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DOCTORAL DISSERTATION

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THE DEVELOPMENT OF STUDENTS' CULTURAL DIVERSITY AWARENESS AND INTERCULTURAL COMMUNICATIVE COMPETENCE IN ENGLISH CLASSES IN AN INTERNATIONAL SCHOOL: A CASE STUDY

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Dedication

I dedicate this work to my father, Hasan Dogan, who passed away while I was writing my dissertation. My father was immensely proud of my work towards a PhD and always encouraged me to aspire to academic excellence. For this, and so much more, I will always feel a deep sense of gratitude to him and immense blessings.

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List of Abbreviations

BA: Bachelor of Arts

BAME: Black, Asian, and Minority Ethnic

BBC: British Broadcasting Corporation

CDA: Cultural Diversity Awareness

CEFR: Common European Framework of Reference for Languages

CIPP: Cambridge International Primary Program

CLIL: Content and Language Integrated Learning

EAL: English as an Additional Language

EDC: Education for Democratic Citizenship

EEF: Education Endowment Foundation

EFL: English as a Foreign Language

ELIMA: Master of Arts (MA) in English Language Instruction

ELT: English Language Teaching

EMI: English as the Medium of Instruction

ESL: English as a Second Language

ESP: English for Specific Purposes

HRE: Human Rights Education

IBDP: International Baccalaureate Diploma Program

IBMYP: International Baccalaureate Middle Years Program

IBPYP: International Baccalaureate Primary Years Program

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

ICGSE: International General Certificate of Secondary Education

IPC: International Primary Curriculum

IT: Information Technology

KS: Key Stages

L1: Mother tongue/ First language/ Native language

LGBTQ+: Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, a Sexual, and more.

MA: Master of Arts

OTAK (abbreviation for the term *osztatlan tanárképzés* in Hungarian) Undivided English Teaching Training Program

P4C: Philosophy for Children

PE: Physical Education

Ph.D.: Doctor of Philosophy

RQ: Research Question

SPaG: Spelling, Punctuation, and Grammar

SPHE: Social, Personal, and Health Education

TOEFL: Test of English as a Foreign Language

UK: United Kingdom

USA: United States of America

Abstract

The number of international schools in which English is the medium of instruction (EMI) has risen rapidly in response to the need to develop students' cultural diversity awareness (CDA) and intercultural communicative competence (ICC) as well as to cater to the demands of globally mobile expatriate families and socioeconomically advanced local families (Hayden & Thompson, 2008). How international schools meet students' needs and parents' expectations is thus worth investigating.

The present exploratory and descriptive research, comprising eight interrelated studies and following a qualitative approach, was conducted in an international EMI school and two universities in Budapest, Hungary. The schoolteachers, students, and parents at the observed school were interviewed to explore and analyze how the school aims to develop its students' CDA and ICC. Additionally, English and English as an Additional Language (EAL) classes were observed to identify teachers' attitudes and practices regarding the development of CDA and ICC, as well as the students' responses to efforts to develop their cultural awareness and intercultural skills. The English curriculum, syllabuses, and teaching materials used at the observed school, as well as the official school documents, were thematically analyzed to obtain more information on culture teaching and intercultural skills development.

The program leaders and lecturers at two universities were also interviewed, and the curricula and culture-related/intercultural course syllabuses followed by the two universities were analyzed to gain an insight into whether teacher training programs develop pre-service teachers' CDA and ICC, and whether teachers make use of the *attitudes, knowledge,* and *skills* they acquire during these programs in their future English classes.

The outcomes of all eight studies suggest that teacher training programs that include intercultural education play a vital role in teachers' attitudes towards (critical) culture teaching and the development of students' CDA and ICC. English teacher training programs thus need to incorporate intercultural and/or culture-related courses, including a greater variety of non-English-speaking cultures and the controversial issues of *deep culture*, to raise critical cultural awareness and develop intercultural competency.

1 Introduction

1.1 Background and Rationale

"The term globalization is widely used to describe a variety of economic, cultural, social, and political changes that have shaped the world over the past 50-odd years," as stated by Guttal (2007). Looked at from another perspective, according to the Parliamentary Assembly of the Council of Europe (n.d.):

> Globalization may be described as the ever-closer economic integration of all the countries of the world resulting from the liberalization and consequent increase in both the volume and the variety of international trade in goods and services, the falling cost of transport, the growing intensity of the international penetration of capital, the immense growth in the global labour force, and the accelerated worldwide diffusion of technology, particularly communications. (n.p.)

Consedering the above definitions, it can be said that the main elements of globalization are cultural, social, political, technological, and economic, and include the growth of social media and global communication, which influence all areas of life. The increased mobility generated by globalization has created a need for foreign language learning, including effective (intercultural) communication skills. The integration of culture teaching to raise cultural diversity awareness (CDA) and the development of intercultural communicative competence (ICC) in (foreign) language teaching have thus become vital over recent decades as a way of helping students to acquire language skills as well as intercultural competence (Alptekin, 2002; Byram, 1997; Byram et al., 2002; Lázár et al., 2007; Liddicoat, 2005; Liddicoat & Scarino, 2013; Sercu et al., 2005; Usó-Juan & Martínez-Flor, 2008).

A number of scholars have proposed ways to develop culture teaching and ICC based on theoretical and empirical studies (e.g., Byram & Morgan, 1994; Gómez Rodríguez, 2015a, 2015b; Larzén-Östermark, 2002; Lázár, 2003; Méndez-Garcia, 2005; Sercu, 2002; Young & Sachdev, 2011; Yuen, 2011). With respect to culture teaching, the inclusion of the visible, hidden, and controversial issues of culture, which are referred to as *big C, little c,* and *deep culture* respectively, is recommended as a way of developing students' (critical) cultural awareness (e.g., Gómez Rodríguez, 2015a, 2015b; Lázár et al., 2007). *Big C* culture, for instance, is described by Lázár and her colleagues (2007), referring to Halverson (1985), as those elements of culture that can easily be seen. As aspects of "civilization," they are related to subjects such as literature,

geography, history, and the arts. *Little c* culture comprises elements of culture that are harder to visualize, such as values, beliefs, communication styles, perceptions, etc. *Deep culture*, which can be associated with *little c* culture, includes the invisible and controversial issues of culture, as indicated by Gómez Rodríguez (2015a, 2015b). For the purposes of the present study, controversial topics are considered as those elements of *deep culture* that develop students' *critical cultural awareness* and intercultural skills, such as social class struggle, poverty, cultural loss, prejudice, diverse life views, etc. (Gómez Rodríguez, 2015b). Similarly, the issues of race, gender, class, ideologies, politics, and the power of social/cultural groups, which are proposed by Kubota (2004) as ways to develop students' consciousness about social inequality and prejudice among cultural groups, are referred to as elements of *deep culture* by Gómez Rodríguez (2015b). Pennycook (1999) and Kumaravadivelu (2001) support the critical discussion of issues of power, exclusion, oppression, and marginalization as a way to foster critical awareness, and such issues are also considered as elements of *deep culture* in the present study.

Regarding the development of ICC, *attitudes, knowledge and understanding, skills of discovery and interaction, skills of interpreting and relating, action,* and *critical cultural awareness/political education* are introduced and explained by Byram (1997) and Barrett and his colleagues (2014) as components of intercultural competence. *Attitudes* include openness, curiosity, acceptance, readiness to suspend disbelief and judgment, respect, empathy (which is also considered as a *skill*), tolerance towards other cultures, and a willingness to engage and cooperate with people from different cultural backgrounds.

Knowledge and understanding encompass knowledge of oneself and others. In other words, they include an awareness and understanding of cultural diversity; an understanding of one's own and other people's stereotypes, prejudices, discriminatory attitudes, preconceptions, and assumptions; an understanding of the effects of an individual's own language and cultural background on their experiences of the world and other people; an understanding that people from other cultures may follow different verbal and non-verbal conventions that are meaningful for them but not for others; a knowledge of the perspectives, practices, discourses, and products of other cultures; and an understanding of the processes of social and cultural interaction, as Barrett and his colleagues (2014) stated.

According to Byram (1997) s*kills of discovery and interaction* essentially refer to the discovery of information about other cultures and interaction with them, while *skills of interpreting*

and relating are explained as interpreting different cultural values, beliefs, and practices and relating them to one's own.

As Barrett and his colleagues (2014) acknowledge, although *knowledge*, *attitudes*, and *skills* are essential aspects of intercultural competence, they are insufficient unless put into *action*. According to them, *action* requires seeking opportunities to engage with people from different cultures; interacting and communicating with them effectively; cooperating with people who belong to other cultural affiliations, discussing differences in views and perspectives, and constructing a common view; challenging attitudes and behaviors that violate human rights; and taking action to protect and defend people's human rights without consideration of their cultural background. Barrett and his colleagues (2014) also highlight that *action* necessitates signifying opposition to prejudices and acts of discrimination against individuals or groups, encouraging positive attitudes towards people who contribute to society regardless of their cultural affiliations, and mediating cultural conflicts. As they argue, *action* helps individuals to become global citizens.

The number of international schools worldwide has risen as a result of globalization and mobility. There is growing demand among both local (typically socioeconomically advantaged) families and globally mobile parents for international education that provides international diplomas and access to higher education in English, as reported by Hayden and Thompson (2008). International schools offer English-medium education, allowing students to become fluent in English and encouraging them to become responsible citizens and internationally competent individuals in the globalized world. These schools thus follow internationally recognized curricula, which give students access to universities worldwide, as highlighted by Hayden and his colleagues (2000). A variety of curricula are followed by international schools around the world, including the English national curriculum (primarily by British international schools), the International General Certificate of Secondary Education (IGCSE), the Advanced Placement (AP) International Diploma, the French Baccalauréat Option Internationale, the European Baccalaureate, the International Baccalaureate Diploma Program (IBDP), the International Baccalaureate Middle Years Program (IBMYP), the International Baccalaureate Primary Years Program (IBPYP), the International Primary Curriculum (IPC), and the Cambridge International Primary Program (CIPP) (Hayden et al., 2000). Although the curricula used in international schools attract parents and their children due to the advantages they are believed to offer, Hayden and his colleagues (2000) highlighted several issues the deserve investigation. One such issue is the teaching of content and

skills to children from different linguistic, cultural, and national backgrounds. Another issue, which is also addressed in the present study, is related to how international schools keep their promises to develop CDA and ICC so as to prepare their students to become interculturally competent global citizens.

1.2 Purpose and Research Questions

The aim of the present case study was primarily to explore the place of culture teaching and the development of ICC in the curriculum, teaching materials, and English classes in an English-medium instruction (EMI) international school in Budapest, Hungary. The study also investigated how pre-service teachers are trained at two state universities in Budapest in terms of the development of their intercultural skills and the transference of those skills into their private and professional life. The research was guided by two main research questions, and their sub-questions. To answer each sub-question, interview studies, classroom observations, and the analysis of school documents, English curricula, syllabuses, and teaching materials were conducted. The research was guided by two main research questions (RQs).

RQ 1, *"How are the students' cultural diversity awareness (CDA) and intercultural communicative competence (ICC) developed in English language classes at an English-medium instruction (EMI) international school in Budapest?",* generated five sub-questions.

RQ 1.1, "*What are the English language teachers' attitudes concerning the development of their students' CDA and ICC at the observed EMI international school?*", investigated teachers' attitudes towards different cultures and the development of their students' CDA and ICC. This was investigated in **Study 1**, which comprised interviews with English teachers working at the observed school.

The goal of **RQ 1.2**, *"What are the English language teachers' practices concerning the development of their students' CDA and ICC at the observed EMI international school?"* was to explore teachers' attitudes and practices in relation to the development of CDA and ICC, including the students' related attitudes and behaviors towards one another and the teachers, which were also the subject of **RQ 1.5. Study 2**, a classroom observation study, was carried out to answer these sub-questions.

RQ 1.3, "*How do the teaching materials aid the development of the students' CDA and ICC at the observed EMI international school?",* explored what kind of culture teaching took place and

how ICC components were facilitated in the teaching materials used in the middle and upper primary classes at the school under investigation (year groups 5, 6, 7, 8, 9, and 10; children aged between 9 and 15). To answer this sub-question, **Study 3**, a teaching materials analysis, was conducted.

RQ 1.4, *"How does the development of the students' CDA and ICC appear in the relevant school documents at the observed EMI international school?"* involved the examination of the school's documents, including the school's official documents, websites, English curriculum, and syllabuses. **Study 4**, a document analysis, was carried out to explore how culture teaching and the development of ICC are presented in the relevant documents.

To answer **RQ 1.5**, *"What elements of ICC and CDA do the students demonstrate in response to the development of ICC and CDA in their English language classes at the observed EMI international school?"*, **Study 5 and Study 6** — interview studies with students and parents — were conducted. **Study 2**, the classroom observation study, also contributed to the investigation of the students' responses/reactions to the development of CDA and ICC.

RQ 2, *"What potential does English language teacher training have in developing trainee teachers' ICC and CDA?"* was designed to explore if and how teacher training programs at universities in Budapest contribute to the development of CDA and ICC. For this, **Study 7**, an interview study with the program leaders and lecturers of the teacher training programs, and **Study 8**, an analysis of documents, including the curricula and syllabuses followed at the universities, were conducted. This study was deemed necessary to complement the school-based study in order to see the possibilities of preparing language teachers to be able to go beyond teaching purely language and integrate language and culture teaching in their practices.

1.3 Significance of the Study

The importance of culture teaching and ICC development in foreign language education has been discussed by a number of scholars (e.g., Alptekin, 2002; Barrett et al., 2014; Byram, 1997; Byram & Morgan, 1994; Byram et al., 2002; Lázár, 2007; Liddicoat, 2005). Barrett and his colleagues (2014), for instance, point out that intercultural competence helps learners to be open to and curious about other cultures, and willing to interact and cooperate with people from different cultural backgrounds. They point out that it also allows individuals to act as mediators and to understand, explain, and interpret different perspectives. According to them, intercultural competence includes learning about other cultural beliefs, values, discourses, and perspectives and

relating them to one's own culture. Interculturally competent learners acquire greater critical awareness and understanding of their own and other cultures, which enhances their self-knowledge and self-understanding. Barrett and his colleagues (2014) also emphasize that language has a vital role in intercultural encounters, particularly when different languages are spoken. They stress that linguistic and communication skills are essential for intercultural competence and need to be developed through intercultural education, although this is a lifelong developmental process. Similarly, Byram and his colleagues (2002) highlight how the intercultural dimension in language teaching helps learners to become intercultural speakers or mediators who can engage with multiple identities and avoid stereotypes. Likewise, Reid (2015) claims that intercultural education allows learners to understand and communicate successfully with people from different cultural affiliations.

Given the importance of the development of CDA and ICC through language classes, as highlighted in the literature, the present study makes a significant contribution by investigating how culture teaching and the development of intercultural communicative skills take place in English classes in an international school. The findings of the study confirm the importance of developing CDA and ICC in terms of using English as a lingua franca or medium of instruction, as well as the importance of intercultural competence for effective and successful communication in intercultural and/or multicultural settings.

The language development skills, including linguistics, sociolinguistics, discourse, and pragmatic skills, and the cultural activities involving intercultural/multicultural topics and issues that are explored and described in the present study can serve as a resource for the teaching of English in any context. Specifically, the way in which culture is embedded in the presented activities in the English teaching materials and supplementary materials, how these activities are conducted by the teachers in their English classes, and the approaches used to teach different cultures at the observed school provide good examples of how to raise students' cultural awareness and develop intercultural skills in teaching English as a second language (ESL) or English as a foreign language (EFL). The participating teachers' attitudes towards and concerns about culture teaching, and the respective solutions and recommendations presented in the conclusions and implications sections of each study, can contribute to shaping English language teachers' attitudes and practices in relation to the development of CDA and ICC. In particular, intercultural incidents in the observed classes, which are presented in the relevant section of the study, will demonstrate

to teachers that such issues can be difficult to avoid. The respective recommendations and implications, presented in view of the empirical and theoretical studies, can therefore benefit teachers by suggesting appropriate courses of action.

The integration of culture teaching and the development of intercultural skills, including language development, in the English national curriculum and syllabuses followed in the school under investigation will help state or international schools that provide an international education and diplomas to select the best curriculum for their specific context. In particular, outcomes highlighting the difficulties of using the national curriculum designed for students in the United Kingdom and Wales in international schools in which the students are primarily non-native speakers of English will be of benefit to schools when creating or choosing the most appropriate curriculum for their context.

The multicultural setting provided by the school, which helps the students to learn from each other implicitly and/or explicitly and to develop their intercultural skills, can be copied to other contexts in which English is taught. Since EFL classes are mainly homogeneous, the wide range of cultural activities introduced in the present study can be used to create intercultural/multicultural encounters to develop students' intercultural competence.

The students' responses and reactions to the development of CDA and ICC, which are analyzed and described in the present study, contribute to an understanding of the need for explicit culture teaching and CDA and ICC development not only in international schools but also in English classes in any type of school. However, the outcomes of the study will be particularly helpful to schools in designing classes for teaching empathy, Education for Democratic Citizenship (EDC), Human Rights Education (HRE), and Philosophy for Children (P4C).

Likewise, parents' views concerning culture teaching and the development of CDA and ICC can guide international schools in understanding parental expectations of language and intercultural development. In terms of meeting students' needs and parental expectations, the findings of the present study will be useful to schools when designing curricula, syllabuses, and teaching materials, including training their teachers to be interculturally competent and able to address students with different cultural affiliations.

Finally, the study can contribute to the design and development of English language teacher training programs organized at higher education institutions for pre-service teachers, since the

curriculum and syllabuses of the analyzed training programs include potential ICC development enhanced with various activities in the individual classes and seminars at the observed universities. The participating teachers' attitudes and practices in terms of teaching culture and developing intercultural skills can provide useful examples for English language teacher training programs. The potential implications of this research for English (and foreign) language teaching and teacher training are also noteworthy since the context of the school-based studies — that is, an EMI international school in Budapest — offers a highly relevant but as yet under-researched source of data concerning the integration of language teaching with the development of ICC and CDA.

The study also shows that further in-depth research needs to be carried out into how (critical) culture teaching and intercultural education take place in English classes at (international) schools to explore the possible reasons for their neglect and to identify additional solutions.

1.4   Outline of the Dissertation

The first three chapters of the dissertation describe the context of the research. Chapters 4 to 11 present the individual studies that make up the research, each chapter following a similar structure: introduction, research design and methods, settings and participants, research instrument, data collection and analysis, results, discussion, conclusions, ethical considerations, limitations, and implications.

Following this introduction, Chapter 2 covers the theoretical and empirical background to the research, including the key terms used throughout, such as culture; cultural diversity awareness; intercultural competence; intercultural communicative competence; aspects of culture; components of intercultural competence; the significance of culture teaching; the development of CDA and ICC; the approaches, techniques, and activities used in teaching culture, developing CDA and ICC in teaching English as a second and/or foreign language, and English as a medium of instruction; empirical studies on teaching culture, CDA and ICC in language classes; studies on language teachers' attitudes towards teaching culture, CDA, and ICC; studies on language teaching materials for teaching culture, CDA, and ICC; and studies on the practice of teaching culture and developing CDA and ICC in language classes.

Chapter 3 explains the research design and the methods used for collecting and analyzing the data. It also presents the research questions, including the rationale behind the exploratory research approach using qualitative data in the study.

Chapter 4 presents Study 1, an interview study conducted to explore teachers' attitudes and practices in relation to developing their students' CDA and ICC. Chapter 5 is devoted to Study 2, a classroom observation study carried out to investigate the teachers' attitudes and practices in relation to the development of CDA and ICC and to ascertain the students' responses. Chapter 6 introduces Study 3, a teaching materials analysis carried out to examine how culture and the development of CDA and ICC are presented in the materials used in year groups 5, 6, 7, 8, 9, and 10 at the observed school. Chapter 7 describes Study 4, an analysis of the school's documents, including official documents, website, English curriculum, and syllabuses. Chapter 8 presents Study 5, an interview study conducted with the students to explore their views on the development of CDA and ICC. Chapter 9 describes how Study 6 investigated the parents' views on the development of CDA and ICC. Chapter 10 comprises a description of Study 7, an interview study conducted with teacher training program leaders and lecturers to explore their views and practices in relation to the development of future teachers' CDA and ICC at two state universities in Budapest. Chapter 11 presents Study 8, a documents analysis that explores the presence of culture teaching and CDA and ICC development in the English curricula and syllabuses used in teacher training programs.

Chapter 12 contains the conclusion, an outline of the limitations of the research, and a discussion of the overall implications of the 8 individual studies in the context of teaching English as a second and/or foreign language.

2   Theoretical and Empirical Background

The theoretical basis of the dissertation consists of the careful consideration of concepts such as culture, cultural diversity awareness (CDA), intercultural communicative competence (ICC) and its components, and aspects of culture, including *big C, little c,* and *deep culture* and their place in education. This chapter presents the key terms and definitions used throughout the dissertation, as well as the aspects of culture, the critical approach to culture in teaching second/foreign languages, and the components of ICC explored and investigated in the studies carried out in the context of the present dissertation. This is followed by a presentation of culture teaching and the development of CDA and ICC and approaches and techniques for teaching culture and developing CDA and ICC in the context of teaching English as a second or foreign language (ESL/EFL) and English as a medium of instruction (EMI) to introduce the methods, techniques, principles, and approaches to the development of CDA and ICC in English teaching contexts. The chapter ends with empirical studies on teaching culture and developing CDA and ICC in language classes, studies on language teaching materials for teaching culture and developing CDA and ICC, and studies on the practice of teaching culture and developing CDA and ICC in language classes to present existing research on the development of CDA and ICC and to compare the outcomes with the findings of the studies conducted for the present dissertation. It should also be indicated that this chapter includes some texts used and/or adapted from the researchers' own published articles (Dogan Ger, 2020, 2021, 2022).

2.1   Key Terms and Definitions

In this chapter, the key terms and definitions on which the study depends are presented with respect to teaching culture, the development of cultural diversity awareness (CDA), and intercultural communicative competence (ICC).

2.1.1   *Culture*

The concept of culture has been described in various ways, although it is seen as a difficult term to define (Spencer-Oatey, 2000; Useem et al., 1963). The present study deals with how culture is understood in language education, and how it is presented in language classes and teaching materials for effective communication. The definitions presented below thus serve as the pillars of the study, since they describe culture as the shared and learned attitudes, behaviors, values, beliefs,

norms, customs, and practices of social groups. In relation to the concept explored in the present dissertation, the definitions also give emphasis to language as a tool by which culture is transmitted from one generation to the next and learned, shared, and (re)presented.

Spencer-Oatey (2000) defines culture as:

> a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour. (p. 4)

Although her definition of culture is based on the shared behaviors, beliefs, values, etc., of a particular group, she also claims that culture is not inherited but rather acquired through the process of learning (Spencer-Oatey, 2012). Likewise, Useem et al. (1963) point out that "culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings" (p. 169). Thus, if culture is acquired and learned, it can also be taught. As Lustig and Koester (1999) state: "culture is also taught by the explanations people receive for the natural and human events around them" (p. 31–32).

The definition of culture given by Turner (1999) is also relevant with respect to the present study. He defines it as "a dynamic process which produces the behaviours, the practices, the institutions, and the meanings which constitute our social existence. Culture comprises the processes of making sense of our way of life" (p. 52). He also refers to the fact that, for cultural studies theorists, "language is the major mechanism through which culture produces and reproduces social meanings" (p. 52).

Although the definition of culture is extremely complex, the role of culture in language learning — in terms of the development of CDA and ICC — is central to the present study. Given the importance of language, through which culture is represented, some scholars regard culture and language as inseparably connected (Byram & Morgan, 1994; Damen, 1987; Kramsch, 1993). Bennett (1997) endorses the idea that language and culture are bound together, arguing that "to avoid becoming a fluent fool, we need to understand more completely the cultural dimension of language. Language does serve as a tool for communication, but in addition, it is a 'system of representation' for perception and thinking" (p. 16).

Language learning is no longer considered simply as learning to perform linguistic tasks. Instead, the ultimate goal is to communicate in another language, which includes having an understanding of the culture or cultures of that language. According to Liddicoat (2005), Liddicoat and Scarino (2013), and Sercu (2002), when people start to communicate in a second or foreign language, they do not use linguistic codes and lexical knowledge only; they also perform the functions of that language in a cultural context that requires cultural knowledge just as much as a knowledge of grammar and vocabulary. Language learning thus needs to include the cultural dimension of the language to prevent students from becoming the "fluent fools" described by Bennett (1997, p. 16), who may speak a foreign language very well but who do not understand the meaning of the content of that language. However, culture cannot be integrated into the language learning context merely by providing a knowledge of the target culture or cultures. Language learning must also focus on attitudes, cultural skills and awareness, and relevant activities that raise learners' CDA and develop their ICC (Barrett et al., 2014; Knutson, 2006; Liddicoat, 2005; Soler & Jordà, 2007). The first step in developing CDA and ICC is to raise the learners' awareness of cultural differences and cultural diversity, as described in the following section.

2.1.2   Cultural Diversity Awareness

The term *cultural diversity awareness* is often used in the literature (Brown, 2004; Larke, 1990), yet no specific definition of it has been proposed. The term is sometimes used interchangeably with "cross-cultural awareness" (e.g., Dasli, 2011; Knutson, 2006). The reason why many researchers prefer not to use the well-defined phrase *cross-cultural awareness* is perhaps because CDA has a more concrete meaning, focusing on the multifaceted nature of culture and cultural patterns, making it easier for readers to grasp than the more abstract *cross-cultural awareness*. Cross-cultural awareness is used by Kramsch (1998) as an approach in foreign language teaching to explore ways of understanding "the Other at the other side of the border by learning his/her national language" in the context of "two cultures or two languages" (p. 81). However, in her definition Damen (1987) highlights more than two cultures, including one's own:

> Cross-cultural awareness involves uncovering and understanding one's own culturally conditioned behaviour and thinking, as well as the patterns of others. Thus, the process involves not only perceiving the similarities and differences in other cultures but also recognising the givens of the native culture (p. 141).

The lack of an existing definition for the term CDA led the author to elaborate her own definition, in which the concept is related to learning about different cultures, including one's own, as a way of developing criticality in terms of *attitudes*, *knowledge and understanding*, and *skills*.

In light of the above, the definition of CDA can be expanded to refer to the state of being conscious of various different cultures as a result of acquiring and internalizing knowledge about aspects of one's own and different cultures, including visible, hidden, and controversial elements, therefore allowing people to compare their own culture with the culture of others in order to identify similarities and differences, helping them to gain criticality, openness, cognitive and affective flexibility, and acceptance. To be more precise, while people may not always understand or accept certain cultural norms of their own or others' cultures, they can accept the existence of cultural differences or the reasons for people's behaviors that possibly originate from their cultures.

For many researchers, the increase in diversity means that an awareness of cultural diversity among both teachers and students has become more important than ever (Acquah & Commins, 2015; Angelova & Zhao, 2014; Gay, 2013; Knutson, 2006; Larke, 1990). For this reason, the present study seeks to identify possible ways in which culture can be integrated into language learning and teaching in order to increase teachers' and students' CDA.

The following section elaborates on the concepts of IC and ICC, where communicative competence is taken as the starting point by theorists of IC and ICC. These two terms are the essential constructs that form the backbone of the present study.

2.1.3 *An Overview of Communicative Competence, Intercultural Competence, and Intercultural Communicative Competence*

The concept of *communicative competence* is introduced by Hymes (1972), who, besides grammatical competence, emphasizes the culturally appropriate use of language among native speakers. Canale and Swain (1980) took up Hymes's (1972) idea with the intention of developing communicative language teaching, identifying the elements of communicative competence as *grammatical competence, sociolinguistic competence,* and *strategic competence. Discourse competence* was added to the original model by Canale in 1983. Later, van Ek (1986) added *sociocultural and social competence* to Canale and Swain's (1980) competences. However, Byram (1997) and Soler and Jordà (2007) claim that these models, which focus mainly on the use of language and the acquisition of communicative skills, neglect the importance of the learners' social identities and cultural competencies. Therefore, these models present a challenging, or even

impossible target for foreign language learners, since, in terms of language acquisition, native speakers were primarily considered as models. Consequently, teachers eventually required a cultural approach to foreign language teaching to be able to better prepare their learners for real-life communication in a foreign language.

Byram (1997) takes van Ek's (1986) six competences as a starting point and proposes the concepts of intercultural competence (IC) and intercultural communicative competence (ICC). As stated by Byram (1997), IC refers to the ability to interact with people from different countries and cultures in their own language, while ICC is required in order to interact with people from other countries and cultures in a foreign language. However, IC and ICC are generally used interchangeably. In the present study, ICC is used to describe the ability of linguistically and culturally diverse students to interact with one another in English as the lingua franca that is the vehicle of communication for many of the students in the observed school.

2.1.4   *Intercultural Communicative Competence (ICC)*

Bennett and Bennett (2004) define ICC as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (p. 149). Similarly, students who have ICC are described by Byram (1997) as being "...able to interact with people from another country and culture in a foreign language" (p. 71). Byram and Fleming (1998) also claim that an interculturally component person "has knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly" (p. 9). As the definitions highlight, everyone needs the ability to communicate effectively with people from different countries in a foreign language in all kinds of cultural contexts. However, the present study focuses mainly on the development of ICC in the context of language learning.

According to Lázár (2007), many language teachers see ICC as an extension of communicative competence. Reid (2015) states that ICC is vital in English language education since it allows students to communicate effectively with people in the target language cultures. It also contributes to overcoming misunderstandings, discrimination, and prejudice among people from different cultural backgrounds. Barrett and his colleagues (2014) also highlight the importance of IC, since it makes it possible to understand other people's practices, beliefs, values, and discourses. Intercultural competence also involves the ability to communicate effectively in a multicultural context, including learning about and interpreting different cultures by relating them

to one's own. Liddicoat (2004) claims that IC is needed in order to use a language effectively. According to him, interculturally competent people have knowledge of, and skills related to, common cultural conventions in the target language. They have strategies for learning more about cultures, and a capacity to reflect on their own linguistic behaviors and those of the people with whom they interact. They are also aware of similarities between cultures and differences in language use.

Regarding the development of ICC in language learning, Byram (1997) identifies the components of ICC as *attitudes*, *knowledge*, *skills*, and *critical cultural awareness*, which he also described as political education, in addition to communicative competences in the foreign language to be acquired by the learners. Based on his definition, the components of ICC are explained in the following section. However, before presenting the components of ICC, it is important to clarify what is understood by multiculturalism, English as the Medium of Instruction (EMI), as well as culture and aspects of culture in language education for the development of ICC.

2.1.5 *Multiculturalism*

The term "multiculturalism" is used throughout the dissertation in relation to cultural diversity and interculturalism, thus a definition is required. Despite their similarity, the words "multiculturalism" and "interculturalism" differ in both semantic meaning and usage in the literature, as Arasaratnam (2013) has highlighted. According to her, multiculturalism refers to cultural plurality, while interculturalism refers to interaction among cultures.

According to van de Vijver and his colleagues (2008), multiculturalism as an ideology "refers to the acceptance of different cultures in a society and also to the active support of these culture differences by both the majority members and minority group members" (p. 534). Similarly, Dolce (1973) describes multiculturalism as "a reflection of a value system which emphasizes acceptance of behavioral differences deriving from differing cultural systems and an active support of the right of such differences to exist" (p. 283). In the White Paper on Intercultural Dialogue (2008), the term is referred to as denoting the empirical fact that different cultures exist and may interact with one another within a given social context. Taking note of the definitions highlighted above, multiculturalism can be said to involve acceptance of and support for the existence of cultural diversity and interaction among cultures. In the present research, the term is used to refer to a culturally plural society in which cultural differences are recognized, acknowledged, respected, and valued by individuals.

2.1.6 English as the Medium of Instruction

The studies that make up the present research were conducted in an international school in which English is used as the medium of instruction (EMI). The term EMI is used throughout the dissertation and thus needs to be distinguished from other approaches to the teaching of English, such as Content and Language Integrated Learning (CLIL) and English as a Foreign Language (EFL).

Dearden (2014) defines EMI as "the use of the English language to teach academic subjects in countries or jurisdictions where the first language (L1) of the majority of the population is not English" (p.4). By contrast, CLIL is defined as "a dual-focused approach in which an additional language is used for the learning and teaching of both content and language" (Coyle et al., 2010, p.1). According to Dearden (2014), the definition of EMI necessitates a conceptual distinction between CLIL and EMI. She points out that while CLIL does not specify which language (second, additional, or foreign language; L2) is used to teach academic subjects, in EMI the language of education is unequivocally English. However, the two educational approaches also display similarities in terms of content and language acquisition, although EMI tends to emphasize the content side (Tsou & Kao, 2017).

Macaro (2018) refers to English language teaching (ELT) as the teaching of general English or English for general purposes, where the main aim is to develop students' language skills, primarily grammar and vocabulary, and where content is minimal or becomes richer depending on the students' English proficiency level. He differentiates between EMI and EFL, since language objectives are dominant in EFL as opposed to the content-dominant objectives of EMI.

The term EMI is used in the dissertation to refer to the approach adopted at the observed school, according to which all academic subjects, such as science, math, and humanities, including English classes, are taught in English to students who are primarily non-native speakers of English.

2.2 Aspects of Culture

The concept of culture has been defined in many ways. However, the present study focuses on how culture is perceived and taught by language teachers and (re)presented in language classes and teaching materials. Therefore, aspects of culture, and what they refer to in language education, require a detailed explanation to clarify the analysis that is integral to the present study.

2.2.1 *Big C culture, Little c Culture, and Deep Culture*

When discussing the teaching of culture in language education, it is essential to define aspects of culture. Cortazzi and Jin (1999) report that some language teachers associate culture with history, geography, literary works, or works of art. Lázár (2007) states that the subjects listed by these teachers, which are undoubtedly important, can be categorized under the umbrella term "big C culture" or "civilization" (p. 7). The National Standards in Foreign Language Education Project (1996) define big C culture as products such as politics, economics, history, literature, science, and the fine arts. Lázár (2007) argues that there are equally vital elements of culture that should have a place in language classrooms. According to her, "little c culture," as opposed to big C culture, includes less visible and tangible aspects of cultures. Elements of little c culture are listed by Xiao (2010) as lifestyles, holidays, values, and customs. Likewise, The National Standards in Foreign Language Education Project (1996) refer to little c culture as "housing, clothing, food, tools, transportation, and all the patterns of behaviour" (p. 44). Cortazzi and Jin (1999) also add attitudes and behaviors to the elements of little c culture.

Gómez Rodríguez (2015a) describes *surface culture* as static and immediately visible. According to him, EFL textbooks often include the static and congratulatory themes of surface culture. He lists the topics of surface culture that are typically included in EFL textbooks as holidays, food, tourist attractions, and famous people. These elements, he argues, are insufficient to give students an understanding of the target culture, because they do not provide opportunities for dealing with sociocultural communication in different cultural contexts. Furthermore, he states that culture is not static but transformative, since it is constantly changing in multiple ways in the process of global communication. He therefore argues that if cultures are considered and presented statically, as is the case in the EFL field, it leads to the creation of stereotypes, since communities do not share and follow the same cultural norms. Regarding the congratulatory theme of surface culture, Gómez Rodríguez (2015a) indicates that although culture is contentious rather than merely congratulatory, EFL education focuses on the positive characteristics of other cultures and emphasizes the most symbolic elements that define those cultural groups. As a result, students never learn the correct cultural behaviors of nations in all their conflictive sociocultural reality.

Deep culture, as described by Gómez Rodríguez (2015a), is intricate and almost invisible, and is associated with the sociocultural norms, lifestyles, values, and beliefs of a group of people or subcultures. According to him, forms of deep culture are very complex, because they are

individual, multifaceted, and not necessarily fixed into cultural standards. However, he argues that students should be taught about the deep and complex elements of culture to help them adopt a critical attitude and to develop their ICC. He therefore concludes that culture teaching should include a critical approach, including elements of deep culture with contentious and controversial perspectives, to allow students to learn about sociocultural realities rather than static and congratulatory cultural elements.

Similarly, Shaules (2019) distinguishes between deep and surface forms of learning about culture. According to him, surface culture refers to explicit elements such as food, architecture, and ceremonies, whereas deep culture is more implicit and involves norms, values, assumptions, and communication styles. He also explains the difference between deep and surface culture using the terms "objective culture" and "subjective culture," coined by Triandis (1972). The former, he argues, comprises phenomena perceived through the senses, while the latter is more abstract and involves complex conceptual knowledge.

There is a consensus among scholars that the teaching of culture needs to be included in language education (e.g., Bennett & Bennett, 2004; Byram, 1997; Kramsch, 1998; Lázár et al., 2007; Liddicoat, 2004; Reid, 2015; Gómez Rodríguez, 2015; Sercu, 2002). Besides the teaching of culture, the extent to which culture should be taught critically and deeply in the EFL/ESL field has also been discussed (Gómez Rodríguez, 2013; Gómez Rodríguez, 2015a; Gómez Rodríguez, 2015b; Hazaea ,2020; Koutlaki & Eslami, 2018; Shaules, 2019; Tan, 2012; Wang et al., 2021, etc.). A critical approach to culture in the teaching of second and foreign languages is defined in the following section.

2.2.2   A Critical Approach to Culture in the Teaching of Second/Foreign Languages

Deep learning and its connection with cultural learning, referred to throughout the present study as "deep teaching" or "cultural learning" requires explanation. Shaules (2019) defines deep learning as "the processing of implicit patterns of knowledge" (p. 61). For him, implicit patterns of knowledge are rather abstract and are not perceived directly, as opposed to explicit knowledge, which is concrete and directly perceived. According to him, deep learning focuses on meaningful patterns that are not explicitly given or described, such as identifying an object or an author's perspective. He adds that deep learning involves understanding complex patterns and is critical for a deep learning approach to language and cultural pedagogy.

Gómez Rodríguez (2015a, 2015b) asserts that deep culture embraces invisible meanings and embodies complex patterns related to the values, beliefs, cultural norms, assumptions, and lifestyles of the target culture. He states that the forms of deep culture are intricate, individual, multifaceted, and almost concealed; however, they help students to understand the target culture and to develop critical IC.

Gómez Rodríguez (2015a) advises a critical approach to the teaching of culture from a contentious and controversial perspective, in order to study implicit meanings in the target culture. He recommends using debates and arguments to explore profound and complex cultural patterns, making it possible to be critical about the controversial cultural norms that exist in every nation. He also suggests that teachers should encourage their students to research the deeper aspects of cultures and discuss deviations from cultural norms. Gómez Rodríguez (2015b) refers to Kubota's (2004) critical multiculturalism and Byram's (1997) ICC components to help students achieve critical IC. With respect to the former, he mentions in his study raising students' awareness about social inequality related to the gender, race, class, politics, ideologies, and power of specific cultural groups. Gómez Rodríguez (2015b) points out that critical multiculturalism is also supported by Pennycook (1999) and Kumaravadivelu (2001), who recommend getting students to critically discuss issues of power, oppression, marginalization, and exclusion to raise their awareness of oppression and to generate social change. The latter, he emphasizes, refers to the *knowledge, skills* and *attitudes* proposed by Byram (1997). These frameworks help to raise students' critical cultural awareness, leading them to critically examine the similarities and differences between their own and the target culture. The study by Gómez Rodríguez (2015b) also suggests that critical cultural awareness can enable students to analyze complex elements of deep culture that are not homogeneous.

Tan (2012) argues that surface culture is insufficient for students to develop cultural competence, since it perpetuates stereotypes. According to her, deep culture is important in promoting multiculturalism, thus dialogic education involving surface and deep culture is needed. For this, she proposes practical and critical dialogue to help students go beyond race and the underlying, less-visible elements of culture, such as values, beliefs, and assumptions. She states that practical dialogue includes surface culture, where students exchange ideas and talk about everyday life — that is, food and lifestyle, for example. However, she argues that this also provides opportunities for them to learn about each other's beliefs and values, which are elements of deep

culture, as these develop their friendship. The critical dialogue proposed by Tan (2012) covers deliberately planned discussions based on cultural issues and on differences and similarities between cultures. She suggests that critical dialogue should be established on differences and discrepancies between and within cultures, rather than what they have in common, so that students can critically develop their values and beliefs.

Koutlaki and Eslami (2018) propose a critical approach to language and culture education from the perspective of cross-cultural and intercultural pragmatics to develop ICC in the language classroom. They assert the need for a critical understanding of how cultural variability — such as perceptions of hierarchy or group belonging — impacts communication patterns and shapes students' performance in the target language. According to them, students' awareness of cultural conceptualizations needs to be developed, since this may help students to become aware of language use strategies. They suggest the use of classroom discussions analyzing pragmatic cultural features to develop students' awareness of first and second language (L1 and L2) pragmatics and cultural values.

Hazaea (2020) proposes critical discourse analysis as a teaching and learning approach to develop critical intercultural awareness (CIA). Hazaea (2020) defines CIA as "the ability of EFL students to effectively and appropriately decode and encode cultures of self and others as intercultural competitive discourses associated with an intercultural topic in intercultural texts" (p. 20). He recommends introducing the tools of critical discourse analysis to enable students to read and analyze intercultural texts critically. According to him, these tools help raise students' awareness of social impacts on the texts, as well as raising their linguistic awareness.

Wang and her colleagues (2021) assert that the teaching of culture is limited to the culture of English-speaking countries in English language teaching (ELT) in the Chinese context and beyond, and that students are expected to learn and understand these cultures and to communicate with native speakers of English. According to them, this ideology of native speakerism gives rise to a fixed, one-sided, and rigid view of culture. They argue that it is essential to adopt critical intercultural literacy (CIL) in the teaching of intercultural communication so as to build a more critical, profound, and complex understanding of ELT. Wang and her colleagues (2021) claim that CIL helps students to gain an understanding of multilingualism and multiculturalism, while also enabling them to express their own views and become critical learners.

Gómez Rodríguez (2013) argues that literature develops students' intercultural awareness and their understanding of the cultures and ideologies belonging to the period in which the literary works were written. He proposes integrating authentic multicultural literary texts into EFL classes to empower students' critical ICC. According to him, students can develop their language skills through literature, since authentic language is used in literary texts. In addition to language skills, he argues, literature can also help students to acquire the *knowledge*, *skills*, and *attitudes* required for IC (Byram, 1997). Regarding the use of literary texts to develop critical ICC, he suggests two approaches embedded in multicultural education in the EFL context: the "interaction of conduct zones" and "engagement in debate." These two approaches, introduced in Gómez Rodríguez's (2013) study, are established based on "equity pedagogy," which is defined by McGee and Bank (1995) as the teaching strategies that help students from different cultural backgrounds to acquire knowledge, skills, and attitudes (p. 99). Gómez Rodríguez explains equity pedagogy, referring to McGee and Bank (1995), as helping students to become aware of cultural aspects and, "by reflection," to become agents of social change (p. 99). Gómez Rodríguez (2013) describes contact zone interaction as "moments when the literary texts relate to some students' specific historical or personal experiences based on the fact that difference is a fundamental reality among individuals" (p. 100). He asserts that these contact zones enable students to deal with their own culture by interacting with other cultural backgrounds. The other approach mentioned by Gómez Rodríguez (2013) is engagement in debate, which refers to debate and conflict that can be applied in the EFL classroom to allow students to evaluate cultural concepts critically. He argues that literary texts can be discussed from different points of view by questioning traditional views and attitudes in order to challenge students.

2.3 The Components of Intercultural Communicative Competence

Byram (1997) argues that the concept of communicative competence developed by Hymes (1972) is based on the understanding of first language acquisition, including sociolinguistic and grammatical competence. He states that, while Hymes (1972) does not specifically address cross-cultural communication, the concept is later explored by Canale and Swain (1980) and van Ek (1986) in the context of foreign language teaching. According to Byram (1997), van Ek (1986) refers to the concept as "communicative ability," and his model comprises six competences, encompassing autonomy and social responsibility. Byram (1997) uses this model of communicative ability as the basis for constructing the ICC model. He summarizes van Ek's (1986) competences as follows:

- Linguistic competence: the ability to use the language with its rules to produce and interpret meaningful utterances.

- Sociolinguistic competence: the ability to use forms of the language in accordance with conditions such as settings, the relationship between communication partners, etc.

- Discourse competence: the ability to use appropriate strategies to construct and interpret texts.

- Strategic competence: the ability to find ways to convey what we or others mean in communication by asking for clarification and rephrasing.

- Sociocultural competence: the ability to use a particular reference frame to assume a certain degree of familiarity with the sociocultural context.

- Social competence: the ability to interact with others with will and skills, including motivation, empathy, self-confidence, etc. It also subsumes the handling of social situations.

Byram (1997) asserts that van Ek's (1986) linguistic and sociolinguistic competences implicitly consider the native speaker as a model. He claims that van Ek's (1986) sociocultural competence includes the power that native speakers hold in social interaction. Byram (1997) also argues that there is a tendency in van Ek's sociocultural competence for learners to be required to have an awareness of the sociocultural implications of the language they are using, even if the language is being used as a lingua franca. This tendency, he adds, would result in separation from someone's own culture and their acquisition of a new sociocultural identity and native sociocultural competence. According to him, this competence is inappropriate. Instead, he suggests that students should acquire the ability to manage their relationship with their cultural beliefs, behaviors, and meanings as they are expressed in a foreign language. He therefore proposes four aspects of interaction: *knowledge, attitudes, skills of interpreting and relating*, and *skills of discovering and interaction*, as well as *critical cultural awareness/political education* for the integration of intercultural communication. Byram (1997) describes the components of ICC as follows:

- *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" (p. 51).

- *Attitudes*: "Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (p. 50).

- *Skills of interpreting and relating:* "Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own" (p. 52).

- *Skills of discovery and interaction*: "Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (p. 52).

- *Critical cultural awareness/political education*: "Ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (p. 53).

