Research Paper

Impact of Intercultural Movie Clips on EFL Learners' Social and Cultural Identity in Virtual Communities of Practice

Azadeh Nematzadeh, Ph.D. Candidate, Department of English, Kerman Branch, Islamic Azad University, Kerman, Iran
azadeh_n_z@yahoo.com
Mehry Haddad Narafshan*, Assistant Professor, Department of English, Kerman Branch, Islamic Azad University, Kerman, Iran
Mehri.narafshan@yahoo.com
Masoud Tajjadini, Assistant Professor, Department of English, Kerman Branch, Islamic Azad University, Kerman, Iran
massoud_taj@yahoo.com

Abstract

The relationship between identity and language learning has attracted the scholars` attention in the fields of second language acquisition (SLA) with considerable focus on social and cultural dimensions of language learning. However, relatively little research has been devoted to examining the identity construction of language learners in virtual communities of practice despite the global trend of foreign language instruction. Consequently, the current mixed methods classroom-based study investigated whether the implementation of intercultural movie clips in virtual communities of practice could contribute to social and cultural identity improvement of participants in the English as a foreign language (EFL) context. To achieve this goal, two intact classes in an institute were assigned to experimental and control group, each containing thirty EFL learners. This study was implemented on the pre-test post-test equivalent-group design. Drawing on quantitative and qualitative analysis, using two questionnaires, and a semi-structured interview, the results indicated that positive changes took place in social and cultural identity of the participants. Moreover, by getting access to new social, cultural and linguistic resources and as a result the adoption of new identities, some special features such as fewer psychological barriers to understanding others, increasing courage to accept new norms, and feelings of unity and equity were obtained by the learners.

Keywords*: Virtual Communities of Practice, Identity Construction, Cultural Identity, Social Identity, Movie Clips*

Introduction

Language learning in identity construction and development has been investigated and attracted considerable attention among SLA scholars (Benwell and Stokoe, 2012; Duff, 2013; Vasilopoulos, 2015; Gao, Jia, & Zhou, 2015; Miller & Kubota, 2013; Norton, 2013; Taylor, 2014; Aliakbari & Amiri, 2018; Chen& Kent 2020). Pavlenko (2002) argues that second language learning is not only about the acquisition of a new language but is also a means of socialization and more importantly a process of identity construction. Language is not considered as a means of communicating or expressing ideas but rather a product that is constructed on the way in which language learners define and redefine themselves, their social environment, their histories and their possibilities for the future (Riasati & Mollaei, 2012).

In the digital age, the development of virtual reality provides an opportunity to deal with the problem of lacking language learning contexts with social and cultural domains. In terms of language learning, virtual communities and mobile technologies provide students with an increasing rate of personal ownership and a realistic learning experience with authentic interactions in online context that has great potential for enhancing their learning achievement (Yang, Chen, & Jeng, 2010; Hao, Dennen, & Mei, 2017; Tudini & Liddicoat, 2017; Kaliisa, Palmer, & Miller, 2019; Chen & Kent, 2020).

Experts in the field of education have proposed newer pedagogical approaches as a form of social and intercultural practice which provide an effective learning environment and improve the learning outcomes of learners. They have expressed that films can be used to teach cross-cultural concepts and expose learners to real life situations, characters, places and socially acceptable and unacceptable behaviors which one may not be able to experience personally (Mallinger and Rossy, 2003). Films in language classrooms play beneficial roles in practicing a wide array of language skills and in analyzing cultural aspects of language (Sundquist 2010). They are interesting and motivating because they are able to provide real-life information about current cultural issues. Alsamani (2014) states that developing the learners` cultural knowledge and helping them understand the diversities of the home and target culture require their exposure to the foreign culture. This needs instructional planning that provides the required time and space for awareness, understanding, reflection and self-exploration.

In traditional societies like Iran, EFL teachers are hardly aware of the importance of social and cultural orientations in the development of the learners` identities. For this reason, most instructors in language institutes intend to neglect aspects related to target culture to avoid conflict between the students' own social and cultural norms and those of the target community. In that case, unfamiliarity toward the cultural and social norms of the target community causes an obstacle for the learners to be at ease in communication and might be the reason for the deficient level of their communicative competence. They need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests and agree or disagree with someone. They have to realize that, for communication to be successful, language use must be in harmony with the culturally appropriate behavior. Unfortunately, educational programs offered to Iranian EFL learners do not contain real-life and authentic social and cultural data about English-speaking people which leads to communication problems and intercultural misunderstanding. Therefore, as a form of social and intercultural practice, watching movie clips can lead to cultural sensitivity and several social actions for improvement, and it may also help refine participants' self-understanding as L2 learners.

However, to the best of our knowledge, despite the global trend of second/foreign language instruction, no empirical studies have been devoted to examining the identity construction of EFL

learners in the virtual communities of practice through watching movie clips. The researchers declare that this study holds importance to the realm of language teaching and learning because it is vital for the learners to be aware of their identities and the implications that may arise from knowing and developing them. Besides, intercultural exposure can be expected to shape foreign language users' perceptions, values, and beliefs, and this assumption is studied by this research. More specifically, the present study highlights the discursive nature of such changes and their effect on the way learners construct their identity concerning the English language. Consequently, the current study aimed to focus on the development of learners' social and cultural identities, both of which have been demonstrated to play a prominent role in learners' life span. Therefore, this study aimed to address the following questions:

1) Do intercultural movie clips influence EFL learners' social identity?
2) Do intercultural movie clips have effect on EFL learners' cultural identity?

Literature Review
Identity in General: Definitions and Characteristics

The concept of identity has been widely used and difined in various studies and different areas of research. (Erikson, 1968; Lippi-Green, 1997; Norton, 2000; Blackledge, 2002; Kubota, 2003; Collins, 2006; Benwell & Stokoe,2012; Taylor, 2014; Aliakbari & Amiri, 2018; Chen& Kent, 2020). Identity is our understanding of who we are and how we relate to others and to the world in which we live. It is commonly described as meanings attached to a person by self and others (Gecas, 1982).

Identity is considered as the unique set of characteristics associated with a particular individual relative to the perceptions and characteristics of others (Gao, Jia & Zhou, 2015). According to Spencer-Oatey (2005), the term 'identity' is defined as a person's self-image, consisting of multiple self-attributes, including negatively, neutrally, and positively evaluated characteristics. Identity creates meaning and commitments, forms coherence and harmony between goals, beliefs, and values, and fosters a sense of personal control and the ability to recognize future possibilities. Individuals' identity is shaped by their family life, gender, social groups to which they belong, and the cultural and ethnic groups of which they are a part (Chen& Kent, 2020).

