of multicultural literacy whereby L2 learners can not only comprehend and analyze, but also negotiate with the foreign culture and respond to it appropriately.

Running the measurement of the reliability of the questionnaire through Cronbach's Coefficient alpha, the reliability was .74 for this study.

Table2: *Reliability Statistics*

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.746	.842	18

Data Collection Procedure

The data collection procedure in this experimental study started with the permission of the authorities in language centers (different branches of Shoukoh & Safiran language centers) in order to select two groups of language learners through cluster sampling to fulfill the aim of the present study. The desired groups of language learners were selected based on the following objectives:

1. Level of proficiency (Advanced Level)
2. Age range (Adult Language Learners)
3. Nature of the course (Speaking)
4. Direct contact with native speakers (None)

After the selection of the two groups of language learners, the researchers distributed the MASQUE to both groups of participants to start the pre-test stage of the treatment. The language learners were to complete the Likert scale items in 20 minutes. During the item completion, the instructor (one of the researchers) helped the language learners to dissolve the probable ambiguity and he also carefully checked their full cooperation for the completion of every single item. After the completion of the aforementioned questionnaire, the instructor started the explicit and implicit instruction of the culture capsules through multimedia resources. These culture capsules were all related to the American culture and the multimedia resources were sorted out to support the input for the class activities. Due to the lack of time and prevention of other factors' interference, the hint and input for the culture capsules were extracted from the main movies listed in Table (1). The first group of language learners (21 participants) (G1) received both the input and the explicit instruction of these elements by their teacher. This explicit instruction was accompanied by the full description of the target culture capsules. And, the second group, consisted of 22 learners, (G2) received just the exposure to the American culture capsules as the implicit instruction and the teacher description was substituted by the having more exposure to media sources. After having played all movie sequences and described the related culture capsules (for G1) during 21 class sessions, the researchers used the same questionnaire to track probable changes in the learners' level of cross-cultural attitudes.

Data Analysis

This study used both descriptive and inferential statistic. The inferential statistical analysis was conducted through one-way MANOVA. In this regard, a one-way MANOVA was run before the intervention of the treatment to check whether both groups, which have been selected for the study, are homogenous regarding multicultural attitude. Simultaneously, Levene's test of the homogeneity of the variance and Box's test of the homogeneity of the covariance were conducted in order to fulfill the assumptions of MANOVA. At post-test, another one-way MANOVA was used to indicate the existence of significant difference between the scores of two different groups. In addition, the test of between-subject effects is used to show the significant differences with regard to multicultural attitude subscales. These quantitative data were gathered and analyzed through SPSS16.

Result

In this section, the researchers report the findings of the implicit and explicit instruction of the culture capsules on EFL learners' multicultural attitudes. The first group (G1) received the explicit instruction and the second group (G2) was exposed to the implicit instruction of the theme-based culture capsules. Before running the treatment and testing the hypotheses, the one-way MANOVA was assigned to check whether the two groups who were supposed to receive the input are homogeneous in relation to their multicultural attitudes in the very beginning of the study.

The homogeneity of the covariance was analyzed through Box's test on all subscale of the multicultural attitude. As presented in Table (3), the non-significant result of Box's M indicates the homogeneity of the covariance matrices ($p>0.05$).

Table 3: *Box's Test of Equality of Covariance Matrices^a*

Box's M	6.193
F	.950
df1	6
df2	12102.089
Sig.	.458

1. Pre-test

The descriptive statistics regarding the dependent and independent variables were provided in Table (4) below:

Table 4: *Descriptive Statistics for Learners' Multicultural Attitude at Pre-test*

	Groups	Mean	Std. Deviation	N
Know	G1	24.2381	2.27826	21
	G2	23.7727	2.15874	22
	Total	24.0000	2.20389	43
Care	G1	21.2857	3.67618	21
	G2	22.0909	2.38865	22
	Total	21.6977	3.07474	43
Act	G1	16.0000	1.61245	21
	G2	16.0455	1.81206	22
	Total	16.0233	1.69717	43

A brief inspection of Table (4) shows that the mean score of the first group (M=24.23) regarding the multicultural knowledge was more than the second group's (M= 23.77). Per contra, the mean score of the second group is higher (M=22.09) regarding multicultural care. And, the mean score of the first (M= 16.00) and second group (M=16.04) regarding the multicultural act was approximately the same. The standard deviation shows that the first group enjoyed the highest diversity in multicultural care subscale (SD=3.67) whereas the lowest diversity is related to the same group in multicultural subscale (SD=1.61).