In a similar way to Byram (1997), Barrett and his colleagues (2014) list the components of IC as *attitudes, knowledge and understanding, skills*, and *actions.* According to them, *attitudes* include valuing different cultures, respecting people from different cultural backgrounds, being open to/curious about, and enthusiastic to learn about/from people who belong to different cultures and perspectives, being willing to empathize with people who have other cultural affiliations, asking what is "normal" in one's existing knowledge and experience, being willing to tolerate ambiguity and uncertainty, and finding ways to communicate and cooperate with people from a different culture to one's own.

Barrett and his colleagues (2014) assert that *knowledge and understanding* contribute to IC and include an understanding of all cultural groups; an understanding and awareness of other people's and one's own stereotypes, preconceptions, discrimination, and assumptions; and an understanding of the impact of the individual's own language on their experience of other people and the world. In addition, they list communicative awareness; verbal and non-verbal communicative conventions; a knowledge of the values, beliefs, discourses, and practices of different cultures; and an understanding of cultural, individual, and societal processes.

Skills are listed by Barrett and his colleagues (2014) as multiperspectivity; the skill of discovering other cultures; the skill of interpreting and relating the values, beliefs, and practices of other cultures with one's own; empathy; cognitive flexibility, critical evaluation, and judgement regarding cultural practices, products, discourses, beliefs, and values; the skill of adapting one's own behavior to a new cultural context; linguistic, discourse, and sociolinguistic skills; plurilingual

skills; the skill of interpreting, translating, and explaining; and the skill of acting as a mediator in intercultural exchanges.

The last intercultural component proposed by Barrett and his colleagues (2014) is *action*. According to them, all the components — *attitudes, knowledge and understanding*, and *skills* — are crucial for IC. However, they highlight that *action* is needed to put all the components into practice. They suggest that *action* includes seeking opportunities to engage with people from other cultural affiliations; communicating and cooperating effectively with people from different cultural backgrounds; discussing different perspectives and views to construct common views and perspectives; taking action and defending human rights regardless of cultural differences; expressing opposition to discrimination and prejudice; taking a stand against cultural stereotypes and prejudices; encouraging positive attitudes towards cultural affiliations; and being a mediator in cultural conflicts in different situations. Barrett and his colleagues (2014) claim that the *action* component of IC provides learners with a basis for being global citizens, since it enables them to take action in the world. They describe how education for democratic citizenship (EDC) and human rights education (HRE) empower learners to play an active part in democratic life and contribute to building and defending human rights in society in the same way as the *action* component.

The components of ICC need to be developed through education in formal, informal, and nonformal contexts to help learners become interculturally competent, as highlighted by Barrett and his colleagues (2014). Therefore, the intercultural components and items described in this section are used in the present study as criteria to explore how culture is presented and how the development of ICC is aimed.

2.4 Teaching Culture and Developing CDA and ICC in the Teaching of English as a Second or Foreign Language

This section starts with the process of culture learning and with the variables that affect the acquisition of a second language that language learners should be aware of (Damen, 1987). However, it should first be stated that cross-cultural awareness and CDA are used interchangeably throughout.

As stated by Damen (1987), language and culture are inextricably bound, meaning that language learning and culture learning cannot be separated. She argues that culture learning is a type of "human learning" since it involves aspects of subjective culture such as norms, values,

beliefs, and perspectives. She adds that it is a process involving the development of IC skills. Damen (1987) explains culture learning using three levels — *cognition, affection,* and *action* — referring to Kleinjans' (1972) culture learning matrix. Table 2-1 presents Kleinjans' hierarchy of culture learning matrix (Damen, 1987, p. 217).

Table 2-1

Hierarchy of Culture Learning Matrix (Kleinjans, in Damen, 1987, p.217)

Cognition	Affection	Action
Information	Perception	Awareness
Analysis	Appreciation	Attending
Synthesis	Revaluation	Responding
Comprehension	Orientation	Acting
Insight	Identification	Interacting

Note. Adopted from Damen (1987, p.217)

According to Damen (1987), the first level of culture learning, which is the most superficial level, involves information, perception, and awareness. The second level requires observation and data management; in the third level, synthesis allows one to notice consistency in cultural patterns, while in the fourth level comprehension is associated with orientation and acting. Her final level involves empathy, which means standing in someone else's shoes.

Damen (1987) proposes a general process of culture teaching incorporating Kleinjans' (1972) matrix with social distance and acculturation. Social distance is defined by Damen (1987) as a subcategory of cultural distance, and it refers to affective and cognitive aspects of cross-cultural differences. She defines the term *acculturation* as adaptation — in other words, the process of adjustment to another culture. The process that she introduces has five stages, from maximum cultural/social distance to minimum. In her paths of culture learning, each stage involves different cognitive, affective, and action levels, including different degrees of acculturation and cultural distance. She states that cultural distance and acculturation play an essential role in second language learning. She explains that, while maximum cultural distance with little or no knowledge of other cultures and limited interaction creates ethnocentrism, minimum cultural distance with an understanding of others and interaction with and mediation between cultures results in assimilation, adaptation, and adjustment. She concludes that teachers should be aware of the stages

of acculturation, their relationship to language and culture learning, and their impacts in the classroom. She also suggests that teachers should take into consideration the sociocultural variables affecting second language acquisition and their relationship with acculturation.

Damen (1987) claims that a language can be learned without culture learning, but that culture cannot be learned without its language. In contrast, emphasizing the importance of understanding the cultural aspects of a language, Bennett (1997) describes a foreign language learner who does not know the cultural dimension of a language as a "fluent fool" (p. 16). According to him, someone who speaks a foreign language very well but does not understand the social and philosophical content of that language is a fool. Such people, he claims, cannot understand complex social situations with sufficient depth. He recommends learning the cultural dimensions of a language so as to avoid being a fluent fool. He also advises language teachers to help their students experience reality by taking an approach that he calls "culture-contrast" (p. 20). The first step in this approach is to inform students about the relationship between their own language and the values, beliefs, social actions, and thought patterns in their culture. His second proposed step is to encourage students to compare their own language and culture with the target culture.

Alptekin (2002) highlights that learners are not only expected to learn forms of the target language but also to use those forms in different social situations in the target culture to convey utterances that are meaningful for a native speaker of that language. He states that the integration of language and culture is crucial for language learning, since it helps learners experience different languages and ways of dealing with reality. However, he asserts that one language is not necessarily tied to one culture, using the example of the English language. To support his idea, Alptekin (1993) refers to Smith (1987), explaining that English represents many cultures and can be used by anyone to present any cultural heritage or values. Likewise, Liddicoat (2005) states that foreign language learning involves more than putting together verbal items in a grammatically correct sentence: It also involves communicating with others in that language and engaging with the respective culture. According to Liddicoat (2004), culture teaching develops intercultural communicative skills as well as language skills. He proposes an approach to teaching culture in which language and culture are closely linked. His recommends intercultural approach to culture teaching includes four main activities: "acquiring cultures, comparing cultures, exploring cultures, and finding one's own third place between cultures" (p. 17). Liddicoat (2004) claims that culture

teaching needs to start from the beginning of language teaching, since culture is crucial to language. He argues that if language is not learned with its culture, learners will create their own assumptions of that culture as they study. The uninformed and unanalyzed assumptions that learners create, he reasons, will be based on learners' assumptions and their understanding of their own culture. He concludes that an intercultural approach to language teaching develops learners' cultural awareness and their ability to use cultural knowledge in their interactions with others.

Tomalin and Stempleski (1993) describe cultural awareness using three aspects, according to which awareness of one's own and other cultures includes "awareness of one's own culturally induced behaviour, awareness of the culturally induced behaviour of others, [and an] ability to explain one's own cultural standpoint" (p. 5). Knutson (2006) states that culture teaching has become an integral aspect of second/foreign language teaching. She argues that traditional culture teaching based on "culture as information" is problematic, since cultures are presented as "other" and "marked," and as remote from one's home culture (p. 592). Instead, she recommends the development of cross-cultural awareness and the understanding of cultural values and behaviors. With respect to learning one's own culture as well as other cultures, Knutson (2006) refers to Hall (1959), arguing that the primary goal of language and culture learning is not to understand foreign cultures but to understand one's own. According to her, the most important aim of intercultural education is to help students understand their own cultures and to see themselves, highlighting the importance of learning one's own culture while learning about others.

In a similar vein, Damen (1987) argues that cross-cultural awareness "involves uncovering and understanding one's own culturally conditioned behaviour and thinking, as well as the patterns of others. Thus, the process involves not only perceiving the similarities and differences in other cultures but also recognising the givens of the native culture" (p. 141). As Damen (1987) and Knutson (2006) point out, developing cross-cultural awareness starts with, and contributes to, understanding one's own culture.

Shemshadsara (2012) states that cultural awareness has become essential in language education and in preparing students for intercultural communication. According to Barrett and his colleagues (2014), IC involves critical cultural awareness, which allows individuals to critically evaluate their own and others' cultural "perspective, practices and products" (Byram, 1997, p. 53). For this reason, interculturally competent individuals have enhanced "self-knowledge" and "self-understanding" as well as enhanced "knowledge and understanding of other people" (Barrett et al.,

2014, p. 23). Byram (1997) lists the objectives of critical cultural awareness — and political education — as aiming to:

- "Identify and interpret explicit or implicit values in documents and events in one's own and other cultures.
- Make an evaluative analysis of the documents and events, which refers to an explicit perspective and criteria.
- Interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills and attitudes." (p. 53)

Byram et al. (2002) assert that intercultural speakers need a critical cultural awareness of their own and others' values. They state that the purpose of teaching critical cultural awareness is not to change learners' values but "to make them explicit and conscious in any evaluative response to others" (p. 9).

Byram (2012) places critical cultural awareness at the center of his ICC model because, he argues, it represents the educational aspects of language teaching. He claims that linguistic and cultural knowledge, skills, and attitudes can be learned or taught without critical awareness. However, including critical awareness in language and culture teaching is essential and contributes to citizenship education and *Bildung*, which empower students' intrinsic power and character development (p. 12). The concept of *Bildung* is explained by Andersen (2021) on the website of the European Association for the Education of Adults. *Bildung* is a German word, which, in the 1600s, was used to refer to religious, moral, and spiritual development in the image (German: *Bild*) of Christ. *Bildung* was later explored as a secular phenomenon by thinkers such as Johann Gottfried Herder, Friedrich Schiller, and Wilhelm von Humboldt, who related it to intellectual, emotional, and moral development, including enculturation and education, and the individual's role as a citizen. According to Byram (2012), without critical awareness neither linguistic nor cultural learning contribute to the promotion of education or *Bildung*.

Barrett and his colleagues (2014) emphasize the significance of IC. According to them, IC does not mean leaving behind one's own cultural identity or affiliations and assimilating the beliefs, values, practices, and discourses of other cultures. Instead, they claim, it includes openness and curiosity towards cultures that are different from one's own and the ability to understand and make

sense of their values, beliefs, discourses, and practices. Barrett and his colleagues (2014) assert that IC allows people to cooperate and communicate effectively in the presence of cultural differences. They highlight that IC enables students to learn about and interpret the perspectives of other cultures and to relate them to their own. The authors explain that, due to enculturation, which is the process of acquiring cultural beliefs, values, and practices during childhood and adolescence, it is challenging for an individual to decenter from their own culture. However, according to the authors, interculturally competent individuals acquire a more critical awareness and understanding of their own beliefs, values, discourse, practices, and cultural positioning by comparing and relating them to those of other cultures.

Fantini (2000) states that an explicit understanding of ICC must be developed through programs and activities, and its development must be monitored. According to him, ICC covers three principal themes: "(1) the ability to develop and maintain relationships; (2) the ability to communicate effectively and appropriately with minimal loss or distortion; and (3) the ability to attain compliance and obtain cooperation with others" (p. 27). However, he argues, similar abilities are culturally or interculturally necessary for everyone, everywhere. Fantini (2000) lists five constructs that should be developed for successful IC: "awareness, attitudes, skills, knowledge and proficiency" (p. 28), explaining that Bloom's (1969) taxonomy has been developed by adding "affect (attitudes) to knowledge (cognition) and skills (behaviour)" (p. 28). Since Bloom, he argues, awareness has been recognized as an essential component of ICC. As Fantini (2000) states, interculturalists see awareness as a cornerstone for successful communication, thus it is symbolically located at the center of the ICC components. Regarding intercultural abilities, he describes the intercultural speaker as having the following attributes: "respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humour, tolerance for ambiguity, and a willingness to suspend judgment, among others" (p. 28). He concludes that these abilities, which characterize interculturally successful individuals, should guide the lesson objectives of ICC programs and training plans.

Barrett and his colleagues (2014) argue that IC may not be acquired automatically by individuals, or by exposure to or chance encounters with people from different cultural backgrounds. Instead, they argue, it can be developed through a series of intercultural experiences, such as joining intercultural events or attending educational institutions that are appropriately and adequately organized in a non-discriminative setting. They also add that IC can be developed

through intercultural education and training. They propose different types of education for the development of IC, such as formal and informal education. The following section describes approaches and techniques used in formal education in foreign/second language classrooms.

2.5 Approaches and Techniques for Teaching Culture and Developing CDA and ICC in Teaching English as a Second or Foreign Language and English as a Medium of Instruction

This section covers the possible pedagogical and educational approaches, techniques, and activities for developing ICC based on theories of teaching culture and developing ICC (e.g., Barrett et al., 2014; Byram et al., 2002; Lázár et al., 2007; Liddicoat, 2004; Reid, 2015).

Byram et al. (2002) argue that developing IC in the classroom requires "procedural ground rules" for discussion and debate tasks established on the basis of human rights (p. 20). According to the rules they highlight, students need to listen to each other and take turns; the person who oversees the discussion deserves respect; the use of polite language is a must; racist, sexist, and homophobic comments or expressions are unacceptable; students need to show respect when they comment on or describe people; students are expected to challenge stereotypes; and a respectful tone is required. The authors also assert that learners and teachers are expected to challenge generalizations and stereotypes, since this is essential for developing IC. Since they argue that IC is developed by sharing knowledge and discussing values and opinions, they recommend peer learning. When this happens, learners learn from each other by comparing their own culture with that of their interlocutor. The authors also recommend teaching students to critically analyze the stereotypes and prejudices in the texts or images they read or see.

Liddicoat (2004) lists five pedagogical principles for intercultural language teaching and learning: "active construction, making connection, social interaction, reflection and responsibility" (p. 21). Likewise, Lázár and her colleagues (2007) recommend techniques and activities to help teachers and trainers to plan or organize intercultural communication courses. They advise "brainstorming, short presentations, critical incidents, role-plays and simulations, project work, ethnographic tasks, quizzes, pair and small group discussion, and discussion" (Lázár et al., 2007, pp. 16–17).

Usó-Juan and Martínez-Flor (2008) propose a cultural project to develop students' communicative competence through four skills focusing on IC. The proposed project comprises three stages: "explanation, collection, implementation" (p. 162). The first stage, *explanation*,

requires teachers to explain to their students the concept of IC and to make them aware of the culture of the target language they are studying. In the next step of Usó-Juan and Martínez-Flor's (2008) first stage, students are asked to explore the target culture and present it through different aspects, such as family, law and order, education, power, and politics. Usó-Juan and Martínez-Flor refer to Cain's (1990) five-word technique, which involves students being asked to write down the first five words they think of in relation to a topic presented by the teacher. The authors claim that this task helps students to activate their own cultural background. The second stage in Usó-Juan and Martínez-Flor's (2008) cultural project is *collection*, where students are tasked with collecting materials related to the topic that they decided to explore in the first stage. The authors recommend that learners be guided to collect materials from a variety of sources. According to them, this kind of task helps enhance learners' cultural awareness, since students need to ask themselves what is culturally representative of the researched topic while they are collecting the materials. In the third stage, *implementation*, learners are involved in various activities based on four skills — listening, speaking, reading, and writing — to develop their communicative competence and cultural awareness and understanding (Usó-Juan & Martínez-Flor, 2008).

Barrett and his colleagues (2014) propose approaches to the teaching of IC in formal and informal educational settings: experiential learning, project work, and cooperative learning. *Experiential learning*, they argue, refers to learning by doing, including "experience, comparison, analysis, reflection, and cooperative action" (p. 21). According to the authors, these are the most effective methods of developing IC if supported by the education authorities and the national/local curriculum. *Project work* is another approach proposed by Barrett and his colleagues (2014) and includes topic- or theme-based tasks that can be used in schools in teaching any subject, age, and level. The authors state that project work helps students to decide on the goals and content of the task, design their own materials, and present and evaluate them together. The final pedagogical approach to the developing of IC recommended by Barrett and his colleagues (2014) is *cooperative learning*. The authors claim that cooperative learning applies certain principles of "constructivism" and an "inquiry-based approach" (p. 22). In cooperative learning, the authors argue, learners are individually responsible for their learning, and all members interact with one another inclusively and contribute to the task. The authors also state that learners develop many components of IC, such as knowledge, skills, and attitudes, through cooperative learning.

Reid (2015) introduces various techniques for teaching cultural aspects. Based on her research findings, she claims that teachers primarily teach the sociocultural elements of culture, such as food, traditions, housing, etc. However, she argues that little attention is paid to sociolinguistic, pragmatic, and non-verbal communication skills. She therefore recommends the following techniques for teaching aspects of culture and developing ICC: *comparison, cultural assimilation, the cultural capsule, the cultural island, reformulation, prediction, teaching proficiency through reading and storytelling* (TPRS)*, role play, and treasure hunts* (Reid, 2015, pp. 941–943).

Piątkowska (2015) presents three approaches to developing cultural competence in foreign language teaching: *knowledge-based, contrastive,* and *ICC.* Piątkowska (2015) also mentions the different view of IC represented by Meyer (1990) and Kordes (1990). According to them, learners experience three stages of cultural development: monocultural, intercultural, and transcultural. In the monocultural stage, learners display the attitudes, behavior, and ways of thinking of their own culture. At the intercultural level, learners are aware of cultural differences between their own and the target language culture, but they still do not demonstrate an ability to solve the problems caused by cultural misunderstandings. The last stage includes solving intercultural problems, negotiating meanings, and mediating between cultures.

Piątkowska (2015) reports that researchers and educators have focused on three ways of developing IC: experiential learning, developing intercultural tasks embedded in a foreign language course, and using new technologies. Experiential learning is considered more effective than formal instruction in developing students' IC and is based on student exchanges and immigrant children's experiences with various cultures. As reported, the teaching of IC is embedded in a foreign language curriculum through communicative competence tasks to teach language through culture, and vice versa. The researcher recommends using the Internet to connect students and teachers from different cultural backgrounds to raise their cultural awareness by means of the use of new technologies.

The approaches and techniques for teaching culture and developing CDA and ICC that are illustrated in this section are based primarily on the development of *attitudes, knowledge and understanding,* and *skills,* which are the components of ICC needed to make learners interculturally competent. The activities recommended by the mentioned researchers are examples of ways to develop critical cultural awareness and intercultural competence, as well as

language skills, including the linguistic, sociolinguistic, discourse, pragmatic, strategic, sociocultural, and non-verbal communication skills necessary for successful intercultural/multicultural communication. These activities will be referred to in the respective sections of the dissertation if the activities identified and analyzed in the present research show similarities and are potentially transferable to any English language teaching context for the development of CDA and ICC.

2.6 Empirical Studies on Teaching Culture, CDA, and ICC in Language Classes

The empirical studies that have been conducted on teachers' attitudes towards teaching culture, CDA, and ICC; the analysis of cultural content in language teaching materials and practices for culture teaching; and the development of CDA and ICC are presented below.

2.6.1 Studies on Language Teachers' Attitudes Towards Teaching Culture, CDA, and ICC

The roles played by teachers have always been decisive in language teaching and learning. The growing need for the teaching of culture and the development of ICC extends teachers' roles to the development of cultural awareness and ICC. Diamond and Moore (1995) categorize teachers' roles as *cultural organizers, cultural mediators, and orchestrators of social context for learning*. For Barrett et al. (2014), teachers are *facilitators* in developing IC. Additionally, the role of language teachers is described by Byram et al. (2002) as a responsibility — besides other obligations — to develop knowledge, skills, and awareness of values, as well as to develop understanding of a target country or culture. Larzén-Östermark (2008) states that, although there is a large volume of theory and research on culture in foreign language teaching and the roles of language teachers, little attention has been paid to how teachers see the teaching of culture.

The present study investigates teachers' attitudes, including their concept of the teaching of culture, as well as their feelings and opinions on why cultural elements are or should be taught, and their practical application of concepts, feelings, and opinions in their daily teaching to develop their students' CDA and ICC. For this reason, relevant studies on teachers' attitudes and practices are presented in this section to deepen understanding of these phenomena for the purposes of the present study.

Larzén-Östermark (2008) conducted a study to explore teachers' understanding of culture in EFL teaching; their beliefs about why culture is taught; and their practices in relation to culture teaching. For this, she interviewed 13 Finland-Swedish teachers of English, teaching grades 7 to 9

at 12 Finland-Swedish comprehensive schools. The study was carried out qualitatively, and the interviews were transcribed. In addition, repetitions, pauses, and stresses in intonation were included, in line with phenomenographic research practice. The participating teachers were categorized on the basis of their years of teaching experience, gender, and time spent abroad. The findings of the study revealed that the teachers perceived culture as factual knowledge, skills, and a bi-directional perspective. The first category, culture as factual knowledge, was divided into four subcategories, depending on the responses: (a) facts about the history, geography, religion, and politics of the English-speaking countries; (b) cultural products such as art and music; (c) traditions and lifestyles; and (d) cultural norms, values, and beliefs. Skills were defined by the participants as acting appropriately, both verbally and non-verbally, in different situations in the target language culture. In the last category, bi-directional perspective, culture was seen as having an awareness of one's own culture. It differs from the other two categories in that it involves a dual perspective, enabling a more profound understanding of the similarities and differences between one's own culture and the target culture.

The participating teachers' responses, based on their beliefs about why culture is taught, were categorized as: (a) providing general background knowledge; (b) preparing for future intercultural encounters; and (c) promoting tolerance and empathy. The first category, providing general background knowledge, comprised general information about English-speaking countries, mainly the USA, the UK, Canada, and Australia. For instance, according to the participating teachers, students should know the capital of Australia, what kind of food is typically eaten in Britain, and the place of religious values in the lives of the Irish. The teachers' responses in the second category included preparing students for acting and responding appropriately in intercultural situations. The teachers also stated that students should know about the pragmatic aspects of linguistic proficiency, including the social and sociolinguistic conventions of the target culture. Some of the participating teachers, as reported, talked about the importance of teaching students how to shop at a grocery store, order food at a restaurant, or book a ticket. The final category in the teachers' understanding of cultural objectives was the promotion of tolerance and empathy. In this category, the teachers defined culture teaching objectives as reducing ethnocentrism and working against racism and stereotypical views of other cultures.

Larzén-Östermark (2008) categorizes the teachers' descriptions of their classroom practice in relation to culture teaching as the *pedagogy of information*, the *pedagogy of preparation*, and

the *pedagogy of encounter*. The pedagogy of information refers to providing students with facts about English-speaking countries. The pedagogy of preparation involves methods mentioned by the participants aimed at preparing students to act appropriately in various situations. The teachers' responses in relation to the pedagogy of encounter focused on reducing ethnocentrism and fostering positive attitudes towards other cultures. According to the participating teachers, culture teaching is a dialogical process that takes into consideration the students' own culture and the target cultures.

To conclude, in Larzén-Östermark's (2008) study, most teachers found culture teaching to be important. However, most of them viewed culture as a traditional paradigm and defined culture as providing facts about English-speaking countries. A few of them focused on developing students' understanding of and respect for other cultures. Some felt that they had the appropriate knowledge and skills to teach cultures from intercultural perspectives. The researcher therefore concludes that curriculum designers, teacher trainers, textbook authors, teaching material designers, and the organizers of in-service training for teachers play a crucial role in developing teachers' attitudes and practices with respect to the development of IC.

Sercu (2002) carried out a questionnaire study among Flemish English, French, and German teachers that included open-ended questions about the teachers' professional self-concept and practices in relation to ICC. The first part of the questionnaire focused on professional self-concept and investigated the objectives of the teachers' profession, the extent of their sociocultural knowledge, the foreign language and cultural profile of their students, and their degree of willingness to teach IC. The second part of the questionnaire examined the implementation of language and culture teaching in their classrooms. All the English, French, and German teachers defined their perception of the aims of their profession using linguistic statements rather than intercultural terms. The teachers similarly defined culture teaching as providing students with information about things such as daily life, history, big C culture, geography, and politics.

In terms of the teachers' perceptions of their students' foreign language and culture learning profile, the teachers claimed that their students were familiar with the culture of the language they were being taught. The responses given by the Flemish English and French teachers revealed that their students had favorable attitudes towards the people whose language they were learning. Finally, all the participating Flemish foreign language teachers showed a willingness to be teachers of ICC.

The second part of the questionnaire also focused on the frequency of culture teaching activities and the different activities used in language classes. According to the results, the most common practice followed by the English, French, and German teachers was asking their students what they had heard or read about the foreign culture, and why they found it fascinating or interesting. However, the teachers did not talk about stereotypes of foreign cultures or illustrate aspects of a foreign culture using visual aids. Moreover, the activities were primarily teacher-centered, while the role of the students was confined to that of listeners.

To summarize, the Flemish English, French, and German teachers supported culture teaching. They were willing to develop ICC, although their teaching practices cannot be considered adequate for the development of ICC.

Lázár (2003) describes Aleksandrowicz-Pędich and her colleagues' questionnaire study conducted to investigate English and French teachers' views on ICC in language teaching in 10 European countries (Cyprus, Estonia, Greece, Hungary, Iceland, Malta, the Netherlands, Poland, Romania, and Slovenia). English and French teachers working primarily with teenagers in urban areas in each country were selected. They collected between three and seven questionnaires from each country, resulting in a total of 47 for the English group and 15 for the French group. Participation was voluntary. The study was conducted qualitatively and analyzed using textual analysis. An exploratory interpretive paradigm was followed in terms of study design. The analysis of the findings revealed that all participants were aware of the importance of ICC in foreign language teaching. The participating teachers agreed that intercultural awareness and ICC skills should be part of the teaching process. However, teachers who had lived abroad or been educated in a multicultural setting had a clearer view of the significance of ICC.

On the one hand, teachers who had had their own intercultural experiences were better able to recognize ICC principles and find suitable ways to teach other cultures. On the other hand, those teachers who had had brief and incidental exposure to foreign cultures showed an informative and expository approach to ICC teaching. The findings of the study also showed that all participating teachers declared the need for pre-service and in-service teacher training programs, including theoretical and methodological aspects of intercultural studies. The researchers who performed the study concluded, based on the findings, that personal experience of a foreign language and culture is essential. It is therefore important for authorities to make decisions with respect to teacher training programs that enable contact with other cultures.

Eken (2015) investigated teachers' beliefs and practices in relation to the concept of ICC. She interviewed five non-native EFL teachers working with young adults at a university in Turkey. She justified the choice of university teachers by arguing that they teach adults who know their own culture and are ready to learn about different cultures through the English courses they take. The participants were asked eight questions regarding their thoughts on developing students' ICC, how they incorporate ICC into their practices, and what they think about being non-native EFL teachers and developing the ICC of EFL learners. The data were analyzed qualitatively by grouping the responses related to the research questions and comparing them with other teachers' answers. The findings of the study revealed that the participating teachers were aware of ICC and the differences between IC and ICC. The responses given generally defined ICC as the ability to communicate with people from other cultures. Furthermore, as reported, all participants made a connection between foreign language teaching and ICC.

Regarding the incorporation of ICC into teachers' practices, all the participants stated that they regarded the development of ICC as essential. However, they also claimed that the school curriculum, crowded classrooms, and uninterested students prevented them from teaching ICC. Moreover, although the teachers had some ideas about ICC practices, they did not seem to know how to apply them.

The last part of the interview investigated the advantages and disadvantages of being a non-native EFL teacher when developing ICC in EFL classes. The interviewees in the study defined teachers as guides and role models in terms of developing ICC. They also believed that being a native or non-native speaker of English did not have an impact on ICC development. According to them, native speakers might not be aware of other cultures despite knowing English culture. Moreover, according to the participating teachers, non-native speakers of English might be at an advantage compared to native speakers, since they are experiencing the same process as their students, enabling them to understand and help accordingly.

Collins (2009) carried out a study to investigate CDA among elementary school teachers working in Georgia based on their race/ethnicity, gender, level of education, number of years of teaching experience, and exposure to multicultural education training. To conduct the study, 10 Georgian schools with 305 practicing teachers were selected. The participating teachers were asked to complete a survey consisting of 28 items categorized according to five domains: general cultural awareness, culturally diverse families, cross-cultural communication, assessment, and

creating a multicultural environment. The researcher followed the quantitative method when collecting the data. The gathered data were analyzed using the Statistical Package for Social Sciences (SPSS), including t-test, a one-way analysis of variance (ANOVA), and Spearman's rho to compute means. The analysis of the study revealed that the participating teachers were primarily aware of the first domain in the survey — that is, general cultural awareness. The teachers were less aware of the second, third, and fifth domains (culturally diverse families, cross-cultural communication, and creating a multicultural environment). According to the responses, the teachers were the least culturally aware of assessment (the fourth domain). There was no significant difference among teachers' responses in terms of race, gender, level of education, teaching experience, and exposure to multicultural education training in each domain.

Young and Sachdev (2011) interviewed 21 experienced teachers of English in the UK, the USA, and France to explore English language teachers' attitudes to and beliefs about ICC. All the participants worked in private language schools where predominantly English was taught, at all levels from beginner to advanced, including classes preparing students for examinations such as the Test of English as a Foreign Language (TOEFL), Cambridge exams, and business English. The participating teachers were informed about the issues being investigated in the study and were provided with Byram's (1997) model of ICC.

The investigation conducted by Young and Sachdev (2011) comprised two main stages. In the first stage, the participating volunteer teachers in each country (UK, USA, France) were asked to keep diaries about incidents in their classes that they felt reflected on the applicability of ICC. Responses were obtained from teachers in focus groups in each location, concentrating on the development of ICC. The second stage included a questionnaire administered to a larger group of teachers working in the same types of private language schools as the focus group teachers and teaching general English to adults in each of the three countries. The questionnaire was again based on the applicability of the ICC model. According to the findings of the study, the participating teachers believed an intercultural approach to teaching English may be successful and suitable but seemed incapable of putting it into practice, or reluctant to do so. They attributed this to a lack of interest among the students, and to a lack of appropriate teaching materials, curriculum support, and assessment of students' ICC. They also reported that a lack of teacher training resulted in the absence of ICC uptake.

Jedynak (2011) investigated attitudes towards developing ICC among seven Polish teachers of English who had graduated from the philology departments in Wroclaw and Opole. The participating teachers had between three and 14 years' experience in teaching English. They were sent an electronic survey to investigate their views on intercultural components in foreign language teaching and cultural knowledge. The study revealed that the majority of respondents related the teaching of culture to transmitting information about target language culture customs and habits. The role of intercultural mediator, which was indicated as the general aim in teaching culture in the survey, was not ranked highly. Many of the respondents admitted that encouraging their students to understand the L1 culture was not their priority.

With respect to the teachers' cultural knowledge, the teachers stated that they had heard about teaching culture but not about the intercultural approach. The findings also revealed that the majority of the participating teachers had not been involved in any in-service teacher training programs focusing on intercultural education. Their knowledge of teaching culture was limited to traditional culture teaching, excluding intercultural components (knowledge, attitudes, skills). The most common topics taught by the teachers were Christmas and Easter customs, everyday life, places of interest, pop culture, etc.

According to the study results, all the respondents acknowledged that their attitudes to the target language culture had changed over time and that they had come to perceive it more positively. They transferred their cultural knowledge into practice by adjusting their behavior. For example, they paid attention to their body language, which may be interpreted differently in a target culture, and they modified their tone of voice.

Jedynak (2011) concluded that the participating teachers were not familiar with intercultural components: they associated culture teaching with the transmission of information about customs, habits, and the everyday life of the target language culture. They did not implement intercultural components into their teaching practice as they did not know how to. Jedynak (2011) recommends teacher training programs to raise cultural awareness, develop intercultural components, and provide information about cultural diversity inside and outside the classroom. According to her, teachers should also be acquainted with the basic theoretical framework of ICC, including activities that facilitate the development of ICC.

Studies on language teachers' attitudes towards culture teaching and the developing of ICC, conducted in different educational contexts, including institutes of formal and compulsory

education, are described in this section to illustrate how teachers perceive the concept of culture, as well as their attitudes towards the developing of intercultural skills. The presentation of the reviewed studies is also aimed at highlighting the typical difficulties encountered and the reasons for the neglect of (critical) culture teaching and intercultural skills, which stem primarily from the lack of teacher training programs that include intercultural education. This is the main issue to emerge from the outcomes of each of the individual studies in the present research.

2.6.2   *Studies on Language Teaching Materials for Teaching Culture, CDA, and ICC*

This section is devoted to a presentation of relevant studies that have been conducted to investigate cultural content in English language teaching materials. However, it should be noted that the context of the teaching materials in the reviewed studies differs from that of the present research. The materials analyzed in the present research were designed for teaching English as a first language, unlike the English language textbooks in the presented studies, which are intended for learners of EFL. The findings of the reviewed studies cannot therefore be expected to coincide exactly with the outcomes of the present research. However, one of the innovative aspects of the present research is its consideration of how culture is taught deeply and critically in the analyzed teaching materials in terms of transferring critical cultural activities, as a way of developing critical culture awareness and intercultural skills, to any other English teaching context.

Méndez-García (2005) analyzed *Bachillerato,* an EFL textbook used in Spain, to examine the representation of international and intercultural issues. *Bachillerato* is a non-compulsory, two-year pre-university cycle for 17–18-year-old students in Spain. The sample consisted of 14 first and second course *Bachillerato* textbooks collected from seven different publishing houses. The reading and/or listening sections of a total of 174 units were analyzed. The data were collected in a four-part cultural analysis table designed by the researcher: cultural objectives, cultural contents, the methodology of the cultural component, and assessing culture. The analysis of the study showed that 20 out of the 174 units explicitly included international and intercultural issues. According to the findings, most of the analyzed texts included numerous sociocultural elements related to English-speaking countries, mainly the UK and the USA. However, the materials rarely featured comparisons and contrasts among international cultures, or relationships among English-speaking countries. Furthermore, Spain, as the local culture in the study, was compared exclusively to the UK.

Yuen (2011) analyzed two series of junior high English language textbooks designed for ESL students aged between 12 and 14 years old in Hong Kong. Each series contained six books, and each unit included a reading component, grammar items, and language skills exercises. A content analysis was carried out and the frequency of the products, practices, perspectives, and persons related to foreign cultures in the texts and images in the selected teaching materials was recorded. In the study, *products* referred to big C culture, *practices* to little c culture, *perspectives* to subjective culture, and *persons* to famous individuals. Yuen (2011) reported that English-speaking countries featured far more prominently than other cultures in the analyzed teaching materials. Moreover, the foreign culture appeared in the form of content related to entertainment, food, and travel, as these are of interest to students, thus the absence of elements of deep culture remained unresolved. Similarly, the presentation of target and international cultures was found to be imbalanced in the study, as primarily target cultures were identified.

Shin et al. (2011) investigated aspects of culture and levels of cultural presentation in 25 English language teaching materials written for ESL/EFL students and used in several Asian countries. The study applied a mixed-methods approach in which qualitative data were quantified using content analysis. In addition, two of the authors coded the data, and reliability was calculated. The aspect of culture was divided into "inner circle," "outer circle," "expanding circle," and "other." As stated, the inner circle referred to English-speaking countries, while the outer circle represented countries where English is used as an official language, such as India, Nigeria, and the Philippines. The expanding circle comprised countries such as Japan, China, and Korea, in which English is used as a foreign language. The category "other" was related to phenomena or knowledge in the natural sciences.

The "levels of cultural presentation" were also subdivided into "knowledge-oriented content" and "communication-oriented content." According to Shin et al. (2011), the knowledge-oriented content included information about the cultures, while the communication-oriented content developed communication and intercultural competency skills. Although the information in the analyzed textbooks was found to be related predominantly to inner-circle (i.e., English-speaking) countries, some of the texts did involve local and global aspects of culture. According to the authors' findings, some of the lower-level textbooks for beginners tended to be more knowledge oriented, while the intermediate and advanced textbooks incorporated more intercultural communication features. However, the cultural information given in the texts was

mainly related to tourism and surface culture at the knowledge level. There were no discussion topics that allowed students to compare other cultures with their own in order to gain insights into more profound cultural aspects.

Çelik and Erbay (2013) investigated how culture is presented in ELT textbooks published for Turkish public elementary school students. For this, three coursebooks, including 16 units used for grades 7, 8, and 9, were sampled. Descriptive content analysis was employed in the study. In the data analysis, Yuen's (2011) framework was followed, in which cultural elements are categorized as products, practices, perspectives, and persons. The primary aim of the content analysis was to calculate the frequency of these four categories. Food, entertainment, merchandise, printed materials, tools, dwellings, clothing, laws, education, religions, and travel were categorized as products for the analysis. Practices referred to behaviors, customs, daily life, rituals, forms of address, and the use of personal space. The third category, perspectives, comprised the beliefs, values, superstitions, myths, and world views of a particular culture, while the last category, persons, referred to famous personalities. The findings of the study revealed that the analyzed teaching materials included a well-balanced presentation of local (Turkish), target (English-speaking), and international cultures. However, European cultures, particularly Germany, Italy, and France, were dominant, while Asian cultures such as Japan and China were included to some extent. Africa was not mentioned in the textbooks. As reported, the least frequently represented cultural elements in the analyzed materials were practices and perspectives. The researchers explained this by the fact that products and persons are more concrete and therefore easier for young learners to understand, compared to the underlying elements grouped under practices and perspectives. The authors recommended integrating the practices and perspectives of different cultures into new editions of the analyzed textbooks to raise students' CDA.

The teaching materials analysis conducted by Gómez Rodríguez (2015a) focused on cultural content in three English textbooks (at basic, intermediate, and advanced levels) used in language programs at three universities in Colombia. The study investigated whether the selected textbooks included surface or deep culture, to identify how the teaching materials helped students build their ICC and improved their awareness of cultural diversity. Static aspects of culture, such as holidays, food, famous people, and geographical sites, were categorized as surface culture. On the other hand, deep culture in the study referred to invisible aspects of culture, such as sociocultural norms, lifestyles, beliefs, and values. Topics related to surface culture in the teaching

materials were characterized in the analysis as static, congratulatory, neutral, and homogeneous. At the same time, issues pertaining to deep culture were categorized as transformative, complex, contentious or congratulatory, and heterogeneous. The analysis of the basic-level textbook (Textbook 1) revealed that mainly surface/visible cultural elements, such as holidays, food, and tourist destinations, were presented. At the same time, the material contained none of the information related to the deep culture that promotes ICC. The intermediate-level textbook (Textbook 2) contained the same cultural elements as Textbook 1, including some aspects of deep culture such as greetings, table manners, taboos, and male and female behavior. However, these aspects were addressed in only two tasks out of 10 units. Rather than deep culture, a static view of the target culture was dominant. Textbook 3 (advanced level) also presented surface culture, while elements of deep culture were entirely absent from the book.

Sobkowiak (2015) examined intercultural teaching and learning in English language textbooks available for use in Poland by carrying out a content analysis of 20 EFL textbooks designed for high-school students aged between 15 and 18. A mixed-methods approach involving qualitative and quantitative data collection was employed. First, 10 of the most typical intercultural task types were compiled, based on intercultural teaching and learning literature. Second, all textbooks were examined according to the identified activities. The main objective of the study was to measure the frequency of the activities related to interculturality (i.e., referring to intercultural situations) in the analyzed textbooks. The study showed that the textbooks could be used to learn about foreign cultures through written texts, although the presentation of these cultures was implicit and superficial. The activities included no ethnographic projects, compare/contrast activities, or critical incidents, and no tasks in which students were involved in mediation across cultures. The cultural content identified in the analyzed materials was linked to entertainment, food, literature, and tourist attractions.

Böcü and Razı (2016) investigated elements related to ICC in the textbook series published by National Geographic Learning and used in the preparatory schools of two universities in Turkey at A1 (beginner) and A2 (elementary) level. Quantitative and qualitative data were collected. Activities in the textbooks were quantitively analyzed by means of a checklist adapted from Xiao (2010), focusing on source, target, and international cultures, including elements of big C and little c culture. The researchers stated that the source culture referred to local culture (Turkish culture), while the target culture was considered to be British or American culture. Other cultures, as

reported, were classified under "international culture." The big C culture category included the themes of history, geography, literature, art, politics, economics, social norms, education, music, and architecture, while the little c culture category contained food, lifestyle, customs, holidays, values, hobbies, and gestures. To analyze the data, descriptive statistics were run using SPSS 20.0. The opinions of teachers and students regarding the cultural content of the textbooks were collected via a questionnaire. Qualitative data were collected through focus group interviews with six lecturers and 26 students. Interviewees' responses were analyzed by comparing similarities and differences between the findings of the questionnaire and the responses given in the interviews.

The results of the study indicated that the content of the analyzed textbooks encompassed various cultures — in other words, they did not contain exclusively British or American cultures. As reported, source culture activities included compare/contrast activities, which developed students' awareness of their own culture. Big C and little c culture themes were balanced in the A1 level of the textbook, although big C elements, politics, and economics were absent. The researchers explained this absence by referring to the need for a higher proficiency level to understand these two themes. It was also found that big C and little c themes were not balanced in the A2 level textbook. It was stated that, statistically, more elements of big C culture than of little c culture were found. The analyzed textbooks included mainly geography, lifestyle, literature, art, and social norms, although geography was the dominant theme. To summarize, the authors concluded that intercultural elements appeared in the two analyzed textbooks and fostered ICC in EFL classes. They emphasized the importance of including little c culture themes in textbooks, since these have greater potential to facilitate learners' ICC.

Sadeghi and Sepahi (2017) analyzed cultural content in three English-language textbooks written for EFL learners and commonly used in Iran. They designed a checklist for investigating the cultural themes presented in the selected teaching materials and examined these themes for the presence of elements of big C and little c culture. They investigated six themes under big C culture: history, music, art, economics, geography, and government/politics; and four themes under little c culture: daily life, values and beliefs, customs/norms, and food. The study followed coding procedures to identify the cultural themes, and content analysis to analyze the cultural themes determined in the teaching materials. The findings of the study indicated that little c culture was dominant in all three textbooks, and that both the participating teachers and students preferred to see it in the content of the teaching materials. Another key outcome of the study was the finding

that the cultural themes included in the materials, such as beliefs and values, required students to be linguistically and cognitively mature enough to deal with abstract concepts. The researchers made some pedagogical implications based on the findings, aimed at teachers, material developers, and policymakers. According to them, textbook authors should take care to include the cultural elements preferred by teachers and learners. Policymakers need to import teaching materials with the highest cultural content if they expect language teachers to teach culture. For this, before ordering the EFL textbooks they need to evaluate whether they are linguistically and culturally appropriate. The authors also recommended that owners of language schools and educational policymakers should conduct needs analyses to determine what teachers and students like and dislike about cultures, and to identify potential clashes between the cultural values of the native and target cultures. They suggested that teachers should use supplementary materials, including videos, pictures, and realia, if the content of the textbooks does not correspond to the students' and teachers' interests.

2.6.3 *Studies on the Practice of Teaching Culture and Developing CDA and ICC in Language Classes*

Baroudi (2017) conducted a case study to investigate ICC in ELT classrooms at Eastern Mediterranean University (EMU) in Cyprus, including practices for the promotion of ICC. To investigate the practices of culture teaching, cultural awareness, and the development of ICC, the researcher conducted an interview study with 10 instructors working at EMU and analyzed the university's ELT course policy fiches. Qualitative data were collected and analyzed by coding and categorizing the responses. According to the findings of the study, the participating instructors applied the following ICC-related activities in their ELT classrooms:

- Activities covering the cultural aspects of different cultures and the role of culture in perceiving different ideas or attitudes
- Activities aimed at increasing students' cultural awareness
- Presentations, lectures, or discussions about cultural issues
- Discussions about similarities and differences between the students' own cultures and other cultures
- Reading articles about culture teaching and the development of ICC and asking students to present them in groups
- Problem-solving tasks

- Compare/contrast activities, in which students analyze the morphological and syntactic structure of different languages so as to become familiar with the cultural aspects of those languages
- Talking in pairs about how the same ceremony is celebrated in two different countries
- Language use — how to invite or turn down invitations in different cultures
- Differences in perceptions and attitudes among cultures
- Talking about Cypriot culture

The findings of the study also revealed that one out of three of the course policy fiches addressed ICC.

Rezaei and Naghibian (2018) investigated the role of literary texts in developing learners' ICC at the Sharif University of Technology in Tehran. For this purpose, they designed an intercultural syllabus for a 14-session course of American English short stories, covering various cultural topics. Thirteen volunteer undergraduate students from the science and engineering departments, at intermediate to upper-intermediate level, were taught the short stories by one of the researchers. Course activities to develop learners' ICC were designed based on the researchers' experiences and recommendations in the study by Wintergerst and McVeigh (2011). The activities include:

- intensive reading to identify and discuss the hidden cultural points and agenda in some paragraphs;
- extensive reading to answer comprehension questions about the content of the text;
- cross-cultural discussions to find out how values, behaviors, and customs in the given culture are similar to, or different from, the students' own culture;
- critical thinking to encourage students to think deeply and reflectively about the cultural and historical facts in the shared short stories; and
- role-play to identify how students would act in situations similar to those depicted in the stories.