When language learners speak, they construct and reconstruct their identity and how they relate to the social world (Norton, 1997; Morita, 2004). This negotiation of their identities occurs in every social context because language learners generally try to gain access to social groups. It can be said that identity is constructed by language (Norton, 1997) and that people establish their identity by how they choose to use language (Freed, 1995) in interactions and experiences. As identity is not seen as a fixed construct (McNamara, 1997; Morita, 2004; Norton, 1997; Skilton-Sylvester, 2002) it is rather a complex, dynamic and at times even contradictory (Marx, 2002; Norton Peirce, 1995; Norton, 1997) and is continually changing depending on the social context or setting (Marx, 2002; Morita, 2004; Norton, 1997).

Social Identity

For many years, social identity theory has been the concern of several studies of the self and identity. Tajfel (1972) defined it as "the individual's knowledge that he belongs to certain social groups together with some emotional and value significance to him of this group membership" (Tajfel, 1972, p.31). Social identity theory focuses on how individuals construct and maintain social identities in ways that optimize self-evaluations while also optimizing group distinctiveness (Tajfel & Turner, 1979). Jenkins (2008) asserts that social identity should be seen

not as much as a fixed possession, but a social process, in which the individual and the social are inextricably related. Norton (1995) proposes her own social identity theory in which the language learners, the language learning context and social interaction are involved in the construction of a learner's social identity. Norton focuses on the role of the language as constitutive of and constituted by a language learner´s social identity. Also, Heller (2011) states that language allows language learner's social identity to negotiate a sense of self through a variety of sites and at different times within social networks. Language therefore gives learners the opportunity to gain access to or deny access to these networks and consequently to speak.

Following Hall (2012), a sociocultural perspective on social identity and language use emerges. He defines language users as social actors whose identities may change in everyday experiences and in every communicative encounter. In these encounters, individuals associate both their own social identity as well as the social identity of their interlocutors and then they "make sense of each other's involvement in their encounters" (Hall, 2012, p.32). Meanwhile the majority of the social identities and language learning studies are focused on the concern that language is used as a form of self-representation, which is highly related to one's social identities and values (Miller, 2003 cited in Yoshizawa, 2010, p.35). According to Jimenez (2012) social identity is the way EFL students show themselves as real individuals of a social group through interactions. Students reproduce themselves in the learning community throughout images, posts, and comments. Their social representations are assessed, recognized, or deprived of by the other members in the group.

To sum up, this theory of social identity involves understandings of the complexity of the construction of students' identities as language learners and the relationship between them and the social context. Moreover, as an English teacher, social identity issues may contribute to broad my own vision of education and to improve my pedagogical practices to embrace diversity in the classroom and to be aware of my students' necessities. Meanwhile the students as language learners need to be aware of the various social norms and roles in order to be able to communicate successfully and develop their social identities. To the best of our knowledge, no empirical studies have been devoted to examining the social identity construction of EFL learners in the virtual communities of practice through watching movie clips.

Cultural Identity

Culture is considered as a social construction that is constantly negotiated (Brannen & Salk, 2000) and where knowledge (e.g. about other cultures) is created through social interactions (Damşa & Ludvigsen, 2016). The relationship between the development of cultural identity and the context of educational environments has been researched for many decades. Taylor (2014) defines cultural identity as" one's understanding of the multilayered, interdependent, and nonsynchronous interaction of social status, language, race, ethnicity, values, and behaviors that permeate and influence nearly all aspects of our lives" (p. 232). Researchers such as Eleuterio (1997) observed that classrooms filled with teachers and students who share their cultural identities, build trust and promote stronger relationships, which leads to student engagement, higher motivation and excitement about learning together.

Culture can be conceptualized and categorized in a variety of ways, but the notion that communication is used to build culture and so it is a dynamic process in the cultural experience is one implicit feature of culture. Cultural members can exchange information and meaning through languages and symbols in the course of communication. When meanings are not shared, individuals are experiencing intercultural communication. The intercultural communication is a

key component of this study which provides the basic opportunity to display the construction and reconstruction of the learners` identities. Lustig and Koester (1999) define intercultural communication as "a symbolic process in which people from different cultures create shared meanings" (p. 52). The behaviors and components of intercultural communication competence are part of the concept of intercultural sensitivity. According to Chen and Starosta (2000), "the affective aspect of intercultural communication competence is represented by the concept of intercultural sensitivity," (p. 4) and it refers to a person's motivation to "understand, appreciate, and accept cultural differences," (Chen & Starosta, 1998, p. 231, as cited in Chen & Starosta, 2000). Furthermore, cultural identity cannot be understood until intercultural communication takes place. Collier and Thomas (1988) said that intercultural communication is filled with the negotiation and comparison of two or more cultures. That is to say that an individual comes to an understanding about his or her own cultural identity through the communicative process of negotiating new cultural norms which were previously foreign, and comparing the home culture with the culture one encounters.

In the context of EFL and language learning, developing different aspects of cultural identity has been neglected and this can cause intercultural misunderstanding and weak communicative competence. No empirical mixed-methods studies have been found in cultural identity development in virtual communities of practice.

Virtual Communities of Practice

With the development of network and information technology, new forms of community such as virtual communities have begun to emerge in the cyberspace. According to Rheingold (2000), a "virtual community" is a group of people who are involved in knowledge collaboration, communicate through Internet, know each other to some degree, are filled with emotions, share certain information and knowledge. Virtual reality which is considered as a potential approach for language learning refers to the computer technology that provides realistic environments in which users can interact with virtual objects to replicate the real-world interaction experiences (Ghanbarzadeh, Ghapanchi, Blumenstein, & Talaei-Khoei, 2014). Using virtual reality in the process of language learning has several advantages such as f practicing opportunities without space and time limitations, and the possibility of recording the learning process for further analysis (Ghanbarzadeh, Ghapanchi, Blumenstein, & Talaei-Khoei, 2014). Chen (2016) expressed that using virtual reality can increase the learners` interaction with meaningful contexts and so develop the learners' engagement, motivation, and creativity in the process of language learning.