A one-way MANOVA was used to compare the means of the two groups, G1 and G2, at the pre-test stage of the study to identify their potential on different subscales of multicultural attitude scale, namely multicultural knowledge, multicultural care and act before conducting the treatments on the selected groups.

Table 5: *Multivariate Tests^b*

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.997	4277.365 ^a	3.000	39.000	.000
	Wilks' Lambda	.003	4277.365 ^a	3.000	39.000	.000
	Hotelling's Trace	329.028	4277.365 ^a	3.000	39.000	.000
	Roy's Largest Root	329.028	4277.365 ^a	3.000	39.000	.000
Groups	Pillai's Trace	.040	.537 ^a	3.000	39.000	.660
	Wilks' Lambda	.960	.537 ^a	3.000	39.000	.660
	Hotelling's Trace	.041	.537 ^a	3.000	39.000	.660
	Roy's Largest Root	.041	.537 ^a	3.000	39.000	.660

According to Table 5, there was not a statistically significant difference between the first (G1) and second group (G2), $F(3, 39) = .537, p = .66$. This result is revealed through Wilks' Lambda tests. This can be suggested that there is no significant difference between the selected groups before the treatments. Thus, this shows that both groups are homogeneous regarding their multicultural attitude.

2. Post-Test

The descriptive statistics including the mean, standard deviation, and the number of subjects have been reported in Table.6 below. Table (6) shows the effect of the instruction of the culture capsules with the explicit (G1) and implicit (G2) orientations.

Table 6: Descriptive Statistics

Groups		Mean	Std. Deviation	N
Know	G1	27.7727	3.11573	22
	G2	24.8571	2.12804	21
	Total	26.3488	3.03067	43
Care	G1	23.6364	4.54130	22
	G2	21.1905	2.73165	21
	Total	22.4419	3.92369	43
Act	G1	17.4545	3.23268	22
	G2	16.3333	1.93218	21
	Total	16.9070	2.70638	43

Table (6) demonstrates that the mean score of the G1 (M= 27.77) is higher than the second group (M=24.85) with regard to multicultural knowledge. The participants of the first group enjoyed the higher level of multicultural care (M=23.63) and multicultural act (M=17.45). In order to identify whether these differences are statistically significant, the findings are presented in the following Tables (7-8). In this regard, the effect of the treatment on both groups, through inferential statistics, has been depicted.

Table 7: Multivariate Tests^b

Effect		Value	F	Hypothesis		
				df	Error df	Sig.
Intercept	Pillai's Trace	.995	2402.603 ^a	3.000	39.000	.000
	Wilks' Lambda	.005	2402.603 ^a	3.000	39.000	.000
	Hotelling's Trace	184.816	2402.603 ^a	3.000	39.000	.000
	Roy's Largest Root	184.816	2402.603 ^a	3.000	39.000	.000
Groups	Pillai's Trace	.345	6.850 ^a	3.000	39.000	.001
	Wilks' Lambda	.655	6.850 ^a	3.000	39.000	.001
	Hotelling's Trace	.527	6.850 ^a	3.000	39.000	.001
	Roy's Largest Root	.527	6.850 ^a	3.000	39.000	.001

To test whether there is a significant difference between two groups regarding the three dependant variables, the analysis of one-way MANOVA was applied. The result of the one-way MANOVA at the post-test stage of the study indicates that there is a statistically significant difference between (different) the groups that had received two different treatments, Wilks' $\lambda=.655$, $F(3,39)=6.85$, $p<.05$.

Table 8: Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	Know	91.332 ^a	1	91.332	12.718	.001
	Care	64.276 ^b	1	64.276	4.525	.039
	Act	13.507 ^c	1	13.507	1.883	.177
Intercept	Know	29760.356	1	29760.356	4144.121	.000
	Care	21589.857	1	21589.857	1520.076	.000
	Act	12265.786	1	12265.786	1709.830	.000
Groups	Know	91.332	1	91.332	12.718	.001
	Care	64.276	1	64.276	4.525	.039
	Act	13.507	1	13.507	1.883	.177
Error	Know	294.435	41	7.181		
	Care	582.329	41	14.203		
	Act	294.121	41	7.174		
Total	Know	30239.000	43			
	Care	22303.000	43			
	Act	12599.000	43			
Corrected Total	Know	385.767	42			
	Care	646.605	42			
	Act	307.628	42			

a. R Squared = .237 (Adjusted R Squared = .218)
 b. R Squared = .099 (Adjusted R Squared = .077)
 c. R Squared = .044 (Adjusted R Squared = .021)

Table (8) indicates several significant effects in the dependent variables after the implementation of the treatment. Statistically significant effects were identified in two subscales of multicultural attitude: a. Multicultural knowledge, $F(1, 41) = 12.71, p < .05, \eta^2 = .237$; b. Multicultural care, $F(1, 41) = 4.52, p < .05, \eta^2 = .099$. These results are not, however, applicable to Multicultural act, $F(1, 41) = 1.88, p > 0.05, \eta^2 = .044$.