The participating students were also asked to write journal entries every week about their thoughts, feelings, experiences, and anecdotes after each session. These journals started with questions, which were based on Byram's (1997) ICC components, about the short story the students

had read. Students were asked to respond to these questions, allowing the researchers to trace the ICC development of the participating learners. Besides the journal entries, semi-structured interviews were conducted with the learners to shed light on issues that could not be covered by the questions in the journal entries. The data collected from the two sources — the journal entries and the questions in the journal entries and interviews — were subject to content analysis. The study revealed that ICC and respect for local and Western culture developed among the participating students. The authors therefore stated that, based on the findings of the study, short stories taken from literature helped raise cultural awareness and develop ICC. The authors also recommended that textbook writers should include more local culture topics.

Byram and Morgan (1994) list case studies to illustrate the principles of teaching and learning culture and language that they articulate throughout their study. They provide proposals for courses and syllabuses and explain classroom processes in detail. The first case study, for instance, is based on a significant innovation introduced into the British National Curriculum for England and Wales. As stated, this major innovation comprised awareness of culture and recommendations for comparative methodology. One of the purposes of foreign language teaching stated in the curriculum is the development of students' understanding of themselves and their own culture. In the section in which the aims of modern language studies are presented, cultural awareness is also described as promoting understanding of and respect for other cultures. The cultural dimension of language learning and comparison between one's own and other cultures is described in the curriculum as arising from the need for successful communication and a better understanding of both cultures. Byram and Morgan (1994) introduce themes and topics referring to the areas of experience stated in the statutory orders and recommendations in the National Curriculum. The areas they propose for Year Groups 7–9 and 10–11 (the middle and upper primary classes in the UK educational system) are everyday activities, personal and social life, the world around us, the world of education, training and work, the world of communication, the international world, and the world of imagination and creativity.

In the first area, everyday activities, Byram and Morgan (1994) suggest that students should explore activities in the target language in which they are likely to be engaged at home or at school, such as home/school life, sports, shopping, going out, and leisure activities. The recommended second area includes aspects of personal and social life; students' relationships with their family, friends, and others; and social attitudes, institutions, and customs. Among the relevant topics they

list in relation to the second area are family, friends, and self; health and sports; schools, clubs, and hospitals; attitudes to society, including stereotypes; and equality, religion, and politics.

The third area is the world around us, which deals with environmental themes at home and abroad. The related topics include hometown, weather, climate, home region compared to abroad, the artificial environment, etc. The fourth area, the world of education, training, and work, covers education, careers, employment, business, industry, etc. School subjects, courses, training, personal experience of work, finance, and employment are recommended to be discussed/learned about.

The world of communication features topics covering different communication methods, including information technology (IT) and the media. Regarding the various means of communication, Byram and Morgan (1994) offer example topics such as writing and sending formal and informal letters, the use of electronic mail (email) and fax, radio, television, computers, and IT at home, school, and work, including advertisements. The topics related to the international world comprise experiences of traveling, living abroad, and intercultural situations. They exemplify these issues through school visits and exchanges, national stereotypes, and the use of foreign languages in different cultures.

The last area proposed by Byram and Morgan (1994) is the world of imagination and creativity, covering all kinds of imaginative and creative activities, hobbies and interests, and the creative arts in the students' own and other cultures. They list examples of topics, such as design, fashion, make-up, TV, cinema, theater, and other forms of entertainment, and suggest making a class cassette, magazine, or video, which are also suggested in the national curriculum.

Regarding methodology, as Byram and Morgan (1994) state, the national curriculum makes a number of proposals, one of which is comparison. It is recommended in the curriculum that students should appreciate the similarities and differences between their own culture and countries in which the target language is spoken. In the respective curriculum, as stated, teachers are encouraged to allow their students to empathize with people from different cultural backgrounds, at least at a cognitive level. Teachers are expected to lead students to decenter and reflect criticality on their cultures and others. Byram and Morgan (1994) also highlight that foreign language teaching in the national curriculum has an essential role in fighting prejudice against minority groups, and it is solidly placed in the center of liberal education.

The following practical activities for the development of CDA and ICC, as listed by Usó-Juan and Martínez-Flor (2008), show similarities with the proposals made by Byram and Morgan (1994), mainly in terms of activities based on the methodological approach and comparisons.

Usó-Juan and Martínez-Flor (2008) contribute to the understanding of the theoretical concept of communicative competence by presenting a variety of activities based on four language skills, focusing on ICC for language teachers. Bean (1982) simply states that theory explains the reasons for the things happening around us, and models, which are advisedly practical, form a bridge between theories and practical solutions. Therefore, it can be said that learners conceptualize and internalize abstract theories, principles, and information relevant to a particular topic/subject through practice. Although Usó-Juan and Martínez-Flor's (2008) recommendations overlap with the approaches and techniques for the development of ICC presented in section 2.5, they are explained here since they are relevant to the practices of culture teaching and the development of CDA and ICC.

In their study, Usó-Juan and Martínez-Flor (2008) recommend watching cultural dialogue videos, listening to audio or video intercultural misunderstandings, conducting recorded interviews with native speakers, watching/listening to songs, jokes, and anecdotes from typical films, and gathering recorded materials that develop listening skills and promote IC. The above activities can be said to be aimed at developing *skills* of communicative awareness, including different verbal and non-verbal communicative codes, as stated by Barrett and his colleagues (2014). The activities also target the development of *critical cultural awareness,* openness, and acceptance as *attitudes* and *skills* that give people the cognitive flexibility to change or adapt their perspective according to a new situation, or that give them multiperspectivity (e.g., Barrett et al., 2014; Byram, 1997; Lázár et al., 2007). Moreover, the activities contribute to language skills, including the linguistic, sociolinguistic, and discourse skills needed for effective communication, as Barrett and his colleagues (2014) underline.

Researchers present the following sample activities for developing speaking skills and IC: face-to-face tandem learning, elaborating questions for a native speaker, and role-playing. The speaking activities mentioned by Usó-Juan and Martínez-Flor (2008) encourage students to cooperate with people from different cultures and discuss differences and perspectives, which is one aspect of *action* that Barrett and his colleagues (2014) describe as the application in practice of *knowledge, attitudes,* and *skills* in order to be interculturally competent. Another benefit of the

recommended activities is that they improve students' linguistic and pragmatic *skills* and contribute to the development of their *language skills*, which are crucial in terms of practical communication *skills* (Barrett et al., 2014). As Barrett and his colleagues (2014) point out, role-play in particular builds and reinforces knowledge of other cultures by raising awareness of similarities and differences between one's own culture and other cultures. It also builds and reinforces knowledge of prejudices and stereotypes with respect to different cultures, and of verbal and nonverbal communicative conventions.

According to Usó-Juan and Martínez-Flor (2008), reading skills can be developed with a focus on the intercultural component through critical reading, cultural bump, analyzing two written texts, placing an anecdote in sequence, and extensive reading, apparently designed on the basis of one of the objectives of *critical cultural awareness/political education* outlined by Byram (1997), which involves making an evaluative analysis of documents using explicit criteria and perspectives. Among the learning objectives of the activities listed by Huber-Kriegler and her colleagues (2003), observation, interpretation, and critical thinking skills are also fostered. The activities can be seen as addressing the ICC component *knowledge and understanding* of the perspectives, products, and practices of other cultures, as stated by Barrett and his colleagues (2014) and Byram (1997). The mentioned reading activities can also be related to the linguistic, sociolinguistic, and discourse *skills* that are needed in order to become interculturally competent, as highlighted by Barrett and his colleagues (2014).

The following activities for developing writing skills, with a particular emphasis on the intercultural component, are given as examples by Usó-Juan and Martínez-Flor (2008): tandem e-mail learning, designing stories, and writing about cultural misunderstandings. These activities can be related to the *skills* of interaction, interpretation, relating, critical evaluation, and creative thinking, which are described by Barrett and his colleagues (2014) as essential attributes of interculturally competent individuals.

The methods, techniques, approaches, activities, or ways of teaching culture and developing ICC resulting from the empirical and theoretical studies have been introduced in this section in order to provide a point of comparison with the outcomes of the studies carried out in the context of the present dissertation, to investigate any similarities, and to explore and describe potential new way(s) of teaching culture other than those illustrated in the current dissertation.

3   Research Design and Methods

This chapter presents the research design and the methods followed in answering the research questions investigating the development of the students' CDA and ICC in an EMI international school in Budapest. First, a detailed explanation of the research design and the methods used to collect and analyze the data is provided. The rationale behind the adoption of an exploratory, descriptive, and interpretive case study using qualitative data, and the suitability of the methods applied during the study are also explained. A brief outline of the research ethics considered in the studies is also provided. A table has been included, showing an overview of the research questions and the data collection and analysis methods designed for each study. A flow chart displaying the interrelationships among the studies and visualizing the research methods and design has also been added to this section. The research is then presented study by study.

3.1   Research Design

The exploratory, descriptive, and interpretive case study described in this dissertation follows a qualitative approach using verbal data, the flexibility and emergent nature of which allow the researcher to proceed with an open mind, discovering new details and openings without establishing a preconceived hypothesis, as stated by Dörnyei (2007). This flexibility even allows for the development, alteration, or clarification of the research questions during the investigation, as is the case in the present study. Moreover, the emergent nature and flexibility of the qualitative approach make it possible to expand the research in order to gain a better understanding of the phenomenon.

A case study can be defined as a study of a case or cases that may involve an individual, a partnership, small groups, or organizations, conducted in real-life, present-day contexts or settings (Creswell & Poth, 2018). According to Stake (2005), case study research is not a methodology but a decision to study a case within a *bounded system* (bound by time and place). Similarly, Heigham and Croker (2009) highlight that the case study is a research method rather than a research focus. According to them, case studies are popular with qualitative researchers since they provide a framework for analyzing the thick, authentic, and peculiar materials in which they are interested. The focus of case studies is to understand and interpret the behaviors, attributes, values, and structures of any type of social organization or group (Duff, 2008). Chappelle and Duff (2003) specifically define the case study as it applies to language teacher researchers in the field of

teaching English to speakers of other languages (TESOL). For them, a case typically refers to a person, such as a learner or a teacher, or to an entity, like a school or a university. They argue that a qualitative case study is the ideal way for language teacher researchers to understand phenomena from various perspectives.

Case study theorists underline that the principle of *boundedness* is central to case studies (Heigham & Croker, 2009). As Merriam (1988) states, a case is a 'bound system,' which can be the individuals or institutions the researcher wishes to explore. Boundaries can therefore be said to be integrally related to the researcher's interests. These boundaries may move as the study progresses and as the researcher obtains a profound understanding of the phenomena, or as their interests change.

The case study approach was chosen for several reasons. Firstly, answering the research questions about culture teaching and ICC development required the kind of in-depth and long-term exploration that a qualitative case study affords. It was decided to conduct the study, in the setting of an international school in Budapest and two state universities, into how (critical) culture and intercultural skills are aimed to be developed by interviewing schoolteachers, students, parents, program leaders, and university lecturers, observing classes, and analyzing official documents and teaching materials, all of which comprise a *bounded system*.

Secondly, as Heigham and Croker (2009) point out, qualitative case studies typically allow the collection of a large amount of data over a long period of time. Such studies also encompass various data collection methods, such as interviews and classroom observation studies, as well as teaching materials and document analyses. The multi-perspective nature of case studies, including descriptive detail and triangulation, helped the researcher to collect rich data and obtain substantial insights into the topic under investigation.

Thirdly, the aim of the study was not to generalize or to test a hypothesis but to investigate the potential ways to develop CDA and ICC that might be expected in an international school and that would be transferable to any English language teaching context. As case study results do not prove anything but are typically intended to improve conditions or practices in the context of the case, or to extend recommendations to other cases with similar features, this aim was achieved by opting for a case study (Heigham & Croker, 2009).

Fourthly, as this was an educational case study in which the researcher was a teacher (and therefore an *insider*), she was able to play an active role as an objective observer; to meet, talk to, and achieve greater intimacy with the participants and the context; and to have easy access to materials and documents. It can therefore be said that she was an integral part of the study and that she was able to collect rich data and take thick field notes. However, as an insider there was a chance that she might be prejudiced and biased since she had worked at the school for a long time and the teachers were her colleagues. She therefore tried to be transparent and explicitly described her expectations as a researcher who has been working on interculturalism for a long time, as well as her potential bias while conducting the studies, in the relevant sections of the dissertation, as recommended in the literature (Heigham & Croker, 2009).

Considering the characteristics of a qualitative (case) study highlighted by several scholars (e.g., De Costa et al., 2019; Dörnyei, 2007; Haverkamp, 2005; Maykut &Morehouse, 2005), it can be stated that following this approach helped the researcher in the purposive selection of participants able to provide specific information about the phenomena under investigation. Additionally, in-depth interviews with the schoolteachers, students, parents, teacher training program leaders, and lecturers, including follow-up questions and probes, were an essential aspect of the research, providing a suitable way to obtain a more profound understanding of the participants' attitudes, opinions, beliefs, feelings, ideas, and experiences in relation to the given issue. The importance of prolonged engagement clearly emerged in the interview studies, since sufficient time spent with the participants, and the researcher's relationship with them, gave them the confidence to provide open and honest responses to the questions, as many of them stated. Likewise, the classroom observation studies provided an opportunity to collect data in a natural setting — the school and classrooms in this study — and to obtain specific information relevant to the research. The narrative approach followed in the classroom observation studies meant that the researcher took detailed and rich field notes for the description and interpretation of the phenomena. It also proved useful to triangulate the research, ensuring consistency between the classroom observation results and the findings of the interviews, the teaching materials analysis, and the school documents analysis. Thematic analysis, which is commonly used in qualitative research, was also suitable for the current study, since it allowed the flexibility to explore, identify, and interpret themes and patterns related to culture teaching and the development of intercultural competency skills in the analyzed teaching materials and documents. In conclusion, it can justifiably be stated that the general features of qualitative research, as outlined above,

corresponded to the expectations of the conducted studies, thus guiding the researcher towards insightful and enriched results.

To summarize, the decision to opt for a case study was made due to the fact that the specific characteristics of case studies — that is, explorative, descriptive, and interpretive — were best suited to the aims and intentions of the present research.

3.2   Data Collection, Data analysis, and Quality Control

This section presents an overview of the methods followed for data collection, analysis, and quality control in the conducted studies. However, it should be highlighted that the chapters on the individual studies each contain subchapters on research methods, including research design, setting and participants, research instrument, and data collection and analysis procedures.

The data were collected in the course of one-on-one interviews, group interviews, classroom observations, and document analyses, followed by qualitative research. The research was carried out in an EMI international school that follows the British National Curriculum (the national curriculum for England) and syllabuses and uses teaching materials compatible with this curriculum. The participants were schoolteachers working at the observed school, students, and parents, who were purposively and randomly chosen for the study. In addition, program leaders and lecturers involved in teacher training programs at two universities in Budapest were invited to contribute to the research as participants. The official school documents, including the curriculum, syllabuses, and teaching materials used in the school under investigation, were analyzed, as were the curricula and syllabuses of the teacher training programs at the observed universities.

Maykut and Morehouse (2005) state that interviews are often used in qualitative studies as they allow for a rich discussion of the interviewees' thoughts and feelings. Qualitative interviews last for one and a half to two hours. This is sufficient time for prolonged engagement and for the fostering of trust with the interviewees, which improves the researcher's understanding of the phenomenon under investigation, as was the case in the current study. The interview studies were conducted using a semi-structured schedule containing open-ended questions and various probes to obtain rich data and encompass any newly emerging issues (Dörnyei, 2007). The interview studies were audio-/videotaped with the consent of the participants and transcribed verbatim using speech-to-text software (otter.ai). The transcripts were read twice against the recordings and then sent to the participants, who were asked to check and confirm that the transcripts corresponded to what they had said. To establish the credibility (internal validity) of the study, in the course of the

member checking stage, the interviewees were allowed to correct any mistakes or add new sentences if they considered it necessary (Dörnyei, 2007). The transcribed documents were then coded according to the responses and constructs based on the literature concerning the development of CDA and ICC.

As pointed out by Heigham and Croker (2009), classroom observation studies in applied linguistics research help to reveal what is actually happening in the classrooms, as opposed to what is assumed or hoped. According to the authors, classroom observations also provide an opportunity to describe the participants' behavior from an open and inductive perspective. They also state that observations provide additional evidence, which is referred to as triangulation in research studies. The classroom observations were carried out without the use of an observation scheme, which allowed the researcher to observe and complete narrative thick field notes, as Dörnyei (2007) explains. The researcher kept notes on or sketched the observed classes, including the topics being taught, activities, interactions between students and teachers and students and students, and the physical features of the classroom, such as the seating plan, furniture, and equipment, and the posters, paintings, notes, etc., on the walls. The thick field notes were read and revised by the researcher several times. A draft was sent to the schoolteachers whose lessons had been observed to check that what was written was a correct reflection of what had happened in the class, thus reinforcing the credibility of the study. Once the participants had checked and confirmed the texts, the draft reports were read meticulously and coded. The researcher was a non-participant observer, since she was never, or only minimally, involved in the observed classes (Dörnyei, 2007).

Document analysis is one of the primary methods of data collection and is widely used in qualitative research (Maykut & Morehouse, 2005). The school's official documents, curriculum, syllabuses, and teaching materials were collected from the school's website and from platforms on which the curriculum, syllabuses, and teaching materials are used, with the consent of the school management. In the case of the teacher training programs, the curricula were downloaded from the official websites of the observed universities, and syllabuses were requested from the professors who participated in the study. The research instrument used to collect the themes and patterns identified in the documents was created by the researcher, and all the mentioned documents were analyzed accordingly. Newly emerging themes were also added to the relevant group in the instrument.

Braun and Clarke (2006) point out that qualitative research encompasses a wide range of approaches to data collection and analysis, and that thematic analysis is the foundational method in qualitative analysis. They describe thematic analysis, which was used in the current study, as a method for "identifying, analyzing, and reporting patterns (themes) within data" (p. 79). They also point out that thematic analysis is widely used in qualitative research studies as it provides flexibility and yields rich and detailed data. According to Braun and Clarke (2006), there are two main approaches to identifying themes or patterns in thematic analysis: the inductive (bottom-up) approach and the deductive (top-down) approach. Inductive analysis is the process of coding data without establishing a pre-existing coding system, while deductive analysis requires the setting up of codes before data analysis begins. In the present study, both the inductive and deductive approaches were followed — in other words, constructs to be looked for in the data were established before the analysis. However, new patterns that were not included in the coding system were also identified and analyzed during the data analysis. In addition, the semantic approach followed in the present research allows the identification of both the explicit or surface meanings of the data and the latent level of thematic analysis, which examines the underlying meanings of the data (Braun & Clarke, 2006).

In the present research, the primary aim in each of the individual studies was to identify aspects of culture (*big C, little c,* and *deep culture*) and ICC components *(attitudes, knowledge and understanding, skills of discovery and interaction, skills of interpreting and relating, action, critical cultural awareness/political education),* including both the target culture (i.e., English-speaking countries) and international culture (i.e., non-English-speaking countries) (Barrett et al., 2014; Byram, 1997; Gómez Rodríguez, 2015; Kachru, 1985; Shin et al., 2011). However, as stated earlier, newly emerging themes or patterns identified in the data were also coded and analyzed.

With respect to the data coding, it is important to point out that a co-coder was asked to code the same data to ensure the reliability of the study. However, it was not always easy to find an available co-coder, as Dörnyei (2007) also mentions. Where inter-coder reliability could not be provided, the data were coded at least twice by the researcher to ensure consistency.

3.3   Research Ethics

Research ethics are discussed explicitly in each chapter of the dissertation. However, this section briefly introduces general considerations applicable to the research as a whole. The ethical considerations in the current research are related to three main principles: the protection of

participants' rights; the reinforcement of research credibility; and the maintenance of scientific integrity. Research ethics formed an essential aspect of the present study, ensuring that participation in the studies was voluntary, informed, and safe. The participants in the conducted studies were free to withdraw from the research at any time. They were informed about the aim of the study, the method of participation, and the duration of the study. Before the studies were conducted, the participants' consent was obtained in a written form or in videotaped/audiotaped recordings. Regarding confidentiality, the names, addresses, websites, telephone numbers, etc., of the observed school and universities are not revealed. Similarly, pseudonyms are used rather than the participants' real names, to maintain their anonymity. To ensure the confidentiality of the collected data, all the signed and recorded consent forms, including audiotaped or videotaped recordings, are stored in a locked file in the researcher's private, password-protected account, and will be deleted two years after the defense of the present dissertation.

As mentioned earlier, respondent feedback or member checking was used to ensure research credibility, as recommended by Dörnyei (2007). Also to ensure credibility, the researcher took thick field notes, including a detailed and reflective account of the steps taken for each study. These field notes were later conceptualized and copied in the form of a draft transcript for use in the analysis. Another strategy employed to reinforce credibility was to identify and report the researcher's potential bias, stemming from her extensive work on interculturalism and her wide reading of the related literature, which may have given rise to expectations with respect to culture teaching and the development of ICC from the teachers. However, alternative explanations are offered regarding understanding why culture teaching may be neglected.

The first step in ensuring scientific/academic integrity was to obtain ethical approval from the committee that reviewed whether the research aim and design were ethically acceptable and followed the code of conduct of the university where the researcher is doing her PhD. This required the researcher to submit the research proposal to the review board. The proposal was checked by the committee, which requested it to be resubmitted with minor modifications. Once the required changes had been made, the proposal was approved. To maintain scientific integrity, the researcher avoided plagiarism by crediting the work of others and by citing original work with full acknowledgement. The data are described and interpreted according to the constructs established before the studies were conducted, or according to related patterns newly emerging during the studies, by linking them to the theoretical background and comparing the findings with similar,

earlier studies. Research misconduct, and in particular the manipulation or misinterpretation of the data, were thus avoided.

3.4   Research Questions, Methods of Data Collection and Analysis

Table 3-1 presents the research questions, data sources, and methods of data collection and analysis, including the number of studies organized, depending on the research questions.

Table 3-1

Research Questions, Data Sources, and Methods of Data Collection and Data Analysis

Research Questions	Data Sources and Methods of Data Collection	Methods of Data Analysis
1. How are the students' CDA and ICC developed in English language classes at the EMI international school in Budapest?	A case study guided by research questions 1.1 – 1.5	
1.1 What are the English language teachers' attitudes concerning the development of their students' CDA and ICC at the observed EMI international school? 1.2 What are the English language teachers' practices concerning the development of their students' CDA and ICC at the observed EMI international school?	**Study 1:** - Interviews with English language teachers **Study 2:** - Class observations (classroom observations focusing on the teachers' attitudes and practices and the students' reactions to the teaching)	● Thematic analysis of the interviews ● Thematic analysis of the thick descriptive field notes of the classroom observations
1.3 How do the teaching materials used for teaching English aid the development of the students' CDA and ICC at the observed EMI international school?	**Study 3:** - Teaching materials analysis	● Thematic analysis of the teaching materials
1.4 How does the development of the students' CDA and ICC appear in the relevant school documents at the observed EMI international school?	**Study 4:** -Analysis of official school documents (mission statement, public information on the school website, curriculum, syllabuses of English classes)	● Thematic analysis of the thick description of the teaching context ● Thematic analysis of the document analysis
1.5 What elements of CDA and ICC do the students demonstrate in response to the development of ICC and CDA in their English language classes at the observed EMI international school?	**Study 5:** - Group interviews with the students **Study 6:** - Interviews with parents **Study 2:** - Classroom observations	● Thematic analysis of the interviews with students and parents
2 What potential does English language teacher training have in developing trainee teachers' ICC and CDA?	**Study 7:** - Interviews with teacher trainers **Study 8:** - Analysis of the curricula and syllabuses of relevant teacher training courses	● Thematic analysis of the interviews ● Thematic analysis of the documents

In addition to the table showing the research questions, data sources, and data collection and analysis methods, a flow chart visualizing the interrelationships among the eight studies conducted to investigate students' development of CDA and ICC at an EMI international school in Budapest is presented below. Double arrows indicate an interrelationship between studies, while single arrows show a unilateral contribution.

Figure 3-1

Interrelationships among the Studies
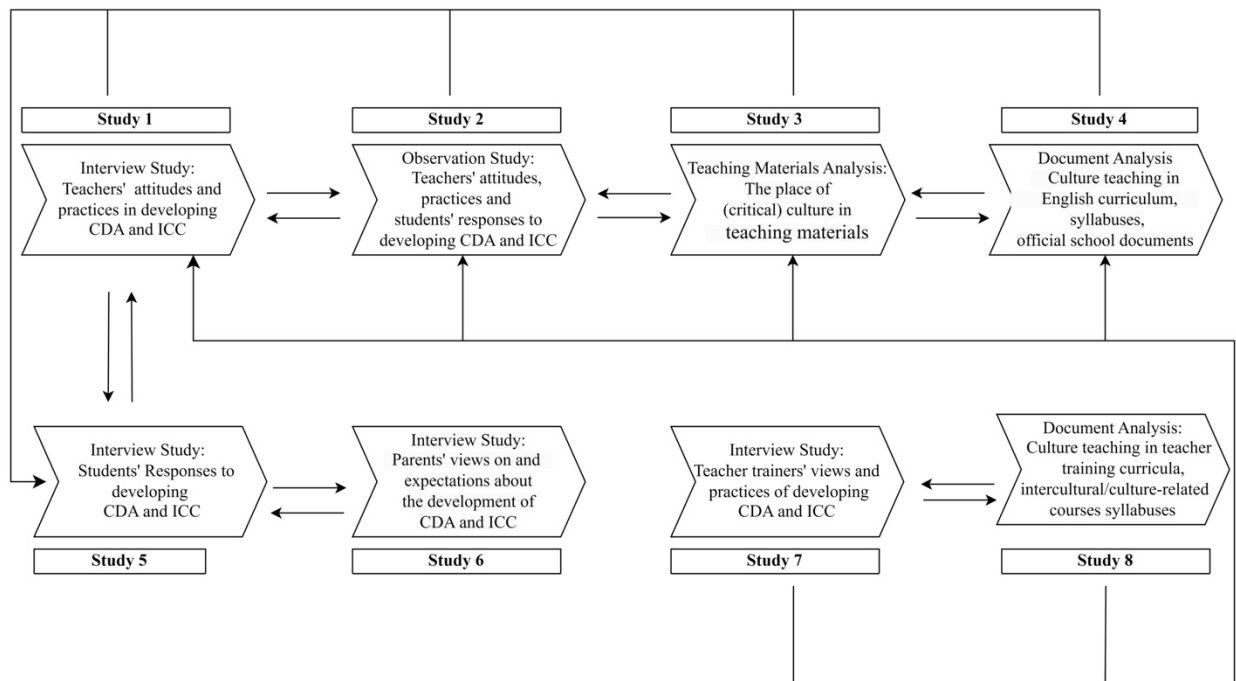
Figure 3-1 shows that the findings of Study 1 (interviews with the schoolteachers) necessitated conducting Study 2 (observation study) to observe the participating teachers' English classes in terms of obtaining profound insights into how their responses in the interview study correspond to their attitudes towards and practices in developing the students' CDA and ICC. Similarly, the outcomes of Study 2 resulted in a lack of *deep culture* teaching required an analysis of how the English curricula, syllabuses, official school documents, and teaching materials contribute to the teachers' culture teaching practices (Studies 3 and 4). The teachers' analyzed attitudes and practices, and the place of culture identified in the teaching materials and school documents entailed investigating how the participant students react to the CDA and ICC

development and what their parents think about raising cultural awareness and developing intercultural skills. Therefore, Studies 5 and 6 were needed to be carried out. Analyses of Studies 1, 2, 3, 4, 5, and 6 revealed that English teacher training programs with intercultural education play a vital role in developing teachers' intercultural competency skills and transferring *attitudes*, *knowledge*, and *skills* acquired in the programs to their practices. Consequently, Studies 7 and 8 inquired how the English teacher training programs guide the pre-service teachers to be interculturally competent and help them develop their future students' cultural awareness and intercultural skills.

The following chapter presents the interview study conducted with the schoolteachers working at the observed EMI international school to investigate the teachers' attitudes and practices concerning the development of the students' cultural diversity awareness and intercultural communicative competence.

4   Teachers' Attitudes and Practices Concerning the Development of Students' Cultural Diversity Awareness and Intercultural Communicative Competence in an International School in Budapest – Study 1: Interviews with the Schoolteachers

4.1   Introduction

The primary aim of the present study was to explore teachers' attitudes and practices regarding the development of their students' CDA and ICC. For this purpose, in-depth interviews were conducted with the teachers working at an international school in Budapest to investigate how they perceive the concept of culture, what they think about culture learning and teaching, and what practices they use for developing CDA and ICC in their English classes. Besides investigating the development of CDA and ICC, the study also explored the deep and critical teaching of cultures — that is, critical cultural awareness (Byram, 1997) and critical intercultural competence (Olaya & Gómez Rodríguez, 2013; Gómez Rodríguez, 2015a; Gómez Rodríguez, 2015b) — which encourages students to think deeply by examining the reasons behind perspectives, practices and products in their own and other cultures and learning about and critically evaluating controversial cultural issues, such as inequality, poverty, social class, injustice, discrimination, racism, etc.

The findings of the data analysis reveal that the participating teachers perceive culture as a varied concept, have positive attitudes towards culture teaching, and follow different applicable practices to develop their students' CDA and ICC in English classes. However, although they use various methods of teaching culture and developing intercultural skills, which can be transferred to any English language teaching context, these are limited to knowledge-based information and lack criticality for several reasons. One of the crucial reasons reflected in responses concerning the omission of critical culture teaching is the lack of teacher training programs that include intercultural education, raise pre-service teachers' cultural awareness, and develop intercultural skills for use in their future classes.

The present chapter starts with a description of the methods used to research teachers' attitudes and practices. It goes on to present the research design and methods, including settings and participants, research instrument, data collection procedures, data analysis, ethical considerations, results, and discussion, ending with a conclusion and an explanation of the limitations and implications of Study 1.

4.2 Research Design and Methods

4.2.1 Overview

For the purposes of the study, an interview schedule was designed to obtain a deeper understanding of the participating teachers' attitudes towards culture teaching and the practices they use to develop CDA and ICC. Fifteen teachers, who teach either literature or EAL or both in Key Stages (KS) 2, 3, and 4 were interviewed. Classes in KS1 were excluded from the entire study due to timetable clashes between the KS1 teachers and the author, who also teaches at the observed school, low expectations regarding potential culture teaching in lower primary classes, and the KS1 teachers' busy schedules. Although the meaning of "key stage" will be explained below in detail (see Section 4.3.3), it is worth noting here that while key stages are organized according to age, the EAL classes are designed for students who are unable to participate in regular classes due to their low level of English language proficiency compared to the key stage to which they belong.

The goal of the study was to gain an initial insight into the ways in which CDA and ICC are developed at the observed school. Conducting the research in an EMI school in which English is taught both as a (quasi) first[1] language and as an additional language gives the researcher an insight into how these two types of instruction are used for CDA and ICC development, since students' language skills, thought processes, and concept formation are developed in both contexts. The two forms of teaching may also yield results that are transferable to EFL and ESL settings. In order to identify relevant patterns, the collected qualitative data were subjected to thematic analysis (Braun & Clarke, 2006).

4.2.2 Research Design

The present exploratory and descriptive study follows a qualitative research approach that provides thick descriptions of teachers' attitudes and practices while also allowing for emergent research design during data collection and analysis in the spirit of open inquiry, as advised by De Costa and his colleagues (2019) and McDonough and McDonough (1997). A long, semi-structured, one-on-one interview schedule was designed to answer the following research questions:

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[1] "(Quasi) first language" refers to the English language at the observed school: With the exception of the English as an Additional Language (EAL) classes, it is taught and used as if the students were native speakers, even though not all of them are.

R.Q.1.1 What are the English language teachers' attitudes concerning the development of their students' intercultural communicative competence and cultural diversity awareness at the English as a medium of instruction (EMI) international school observed?

R.Q.1.2 What are the English language teachers' practices concerning the development of their students' intercultural communicative competence and cultural diversity awareness at the English as a medium of instruction (EMI) international school observed?

The plan was to conduct interviews with each participating teacher on two occasions, once before and once after the classroom observation. The purpose of the pre-observation interview was to explore the teachers' attitudes to the concept of culture and the learning and teaching of different cultures, including their culture teaching practices. The aim of the post-observation interview was to formulate an explanation for the teachers' attitudes and practices observed in the lessons. However, the research design had to be altered due to the closure of the school during the COVID-19 pandemic, which restricted the teachers' availability and accessibility. The pre-observation interviews were therefore conducted between March 2020 and January 2021. Nine participating teachers were interviewed onsite, and six were interviewed online. The teachers' lack of availability and their inaccessibility due to their hectic timetables, along with their unwillingness, prevented the researcher from conducting the planned post-observation interviews. The post-observation interviews were thus carried out with only a few teachers and involved merely a few questions concerning certain points that the researcher needed to clarify.

4.2.3   *Setting and Participants*

The current study was conducted in an international school in Budapest in which the British National Curriculum is followed. The British curriculum is organized into blocks of years referred to as key stages (KS)[2]. The key stages and year groups designated in the national curriculum are as follows:

Key Stage	Year Group	Child's Age
Reception	Early years	4 to 5
KS1	Year 1	5 to 6

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[2] https://www.gov.uk/national-curriculum

KS1	Year 2	6 to 7
KS2	Year 3	7 to 8
KS2	Year 4	8 to 9
KS2	Year 5	9 to 10
KS2	Year 6	10 to 11
KS3	Year 7	11 to 12
KS3	Year 8	12 to 13
KS3	Year 9	13 to 14
KS4	Year 10	14 to 15

Year 11, which includes children aged 15 to 16 who fall under KS4, does not exist at the observed school. English language lessons at each key stage are taught in English as a first language. However, students who join the school with little or no experience of English are obliged to take EAL courses to help them attain the English proficiency level in the areas of reading, writing, listening, speaking and understanding that will enable them to access the academic curriculum. The school relies on the Common European Framework of Reference for Languages (CEFR) to assess EAL students, using a combination of assessment methods such as a standardized test, oral interview, short reading/listening comprehension, an informal discussion based on pictures/object prompts, and short writing exercises in response to a topic or series of questions. Children are no longer required to take EAL lessons once they attain A2[3] level.

The participants in the study were class teachers who teach the primary core subjects (English, maths, and science) in English, and English language teachers teaching literature and EAL. Non-probability purposive sampling was used to select participants (Dörnyei, 2007). Eight of the participating teachers were native speakers of English from the USA and the UK, two were from Northern Europe, four were from Southeastern Europe and had either lived or studied in

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[3] Students with A2 proficiency are defined in the CEFR as basic users who can understand sentences and frequently used expressions related to areas of basic personal and family information, shopping, local geography and employment. https://www.coe.int/en/web/common-european-framework-reference-languages/table-1-cefr-3.3-common-reference- levels-global-scale

English-speaking countries, and one teacher, who spoke English as a second language, was from South Africa. The teachers' teaching experience ranged from four to 30 years. All of them had taken either an intercultural/multicultural course or seminar/workshop during their higher education or after they started teaching, and all of them had lived and taught abroad.

4.2.4 The Research Instrument

A semi-structured interview schedule was designed in order to explore: (i) the participating teachers' attitudes towards the concept of culture and culture teaching (questions 1 to 7); (ii) the teachers' attitudes towards learning about different cultures (questions 8 to 11); and (iii) the teachers' practices for developing CDA and ICC (questions 12 to 21) (see Appendix A).

The interview questions relating to the concept of culture were aimed at identifying:

- how teachers perceive culture;
- how they see the relationship between language and culture;
- how intercultural situations influence their thinking;
- how they think culture and language classes are interrelated;
- what they think about the place of culture in English teaching;
- what aspects/elements of culture they think should be part of English classes; and
- how intercultural situations can be presented in their English classes.

The questions exploring teachers' attitudes focused on two areas: attitudes to learning about different cultures; and attitudes to teaching culture and developing ICC. In order to examine their attitudes, teachers were asked to describe their experiences of learning about other cultures, their preferred ways of learning about cultures, new things they had learned about different cultures that they like, and cultural misunderstandings they had experienced. The last part of the interview schedule investigated teachers' practices for developing CDA and ICC in their teaching of English. The participating teachers were asked to share their views on:

- ways to help students with culture learning;
- ways to teach culture and develop students' CDA and ICC;
- using the opportunity of having a multicultural class to develop CDA and ICC;
- the effects of curriculum, syllabus, and teaching materials on culture teaching; and
- difficulties with respect to culture teaching.

The interview schedule (see Appendix A) also contained demographic questions investigating the teachers' level of education, the extent of their teaching experience, and the intercultural or multicultural courses, workshops, or teacher training programs that they had taken during or after their higher education.

4.2.5 Designing the Interview Schedule

The interview schedule was compiled based on three main aspects: the concept of culture; teachers' attitudes; and teachers' practices. The first step in designing the instrument was to formulate relevant questions, together with probes and as many follow-up questions as possible for each aspect. Similar or overlapping questions were subsequently merged and grouped, while questions that were found to be judgmental were changed into non-judgmental questions or deleted. Questions that appeared didactic, ambiguous, or loaded were eliminated, with the intention of making all questions simple, natural, and direct, as recommended by Dörnyei (2007). Throughout the creation and validation process, the help of expert researchers was sought in refining the questions. However, even after making all the above changes, it became clear from the first interviews that there were still a few questions that the interviewees found difficult to understand. Question 3, *"What is the relevance of interculturality to you?"*, for example, was not clearly understood by two of the three respondents, thus a clarification was added (*"in other words, how do intercultural situations influence your thinking?"*). Similarly, question 4, *"What do you think is the place of culture in teaching English?"*, was not sufficiently clear to the participants, thus the question *"How do you think culture should appear in teaching English?"* was added by way of clarification. Furthermore, questions 5, 6, and 7 were initially asked as a single question but were not given equal attention in the responses. The question was therefore divided into three in order to elicit appropriate and rich responses to each. Question 13, *"How do you think the following things can be developed in the students in the process of teaching English?"* was asked in order to investigate the practices used by the participating teachers. However, rather than talking about their own practice, the teachers shared their opinions. In order to explore their respective practices, the question *"How do you think you are developing the following things?"* was therefore added. After the first interviews, the researcher was able to determine which questions needed additional probing in order to elicit elaboration on specific topics in the second and third interviews.

4.2.6   *Data Collection and Analysis*

Interviews were conducted with 15 teachers working at the observed school. Participants were asked open-ended questions, including probes and follow-up questions, which allowed the interviewee "to elaborate on the issues raised in an exploratory manner" and "to increase the richness and depth of the responses" (Dörnyei, 2007, pp.136–138). The average length of the interviews was between 45 and 60 minutes, and each interview was audio recorded with the participant's consent. The recorded interviews were transcribed verbatim using YouTube's speech-to-text feature, and the transcriptions were checked by the researcher twice against the audio recordings. The transcribed interviews were sent to the participating teachers for member checking to obtain their confirmation, and some of the teachers corrected their responses or inserted additional sentences for the sake of clarity.

Thematic analysis based on the research questions was carried out by generating initial codes then searching, reviewing, defining, and naming themes and subthemes from the responses given by the participating teachers (Braun & Clarke, 2006). The age and gender of the teachers were not taken into consideration in the data analysis. A co-coder was used to improve the consistency of the analysis.

The thematic analysis was carried out with the following themes and subthemes as the initial categories:

(A) Main theme: Teachers' attitudes towards the concept of culture and culture teaching; subthemes:

(1) The concept of culture

a) Big C culture (food, celebrations, holidays, literature, etc.); and little c culture (communication styles, verbal/non-verbal language symbols, values, beliefs, religion, etc.)

(2) Culture teaching

b) The relationship between culture and language
c) Interculturality: How intercultural situations influence teachers' thinking
d) The place of culture in English classes
e) Elements/aspects of culture and intercultural situations in English classes

(B) Main theme: Teachers' attitudes towards learning about different cultures; subthemes:

   a) Teachers' attitudes towards ways of learning about different cultures
   b) Teachers' attitudes towards intercultural misunderstandings and their consequences

(C) Main theme: Teachers' practices; subthemes:

   a) Ways of teaching culture
   b) Ways of developing students' attitudes:

   - Empathy
   - Openness
   - Curiosity
   - Respect
   - Acceptance
   - Readiness to suspend disbelief and judgement

   c) Having a multicultural class and developing CDA and ICC
   d) The effects of curriculum, syllabus, and teaching materials on the development of CDA and ICC
   e) Is teaching culture difficult? Why or why not?

In addition to the above themes and subthemes, teachers' cultural identity and CDA were explored in the data analysis, since many of the interviewees mentioned these two aspects. Deep culture and the critical teaching of culture were also used as criteria in the data analysis to explore how the participating teachers teach culture analytically and deeply.

4.2.7 Quality Control and Ethical Considerations

To establish the internal validity of the study, the researcher's supervisor and four fellow researchers were invited to make professional comments on the interview schedule. Recommendations were given about wording issues, the clarity of the items, and technical problems (the formatting, grouping, numbering, and ordering of the questions, etc.). Based on the feedback, new questions were added and some questions were changed or deleted. The strategy of obtaining respondents' feedback on the transcribed documents was used to ensure instrument

validity through member checking (Dörnyei, 2007). After transcribing the audio recording data and checking the texts meticulously, the transcribed documents were sent out to participants to check that the wording corresponded to what they had said. The participating teachers verified the transcriptions and corrected any words that the converter program and the researcher had been unable to transcribe accurately due to imperfections in the audio recording or unstable Internet connection. Some of the participants even added a few words to some of their answers to clarify what they had wanted to say.

Prolonged engagement, which means spending sufficient and adequate time in the field to understand the phenomenon and build a good relationship with participants, ensures the credibility of a study, as explained by Lincoln and Guba (1985). The researcher's current position (employment as a class teacher) at the observed school made prolonged engagement possible, allowing her to observe classes and teachers and to ask the teachers to clarify their responses to the interview questions. Furthermore, extensive, in-depth interviews (lasting 45–60 minutes), including probes and follow-up questions, were conducted to explore teachers' attitudes and practices in relation to the development of CDA and ICC.

The thick descriptions recorded during and after the interviews, which convey in detail the experiences in the field, ensure the external validity of the study as well as its transferability. The credibility of the study was established by a co-coder, a PhD candidate working on an intercultural study, who coded the data from one of the transcribed interviews independently. In this portion of the recorded material, a 5% difference occurred, and the new/different categories suggested by the co-coder were adopted. The rationale of choice was based on her recent experience in coding qualitative data. An audit trail, which provides a detailed account of the steps taken for data collection and analysis, including the development of the coding system, was set up to eliminate validity threats and ensure confirmability, as advised by Dörnyei (2007).

Before the interview study took place, the school management and participating teachers signed a consent form allowing the researcher to interview the designated teachers. A fair explanation of the purpose of the study was provided in the consent form. The participating teachers had the right to withdraw from the study at any time. Nothing was videotaped during the study: the interviews were audio recorded with the participants' consent, and field notes were taken by the researcher.

Although the aim of the research was explained, some teachers were hesitant about participating, fearing that they would be asked highly academic questions that they would not be able to answer. They were provided with additional information about the study but were not forced to participate. To ensure anonymity, pseudonyms are used to indicate the teachers.

4.3 Results and Discussion

In this section, the responses given by the participating teachers are described and analyzed in order to answer research questions 1.1 and 1.2, based on the English language teachers' attitudes towards the development of CDA and ICC at the observed school and their respective practices.

4.3.1 Teachers' Attitudes Towards the Concept of Culture

When the participating teachers were asked what they understood by culture, some of them stated that it is intangible, hard to define, and difficult to pinpoint. On the other hand, most of the interviewed teachers described culture as being everything, various, based on many things, and comprising numerous little things. The teachers expressed their concept of culture by providing a long list, including elements of both big C and little c culture, although the latter were more common. Responses that included big C culture were related to history, geography, language, food, and music. Elements of little c culture included attitudes, behaviors, beliefs, lifestyles, traditions, customs, holidays, festivals, celebrations, laws, morals, values, interests, hobbies, and heritage. The following examples illustrate how the teachers defined culture using some big C but mostly little c elements:

> Culture is various. [It comprises the] beliefs, attitudes, and historical development of a group of people or a segment of the human population who have developed in certain geographical locations, who have developed in certain regions, certain climates, certain environments… beliefs, attitudes, food, dress, relations with other countries, relations between themselves within the country, things like that, I suppose. (Ethan)

> What is culture to me? How you live everyday life, how you approach situations, what you eat, and kind of how you see the world. Because I think people from different cultures can interpret things differently. (Helen)

> Culture is everything that makes up one people, you know, like, everything that makes them what they are and who they are, meaning their language, their history, their art, the events in their country, their traditions, customs, celebrations, laws, foods, music. (Isabel)

According to Lázár and her colleagues (2007), when teachers are asked about the meaning of culture, the most frequent response is a list of subjects, such as literature, geography, and art. She argues that although these subjects are crucial and fall under the term "civilization" or big C

culture, there are equally important elements of little c culture, which are less visible and tangible, that should also be present in classrooms where second or foreign languages are taught. Likewise, as reported by Sercu (2002), the teachers participating in her study tended to define culture in terms of history, geography, political situation, daily life, routines, and big C culture rather than shared beliefs and values. In contrast to the above claim made by Lázár and her colleagues (2007) and the outcomes of Sercu's study (2002), the teachers participating in the present study primarily mentioned elements of little c culture rather than big C culture when defining the concept of culture. One possible explanation might be the teachers' extensive teaching experience in intercultural or multicultural environments, and the fact that they had lived abroad for quite a long time.