At present, virtual communities of practice have been the focus of research in the internet era (Moore & Serva, 2007; Pan et al., 2015). Community of practice was proposed by Lave and Wenger (1991) as a platform for communication and sharing knowledge and an important platform of organizational learning (Brown & Duguid, 1991; Wenger, et al. 2002). Virtual community of practice is one of the most widely accepted types of online communities which can be used for knowledge sharing and knowledge collaboration between participants about a specific topic and so can improve decision-making behavior (Kyeong et al. 2010; Fang & Chiu, 2010; Peltonen & Lamsa, 2015; Jiménez-Zarco et al. 2015; Pan et al. 2015; Park et al. 2016). Knowledge collaboration and social interaction are considered vital for individuals to value creation in the process of transformation, development, and reuse of knowledge (Faraj, Jarvenpaa, & Majchrzak, 2011; Wei et al., 2018). Gloge et al. (2005) define knowledge collaboration from the perspective of information technology –the ability of a group to transfer the right information to the right person at the right time. Participation in virtual community of

practice is mainly voluntary; participants study and work on a certain topic, exchange knowledge and perform special tasks collaboratively. The members of the community discover the relations between pieces of information, integrate them and turn those pieces into reusable knowledge (Wei et al., 2018).

Method

Participants

In an English language institute in Kerman, two intact classes of upper-intermediate female students aged between 13 and 19, who had the same English language learning experience and proficiency with respect to the number of years they had received EFL instruction, were assigned to one experimental and one control group (30 students in each group). The participants were homogeneous in terms of their linguistic and cultural background and their experience of using English was almost entirely related to their education and they were all L1 speakers of Persian from Kerman, Iran. Ethical approval for this study was obtained from the institute administrators. Students' participation was completely voluntarily and they were all informed of the research study on the first day of the class, and they all confirmed their willingness to take part in the current study.

Materials and Instruments

The present study utilized a sequential explanatory mixed-method approach integrating both self-report questionnaires and semi-structured interviews to select and integrate the appropriate methods to gain a more thorough picture of the phenomenon. A combination of quantitative and qualitative data helped to assess the overall experiences of participating learners.

Social identity questionnaire

To investigate participants' social identity, the researcher used a social identity (SI) questionnaire designed by the authors of the current study based on the review of the literature and objectives of the study (Appendix A). The questionnaire consists of 9 statements which were rated on a 5-point Likert scale ranging from 1 (strongly agree) to 5 (strongly disagree).

Cultural identity questionnaire

To provide an objective measure of participants' cultural language identity, a questionnaire was designed by the authors of the present study based on the review of the literature and objectives of the study (Appendix B). Responses to 23 items on a 5-point Likert scale were anchored at one end by "strongly agree" and at the other end by "strongly disagree".

To develop standard questionnaires which display acceptable levels of reliability and validity, the researchers examined the relevant literature on social and cultural identity. Then, a series of semi-structured interviews were conducted with experts in the field as a Delphi technique. The items in the questionnaires were submitted to several experts and they were also pilot tested with a population similar to that in the study to test their validity and reliability. Finally, the researchers ended up with a draft version of 9 items of social identity and a draft version of 23 items of cultural identity. Cronbach's alpha test was carried out to indicate each scale's level of reliability. The overall Cronbach's alpha for the SIQ was 0.79. It was 0.89 for the CIQ which demonstrated good internal consistency of the questionnaires.

Semi- structured Interview

Coupled with the quantitative data, a semi-structured interview was developed based on the objectives of the study, for the aim of qualitative data collection. Five open-ended questions were designed in advance (Appendix C) and the participants were requested to use both Persian and English in interviews to express their opinions fully. The interviews which were conducted by the researchers at the end of each month, lasted between 15 and 20 minutes and were recorded with a sonny voice recorder and manually transcribed. The responses were stored and coded to develop categories and areas of interest to extract themes and subthemes and to identify patterns and relationships. Content thematic analysis was conducted by the researchers through examination, comparison, conceptualization, and categorization of data. The interviews were analyzed in Persian, and the excerpts used to illustrate our results in the current paper were translated into English
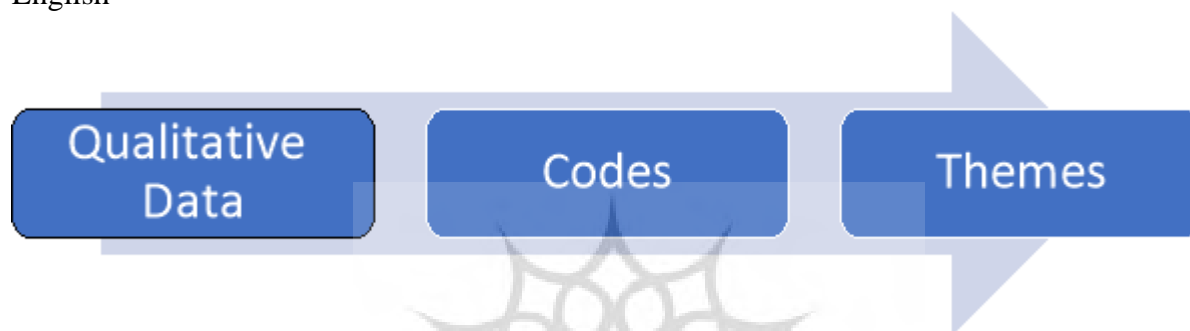
Procedure

A quasi-experimental research design that included two intact classes was used. The study was undertaken at a private English language institute located in Kerman, Iran. The design of the current mixed-method study was a sequential explanatory which means using qualitative data to enrich the quantitative data. One class acted as an untreated control group (n = 30; C Group), and the other class as experimental group (n = 30; E Group) which received treatment over six months. During this period, the learners in control group were given the usual materials and printed books.

In the first session, to investigate participants' social and cultural identity, the researcher administered the questionnaires to both groups. The participants of the experimental group were thoroughly instructed in class on what must be done. All of them were checked to see whether they had mobile phones or not. Some of them did not have mobile phones; therefore, the researchers provided them with some sim-cards and ask them to install WhatsApp on their cell phones. Three nights during the week (at a scheduled time) the teacher (one of the researchers) sent the participants different clips on a special topic via a group created in WhatsApp. The films were selected based on the discourse domain they represent, namely Maternal relationship, Paternal relationship, Parental relationship, Couples relationship, Strangers relationship, Friendship, and Human-animal relationship. They were carefully watched and 417 clips with different genres were cut. Every clip lasted a maximum of 4 minutes. Comprehensibility of the intercultural movie clips was piloted on a sample of 10 upper-intermediate English students similar to that of the main study. They were also checked by three English language teaching experts. The feedback guaranteed the clarity and comprehensibility of the clips. The clips were generated based on Oscar-nominated films and they were chosen based on the issue of accessibility. After watching the clips, the students were asked to be online at a specific time for about 30 minutes to express their free reflections on the clips. Finally, after six months, progress

was evaluated by comparing the social identity and cultural identity of the control and experimental group by administering the social and cultural questionnaires.