Discussion

Aside from Linguistic competence, L2 cultural element pushes the process of L2 proficiency one step forward. As it is obviously put by Central European Framework of Reference (CEFR, 2001), sociolinguistic competence provides strategies on the appropriate use of language. Hence, the cultural awareness of learners cannot be underestimated. The preliminary results obtained from the analysis of data revealed that there is indeed a various level of multicultural gain between the two groups. Researchers in the current study found that explicit instruction, on the whole, lead to broader and more efficient multicultural attitude. This is in line with the result of Hoyos Perez's (2012) study in which the researcher investigated the role of explicit instruction of L2 culture.

The results of the study related to the first research question indicated significant differences on the knowledge component of multicultural attitude scale. That is, the group received explicit L2 culture capsules treatments fared better than their implicitly instructed fellow students. Irrespective of EFL/ESL arguments, this is quite clear that knowledge provides human beings with the prerequisite underpinnings of later on practiced performances. As the skill of driving a car demands prolonged hours of exposure to introductory theoretical inputs prior to the real experience of driving, sociolinguistic competence flourishes if only embedded with inputs or knowledge of appropriate language use. The issue in debate is whether the explicitly treated learners tend to perform with higher levels of L2 culture sensitivity or, those who received the implicit inputs. The example of learning to

drive a car may enlighten the case. Having the privilege of being taught by a driving instructor could, indeed, reduce the process of not only acquiring the major regularities of the skill, but also helping the trainees to gain awareness over minor details. Likewise, within an EFL context of L2 instruction numerous experts in the field vouched for the explicit exposure of L2 culture knowledge. A case in point is Kramsch, Cain, and Murphy-Lejeune (1996) who declared the prominence of explicit inclusion of knowledge to the local core of L2 venue, i.e. classrooms. Although the cultural features chosen are not completely the manifestation of the intercultural communication, they can narrow down the scope of the study and, also, show the feasibility of the application of culture capsules. In other words, the knowledge over all elements of culture may be far-fetched but the simulation of some highlighted features may indicate the teachability of the pattern. In this case, the result of the present study regarding the first research question (What is the difference between explicit and implicit instructions of culture capsules in raising Iranian EFL learners' multicultural knowledge?) does demonstrate that cultural awareness can be achieved through simple education. As Kumaravadivelu's (2008) puts it, knowledge of our and others' norms is the prerequisite for the intercultural communication. Knowledge and its importance as the rudimentary step for the development of the positive multicultural attitude can be assured through a minimalistic perspective.

The second research question (How different are the explicit and implicit instructions of culture capsules regarding Iranian EFL learners' multicultural care?) aimed at analyzing differences, if any, between explicit and implicit instruction of L2 cultural care or sensitivity. The result of the post-test analysis showed that the learners in the explicit group treatment developed sharper adaptation to the world of multicultural values and beliefs. These beliefs have been categorized and studied by Van Der Zee and Qudenhoven (2001) as Multicultural Personality Traits (MPTs). Following this line of research, the researchers in the current study employed the model proposed by Munroe and Pearson (2006), which highlighted Care as the critical consciousness of L2 cultural dimensions characterizing native speakers of L2. Based upon the definitions and the specifications explicated for these two frameworks, we can observe reasonably similar association between Care component and MPTs. The result of the current study can be compared with the findings of Khatib and Samadi Bahrami (2013) regarding learners' gains in intercultural sensitivity. In their study, they concluded that MPTs levels soar as the learners reach higher stages of linguistic proficiency, i.e. increased knowledge determines a more reflectively organized inventory of socio-affective awareness. In fact, the similar pattern was noted in the present study. Researchers refer to the sensitivity towards the target culture, that is, the American one. In this case, one should also pay attention to the fact that researchers no longer emphasize on American norms but one has to find a 'criterion' for a clear judgment based on the result of the study. American culture, by all its demerits, is just one example of the intercultural communication.