Almost all the participants talked about lifestyles, including the way people behave towards one another and how they expect other people to act, think, do things, express themselves, approach situations, be raised, and live their lives. Related responses included the following:

> I think that culture is everything. I think it's how you act towards each other, how you expect other people to act, how you think; it's tradition, what your norms are, you know. I think it's more about who a person is and how they act towards themselves, their family, and other people. (Diana)

> Culture, to me, is a lifestyle connected to our heritage and nationality, but it's just the lifestyle; it's just the way we live. (Valeria)

> It's the defining features of a group of people, the distinguishing features that differentiate a certain group of people from other humans and how we express ourselves as a group, as a unit, rather than as individuals; but it is something collective. (Hugo)

As can be seen in the quotations above, and in the responses in general, the participants talked mainly about communication styles, lifestyles, attitudes, behaviors, approaches, and relationships, which are defined as elements of deep culture and described as invisible, intricate, individual, and concealed by Gómez Rodríguez (2015a). According to him, these elements are not immediately visible because they may not correspond to fixed cultural norms and standards. The outcomes of the interview study showed that the participating teachers had previously encountered intercultural situations either at the workplace or in places where they had lived. One common response was that the teachers felt the need to learn about their students' cultures in order not to make mistakes or be misunderstood (their words) by the parents and school management and to be able to continue to work and teach properly. It can thus be inferred that exposure to other cultures, and particularly living and working in other countries, may lead teachers to experience

and learn about elements of little c or deep culture in the context of their professional and personal lives.

Another common feature in the teachers' understanding of culture was related to families and to what is transmitted and taught from one generation to the next. Many of the teachers associated culture with how people are raised and taught by their parents. The following statements were made in relation to families:

> Culture is learning about each individual, the richness of family values going back generations, like within my home or my family we have different things that we [do], that are established, or the choice of food that has become a part of our culture to repeat throughout the year, sometimes how we dress, the music we listen to, so it's coming back through generations, the different aspects of our life. (Nicole)

> Culture to me is different countries, different nationalities, where you come from, your background, how you were raised, environment, and family. (Lydia)

> I guess culture to me is something that comes from your environment but also your home life… you know, obviously, culture comes into the food you eat and how you're raised. I think a lot of your culture comes from home, your family. (Yana)

It is worth pointing out here that the participating teachers also defined culture as something that makes a people what they are and differentiates them from other groups. Although no questions were asked explicitly about the teachers' own cultures, all the responses included an awareness of cultural identity:

> For me, personally, culture is something that's ingrained in me from growing up in Denmark; the Danish culture is strong within me, which is a set of values, I would say. (Kevin)

> I was really lucky because my parents could show me some other countries… for me, it's also your family's point of view, how they teach you, and how they guide you. (Layla)

The responses to the interview question regarding the perception of culture indicate that the majority of the interviewed teachers defined culture primarily with reference to invisible and intangible elements, which are referred to as little c culture. However, they also touched on elements of big C culture, suggesting that they are fully aware of what constitutes culture. The common features in the teachers' responses, such as communication skills, relationships, thinking skills, attitudes, behaviors, beliefs, and values, including history, geography, art, and food, revealed their considerable experience of living and teaching in intercultural or multicultural environments. Interestingly, although the teachers teach literature, which is one of the pillars of

culture teaching and of the development of CDA and ICC, none of them mentioned or talked about literature or anything related to it in this part of the interview.

4.3.2   Teachers' Attitudes Towards Culture Teaching

4.3.2.1   The Relationship Between Culture and Language.

The goal of the interview question about the relationship between culture and language was to explore the participating teachers' attitudes towards the place of culture in language classes. While the majority of the participating teachers related culture to language or vice versa, providing specific examples, two of the participants stated that they did not think that language has an impact on culture, while two other teachers claimed that language is related not only to culture but also to history and to one's background and the geographical area in which one grows up.

The responses given by teachers who recognized an interrelationship between culture and language included the following:

> It's something that you cannot disconnect; it's really closely connected, and I think our culture is based on our language and vice versa. (Valeria)

> I did some work on the link between how culture shapes the way we look at the world and how our language affects the way we think about certain objects. I think language, not only language identity but also the language you choose to use and how languages are constructed, is highly influenced by, and will influence, certain cultures. I think the two are interlinked. (Hugo)

> Well, both of them evolve over time. And they both have a big influence on one another; as culture changes, so does the language. It is adapted to fit the way that the culture has evolved…it's bilateral; each affects the other and ensures that they are [appropriate] for presenting their people together, whichever group of people they represent. (Victoria)

The interviewed teachers explained the relationship between language and culture in terms of the influence of culture on language or the impacts of language on culture, or both. Parallels to the teachers' responses can be found in the literature, as many researchers have highlighted the essential connection between culture and language (e.g., Alptekin, 2002; Byram & Morgan, 1994; Damen, 1987; Kramsch, 1993). The teachers' responses also echo the Sapir-Whorf hypothesis (as cited in Kramsch ,1998, p.11), which argues that a people's mentality is shaped by their language.

As mentioned above, two teachers pointed out that although some people speak the same language, they share different cultures, meaning that language is also related to history and to where a person lives:

I was born in the former Yugoslavia. So what I mean to say is that we all share the same language. With minor differences, the language was Serbo-Croatian and it was spoken in all of the seven republics, or actually all of the five republics and in two autonomous provinces. Still, the culture was actually different in each of them. So the Serbian culture has differences compared to the Croatian or Slovenian or Bosnian cultures, because of the background. You know, some places were more heavily populated by and influenced by some cultures as opposed to others. (Isabel)

For example, in Denmark or Scandinavia we are a group of closely mixed people who understand the same language; we are different nationalities and different cultures, so we do differ, but we do share an overarching language, so I think there is a relationship between language and culture that makes people connect depending on where in the world they are [in relation to] your geography. (Kevin)

Pointing out that people who speak the same language do not necessarily share the same culture, Gómez Parra (2009) introduces the term "cultural distance" (p.3). Challenging Byram's (1997) concept of intercultural competence, she argues that this cultural distance can exist not only between people who speak different languages but also between people who speak the same language, since values and understanding can differ even among speakers of the same language. Indeed, Byram and his colleagues (2002) acknowledge that many cultures can be connected to a single language: French, for example, is the first language in many countries, which nevertheless have different beliefs, values, and behaviors.

The other two teachers' responses took a sociolinguistic approach, linked to cultural norms and context:

They're inseparable. If something is important to a culture, they will have words to describe it in their language. Like, in northern Canada, the tribes up there have many different words for snow, and we have just one, because snow is a very important thing in their culture and not so much in normal English. (George)

I think, depending on the context and the words you are using, where you are from, [things] can be interpreted in a different way by a person from another culture. (Helen)

As mentioned above, only two teachers did not relate culture to language. One of them even claimed that the English language has lost its culture and values because so many people use English for multinational purposes:

I think there's a substantial difference, especially if you look at sort of the English language. I think the English language has no real culture, so many people speak it, and there are so many varieties, varied ways of speaking the English language that I feel it's almost lost… It is a very varied language, and it could be spoken very nicely and in a very cultured way, but I think because of either its multinational function or… because it's the language that everyone picks up, I think it's lost some of its value. (Yana)

Alptekin (2002) acknowledges that much of the world uses English as a lingua franca for different purposes in the context of interactions not only between native and non-native speakers but also

between non-native and non-native speakers. However, he questions the relevance of British politeness or American informality to Japanese and Turkish people when doing business in English, or the relevance of Anglo-American eye contact and social distance in the context of conversations conducted in English between Finnish and Italian academics in a professional setting. In contrast to the teacher quoted above, he argues that the English language does not lose its culture when spoken by so many people but is rather used with its culture depending on how relevant that culture is to its users.

Although the aim of the interview question was to explore the relationship between language and culture, it also examined the teachers' attitudes to the place of culture in language classes. Only one teacher related culture to language teaching:

> I think the two are interlinked, and I think you can't teach language without teaching culture. (Hugo)

In summary, many of the teachers indicated that language and culture are inseparable; it is impossible to think of one without the other. In general, the teachers expressed the belief that culture shapes people's language and the way they think and see the world. In other words, people's perceptions of the same topic may differ due to cultural differences. Moreover, the same expressions may be interpreted differently in different languages, depending on the cultural values and norms in the respective country. Although the participants acknowledged the link between language and culture, only one teacher talked about culture in language teaching, and none of the teachers mentioned non-verbal communication skills, which also play a vital role in languages.

4.3.2.2 Interculturality: How Do Intercultural Situations Influence Teachers' Thinking?

The interview questions also covered interculturality — that is, the nature of the intercultural situations experienced by the participating teachers, and how these experiences influence the teachers' attitudes towards different cultures. Responses typically referred to sensitivity. Most of the interviewed teachers stated that they need to be very sensitive when it comes to the topics they choose to teach, the materials they use, and the classroom discussions they organize. Participants also talked about feeling the need to be careful about what they say and how they talk to people, because of cultural differences:

> You know, having a conversation with somebody from a different part of the world, you have to be sensitive, because, you know, they're just not used to that... you have to be culturally sensitive, so it's almost being careful of what you choose to talk about with certain people… like a British person, their sense of humor, for

example, is so different from where I come from. If I say, oh, I really have to go to the bathroom, in front of a British person, they're like, Oh my gosh, too much information. (Diana)

It has a big influence, specifically in my subject of English, when it comes to the choice of material and how to go about discussing certain topics. So, just earlier this week I was discussing the concept of free speech and censorship in a class that was predominantly Chinese, which requires how we go about explaining the cause, and how we relate it to stuff that they are aware of. (Hugo)

Working in a multicultural environment, you have to be extremely sensitive, and you have to be aware of the differences, of the different interpretations, of different perceptions of cultural aspects, so the more you know, then the more you can be sure that you will (probably) address it in the right way. (Teresa)

In addition to sensitivity and carefulness when it comes to teaching and living in intercultural or multicultural settings, so as not to offend others or step on anyone's toes (as they put it), many teachers talked about the importance of being aware of different cultures. The next most important thing mentioned by the teachers after awareness was understanding:

Teaching is always very cultural, especially when you're teaching language. Every interaction is intercultural, and you really need to be more patient and understanding because it's sometimes a lot more than just a word. It's a whole concept that you will have to go over. (George)

Working in a school with many different international students, it's very important to me to understand the different cultures, personalities, and histories they come with. It's important to know a little bit about them so that you can understand where they come from and, in this teaching situation, the educational situation, to have a knowledge of their values so that you can optimize not just your teaching but also just your social interactions and your overall working and being around other cultures. (Kevin)

It's really important to be sensitive and recognize that we all come from different cultures. And it's important to be aware of the fact that other people do not have the same experiences and do not share your culture. But if you find a common language, and it's not necessarily a language that you can speak but a way that you can communicate with one another, you can partake in one another's culture, maybe not as a firsthand individual, but certainly as a guest. (Victoria)

The participating teachers also touched on having a knowledge of other cultures and learning about different cultures. They argued that knowing about others helps them understand and support their students:

You definitely need to go into each culture and get to know the culture to be able to assist the child as well in the classroom. (Olivia)

But having that background and understanding of the Hungarian way has changed how I work and understand life here. So having some background knowledge of it has helped me a lot in the international schools I have worked in, not just with my students but also with my colleagues. (Helen)

Some teachers claimed that the experience of teaching and living in intercultural settings has changed them over time. They claimed to have become better people/educators, more

understanding, patient, and aware of differences. They also emphasized that such changes have helped them to adjust their behavior and improve their communication skills and teaching practice:

> It's actually made me a bit more of a better person. It's taught me to be a very patient person as well. [I'm] patient now: back in England I wasn't this patient, I wasn't this laid back. I love being around children from different cultures. Now I don't know why I didn't do this years ago. It's changed me. (Lydia)

> I do find that my personality is changing. My reactions, in the way I talk to people, and also the vocabulary that I'm using are different in my native language and are different in the English language, I would say. (Valeria)

> It does shape who we are, and it does shape the way that I teach, because, yes, I've had to adapt to the different changing situations, or to these different cultural beliefs, in order to deliver my lessons, but I've never actually thought about it. But yeah, for sure. It does affect the way that I teach. (Nicole)

The responses given by the participating teachers to the question about interculturality are linked with the components of ICC: *attitudes, knowledge and understanding, skills of interpreting and relating, skills of discovery and interaction,* and *action* (Byram, 1997; Byram et al., 2002; Barrett et al., 2014). However, critical cultural awareness/political education, which is also listed as a component of ICC by Byram (1997), was not included among the responses in this part of the interview.

Acceptance, openness, and readiness to suspend disbelief and judgment, which are listed by Barrett and his colleagues (2014), were the most common *attitudes* found in the teachers' responses. The study showed that all the interviewed teachers accepted cultural differences, valued cultural diversity, and were open to intercultural interactions and learning about different cultures. Although most teachers indicated the need to be responsive and sensitive to diversity when adapting to their new surroundings, adjusting their relationships with their students and fellow teachers, and developing their teaching practice and social interactions, only one teacher mentioned empathy, which is also crucial when it comes to understanding others. Respect for people from different cultural backgrounds, which is highlighted as one of the *attitudes* of an interculturally competent individual by Barrett and his colleagues (2014), was mentioned by only one teacher, even though it was among the primary expectations of students stated by the participating teachers in response to later questions. Curiosity, another *attitude* listed by Barrett and his colleagues (2014), was not explicitly talked about. However, the teachers' responses did include having a willingness to learn about cultures and having a knowledge of others, both of which can be implicitly understood as curiosity.

The second most common response in relation to interculturality concerned *awareness,* categorized under *knowledge and understanding* by Barrett and his colleagues (2014). The teachers' responses demonstrated that they are highly aware of cultural differences. According to the analyzed data, the participating teachers are aware of and understand their own and other people's perceptions. They are also aware that other people may express their ideas in their own way, and that differing interpretations are equally meaningful. The teachers' responses also showed that they understand how people's languages and cultures influence their lifestyles, experiences, and communication skills. Many of the teachers also expressed an awareness of internal differences, the existence of different cultural groups within a country or area in which the same language is spoken. The results also show that the teachers have a knowledge of other people's beliefs, values, and cultural norms, including history and languages. It is hard to analyze the teachers' awareness and understanding of their own and other people's prejudices, preconceptions, stereotypes, assumptions, and overt and covert discrimination, since they were not mentioned by any of the participants (Barrett et al., 2014).

The changes and adaptations mentioned by some of the teachers in terms of their attitudes, behaviors, relationships, and interactions correspond to Damen's (1987) degrees of acculturation. According to Damen, once an individual acquires knowledge, experience, and understanding of different cultures, including awareness of important similarities and differences between cultures, they accept and tolerate the new culture and reach stage 4 of acculturation (or adaptation), which Damen calls "reintegration" (1987, p.218). The teacher who mentioned empathy can be considered to have reached stage 5, the last in Damen's (1987) degrees of acculturation. According to her, people in this stage have minimum cultural or social distance from the other culture (which she calls C2), develop understanding and insights, and play a mediating role between their own culture (C1) and C2. Most of the interviewed teachers can thus be said to have some degree of acculturation or adaptation based on what Damen (1987) calls "the paths of culture learning." This is also related to the *skills* described by Byram (1997) and Barrett and his colleagues (2014) as the ability to adapt one's behavior to the expectations of others and to adapt to a new environment. Avoiding the use of offensive words or behavior so as not to be misunderstood or impolite were mentioned most often by the participating teachers, which corresponds to the *skills* of adaptation described by Barrett and his colleagues (2014). The teachers also stated that they are willing to learn about different cultures, which corresponds to the *skills of discovery and interaction.* Although the teachers did not make specific comparisons between their own culture and other

cultures, they mentioned how people can perceive things differently, which is linked to the *skills of interpreting and relating.*

The last component, *action,* is evident in the teachers' interactions and communication with people with different cultural affiliations and orientations, and their cooperation in the context of joint activities.

4.3.2.3   The Place of Culture

To investigate the teachers' attitudes towards the place of culture in English teaching, they were asked how they think culture and language classes are interrelated, and how culture should be presented in English classes. As seen above, most of the participants agreed that culture and language classes are interrelated, although two teachers considered them to be unrelated. The attitudes of those teachers who acknowledged the interrelationship between culture and language teaching can be grouped from the perspective of linguistics, intercultural understanding, multiculturalism, and the impacts of culture on students' performance and language teaching, but while some of the responses were similar, others were contradictory.

Some of the teachers talked about culture and language classes being interrelated in terms of their sociolinguistic and sociocultural linguistic aspects, with a focus on how some words in English might be interpreted differently in other languages and cultures, and how those differences can be taught by including culture in the teaching of English:

> There are words that are similar, or words that have been, like, the roots of the words, or how some words might sound like other words, or how some words in English might have a different meaning than other words and then trying to find some sort of connection between different languages, or when you're explaining something, trying to explain it using someone else's culture. You know, you can relate to other people's cultures while teaching English. (Diana)

> You need to look at the cultural aspects and certainly bring to light all of those cultural ideologies, idioms, and words so that students really understand, because lots of people may speak different languages, the nuances of the languages, how the jokes about language are interpreted, why certain things are perceived as funny, then you really master that language. And that's very much borrowing from culture. (Victoria)

For many of the participating teachers, culture and language classes are related because, as they put it, language cannot be taught without culture. Some of them referred to it as an advantage that English is spoken in many different parts of the world and can thus open up areas of culture, helping students become aware of other cultures. Some teachers also emphasized that English classes should include not only British or American culture. Instead, language classes should

enable students to understand how the world is enriched by having many cultures. One teacher even complained that international festivals are not celebrated at the school as a way of attaching equal importance to different cultures in terms of their values and traditions. The teachers also mentioned multiculturalism and the need for culture teaching as a consequence of globalization. Relevant responses included:

> I think teaching English, rather than trying to enforce an English or American culture and mindset on the kids, should allow them to see the world and different experiences, allowing them to obtain that kind of intercultural understanding. I think it's tremendously useful in fostering some kind of international and empathetic students and trying to make them understand that the world is different and to give them a layer of empathy, to understand that just because people do things differently doesn't mean they're doing it wrong. (Hugo)

> We only celebrate the Christian holidays; well, that's not really international. I think there could be extensive things that could be learnt. There are such a lot of traditions and things that they do and colorful cultural ideas, morals, and ideologies that you could breed a more diverse [outlook]. (Yana)

> It's important that we understand that the differences among people give us value and can help people understand their world better, because the world is becoming much more mixed up and multicultural…you can't curse the darkness about multiculturalism as some people do… It's inevitable. So, you'd do better to embrace it. (Ethan)

Concerning the teaching of different cultures, some teachers discussed aspects of non-English cultures, focusing on integrating the students' own cultures into language teaching. Furthermore, two teachers pointed out that culture is not taught in English lessons alone; it can also be part of other classes, such as history, geography, and science. Teaching different varieties of English was another suggestion made by one of the teachers:

> I feel that lately we have pushed the world to have too much English. And we're not focusing on the non-English aspects of culture… I think it's important that teachers integrate that into their curriculum. [It's important that] they expose children to books about different cultures, languages, and people and make students aware that we do not all live in the same way, but we strive for the same things in life. (Victoria)

> I think you have to be able to incorporate other people's cultures into your lessons. If you're not able to relate to every student, then what is the point of standing up in front of the class and trying to teach them? That's what we're going to be doing in my lower grades. The geography class is studying Europe as a whole and incorporating the countries they're from or the countries their parents are from so that the kids can better relate to the topic. So, I think it greatly affects language teaching, and life in general. (Helen)

> I think it's important that interculturality is something that we should focus on… It's not only English, but it could be English about Portugal, English about Africa, English about Spain etc. We need to use all the relevant and different aspects of cultures. (Kevin)

Two of the participating teachers touched on the effects of culture on the students' behavior and performance in English classes, including their parents' attitudes to education. Although the

two views are apparently contradictory, the difference in the age groups taught by the two teachers may have influenced their opinions. While one teacher claimed that culture prevents students from participating in classroom discussions due to adherence to cultural norms, the other teacher argued that culture has no impact on the children as they are still unaware of their own cultures:

> Sometimes, cultural norms and values go pretty deep in the classroom. For the last five years, I have taught in Asia. And culturally, women are taught to be silent and obedient. And getting a girl to lead a classroom discussion can be extremely difficult. And that's not because of her language or academic ability; it's because of her cultural background, so in situations like that, the classroom is always navigating these grey spaces between academic and cultural and finding the kind of compromises that sometimes you need to make. (George)

> Culture doesn't have that much influence, because at that age, kids aren't very aware of their culture; people become aware of their culture as they get older. I have a Chinese girl whose mother always works with her at home, and she does extra homework and things. So, she's very advanced in my class. And that's how a culture expresses itself. (Ethan)

The responses of those teachers who denied any relationship between culture and language classes were based partly on the impossibility of integrating culture into the teaching of grammar, and partly on the teachers' lack of knowledge of other cultures:

> I don't think that it is very specifically tied to culture in the sense that, you know, when you teach grammar, you teach rules, conversation, different everyday situations, and how to make dialogue or read or, you know, comprehend something. So that in particular is not very connected to culture, per se, because it's a language class and, you know, you're presenting your lessons structured according to the program that you need to teach your kids how to read, write, understand, and respond in English. (Isabel)

> I think it's very hard to bring culture into teaching English…if you have not experienced different things; I think it will make you a little bit lacking as a teacher… it's very hard to understand different cultures and different learning patterns if you've only sort of done one thing. If you go to university and school in one country, then that only brings you to one aspect of knowledge. (Yana)

In most cases, the participating teachers' responses regarding the relationship between culture and language classes reflected the consensus among scholars as to the close link between the two (e.g., Alptekin, 2002; Barrett et al., 2014; Byram, 1997; Damen, 1987; Knutson, 2006; Liddicoat, 2004; Liddicoat, 2005). According to the literature, since language learners are expected to use the language in different social and cultural situations, it is crucial for them to learn the cultural dimensions of a language in addition to its linguistic aspects.

In terms of helping students to gain a better understanding of the world and become more aware of existing differences, the incorporation of non-English cultures and different dialects of English into English classes, as advocated by some of the interviewed teachers, has parallels with

the study conducted by Alptekin (1993). He argues that a language is not necessarily linked to one specific culture, since English represents many cultures. He also points out that there is no single, accurate way to use English, and that taking native speakers of English as a model when teaching communicative competence is monolithic and utopian.

The idea of integrating culture into not only English classes but also other subject classes given by the teachers is related to the method known as Content and Language Integrated Learning (CLIL). However, since this method goes beyond the scope of the present dissertation, it will not be discussed in detail here. In what follows, it is simply explored whether teachers apply their ideas and attitudes regarding the teaching of different cultures in their English classes and other subject classes.

The influence of culture on students' communicative competence, as mentioned by the participants, is described by Ellis (1996). According to him, the Western approach to teaching is not easy to introduce into an Asian context, due to differences between the Western and Eastern worldviews. He suggests that teachers need to be cultural mediators who demonstrate awareness of other cultures while retaining their own. In the present study, the participating teachers mentioned the need to navigate between cultural norms and academic expectations to help students participate in the classroom discussions. This can be referred to as the ability to mediate, as highlighted by Ellis (1996). One possible reason why the teachers in the study had adopted a mediating role could be their extensive teaching experience and intercultural experience in Asia.

The impracticality of adding culture to grammar classes, referred to by one of the teachers to justify why she believed culture to be unrelated to language classes, is also discussed by Byram and his colleagues (2002). In contrast to the teacher's response, they state that grammar can still be taught from an intercultural and critical perspective by establishing themes such as gender, age, religion, etc., and by comparing these themes in familiar contexts with examples from unfamiliar contexts. According to Byram and his colleagues (2002), grammar exercises can challenge prejudices and stereotypes. Female subjects can be associated with stereotypical female activities — *Mary likes cooking and John likes football*, for example — and teachers can encourage their students to comment on the statements. However, for this to happen it is important to raise teachers' awareness of culture teaching and to give them guidance, either by providing teaching materials or by offering teacher training programs. The place of culture teaching in teaching materials and teacher training programs is discussed in the following sections.

The second response in which it was argued that culture and language classes are unrelated was based on the claim that it is difficult for teachers to introduce culture if they have not been exposed to different cultures themselves. However, according to Byram and his colleagues (2002), intercultural teaching does not simply mean transferring information about a foreign country. Instead, it involves helping students to understand intercultural situations, social and cultural identities in interactions, and the influence of people's perceptions on communication. They argue that teachers do not have to know everything about the target culture they are teaching, and they recommend a number of activities related to culture teaching, which are presented in the literature review. Teachers need to be aware that they do not necessarily have to live or study abroad to be able to teach culture and develop their students' intercultural competence.

4.3.2.4 Elements of Culture and Intercultural Situations in English Classes.

The participating teachers talked mainly about big C culture when asked which aspects of culture should be part of English classes and which intercultural situations can be presented in the classroom, even though they had primarily listed elements of little c culture when asked how they perceived culture. The big C elements mentioned most commonly by the teachers were history and geography, while food was the second most frequent response linked to big C culture. Language and literature, including novels and stories from different cultures, also featured in their responses. With respect to little c culture, values, traditions, customs, celebrations, and art were mentioned by the participants, who also said there is no limit to what can be included in their teaching of English, due to the flexibility of English classes. Responses that referred to big C and little c cultural elements, including the integration of different cultures, included the following:

> Well, definitely literary works. So, literature has a really big imprint on any culture. Famous works of literature in different countries are always mentioned, especially in higher-level English lessons. So, we would talk about that, and art as well. Theater and tradition, events, celebrations, customs. (Isabel)

> English classes are so flexible. If my students express an interest in something, that's what we're going to learn about. Today, we were learning about the map of where the Sumerian Empire was. And the other day, we made a timeline to make self-connections; we put our birthdays there. And then we put big historical events that we knew or wanted to know about. So, we put when Hungary was formed on our timeline. And it helps students feel like the learning is more authentic if their questions or interests are elevated during the class. (George)

> Food, religion, festivals… These are all the most visible and, I think, perhaps also the most superficial. I think the most important would be values, how certain groups value things differently and to create an awareness of how our language reflects our values and how the two interrelate. Also, to show how the differences in the world should help to be inclusive and open doors, and to show how language learning

opens gateways into other worlds and societies that you might not otherwise fully understand from the outside. (Hugo)

Some of the other interviewees pointed out that the curriculum followed at the observed school is focused on British culture and thus needs to be adjusted according to the students' needs, interests, and English proficiency level. Likewise, three teachers emphasized that different cultures should be included in English classes to reduce the heavily dominant focus on British culture and to help the students feel comfortable about adding their own cultures (as they put it). A few of the teachers expressed hesitation about teaching politics and religion, for fear of causing problems with the students or their parents:

> It's a British school; however, it's an international school. But you know, as I've been looking through the curriculum, it is British author focused. So many books have been translated into English. So why not take writings from other cultures, or units or activities from other cultures, like a fiction novel? Why not have a book from Mexico or Africa? Because the few students who are from those places will feel a little bit more comfortable, because what's taught is about things they know. (Diana)

> I think we still have that attitude that we are better than the rest of the world. So, you have to allow the other cultures to express themselves. We can incorporate more elaborate stories from different cultures just by using the English language. It would be helpful if you had more stories and learned more about maybe Gilgamesh or Hindu things. You'd kind of relate those to more broad-based, universal stories. (Ethan)

> Well, everything except the political side. I think it's important to learn about different music and food and the dress code, at least if I'm educated about that culture… (Politics and religion) could cause barriers and problems and things that I don't want to get into. (Nicole)

The inclusion of more big C cultural elements in the participating teachers' responses regarding cultural aspects and interculturality in English classes can perhaps be explained by the practicability and accessibility of elements of big C culture, which are more visible and tangible (Lázár et al., 2007). Secondly, the hesitations expressed by a few of the teachers concerning inadequate knowledge of other people's lifestyles, beliefs, and values and the potential for causing problems with the students and their parents, specifically in terms of teaching politics and religion, may have affected their responses when it came to adding more aspects of big C culture. However, Byram (1997) states that although teachers may not want to interfere with students' views for ethical reasons, they can encourage their students to be explicit and consistent in their judgements of their own and other cultures. Considering Byram's (1997) suggestion, teachers may talk about politics and religion, or any topic considered sensitive to others, without being offensive by establishing certain rules that ensure the discussion remains fair and objective. Stereotypes, taboos, social classes, masculinity, femininity, and poverty, which Gómez Rodríguez (2015b) labels as issues belonging to *deep culture*, were not mentioned by any of the participants, possibly because

of the reasons referred to above, and possibly because of the students' ages and level of proficiency in English.

The teachers' criticisms of the dominance of English-speaking cultures and their support for the incorporation of different cultures into English classes correspond to Larzén-Östermark's (2002) *pedagogy of encounter,* which is defined as fostering positive attitudes towards other cultures. Being critical of the predominance of English cultures in the curriculum demonstrates the teachers' openness and respect, which are listed among the *attitudes* of an interculturally competent individual by Barrett and his colleagues (2014). Moreover, one of the arguments given by the teachers for adding different cultures to English classes was to help their students feel comfortable. This attitude can thus be associated with the *skill* of empathy, defined by Barrett and his colleagues (2014) as the ability to understand others' feelings, thoughts, beliefs, and values.

4.3.3   Teachers' Attitudes Towards Learning about Different Cultures

The participating teachers were asked about their experience of learning about different cultures. All the teachers stated that living or teaching in a foreign country had been an important experience in terms of learning about other cultures. One teacher emphasized that learning about other cultures is possible even without travelling to the respective country, although she admitted that the resulting knowledge would be based on someone else's interpretation, including their stereotypes. The teachers' responses included mainly adaptation, respect, acceptance, empathy, awareness, and knowledge, which are components or subcomponents of ICC (Barrett et al., 2014). Besides references to living abroad, two of the teachers also talked about cultural workshops and history lessons that essentially helped them to learn about different cultures from different perspectives. The participants gave several personal examples of how they had learned about other cultures and about cultural differences.

The following quotations highlight how some of the interviewed teachers had become aware of cultural differences and how they had adapted this awareness to their lives by living or teaching in a foreign country:

> Adapting to life in Gabon, there were a couple of cultural things that you had to get adapted to. I was a white man in a very black African country, and I stood out and then tried to adjust to their rhythm of life and their way of life and getting, compared to what I was used to. There was a clear difference from what I was used to, and just understanding why it was different and how that affected your everyday life and how you had to adjust as a human being to make that work. (Hugo)

We moved all the way across the ocean to the United States, to Michigan. And for a young person, it was a cultural shock in many ways. In many ways, things were different; people were different. Customs were different. It was an eye-opener. For example, I was staying with a family in the States for a month, and I remember that I was hungry. And I took something from the fridge. And I was told off that I could not just take something from the fridge without asking permission or asking the family members if anyone wanted to eat that first or if that certain tomato or something belonged to anyone else. I was shocked because back home in Belgrade, whatever was in the family fridge was free and open to anyone who lived there. (Isabel)

I grew up in Miami. There were Cubans, black people, and Jews. And I had to learn to be very careful with my attitude because some people are very sensitive, rightfully, I suppose. I mean, I have to be empathic towards that. (Ethan)

Two of the participating teachers talked about the importance of cultural workshops and about having teachers who can teach from different perspectives. When asked if they recalled an essential experience in learning about other cultures, they shared the following:

I went to a cultural workshop through the company I got my first job from, and a woman was speaking, and she was kind of going through the dos and don'ts. And it was as simple as, you know: always get up for an older person on the bus, people blow their nose in public, just basic little things like that. If you get invited to a Hungarian house, always bring wine or flowers, never talk about history, never talk about politics. I think it was really helpful. (Diana)

When we were younger and learning about the crusades, for example, I had a really cool teacher that didn't just teach the crusades. They also taught like the golden age of Islam and how these two things were coinciding with each other. Because every other teacher had taught it from a Christian point of view because we were in America, and at that point, there weren't as many guidelines. It was cool to have another teacher, because they (wanted) to give us a different point of view on what was going on, that it's not just the crusades. Because during the Dark Ages, there was also another group of people in another part, another area of the world, that were actually developing medicine and learning about flight and understanding glasses. (Helen)

As mentioned earlier, although one of the participating teachers referred to living in a foreign country as the most effective way of learning about another culture, she acknowledged that it is still possible to learn about different cultures without living in or travelling to the respective countries. However, knowledge based on someone else's interpretation risks being superficial and stereotypical:

I think that's probably the most effective way to learn culture, because you can sit in one part of the world and learn about a culture in another part of the world. But you're taking somebody's interpretation, and their stereotypes are included. But it's not until you immerse yourself in the culture that you really evaluate it for yourself and create your own ideas about. (Victoria)

What the interviewed teachers' responses had in common when it came to learning about different cultures was related to living in a foreign country. The rationale behind the common responses is understandable, since all the participating teachers had lived outside their own country

and thus had extensive exposure to different cultures and intercultural situations. As a consequence, they are highly aware of cultural differences and have the ability to compare their cultures with others.

The responses to the respective interview questions revealed that participants had positive attitudes towards learning about different cultures. The analyzed data also demonstrated that the teachers had the *attitudes*, *knowledge and understanding*, *skills*, and *critical awareness* typical of interculturally competent individuals (Barrett et al., 2014; Byram, 1997). Many of the teachers stated that they accepted the new culture and tried to adapt to the new situations they faced, which can be linked to *attitudes*. In relation to *attitudes*, they talked primarily about respect, openness, and acceptance when discussing their intercultural experiences. Participating in cultural workshops or learning from their students or the people around them is connected with *knowledge and understanding* of other people's values, practices, and discourses; and *skills* in *discovering* information about and *interpreting* other people's cultural values, beliefs, and practices, including *relating* them to their own. Some teachers also mentioned empathy — that is, understanding other people's feelings, beliefs, thoughts, and values — which is also related to *skills*. Multiperspectivity, which is described as the *skill* of decentering one's perspective by Barrett and his colleagues (2014), can also be used to describe the teachers, some of whom talked about how they had started thinking differently so as to try to understand other's viewpoints. *Critical awareness* was apparent in the responses of teachers who talked about their experiences of cultures that differed from their own. However, although they claimed to have accepted and respected those differences, some of them also admitted to still finding them strange, or even ridiculous. The *attitude* of readiness to suspend disbelief and judgment thus applied only to a limited extent. With the exception of interacting and communicating appropriately and respectfully with people from different cultural backgrounds, this part of the interviews yielded nothing in relation to *action*. Finally, culture shock, which was mentioned by one of the teachers, is described as the middle stage of the acculturation process by Damen (1987) and as a natural process faced by many people.

The participating teachers were also invited to discuss the different ways of learning about the other cultures they had experienced. All the teachers insisted that the best and most useful way of learning about other cultures is to live in the respective country. Many of the teachers claimed that no one can obtain a profound understanding of a culture without fully immersing or integrating

themselves into that culture. This means being there and diving headfirst into it psychologically. The teachers' statements regarding learning a culture by living in that culture included:

> A full submersion is useful, I think; you can read about it, and you can see it, but until you're experiencing it, you can't get the true feeling of what it means to be from a certain area or have certain cultural practices. So firsthand experience, I think it's the best. (Helen)

> Firsthand, try and fail on my own, like I'm being now in Hungary; I'm enjoying it because it's a society that I'm beginning to understand more and more, and I'm starting to understand the norms and what works and what doesn't, and how you interact with strangers, how we interact with the bus driver, how you talk to people, particularly now during the pandemic, how those interactions are, you know, firsthand, and then trying and failing and repeatedly failing. (Hugo)

Given the importance of learning about cultures firsthand, the majority of the teachers talked about how living among local people, interacting/communicating with them, asking questions, and comparing differences are all essential to learning about and understanding another culture. Examples include:

> I think the best way to learn about anything is to integrate yourself. Asking questions; I'm being interested and getting involved and asking questions. (Diana)

> I've experienced hands-on, real-life situations just moving in and living among the local people and learning about their different lifestyles. (Nicole)

Travelling was the second most frequent response given by the teachers. Although many teachers found travelling an important way of getting to know other cultures, and most of them enjoyed culture learning by travelling, one teacher expressed the opinion that travel gives people only a limited experience. According to her, it is only by living in a country that one can obtain a deep understanding of its culture. Relevant statements on this topic included:

> I prefer firsthand travel. Travelling through China once, our driver told us that there was a special event going on that night in their village. And he invited us, so my family and I went in. We saw kind of a seasonal dance, but it also had a lot of different aspects. And it was a bit of a festival and super fun. And it was something that I would never have read about it because it was such a small village, and I would never have seen it if I didn't have a direct connection to it. It's not something you would see on the Discovery Channel. It's not something that you would see anywhere else. (George)

> The best way for me is definitely travelling, by far and away. Because when you travel, you get to really breathe and smell and see everything that a culture has to offer while you're there. And that means architecture, and that means museums and their art. And that means people and foods and drinks and music. (Isabel)

> I think travelling is great as a holiday, but I don't think you really immerse yourself in a culture, you can see a glimpse of it… Living in places has given me a great understanding of some cultures. (Yana)

Even though many of the participating teachers mentioned reading, watching movies, or listening to music among the different ways of learning about culture that they had experienced, all of them emphasized that these methods are far from ideal, because they are relatively superficial and not as effective as living and experiencing a culture in situ. The following statements reflect their attitudes:

> I have seen amazing films and documentaries about different countries on the travel channel, which really, you know, makes you see things that are far away and completely unreachable right now. But you get to experience them in a secondhand way if you want somehow. (Isabel)

> I love to travel because I get to live it and I get to see it. When I go on vacation, I don't just go to the tourist areas; I want to live amongst the locals; I want to do and see what they do. I want to experience real culture, as you say. So, I believe that being there, not just reading in a book or watching it in a movie here secondhand, I like to experience it in this way. (Nicole)

Three teachers talked about how working in multicultural settings and being surrounded by people from different cultural backgrounds helped them learn about other cultures. Only two teachers touched on education regarding learning new things about cultures. Both these teachers stated that the lessons they had had in the context of their formal education had contributed to their understanding of different cultures:

> I think we're lucky to be working in international schools because I have met numerous amazing people throughout the years. And all kinds of cultures and countries from all continents have opened my eyes even wider to the possibilities of difference and the fact that we live in a completely multicultural world and need to be accepting and tolerant of one another. (Isabel)

> I like reading and learning. During my education, I had lessons where I would learn about different cultures as well. (Valeria)

In summary, the participating teachers had experienced the following ways of learning about cultures: living in and travelling to different countries, which had given them firsthand experience; reading and watching cultural information, stories, movies, and documentaries, or listening to songs; and teaching at international schools or taking courses including intercultural education. Besides living and travelling, the teachers talked mostly about the importance of interacting with people and learning about culture from them. Since living abroad or travelling to other countries may not be equally possible or accessible for everybody, student/teacher exchange programs organized in a foreign country, teacher training, and professional development programs that include intercultural education can be encouraged, to give teachers hands-on experience of other cultures. Although books and movies were described by some of the participating teachers as providing secondhand and stereotypical viewpoints, they are recommended in the literature

among activities for developing ICC (e.g., Barrett et al., 2014; Huber-Kriegler et al., 2003; Lázár et al., 2007; Reid, 2015). Surprisingly, although all the participants were educators, only two teachers mentioned education in the context of culture learning.

The last question in the second part of the interview schedule explored teachers' attitudes to intercultural misunderstandings. The participating teachers were asked if they had encountered any misunderstandings in intercultural situations, and how they had reacted.

According to the teachers' responses, the main cause of the intercultural misunderstandings they had experienced was the language barrier or linguistic differences. The issues were twofold. One was related to differences in structure, vocabulary, idioms, and phrases in the respective languages, while the other concerned how languages are used, including intonation, and how words are interpreted differently in different languages. The related statements are as follows:

> My friends are Hungarian. And a lot of the time, it's a language barrier, or an idiom is different. So, sometimes I know some phrases. Some phrases in Hungarian are directly translated from English, and the direct translations absolutely don't work. Yeah. So, I've had some mishaps with that. (Helen)

> Maybe an expression, like someone might have translated something in another way, differently. We have phrasal verbs and expressions that we would say, and maybe they are interpreted in another way. For example, a word in my language could mean something totally different in their language. (Nicole)

> I think my wording and the way I'm talking are on a normal level, but they said to me that I am talking very fast… It was offensive; it was just my way of talking; my speaking level went up a bit… We Afrikaners are just like that; we speak loudly but love everyone. (Olivia)

The participants talked mainly about cultural differences in the context of intercultural misunderstandings. Importantly, however, all the participants were highly aware of the cultural differences they discussed. In their responses, they accepted all such incidents as lessons to be learned, adjusting to the new situations with respect and acceptance:

> I'm just generally kind of loud. So, sometimes you're supposed to be silent… I made a mistake there. Am I going to shut up or walk away? Yeah, generally, it's like learning that the oven is hot by touching it. It's that type of mistake you make. And you learn after you make a mistake, and then you don't make it again. (George)

> In Thailand, you never shake a parent's hand. And it took exactly a few weeks (to learn). You just get into the habit of every time you see a parent. You never touch children's heads. Because in Buddhism, the most precious, prized part of the body is the head and the laces of the feet, so you never lift your feet up. And I learned again, very quickly, that I should never lift, I should never sit cross-legged in Thailand ever. I would always sit with my feet tucked under my chair just to avoid those cultural misunderstandings. You can choose to respect that, or you choose not to. I personally always choose to recognize that I'm a foreigner; this is their way. I'm not going to change their way, the way they've been doing it that long. I just appreciate it. (Victoria)

As opposed to the responses in general, and to those quoted above, one teacher admitted that in his encounters with different cultures and religious people he had not always accepted or adapted, but had argued with them. However, he claimed that he had shown respect and avoided misunderstandings. Another teacher commented that, as a teacher, she knew she should not have any prejudices towards her students. However, in some cases, in certain cultures, she needed self-control to avoid expressing prejudice. The two responses are as follows:

> Some people are religious, and I am not very religious, which has caused situations and experiences. How can you possibly believe in something written in a book that's a thousand years old and it's never being updated? I mean, I've had some experiences with that, where I had to say, well, that's okay if you believe in that, then I will need to respect it. (Kevin)

> Connected to certain Asian cultures, specifically the way they treat and what they do with the animals there. So, being a teacher, I do not tend to… of course, I am aware that not every Chinese kid will have a puppy's ears for lunch. But that is always something on my mind. And it is a prejudice that I try to control. (Isabel)

Two teachers mentioned that body language had caused intercultural misunderstandings and that it is important to be aware of the differences in different cultures:

> I was in the car and was driving somewhere in Budapest. Somebody walked across the road and went like this (holding up index and middle finger). I just stopped the car (and said), you can walk past, but you're sticking two fingers up, man! But anyway, he was like, it meant peace. (Lydia)

The findings from the present study indicate that all except two of the participating teachers had experienced intercultural misunderstandings caused primarily by differences in either language or culture. According to Byram (1997), the interculturally competent individual is able to identify the causes of misunderstandings and dysfunctional interactions and explain them, thus helping their interlocutors to overcome the conflicts. This ability is referred to by Byram (1997) as the *skill of interpreting and relating*. Barrett and his colleagues (2014) later describe it as involving *skills* in translating, interpreting, and explaining — that is, the ability to act as a *mediator*. They also refer to it as the ICC component *action,* which includes mediating in situations of cultural conflict. Thus, although the participating teachers have *skills* in interpreting and relating intercultural misunderstandings, they can be said to have failed to take *action*, since they made no mention of explaining the causes of the conflicts to their interlocutors so as to mediate the cultural conflicts.

Intercultural misunderstandings, or in other words critical incidents, are recommended in language classes as ways of raising students' awareness of cultural differences and their importance in communication (e.g., Lázár et al., 2007; Reid, 2015). In the following section, it is investigated

whether the interviewed teachers make use of the critical incidents they experienced by presenting them in their English classes.

4.3.4   Teachers' Practices in Teaching Culture and Developing CDA and ICC

The final element in the research instrument was designed to investigate the teachers' practices concerning culture teaching and the development of their students' CDA and ICC. The questions in this section of the interview schedule explored ways to help students with culture learning, including the teachers' own experiences (or lack of experience) in learning about other cultures; ways to teach culture and develop CDA and ICC; opportunities for multicultural classes to develop students' CDA and ICC; the impacts of curriculum, syllabus, and teaching materials on developing CDA and ICC; and the difficulties inherent in culture teaching.