Data Analysis

As stated above, the present study was conducted to investigate the extent to which EFL learners 'social and cultural identities can be developed and negotiated in virtual communities of practice created by intercultural movie clips. Regarding the data analysis, quantitative and qualitative phase were performed.

Results

Quantitative Analysis

A basic quantitative research design was adopted to collect and analyze the data in the present study. To identify whether a significant change occurred in the social and cultural identities of each group before and after intercultural film exposure, the researcher conducted paired samples T-Test and independent T-Test. The result of paired sample T-Test analysis (table 1) did not show a significant difference in the mean scores for the pre-test (M=2.08, SD=.22) and post-test (M=2.29, SD=.28) of the control group. But the result strongly supported a significant difference in the mean scores for the experimental group in pre-test (M=1.88, SD=.33) and post-test (M=3.70, SD=.58) (table 2).

Table 1

Paired sample T-Test of social identity (control group)

Variable	Time	N	Mean	SD	T-Test	df	P-Value of T-Test
Social Identity	**pre-test**	30	2.08	.22	-4.09	29	.001
	post-test	30	2.29	.28			

Table 2

Paired sample T-Test of social identity (experimental group)

Variable	Time	N	Mean	SD	T-Test	df	P-Value of T-Test
Social Identity	**pre-test**	30	1.88	.33	-13.64	29	.000
	post-test	30	3.70	.58			

The result of the independent T-Test analysis (table 3) did not show a significant difference in the mean scores for the control (M=2.08, SD=.22) and experimental group (M=1.88, SD=.33) in the pre-test. But the result strongly supported a significant difference in the mean scores for the control (M=2.29, SD=.28) and experimental group (M=3.70, SD=.58) in the post- test (table 4).

Table 3
Independent T-Test of social identity (pre-test)

Variable	Group	n	Mean	SD	T-Test	df	P-Value of T-Test
Social Identity	Control	30	2.08	.22	1.96	58	.06
	Experimental	30	1.88	.33			

Table 4
Independent T-Test of social identity (post-test)

Variable	Group	n	Mean	SD	T-Test	df	P-Value of T-Test
Social Identity	Control	30	2.29	.28	-8.56	58	.000
	Experimental	30	3.70	.58			

The result of the paired sample t-test analysis of cultural identity (table 5) did not show a significant difference in the mean scores for the pre-test (M=3.16, SD=.22) and post-test (M=3.20, SD=.21) of the control group. But the result strongly supported a significant difference in the mean scores for the experimental group in pre-test (M=3.01, SD=.20) and post-test (M=3.75, SD=.20) (table 6).

Table 5
Paired sample T-Test of cultural identity (control group)

Variable	Time	N	Mean	SD	T-Test	df	P-Value of T-Test
Cultural Identity	pre-test	30	3.16	.22	-1.98	29	.07
	post-test	30	3.20	.21			

Table 6
Paired sample T-Test of cultural identity (experimental group)

Variable	Time	N	Mean	SD	T-Test	df	P-Value of T-Test
Cultural Identity	pre-test	30	3.01	.20	-14.32	29	.0005
	post-test	30	3.75	.20			

The result of the independent t-test analysis (table 7) did not show a significant difference in the mean scores for the control (M=3.16, SD=.22) and experimental group (M=3.01, SD=.20) in the pre-test. But the result strongly supported a significant difference in the mean scores for control (M=3.20, SD=.21) and experimental group (M=3.75,SD=.20) in post- test (table 8).

Table 7
Independent T-Test of cultural identity (pre-test)

Variable	Group	n	Mean	SD	T-Test	df	P-Value of T-Test
Cultural Identity	Control	30	3.16	.22	1.95	58	.06
	Experimental	30	3.01	.20			

Table 8
Independent T-Test of cultural identity (post-test)

Variable	Group	n	Mean	SD	T-Test	df	P-Value of T-Test
Cultural Identity	Control	30	3.20	.21	-7.33	58	.0005
	Experimental	30	3.75	.20			

Qualitative Analysis

The analysis of qualitative data, supported with quotations from the participants of the present study, revealed two main themes with different sub themes addressing changes in social and cultural identities. The findings of the study are presented thematically based on the coding of the data and document analysis as follows:

Social Identity

All participants of this study described the dynamic nature of their identities based on their exposure to intercultural movie clips. This part focuses on four themes of participants` perceptions of their social roles in a hierarchical mode reflecting the stages of social change.
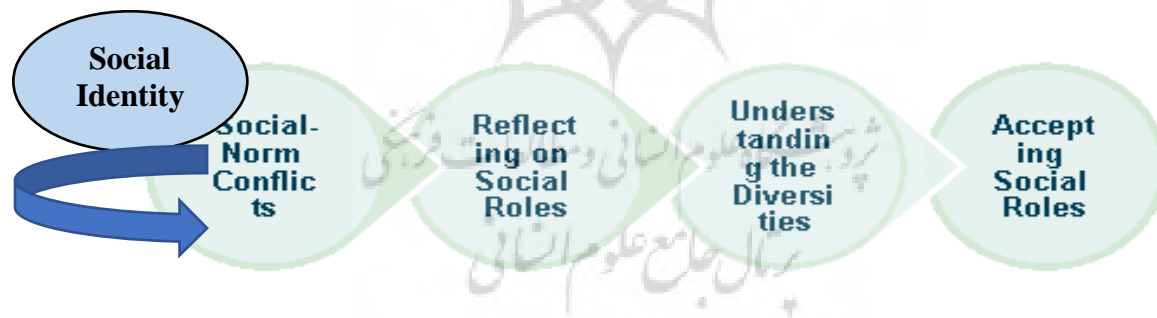
Social-Norm Conflicts

Movie clips opened my eyes to a new world. It was a great chance to see how social norms commonly held by our group are different from other groups.