The last question raised in the present study addressed the realized efficacy of explicit and implicit exposure of L2 learners to multi-culturally imbued behaviors (Acts) of learners toward a foreign language. According to the gathered results, contrary to the other two components of multicultural attitude scale, i.e. knowledge and care, there was not any significant difference between the two treatment groups. Notwithstanding which one of the methods of instruction is adopted, the probable cause to this conspicuous lack of L2 culture psychomotor realization in learners' behaviors might be clarified through perceiving the learners' needs to maintain their L1 identity, and thus their tendency to refrain from utterly acting upon L2 culture norms when establishing interaction with native speakers of L2. Another ongoing debate which is worth considering pertains to glocalization of foreign languages in EFL contexts of learning. This new movement in the postmodern era cannot however, impair the learners' knowledge and reflections on the probable diversified signals of L2 culture. The trend has been attested and witnessed mostly by EFL teachers during the students' classroom free linguistic productions, whether spoken or written. On these very much frequent occasions, majority of L2 learners resort to their L1 encoded signals to communicate their ideas. As a conceivable example, this happens when learners are required to produce an oral or written output on the food culture capsule and to the theme of a food they like. In this sense, the behavioral aspect of multicultural attitude and its result in the present study shed light on the new trend in education. In

this regard, researchers should follow a dynamic pattern to concretize our models related to multicultural attitude and its real manifestation through the purposeful interaction.

Although the researchers of the present study made every effort to consider all aspects of multicultural attitude and the ways by which one can foster the positive multicultural attitude, this was not fully achieved due to following reasons:

1. Devising an instrument to raise the level of positive multicultural attitude towards the foreigners in EFL contexts is a demanding activity because one no longer confronts a direct pattern of interaction. Rather, one faces different underlying factors that should be taken into account. Although the researchers of the present study aimed at showing the difference between explicit and implicit group regarding multicultural knowledge and sensitivity, the failure in multicultural behavior may show that the gate is still open to decipher the last component of multicultural attitude.
2. We did consider the American norms as the target culture and we directed all concerns to American culture and its highlighted features. The ultimate goal of the present study was to provide a valuable criterion. In this case, the best example may be the American culture that broadens its scope around the world. The concept of 'World Englishes' as the new trend does advocate the multiple sources of culture and norms in the realm of English language. The study tends to narrow down the scope of study to just one cultural norm due the familiarity of the students and the instructor with the aforementioned culture, which can have an effect on its generalizability.

References

- Adams, M., & Zhou-McGovern, Y. A. (1994, April). *The sociomoral development of undergraduates in a "social diversity" course: Developmental theory, research and instructional applications*. Paper presented at the annual meeting of the American Education Research Association, New Orleans, LA.
- Arnold, M. L. (2000). Stage, sequence, and sequels: Changing conceptions on morality, post-Kohlberg. *Educational Psychology Review*, 12, 365-383.
- Baleghizadeh, S., & Moghadam, M. S. (2013). An Investigation of Tensions between EFL Teachers' Beliefs and Practices about Teaching Culture. *GIST Education and Learning Research Journal*, (7), 35-53.
- Banks, J. A. (1999). *An introduction to multicultural education* (2nd ed.). Needham Heights, MA: Allyn & Bacon.
- Banks, J. A., & Banks, C. A. M. (Eds.). (1995). *Handbook of research on multicultural education*. New York: Macmillan.
- Bennett, C. (1999). *Comprehensive multicultural education: Theory and practice* (4th ed.). Needham Heights, MA: Allyn & Bacon.
- Bloom, B. S. (1999). The search for methods of instruction. In A. C. Ornstein & L. S. Behar-Horenstein (Eds.), *Contemporary issues in curriculum* (2nd ed., pp. 209-226). Needham Heights, MA: Allyn & Bacon.
- Bruce, B. C. & Eryaman, M. Y. (2015). Introduction: Progressive Impuls in Education. In M. Y. Eryaman & B. C. Bruce (Eds.). *International Handbook of Progressive Education*. New York: Peter Lang, pp. 1-52
- Byram, M. (2008). *From foreign language education to education for intercultural citizenship: Essays and reflections*. Clevedon, England: Multilingual Matters.

- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
- Carlson, D. (1997). *Making progress: Education and culture in new times*. New York: Teachers College Press.
- Cook, V. (1992). Evidence for multi-competence. *Language Learning*, 42, 557–591.
- Cook, V. (2003). The changing L1 in L2 users mind. V. Cook (Ed.), *Effects of the Second Language on the First* (pp.1-18). Clevedon: Multilingual Matters.
- Eryaman, M. Y. (2006). Traveling beyond dangerous private and universal discourses: Radioactivity of radical hermeneutics and objectivism in educational research. *Qualitative Inquiry*, 12(6), 1198-1219.
- Eryaman, M. Y. (2007). From reflective practice to practical wisdom: Toward a post-foundational teacher education. *International Journal of Progressive Education*, 3(1), 87-107.
- Eryaman, M.Y. (Ed). (2009). *Peter McLaren, education, and the struggle for liberation*. Cresskill, NJ: Hampton Press.
- European council. (2001). Common European Framework of Reference. Retrieved on September 11th, 2015, from http://www.coe.int/t/dg4/linguistic/source/framework_en.pdf
- Hoyos Pérez, J. A. (2012). *Exploring the explicit and implicit inclusion of the cultural component through materials in EFL content-based and English as a subject matter classrooms for pre-service teachers at a public university* (master's thesis, Universidad Tecnológica de Pereira). Retrieved on July, 2015, from <http://repositorio.utp.edu.co/dspace/bitstream/11059/3093/1/370117H868.pdf>
- Hymes, D. H. (1972). On Communicative Competence. In Pride, J. B., & Holmes, J. (Eds.), *Sociolinguistics* (pp.269-293). Baltimore, USA: Penguin Education, Penguin Books Ltd.
- Ivers, J. J. (2007). Metacognition and foreign language cultural instruction. *Journal of Transformative Education*, 5(2), 152-162.
- Khatib, M., & Samadi Bahrami, H. (2013). Multicultural Personality Traits Development in an EFL Context: The Case of Iranian EFL Students at BA, MA and Ph. D. Levels. *Iranian Journal of Applied Linguistics*, 16(2), 53-81.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press
- Kramsch, C., Cain, A., & Murphy, Lejeune, E. (1996). Why should language teachers teach culture? *Language, culture and curriculum*, 9(1), 99-107.
- Kumaravadivelu, B. (2008). *Cultural globalization and language education*. New Haven, CT: Yale University Press.
- Lantolf, J. P. & Poehner, M. E. (2008). *Sociocultural Theory and the Teaching of Second Languages*. London: Equinox Press.
- Magnan, S. S. (2008). The unfulfilled promise of teaching for communicative competence: Insights from sociocultural theory. P. Lantolf & M. Poehner (Eds.), *sociocultural theory and the teaching of second languages* (pp. 349-379). London: Equinox Press.
- Moran, P. R. (2001). *Teaching culture: Perspectives in practice*. Boston, MA: Heinle Cengage Learning.
- Munroe, A., & Pearson, C. (2006). The Munroe Multicultural Attitude Scale Questionnaire New Instrument for Multicultural Studies. *Educational and Psychological Measurement*, 66(5), 819-834.
- Prodromou, L. (1992). What culture? Whose culture? Cross-cultural factors in language learning. *ELT Journal*, 46(1), 39–50.

- Riedler, M. & Eryaman M.Y. (2016). Complexity, Diversity and Ambiguity in Teaching and Teacher Education: Practical Wisdom, Pedagogical Fitness and Tact of Teaching. *International Journal of Progressive Education*. 12(3): 172-186
- Risager, K. (1991). Cultural references in European Textbooks: An Evaluation of Recent tendencies. In D. Buttjes and M. Byram, eds. *Mediating Languages and Culture*(pp.181-192). Clevedon: Multilingual Matters.
- Risager, K. (2007). *Language and culture pedagogy: From a national to a transnational paradigm*. Clevedon, England: Multilingual Matters.
- Roberts, C. (2009). Cultures of Organizations Meet Ethno-linguistic Cultures: Narratives in Job Interviews. In Feng, A., Byram, M. and Fleming, M. (Eds), *Education and training: becoming interculturally competent* (pp.15-31). Clevedon: Multilingual Matters: 15–31.
- Schumann, J. H. (1986). Research on the acculturation model for second language acquisition. *Journal of Multilingual & Multicultural Development*, 7(5), 379-392.
- Simpson, C. (1997). Culture and foreign language teaching. *Language Learning Journal*, 15(1), 40-43.
- Stern, H.H. (1992). *Issues and Options in Language Teaching*. Oxford: Oxford University Press.
- Stetsenko, A. & Arievitch, I. (2002). Teaching, learning and development: a post- Vygotskian perspective. G. Wells & G. Claxton (Eds.) *Learning for Life in the 21st Century Sociocultural Perspectives on the Future of Education* (pp.84-96). Oxford: Blackwell.
- Tang, R. (1999). The place of “culture” in the foreign language classroom: A reflection. *The Internet TESL Journal*, 5(8), 1-2.
- Van der Zee, K. I., & Van Oudenhoven, J. P. (2001). The Multicultural Personality Questionnaire: Reliability and validity of self-and other ratings of multicultural effectiveness. *Journal of Research in Personality*, 35(3), 278-288.
- Weninger, C., & Kiss, T. (2013). Culture in English as a foreign language (EFL) textbooks: A semiotic approach. *TESOL quarterly*, 47(4), 694-716.