4.3.4.1   Ways to Help Students with Culture Learning.

The participating teachers were invited to talk about the use they make of their experience (or lack of experience) of culture learning, and how they can help their students to learn about other cultures in their English classes. All except one of the participating teachers said they shared their own experiences of culture learning with their classes and tried to integrate their students into, or expose them to, different cultures in various ways. One typical response concerned the celebration of international days. Almost all the teachers thought that international days were an ideal opportunity to learn about other cultures by letting students introduce their own cultures and bring food to school, with the parents' involvement. For the teachers, this is an effective way to help students experience other cultures firsthand in an enjoyable way:

> I guess by sharing international days to get cultures across to kids. The only real way we can show cultures; we can't travel at the moment [due to COVID 19], so all we can do is talk about different celebrations. I think grasping the students' attention is a great teaching strategy to involve the kids if they have a real-life representation of what they're learning. (Yana)

Many of the positive responses concerning students learning about other cultures from each other included mention of classroom discussions, students' presentations, and research projects in groups. Compare–contrast activities, which allow students to identify similarities and differences between the presented cultures, and deep classroom discussions exploring the possible reasons for those differences, were also emphasized by some of the participating teachers:

> You can give them stories and books from different cultures. In a couple of weeks, I'm going to be doing fairy tales and legends from different cultures. We'll be reading some West African ones, some Chinese ones, and some Northern European ones to compare and contrast and see how they're similar. And then look at

where they're coming from. And why do people do things differently yet similarly in different parts of the world? (Hugo)

We can do all sorts of things, you know, different units in different places. During the cultural week at school, you learn about food, music, and dance. Have students compare and contrast places or their experiences, families… go deeper into it. What was the reason, why?... talk about that aspect of it. (Diana)

I always focus during Christmas time on getting different things, not just celebrating Christmas, for example Hanukkah as well, but I think they find it very interesting. So, focusing on the cultural differences in how we present, for example, festivals. And I just compare Halloween with our culture because it's a little different. (Layla)

Some of the participating teachers commented that literary works, such as stories, folktales, legends, myths, and fables, are excellent sources for learning about different cultures. Linguistic features, such as connotations, loan words, and the interpretation of idioms, proverbs, and expressions by connecting them to the culture, were also mentioned by a few of the teachers in the context of culture learning:

We learn proverbs when we read short stories or fables, stories about the cleverness of animals that always have a moral message. Then they [the students] share some of the folk tales from their own childhood or what their grandparents used to tell them, folktales, legends, and myths. It's all done in English, of course. So, in that way, we're mixing language and culture quite well. So, the children have a double benefit, in the sense that their minds are opening up to new things and different things while practicing and improving their language skills in English. (Isabel)

A lot of languages have cognates, like similar loan words. So going for, like… even though a student may come from a very different language, there are usually words or ideas that are similar, like, across them. So going for the similarities first is usually going to… and teaching, to help students feel like, you know, it's not that different. One thing, if you know one language or culture really well, you probably know a bit about the other culture already, just by default. (George)

The participating teachers also talked about the authentic materials, movies, songs, and documentaries they used in English classes to help their students learn about different cultures. Besides interviews, a few of the teachers used activities involving drama, role play, and debates. History and art were among the subjects mentioned less often by the teachers for use in culture teaching:

We've made drama, music, and role-playing opportunities. We've had debates not specifically on culture as a topic but maybe housing within different regions or how and where people live. (Nicole)

I think that there should be more awareness about it. And it would be more interesting to hear different perspectives. And it would be helpful. So, they should be aware of stories, music, language, history, art, holidays, festivals, and things like this. (Ethan)

We could encourage them to share about themselves, and about their families. And they have written essays. So we've all had to listen to one another read essays and conduct interviews with their families, and when

shared with the class, I think that's one way we're educating each other. Because within my group, at the moment, I have 17 kids from 14 different nationalities. What better way to learn about a different culture than from an actual person within that culture? So yeah, they've had a great opportunity to learn about a different culture from each other this year. (Nicole)

In summary, the participating teachers' responses in relation to helping their students with culture learning demonstrated how they use various ways of learning about other cultures that are linked to their experiences and preferences. Celebrating international days, festivals, and holidays; researching and presenting cultures; discussing similarities and differences between cultures; reading stories, fables, folktales, legends, and myths and learning about cultural differences through these literary texts; understanding vocabulary and learning proverbs, idioms, and expressions in connection with cultures; using authentic materials, including movies, songs, documentaries, and short video clips; conducting interviews; doing drama and role-play activities; and using debates, history, and art were all listed as activities used by the teachers. These activities are similar to the activities recommended in the literature (Barrett et al., 2014; Lázár et al., 2017; Liddicoat, 2004; Piątkowska, 2015; Usó-Juan & Martínez-Flor, 2008; Reid, 2015). However, although some of the participating teachers take a critical approach to culture learning by talking about the reasons behind cultural differences, the participants did not talk about the controversial cultural norms that are recommended for discussion in some studies, such as social inequality, class, gender, race, politics, ideologies, the power of specific groups, marginalization, etc. (e.g., Gómez Rodríguez, 2015b; Kubota, 2014; Kumaravadivelu, 2001; Pennycook, 1999). The students' age, level of English language proficiency, and interests, as well as hesitation, lack of willingness, and unpreparedness on the part of the teachers, may all affect whether the mentioned critical cultural activities are implemented.

4.3.4.2 Ways to Teach Culture and Develop Students' CDA and ICC.

The interviewed teachers were asked to talk about how they teach culture to develop their students' intercultural competence. The teachers' responses here did not differ greatly from their responses to the previous question. Organizing cultural nights/weeks and international days, bringing homemade food to school, and presentations by the students of their own cultures were the most common responses. The participating teachers talked a lot about tactile learning/teaching, hands-on knowledge, and firsthand experience. The focus was on letting students talk about their own cultures to allow them to learn from each other:

International days show where kids come from and bring cultures to the classroom. All the other kids can touch, feel, smell, and taste it. It is a hands-on experience. (Through) tactile or sensory teaching, you can almost smell the Spanish bread or taste Italian pasta; it tastes like Spain and Italy. (Kevin)

However, responses differed when the participants were asked what elements/aspects of culture they most enjoyed teaching. Although the teachers' responses included more elements of big C culture when they were asked which aspects of culture *should* be part of English classes, when it came to the aspects of culture they most enjoyed teaching they primarily listed elements of little c culture. After food, which was in first place on the list, literature, historical facts, buildings, and places, including national landmarks, volcanic mountains, beaches, and monuments, were listed as elements of big C culture that were enjoyable to teach. In relation to language, the teachers said that they enjoyed teaching about etymology, the roots of words and their origins, connotations, and identifying connections between words and cultures. As regards literature, stories from different cultures were highlighted. One of the teachers also stated that as well as stories, he was interested in storytelling and the differences in storytelling in different cultures, and that he liked bringing all these stories into the classroom. Concerning elements of little c culture, the participants talked about traditions, celebrations, customs, lifestyles, beliefs, superstitions, human relationships, body language, music, mythology, and traditional clothing. Responses included the following:

I love history, so I love talking about the different historical buildings. I also like food, so it's very interesting for me to talk about different types of foods or things that different cultures have. (Yana)

The customs, the traditions, why people do something the way they do it. Why? What is the background of that? What is the superstition behind that? What is the story? What is the belief? What is the fear? What happens if it's not done that way? I find it fascinating. (Isabel)

I like teaching about mythology. And I like it [when students] share their own. Like when children bring stories and tell stories from their own cultures; fairytales and so on. That's what I love. I love talking about traditional clothes. I like talking about modern culture as well. (Valeria)

I like teaching everything, human relationships, sort of superstitions or traditions. I really love the language, so sometimes I show the etymology of the words or the development of a certain concept. I love body language, and it helps the students a lot because it saves their (lives), you know, sometimes, faced with some situations, not to get into trouble. (Teresa)

The present study also examined the participating teachers' experiences in developing *attitudes* such as *empathy, openness, curiosity, respect, acceptance,* and *readiness to suspend disbelief and judgment*, which are grouped by Barrett and his colleagues (2014) as one component of ICC. All the participating teachers considered *respect* to be the most important attitude to

develop in terms of establishing classroom rules and managing and disciplining the class. Many of the teachers commented that they needed to respect the students if they wanted to earn respect, thus the discussion focused on role models:

> Of course, respect is number one. We are their [i.e., the students'] role models. First of all, when they have lessons with us, I think they have a good opportunity to see the way we respect them, the way we value their opinion, the way we listen to them, the way we are open to their questions, we hear them out, we stay after class if they need to talk or want to talk. So, you know, by showing them respect, you also have rightfully earned the right to that respect. (Isabel)

> I have to respect my students the same way they respect me; that comes together. I'm also supposed to show examples. The best example comes from me. So that's how we are practicing respect. (Valeria)

> Modelling, showing the kids that I give them respect. I let them be their own person. I feel like I have a relationship with my students. It's mutual respect because I've given them freedom in the classroom. (Helen)

Among the listed attitudes, *empathy* was the second most important attitude highlighted by all the participating teachers, and was seen as going hand in hand with *respect*. The most common method used for developing empathy in their classes involved asking questions based on a particular incident that had happened at school or elsewhere and encouraging the students to feel and think about it as if they were in that situation. Bringing real-life examples to the class was frequently mentioned: in relation to teaching about the Holocaust, for example, the participating teachers presented videos or the diary of Anne Frank and asked the students how they felt about it, as a task to develop their *empathy*. Some of the teachers admitted that they also gave examples from their own lives, which helped to build a rapport between them and the students and their parents. One teacher mentioned the importance of non-verbal communication when reading and understanding people's emotions, and this teacher used role play and drama to develop their students' *empathy* in English classes. Another teacher even claimed that her own *empathy* had developed since she had started teaching at an international school. Relevant responses included:

> It is my favorite word. Empathy is the most important thing. I talk to the kids to try and make them understand. Bring examples from history, you know, talk about the Holocaust. How would you feel if this was your sister or mom? Try and bring in other people's realities. (Diana)

> I always try to point out to my students that we're all different. And I've got a great difference that I cannot hide. So, I'm always using my skin color to help kids empathize with each other, know that we are all different, and accept our differences. So, I hope that, at the end of the day, at least they'll be empathetic towards each other when they leave my class. (Nicole)

> Empathy is very much linked to nonverbal communication, reading people's emotions. We do a lot of role-playing and drama. I mean, my behavior management system is always based on respect and kindness. (Victoria)

So, I think being here and in a different culture has developed my empathy skills a lot, because now I understand that I need to step back and try to understand where the other person is coming from, because there's definitely going to be not only a language barrier but some cultural barriers in there, too. (Helen)

Typical responses in relation to developing the students' *curiosity* involved keeping the students interested by sparking, prompting, or fostering enquiry. The majority of the participating teachers commented that children are naturally curious and just need to be encouraged to ask questions:

If students have questions, I can see that we're getting pulled off topic; I let them ask their questions. Curiosity is one of the most important personality traits we can have in students. And it's our job as teachers to foster that as much as we can. (George)

Kids are curious, naturally. If they seem curious at certain moments, you should open that up, follow through with it, and maybe develop the ideas behind that curiosity. (Ethan)

We dissected flowers today; they wanted to find out a little more. And it's something that you have to spark their interest in — just encouraging questions, sparking their curiosity. I'm also kind of modelling, right; modelling how to ask questions. (Diana)

In addition to helping students ask questions about whatever they are interested in, some teachers explained that they do experiments and research, and use gamification and the Internet to develop their students' *curiosity*:

They are curious about nature just because they are children. I don't think that it is very hard to develop in them. They are curious by nature, but through gamification or making my education interesting and not revealing everything to them, they only get a little bite, making them feel they want a bigger bite by themselves. (Kevin)

I always try to help or teach them that it's good to ask questions. I've encouraged them to be curious about the world around them. In our science and topic classes, we're always doing experiments as much as possible so that they can imagine things outside of their level's circle. They're encouraged to be curious about the world around them, do their own experiments, do their own research and discover facts. (Nicole)

The primary way of developing openness mentioned by almost all the participating teachers was related to the provision of modelling. Teachers encouraged their students to open up to the class through their own example. Many of the teachers stated that giving students the freedom and opportunity to express their thoughts and feelings, allowing them to make mistakes and showing this is acceptable, and making them comfortable, safe, and not afraid to share their experiences is crucial to developing openness:

First of all, I tried to be very open with them. And, you know, I often joke at my own expense and share things. Just to show them that I'm human, that I am somewhere a child like they are. I encourage them to be open with each other, with us, with their parents, because if they're open, they can give more and get more. I

always tell them that if you share your feelings, experiences, and little things and are open to sharing, you will get the same in return. (Isabel)

Just allow children to speak in class and let them finish their thoughts, and have an inviting classroom setting. I mean, always do that. The kids should be able to express themselves freely. Sometimes I have to move on, and we're getting to a class, and I have to say, let's explain that later. Let's talk about that later. But usually, the child should feel open to making mistakes and test their own language limits by developing their thoughts in words. (Ethan)

So, to be open. I always share life stories. I think I'm a fun teacher. Sometimes they say I'm strict, but I always try to share a part of my life. So whenever I'm teaching a topic, I can put in a little anecdotal story about something that happened to me. I think it helps them be even more open to me; it builds a bond between us, not just even with the kids, but with the parents as well. (Nicole)

The general approach to *acceptance* was based on talking to the students about the similarities and differences between cultures; helping them understand that people can differ from each other, and that it does not make them weird or strange; giving each child the chance to express themselves and talk about their cultures; and accepting everybody in the class as a teacher and role model. However, some of the teachers were critical about developing *acceptance*, arguing that accepting everything and everyone is hard for many people:

That one's very much linked with respect and openness. Ensuring that everybody's okay, everybody is part of here, family. And ensuring that nobody is excluded. Ensuring that each child has an opportunity to share his or her cultural preferences, hobbies, and interests with one another. (Victoria)

Again, accepting each other, accepting differences, accepting different cultures. And yet the same way that you talk to them, not talking at them but to them, you talk with them, make them understand why things aren't new, make them understand that sometimes things have to be a certain way. And sometimes we can't change anything. And we have to accept it; we have to move on with it. (Hugo)

Being accepted in a group for any child is very important, because if you don't have people accepting you, you feel like you're not a part and don't want to come to school anymore. Giving them the ability to express themselves and making them feel more a part of the group. (Olivia)

It's tedious work; you have to do it step by step, and sometimes you cannot tolerate or accept things. You have to teach how to accept different cultures, but there will be different acceptance levels. So, having a multicultural environment, somebody would accept something or somebody… you have to find the balance. (Teresa)

The last component, *readiness to suspend disbelief and judgment,* was discussed by the interviewed teachers from three points of view. While some teachers shared how they dealt with disbelief and judgment in specific ways, others claimed that it is hard to get students to avoid making judgments since they are children, and children tend to be judgmental anyway. The other reason for failing to prevent judgements involved the teachers' own attitudes. They admitted being unable to stop themselves from criticizing and judging certain cultural norms. The specific ways

described by the teachers to develop a *readiness to suspend disbelief and judgment* included asking questions to get the students to think about and evaluate the particular issue, encouraging students to understand why they should not judge others, letting them think critically about the situation, and showing relevant video clips or documentaries:

> Oh, for sure, there would be a lesson on that one. There would be maybe a mini video showing them why it's not good to be prejudiced towards one another. I will probably give them an example from my life. I will probably ask them questions about their life. So, I'll try to dispel that belief by educating them as much as possible. (Nicole)

> They're going to judge what they judge, and I'm going to try to mediate that judgement by saying, well, these kids have a certain type of way, this person has this type of personality or temperament. You try to help them understand that kids are different, and they should accept their differences and reserve judgement. And they should reserve their state of disbelief. (Ethan)

> It's much easier to suspend judgement on non-controversial things. You know, but controversial topics and instances, such as abortion or rape… In some Arab countries, the girl who was raped has brought shame to her family; she will sometimes be killed, and this will be an honor killing. Okay, how can you not judge that? I cannot suspend judgement there. Yeah, no, I despise it. It's completely despicable that the girl who was raped, who suffered such a horrible violation of her persona and body and mind, is subjected further to murder by being killed by her own parents. Because by being raped, she has brought shame to the family. Excuse me? So yeah, in some instances I cannot suspend judgement. (Isabel)

The participating teachers' responses concerning the development of their students' *attitudes* suggest that, in general, almost all of them challenge and encourage their students' attitudes towards other cultures. The ways to develop attitudes listed by the teachers include classroom discussions, research tasks, experiments, games, role plays, dramas, compare–contrast activities, movies, and documentaries. However, the activity used by most of the teachers to develop attitudes involves asking questions and giving examples, even from their own experience, although this might take place implicitly. Although some of the teachers were critical of *acceptance* and *readiness to suspend disbelief and judgement,* particularly in the case of controversial topics, most of the participating teachers act mainly as *facilitators* in developing *attitudes* of *empathy, openness, curiosity, respect, acceptance,* and *readiness to suspend disbelief and judgment,* besides helping their students to acquire knowledge about cultures through specific activities, as mentioned above (Barrett et al., 2014, p.15).

Regarding the difficulty in developing attitudes of *acceptance* and *readiness to suspend disbelief and judgment* due to the teachers' own criticisms of specific cultures and cultural norms, Gómez Rodríguez (2015b) suggests that critical intercultural competence can be achieved by learning about controversial aspects of deep culture. In other words, as highlighted by one of the

participating teachers, the reasons why women who have been raped are killed in Arab countries, why genital mutilation still exists in African countries, why certain religions forbid the consumption of particular foods such as pork, etc., and why certain religious rules exist that other people find extremely difficult, can be still discussed to help students realize that these issues do exist in the world. Students can still critically evaluate their own culture and other cultures based on explicit criteria and perspectives, provided that they remain rational and consistent in their judgments, as Byram (1997) points out. The teachers' own judgments or disbelief should not therefore be a reason for not developing these attitudes. However, the teachers' hesitation is understandable. Moreover, the students' age, level of English proficiency, and interests also need to be considered when it comes to incorporating topics such as these into discussions in their English classes.

4.3.4.3 The Impacts of Multicultural Classes and Curriculum, Syllabus, and Teaching Materials on Students' CDA and ICC.

Study 1 explored how being taught in a multicultural class helps develop students' cultural awareness and ICC. In general, the interviewed teachers commented that being in a multicultural setting with students from different cultural backgrounds and nationalities who hold different values and beliefs creates opportunities for students to be culturally aware and learn from each other. Almost all the participating teachers said that they gave each student a chance to talk about their culture and share their cultural experiences with the class. According to the ranking of the tasks mentioned by the teachers, teamwork was the second most popular activity used by the teachers as a way of encouraging students to learn from each other. Projects that allowed the students to work together and present their findings to the class were also mentioned by the participants as ways to develop the students' communication skills:

> I've given each child an opportunity to share about their culture. You know, while at home, we've done a Master Chef cooking: each child made a dish from their own culture, then they met and made a video. They had an opportunity to share with the rest of their classes, something they can be proud of, something that's positive about their culture; they were able to share with each other. (Nicole)

> We talk about the different celebrations in different cultures. If I know Ramadan's coming up, I'll have a student talk about it. What their family is doing, or how they're doing it. When we were getting ready for Christmas, some of my students didn't celebrate Christmas, so you're talking about what they celebrate at this time. (Yana)

Some of the participating teachers also argued that a multicultural class implicitly develops students' *attitudes* of empathy, acceptance, openness, and respect without judgment. According to

the teachers, as the students began to be aware of cultural diversity and differences, they also gradually experienced the need to accept and respect others. One participant even admitted that international schools make students intercultural and open to different cultures, and this helps prevent global conflicts. Similarly, another teacher stated that students have friends from different nationalities, which instills in them positive attitudes towards other cultures and contributes to their acceptance as adults in the future. Relevant responses included the following:

> I think it helped them in such a positive way. Because they have an opportunity to listen to different accents and help each other during group activities; they're in a group with kids from different nationalities or cultural beliefs and backgrounds. So I believe it has impacted them in a very positive way. So that if this continues for them, they can go out there as adults and be accepted because they have friends from so many different nationalities and cultural backgrounds. (Nicole)

> I'm always supporting them talking about it because they are changing the charters in a good way; they're preventing the possibility of the third world war. I would say that's what Erasmus does. We are teaching children at international schools to respect other cultures and differences. I think they're more respectful. And they're less judging. And I think this is the way we prevent big global conflict in the future. Being intercultural is being open to differences. (Valeria)

All the participating teachers commented that being in a multicultural class allows students to develop good communication skills. Since English is used as the lingua franca at the observed school — a context that differs from where the language is being used between native speakers — students develop a common language for communicating with each other, including body language (or, as some put, sign language). The teachers highlighted that students want to be understood, thus they start by getting to know each other, and as their relationships develop, they share more and more. Besides body language, teachers also mentioned the use of facial expressions, written notes, and drawings in the context of communication among students. Many of the interviewed teachers observed that the students in the lower primary classes picked up the language far more quickly than the students in the higher primary classes, because they were not afraid of making mistakes:

> We speak English in the class; that's the baseline, and none of the kids is from the U.S., UK, or any English-speaking country; it puts them all on the same playing field. So being able to have a multicultural class, and, say, we have a kid from Turkey, and we have another kid from the Czech Republic, their common language is English, right? They need to be able to communicate with each other in one language. And it helps to develop their intercultural skills because they're from different places with different backgrounds and parents with different education styles. (Helen)

> They communicate successfully. And the simple reason for that is they are at the same age, or they're in the same classroom. So they spend a lot of time together, and sooner or later they will start communicating successfully. They communicate with facial expressions, they communicate with looks, and they

communicate with little notes that they pass to each other. And, you know, there is always communication. (Isabel)

Yeah, absolutely. Especially kids. I think that the most difficult people who have a hard time are adults. I mean, children don't have hang-ups about, you know, am I saying it correctly, they just say it, and this is why they develop it. This is why they pick up languages much faster than adults. (Victoria)

Besides developing communication skills by being in a multicultural class, some of the participants also talked about how their students improve their linguistic skills simply by learning from each other. Many of them claimed that students who had arrived with basic English or no English language skills began speaking adequately within a few months:

I've seen it in a year — a little boy from Israel and a boy from Hungary. The Israeli did not speak a word of English when he first came but communicated with the Hungarian by drawing pictures. So now the Hungarian boy has taught him a lot of English. And I've seen this develop over the last four months, and it's been great to see. (Lydia)

So, the most important thing besides what the teacher is doing is that kids are talking to kids of different cultures. It's good for a Hungarian kid to play with a black kid or a Chinese kid, because this is the way the world is. I mean, we go to an international school. So this home is established for them to be multicultural. So it's a good thing. (Ethan)

In summary, the participating teachers' responses described how the students inevitably and naturally develop their CDA and ICC as a consequence of being surrounded by other students with different cultural affiliations. The need to express themselves, share their experiences, get along and play with their fellow students, and communicate with others for any reason, helps them develop their language and intercultural skills and their cultural awareness.

The teachers were asked whether the curriculum, syllabus, and teaching materials allow them to teach different aspects of culture and intercultural competence. Only a few of the participating teachers stated that the curriculum they followed enabled them to develop their students' CDA and ICC. In comparison, most of the teachers admitted that the curriculum is heavily focused on Britain and is written from a British perspective, thus needs to be adjusted. Attaching importance to having a free hand to create their own teaching materials and syllabus, all the teachers agreed that they could add all kinds of content to their English classes, depending on the students' age, interests, and proficiency in English. Regarding culture teaching and the integration of different cultures into English classes, the majority of the teachers commented that the school gave them the freedom to create and implement relevant materials, including websites from which materials reflecting other cultures can readily be downloaded. The following responses were given

by teachers who agreed that the curriculum supported culture teaching and the development of ICC:

> We were talking about human rights and genocide. It's a really difficult topic for that age, but it was part of the curriculum, and we spoke about that. The curriculum supported and talked about multiculturalism/ interculturalism in those aspects. (Valeria)

> Some do. And I usually go for those that do because it makes the material more varied. It makes the lessons more interesting. It makes, it creates more room for discussion. It creates a good learning atmosphere when you bring all that variety in. (Isabel)

However, most of the participating teachers criticized the curriculum for being monocultural and not supporting the teaching of cultures other than British culture:

> I think they're trying to teach you the British sensibility of things. I think the curriculum is from the British perspective, but it should be more intercultural. I think it would be great to learn more about Hinduism and Confucianism. You know that they're a part of the Asian and African cultures and even some South American things. (Ethan)

> It's written through the lens of British culture, which for me, as an outsider to British culture, is already weird; it's very strange to teach culturally biased education from a culture you're not a part of. (George)

> We're on a UK curriculum that is heavily focused on the UK. So right now, my standards for geography are supposed to be based in the UK. And I said, no, let's take this out to Europe and focus on the countries in Europe that we're all from. Because it's not supportive. The Hamilton Trust is not a very internationally based curriculum. It does pull stories from other cultures; there's a whole section on stories from other cultures. And that section is nice, but it's like a tiny piece of the education bubble we're trying to build. (Helen)

> If we're in Hungary, we're going to use the forint, but we also need to remember that there are dollars and pounds. Teaching children in Hungary about the British pound because the curriculum says, well, that's a bit silly. (Victoria)

The teachers described how they found solutions and made changes to the learning objectives in the British-focused curriculum, depending on their students' needs and levels. The freedom and flexibility given to the teachers by the school to adjust the curriculum and create and select their own teaching materials helped them to introduce more international topics and cultures in their lessons. The inclusion of British-centered topics in each subject is unsurprising, of course, since it is a British National Curriculum designed for British children. However, a British curriculum designed for international students could be followed instead.

4.3.4.4   Is Culture Teaching Difficult? Why, or Why Not?

The final question in the interview schedule investigated whether the participating teachers found culture teaching difficult, which aspect of culture teaching they considered the most challenging, and why they found it difficult.

Five of the participants stated that they found culture teaching difficult, five stated that they did not find it difficult, four stated that it is not difficult but challenging, and one stated that it is sometimes difficult and sometimes not. The teachers who said they did not find culture teaching difficult talked mainly about how much they enjoyed teaching cultures and learning about them:

> I think it's fun. Yeah, because you have to find out more about it. You know, I had taught the Renaissance period and I am not Christian or Catholic or religious in any way. So having to find out more about it to be able to teach it was cool. Like, I enjoy studying or reading about different cultures. (Helen)

> No, I think it's not difficult. I think it's more interesting. It's more interesting because you get so much more feedback from different cultures than from a single culture. Because they are different. They come from different places; they speak different languages and eat different foods. You know, it's not difficult because it's so interesting. I've learned many things from my kids. (Isabel)

The reasons given by the teachers who said they found culture teaching not difficult but challenging were based primarily on sensitive or contentious issues that might be offensive to some students. The main challenge for these teachers was the possibility of confrontation with the students' parents:

> I am trying to share or teach but not ostracizing or offending anyone. I've had to come up with creative ways to get the information across but not be so imposing, as if I'm pushing my ideas on these kids. Because you know what, it will get back to the parents, and then there's trouble. I suppose it has been being creative in my methods, not deceptive. It is challenging, but not difficult. (Nicole)

> I don't think it's difficult. I think it's certainly more challenging, I suppose. If you try to convey it most positively, or the way you think is most neutral, I don't think it's difficult. I think it's important to be sensitive, so you don't misguide students. So you can always explain that this is your experience of that culture, or, some stuff is just general, you know, that certain celebrations happen in other parts of the world that don't happen here. (Victoria)

> I'm wary of transgressing certain rules and I'm trying not to offend cultures and not debating topics that I know are more sensitive to people with a certain background than other backgrounds, and I tread carefully around that. But it's not as if [because] a kid is from a certain country, then I know I'm going to be struggling with it. I know that I haven't found that okay. (Hugo)

When the participating teachers were asked why they find culture teaching hard, they talked primarily about having a lack of knowledge, or merely secondhand knowledge, of other cultures.

For these teachers, the second thing that makes teaching culture difficult is not knowing how to handle potential conflicts stemming from cultural differences:

> Yes, it's definitely difficult because it's not your own culture. Because in your own culture, you know how to do a thing, and everyone has got the same values and the same way of doing things. We definitely don't have the same way of doing things as other cultures. (Olivia)

> Yeah, it's never fun to make mistakes when you're teaching. And if you're teaching someone else's culture, you will make mistakes. (George)

> Yes, it is difficult because sometimes there are situations when we just don't know how to react. Children are very unpredictable. Sometimes they ask questions. And I have to think for a couple of seconds because you don't want to hurt anyone. (Valeria)

The difficulties mentioned by the teachers as preventing them from teaching culture included the students' language proficiency levels, age, and cognitive skills related to understanding abstract concepts. Notably, the teachers in the lower primary classes talked mainly about the language barrier as a reason for not learning about elements of little c and deep culture:

> Well, at this stage, it's just difficult; it's definitely a language barrier. You won't be able to teach them. (Olivia)

> You're just trying to help them develop into more mature kids at this age. So you're teaching them concrete things. You're not going off into the abstract, which lends itself to more judgement and the vicissitudes of the judgement of culture and things. It's just not their stage. In my opinion, it doesn't matter because everything that they experienced matters, but the focus is that you're trying to teach them foundational things for their language and thought development. (Ethan)

Finally, some of the participating teachers said that they find teaching different cultures hard because they do not think they have sufficient knowledge of those cultures. Byram and his colleagues (2002) point out that teaching intercultural competence is not about transmitting information, and teachers do not have to know everything about other cultures. Most of the teachers said that they find culture teaching and developing ICC challenging rather than difficult due to controversial topics that might give rise to conflicts among their students. The teachers' hesitation to discuss sensitive cultural issues and their choice of uncontroversial topics in relation to culture teaching are understandable, while the students' age, language proficiency level, and interests also significantly affect culture teaching. However, as Gómez Rodríguez (2015b) highlights, critical cultural awareness — which is the ability to critically evaluate the perspectives, products and practices of one's own and other's cultures according to explicit criteria defined by Byram (1997) and Barrett and his colleagues (2014) — can be achieved by learning about controversial issues belonging to deep culture. In terms of helping teachers develop their students' critical intercultural competence, Byram's (1997) ICC model and Kubota's (2004) theory of critical

multiculturalism, which supports students' awareness of social inequality and oppression, may be useful at least in higher primary classes. In other words, teachers need guidance to teach the complex and controversial aspects of cultures without the fear of appearing judgmental or offensive.

4.4   Conclusion

The aim of Study 1 was to shed light on the participating teachers' attitudes towards and practices of developing their students' CDA and ICC in an EMI school in Budapest. According to the analyzed data, the participating teachers see culture as a multifaceted concept, encompassing elements of both big C and little c culture. However, most of the responses given by the teachers referred to the less visible and intangible aspects of culture, such as attitudes, values, beliefs, behaviors, lifestyles, traditions, customs, celebrations, and holidays, in contrast to the respective findings from other relevant studies (e.g., Larzén-Östermark, 2002; Sercu, 2002). The common features in the teachers' responses regarding their understanding of culture reflect the teachers' comprehensive and inclusive exposure to different cultures. Alexandrowicz-Pędich and her colleagues (quoted in Lázár, 2003) report similar findings: in their study, those teachers who expressed clearer views concerning the importance of ICC were those who had lived abroad or who had been educated in a multicultural setting.

In terms of the relationship between culture and language, most of the teachers who participated in the present study acknowledged that the two are inseparably bound, and that one cannot be taught without the other. The need to integrate culture into English classes has been emphasized by participants in many studies (e.g., Alptekin, 2002; Barrett et al., 2014; Damen, 1987; Knutson, 2006; Liddicoat, 2004; Liddicoat, 2005). When asked which aspects of culture *should* be part of English classes, the teachers' responses were based mainly on elements of big C culture, primarily history, geography, literature, and language. By contrast, when asked which cultural concepts and subjects they *enjoyed* teaching, the responses focused on little c culture. It can therefore be concluded that while teachers acknowledge the need to teach elements of big C culture, they enjoy including the elective elements of little c culture in their English teaching practice.

When asked about the influence of intercultural situations on their thinking, the teachers' responses were linked to the list of components of ICC presented by Byram (1997) and Barrett and his colleagues (2014). The teachers' responses thus reflected *knowledge and understanding*,

attitudes, *skills of discovery and interaction*, and *skills of interpreting and relating*, which are characteristics of interculturally competent individuals (Barrett et al., 2014). However, the other, equally crucial, components of ICC — *action* and *critical cultural awareness* — were not observed, with the exception of the teachers' communication with people from different cultural backgrounds, their encouragement of positive attitudes towards different cultures, and their promotion of CDA (Barrett et al., 2014; Byram, 1997). According to Barrett and his colleague (2014), failing to put *attitudes*, *knowledge*, and *skills* into practice — that is, possessing these components without *action* — is not enough to make someone interculturally competent. Learners need to be empowered through education, such as education for democratic citizenship or human rights education, to take *action* in the world. Although all except two of the participating teachers had taken classes at college or professional development courses after graduating, covering culture teaching, interculturalism, or multiculturalism, none of them talked about taking *action* to defend people's human rights regardless of their cultural backgrounds, as mentioned by Barrett and his colleagues (2014). The participants admitted to avoiding opportunities to challenge stereotypes and prejudices against other cultures, which is also defined as *action* by Barrett and his colleagues (2014), for fear of offending groups or individuals. Likewise, the analyzed responses lacked any expression of opposition to prejudice and discrimination against any culture, which would be another form of *action* (Barrett et al., 2014). Although some of the responses included a reference to the mediating of cultural differences, the teachers admitted being generally hesitant to talk about stereotypes, for fear of being offensive. This finding is similar to the results of the study by Sercu (2002), who found that teachers did not discuss stereotypes in their classes in relation to culture teaching. Teachers might need the support of the school management to feel empowered to touch on these issues, and might need help conducting the related activities via teacher training programs or professional development courses. Likewise, in their study Young and Sachdev (2011) conclude that a lack of teacher training was behind the absence of ICC teaching.

The teachers participating in this study expressed positive attitudes towards learning about other cultures. The teachers shared the view that living or teaching in a foreign country is the best and most effective way to gain a deep knowledge of that culture. The data analysis also showed that travelling, interacting or communicating with local people, and asking them questions are the second-best ways to learn new things about the culture of a country. Reading books, watching films and documentaries, and listening to songs were also recommended by the teachers as ways to learn about other cultures that can be used in English classes (e.g., Barrett et al., 2014; Huber-

Kriegler et al., 2003; Lázár, 2003; Lázár et al., 2007; Reid, 2015; Usó-Juan & Martínez-Flor, 2008).

When asked about intercultural misunderstandings, the participating teachers' responses demonstrated Byram's (1997) *skills of interpreting and relating,* since the teachers clearly explained their experiences of cultural misunderstandings and related them to their own culture. However, although Byram's (1997) *skills of interpreting and relating* are linked to the *skill* of acting as a *mediator* in intercultural exchanges, which is also connected to *action* in terms of overcoming cultural conflict, as highlighted by Barrett and his colleagues (2014), these skills were not observed in the participating teachers' responses. As mentioned above, the teachers' failure to take *action* might well be explained by their hesitancy to intervene or challenge stereotypes, bias, and taboos, to which they constantly referred during the interviews.

According to the analyzed data, in their English teaching practice the teachers used various methods of culture teaching and various ways to develop their students' CDA and ICC. The activities listed by the teachers as helping students to learn about different cultures included celebrating international days, festivals, and holidays; researching other cultures and presenting their own culture; participating in classroom discussions, including compare–contrast activities; reading literary texts; learning about the linguistic features of the English language; conducting interviews about cultures and sharing the results with the class; acting in dramas and role plays; taking part in debates; watching culture-based movies and documentaries; and listening to songs. However, the activities discussed by the participants were largely limited to knowledge-oriented content, as defined by Shin and her colleagues. (2011). Although the participating teachers highlighted the importance of living in a foreign country to obtain a profound knowledge of its culture, no activity was mentioned in connection with elements of deep culture, including complex and heterogeneous topics such as divergent attitudes to values, life, and ideologies, which would have allowed the students to analyze and evaluate their own and other cultures critically, as recommended by Byram (1997) and Gómez Rodríguez (2015b). The absence of critical intercultural teaching might possibly be explained by the students' age, their level of proficiency in the English language, and their interests — and, most importantly, by the teachers' hesitancy, which, as we have seen, was stressed in every section of the interview.

The teachers' responses concerning the development of their students' *attitudes* of *empathy, openness, curiosity, respect, acceptance,* and *readiness to suspend disbelief and judgment,*

indicated that they implicitly develop these attitudes primarily by acting as role models, asking questions, and giving examples from real-life experience. Moreover, the critical approach to *acceptance* and *readiness to suspend disbelief and judgment* shown by some of the teachers suggested that they are unwilling to discuss controversial topics that they cannot stop themselves from judging. As they reported, the main reason behind their hesitation is fear of offending their students and causing problems with the parents and the school management.

Responses concerning the impact of the curriculum, syllabus, and teaching materials on teaching culture and developing CDA and ICC reflect the teachers' frustrations at having to follow the national curriculum, which is focused on Britain and limited to British culture and the cultures of English-speaking countries. The responses revealed the participating teachers' *attitude* of *openness* to different cultures. The flexibility allowed by the school in terms of teachers selecting and creating their own materials does facilitate the teaching of culture, including non-English cultures.

The final question, concerning the difficulties of teaching culture, yielded two important findings. On the one hand, the teachers expressed the belief that they have no knowledge, or insufficient knowledge, of other cultures and are thus afraid of making mistakes. On the other hand, they talked about being reluctant to teach some aspects of culture that might land them in trouble, such as controversial issues belonging to deep culture. However, as Byram and his colleagues (2002) point out, teaching interculturality is not about transmitting information about the target culture; instead, it means helping students to understand how intercultural interactions take place, how people's perceptions affect communication, and how social identities are part of intercultural interactions. Teachers are not expected to know everything: this would anyway be impossible, since cultures are not static but transformative, and even countries that speak the same language are characterized by different values, beliefs, and behaviors (Byram et al., 2002; Gómez Rodríguez, 2015a).

The results of this study show that most teachers find culture and culture teaching to be important, and that they use a variety of methods to develop their students' CDA and ICC, which can be transferred to any English language teaching context anywhere in the world, although these methods are largely limited to transmitting knowledge-based information. However, Gómez Rodríguez (2015a, 2015b) talks about the importance of integrating elements of deep culture, including controversial cultural topics, in order to develop students' critical ICC. The teachers'

unwillingness to teach certain topics, primarily connected with elements of little c and deep culture, for very understandable reasons, points to the conclusion that they need guidance on analytical culture teaching and on developing their students' CDA and ICC. Curriculum designers, the authorities responsible for selecting curricula, the authors of textbooks, the designers of pre- or in-service teacher training programs and professional development courses, and teacher trainers thus all have a vital role to play in helping teachers with culture teaching and CDA and ICC development, as highlighted in the literature (e.g., Jedynak, 2011; Larzén-Östermark, 2008; Lázár, 2003; Sercu, 2002; Young & Sachdev, 2011).

4.5 Limitations

The present study had limitations, like every other study. Due to the teachers' busy schedules, their unwillingness to devote time to the interviews, and the low expectations of culture teaching in lower primary classes, the interviews with the four teachers teaching in KS1, including Year Groups 1, 2, 3, and 4 (children aged between 5 and 9), had to be cancelled. The inclusion of these teachers in the study might have provided greater insight into teachers' attitudes towards and practices for developing CDA and ICC. However, the in-depth interview study conducted with 15 teachers teaching in KS2, KS3, KS4, and EAL classes did provide different interesting and relevant perspectives and insights and yielded valuable findings.

The post-interview study, which was planned to take place after the classroom observation to obtain clarifications concerning the observed classes, had to be cancelled due to the COVID 19 restrictions and the teachers' unavailability. As a result of the pandemic, some of the interviews had to be conducted online, and due to Internet connection issues, the interviews were interrupted several times, resulting in gaps in the transcripts. However, the transcripts were sent to the participating teachers after the interviews to check that they corresponded to what had, in fact, been said. The teachers therefore verified the transcripts and filled in any gaps, thus ensuring the validity of the study.

4.6 Implications of Study 1

Before stating the implications of Study 1, it is important to point out that they apply not only to the observed school but also, more generally, to a wide variety of English language education settings, including EFL teaching. The first implication is related to the school management, since most of the teachers feared losing their jobs if they touched on subjects that are potentially sensitive to certain students and their parents. The school management, together

with the heads of the English department and study/year groups, need to support the teachers' practices in relation to culture teaching through the school policy, mission, and vision, and its curriculum, syllabus, and teaching materials, which must include the development of CDA and ICC in order to help students become global citizens and interculturally competent individuals. A clear statement on the school's website and in official documents explaining the school's approach to intercultural education would also be helpful to parents. The related subjects, along with activities and learning objectives, should be introduced to the parents as part of the curriculum or syllabus to prevent potential misunderstandings. Parents can be invited into culture-related classes in order to show them what is being taught and clarify the goals of culture teaching.

Secondly, curriculum designers and the designers of printed and digital teaching materials need to incorporate non-English cultures and ensure opportunities to learn about aspects of their little c and deep culture. More importantly, guidance should be provided in the curriculum and teaching materials on how to conduct culture-related activities. Teachers need additional teaching materials, such as links to websites, blogs, video clips, movies, documentaries, songs, games, downloadable books, stories, and visual aids. Platforms where teachers and students from different cultures can meet, chat, exchange experiences, and develop their language skills would also be beneficial for culture learning and teaching.

Thirdly, pre- or in-service teacher training programs and professional development courses should incorporate intercultural education, including both theoretical and practical methods, techniques, and approaches to teaching culture. Since some of the participating teachers criticized the intercultural courses they had taken as part of their formal education for being biased and discriminative or dominated by the local culture, the content of such courses should be checked by the authorities and adjusted where necessary. Other teachers mentioned not being able to remember anything about the courses but criticized them for being very academic and theoretical, which suggests that the organizers and designers of intercultural courses should help teachers by incorporating more practical elements.

Educational programs, such as the ERASMUS program organized by the European Union to support education, training, youth, and sport in Europe, should be fostered to give teachers the opportunity to travel and train in a foreign country, thereby facilitating their learning about different cultures, not only in Europe but worldwide. Promoting exchange programs is another way to ensure that teachers have experience of living and working in foreign countries and can

learn about their culture at first hand. The participating teachers mentioned taking professional development courses and seminars at the schools in which they worked, which helped them to understand cultural differences and mediate potential cultural conflicts in the classroom. As far as possible, schools should organize cultural visits or workshops in different countries to raise the teachers' own cultural awareness and help them develop their own and their students' intercultural competence.

Finally, it would be fair to say that an EMI context may provide good examples that can be replicated in EFL teaching. The participating teachers' substantial experience of culture, their willingness to embrace various aspects of culture, their rapport with students from different cultural backgrounds, and the way in which they used their acquired *knowledge, attitudes* and *skills* in cultural practices in their English classes, as analyzed and described in Study 1, would be beneficial in any English teaching context. In particular, activities related to developing CDA and ICC, as mentioned and explained by the teachers, can be transferred to any English teaching context.

5   Teachers' Attitudes and Practices and Students' Responses to the Development of Cultural Diversity Awareness and Intercultural Communicative Competence –Study 2: Classroom Observation

5.1   Introduction

The analysis of the interview study conducted with English language teachers suggested that teachers' attitudes and practices concerning the development of CDA and ICC might be usefully observed in order to explore the correspondence between the teachers' interview responses and their actual approach to culture teaching in their English classes. Study 2, a classroom observation study, was therefore conducted to investigate the participating teachers' attitudes and practices in relation to developing their students' CDA and ICC at the observed school. Another aim of Study 2 was to explore the students' responses to the development of CDA and ICC. Although no observation instrument was used, the study explored which types of culture (i.e., target or international cultures), and which aspects of culture (big C, little c, and deep culture), and which ICC components (*knowledge and understanding, attitudes, skills of interpreting and relating, skills of discovering and interaction, action, and critical cultural awareness/political education)*, were fostered in the observed classes. It should be noted that in Study 2, "target culture" refers to English-speaking countries, while "international culture" refers to non-English-speaking countries. This is similar to Kachru's (1985) classification of countries that use English into "inner," "outer," and "expanding" circles.

The outcomes of Study 2 suggest that the identified and analyzed activities are helpful for the development of language skills and intercultural competence. They can be used in any context of English language teaching, thus are transferable. However, the content of the reported activities is based primarily on the target culture, is limited to knowledge presentation, and lacks elements of *deep culture*. Based on the findings of Study 2, it is therefore recommended that teachers be trained to fill the gap between the explicit culture teaching that is expected of them and the implicit teaching they do in practice. Study 2 also highlighted that teacher training programs need to include intercultural education with the aim of developing teachers' skills in terms of teaching the controversial issues of *deep culture*.

This chapter begins by outlining the research design before presenting the results, discussion, and conclusions, and drawing attention to the limitations and implications of Study 2.

5.2   Research Design and Methods

5.2.1   Overview of the Research

The primary aim of Study 2 was to explore and describe the teachers' attitudes and practices and the students' responses to the development of CDA and ICC in an international EMI school in Budapest by answering the following research questions:

R.Q 1.1 What are the English language teachers' attitudes concerning the development of their students' intercultural communicative competence and cultural diversity awareness at the English as a medium of instruction (EMI) international school observed?

R.Q 1.2 What are the English language teachers' practices concerning the development of their students' intercultural communicative competence and cultural diversity awareness at the English as a medium of instruction (EMI) international school observed?

R.Q 1.5 What elements of intercultural communicative competence and cultural diversity awareness do the students demonstrate in response to the development of intercultural communicative competence (ICC) and cultural diversity awareness (CDA) in their English language classes at the English as a medium of instruction (EMI) international school observed?

5.2.2   Research Design

The present study followed a descriptive research approach in which qualitative research methods were used to explore culture teaching and the development of students' CDA and ICC in the observed school. Study 2 therefore employed the classroom observation method to understand the teachers' attitudes and practices in relation to culture teaching and ICC development, as well as the students' responses/reactions to the development of CDA and ICC at the school under investigation.

To investigate the teachers' attitudes and practices in relation to developing CDA and ICC, including their students' responses to the development of CDA and ICC, one, two, or three English classes taught in Year Groups 5, 6, 8, and 9&10, together with EAL lessons involving all year groups, were observed during the academic term. Students in Years 9 and 10 are merged in English classes at the observed school and are thus referred to as Year Group 9&10 throughout in study 2. Year 7 could not be observed since the English lessons were taught by the researcher.

5.2.3 *Setting, Context and Participants*

The study was conducted in an international school located in Budapest in which English is used as the medium of instruction. The rationale behind choosing an EMI school for the study was the school's culturally diverse environment, as it attracts students from more than 50 nationalities.

The observed school follows the British National Curriculum and is organized into blocks of years referred to as key stages (KS)[4]: KS1 includes Year Groups 1 and 2 (i.e., children aged between 5 and 7); KS2 includes Year Groups 3, 4, 5, and 6 (children aged 7 to 11); KS3 includes Year Groups 7, 8, and 9 (children aged 11 to 14); while KS4 covers Year Groups 10 and 11 (children aged 14 to 16). For the purposes of the present study, English classes and EAL classes in year groups from KS2, KS3, and KS4, were observed due to the researcher's familiarity with these year groups and expectations regarding the variety of cultural activities in the middle and higher primary classes. The observed classes were organized according to the teachers' schedules and were selected to avoid clashes with the researcher's timetable, as she works as a teacher at the same school. This meant that the periods of class observation did not take place at regular intervals. However, English lessons and EAL classes in each year group were observed on one, two or three occasions in the course of the academic year, before the schools were closed due the COVID 19 restrictions and after they reopened (i.e., started in March 2020 and continued from September to November 2020). Students at the observed school mainly study works taken from British and American literature, focusing on spelling, punctuation, and grammar (SPaG) in their English lessons. The EAL classes are organized for students who are unable to attend regular classes due to their lack of proficiency in the English language, and each year group has its own EAL class (i.e., there are separate EAL classes for KS2, KS3, etc.). The content of the EAL courses is designed for the intensive teaching of English language skills.