Reflecting on Social Roles

The following incidents show learners` perceptions on some new social roles they encountered while watching clips; some forgotten and neglected social roles.
I understood that being a mother means something more that being a protector.

Unfortunately, most parents consider their teenagers as little children and tend to support them as much as they can. But their children need something different.

Understanding the Diversities

Raising awareness of the differences and similarities existing between the learners` social roles and those of others became a starting point for the acceptance of diversities, flexibility, and empathy to acknowledge others rights and foster interpersonal interactions.

Watching clips helped me understand that people accept different social roles in their relations in different parts of the world.

Watching movie clips made me aware of differences that exist in the world performing social roles.

Accepting Social Roles

All participants in this study expressed that by watching the clips, they became more aware of their various social roles in their own families and society. They welcomed a pleasant change in their social relations accepting and understanding the multi dynamic nature of their social roles.

The differences helped me accept my roles and responsibilities.

My behavior has changed to fit the expectations both I and others have of my social roles.

Cultural Identity

The following examples are the incidents in the category cultural identity referring to the sense of belonging to a particular culture or group.

Cross cultural Differences

This category emphasizes on differences among cultures which are conceptualized as a composite of all the traditions and values, beliefs, behaviors, customs and rules that distinguish one group of people from another (Beck & Moore, 1985; Ludwig, 1992; Hofstede, 2005). When the learners were exposed to intercultural clips, they identified the major differences between cultures and recognized the way in which people from different cultures think and behave.

Movie clips let me find the incompatibilities that exist among different cultures.

I got some points about cross cultural differences which I had ignored before.

Self- Detachment

As each participant became aware of cross-cultural diversities, she was attracted to all those novel beliefs, customs and behaviors and detached herself from her self-identity which was made up of self-desires, fears, emotions and experiences.

At first it was a sort of feeling being disconnected or detached from myself. Since I was attracted to the new strange norms and behaviors.

Cultural Evolution

Cultural evolution is the change of culture over time. Humans learn cultural skills socially, improve them individually, and transmit the improved skills to the next generation, which brings about cumulative cultural evolution (Nakahashi, 2013, 2014). After being exposed to different clips from intercultural films and learning about diversities, almost two thirds of the participants claimed that they acquired new skills, beliefs, and behaviors and were affected by transmission of cultural traits during evolutionary process.

I feel a huge change. An unbelievable change affecting my personal and professional life routines.

Diversity Respect

There seems to be significant differences across cultures in individual's beliefs, preferences, and even their basic cognitive frameworks. Raising awareness of intercultural diversities between their home and other cultures became a contributing factor in acceptance and respect for all similarities and differences and also in the development of adaptability, flexibility and cultural identity. Diversity respect was underlined by around 85% of responses as one of the major outcomes achieved from the participants' experiences of exposure to cross-cultural clips.

Now, I understand that each individual is unique, and I respect our individual differences.

After watching clips, I value individuals and groups free from prejudice and try to create a cooperative, and caring community that respects the synergy of its people.

I think awareness of other cultures contributed to a deep understanding of my own culture.

Cultural Integration

Cultural integration is a form of cultural exchange in which one group assumes the beliefs, practices and rituals of another group. Individuals in this stage not only value a variety of cultures, but are constantly defining their own identity and evaluating behavior and values in contrast to a multitude of cultures (Bennett, 2004). The following quotes have been extracted as examples to provide evidence.

I feel a sense of unity integrating my own and other values.

Movie clips let me adopt the essence of other cultures, such as their attitudes and norms, while at the same time helped me understand and maintain my own culture.

Discussion

As mentioned earlier, the present study examined the development of social and cultural identity of English language learners in virtual communities of practice established by intercultural movie clips. By administering two questionnaires and conducting an interview, quantitative and qualitative data were gathered. Using a mixed-methods research design with two groups of upper-intermediate learners in Iran, a significant improvement was found in the social and cultural identity for the experimental group but not for the control group.

The first research question- Do intercultural movie clips influence EFL learners' social identity? - was answered through the hypothesis which claimed that the more the learners are exposed to intercultural movie clips, the more they will be able to negotiate their social identity in virtual communities of practice.

The results of this study revealed that the intercultural exposure to intercultural movie clips started with the confusion stage of social-norm conflicts stimulating the participants to see some new forms of social relations and then reflecting on social roles with the consequence of understanding the diversities that exist in different cultures defining social roles, foster interpersonal interactions and finally accepting some new social roles. In this way, social identity is changed from a stable unidimensional trait to a dynamic multidimensional one. Jenkins (2008) asserts that social identity should be seen not as much as a fixed possession, but a social process, in which the individual and the social are inextricably related. Confirming our results, Jimenez (2012) mentioned that social identity is the way EFL students show themselves as real individuals of a social group through interactions.

Regarding the second research question – Do intercultural movie clips have effect on EFL learners' cultural identity? – the response to this research question was confirmed through the hypothesis which claimed that using movie clips as a medium of instruction can positively affect EFL learners' cultural identity. The positive improvement in the cultural identity of the experimental group in this study supports findings in (Davis, 1997; Eun, 2003; Erkaya, 2005; Kern, 2008; Bremer, 2011) according to which the use of authentic materials appears to provide a unique opportunity for the students to notice, respect, and value cultural diversities.

The quantitative and qualitative analysis of this study revealed that movie clips enable students to observe varying patterns of human behaviors, including thoughts, beliefs, values, customs, and manners of interacting. Therefore, using movie clips with rich content describing different aspects of the culture of different people was proved to be a very appropriate tool to enhance the understanding of cultural diversities. Granted that they are windows into other cultures, they highlight particular sectors from the general cultural life of a society.

After watching movie clips, the students declared that they acquired knowledge and information about particular places and times, about how people live, think and behave, about body language, styles of dress, table manners, gender roles, ways of treating children and talking to bosses, elders, and peers. The results of this study suggest that awareness of diversities helps the students see things from different perspectives and help them make informed decisions to acquire needed skills and develop their cultural identities. Moreover, watching clips helped the participants notice cross cultural differences as a form of self-detachment causing a cultural evolution over time, with the consequence of diversity respect and cultural integration.