The classroom observations took place on one, two or three occasions in each year group (5, 6, 8, and 9&10) and in EAL classes during the term. Year group 8 could be observed only once, for 60 minutes, due to a clash between the teacher's timetable and that of the researcher. Year group 7 could not be observed since the English lessons for this group were taught by the researcher. The EAL classes comprised Year Groups 5&6, 7&8, and 9&10, according to the students' English proficiency level. Each observed class lasted for 90 minutes (so-called block

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[4] https://www.gov.uk/national-curriculum

lessons) or 60 minutes. There were eight to 15 students in each class. The students in the English classes were aged between 9 and 11 in KS2, between 11 and 14 in KS3, and between 14 and 15 in KS4, while the EAL classes involved students between the ages of 9 and 15. Students came from different cultural backgrounds. The classrooms were simply designed and featured a teacher's desk, students' desks, a whiteboard, a projector, bookshelves, and posters on the walls. The researcher's presence was not disruptive for the students, as they were familiar with her and with the concept of classroom visits on the part of other teachers.

The observed English and EAL classes were chosen randomly, depending on the teachers' and researchers' timetables and availability. Although the participating teachers were informed that the classroom observations were being conducted for the purposes of the researcher's doctoral studies on the development of CDA and ICC, they did not know what was being looked for in practice in their classes, so as not to affect their teaching routines. Some information concerning the classes observed is presented in Tables 5-1 and 5-2 below.

Table 5-1

Details of the observed English classes for each year group

Key Stage (KS)	KS2	KS2	KS2	KS3	KS3& KS4
Year Group (YG)	Year Group 5	Year Group 5	Year Group 6	Year Group 8	Year Group 9& 10
Codes	YG5/1	YG5/2	YG6	YG8	YG9&10
Number of Students	8	15	8	8	11
Age	9-10	9-10	10-11	12-13	13-15
Duration/Length (minutes)	180'	180'	180'	60'	180'
Number of lessons observed	2 block lessons	2 block lessons	3 lessons	1 lesson	3 lessons
Topic(s)	Birds/human development	Reading	Sumerians/Reading: Neil Gaiman	Rio Carnival	Language and communication/ A story by Jane Adams

Table 5-2

Details of the observed EAL classes for each year group

Key Stage (KS)	KS2	KS3	KS3& KS4
Year Group (YG)	Year Group 5&6	Year Group 7&8	Year Group 9&10
Codes	YG5/6	YG7/8	YG9&10
Number of Students	8	10	12
Age	9-11	11-13	13-15
Duration/Length	120'	90'	90'
Number of lessons observed	2 lessons	1 block lesson	1 block lesson
Topic(s)	International food/ countries	Reading about robot teachers	International food

5.2.4 The Research Instrument

Study 2 followed an unstructured observation approach (Dörnyei, 2007), and unlike the studies presented in the literature review, no research (observation) instrument was used. Following Dörnyei's (2007) advice, the rationale behind adopting an unstructured approach to the observation was to ensure that the whole of classroom life was described, without omitting any of the details provided by the participants. In the case of structured observation, a schema/protocol that includes specific observation categories must be completed during the observation study. By contrast, as Dörnyei (2007) points out, unstructured observation involves taking narrative field notes, which allows the researcher to engage in thick description and to provide data that are as detailed and rich as possible.

5.2.5 Data Collection and Analysis

Regarding data collection, notes were taken during all the observed classes on the lesson flow; the teachers' style of teaching and their rapport with their students; the students' attitudes and behaviors and the way they communicated with one another and with their teachers; the activities, classroom tasks, and materials used in the observed classes; the physical features of the classroom and the seating plan; and demographic information about the class. Before the class, the teachers

were asked to provide information about the topic they would be teaching and about the students' nationalities and ages. Following the observation, some of the teachers were also asked to clarify certain points for the researcher (e.g., What did you mean when you said…?; Why did you put those two students together? What was the objective of that particular activity? Do you think they understood your explanation, etc.). The comprehensive field notes were read meticulously by the researcher. The culture-related discussions, activities, tasks, materials, and visual aids used in the class, critical incidents, the students' group discussions, their questions, answers, and jokes, the teachers' presentations, questions, explanations, etc. were categorized and coded according to the types of culture (target and international cultures), aspects of culture (*big C*, *little c*, and *deep culture*), and ICC components (*attitudes*, *knowledge and understanding*, *skills of discovery and interaction*, *skills of interpreting and relating*, *critical cultural awareness/political education*, and *action*). Activities found to be related to culture teaching and the development of CDA and ICC were compared to the findings of the respective studies in the literature to identify similarities with activities recommended for developing students' CDA and ICC. Finally, the findings were analytically described, and the description is presented in the results and discussions section below.

As is common to all qualitative designs, thematic analysis (Castleberry & Nolen, 2018) was used as a method for "identifying, analyzing, and reporting patterns (themes) within data" (Braun & Clarke, 2006, p.79). The purpose of thematic analysis is thus to identify themes in the data that are essential for answering the research questions, and to interpret and make sense of those themes (Maguire & Delahunt, 2017). In the present study, the thematic levels referred to by Braun and Clarke (2006) as the semantic and latent levels were used. The semantic level refers to the surface or explicit meanings of the data. By contrast, thematic analysis at the latent level identifies the underlying implications that extend the semantic content of the data. Although Braun and Clarke (2006) maintain that thematic analysis focuses on just one level, both semantic and latent themes were used in the present study. The latter themes were used in particular to examine deep culture and the critical approach to (either the target or international) cultures in the observed classes. After identifying the themes in the data, each theme was qualitatively described and interpreted.

5.2.6 *Quality Control and Ethical Issues in the Study*

The present study followed a nonparticipant and unstructured observation approach (Dörnyei, 2007), thus no analytical criteria were used for the classroom observation. However, the

focus of the investigation was based on an extensive literature review in the field of culture teaching and the development of CDA and ICC. To ensure the credibility of the study, as recommended by Dörnyei (2007), a detailed description of each observed class was written. The field notes were then carefully reviewed, digitalized, and sent to the participating teachers for "response feedback" or "response validation," as recommended by Dörnyei (2007, p.60). The teachers were then asked to comment on the draft research report to reinforce the study's credibility. Taking into consideration the participants' feedback and their explanations concerning certain aspects of the report, the field notes were meticulously reviewed, and a fair copy was created. In addition to the teachers' feedback, short follow-up interviews were conducted to clarify any points that had been unclear to the researcher during the observation, to ensure confirmability (Lincoln & Guba, 1985).

The pilot study conducted before the main study contributed to an understanding of the need for preliminary and follow-up interviews to obtain additional details about the teachers' attitudes and practices with respect to culture teaching. The pilot study also demonstrated that, for the researcher's large-scale study, the teaching materials should be analyzed before the classes are observed in order to obtain a complete picture of the teaching goals in relation to the development of CDA and ICC. The present study also demonstrated the vital importance of taking detailed notes in the field in order to be able to recall exactly what happened during the classes. Besides the field notes, sketching the classes helped the researcher to remember the classroom and the seating plan, the students, the posters on the wall, and the given topics. Highlighting specific culture-oriented words, activities, or incidents during the observations was helpful when it came to coding and categorizing the themes and made it easier to link them to the literature. Questions addressed by the researcher to the respective teachers immediately after the classes helped to clarify the observations.

Before the observation took place, the school management signed a consent form allowing the researcher to observe the designated classes. A fair explanation of the purpose of the study was provided in the consent form. The participating teachers had the right to withdraw from the study at any time. Nothing was videotaped or audiotaped during the study, although hard and soft copies of the classroom materials used by the teachers were collected or photographed. After the observed classes, the teachers were asked about the activities and incidents, or about the words/sentences they used, to ensure a correct understanding of their intentions or for the purposes of clarification.

It should be noted here that the classroom observation study was the most difficult aspect of the researcher's larger-scale research, since her acceptance in the classes proved challenging. A few teachers immediately refused to participate, thus these year groups could not be observed. Some of the participating teachers whose lessons were observed on one occasion did not want to be observed for a second time; they explained that they had felt uncomfortable being watched by someone sitting at the back of the classroom and taking notes, even though they had been promised that everything that was observed in the classroom would be kept confidential. This explains why some EAL classes could be observed only once. One novice teacher was overanxious and asked the researcher during the observed class whether they had made any mistakes or had taught as well as expected, although they had been assured that they would not be judged or criticized for anything they did in the observed lessons. Thus, as stated in the informed consent form, although the school management had given permission for the classroom observation study, the teachers were not obliged to participate and had the right to withdraw at any time, as one of them did. (Only one of her lessons could be observed and used for the study, with her consent.)

5.3   Results and Discussion

This section presents the outcomes of the classroom observation study, starting from the year groups in KS2 to KS3 & KS4. The observed English and EAL classes for Year Groups 5, 6, 8, and 9&10 are thus described and presented in order below.

5.3.1   *Teachers' Attitudes and Practices and Students' Responses in Relation to the Development of CDA and ICC in Year Group 5*

Two block (i.e., 90-minute) English classes taught to two different groups from Year 5, comprising students aged between 9 and 10, lasting a total of 360 minutes (i.e., a total of four 90-minute lessons), were observed. Besides investigating the teachers' attitudes and practices, the goal of the observation was to investigate the students' responses to the development of CDA and ICC — in other words, how they communicated with one another and their teachers. The first year 5 group (YG5/1) comprised eight students from various nationalities, including China, Hungary, Israel, Italy, Lebanon, and Russia. The other Year 5 group (YG5/2) consisted of 15 students from Angola, Azerbaijan, China, Hungary, Japan, Iraq, Italy, Pakistan, Slovakia, and Turkey.

In the observed YG5/1 lessons, the teacher reviewed the previous lesson, wrote up the learning objectives of the lesson on the whiteboard, asked warm-up questions about the topic, began the lesson with a presentation (PowerPoint and video clip), gave students tasks to do

individually or in a group, and finished with checkpoint questions and a homework assignment. The first observed block lesson was about birds, and since nothing was recorded in relation to culture teaching or the development of ICC, it is not discussed here. The second observed block lesson for YG5/1 was about human development, which potentially includes cultural issues.

In the observed YG5/1 lessons, the focus was entirely on language skills, including grammar, punctuation, and spelling (SPaG), thus the activities and tasks were primarily related to language development. Although there were some culture-related discussions and activities, these were mainly implicit, superficial, and knowledge based. For instance, when checking the students' homework at the beginning of the lesson, the teacher asked about homework policy in their own countries. Before the students answered the question, the teacher stated that Hungarian schools give too much homework, overwhelming the students. The students then talked about their experience in their own countries. The Chinese and Russian students said they had the same issue ("too much homework") in their countries. One Russian girl said that children have up to four tests a week. The Israeli students told the teacher that the schools in Israel start too early compared to the international school in Budapest. A Chinese boy agreed with the Israeli students, mentioning the earlier start to the school day in China. He added that he felt lucky to be in Budapest and to be studying at an international school, where he is not given too much homework and does not start too early.

The teacher then presented the topic of the lesson — the stages in human development — which (as the teacher later explained to the researcher) was a cross-curricular activity related to science. She then explained each developmental stage. In relation to puberty, she talked about voice changes, the growth of underarm hair, menstruation, etc. At this point, she mentioned that changes such as these happen at different ages around the world. She gave the example of Arab and African countries, where the climate is mostly hot and where youngsters go through puberty earlier than their European peers. Likewise, when presenting old age as another developmental stage, she talked about retirement and asked the students about retirement age in their own countries. The students were unable to answer the question, being too young to have the relevant information, although they talked about their grandparents' ages. The teacher also spoke briefly about the system in Australia, where she had lived and worked, and about how older people live after retirement. At the end of the observed class, the teacher tasked the students with checking

their family photograph albums and identifying their family members' stages of development as homework.

Although the second observed block lesson for YG5/1 included culture-related topics or discussions, as outlined above, the topics arose haphazardly and the discussions were not as deep as required or expected. To avoid appearing judgmental, it should be clarified that the teachers are primarily expected to develop their students' language skills, as reflected by the lesson objectives written on the board by the teacher. This explains why cultural issues were not discussed as expected. However, since the students and the teacher herself spoke about their own experiences and gave examples from their own countries, it can be inferred that CDA was implicitly promoted. *Big C* and *little c culture* were facilitated to some extent in relation to the target and international cultures through the students' experiences — that is, they talked about school starting times, tests, and homework in their own countries. However, none of the elements of *deep culture* listed in the literature were observed. The discussion about schools and homework policy in the students' home countries also aimed to develop *critical cultural awareness,* although again it was discussed implicitly. However, the teacher's statement concerning the excessive amounts of homework given in Hungarian schools might be considered a stereotype, since the phrase "too much" is dependent on the individual person or culture. Explicit criteria are essential when it comes to defining what is "too much": in this case, the question arises as to whether the teacher was expressing a statistical fact or her own opinion. The issue was raised with the teacher following the observation, and she explained that her statement was based on a comparison of schools in Australia (where she had grown up and studied) and Hungary (where she was born).

Skills of discovery and interaction were facilitated through a research task related to family photographs assigned by the teacher. However, there was no opportunity to watch/listen to how the students presented their projects. *Skills of relating and interpreting* were also fostered through the teachers' questions without any explicit culture teaching, since the lesson objectives the teacher had written on the board did not include anything related to culture teaching. It can thus be inferred that the teachers implement cultural activities without being aware that they are teaching culture or developing components of ICC. No activities were observed in relation to the aim to develop *action*.

The observation study conducted in YG5/1 revealed that all the students in the observed class were engaged when talking about their own cultures or experiences. The students were

comfortable and relaxed while talking to the teacher or one another and eager to answer the teacher's questions. The students from different nationalities sat together and worked in pairs harmoniously when they were given classroom work. They communicated with one another during the classes by speaking English, as well as via body language, drawing, and translation with the help of students with advanced English language skills. At this point, the findings of the classroom observation analysis are parallel to the teachers' responses to the interview questions, as many of teachers stated that the students in lower primary classes are not afraid of making mistakes. The students constantly speak out and participate in classroom discussions even if their level of English is low, and they find ways to communicate with their classmates and to make themselves understood.

The teacher of the observed YG5/1 classes consistently asked the students to speak in English during all the observed classes, in contrast to the other teachers in the different year groups. She requested some of the students, who were speaking Hebrew among themselves, to try to understand the words she was using instead. She corrected mistakes in the students' pronunciation on several occasions, saying the words correctly after the students pronounced them differently. She was the only teacher who corrected the students' pronunciation even though the focus was not on speaking.

The other group from Year 5, YG5/2, was observed for a total of 180 minutes (two 90-minute block lessons). This group had two teachers: one main teacher and one special educational needs (SEN) teacher. The main teacher introduced and taught the topic and gave instructions concerning classwork and homework, while the SEN teacher, who is referred to as a shadow teacher at the observed school, supported those students who needed help. For confidentiality reasons, it was not possible to obtain information about why these students needed extra support.

The observed lessons taught to YG5/2 showed similarities to the YG5/1 lessons in terms of the teaching of language skills. All the observed classes were based primarily on SPaG, including vocabulary and reading comprehension. The teachers in the second group mainly carried out reading activities and developed reading comprehension skills and vocabulary during the observation study. In the first block lesson, for instance, each student chose a book from the bookshelf in the classroom, which contains graded reading books, and read it by themselves for half an hour. The teachers walked around the classroom while the students were reading and answered any questions they had. The questions were mainly about words that the students did not

know. The teachers sat next to the students and explained the meaning of the unfamiliar words by giving examples. With respect to culture, one of the students asked about Halloween. The teacher asked the class to suggest words related to Halloween. The responses including "scary," "spooky," "witch," "ghost," etc. However, the activity was limited to providing definitions, and there was no detailed explanation of Halloween and no questions about how, or whether, it is celebrated in the students' own countries. This was understandable, since the teachers had their own agenda and objectives, which were primarily related to language skills. The rest of the lesson was taken up with reading and checking stories that the students had written. The main teacher handed out the students' stories and asked them to work in groups. While the students read each other's stories, checked for mistakes, and corrected them, the main teacher walked around the groups and helped them with the corrections. At the same time, the shadow teacher sat with some of the students and read to them.

The next observed class was similar. This time, more culture-related words were explained by the teachers. Students asked about the difference between vegetarian and vegan, for instance. The main teacher explained the meanings of the words and the difference between them; she also brought up the example of a Hungarian dish, goulash, which is non-vegetarian. The shadow teacher read to his group of students a book about Johnny Appleseed, who introduced apple trees to large parts of the U.S. The teacher pointed out on the map each of the states mentioned in the story, including Ohio, Pennsylvania, and Indiana. He also asked the students about the kind of things they associated with apples, and students gave various answers, such as apple pie and apple juice. As he continued the story, he also talked about myths and tasked the students with finding a myth from their own culture and presenting it to the group the following lesson.

As demonstrated above, although elements of *big C* and *little c culture* were apparent in the observed classes, they were implicit, based at knowledge level, and limited to the target culture. However, allowing the students to check each other's work and talk about it in groups addressed their *skills of interaction*. On the one hand, the research task assigned to the students helped them understand and learn more about myths in their own culture, which promoted their *knowledge and understanding* and their *skills of discovery*. On the other hand, presenting their project to the class facilitated their *skills of interpretation*. Learning about myths from different cultures would also have been aimed at developing their CDA and *critical cultural awareness*, providing they were

allowed to evaluate and compare those myths in a critical way with their own. Unfortunately, the relevant lesson could not be observed due to a clash in the teachers' timetables.

The analysis of the observation study conducted in YG5/2 showed that the students in the observed class were independent in selecting a book of their own choice, reading and understanding it, writing the required task, and helping each other, checking each other's work and correcting mistakes, which developed both their autonomous and cooperative learning. The students asked questions about the given tasks by raising their hands, and they waited until the teacher turned to them and answered. Another important observation was the students' low tone of voice when asking questions, perhaps so as not to disturb the others who were reading. This also demonstrates the well-established classroom rules that the students were following. The students also asked questions of each other, and some words were translated into their mother tongue among students who spoke the same language. Although vocabulary learning essentially took the form of asking the teacher or classmates, the words that the students did not know were defined by giving precise examples that enabled them to understand in a concrete way. Some students shared parts of their books (pictures or sentences) that they found interesting or funny with the students next to them; however, this was not disruptive, thus the teacher did not intervene. The revision/editing of the writing task given in the previous lesson was also left to the students. They checked each other's mistakes in pairs and corrected them using colored pens. Some even added brief notes or changed sentences entirely. Their approach to correcting the errors seemed to be copied from the teacher's method of correction, since it was advanced for their age and their level of English. For instance, grammar mistakes were highlighted with 'Gr' and spelling mistakes were identified with 'sp,' etc., as observed and asked students for what they had done.

Regarding the shadow teacher's separate reading group and the discussion about food in relation to what they had read, all the students in the group were excited to learn about food from different cultures. Although there were some students (newcomers) whose English proficiency level was lower than the class average at the time the class was observed, they still participated and gave examples from their countries. This group of students also spoke in low voices so as not to disturb the others.

The mentioned examples reflect the positive teaching and learning atmosphere in which the students learnt by themselves and from one another as well as from the teachers, and knew how to work individually or in pairs. Their rapport with their teachers and classmates and their

communication, despite their lower level of English proficiency, showed the effectiveness of the communication skills they had built over time in terms of understanding and being understood by others. Regarding language development, although it was a reading lesson, the students were encouraged to ask questions and talk to their partners if they needed help. Reading comprehension and vocabulary learning were the main focus in the observed class, as mentioned and described earlier.

The teachers in the same observed YG5/2 class concentrated on the sequence they had announced at the beginning of the lesson, which they followed carefully. They helped the students with what they needed to do in each step of the lesson flow, answered the students' questions, sat next to the students and explained points they were not clear about, warned a few students as a way of maintaining classroom management, and clarified a few common mistakes to the whole class by asking the students to look at them/the board. The teachers can be said to have fulfilled the roles of helpers, supporters, facilitators, organizers, and sources of information.

To conclude, in the observed classes taught to two year 5 groups, the focus was on English language skills, and on building and strengthening the students' linguistic skills. Although elements of *big C* and *little c culture* were implicitly aimed, elements of *deep culture* did not appear. The aspects of culture that were analyzed were primarily limited to information about the target culture (English-speaking countries), although some questions/topics were related to international cultures, without detailed explanations. There was occasional discussion enabling students to compare or relate the given topic to their own culture, but no critical thinking about the possible reasons behind it. The teachers may have been prevented from carrying out the expected cultural activities due to the students' age and proficiency level. The teachers' priority, which was primarily the teaching of grammar, vocabulary, and comprehension, might have been another reason for not explicitly touching on cultures in their English teaching practice. It is worth pointing out that the teachers' responses to questions concerning culture teaching in the interview study did not correspond to the practices observed in their English classes. This is understandable, since the participating teachers in Year Group 5 described in the interview study how they needed to change the activities in the curriculum, which had been designed for native speakers of English and which were therefore challenging for students whose first language is not English. The teachers pointed out that their classes included students (newcomers) with lower English proficiency levels, who did not understand the entire concept of the given topic. As a consequence, they focused primarily

on the development of language skills, simplified the language used in the assigned texts as much as possible, or, where necessary, did not stick entirely to the activities in the curriculum. It should also be highlighted that only four block lessons could be observed from Year Group 5, thus the findings may not reflect the full picture of CDA and ICC development in the observed classes.

5.3.2 Teachers' Attitudes and Practices and Students' Responses in Relation to the Development of CDA and ICC in Year Group 6

Year group 6, which comprises students aged between 10 and 11, was observed on three occasions for a total of 180 minutes (three 60-minute lessons) during the term to investigate the teacher's attitudes to culture teaching and their practices for developing CDA and ICC. For this purpose, English classes were selected, in the expectation that they would potentially include culture-related activities. The class consisted of eight students from different cultural backgrounds, including Azerbaijan, China, Hungary, Israel, Italy, Slovakia, and Poland. The teacher was American with more than five years of teaching experience, who had worked in different regions around the world.

The teacher in the observed YG6 classes conducted the following activities: warm-up, revision of the previous lesson, activities related to the topic being taught, and wrap-up (revision of the current lesson). In two of the three observed classes, the topic was the Sumerians. The teacher showed a video about how the Sumerians built their houses, how they lived, how children studied, how the country was ruled, what they believed, etc., which can be considered as *little c* and *deep culture* elements. However, these aspects of culture were presented at the knowledge-oriented level (Shin et al., 2011). The students were not invited to compare and contrast what they learned about the Sumerians with present-day lifestyles, nor was there any discussion about the reasons for how the Sumerians lived and studied or for what they believed. After asking comprehension questions about the video, the teacher divided the class into groups to work together on projects about the Sumerians. Almost all the students were engaged in actively discussing the chosen theme. The students' proficiency level was adequate, and some students spoke fluent English, thus they continued speaking English until the end of the lesson. Two Israeli students spoke Hebrew to explain the task to each other, and the teacher had no objection to them speaking a language other than English in the English lesson. Communication both between the teacher and the students and among the students seemed to be very good. The students asked for clarifications about the topic or the project by raising their hands, and the teacher walked around the classroom throughout the lesson to give help where needed. The students also asked each other

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questions, decided which project they would work on together, and took turns while working on the task.

The other observed lesson was on a novel by Neil Gaiman. The lesson objectives were reading comprehension and vocabulary learning, thus the teacher did not emphasize cultural aspects, even though he read and talked about elements of culture, such as Christian beliefs, the church, crime, etc. The teacher read out the next chapter from the point they had reached, asked comprehension questions about the events in the book, and invited the students to analyze the characters using adjectives. After reading the chapter, he asked the students to predict what might happen next in the book. He asked the students to work in pairs to write down their predictions together. All the pairs were from different cultural backgrounds, although they worked together harmoniously, speaking English all the time. The final task was to write how they felt about the story, and this time they were asked to work individually. Although this activity was clearly designed to develop the students' *attitudes* and empathy, there was no indication that this was the focus of the task. At the end of the lesson, the teacher checked the students' notebooks and corrected any spelling and grammar mistakes.

One of the ICC components that was aimed to be developed most explicitly in all the observed classes was *knowledge*. The other components — *attitudes and skills* — were implicit, while *action* was not observed. Although cultural aspects could have been taught within the topic, the focus of the lessons was mainly on language skills. As mentioned above, the teacher explained what Christianity was, talked about Christian beliefs, and described a church. As there were students in the class belonging to different religions, such as Jews and Muslims, the teacher could have asked them about their beliefs or places of worship, but this did not happen. It shows that the teacher might have had different lesson aims from the researcher's expectations in relation to culture teaching. Moreover, interviews conducted before and after the class revealed that the teachers in the observed school did not feel comfortable when it came to talking about other religions and did not want to step on anyone's toes, which explains their hesitation.

In general, compare/contrast activities and discussions of *deep culture* elements were not observed. The students' communication with one another was remarkable, as was their rapport with the teacher. For instance, the students were allowed to negotiate with the teacher about setting the rules and starting and developing the given project. They were even free to choose which other students to work with and to change their seats. The teacher was well prepared for the classwork;

the teacher had designed and created small cards including aspects of the Sumerians' lives, which they handed out to the separate groups. The students in each group had a discussion, decided which aspects of life they wanted to work with, and informed their teacher. The teacher then distributed the cards according to the students' preferred topics. Each group had another discussion about how and where to start. Everyone in the class expressed ideas about the project (how to start and what to do with the cards) within their groups, and everyone was given responsibility. The students were excited and happy about the task and kept talking about the steps they would follow to complete it. They asked the teacher several questions, and the teacher talked to each of the groups throughout the lesson. Although the teacher needed to warn some students to behave, as they got overexcited and raised their voices a little, there was no other disruption, since everyone in the class was talking about the assigned task. It would be fair to say that all the students were engaged in the project, since they were all interested in the topic. The designed activity can therefore be said to have aimed to develop the students' creative thinking skills, as they created and decided on everything necessary to build a Sumerian city; they were engaged in cooperative learning, since they worked together and shared the task, and their communication and interaction skills were developed, as they were continuously talking to each other.

In terms of the appearance of the classroom from the perspective of culture teaching, it should be mentioned that there were posters on the walls on the themes of respect and empathy, which had been created by the students in relation to *attitudes*. Students had written down rules and illustrated them, to emphasize the importance of not making fun of people and respecting others.

5.3.3 Teachers' Attitudes and Practices in Relation to the Development of CDA and ICC in Year Group 8

Year group 8 could be observed on only one occasion (one 60-minute lesson), due to a clash between the teacher's timetable and that of the researcher. The class consisted of eight students from China, Russia, India, the USA, Slovakia, Israel, Turkey, and Pakistan. The topic of the class was carnivals, and the main subject of the reading comprehension text and of the images handed out by the teacher was the Rio Carnival. The learning objectives in this lesson were primarily reading comprehension and vocabulary, including the meaning of words and their connotations. The teacher asked the students about the connotations of the word *carnival*. The students' responses included words such as *celebrations*, *festivals*, *fairs*, *traditions*, *food*, and *drink*. Another connotation question concerned the word *tradition*, and the responses included *culture*,

history, *folklore*, *holidays*, *values*, and *religion*. As the students read the text about the Rio Carnival, the teacher explained some of the words, including *resurrection* (of Jesus). The teacher also provided definitions of *diverse* and *melting pot of cultures*. One of the students asked about the symbols in the given text. The teacher explained that the white birds in the picture represented peace. She also referred to symbols in other religions, such as the Muslim crescent and the Star of David used by Jews. She also mentioned that festivals are not only religious but also political events.

During the YG8 class, the teacher mentioned certain topics that were directly related to culture, but without any explanation. For instance, she talked about the flower festival in Nice and showed some pictures from the festival. She then mentioned that Islamic terrorists had attacked a church in Nice. Next, she asked the students "What is Judaism?" and "What is Islam?" The students did not answer. There were Jewish and Muslim students in the class and they all remained silent. In the pre-lesson interview conducted with the teacher, she was critical of religions and cultures other than her own, thus the irrelevant question came as no surprise to the researcher. The teacher also asked the students about the differences between Christian Catholics and Christian Orthodox. As the students did not answer this question either, she briefly explained. The reason for her failure to explain the meanings of Judaism and Islam while nevertheless describing the differences between Catholics and Orthodox lay in her familiarity with Christianity, since she herself was a Christian. In relation to the Rio Carnival, the samba dance was also talked about in the lesson. The teacher mentioned that carnivals are celebrated in Europe (in Cadiz, France, and Germany). The students finished reading the text and the teacher assigned the task of presenting festivals celebrated in their own countries. However, the next lesson could not be observed due to the reason stated above.

Culture teaching was at knowledge level and remained superficial. The focus of the lesson was on language skills, even though *attitudes*, *skills*, and *action* could have been fostered by allowing the students to talk about festivals in their own countries. Similarities and differences between festivals celebrated worldwide and in the students' countries could have been discussed. Although the teacher briefly mentioned that festivals are not only religious but also political, the reasons behind the festivals could have been discussed in greater depth. The definitions of culture-related words were not profound and there was no in-depth discussion of them. However, it should

be pointed out that the subsequent lessons could not be observed, thus in this case the picture is incomplete.

The students in YG8 were also interactive; however, they were relatively quiet compared with other students in the observed KS2 classes (Year Groups 5 and 6). This may have been due to the students' English proficiency level, their fear of making mistakes, or their lack of interest in some of the issues, since they left a few of the teacher's questions unanswered. The questions related to religion may perhaps have been beyond the students' scope of knowledge, making them hesitant to talk about this topic. However, the topic of carnival in general did attract the students' attention, since they seemed to enjoy learning about its cultural aspects and asked questions about the reading passage. It can therefore be said that the relevance of the topics to the students' age and interests also affects their participation, interaction, and interpretation. Another important issue is the teaching of controversial issues to develop students' critical intercultural competence, as recommended by Byram (1997) and Gómez Rodríguez (2015b). Here, the teachers' attitudes and skills in setting ground rules to avoid being stereotypical, discriminative, judgmental, and offensive to any cultures or creating conflicts among students play a crucial role (Byram et al., 2002). Therefore, it can be concluded that there is a gap between what is expected from the teachers by the majority of ICC theorists in terms of developing (critical) ICC in the classroom and what happens in the classroom in practice (e.g., Barrett et al., 2014; Byram, 1997; Byram et al., 2002; Gómez Rodríguez, 2015b; Lázár et al., 2007; Sercu, 2002, etc.) In this respect, teacher training programs need to include intercultural education so as to develop teachers' skills in teaching/talking about controversial and sensitive issues.

The students read and answered the reading comprehension questions individually; however, the discussions involved the class as a whole, and almost all the students were engaged. They were allowed to use their electronic devices to check the meanings of some words in the given passage, or to look at pictures of things that the teacher mentioned in relation to the topic.

5.3.4 *Teachers' attitudes and practices in relation to the development of CDA and ICC in Year Group 9&10*

English lessons in Year Groups 9&10 were taught by two different teachers. Two of the observed English lessons, lasting a total of 120 minutes (60 minutes each), were taught by one teacher, while the other teacher took the other English lesson, lasting 60 minutes. The class consisted of 11 students from China, Nigeria, Singapore, the USA, Qatar, Turkey, Iraq, and

Georgia. The first teacher began the lesson with riddles, as a warm-up activity. She then talked about genres in literature. She mentioned fiction and nonfiction novels, including figurative language. She also talked about symbolism in literature. Having reviewed the previous lesson, she wrote "language and communication" on the board. She asked the class to find advertisements on the Internet, focusing on the communication skills that brands use to advertise their products to customers. After assigning the task, she gave an example of stereotyping in advertisements. She talked about how washing-machine advertisements in the U.S. in the 1960s and 1970s were aimed at women, which is an example of gender stereotyping.

The teacher then asked: "How do we communicate?" The students' responses included *talking*, *conversation*, *social media*, *pictures*, *written messages*, *symbols*, *gestures*, *sign language*, and *the Internet*. The teacher then explained how the means of communication have changed, pointing out that people used to write letters to each other, or send Christmas cards to their loved ones. One of the students argued that people still do this, but electronically. The class talked for a while about how people communicate nowadays. The teacher seemed to be in favor of writing letters and sending them by post, while the students said they believed everything that was done in the past could now be done via the Internet. The teacher then returned to the topic, which was the power of advertisements. She asked what came into the students' minds when she said "Just do it!" All the students shouted "Nike." Emphasizing the power of advertising, she pointed out how brands communicate with their customers. The teacher's next question was about the students' favorite ways of communicating with one another. All the students said that the best means of communication was via social media. The teacher handed out worksheets related to communication skills, and the students worked on them individually.

Culture teaching took place implicitly, without in-depth discussion. The lesson obviously contained elements of culture, such as communication skills, but it was limited to the transferring of knowledge to the students by asking questions. The teacher could have asked about how people communicate and what kind of misunderstandings can arise, as well as about miscommunication, nonverbal language, body language, etc., in the students' own countries. The students could also have talked about advertisements in their countries, and differences and similarities could have been discussed to allow students to compare and contrast the cultural elements that affect the power of advertising.

The following lesson, given by the same teacher, was about attitudes to animals. She had asked the students to write an essay on the topic in their previous lesson. One student from Qatar talked about how they slaughter animals. He described how a scarf is placed over the animals' eyes before they are slaughtered. He also added that they do not like dogs, although it was not clear whether he meant his own family or people in Qatar in general. The teacher's reaction was critical. She said: "You kill the animals humanely? Oh, God!" Two Muslim students tried to explain why they slaughtered animals on their holy days, but the teacher interrupted them, saying "No!", indicating that she did not like what they were saying. The two boys were prevented from continuing. A Chinese boy in the class wanted to talk about people's attitudes towards animals in China. The teacher said: "You eat dogs. That's another grim story!" After that, nobody wanted to talk about the topic, even though the teacher asked them insistently to read out their essays. She collected the essays and said she would read and grade them later. In her interview, the teacher introduced herself as an animal rights advocate and explained her attitudes towards killing animals. However, her critical attitude made the students hesitant to talk about their own cultural norms with respect to animals. The incident can be seen as a good example of how difficult it is to become open and curious in areas where people hold strong convictions. It would be fair to say that teachers may find it difficult to put aside their own prejudices when they are expected to be nonjudgmental and not to apply negative stereotypes to the class. In this respect, teacher training programs are crucial when it comes to educating teachers on how to adjust and manage their own stereotypes and prejudices and suspend their disbelief and judgment towards other cultures in classrooms.

The class then focused on a story by Jane Adams. The teacher handed out worksheets containing an extract about the first settlers who had moved to North America from England. She highlighted certain words such as *pilgrims* and *immigrants*. As they read the text, she provided definitions of the unfamiliar words and explained the reason for the pilgrims' journey. She drew a map on the board showing their route to America. She briefly mentioned social problems related to immigrants, although this was implicit and superficial. The teacher could have asked about the issues raised in the text and about the reasons why people migrate.

The lesson topic had elements of *big C* and *little c culture*, including *deep culture*. However, the teacher focused primarily on vocabulary and comprehension skills. *Knowledge*, which is one of the ICC components, was aimed by providing brief information. However, *attitudes, skills*, and *action* were neglected. The students were allowed to talk about their culture

but were interrupted and criticized and thus seemed hesitant to speak on the given topic. There was no in-depth discussion and no compare/contrast activities. The teacher's attitudes towards certain cultural norms, such as the slaughtering of animals by Muslims on their festival days and the custom of eating dogs in China, hindered students from presenting their cultures without restraint. The analysis carried out in the context of Study 2 therefore suggests that teachers' attitudes towards different cultural norms, their approaches to facilitating culture teaching, and their communication with their students determine the students' reactions or responses to the topic and their participation in the lesson. Students may be very active and interactive, as illustrated in Year Groups 5 and 6, or they may be passive listeners who are hesitant to talk or to continue presenting the given task, depending on the teacher's attitudes, as happened in this class. The analysis also revealed that when students are given sufficient encouragement and respect, and when they are not judged or criticized by anyone, they are more confident and enthusiastic about engaging in class or talking about their cultures.

The second teacher focused on the topic "How to disagree" during the hour-long English lesson. One of the students mentioned *physical violence*, which they had learned about in relation to the topic in their previous lesson. A Chinese boy then mentioned the absence of free speech in China, but neither the teacher nor the students talked about it. The teacher gave brief examples of how people disagree and illustrated how this happens in different countries. He then wrote down other methods of disagreement on the board, including "attack the speaker," "respond to tone," "contradict," and "explain." The teacher asked: "What is the best way to disagree with someone?" The students could not remember, so he provided the answer "refutation," which means proving a statement or argument wrong. He then mentioned the recently televised debate between President Donald Trump and presidential candidate Joe Biden. The students were interested in talking about politics, and almost every student commented, since it was a hot topic at the time the observation was conducted. Many of the students criticized Trump's attitudes and supported Biden. The teacher even imitated Trump's speech and made the students laugh. The teacher then presented the class with a list of topics on which to develop arguments. The tasks were: "Your mother asks you to clean your room, but you don't want to"; "Your physical education (PE) teacher thinks you are not doing well enough so you need to go back to Year 5"; and "Older students have to study for their exams and need extra time, so it has been decided they should start school at 7 a.m." The Chinese and Nigerian students were against developing arguments for the last topic, since in their countries it is usual to start school at 7 a.m. The Chinese boy explained that students were familiar with this

situation in China, so he did not see any point arguing about it. The students worked on the topics individually but helped each other when needed. The teacher walked around the classroom, checked the students' work, and guided them through the stages that he had highlighted at the beginning of the class. The students' interactions with each other and with the teacher were relaxed, and the teacher was responsive at all times. The students were allowed to use their own language when necessary to understand the meaning of the words or concepts being used in the class. Since the focus of the class was on arguments and on how to disagree, the teacher tried to provoke the students into contradicting what he said. However, the students did not argue with him as he had hoped, possibly because of their English proficiency level, personality, or culture. The most likely reason was cultural, since the students talked to their teacher independently throughout the observed lesson and many of them were speaking English fluently. Their hesitation can perhaps be explained by Hofstede's (1986) four dimensions — "Individualism versus collectivism; large versus small power distance; strong versus weak uncertainty avoidance; and masculinity versus femininity" — which affect student–student and teacher–student interactions based on cultural differences (p.301). Although these dimensions will not be discussed in detail here, the important point is that cultural differences affected the students' interactions with the teacher and prevented them from arguing with him.

Another incident during the lesson that may explain why the students were hesitant to argue was when one of the students said that Black people in the USA behaved violently when talking about politics. An African boy in the class kept quiet and did not react. To overcome the students' hesitation, the teacher could have encouraged them by suggesting that it was acceptable to think differently from the teacher and the other students. The kind of procedural ground rules proposed by Byram and his colleague (2002) could have been established to provide a safe platform for arguing without offending anyone. Cultural norms could have been articulated around the topics proposed by the teacher. For instance, the teacher could have asked the students what the consequences would be if they were to say "no" to their mothers or teachers. They could also have discussed how they would react to a PE teacher who said they needed to go back to Year 5. Differences and similarities between the students' responses could then have been discussed, including the reasons behind their attitudes.

The most important conclusion to be drawn from this class is that students' reluctance to argue with the teacher and with one another can be explained by cultural differences. Although the

lesson was primarily based on language skills and limited to the target culture, the development of aspects of culture and ICC components could have been aimed through classroom discussions, research projects, or individual or group work. In general, the students were interactive and keen to talk about their countries, although they held back from participating in the discussions that had been planned for the observed class. Almost all the students were engaged in the topic of politics, since it was popular and massively talked about on social media at that time. The teacher also tried to draw the students into the topic and encouraged them to speak as much as possible.

5.3.5 *Teachers' Attitudes and Practices in Relation to the Development of CDA and ICC in EAL Classes*

Classes in EAL are designed to develop the proficiency level of students who are unable to participate in regular English classes. The content of the EAL classes is based on the development of reading, writing, listening, and speaking. To investigate the place of culture teaching, EAL classes given by two different teachers were observed, covering two 60-minute lessons and two 90-minute block lessons lasting a total of 300 minutes. In the first observed EAL classes, students from Year 5 and Year 6 (KS2, aged between 9 and 11) were merged, the second EAL class included students from Year 7 and Year 8 (KS3, aged between 11 to 13), while the third observed EAL class comprised Year 9 and Year 10 students (KS3 and KS4, aged between 13 and 15).

The first EAL teacher in YG5/6 taught a lesson on international food, including meals, focusing on vocabulary and grammar. She started the lesson by asking about the differences between *meal*, *dish*, and *food*. She then described each of the words, relating them to how many times people eat in different countries around the world. She wrote "breakfast, lunch, and dinner" on the whiteboard and asked the students if more meals could be added to the list. One of the students said "afternoon tea," and the teacher explained that this is a UK tradition and people generally drink tea with biscuits in the afternoons. Another student asked for clarification about the UK. The teacher explained that it is the abbreviation for the United Kingdom. At the same time as explaining the meaning of the words, she taught the students how to pronounce them. She primarily taught British pronunciation and emphasized the importance of using a British accent, since it was a British school. The teacher added "second breakfast" to the list, explaining that this is something eaten after breakfast and before lunch. However, she did not talk about which cultures have a second breakfast, nor did the students ask any further questions about it. The teacher then added another word to the list of meals: "brunch." She explained to the students that people tend

to sleep longer on a Sunday morning and when they wake up it is too late for breakfast but too early for lunch, so they eat brunch. However, she did not talk about whether this is general or specific to particular cultures, regions, countries, etc. Later, she tasked the students with writing down what they ate for each meal. Once the students had completed the task, the class started talking about international foods. The students mentioned sushi, croissants, and dumplings, as well as Indian food. However, the students talked mostly about dumplings and dumpling recipes, because most of the students in the class were Chinese.

The second EAL class given by the same teacher in YG5/6 was based on a game in which students asked each other questions about countries, capital cities, flags, languages, populations, geographical features, etc. The class was divided into two groups: girls and boys. The groups took it in turns to ask questions, and the teams conferred before giving the answers. Questions included "What language is spoken in Thailand?" "What are the colors of the Israeli flag?" "What is the capital of the Czech Republic?" "What is the population of Russia?" and "What is the biggest pyramid in the world?" Students used their own electronic devices to look for information on any questions they were unable to answer.

In the two EAL lessons given by the first teacher in YG 5/6, the students mainly learned elements of *big C culture*. However, this learning was at a superficial, implicit, and knowledge-oriented level (Shin et al., 2011). Although there were opportunities to learn about *little c and deep culture* elements of other cultures, only general information about specific countries was randomly given. The students were not given a chance to talk about their own cultures, even though the topics taught were appropriate for the presentation of their cultures. No in-depth discussions or compare/contrast activities were observed, and no critical approach to anything related to culture was recorded. The students were not asked to think or talk about cultures analytically, and there was no opportunity to analyze cultural practices and their meanings (Byram, 1997). Possible reasons for not teaching *little c and deep culture* might include the absence of the relevant cultural elements in the teaching materials or curricula, students' unwillingness to acquire ICC, and a lack of preparation on the part of the teachers, as Sercu (2002) reported in her study. Teachers' feelings of inadequacy in terms of their knowledge and skills to teach culture from an intercultural perspective could be another reason for not focusing on culture teaching (Larzén-Östermark, 2008). Finally, the age of the students and their low level of language proficiency may affect

teacher's perceptions when it comes to the realistic aims of developing ICC, as similarly stated in the studies by Sadeghi and Sepahi (2017) and Çelik and Erbay (2013).

The EAL lesson given by the second teacher in YG7/8 was observed over one block lesson, lasting a total of 90 minutes. The observed EAL lesson was based on international food, including croissants, mooncakes, noodles, bread etc. The teacher started the lesson by asking what the students ate for breakfast. The students' replies included bread, honey, eggs, noodles, rice, and cereal. The teacher explained that bread is different in different countries. "For instance," he said, "bread is like a long stick in France, but there are different kinds of bread in Italy." After that, he talked about croissants, what country they come from, and how to pronounce the word. Since the teacher also studied French and lived in France, he taught how to pronounce the word and gave examples of other English words borrowed from French. Later, the teacher asked the students how they ate rice or noodles. A Chinese boy said that they ate noodles with chopsticks. The students talked about how difficult it might be to eat with chopsticks. The teacher also asked the Iraqi boy if they use their hands for eating. He told the class that they sometimes eat rice with their hands. The class was surprised and interested to learn about eating without a spoon or fork. The teacher then talked about his own experience of how people eat in India. Almost everyone was engaged with the topic and asked questions about whether this way of eating was difficult. Finally, the teacher handed out a reading passage about international food and tasked the students with reading comprehension questions and vocabulary. A writing task about the food they eat for each meal in the students' countries was also given by the teacher at the end of the lesson.

The observed EAL class for YG7/8 was interactive, and the students were engaged in the topics and gave examples of traditional food people usually eat in their countries. The teacher's experiences in different countries made the students excited and interested in the topic and encouraged them to talk about their own food. They were surprised and curious about how certain foods are eaten in their classmates' countries and asked each other and the teacher several questions. The teacher had minor issues controlling the class when they all started talking about the topic simultaneously. However, there were no serious disruptions that bothered the teacher or ruined the class. The teachers' attitudes towards students from different cultural backgrounds, such as asking them cultural questions, listening to them carefully without interruptions, and showing positive reactions to their answers, such as smiling or asking further questions, created a positive atmosphere in the classroom and encouraged the students to talk more.