As has been mentioned, the results of this study indicated that positive changes took place in social and cultural identity of the participants after being exposed to movie clips. More specifically, they moved from a closed community of practice in which self was seen from one horizon to an intercultural community of practice in which others were seen besides self. The changing community provided by intercultural movie clips had an impact on the participants' views and trends and provided them with a sense of belonging to the social world and had some positive effects on the development of their social and cultural identity. Their awareness toward various social norms and cultural similarities and differences developed their level of acceptance, adaptability and flexibility. According to Chen and Starosta (2000), the learners are able to understand their own cultural values better by being exposed to diverse social and cultural communities.

Conclusion

Based on the above findings, it can be concluded that the EFL learners` exposure to intercultural movie clips in virtual communities of practice can contribute to their developing social and cultural identity. The current study, confirming some other studies (Ashforth &

Schinoff, 2016; Ibarra & Petriglieri, 2010; Moje & Luke, 2009), theorising on identity development suggests that this process is not necessarily linear, but rather moves in waves of exploration and adaption. The findings of this study indicated that intercultural exposure to authentic materials can raise the EFL learners` awareness about similarities and differences which exist among individuals and so help them to accept diversities and improve social and intercultural interactions. This sheds some light on 'the process by which individuals construct new identities for themselves' (Benson, 2005, p. 19) when encountering new social and cultural situations as foreign language users.

The implications drawn from the implementation of intercultural movie clips in virtual communities of practice are claimed to be far-reaching and profound. The applicability and effectiveness of intercultural movie clips with rich linguistic and cultural content in an EFL context is interestingly a very appealing issue worthy of further exploration. The more cultures to which students are exposed, the more chances they have to negotiate meaning across cultures and to get the sense of cultural awareness and humanity of other people. However, it is not a matter of comparing cultures, but rather of understanding the reasons behind beliefs, values, and norms that constitute a particular culture and thus a particular identity.

Equally important, while communicating with each other in the virtual communities of practice via texts and voices, the EFL learners do acquire knowledge and awareness about particular structures, lexicon, word order, and other language elements of the foreign language. In this study, there is a shift of emphasis in language methodology from the products of language learning to the processes through which language users' identities are shaped and developed.

The findings of the current study may contribute to both EFL teachers and language learners to become cognizant of the role of intercultural movie clips as a window into familiarity with broader worlds of various diversities which can lead to self-understanding and social and cultural awareness which sheds light on all aspects of the foreign language learning and identity development.

Even though this study was successful in investigating the demanded topic, there were some limitations through the path. Drawing wide-ranging conclusions on the basis of 30 participants is, of course, difficult, and we recognize the need for much more research on EFL learners` identities. The second limitation is that the study was administered in Iranian context so it might not be generalizable around the world due to the cultural differences. However, despite its limited scope, we hope that this study has managed to provide insights into the complex ways in which language, as well as being a matter of communication, is to a great extent also a matter of identification.

References

Aliakbari,M. and Amiri, M. (2018). Foreign language identity and Iranian learners' achievement: A relational approach, *Journal of System,76*, 80-90.

Alsamani, A. (2014). Foreign culture awareness needs of Saudi English language majors at Buraydah Community College. *English Language Teaching, 7*(6), 143–153.

Ashforth, B. E., & Schinoff, B. S. (2016). Identity under construction: How individuals come to define themselves in organizations. *Annual Review of Organizational Psychology and Organizational Behavior, 3*, 111-137.

Beck, B. E., & Moore, L.F. (1985). Linking the host culture to organizational variables. *Organizational Culture,* 335-354

Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Vol. Ed.), *Toward multiculturalism: A reader in multicultural education*. *2*. *Toward multiculturalism: A reader in multicultural education* (pp. 62–77).

Benson, P. (2005). (Auto)biography and learner diversity. In: Benson, P. & D. Nunan. (Eds.) *Learners' stories: Difference and diversity in language learning*. Cambridge: Cambridge University Press.

Benwell, B. & Stokoe, E. (2012). *Discourse and Identity*. Edinburgh University Press, Edinburgh.

Blackledge, A. (2002) The discursive construction of national identity in multilingual Britain, *Journal of Language, Identity, and Education*, *1 (1),* 67-87.

Brannen, M. Y., & Salk, J. E. (2000). Partnering across borders: Negotiating organizational culture in a German-Japanese joint venture. *Human Relations, 53*(4), 451–487. https://doi.org/10.1177/0018726700534001.

Bremer, W. (2011). From cultural awareness to intercultural awareness: Culture in ELT. *ELT Journal, 66*(1), 62-70.

Brown, J.S., Duguid, P. (1991). *Organizational learning and communities-of-practice: toward a unified view of working, learning, and innovation, Organ. Sci*. 2. pp. 40–57.

Chen, Y. L. (2016). The effects of virtual reality learning environment on student cognitive and linguistic development. *The Asia-Pacific Education Researcher, 25*(4), 637-646.

Chen, J. C.& Kent, S. (2020). *Task engagement, learner motivation and avatar identities of struggling English language learners in the 3D virtual world*.

Chen, G.M. & Starosta, W.J. (2000). *The development and validation of the intercultural sensitivity scale. Presented at the 86th annual National Communication Association conference*. Seattle, WA.

Collier, M.J., & Thomas, M. (1988). Cultural identity: An interpretive perspective. In Kim, Y.Y, &Gudykunst, W.B. (eds.) *Theories in Intercultural Communication (*pp. 99-120.) Newberry Park, CA: Sage Publishers.

Collins, J. (2006) Where's class in second language learning? *Working Papers in Urban Language & Literacies*.

Damşa, C. I., & Ludvigsen, S. (2016). Learning through interaction and co-construction of knowledge objects in teacher education. *Learning, Culture and Social Interaction, 11*, 1–18. https://doi.org/10.1016/j.lcsi.2016.03.001.

Davis, P. (1997). Empathy and Cross-cultural Communication. *Journals of Henan University*, *4*, 95-97.

Duff, P. (2013). Identity, agency, and second language acquisition.In S. M. Gass, & A. Mackey (Eds.), *The Routledge handbook of second language acquisition* (pp. 410e426). New York: Routledge.

Eleuterio,S.(1997). *Folk culture inspires writing across the curriculum*. C.A.R.T.S. Newsletter, 4.