The students laughed at their Chinese and Mongolian friends when they said they ate noodles or rice for breakfast. Likewise, those students laughed at the teacher when he told them how rice is cooked with milk and sugar in his country. They said the teacher ruined rice in this way. However, it was not disruptive or disrespectful to anyone, and no one was upset. In this lesson, the students had a chance to see the differences between eating habits in each other's countries and to relate those differences to their own country with the help of the teacher's positive approach. Therefore, it can be said that the students were given an opportunity to develop their *cultural diversity awareness* and *skills of interaction, interpreting and relating*. Although there was no deep discussion of the underlying reasons for the differences between the mentioned countries, elements of *big C* culture were facilitated during the class, and the students enjoyed learning and talking about their own cultures. This lesson, and the teacher's and students' attitudes, demonstrated how the teacher's approach to culture teaching and developing ICC plays an essential role, as Byram (1997) states. As Study 2 suggests, culture teaching is linked to teachers' attitudes towards different cultures, their awareness of and willingness to engage in culture teaching, and the students' interests, as also stated in the studies by Young and Sachdev (2011) and Larzén-Östermark (2008). The study also reveals how teachers' firsthand intercultural/multicultural experiences help them to contribute to the development of CDA and ICC. Another finding from Study 2 is that students willingly engage in a (culture) learning process if they are given the opportunity to be involved in the class and share their cultural/personal experiences.

Besides culture teaching, language development should also be highlighted. In keeping with the aims of the EAL classes at the observed school, the students were encouraged to speak primarily by participating in the classroom and group discussions in the observed EAL classes. Reading comprehension texts, vocabulary activities, and writing tasks were mainly used by the teacher to develop the students' language skills.

The EAL lesson given by the second teacher in YG 9/10 was observed over one block lesson, lasting a total of 90 minutes. The lesson focused on reading and vocabulary learning. The teacher handed out a worksheet taken from the British Council website containing a text about robot teachers. The class read the text together and the teacher explained the unfamiliar words. He also played a short video related to the topic. The students answered the comprehension and vocabulary questions on the worksheet, and the teacher helped them as they worked. The teacher highlighted two words from the text in connection with intercultural components: *empathy* and

adaptation. This part of the lesson was relatively short and inefficient. Later, when the students were working on the vocabulary exercises, they were unable to match empathy with the correct description. After the class observation, the teacher was asked why he thought the students had been unclear about the two words. He replied that he had not done sufficient preparation to explain the words and was aware that they had remained unclear.

The 90-minute lesson could have incorporated ICC development by giving the students an opportunity to talk about teachers in their own countries. A class discussion did take place when students were asked if they would prefer having a robot teacher. However, people's potential reactions or attitudes to robot teachers in their countries could have been discussed. Similarities and differences between the students' feedback and the possible reasons for them could also have been addressed in the class. The word *empathy*, for instance, could have been better explained using specific examples or questions related to robot teachers. Asking the students how they would feel if they had a robot teacher might have been helpful in explaining the meaning of empathy. The teacher's lack of preparedness, which he acknowledged after the class, explained the failure to address ICC. It is crucial to highlight that teachers are preoccupied with many other obligations, thus they can reasonably be expected to make mistakes or miss teaching certain things. Most importantly, in this case the participating teacher recognized and reflected on the issue when asked, showing his awareness and his willingness to avoid repeating the same mistake.

Given the importance of language development, which was the main focus in the observed class, the students were encouraged and guided to read the given text, understand the content of the passage, and learn the new words. The students were interested in the topic, thus they were keen to read the text and watch the video provided by the teacher. They asked the teacher and each other questions about the text and answered the reading comprehension questions in pairs. Almost all the students participated in the classroom discussions and expressed their opinions about robot teachers. The students actively listened and participated in the class. The teacher maintained classroom discipline throughout the lesson but encouraged the students to talk about the topic with him and with each other. The students were confident in asking and answering questions.

5.3.6 The Students' Responses to the Development of CDA and ICC in Terms of Demonstrating ICC Components in English and EAL Classes

The students in the observed classes demonstrated good communication skills while working in groups/with peers and with the teachers. Although the students did work individually during the classes at the observed school, group work and teamwork were more common. The students, who came from different cultural backgrounds, worked harmoniously in groups, discussed the given tasks/topics, exchanged ideas, waited for their turn, listened to each other, asked for help from the teacher when needed, researched the assigned task together, divided the work among the members of the group, decided what to present to the rest of the class and the teacher and how, agreed or disagreed on particular points with respect and acceptance, translated specific words into a student's first language (L1) if they were stuck, etc. One of the most crucial attitudes observed in the classes was the students' independence. Even with a low level of English proficiency, the students were able to speak freely with each other and the teacher. However, it can be stated that the students in the lower primary classes were more talkative, engaged, and involved than those in the middle and higher primary classes. This can perhaps be explained by young adults' unwillingness to make mistakes when speaking. Another difference between the low and high primary classes was the seating plan. While in the KS2 and KS3 groups, students from different nationalities sat together, the KS4 groups comprised students of the same nationality. The lower primary students were possibly unaware of differences between the cultures and were not prejudiced towards other races, thus did not mind sitting with students from different cultural backgrounds. However, despite minor differences between the key stages, in general the students communicated with one another and with the teachers effectively.

The students were keen to talk about their own cultures. In all the observed key stages, almost all the students willingly introduced their own cultures when they were given a chance, in connection with holidays, food, history, literature, education system, religion, etc. However, religion was the topic they talked about the least. They were also curious about different cultures and showed great interest in learning about them. When anything related to culture was brought up, many of the students, even the less talkative ones, participated in the class. They listened attentively when someone talked about their culture, and they asked questions.

A few critical incidents occurred during the observation that demonstrated students' and teachers' attitudes towards different cultures. One such incident took place when the KS3 class was talking about politics: one boy said that Black people behaved as violently as White people

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(referring to the Black Lives Matter movement). The Black students in the class kept silent and did not react to the statement. The other incident happened when a Chinese boy responded to the teacher's question about what he ate for breakfast. Everyone in the class laughed at him when he said he ate rice for breakfast. In the first incident, the student was allowed to express his opinions freely. The teacher did not interrupt the student who criticized Black people, nor did he express his feelings or ask the other students what they thought. One possible reason may have been to avoid provoking racial conflicts in the classroom. As already observed, the second incident did not appear to be disturbing; even the Chinese boy laughed at himself. However, it was potentially offensive and thus demands specific attention. The last and most critical incident occurred in relation to the teacher's attitude to the students' presentations about animals. A Muslim boy stated that they sacrificed animals in the name of God on their second biggest holy day. The teacher's reaction to "killing animals" (as she put it) was aggressive and critical, thus the student was unwilling to continue talking about it. Instead, he simply handed in his essay on the topic to the teacher. A similar incident occurred in the same class when a Chinese boy talked about whether the Chinese eat cats and dogs. The teacher's attitude was again critical, so the Chinese boy refused to talk further and kept silent throughout the class. It can be concluded from the incidents mentioned above that teachers' attitudes have an enormous impact on students' presentation and interpretation skills, particularly when talking about their own cultures. Teachers' attitudes may also affect the attitudes of the other students to different cultures and may reinforce stereotypes.

The students were given research tasks or projects related to the topics to foster their *discovery skills*. They were also asked to present the projects to the teacher and the class. However, they were not expected to interpret or relate the given tasks to their own culture or country. They were rarely asked to compare familiar features of cultures with unfamiliar ones. It would thus be difficult to say precisely that the students' skills of *interpreting* and *relating* were promoted.

The students' *knowledge and understanding* of other social groups were implicitly facilitated, although these were limited primarily to elements of *big C culture*. Byram's (1997) *critical cultural awareness*/*political education* and Barret and his colleagues' (2014) *action* were the least observed ICC components, since nothing was recorded in terms of the students' criticality towards cultural awareness and political education.

The observation findings also revealed that the students talked more about international cultures, including English-speaking counties, in the EAL classes. By contrast, the observed English lessons were mainly limited to target cultures.

In conclusion, the students in the observed classes showed ICC skills. To some extent, the development of ICC components was fostered through classwork, class discussions, games, debates, group work/pair work, research tasks, and presentations. Although compare/contrast activities were rare, the students talked about their own experiences, cultures, and countries. Their interaction with the teachers was generally relaxed and effective. They talked freely with each other and with the teachers. Some students spoke in their first language to translate unfamiliar words, and they were mostly allowed to do so. Apart from the incidents referred to above, most of the students expressed their opinions and feelings freely. Respect and acceptance were the main *attitudes* observed during the study. *Discovery skills* were the most recorded ICC components. *Knowledge* was constantly given, although it was neither deep nor critical. *Action* was only promoted by getting students engaged in interaction (e.g., asking questions) and *critical cultural awareness/political education* were not observed.

5.4   Conclusion

The goal of Study 2 was to examine teachers' attitudes and practices in relation to the development of their students' CDA and ICC, including the ICC components demonstrated by the students in response to the development of CDA and ICC at the observed international school in Budapest. For this purpose, English and EAL classes, each lasting 60 or 90 minutes, taught to Year Groups 5, 6, 8, and 9&10 (students aged 11 to 15), were observed over four months.

The findings of the study revealed that both the English and EAL teachers had mostly positive attitudes towards different cultures and culture teaching. They appeared to be familiar with the students' different cultural backgrounds, had a knowledge of other cultures, and shared their knowledge and experiences with their students. However, despite their positive attitudes towards different cultures, their practice in terms of culture teaching remained implicit, was limited to knowledge presentation, and lacked *deep culture* elements. Moreover, the teachers' attitudes towards critical incidents in the observed classes might be interpreted with the fear of involving in potential conflicts although they are expected to be a mediator and facilitator in the classroom (e.g., Barrett et al.,2014; Byram, 1997; Huber Kriegler et al., 2003; Lázár, 2003, etc.).

The most common activity related to culture teaching in the EAL and English classes took the form of culture presentations, which mainly included elements of *big C culture*. For this purpose, reading comprehension texts, literary works, and short videos were primarily used in the observed classes. The presentations were followed by classroom discussions, during which the students expressed their ideas and had a chance to talk about their own cultures. Another typical activity in all the observed classes was pair or group work. The students were divided into groups and given projects to work on together. They discussed, researched, and created the project, and kept notes during the assignment, with the aim of developing their ICC. Quizzes, (mostly) conducted by the students, including general knowledge about other cultures, were also observed. The short presentations, research projects, group/pair work, class discussions, and quizzes observed during the study were all recommended by Lázár and her colleagues (2007) to help teachers and trainers to organize ICC courses. The activities listed above are also pedagogical approaches to the development of ICC suggested by Barrett and his colleagues (2014) in the form of cooperative learning, which includes constructivism and an inquiry-based approach. Literary texts, or extracts taken from literature, are seen by many researchers as valuable materials for improving ICC (e.g., Piątkowska, 2015; Rezaei & Naghibian, 2018; Rodríguez & Puyal, 2012; Wang et al., 2021). The practices observed in both the English and EAL classes were clearly aimed at developing the students' *attitudes*, especially curiosity and openness towards other cultures. *Knowledge and understanding*, including *skills of discovery and interaction* and *skills of interpreting and relating* were also aimed to be developed through literary works, research projects, class discussions, presentations, and general knowledge quizzes. However, no in-depth discussion based on the multidimensional expression of deep culture (e.g., power, hegemony, discrimination, justice, etc.) was observed, nor was there any discussion of the reasons that lie behind cultural norms, which would have fostered the students' *critical cultural awareness* as advised by Gómez Rodríguez (2015a) and Byram (1997). The comparative and constructive approach recommended by Reid (2015) and Piątkowska (2015), which fosters awareness of the similarities and differences between the students' own culture and other cultures and develops their critical ICC, was rarely recorded in the study. No activities were observed that aimed to develop the students' *action* to help them defend human rights, stand up against cultural stereotypes and prejudices, encourage positive attitudes to cultural affiliations, and be mediators in cultural conflicts, as Barrett and his colleagues (2014) propose.

The question arises as to why CDA and ICC were not critically and explicitly aimed in the observed classes, even though the teaching materials contained cultural elements and the teachers had positive attitudes to culture teaching, which they articulated in the interview study. Based on the findings of the observation and the preliminary and follow-up interviews, it can be concluded that the teachers were hesitant to teach cultures that were not their own. They were reluctant to make mistakes and give incorrect information about countries they had never been to. The other reason was the teachers' unpreparedness. They believed that the teaching of language skills takes priority over culture teaching, since the school's and the parents' expectations are that the students need to pass the standardized tests. It was also reported that the teacher training programs taken by some of the participating teachers did not include ICC, and that other teachers did not take ICC courses during their pre-service or in-service teaching years. Safa and Tofighi (2021) report that the teacher training programs mentioned in their study did not encourage the participating teachers to implement culture teaching into their practice and did not provide adequate pedagogical skills. They recommended that both practical and theoretical aspects of ICC be included in teacher training programs. It can thus be concluded that, in addition to the possible reasons for the implicit, incidental, and superficial culture teaching described above, a lack of ICC content and the absence of practical aspects of ICC teaching in teacher training programs contribute to the neglect of culture teaching.

The findings of the present study suggest that the reported activities are useful for language development and the development of CDA and ICC and can be transferred to any English teaching context. However, the content of the activities was unnecessarily limited to English-speaking countries, while it also lacked criticality and elements of *deep culture*. Works of literature, including those from different cultures, reading comprehension texts, research projects, presentations, class discussions, and quizzes can be used in other contexts to develop students' English language skills and CDA and ICC. However, they are insufficient without critical analysis and compare/contrast activities.

The observation study also found that the topics taught in the observed classes included potential cultural content, thus culture teaching could have taken place without jeopardizing language development. This highlights a gap between what is recommended in terms of culture teaching and intercultural development and what happens in reality (e.g., Barrett et al., 2014;

Byram, 1997; Byram et al., 2002; Lázár, 2007). Therefore, as mentioned earlier, there is certainly a need to include intercultural education in teacher training programs.

5.5   Limitations

Like all studies, this study has its limitations. The classroom observations were frequently interrupted due to the COVID 19 pandemic, thus the study took longer than planned and the intervals between the observed classes were not even. Restrictions such as sitting at a distance and wearing masks may have affected the students' and teachers' communication skills. Unwillingness among the teachers to participate in the study greatly affected the number of classes observed. Despite being given a clear explanation of the purpose of the study, some of the teachers were worried about being observed and evaluated by a PhD candidate, which meant that some year groups could not be observed. Another difficulty arose during the study due to clashes in the timetable owing to the researcher's position as a full-time teacher at the school, which prevented her from observing the classes continuously. More classes, given by different teachers and at equal intervals, without interruptions and restrictions, would provide further insights on the topic.

Another important limitation is the difference between the topics taught in the observed classes and the topics that are expected to be taught in the curriculum and presented in the analyzed teaching materials in some year groups. The teachers concerned were asked if they followed the teaching materials that are compatible with the national curriculum, provided on the subscription websites, and required by the school management. The teachers explained that some of the topics and activities in the syllabus and teaching materials are too advanced for some of their students, thus they felt the need to use parallel but easier activities instead. In the case of some of the observed year groups, it was therefore difficult to say whether the teachers were implementing culture-related activities as presented and recommended in the existing materials.

The last limitation concerns the subjective nature of the classroom observations, which often causes issues for teachers, since observers tend to be judgmental and rely on their own evaluations, as reported by Williams (1989). Personal ideas, experiences, knowledge, beliefs, perspectives, perceptions, etc., inevitably affect people's objectivity in any field, including teaching. Although the researcher has her own assumptions and expectations as a result of working on CDA and ICC development for quite a long time, she endeavored simply to describe the observed classes without being judgmental. However, she made comments on those occasions on which culture teaching did not take place despite there being an opportunity for it, particularly in

the context of culture-related activities, by way of reflection on the views of scholars who consider language and culture to be inseparably bound (e.g., Alptekin, 2002; Byram, 1997; Damen, 1987; Kramsch, 1993). Nevertheless, it should be borne in mind that English teachers have different agendas and are primarily expected to develop their students' language skills.

5.6   Implications of Study 2

Peer visits are valuable learning opportunities for teachers' professional development, although not all teachers can be expected to volunteer to demonstrate their classroom practices to others. Teachers might be afraid of being judged by the "critic" sitting at the back of their classroom. However, peer visits should be embraced as a way to support the learning of new strategies and teaching methods. In the context of peer learning visits, novice teachers, in particular, would benefit from observing how experienced teachers conduct a lesson. Classroom visits would also contribute to teachers' awareness, knowledge, and skills with respect to culture teaching and the development of CDA and ICC. Likewise, regular meetings during which teachers share their ideas, experience, and practices, as well as the teaching materials they use, would guide and inspire other teachers in terms of teaching both language and culture. Moreover, exchanging constructive feedback about classroom visits might also help raise awareness of culture teaching and enhance the respective teaching skills.

Teacher training programs or professional development courses featuring practical intercultural education, during which teachers could experience how to conduct culture-related activities, should be organized inside or outside the school to support teachers' understanding of the importance of culture teaching. Teachers should be encouraged to include culture teaching in their teaching schedule by raising their awareness of the development of CDA and ICC through teacher training programs or via input from the school authorities. Similarly, through the abovementioned programs, teachers should be given guidance on how to use the teaching materials that their schools provide, since the observation study revealed a gap between the curriculum/teaching materials used at the observed school and the teachers' practices. Regarding teacher training programs, many of the teachers who participated in the interview study stated that they did not remember what they had learned about culture teaching in their formal education. Others commented that their cultural education had been very theoretical and that there should be a better balance between theory and practice in the intercultural education in training programs. The analysis of the classroom observation study also showed that teachers need to know how to

handle the critical incidents that potentially arise in multicultural classrooms. As observed, the minor incidents that occurred in some year groups revealed the students' or teachers' stereotypes or prejudices towards certain cultures or races, even though they are highly aware of cultural differences. Teacher training and professional development workshops covering interculturalism or multiculturalism should therefore be designed to assist teachers to handle such incidents without offending anyone in the classroom. In particular, teachers should be trained on how to suspend disbelief or judgement with respect to certain cultures in the classroom so as to avoid negative impacts on students' attitudes towards and knowledge of other cultures.

Study 2 also demonstrated that curricula/syllabuses and teaching materials need to correspond to the students' profiles. According to the analysis of the interview and classroom observation studies, the British National Curriculum designed for native speakers of English is not ideally suited to non-native English speakers. The struggles and challenges described by the teachers when teaching some of the topics, and the changes made to the syllabus or teaching materials in some classes, suggest that a more suitable curriculum should have been chosen for this international EMI school. Reading Shakespeare in the original, for instance, may not be an efficient approach among non-native speakers of English in lower or middle primary classes, as it happened in some of the observed classes.

6 The Place of Culture in Teaching Materials Used in an International School in Budapest – Study 3: Teaching Materials Analysis

6.1 Introduction

The findings of the interview study (Study 1) conducted with teachers and the observation study (Study 2) carried out in the English and EAL classes at the observed school highlight the gap between the participating teachers' attitudes and their practices in developing (critical) cultural awareness and intercultural skills. The need therefore arose to explore how the teaching materials used at the observed school contribute to the development of students' CDA and ICC so as to obtain profound insights into the place of culture and criticality in culture teaching in the materials.

Study 3 primarily investigated how culture is presented to develop students' CDA and ICC in the materials used at the observed school. A second aim of Study 3 was to investigate how these teaching materials guided teachers to use culture-related activities in their English lessons.

Study 3 identified possible approaches to the teaching of cultural content in English language textbooks that can be transferred to any context of teaching English, including English as a foreign language (EFL) and English as a second language (ESL). The study pinpointed helpful activities, covering all aspects of culture (*big C, little c,* and *deep culture*) and all the ICC components that are necessary to help students become interculturally competent, although these activities are primarily limited to the target culture (Barrett et al., 2014; Lázár et al., 2007). The recommendation that emerges from Study 3 is that English teaching materials should include explicit guidance and supplementary materials for teachers to facilitate culture teaching.

This chapter begins with a presentation of the methods used for data collection and analysis. Ethical considerations are then presented, along with the findings and discussion. The chapter ends with a summary of the conclusions, limitations, and implications of the study.

6.2 Research Design and Methods

6.2.1 Overview

The primary aim of Study 3 was to answer research question **1.3**: "How do teaching materials used for teaching English as a medium of instruction (EMI) aid the development of the students' intercultural communicative competence and cultural diversity awareness in an English

as a medium of instruction (EMI) international school observed?" For this purpose, the following questions were examined:

(1) How is culture presented in the teaching materials used in an international school in Budapest in which English is the medium of instruction?

(2) How do the teaching materials guide teachers in teaching culture-related topics?

To analyze how culture is presented in the teaching materials and how teachers are guided to teach culture, an analytical tool was created. Teaching materials used in the middle and upper primary classes at the observed school were randomly selected for the analysis, partly due to the researcher's teaching experience with these classes, and partly due to expectations regarding the potential cultural content in the respective materials. The data were examined using thematic content analysis.

6.2.2   Selection Criteria for the Analyzed Teaching Materials

Study 3 analyzed the teaching materials used in English lessons in the middle and upper primary classes at the observed school. There were two reasons for selecting teaching materials for the middle and upper primary classes. Firstly, it was expected that the findings concerning the various approaches to culture teaching in English lessons could subsequently be transferred to the EFL and ESL contexts, bearing in mind that studies involving the analysis of EFL teaching materials have shown that the presentation of culture is limited to elements of *big C culture*, mainly entertainment, tourist attractions, and travel, while elements of *deep culture* are absent (e.g., Gómez Rodríguez, 2015a; Gómez Rodríguez, 2015b; González Rodríguez & Puyal, 2012; Sobkowiak, 2015; Yuen, 2011). Secondly, the aim was to identify aspects of *little c culture* and *deep culture* that are typically to be found in materials that require linguistic and cognitive maturity, and which are thus designed for students with higher proficiency levels (Sadeghi & Sepahi, 2017). The findings of the studies presented in the literature review also revealed that elements of *deep culture* are mostly found in English language textbooks/materials for higher proficiency levels. The researcher's own teaching experience in middle and upper primary classes was also a consideration when selecting the materials, as it ensured familiarity with the content of the teaching materials used in these classes.

6.2.3 *The Analyzed Teaching Materials*

Study 3 analyzed teaching materials designed to be compatible with the British National Curriculum[5] and used in English lessons in the middle and upper primary classes (KS2, KS3, and KS4) in an international school in Budapest. Key stages 2, 3, and 4 cover Years 5, 6, 7, 8, 9, and 10 (i.e., children aged between 9 and 15).

Although the syllabus is designed to be compatible with the national curriculum, the students at the observed school do not use printed or online textbooks but are provided with materials from various websites by their teachers. While the KS2 classes (Years 5 and 6) use materials from the Hamilton Trust website (https://www.hamilton-trust.org.uk), KS3 (Years 7, 8, and 9) and KS4 (Year 10) use teaching materials available from Twinkl (https://www.twinkl.hu). The websites provide teachers with a work scheme for each year group, which is divided into three academic terms (autumn, spring, and summer). Each academic term covers topics from the curriculum and is separated into lesson units. The lesson units in the syllabus for Years 5 and 6 are organized into fiction, nonfiction, and poetry, and those for Years 7, 8, 9, and 10 are categorized as fiction and nonfiction. The lesson units cover reading, writing, listening, grammar, and vocabulary, as well as spoken English, depending on the focus of the topic. Each unit comprises lesson/resource packs (up to 20), and each pack contains a PowerPoint presentation, various worksheets, and a teaching ideas sheet (e.g., one of the lesson units, on *The Picture of Dorian Gray* by Oscar Wilde, has 20 lesson/resource packs). The PowerPoint presentation explains the lesson in detail, while the worksheets cover the related classwork and homework. The teaching ideas sheets suggest research projects, recommend links to related websites and YouTube videos, and provide guidance for teachers on conducting the lessons.

Two fiction, two nonfiction, and two poetry lesson units were randomly selected for Years 5 and 6. Two fiction and two nonfiction units were selected for Years 7, 9, and 10. Three fiction and one nonfiction unit were selected for Year 8 (non-randomly, since there was only one nonfiction unit for Year 8 in the syllabus). The selected fiction, nonfiction, and poetry lesson units comprised 2,397 pages in total (each PowerPoint slide is counted as one page).

The fiction units covered works of British and American literature, including novels, novellas, short stories, prose, poetry, and plays. The nonfiction units mainly comprised reading

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[5] https://www.gov.uk/government/publications/national-curriculum-in-england-framework-for-key-stages-1-to-4/the-national-curriculum-in-england-framework-for-key-stages-1-to-4

passages, essays, formal/informal letters, newspaper articles, and brochures. The poetry units included modern and classic British, American, and international poetry, with a focus on spelling, punctuation, and grammar (SPaG) and literary devices (e.g., similes, metaphors, personification, and alliteration). The PowerPoint presentations were recommended by the school and featured more prominently than the other materials, while the use of the worksheets and teaching ideas depended on the teachers' preferences.

6.2.4   Research Instrument and Procedures

A research instrument was created to analyze the presentation of culture in the materials, as well as the guidance on teaching culture-oriented activities provided in the teachers' resource materials. As outlined below, the instrument (see Appendix B) — that is, the criteria for the teaching materials analysis — consisted of four parts.

Part 1 was designed to analyze the types of culture presented in the materials. For this purpose, 'culture' was divided into 'target culture' and 'international cultures' (Cortazzi & Jin, 1999). In the analytical criteria, 'target culture' referred to English-speaking countries, while 'international cultures' included non-English-speaking countries.

Part 2 analyzed aspects of *big C* and *little c culture*, including critical intercultural competence and *deep culture*. The last section of Part 2 investigated the way in which *deep culture* and criticality were presented. Gómez Rodríguez (2015a) claims that *deep culture* is associated with the invisible or hidden items listed among the elements of *little c culture*. He also argues that critical intercultural competence can be achieved by teaching elements of *deep culture*, such as issues related to "difference, power, ideology, identity, resistance" and "power, hegemony, exclusion, discrimination, and oppression as well as resistance, independence, inclusion, individuality, and justice" (pp.177–178). In addition to the elements listed by Gómez Rodríguez (2015a), the aim was to identify racism, xenophobia, discrimination (racial, cultural, sexual), the problems faced by refugees, social inclusion, social problems, and poverty when examining *deep culture* and the critical approach to cultures in the analyzed teaching materials (Angelides et al., 2004; Byram et al., 2002; Hadjisoteriou & Angelides, 2016; Huber-Kriegler et al., 2003).

Part 3 investigated the intercultural components listed by Barrett and his colleagues (2014) and Byram (1997) as *attitudes*, *knowledge and understanding*, *skills of discovery and interaction*, *skills of interpretation and relating, actions,* and *critical cultural awareness/political education,* which are essential for the development of intercultural competence (IC). Barrett and his

colleagues (2014) state that IC not only involves being open to and curious about cultures different from one's own, but also enables people to interact and communicate with others effectively. In addition, they state that being interculturally competent allows people to act as mediators and to interpret and explain the perspectives of different cultures. According to them, interpreting other cultural perspectives involves relating them to one's own culture; thus, interculturally competent individuals can be critically aware of their own and others' beliefs, values, and cultural practices, for example. It is worth noting here that the term 'critical' can also be understood as 'analytical.' Another aspect of IC is language, which plays a vital role in effective communication. Barrett and his colleagues (2014) highlight that linguistic, sociolinguistic, and discourse skills are essential for managing communication breakdowns. The last component, *action*, refers to the appropriate application of *attitudes, knowledge and understanding*, and *skills* in interactions with others. Thus, all the components of IC included in the analytical criteria were adopted from Barrett and his colleagues (2014).

In Part 4, open-ended questions helped the researcher analyze whether the teaching materials included guidance and instructions for teachers on how to implement culture-related activities during their lessons.

Three aspects of cultural involvement were identified in each section of the research instrument: 'mentioned,' 'explained,' and 'task.' 'Mentioned' referred to anything related to either the target or international cultures that was mentioned without any explicit information being provided. 'Explained' referred to instances where precise information or explanations about the given culture were offered. 'Task' included culture-related activities, such as compare/contrast, research, discussion, or project.

The analytical criteria were created based on an extensive literature review in the field of culture teaching and ICC development. Once the early draft of the criteria was completed, the researcher's supervisor and a fellow researcher were invited to give their professional comments on the research instrument in order to establish its credibility (Dörnyei, 2007). The feedback given by the two senior researchers focused mainly on clarity. They recommended shortening the questions, dividing complex sentences into two or more shorter sentences, ordering the sections into main topics and subcategories, merging similar or overlapping parts, and adding ICC components. The instrument was revised on the basis of the comments and was then used for the analysis. In addition to peer review, to ensure the validity of the study as recommended by Dörnyei

(2007) a thick description was provided for each question and item in the analytical criteria, including a clear explanation and examples from the analyzed materials.

The final step in the procedure was to pilot the research instrument. For this purpose, a peer researcher, whose work also focuses on ICC and who is therefore familiar with the concepts used, was asked to analyze a unit made up of 12 lessons and including 60 pages of teaching materials. The findings of the peer researcher's analysis showed no significant difference compared with the author's findings, offering further confirmation of the reliability of the instrument.

6.2.5   Methods of Data Analysis

Study 3 followed an exploratory research approach using qualitative research methods to explore and describe cultural elements in the analyzed teaching materials. Thematic analysis was used to identify themes in the data that are essential for answering the research questions, and to interpret and make sense of them (Castleberry & Nolen, 2018; Maguire & Delahunt, 2017).

In the present study, both inductive and deductive analysis were applied (Braun & Clark,2006). The teaching materials were read meticulously to match the themes appearing in the analytical data and to identify additional themes in the data that differed from the existing themes in the analytical criteria. Anything found in relation to the themes was subsequently noted with a thick description.

In the present study, themes listed as belonging to the semantic and latent levels described by Braun and Clarke (2006) were used. The semantic level refers to the surface or explicit meanings of the data. In contrast, thematic analysis at the latent level identifies the underlying implications that extend the semantic content of the data. Although Braun and Clarke (2006) maintain that thematic analysis focuses on just one level, both semantic and latent themes were used in the present study. In particular, the latter themes were used to examine *deep culture* and the critical approach to (either target or international) cultures in the materials. After exploring the themes in the data, each theme was described and interpreted following parts 1 to 4 of the analytical criteria.

6.2.6   Ethical Considerations

The school management was provided with an adequate explanation of the purpose of the study and its informed consent was obtained before the teaching materials analysis was carried out. This consent meant that the researcher was permitted to download and save the curriculum,

syllabuses, and teaching materials from the subscription websites https://www.hamilton-trust.org.uk for Years 5 and 6, and https://www.twinkl.hu for Years 7, 8, 9, and 10. No information directly related to the observed school was included (i.e., name, address, phone numbers, email addresses, etc.). Since the British National Curriculum and the websites mentioned above are accessible to all, their inclusion did not constitute a threat to confidentiality.

6.3 Results and Discussion

In this section, the findings of Study 3 are described and interpreted following the themes in the research instrument in order to answer the research questions. As indicated above, the fiction, nonfiction, and poetry lesson units comprised a total of 1,286 pages of teaching materials in Years 5 and 6, along with 200 in Year 7, 200 in Year 8, 250 in Year 9, and 461 in Year 10. The materials included PowerPoint presentations, worksheets, and teaching ideas sheets and were randomly selected for the analysis. The themes identified and analyzed in the selected fiction, nonfiction, and poetry teaching materials for Years 5, 6, 7, 8, 9, and 10 are described and discussed below according to the type of culture (i.e., target or international cultures); aspects of culture, including *big C*, *little c,* and *deep culture*; and ICC components.

6.3.1 Types of Culture

The type of culture, whether target (English-speaking) culture or international (non-English-speaking) cultures, was identified in order to explore the kind of cultures presented in the analyzed teaching materials.

The type of culture found in the analyzed fiction, nonfiction, and poetry teaching materials used in Year 5 was mainly limited to the target culture. However, the analysis also revealed that these materials featured characters' names, countries, words, and animals related to international cultures. The selected fiction materials for Year 5 were mainly literary works and included children's stories taken from British literature, such as *Goth Girl* by Chris Riddell and stories by Rudyard Kipling. The fiction units and the respective teaching materials introduced British literary works, including Gothic fiction, to familiarize students with the wide range of British fiction. The analyzed materials also included links to American series and animations, such as *The Nightmare Before Christmas, A Series of Unfortunate Events*, *Hotel Transylvania,* and *Scooby-Doo,* for use by teachers and students in relation to the study of Gothic literature. With respect to the presentation of international cultures in the fiction materials, mythological figures such as Zeus,

countries and continents such as India and Africa, and certain Arabic, Indian, and Persian names and words were mentioned, although no detailed explanations were provided.

In contrast, the analyzed nonfiction materials for Year 5 contained more references to international cultures, although the target culture was nevertheless predominant in all the selected materials. In the examined nonfiction materials, the topic of immigration and migration was explained using a story told by a girl who had immigrated to Britain from the Caribbean, which included a number of historical events. The students thus learned about the life and culture of Trinidad directly from a narrator from the West Indies. Her experiences, as described in the story, clearly illustrated the differences between the two cultures (British and Trinidadian). In addition, the Mayflower Pilgrims, the Windrush generation, and the Cornish diaspora were discussed in the materials in relation to the story.

The analysis of the poetry units in the Year 5 teaching materials highlighted similarities with the analyzed fiction and nonfiction materials regarding types of culture. Although the selected materials mentioned painters, authors, and poets from international cultures, the target culture was emphasized in the poems. A poem by Maya Angelou was included, for example, along with a clear explanation of the historical and social context in which the poem was written.

The analysis of the materials used for teaching fiction, nonfiction, and poetry in Year 6 at the observed school revealed that both the target and international cultures were included in the teaching materials. However, while the fiction materials referred mainly to the target culture, the nonfiction materials included more references to international cultures. Works by Shakespeare, including *Romeo and Juliet*, *Macbeth*, and *The Tempest*, as well as extracts from the novel *War Horse* by Michael Morpurgo, were found among the fiction materials. Website links and texts referring to Shakespeare's plays were provided to develop students' understanding of Shakespeare's literary works, including his language, invented words, and idioms. Although minor references to international cultures were included among the mentioned materials, the fiction teaching materials focused on British culture. In terms of international culture, for instance, one research project involved writing a story set in the Second World War, which required students to research everyday life, military life, languages, war-related facts, and technology in the countries involved. The analyzed nonfiction materials included more references to international cultures than the fiction materials. The materials contained statistical information for certain countries, including France, Egypt, and Bangladesh (e.g., population, landmass, life expectancy, children's rights, etc.).

The poetry units and teaching materials used in Year 6 largely focused on the target culture. They included a number of texts about the Black Lives Matter protests worldwide, including information about the movement in the USA and UK. The stories of people who have faced racism and discrimination provided in the analyzed materials were limited to these two countries. The only topic related to international cultures among the poetry materials concerned a boy who built a mosque at home during Ramadan in lockdown. References in the materials to other people's memories during the lockdown were drawn mainly from the target culture.

The types of culture found in the materials for Year 7 were then analyzed thematically. The findings revealed that both the selected fiction and nonfiction materials used in Year 7 focused mainly on the target culture. The fiction materials covered the lives and works of well-known authors and poets from British literature, among them William Shakespeare, Mary Shelley, and Jonathan Swift. The historical and social contexts in which the authors lived were outlined, to help students in their understanding of the respective works. The types of tasks given in relation to British culture were homework, research projects, discussions, and writing activities. The nonfiction materials also featured British culture, although international cultures (Greece, Egypt, and Japan) were also included. In one activity, the creation myth associated with Prometheus in Greek mythology was explained, and the related task was to research and talk about creation myths in different cultures. The Egyptian pharaoh Ramesses II was mentioned in relation to Percy Bysshe Shelley's poem *Ozymandias*, although the materials contained no explanation and no related tasks. Japan was introduced in a reading passage through references to famous sites, foods, activities, festivals, and weather, and the students were asked to research any exotic country they were keen to visit. Another nonfiction topic was world languages that have influenced the history of English. Language families, such as the Indo-European, West African, Latin, and Romance languages, were precisely defined. The fiction and nonfiction materials can therefore be said to include both target and international cultures. However, the target culture — British, in the analyzed Year 7 materials — was given greater emphasis than the international cultures among the fiction topics.

Most of the cultural content in the analyzed Year 8 teaching materials was related to the UK and USA. The book *Blood Brothers* by Willy Russell, for example, taught students about life in Liverpool between the 1950s and 1980s, including sociopolitical conditions and problems. In addition, extracts from works by famous American authors, mainly focusing on Black history, explicitly taught students about American literature, history, and the social issues faced by African

Americans both in the past and today. The nonfiction materials focused on Brexit, severe weather in the UK, and British newspapers. Several non-English-speaking countries were mentioned, including Greece, India, and other Commonwealth countries, although without any further explanation. Two countries, India and Iraq, were presented explicitly in the nonfiction materials, but there was no introduction to their literature and history, since the focus was rather on the target culture. Instead, child labor and filthy working conditions in India and the war in Iraq were explained. A link was provided to a BBC documentary featuring interviews with six fashion consumers from Britain who went to India to work. In the documentary, they talk about their work experience in India, comparing working conditions there and in the UK. In the case of Iraq, the materials included an excerpt from an Iraqi girl's diary about the impacts of war on people in her country. Both the Year 8 fiction and nonfiction materials included references to sociopolitical conditions in the target and international cultures, which explains why social problems were used for teaching about India and Iraq.

The analysis of the Year 9 teaching materials showed that both the fiction and nonfiction materials primarily included topics from the target culture. Examples from British and American literature were frequent in the fiction teaching materials. William Shakespeare's play *Much Ado About Nothing*, for instance, was taught not only by helping students to understand the plot and the characters. The historical period, the Wars of the Roses, and social norms, such as the status of illegitimate children in Shakespeare's day, were also explained so as to make the given extract from the play more understandable. John Steinbeck's novella *Of Mice and Men* was taught in a similar way, with reference to literature, history, and past lifestyles.

The nonfiction materials focused on different types of writing and included written instructions, newspaper articles, advice, formal letters, and persuasive speeches. Although the target and international cultures were both included, the topics were primarily related to the target culture. A British polar explorer and participants in the Apollo Project, for instance, were the main characters in the given reading passages. Names of characters — such as Macbeth, Lady Macbeth, Mrs. Johnstone, and Bob Cratchit — taken from British and American literature, were used in another worksheet. The only non-English-speaking country mentioned in the unit was Zimbabwe, in relation to the killing of endangered animals. However, there was no explanation and no task was assigned in relation to the country or its culture.

Similarly, the fiction materials used in Year 10 were randomly selected and thematically analyzed. The analysis of the selected fiction materials indicated the use of both the target and international cultures. While the materials designed for teaching Shakespeare's *Macbeth* included predominantly British culture, those for *Animal Farm* by George Orwell referred to Russia, Germany, France, England, Spain, and the USA. Social norms in British culture in Shakespeare's day were explained in detail to help students understand how they affected the characters in the play. However, although the materials related to *Macbeth* referred primarily to the target culture, mention was also made of goddesses in Greek mythology, and explanations were provided. In contrast, the Second World War, the Cold War, the Nazi party, Hitler, and the meanings of terms such as communism, socialism, totalitarianism, and dictatorship were explained in the materials related to *Animal Farm* to help students understand the novel.

The nonfiction materials for Year 10 contained more references to the target culture than to international cultures. Although global issues were included in the nonfiction debate unit selected for the analysis, they were limited to their British context. For instance, the topic *Should hate speech be legally protected?* was presented via two opposing opinions, both related to England. In another of the selected nonfiction units, students were asked to read and compare the given texts based on method, structure, and literary devices. However, although the topic was climate change, which is a global issue, the texts were about England.

In conclusion, the fiction, nonfiction, and poetry units in the analyzed materials focused primarily on the teaching of reading, writing, listening, and speaking skills, as well as grammar and vocabulary. Literature plays a key role in the students' cultural, social, emotional, intellectual, and spiritual development, enabling them to communicate their ideas and feelings fluently to others, as the analysis revealed. Extracts from the literature of the target (mainly British) culture were included to help students acquire knowledge and build on what they already knew about the social and historical contexts of the given literary works. The students thus developed their CDA and ICC, mainly through reading. However, since the target culture predominated in the materials, the development of CDA and ICC was limited to the target culture. The findings of the analysis discussed in this section can be transferred to the ESL, EFL, and English as a first language contexts in terms of using literary works from both the target and international cultures along with the teaching of the relevant background knowledge. This enables students to improve their language proficiency while at the same time developing their CDA and ICC.

6.3.2 Aspects of Culture: Big C culture, Little c Culture, and Deep Culture

Themes related to aspects of culture were divided into three parts in the research instrument: *Big C culture*, *little c culture*, and *deep culture*. Aspects of culture in the analyzed Year 5 fiction-related teaching materials mainly took the form of literature and language, which are elements of *big C culture*. Literary extracts and excerpts from British and American works of literature introduced well-known novels, novellas, stories, and poetry and their authors. *Goth Girl* was presented with the aim of teaching about Gothic literature, while Mary Shelley and her novel *Frankenstein* were introduced as an example of classic Gothic literature, which was the main topic in the selected unit. As homework, the students were given the research task of studying Gothic-style buildings and spotting elements of Gothic architecture, which was related to *big C culture*. Besides the given literary works, the fiction-related teaching materials included website addresses, YouTube links, and educational platforms where teachers and students could access, read, or watch other related stories. The materials related to stories by Rudyard Kipling, for example, included a link to the audiobook of Kipling's *Just So Stories*, thus presenting different works by the same author. Although the selected fiction materials were in the English language, Arabic and Persian names also appeared in the stories, albeit rarely.

After literature and language, the next element of *big C culture* in the analyzed fiction materials was history. However, the historical explanations provided to give students a better understanding of the given works were relatively short and superficial compared to those in the KS3 and KS4 teaching materials. The name Sugauli, which features in the story, was explained as being a cantonment in India where English soldiers were once garrisoned with their families.

Elements of *little c culture* were found only in those stories where tasks were given related to the Gothic tradition. These elements were rare and implicit compared to the elements of *big C culture* and were limited to the target culture. Nothing related to *deep culture* was found in the analyzed fiction-related materials for Year 5.

The analysis of the nonfiction materials for Year 5 showed that there were more elements of *little c culture* than *big C culture*, in contrast to the findings from the fiction materials analysis. The unit randomly selected for the study covered the topic of migration, mainly animal migration, which was presented through short stories. However, one of the lessons in this unit was based on an extract from *Coming to England* by Floella Benjamin, describing the author's experience of moving to England from Trinidad. The author compared the two cultures throughout the text,

giving many details about daily life, school life, food, weather, traditions, houses, streets, and traffic, and about how people treated each other, and the teachers' approach to their students, etc. in the two countries. The racism and discrimination the author faced after moving to Britain were also emphasized in the text and are elements of *deep culture.* Also belonging to *deep culture* was her description of being treated like an idiot by her teachers at school in London because they were unable to understand her Trinidadian accent. She also explained how West Indians were banished to classes for special-needs children because of their strong accents. She described how she was often bullied at school because, rather than being a person, she was merely a color in the eyes of those around her.

Big C culture was found only in the form of history, since the materials mentioned groups that have either come to or left the UK, such as the Romans, Africans, Saxons, Vikings, Jews, and Pilgrims. The Mayflower Pilgrims, the Windrush generation, and the Cornish diaspora were also explained through the links provided in the materials. The Industrial Revolution, the Second World War, and the need for people to work in particular jobs after the war were also presented in the analyzed materials to contribute to the students' understanding of migration.

The poetry units and the respective teaching materials for Year 5 contained elements of *big C culture* in the form of the lives of the poets and brief historical facts about the poems. Elements of *little c culture* and *deep culture* were also found in the materials, although they were not discussed in depth and were not the focus of the unit. Racism, for instance, was talked about in connection with the poem by Maya Angelou *I Know Why the Caged Bird Sings*, helping students to think about the discrimination faced in the past by many African Americans in the USA. *Deep culture* elements, which can take the form of controversial issues such as inequality and discrimination, are also mentioned in the poem. However, as already discussed, with the exception of a few questions regarding how the students felt about Angelou's situation, there was no activity that allowed the students to have a deep discussion about it or compare it to the world today.

Aspects of culture in the analyzed Year 6 fiction teaching materials mainly took the form of elements of *big C* and *little c culture*. Although *deep culture* elements were mentioned in the materials, there was no discussion of them, and they were not focused on. Language was the main element of *big C culture* identified in the selected fiction materials. The selected fiction materials included extracts from various Shakespeare plays, including *Romeo and Juliet*, *Macbeth*, and *The Tempest*, as well as *War Horse* by Michael Morpurgo. The focus in both units, and in the related

teaching materials, was on reading and understanding the given literary works, including the idioms and the literal and figurative meanings of the words. History and geography were the two main elements of *big C culture* found in the materials. Brief historical facts about the war, the use of horses in the war, and a map showing the locations of the countries involved, were examples of elements of *big C culture* identified in the analyzed materials. Elements of *little c culture* were found in the research project assigned in the materials, in which students were tasked with finding out about the countries that took part in the Second World War. The project involved researching everyday life (e.g., common names, money used, houses, food, jobs, clothes, and entertainment), military life (e.g., types of soldiers, weapons, uniforms, life in the trenches, the roles of women), language (e.g., common sayings, words used/not used), facts about the Second World War (dates, places where the soldiers fought, the countries involved, the cause of the war, the role of animals), the home front (what life was like away from the fighting: school, farming, how people found out about what was happening in the war), and technology (means of communication, transportation, entertainment, agriculture, cooking, medicine, etc.) in the countries involved. Likewise, power, justice, and freedom, which are elements of *deep culture*, were listed as themes in Shakespeare's *The Tempest*, although they were not deeply discussed in the materials.