Erikson, E. (1968). *Identity, youth, and crisis*. New York: Norton

Erkaya, D. (2005). Constructivist Translation Classroom Environment Survey (CTLES): Development, Validation and Application. *The International Journal for Translation & Interpreting, 5*(2). DOI: ti.105202.2013.a10

Eun, F. (2003). Adopting a Cultural Portfolio Project in Teaching German as a Foreign Language: Language Teacher Cognition as a Dynamic System. *The Modern Language Journal, 99*(3). DOI: 10.1111/modl.12243

Fang,Y.H., C.M.Chiu,C.M.(2010). In justice we trust: Exploring knowledge-sharing continuance intentions in virtual communities of practice, *Computers in Human Behavior, 26.* pp. 235–246.

Faraj,S., Jarvenpaa,S.L., Majchrzak,A.(2011).*Knowledge collaboration in online communities, Organ*.pp. 1224–1239 .

Freed, B. (ed.) (1995) *Second language acquisition in a study abroad context*. Amsterdam: Benjamins.

Gao, Y., Jia, Z., & Zhou, Y. (2015). EFL learning and identity development: A longitudinal study in 5 universities in China. *Journal of Language, Identity and Education, 14(3),* 137-158.

Gecas, V. (1982). The self-concept. *Annual Review of Sociology, 8*, 1-33.

Ghanbarzadeh, R., Ghapanchi, A. H., Blumenstein, M., & Talaei-Khoei, A. (2014). A decade of research on the use of three-dimensional virtual worlds in health care: a systematic literature review. *Journal of medical Internet research, 16*(2), e47. doi:10.2196/jmir.3097

Gloge,L., Howell, P., Hugh, H.,Last,R.,Minicozzi,R.,Muns,R. (2005). *Knowledge collaboration for IT support,* http://www. helpdeskinst.com/hdi2006/files/ Strategic Adysory Board Pap . Knowl.Collab.Pdf.

Hall, J. (2012). *Teaching and Researching Language and Culture* (2nd ed.). Longman, 264 p. ISBN: 9781 408205068.

Hao, S., Dennen, V. P., &Mei, L. (2017). Influential factors for mobile learning acceptance among Chinese users. *Educational Technology Research and Development, 65*(1), 101-123.

Heller, M. (2011). *Paths to post-nationalism: A critical ethnography of language and identity*. Oxford: Oxford University Press.

Hofstede, G.H. (2005). *Cultures and Organizations: Software of the mind. New York: McGraw-Hill.*

Ibarra, H., & Petriglieri, J. L. (2010). Identity work and play. *Journal of Organizational Change Management, 23(1)*, 10-25.

Jenkins, R. (2008). *Social identity* (3rd edition). Oxon: Routledge

Jiménez, G. (2012). EFL Teenagers' Social Identity Representation in a Virtual Learning Community on Facebook.*Profile Issues in Teachers` Professional Development, 14(2)*, 181-194. Retrieved from http://www.scielo.org.co/scielo.php?script

Jiménez-Zarco, A.I., González-González,I. , Saigí-Rubió,F., Torrent-Sellens,J. (2015).The co-learning process in healthcare professionals: assessing user satisfac-tion in virtual communities of practice, *Computers in Human Behavior.* pp. 1303–1313.

Kaliisa, R., Palmer, E., & Miller, J. (2019). Mobile learning in higher education: A comparative analysis of developed and developing country contexts. *British Journal of Educational Technology, 50*(2), 546-561.

Kern, D. (2008). Teaching foreign languages in an era of globalization: Introduction. *The Modern Language Journal, 98*(1), 296-311.

Kubota, R. (2003) New approaches to gender, class, and race in second language writing. *Journal of Second Language Writing*, *12 (1)*, 31-47.

Kyeong, J.,Kyeong,H. , Young, H., Ryu, Y.U. (2010). A group recommendation system for online communities, *Int. J. Inf.* pp.212–219.

Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation.* Cambridge, UK: Cambridge University Press.

Lippi-Green, R. (1997) *English with an Accent: Language, Ideology and Discrimination in the United States*. London: Routledge.

Lo, A., & Reyes, A. (Eds.) (2004). Language, identity and relationality in Asian Pacific America. *Pragmatics*, *14(2),* 115-125.

Ludwig, A.M. (1992). Culture and Creativity. *American Journal of Psychotherapy, 46(3), 454-469.*

Lustig, M.W. & Koester, J. (1999*). Intercultural Competence: Interpersonal Communication Across Cultures* (3rd ed.). New York: Addison Wesley Longman,Inc.

Mallinger, M.& Rossy, G. (2003). Film as a Lens for Teaching Culture: Balancing Concepts, Ambiguity, and Paradox. *Journal of Management Education 27*(5):608-624.

Marx, N. (2002). Never quite the 'native speaker': Accent and identity in the L2 and L1. *The Canadian Modern Language Review*. (59)2. 264-281.

McNamara, T. (1997). Theorizing social identity: What do we mean by social identity? Competing frameworks, competing discourses. *TESOL Quarterly*, *31(3),* 561-567.

Miller, J. (2003). *Audible difference: ESL and social identity in schools*. Clevedon, UK: Multilingual Matters.

Miller, E. R., & Kubota, R. (2013). Second language identity construction.In J. Herschensohn, & M. Young-Scholten (Eds.), *The Cambridge handbook of second language acquisition* (pp. 230e250). Cambridge: Cambridge University Press.

Moje, E. B., & Luke, A. (2009). Literacy and identity: Examining the metaphors in history and contemporary research. *Reading Research Quarterly, 44*(4), 415–437.

Moore,T.D., Serva,M.A. (2007). Understanding member motivation for contributing to different types of virtual communities: a proposed framework, in: *Proceedings of the 2007 ACM SIGMIS CPR Conference on Computer Personnel Research: The Global Information Technology Workforce*, ACM, pp. 153–158.

Morita, N. (2004) Negotiating participation and identity in second language academic communities, *TESOL Quarterly*, 38 (4), 573-603.

Nakahashi, W., 2013. Evolution of improvement and cumulative culture. *Theor.Popul. Biol. 83,* 30-38.

Nakahashi, W., 2014. The effect of cultural interaction on cumulative cultural evolution. J. *Theor. Biol. 352,* 6-15.

Norton Pierce, B. (1995). Social identity, investment, and language learning.*TESOL Quarterly.* *29*(1), 9-31.

Norton, B. (1995). Social identity, investment, and language.*TESOL Quarterly*, *28*, 9-31.

Norton, B. (1997). Language, identity, and the ownership of English. *TESOL Quarterly, 31*(3), 409- 429. http://doi.org/10.2307/3587831.

Norton, B. (2000) *Identity and Language Learning: Gender, Ethnicity and EducationalChange*. Harlow: Pearson Education Limited.

Norton, B. (2013). *Identity and language learning: Extending the conversation* (2nd ed.). Bristol: Multilingual Matters.

Norton, B. & K. Toohey (2001). Changing perspectives on good language learners.*TESOL Quarterly* 35.2, 307–322.

Pan,Y. , Xu ,Y.C.,Wang,X.,Zhang,C. , Ling,H. , Lin,J. (2015). Integrating social networking support for dyadic knowledge exchange: a study in a virtual community of practice, *Inf. Manag. 52,* 61–70.

Park.H., Park,S.J. (2016). Communication behavior and online knowledge collaboration: evidence from Wikipedia*, J. Knowl. Manag. 20*, 769–792

Pavlenko, A. (2002). Poststructuralist approaches to the study of social factors in second language learning and use. In: V. Cook (ed.) *Portraits of the L2 user*. Clevedon, UK: Multilingual Matters. (pp. 277-302).

Peltonen,T. , Lamsa,T. (2015). Communities of practice and the social process of knowledge creation: Towards a new vocabulary for making sense of organizational learning, *Probl. Perspect. 4(25).*249–262.

Rheingold, H. (2000). *The Virtual Community: Homesteading on the Electronic Frontier, MIT press.*

Riasati, M. J. & Mollaei, F. (2012). Critical Pedagogy and Language Learning. *International Journal of Humanities and Social Sciences*, *2*(21).223-29.

Skilton-Sylvester, E. (2002). Should I stay or should I go? Investigating Cambodian women's participation and investment in adult ESL programs. *Adult Education Quarterly*, *53(1),* 9-26.

Spencer-Oatey, Helen, 2005. (Im)politeness, face and perceptions of rapport: unpackaging their bases and interrelationships. *J. Politeness Res. 1,* 95-119.

Tajfel, H. (1972). Experiments in a vacuum. In J. Isreal and H. Tajfel (Eds.). *The Context of Social Psychology: A Critical Assessment.* London: Academic Press.

Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In S. W. W. and G. Austin (Eds.), *Social Psychology of Intergroup Relations.* Monterey, CA: Brooks & Cole.

Taylor, F. (2014). Relational views of the self in SLA. In S. Mercer, & M. Williams (Eds.), *Multiple perspectives on the self in SLA* (pp. 92-108). Bristol: Multilingual Matters.

Tudini, V., & Liddicoat, A. J. (2017). Computer-mediated communication and conversation analysis. In S. Thorne, & S. May (Eds.), Language, education and technology. Encyclopedia of language and education. Cham: Springer.

Vasilopoulos, G. (2015). Language learner investment and identity negotiation in the Korean EFL context. *Journal of Language, Identity and Education, 14(2),* 61-79.

Wei,W.,Wang,J., Chen,X.,Yang,J.,Min,X. (2018).Psychological contract model for knowledge collaboration in virtual community of practice: An analysis based on the game theory, *Applied Mathematics and Computation ,329,*175–187.

Wenger,E., Mcdermott, R.,Snyder,W. (2002). *Cultivating Communities of Practice: A Guide to Managing Knowledge*, Harvard Business School Press.

Yang, J. C., Chen, C. H., & Jeng, M. C. (2010). Integrating video-capture virtual reality technology into a physically interactive learning environment for English learning. *Computers & Education*,*55*(3), 1346-1356

Yoshizawa, A. (2010). Learner identity and construction in EFL context: needs for research area expansion and examination of imagined identities in the imagined communities, *Bulletin of Keiwa College 19, 35-43.* Yunus,

Appendices
Appendix A: Social Identity Questionnaire
Please indicate your opinion on the following statements by choosing the number that corresponds to how strongly you agree or disagree:

Strongly agree	agree	neutral	disagree	strongly disagree
a	b	c	d	e

1. In my relations, I like to understand the true thoughts and feelings of those whom I feel close to.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
2. Having mutually satisfying personal relationships with my friends is necessary in my life.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
3. I always try to have close bonds with members of my family.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
4. I try to develop caring relationships with people whom I know well.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
5. I feel a sense of being "connected" with other members in communities being involved.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
6. In general, being a member of society is an important part of my self-image.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
7. The fact that I am a member of this society often enters my mind.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
8. I feel good about being a member of this society.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
9. I feel a similarity that share with others in my group(s).
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree

Appendix B: Cultural Identity Questionnaire
Please indicate your opinion on the following statements by choosing the number that corresponds   to   how   strongly   you   agree   or

Strongly agree	agree	neutral	disagree	strongly disagree
a	b	c	d	e

disagree:
1. I feel privileged to be a citizen of my country.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
2. I believe my culture to be different from others around me.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
3. As a citizen, I have a responsibility to improve and advance my nation.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
4. I know that some people exhibit values or beliefs different from mine.
 a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
5. Some of the most important figures in world history have come from my nation.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
6. I accept and respect that male-female roles may vary significantly among different cultures.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
7. I just follow national news.

a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
8. Sometimes languages other than my own native tongue are more effective at expressing complex ideas.

a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
9. I often feel irritated with persons of a different race.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
10. I accept and respect that customs and beliefs about daily life are applied different from culture to culture.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
11. I am interested in learning about the many cultures that have existed in this world.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
12. I am afraid that foreign culture damages our traditional culture.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
13. I respect all religions since almost all of them have some common principles relating to good manners.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
14. I prefer foreign television programs over television programs produced by my own country.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
15. Knowing about the different experiences of other people helps me understand my own problems better.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
16. I would gladly give my life to defend my homeland.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
17. I am comfortable in settings with people who exhibit values or beliefs different from my own.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
18. It is very important for young people to practice their traditional customs.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
19. One of the most important functions of schools is to teach children to be loyal to their nation.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
20. Different languages are different ways of communication, and it is not the matter of superiority or minority.
 a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
21. People from other countries can teach me things I could not learn elsewhere.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
22. Every political decision in my country should be made in line with the intentions of its citizens.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree
23. I am only at ease with people of my race.
a) Strongly agree   b) agree   c) neutral   d) disagree   e) strongly disagree

Appendix C: Interview Questions
1. How did you find your experience in this course?
2. In what ways do you think the program influenced your academic life and why?
3. What is your opinion about the effect of this intercultural exposure on your daily life?
4. How does this program influence your present and future life?
5. What do you think about the potential changes after this experience?