The selected nonfiction materials used in Year 6 included more elements of *little c culture* and *deep culture* than the analyzed fiction materials. The materials contained 'country files,' presenting children's rights, poverty, education, and discrimination against children in certain countries — for example, intolerance shown in France towards Roma children, who are left to live in slums; child labor in Bangladesh; or crowded classrooms that make learning impossible in Egypt were explained in the information sheets. In Britain, children worked in mines in the late 1800s and early 1900s, and their appalling working and living conditions were discussed in relation to this topic. Elements of *big C culture* were found in the materials in the presentation of population figures, landmass, and the flags of the countries. Places such as Niagara Falls, the Pyramids, and the Nile were also identified in the materials as elements of *big C culture*. Another nonfiction unit selected for the analysis focused on the countries covered by rainforest in Africa, which can be referred to as an element of *big C culture*. Similarly, in the same unit and the related teaching materials, words such as 'politics, ' 'political features,' 'politicians,' 'parliament,' 'laws,' 'debates,' 'vote,' 'MP,' and 'elections' were defined, which are all elements of *big C culture*.

According to the analysis of the Year 6 teaching materials, the poetry teaching materials contained the most elements of *little c culture* and *deep culture* out of all the materials for Year 5 and Year 6. Various works about racism, such as poems by Benjamin Zephaniah, John Agard, Deanna Rodger, Vanessa Kisuule, and Wole Soyinka, and texts from bloggers or writers such as Claire Heuchan and Asim Chaudhry, were included among the materials. All the given literary works were accompanied by personal details about the poets or authors and statistical information about racism and discrimination, mainly in the UK and USA. For instance, the materials stated that in the UK, Black women are five times more likely to die in childbirth, Black (Caribbean) children are nearly four times more likely to be expelled from school, and Black males are nine times more likely to be stopped and searched by the police. This was referred to as 'systemic racism' in the analyzed materials. The same teaching materials included questions about how many Black characters can be found in movies or in the UK cabinet. In addition, the authors' and poets' accounts of their personal experiences included descriptions of facing bullies at school or in their neighborhoods due to their skin color. George Floyd's death and protests against racism worldwide were also presented in the teaching materials. The terms 'slavery,' 'social inequality,' 'interculturalism,' and 'multiculturalism' were also explained in the poetry-related materials.

To summarize, the teaching materials used in Years 5 and 6 selected randomly for the analysis revealed that while the fiction materials mainly included the target culture, the nonfiction and poetry materials covered international cultures. Elements of *big C culture*, such as literature, history, geography, language, food, and politics, were found primarily in the fiction materials. However, elements of *little c culture*, in the form of references to lifestyles, values, customs, traditions, celebrations, festivals, and clothes, and elements of *deep culture,* linked to controversial topics such as poverty, inequality, discrimination, and the power of certain social groups, were mainly detected in the nonfiction and poetry materials. Although all aspects of culture were found in the selected materials, they were mainly limited to the knowledge-based level, as reported by Shin and her colleagues (2011) in their study, without the deep discussion or compare/contrast activities that lead students to develop critical intercultural competence (Gómez Rodríguez, 2015b). This is understandable if we take into consideration the students' ages and cognitive and linguistic maturity, as well as the focus of the lessons, which was mainly on language skills. Interestingly, the common element of *deep culture* discussed in the materials was racism, facilitated via popular culture — for instance, the Black Lives Matter movement. This again is

understandable, since the movement has spread worldwide through mass media and students using social media are probably familiar with the tragedy.

In the Year 7 nonfiction teaching materials, elements of both *big C culture* and *little c culture* were found, although aspects of *deep culture* were rare. Literature, geography, and history were the most visible elements of *big C culture* identified in the materials, followed by politics and music. Literature and history were linked mainly to the target culture, and the relevant topics were explained in detail. For instance, the history of English was taught using the story of the Tower of Babel to explain language families and how we began to speak multiple languages. Additionally, extracts from *Beowulf* and *The Canterbury Tales* were used in the materials to teach the history of Anglo-Saxon or Old English. Geography was identified as a cross-curricular activity: a world map was used to show world languages and their locations, including Latin, Greek, Dutch, Celtic, Anglo-Norman, and Germanic. The same lesson topic, the history of English, also included elements of *little c culture*, drawn from both the target culture and international cultures. Gods and heroes from Greek mythology and their relationship to the language families were explained in detail, for example. Several stories from different cultures explaining the emergence of other languages were presented in the materials. Another topic that included international culture was Japan. The reading passage about Japan contained elements of both *big C culture* and *little c culture* — for example, food, tourist destinations, entertainment, and art. These elements were sufficiently explained for readers wanting to travel to Japan. Although these two units contained aspects of *big C culture* and *little c culture* linked to both the target culture and international cultures, *deep culture* was rarely found in the analyzed materials. Images embedded in the materials, such as people with a typically African, Asian, or European appearance, or a girl wearing a headscarf, implicitly developed students' awareness of cultural diversity, although no explicit explanations were provided. The only elements of *deep culture* found in the nonfiction materials were racism and social problems associated with the target culture. For instance, the materials included an explanation of how, at one time, Welsh people were not allowed to speak Welsh in schools: students had to wear a sign around their necks with the letters 'WN' (Welsh Not). Similarly, there was an explanation of how Native Americans were not permitted to speak indigenous languages at boarding schools in the U.S.

The teaching materials designed for the two selected fiction units for Year 8 included elements of *big C culture, little c culture*, and *deep culture* linked to the target culture. Works of

American literature related to the Black American Experience unit included *To Kill a Mockingbird*, *Twelve Years a Slave*, *I Know Why the Caged Bird Sings*, *Roll of Thunder,* and *The Hate U Give*. The materials in this unit, which covered the social and historical context of these works of literature, contained elements of *big C culture, little c culture,* and *deep culture*, such as the Jim Crow laws and their impact on Black people, slave labor, the civil rights movement, the Ku Klux Klan (an American white supremacist terrorist group), and the American Civil War. The elements of *little c culture* found in the teaching materials mainly concerned the way Black people were forced to live — they were not allowed to study at the same schools as white people, to travel by school bus, or to eat at the same restaurants as white people. The materials explained how Black people had to travel at the back of the buses and drink from segregated water fountains. In relation to the social and historical context outlined above, racism, segregation, discrimination, and ethnic slurs such as 'nigra,' 'nigger,' and 'negro,' linked to *deep culture*, were described in the materials. This unit also contained explanations of human rights, the Universal Declaration of Human Rights, prejudices based on skin color, inequality, integration, and enfranchisement. The Black American Experience unit can be said to contain intensive elements of *deep culture*, which were explicitly described.

Another fiction unit selected for the thematic analysis was found to include the target culture only. The unit was based on two acts from the play *Blood Brothers*, written by British dramatist Willy Russell. The materials in this unit included all three aspects of the target culture. The elements of *big C culture* identified in the materials were literature, history, geography, politics, famous people, and art. The literature identified in the materials included a biography of the author, a list of works by him, and details of the particular play — characters, plot, problems and solutions, literary forms, themes, and motifs. The historical background to the literary work was presented to help students understand the context. The unit focused explicitly on Liverpool, which is where the author grew up, while the play introduces the sociopolitical problems familiar from his childhood. Social evolution, life between the 1950s and 1980s in Liverpool, technological development, the Industrial Revolution, and the Second World War were all addressed within the historical and social context of this topic. Politics, which is one of the elements of *big C culture*, was present through references to Margaret Thatcher, while the economy in Liverpool back in the 1950s was also touched on. References to famous people and facts about the life of Marilyn Monroe, for instance, were also to be found.

Little c culture featured in the materials in the form of language, lifestyle, and entertainment. Accent, dialect, and sociolect were explicitly explained by means of examples. The materials included a precise description of the Scouse accent and the dialect that was/is spoken in Liverpool and that is used in the play. According to the information sheet provided in the materials, young adults in Liverpool had plenty of work and a disposable income that allowed them to go dancing and to the movies. Additionally, the materials explained that Liverpool is famous for its football and musical heritage, and that it is the most Catholic city in England and a melting pot of faiths and cultures. Social problems, unemployment, and refugees, which are elements linked to *deep culture*, were also found in the analysis. In his play, Willy Russell highlighted his experience as a second-class citizen during his childhood, and this issue was explained in its social context through the task presented in the materials. Although the materials stated that there were plenty of jobs and money for living expenses and entertainment, after Margaret Thatcher became prime minister the unemployment rate reached 25 percent. The sociopolitical conditions thus affected people's lives. Liverpool was also presented in the materials as the 'New York of Europe,' since it is home to immigrants from the Commonwealth. The terms 'refugees' and 'multiculturalism' were also used in this unit. The working class, middle class, and upper class, which also count as elements of *deep culture*, were mentioned in connection with the play, although no explanation was given in the materials.

The last fiction unit in the selected Year 8 materials was limited in terms of aspects of culture compared to the two units described above. It included only the target culture, focusing on understanding sinister stories in British literature. History, an element of *big C culture*, was presented to explain the background to the stories, such as the First World War. A television program shown in Britain, along with the Bible, were mentioned in the materials as aspects of *little c culture*. Pictures of a homeless man and a cross, without any explanation, can be considered as implicit references to *deep culture*.

The analysis of the nonfiction materials used in Year 8 revealed the predominance of the target culture. Elements of *big C culture* and *little c culture* were linked mainly to the target culture, while *deep culture* was associated with international cultures. The nonfiction texts in this unit included newspapers, diaries, formal and informal letters, blogs, and advice. The content of these nonfiction texts was linked to literature, history, geography, politics, and famous people, although without any explicit explanation. Famous diaries, such as *The Diary of Anne Frank* and *My Fat,*

Mad Teenage Diary by Rae Earl, were mentioned without explanation. Historical newspaper headlines presented in the materials included "The Wall Comes Tumbling Down," referring to the Berlin Wall; "Armstrong Walks on the Moon"; references to the Royal Wedding of Princess Diana and Prince Charles; and "Protesters Massacred," showing a picture taken from a protest but without any clues about the nature of the incident. Brexit was also mentioned among the newspaper headlines as an element of politics, without any further information. Informative articles were found concerning severe weather conditions in Britain and Hurricane Linda, which were identified under the category of geography.

The only element of *little c culture* found among the nonfiction materials was in an article in which housework was written about as the real threshold of adulthood, although this was not the focus of the task.

With respect to *deep culture*, gender discrimination in the workplace and filthy working conditions were presented in the YouTube video[6] provided in the materials. The video was taken from a British documentary series broadcast in 2008 on the BBC in which six British fashion fanatics who went to India to work in the Indian garment industry were interviewed. The main topic was the poor working conditions in India, including child labor and gender inequality.

The analysis of the selected fiction materials for Year 9 revealed that the included aspects of culture were related to the target culture. Elements of *big C culture* — literature, history, and economics — were observed in the analyzed materials. The novella *Of Mice and Men* by American author John Steinbeck was presented, giving students an understanding of the characters, plot, themes, and message. The materials included an introduction to the historical and social context of the novella — thus the Roaring Twenties, the Great Depression, the Wall Street Crash, the Dust Bowl, and the American Dream were explained in detail. A research task was also given in relation to the Dust Bowl and the American Dream to reinforce students' knowledge of the historical period. The materials stated that between 1920 and 1929, the economy was booming and people had extra money to spend on entertainment. The economic and agricultural crises that followed the Great Depression in 1936 and their impact on people's lives were also described. In another task, students were asked to research the impacts of unemployment on individuals, families, businesses, towns, attitudes to religion, money, mental health, physical health, and morale. In

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[6] https://www.youtube.com/watch?v=8l-xXElC7iw

addition to literature, the materials also mentioned history, economics, and music. Elements of *little c culture* found in the analyzed materials were related to the characters' clothes, as readers were informed that the characters wore dresses, denim trousers, and coats. Although *little c culture* was limited in the materials, elements of *deep culture* occupied a significant place. Social problems were depicted, including the unemployment that affected one-third of America's population, as well as the series of droughts in the Southern states and their impacts on harvests and farmers' debt. The following themes were identified in the chapters taken from the novella:

- Prejudice
- Discrimination
- Poverty
- Inequality
- The role of women / the corrupting power of women
- Racism
- The inevitability of fate
- Authority
- Migrant farmworkers

Racism was mentioned on several occasions through the dialogues in the story and statements made about the novella:

- "I can't play because I'm black. They say I stink."
- "Just a nigger talkin', an' a busted-back nigger."
- "You got no rights comin' in a colored man's room."
- "He is subjected to racism."
- "She has no rights or status."

The chapters taken from the novella, and the tasks, comprehension questions, and activities related to the character analyses, helped students to understand and talk about the themes mentioned above. However, the focus of the unit was on understanding the story and the characters.

The other fiction unit selected from the Year 9 teaching materials focused on the target culture in the form of Shakespeare's play *Much Ado About Nothing*. The elements of *big C culture* in the materials were related to the teaching of literature, as the students were expected to

understand the given scenes and to analyze the language of Shakespeare and his literary techniques. The tasks also included translating some of the words and phrases into modern English, identifying the theme of love in the play, and linking this theme with the social and historical context of the play. The Wars of the Roses and war in the late 1590s, which are mentioned in the play, were explained in their historical context. A map of Europe was also included to facilitate understanding of the historical context.

An element of *big C culture* — music (e.g., a reference to a lute-like Arabic instrument) — is mentioned in the play, although the materials contained no explanation of it. Cupid, the Greek god of love, one of the characters in the play, is an element of *little c culture*, but no explicit information related to him was included in the materials. Additionally, social norms (e.g., attitudes to problem solving in Shakespeare's day) were described in the materials in relation to *little c culture*. Religious symbols and terms, such as a cross, a clerk, and a priest, are also found in the play, but again there was no explanation of them in the materials. The teaching materials for this same unit explained that illegitimate children in Shakespeare's time were outcasts, second-class citizens, who did not have any right to their father's name or to an inheritance. The students were asked to analyze how the social and historical context of the play, as clarified in the materials, affected the characters' attitudes towards marriage — a task that was linked to aspects of *deep culture*.

The analysis of the nonfiction materials used in Year 9 showed that the content was mainly related to the target culture. Literature and history were the most common *big C culture* elements found in the materials. The nonfiction materials, which focused on nonfiction texts, included a passage about a British polar explorer, a speech by the British politician Emma Lewell-Buck, an essay about gin shops in London written by Charles Dickens, a text about the Apollo Project, and a news article about a robbery in England. The texts included elements of *little c culture* and *deep culture* related to British culture, such as social life and problems, inequality, poverty, and the overrepresentation of Black, Asian, and minority ethnic (BAME) children in custody in the UK. Famous people, such as the Duke and Duchess of Cambridge, Prince Harry, Ben Saunders, Colonel Henry Worsley, and Neil Armstrong, were mentioned frequently in the analyzed materials. The nonfiction texts also included an example of a petition related to the killing of endangered animals in Africa, which can be linked to international culture. However, apart from the mention of the name of the country, nothing could be identified in relation to African culture in the text.

In the last nonfiction unit chosen for the analysis, the focus was on nonfiction writing, and literature was the only element of *big C culture* that was included. The characters referenced in the nonfiction texts were selected from British and American literature and included Hamlet, Mrs. Johnstone, Crooks, Lady Macbeth, Bob Cratchit, and Jane Eyre. Students were given facts about the novel *Frankenstein* to help them create a blog about it. Brief mention was made of entertainment in the form of the name of the American movie *Invasion of the Body Snatchers*, although there was no analysis of *little c culture* and *deep culture* in the materials.

Aspects of culture in the fiction teaching materials for Year 10 were related to the target culture and international cultures. Elements of *little c culture* and *deep culture* were given greater emphasis in the analyzed materials compared to *big C culture*. History was the most common element of *big C culture*, since both the selected lesson units aimed to outline the historical context of the literary works. In relation to *Macbeth,* for example, it was explained that Queen Elizabeth I and King James were on the throne in Shakespeare's day and that they were thought to derive their right to rule directly from the will of God. Parliament was summoned by the monarch, and decisions were made by the monarch and their counsellors. Language was the second element of *big C culture* identified in the materials. Proverbs that explained characters' personalities, and the emphasis given to clarifying the differences between Old English and modern English were both related to the target culture and *big C culture*. Elements of *little c culture* associated with the target culture were mainly cultural norms and social status. Cultural norms were taught separately in the materials, in the form of the place of religion, superstitions, magic, and ghosts and their impact on people's lives. Society in Shakespeare's day was depicted in the materials as a hierarchy, with the monarch and the aristocracy at the top, followed by ordinary people (farmers, merchants, craftsmen, etc.), and those who were unable to work at the bottom. Similarly, information about medicine and how diseases were treated, primarily based on superstitions and old beliefs, was clearly explained. *Little c culture* related to international cultures in the teaching materials on *Macbeth* took the form of Greek myths and legends. The information sheets explained the references found in the play to the goddess Hecate and the Gorgons in Greek mythology.

Elements of *big C culture* in another of the selected units, this time on *Animal Farm*, were found mainly in the form of history and language, although these elements were connected to international cultures. The materials contained a detailed explanation of the social and historical context of the novel with the same aim, that of helping students to better understand the novel.

Brief information about the Second World War, the Cold War, the Nazis, Hitler, and the Russian Bolshevik Party was provided in a historical text. Some of the words defined in the materials could be regarded as the language element of *big C culture*. The word 'Comrade,' used by the characters in the novel, was explained in the teaching materials by referring to Russian historical figures and how they addressed each other. Another Russian word, 'Pravda,' which means truth and which is also the name of a newspaper, was likewise explained. Elements of *little c culture* and *deep culture* occupied a greater place in the teaching materials on *Animal Farm* than elements of *big C culture,* and were also connected to international cultures, mainly Russia and Germany. In terms of elements of *little c culture* and *deep culture*, the teaching materials covered the *Communist Manifesto* written by Karl Marx and Friedrich Engels in 1848, Soviet Communism, the Bolshevik Party led by Lenin, Stalinism and how it was later distorted, the power struggle between Trotsky and Stalin, the Red Menace, which was explained as a deep suspicion of communism in America, and the political spectrum at that time. With respect to *deep culture*, the materials included detailed information about the extermination by the Nazis of 20 million people, including Jews, Roma, homosexuals, and disabled people. Although the above-mentioned examples are directly linked to *big C* culture, since they concern history, the values, beliefs, and social conflicts underlying the listed topics facilitated elements of *little c* and *deep culture*. In addition to elements of *deep culture*, which include controversial topics such as social inequality and injustice, the materials contained a discussion of the power of social groups, fascism, the rights of the proletariat, poverty, and oppression, and a research task was assigned as part of the analyzed fiction materials for Year 10.

Unlike the analyzed nonfiction materials for Years 5, 6, 7, 8, and 9, the analysis of the nonfiction materials used in Year 10 showed that elements of *little c culture* and *deep culture* were mainly discussed. However, these tended to be limited to the target culture. The selected nonfiction materials comprised debate and comparison units, including texts on controversial topics. Students were asked to debate LGBTQ+ rights, gender-reveal celebrations, freedom of speech, politics, sex education, gender discrimination, etc., while the comparison materials included topics such as climate change, floods, dognapping, etc. Activities assigned in both units took the form of group work, research-based projects, presentations, and writing.

To conclude, elements of *little c culture* and *deep culture* were found primarily in the fiction-related materials, while the nonfiction teaching materials for Years 7, 8, 9, and 10 mainly included *big C culture,* in contrast to the findings of the teaching materials analysis for Years 5

and 6. While, generally speaking, the analyzed materials covered surface forms of international cultures, the target culture was taught critically and deeply. The lack of teaching related to elements of *deep culture* from international cultures thus meant that the development of students' ICC was limited to the target culture. Another important finding of the analysis was that aspects of culture, including *deep culture*, were taught primarily at the level of knowledge-based cultural presentation, as described by Shin and her colleagues (2011). According to Byram (1997), cultures should not be taught simply by providing relevant facts; instead, learners should be given "the means of accessing and analyzing any cultural practices and meanings they encounter" (p.9). Although the analyzed materials allowed students to discover different cultures, the students were not always asked to analyze the cultural practices critically or to discuss the reasons for the differences between cultures. However, it is worth mentioning here that, compared to the materials for other years, the Year 10 fiction and nonfiction teaching materials contained the most *little c culture* and *deep culture* elements and activities, allowing students to have deep classroom discussions and to relate the respective issues with other countries. It can thus be inferred that the teaching materials for higher primary year groups facilitated *critical cultural awareness* and intercultural competence to a greater extent than the other teaching materials, although they were mainly related to English-speaking countries.

The analysis of the selected teaching materials also showed that aspects of culture were related to the target culture (mainly the UK and the USA). This was not surprising, since the materials are primarily intended for teaching British literature. However, the national curriculum used by overseas international schools might be expected to include more topics involving international cultures, or merged with the local curricula, since most of the students studying at these schools are not native speakers of English and are culturally diverse. The curricula and teaching materials used in international schools thus merit meticulous analysis to find out how international cultures are taught alongside the target culture in this kind of multicultural environment. Although all aspects of culture were included in the materials for all the year groups, elements of *little c culture* and *deep culture* — which enable students to approach cultures critically, discuss the reasons for cultural norms, and compare and relate them to their own culture — were more apparent in the teaching materials for Years 8, 9, and 10 compared to those for Year 5, 6, and 7. Thus, the complexity of the topics and the level of critical thinking skills can be said to increase with age. It can be argued that students' proficiency in English and their age-dependent cognitive flexibility are taken into consideration when designing materials that include *deep*

culture elements. The findings of the present study may thus contribute to designing English language teaching materials containing primarily the visible elements of *big C culture* for lower primary classes. By contrast, it is appropriate for the materials used in the middle and upper classes to include elements of *little c culture* and *deep culture*, since these students will have the English proficiency and cognitive abilities to understand and discuss cultures in depth. Furthermore, literary works, which inevitably include aspects of *deep culture*, can be transferred to any English teaching context.

6.3.3   The Components of ICC

In this section, the ICC components *attitudes, knowledge and understanding, skills of discovery and interaction, skills of relating and interpreting, action,* and *critical cultural awareness/political education* are analyzed — described by Barrett and his colleagues (2014) and Byram (1997) as being an essential aspect of intercultural competence — found in the teaching materials used in Years 5, 6, 7, 8, 9, and 10. All the ICC components and items listed by Barrett and his colleagues (2014) and Byram (1997) are written in italics throughout this section.

6.3.3.1   Components of Intercultural Communication in the Year 5 Materials.

Attitudes (here in the form of empathy) was the only component that was clearly developed in the analyzed fiction materials for Year 5 through drama, drawing, and writing. The students were asked to act out or improvise the story they had read and think about the characters' feelings and thoughts. The activities generally included a question such as "How do you think character X is feeling now?" or drawing and writing tasks exploring the characters' feelings, thoughts, and motives from their actions.

Knowledge and understanding were facilitated in the teaching guidance materials primarily to provide background knowledge about the given literary works. This component typically included historical and social facts related to the period in which the works were written, to help teachers explain them to their students. However, the information sheets explaining the historical and social context in the materials for KS2 were short and superficial compared with the information sheets in the KS3 and KS4 teaching materials. However, the research projects and tasks included in the Year 5 fiction materials, in which students were asked to investigate the history, geographical location, or statistical facts related to particular countries or events, such as war, explicitly developed students' *knowledge and understanding.*

Skills of discovery and interaction were frequently identified in the fiction materials and were typical of all lesson units for Year 5. Each fiction lesson unit and resource pack included research activities to help students learn more about the topic. The analyzed materials provided a wealth of resources, such as downloadable stories, extracts from novels or novellas, lines from poems, pictures, sample notes and research plans, and links to websites, blogs, platforms, and video clips, etc. Students were also expected to present their projects to the class and discuss it with the other groups, thus developing their *skills of discovery and interaction*.

Skills of interpreting and relating were found in only one fiction unit. Students were asked to identify elements of Gothic tradition in the story they read, interpret what they discovered, carry out research on Gothic buildings, and present their research to the class. The students' skills of *interpretating and relating* were limited to the target culture, since students were required to relate the setting of the given story to modern-day Britain.

Linguistic skills were the most common and prioritized ICC component in the fiction materials for Year 5. Since the learning objectives of the national curriculum followed by the observed school focus on the development of language skills, all the lesson units and related teaching materials are designed to develop students' reading, writing, listening, speaking, and understanding. Spelling, punctuation, and grammar (SPaG) occupied a prominent place in all the fiction-related teaching materials. Explanations of English phrases, idioms, and proverbs were also found in the fiction materials.

Critical cultural awareness / political education and *action* were not observed in the analyzed fiction materials.

The findings of the Year 5 nonfiction materials analysis showed that the materials covered all aspects of culture, including the target culture and international cultures. *Attitudes*, for instance, were found in the form of empathy, acceptance, and respect in the analyzed teaching materials. In the lesson unit covering the topics of migration and immigration, students were asked to create a project expressing support for and solidarity with migrants who face difficulties and dangers when looking for a better and safer place to live. The materials also highlighted the harsh living conditions and other reasons that cause people to migrate/immigrate to Britain. Activities such as writing a heartfelt message in response to the experience of migrants/immigrants and answering questions about solidarity, fragility, and precariousness in terms of understanding these people's situations and feelings, developed students' empathy, acceptance, and respect.

Knowledge and understanding were developed in the analyzed nonfiction materials using a variety of activities. *Knowledge* of the beliefs, practices, discourse, and products of the target culture and international cultures was provided through literary works (mainly stories and poems), web blogs, videos, articles, diaries, etc., which were appropriate and interesting for students of this age. The historical facts and explanations of key terms given in the analyzed materials also developed the students' *knowledge and understanding*. The research-related homework and classroom tasks suggested in the nonfiction materials also helped students to gain *knowledge and understanding* of different cultures, including the target culture. Their *skills of discovery and interaction* were reinforced at the same time, since the students shared with the class what they had discovered during their research about other cultures. Literary works and activities based on language skills, including comprehension questions, ensured that the students understood the literal and figurative meanings of the words and acquired linguistic, sociolinguistic, and discourse skills. Explanations of metaphors, symbols, and motifs, and the meanings of idioms and of the new words created by particular authors such as Shakespeare, Roald Dahl, and J. K. Rowling, contributed to the development of students' linguistic skills.

The nonfiction materials included debate topics and encouraged students to feel able to change their minds if they found the arguments presented by the opposing group acceptable. This developed multiperspectivity — that is, the students' ability to decenter their own ideas and accept others' perspectives.

The students' c*ritical cultural awareness/political education* and *action* were explicitly developed in the nonfiction materials for Year 5, in contrast to the fiction materials. In the lesson unit on migration, students were provided with information texts about the history of migration. In one text, the author described her own personal experience of moving to England, drawing comparisons between the two cultures (British and Trinidadian) and describing the difficulties she faced as a migrant. The critical questions raised concerning her experience of racism encouraged the students to think critically and form opinions. The notes in the materials, which expressed the importance of multiculturalism, the debt that Britain owes to migrants, and the 'brainwashing' that takes place in the form of media negativity towards migrants (as stated in the materials), helped students think deeply and acquire a critical awareness of cultures. Regarding the *action* component, as mentioned above the students were invited to design a project showing their support for and solidarity with migrants. Writing a letter to a migrant to demonstrate an understanding of the

migrants' situation can also be considered a form of *action*. However, it should be highlighted that *action* was the least-developed ICC component in all the analyzed materials for Year 5.

The poetry teaching materials for Year 5 primarily included *attitudes*, *knowledge and understanding,* and *skills of discovery and interaction*. The activities used to develop these ICC components were similar to those discussed above. Asking students to describe what a character in a poem was feeling developed their empathy; providing a brief explanation and information about the work and its author developed *knowledge and understanding*; while research tasks developed *skills of discovery and interaction.* No activity was identified for developing *critical cultural awareness/political education* or *action* in the Year 5 poetry materials.

6.3.3.2   Components of Intercultural Communication in the Year 6 Materials.

The ICC components identified in the selected fiction and nonfiction materials used in Year 6 were *attitudes*, *knowledge and understanding*, and *skills*. The main *attitude* in the analyzed materials was empathy. Similar to the other activities mentioned above, the students were typically encouraged to empathize with the characters and to describe how they would feel if they were in the characters' situation. They were asked to write or draw how they felt about the situations faced by the characters in the story. The teachers were also encouraged to help their students understand the thoughts and feelings of the characters in the stories or texts provided.

In the fiction and nonfiction materials for Year 6, the ICC component *knowledge and understanding* took the form of research homework. The task was an opportunity for students to learn about and understand the topic, which was mainly linked to history, and to present it to the class, thus developing not only *knowledge and understanding* but also *skills of discovery and interaction.* The materials included information about the authors' lives and historical facts about the period in which they lived and wrote, facilitating the students' understanding of the given work. Information about how people lived in mining towns in 19th-century Britain, for example, helped explain why and how the given extract was written. It also helped students understand the events in the story, which were related to school-aged boys working in mines. Controversial topics, such as child labor, poverty, and inequality, were mentioned and explained, using examples from different countries around the world, which developed the students' *critical cultural awareness.* One activity in these analyzed materials encouraged students to compare their own lives with the life of the boy in the story, who had to work at a very young age, which also developed their *critical cultural awareness* and *skills of interpreting and relating.* However, there were no

opportunities for deep discussion, which would have allowed students to talk about the potential reasons for and solutions to the issues addressed, which could potentially have developed the *action* component. Moreover, students were not invited to discuss child labor in their own countries. This is understandable, since students of this age might be unaware of child labor in their country.

The development of linguistic skills by means of various activities was predominant in all the analyzed fiction and nonfiction materials. Grammar and punctuation rules were presented in the materials mainly through British and American plays or extracts from certain novels. The plays of Shakespeare were typically used in each fiction lesson unit to develop students' understanding of the literal and figurative meanings of the words he used, his invented phrases, and idioms, helping students to acquire linguistic, sociolinguistic, and discourse skills.

The poetry teaching materials for Year 6 covered controversial topics such as stereotypes, prejudices, discrimination, and the humiliation of certain races or ethnicities. The related activities developed students' *action* in terms of challenging attitudes and behaviors that contravene human rights and defending human rights. The materials raised students' awareness by giving them guidance on how to challenge racism when they face it in the street, at home, on the screen, etc. The ideas for how to stand up to racism provided in the analyzed materials included reporting incidents of racism to the authorities, talking to victims to express support, not saying racist in response to the one who used racist words, etc. In terms of developing *action*, the students were also invited to think of other things they might do to counter racism.

The comprehension questions on the given poem, which asked students how they would feel if they saw or heard something unjust and how they would respond to it, developed the students' *empathy*. The analyzed poetry materials also tasked students with relating the experiences of racism recounted by the authors to their own life and country. Since the students were expected to think critically about the incidents presented in the poems and to form a judgment, their *critical cultural awareness* and *skills of relating and interpreting* were developed. Moreover, questions such as "Why do we still label people?" and "Why do some people feel like chosen people?" and statements such as "All people are equal" or "Justice and equality for all!" raised the students' awareness of racism and equality, which also helped to develop their *critical cultural awareness*.

The history of slavery and racism presented in the poetry teaching materials also developed students' *knowledge and understanding.* The texts included real-life stories about racism, reinforcing the students' awareness and understanding.

To conclude, culture in the fiction, nonfiction, and poetry teaching materials used in Years 5 and 6 was primarily limited to English-speaking countries. The findings of the analysis revealed that while the fiction materials mainly covered the target culture, the nonfiction and poetry materials included international cultures. One possible reason for this might be the priority given to British literature in the fiction materials, since these materials are designed for British children. All aspects of culture, *big C*, *little c,* and *deep culture*, were found in all the analyzed materials in different proportions. However, elements of *little c culture* and *deep culture* were found in substantial amounts in the nonfiction and poetry teaching materials, whereas *big C culture* was rather included in the fiction materials. Since the focus of the fiction materials was mainly on developing language skills, the designers of the curriculum and teaching materials did not include more challenging topics, such as the less visible and tangible elements of *little c* and *deep culture*, focusing instead exclusively on the seen and understood elements of *big C culture*. The nonfiction and poetry materials thus included more controversial topics that developed students' *critical cultural diversity awareness/political education* and *action*. However, it is worth noting here that the Year 6 nonfiction teaching materials contained more controversial topics than the Year 5 materials. Age, cognitive flexibility, and linguistic maturity may explain the inclusion of more *little c* and *deep culture* elements in the Year 6 materials.

Empathy, acceptance, and respect were the major *attitudes* found in all the materials. *Knowledge and understanding, skills of discovery and interaction,* and *skills of relating and interpreting* were developed in all the analyzed fiction, nonfiction, and poetry materials. Similarly, linguistic skills were the main focus in all the materials.

Action was the least-developed component in the selected materials. However, the materials contained many activities that encouraged students to take action, particularly in defending human rights.

All the detected ICC components were developed in various ways in the Year 5 and Year 6 materials. Classroom discussions, research projects, presentations, group work, reading, writing, listening/watching, acting out, and drawing were the main activities used to develop components of ICC in the analyzed teaching materials. The most frequent activities were classroom

discussions, research projects, drama, and drawing, which were the most suitable for students aged 9 to 11. The activities analyzed and described in the materials for Year 5 and Year 6 also contributed to the students' language development, since the main focus in all the activities was on developing core language skills — reading, writing, listening, and speaking.

6.3.3.3 Components of Intercultural Communication in the Year 7 Materials.

The analysis of the fiction materials used in Year 7 showed that intercultural components and their subcategories were generally embedded in activities linked to the target culture. According to the findings of the analysis, *knowledge and understanding*, and *skills* were found more often than *attitudes* and *actions*. Curiosity and empathy were the only themes identified as *attitudes* in the analyzed materials. Pictures used in the materials, showing people from different cultural backgrounds — a girl wearing a headscarf, a Black boy, and a blonde woman — developed students' CDA implicitly, as there was no description of or focus on the images. Another topic appropriate for developing CDA was life in Ancient Greece, mentioned in Shakespeare's play *A Midsummer Night's Dream*. Since the materials contained no explanations about Ancient Greece, the teacher's approach to the task played a crucial role. The way in which the teaching guidance helped teachers with culture teaching is therefore analyzed in the following section.

Curiosity was essential in tasks in which students were asked to research a related topic. The question "How many religions have their own creation myth?", for instance, was designed to arouse students' curiosity. The follow-up task, in which students were asked to talk about the creation myth in their own culture, reinforced CDA.

The final theme belonging among the *attitudes* identified in the analyzed materials was *empathy*, which was developed by asking students to act out characters in Shakespeare's play and express how this made them feel.

The intercultural component *knowledge and understanding* found in the materials included the social and historical context of the given novels and poems. Beliefs, discourses, values, practices, social norms, and problems from the target culture were explained in the materials. The presentation of Mary Shelley's *Frankenstein* included facts about the British author and the science of life and death during the era in which she lived. Students thus gained an understanding of what inspired her to write *Frankenstein*, and of the idea behind creating a new human being. The same materials also presented a Greek creation myth linked to international culture. The story of

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Prometheus was clearly explained in this context, and the related tasks explored creation myths in different cultures. In relation to *A Midsummer Night's Dream*, knowledge of dreams was also provided to explain the dream fragments, and a research task was included about dream symbols in other cultures. Thus, although *knowledge and understanding* of international cultures were included in the materials, proportionately greater emphasis was given to the target culture.

Skills in the analyzed materials mostly took the form of linguistic and discourse skills. The materials, which included extracts from the target culture — in this unit British culture — focused on linguistic skills. Analyzing the extracts to identify literary techniques (e.g., alliteration, personification, metaphor, and sibilance) and the techniques used by the authors to create a supernatural atmosphere, are examples of activities that develop linguistic skills. The materials also included tasks in which students were asked to translate words and phrases into modern English and to analyze rhymes in Shakespeare's sonnets. Discourse skills were found in almost all the materials that contained literary works. Activities found in the materials to develop discourse skills included describing the words used to emphasize power in Percy Bysshe Shelley's poem *Ozymandias*; identifying satirical words and their meanings in an extract from Jonathan Swift's *Gulliver's Travels*; differentiating between the surface and subtext inferences of the eerie phrases in *The Listeners* by Walter de la Mare; and describing the qualities and symbolism of dreams and their implications in a Shakespeare play. As we have seen, the *skills* found in the selected and analyzed materials were connected exclusively to the target culture.

Action was found exclusively in activities that allowed students to seek *opportunities to engage with different cultural affiliations* and *discuss differences in views and perspectives*. Creation myths in other cultures were the topic of one of the tasks that encouraged students to engage with different cultures. Talking about the similarities and differences between dream symbols in different cultures allowed students to discuss differences in views and perspectives. These two tasks were the only elements of *action* found in the fiction materials.

The nonfiction materials were thematically analyzed for intercultural components. The analysis revealed that although all components were present to a greater or lesser extent, students' *knowledge and understanding* and *skills* were explicitly developed in relation to both the target culture and international cultures. However, international cultures were given greater emphasis than the target culture in the nonfiction materials for Year 7.

Attitudes were found in the form of curiosity in the analyzed nonfiction materials. Curiosity was apparent mainly in the discussion and research tasks. For instance, a task in which students were asked to name an exotic country or place they would like to visit, as well as foods to eat and activities to do in that country, developed curiosity towards other cultures and encouraged the students to undertake the related research. Images embedded in the activities — for example, showing an Asian girl, an African boy, a European-looking woman, and a girl with a headscarf — implicitly facilitated CDA.

The materials explicitly promoted students' *knowledge and understanding* of other countries — Japan, in this unit. Japanese *big C* and *little c culture*, food, history, geography, customs, and entertainment, were referenced in the given reading passage. In another analyzed nonfiction unit, the existence of languages in different cultures was explicitly explained. An explanation of the influence of Latin and Greek on English was also found as an example of the intercultural component *knowledge and understanding*.

Skills in the materials for the two nonfiction units took the form of linguistic, sociolinguistic, discourse*,* and discovering information skills. Linguistic skills were based, for example, on the explanation of language families — Greek and Latin roots, prefixes, and suffixes; and the translation of words from Middle English to modern English and their definitions. *Discourse skills* were developed via activities that enabled students to analyze the language of the given extract. For instance, students were asked to evaluate how Emily Brontë's life contributed to the subject matter and tone of her novel. It should be noted that the *linguistic* and *discourse skills* found in both the fiction and nonfiction materials were linked to the target culture. *Discovering information skills* were established through research activities. Students were asked to research interesting facts about Japan or any distant country that they would like to visit and to present them to the class. The research activities developed students' *skills* in *discovering* information about other cultures and *interpreting* cultural practices. The discovering information activities also developed students' abilities to *seek opportunities to engage with different cultural affiliations,* which is one of the elements of *action.* However, the materials were found to contain no opportunities for students to relate or compare/contrast other cultures with their own, and no elements that enabled them to discuss social inclusion/problems.

6.3.3.4   Components of Intercultural Communication in the Year 8 Materials.

The analysis of the fiction materials used in Year 8 showed that the identified intercultural components were linked to the target culture. *Knowledge and understanding,* and *skills* were the biggest components, while *action* was the smallest component found in the materials.

Empathy, the challenging of stereotypes, and respect were found as themes under *attitudes*. Empathy was established based on the characters in works of literature in almost all the analyzed materials. Students were asked to discuss how they would feel if they were the character X, Y, or Z. In the fiction Black American Experience unit, the stories of key figures who played a key role in the civil rights movement, such as Rosa Parks and Martin Luther King, as well as the men involved in the Scottsboro Boys incident, were introduced in their historical and social context. Students' empathy was developed by means of tasks in which they acted as the characters and then discussed and wrote about how they felt during the roleplay. The story of one of the Scottsboro Boys, who was imprisoned for a crime he did not commit, was recounted in the text and students were asked how they would feel to be him. A quotation taken from the novel *To Kill a Mockingbird* — "You never really understand a person until you consider things from his point of view… until you climb into his skin and walk around in it" — was given as a discussion topic directly linked to the development of empathy. In relation to the reading passage about Rosa Parks, another discussion topic developed empathy by asking "What would you do and how would you feel if you were asked to give your seat to a white man on the bus when you were going home after a long and tiring day?" Comparing the lives of the characters with the students' own lives was the only compare/contrast activity found in these same materials that helped students understand others' feelings. Sympathy, which is very close to empathy, was also mentioned in the tasks in the analyzed materials. "Do you feel sympathy for character X, and why?" was one example related to *attitudes*. This unit also contained various activities that challenged stereotypes — for instance, two video clips from American movies showing Black people as lazy, primitive, and ignorant.[7] The task of evaluating the language and stereotypes in the videos developed the students' ability to challenge stereotypes and improved their discourse skills.

Images depicting people from international cultures (Black, white, Asian, European, Muslim, etc.), embedded in the activities without any explanation, implicitly enhanced CDA. By

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[7] https://www.youtube.com/watch?v=PnvmOY1NUGo, https://www.youtube.com/watch?v=AW9pklBXqk4

contrast, CDA was explicitly developed in the *Blood Brothers* unit, which focused on life in Liverpool. Multiculturalism was explained using the example of immigrants living in Liverpool who came from different parts of the world and the UK. This was the first time that CDA was precisely explained with examples in the analyzed materials.

Knowledge and understanding occupied the most prominent place in all three fiction units in terms of *skills*. The experiences of Black Americans (slavery and slave labor; the abolition of slavery; the lives of Black people under the Jim Crow laws; public figures and their fight against inequality, and what they did in the civil rights movement, etc.) were explained in detail in their historical and social context. *Nonverbal communicative conventions*, such as body language and unspoken language, were also covered in the tasks, in addition to *awareness and understanding of one's own and others' stereotypes, prejudices, and overt and covert discrimination.*

Skills were mostly found in the form of the *ability to understand others' feelings*, which was also related to *attitudes* in the analyzed materials. Students were typically asked to try to understand and feel what the given characters felt and to *critically evaluate and make judgments* about the incidents in which those characters are involved. Roleplay and own voice parts in dramas allowed students to respond to other people's thoughts. Multiperspectivity was developed through activities in which students needed to think and write about events from different perspectives. *Linguistic and discourse skills* were addressed in parallel in the analyzed materials. The analysis and use of literary techniques, similes, personification, alliteration, words that create tension and atmosphere, emotive language, and symbolism were among the linguistic skills found in the materials. *Discourse skills* were developed by analyzing the tone of the words, the impact of the authors' lives on their works, and word meanings that differ from their literary meaning, for example.

Action, which appeared in all the analyzed materials as a minor component, was identified in the form of *challenging cultural stereotypes and prejudices, discussing differences in views and perspectives*, and *intervening and expressing opposition* in the Year 8 fiction materials.

According to the analysis of the teaching materials for the only nonfiction unit used in Year 8, while *attitudes* and *skills* were developed, *knowledge and understanding* and *action* were not identified. The materials, which included a video and an excerpt about working conditions in India and the war in Iraq, developed CDA. However, students were not asked to discuss the social problems mentioned in these countries or to compare them with their own countries. Linguistic

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and discourse skills were developed through the use of effective language, while literary techniques, including differentiating between objective and subjective texts, were the focus of the unit in terms of nonfiction writing skills.

6.3.3.5 Components of Intercultural Communication in the Year 9 Materials.

The analysis of the fiction materials used in Year 9 showed that the intercultural components contained in the materials were linked to the target culture. *Attitudes, knowledge and understanding*, and *skills* were the themes most often identified, while *action* was limited in the analyzed materials. Empathy and sympathy were the only themes found in the materials that developed students' *attitudes* towards others. Students were typically asked to discuss and write about how they felt about the characters, or to sympathize with one of the characters throughout the unit.

The social and historical background provided in the materials, connected to *knowledge of beliefs, values, practices, discourses, and products* of the target culture, was clearly explained. In addition, nonverbal communicative conventions were developed through mime, enabling students to respond to the characters without talking. *Skills* were found in the form of linguistic and discourse skills, including multiperspectivity, interpreting other cultures' beliefs, values, and practices, and the ability to understand and respond to others' feelings. The materials developed students' linguistic skills via literary techniques, grammar, and punctuation. One of the tasks that enhanced discourse skills involved evaluating the effects of the social and historical context on the characters through the author's use of language, including analyzing the extended meaning of words. Multiperspectivity was embedded in activities in which students were asked to describe the characters from another character's point of view. This activity also developed one of the intercultural components, *action*, by discussing differences in views and perspectives. *Action* was a minor component identified in the fiction materials for Year 9.

The analysis of the Year 9 nonfiction materials showed that the intercultural components found in them were linked to the target culture. Linguistic and discourse skills were the primary focus of the teaching materials designed for the nonfiction units for Year 9. Regarding linguistic skills, students were expected to analyze, identify, and practice formal/informal writing skills, key features in the writing of advice, punctuation, and the use of explicit/implicit language in the given texts. The materials also developed students' discourse skills by getting them to analyze the

language to find out how the authors created impacts on their readers. In addition, students were asked to identify the implicit message of the texts, which was also associated with discourse skills.

Challenging stereotypes, one of the *action* themes, was facilitated by means of a text that included a speech to Parliament made by the politician Emma Lewell-Buck in 2019 about the overrepresentation of BAME children in custody in the UK. The material also helped students develop their *knowledge and understanding* of the issue raised by Lewell-Buck. The same topic, child imprisonment, was also presented in an extract from a work written by Oscar Wilde in 1897. Students were asked to compare the perspectives in these two nonfiction texts from different eras, thus developing their multiperspectivity, which is one of the themes belonging under *skills*.

To summarize, the components of ICC found in the analyzed materials for KS3 developed students' CDA and ICC. In particular, passages taken from British and American literature played a crucial role in developing students' empathy, curiosity, openness, readiness to suspend disbelief and judgment, and respect, which belong under the ICC component *attitudes*. The materials included the historical and social contexts, which provided information about the background to the given novel, novella, or play, thus helping students to build on or improve their existing *knowledge and understanding* of the respective culture. However, the materials were often limited to knowledge-level presentation rather than opening up a discussion about the reasons behind the shared cultural norms. Although the content of some of the literary works challenged students' stereotypes, preconceptions, discrimination, and assumptions, students were not asked to compare the same or similar examples of social inclusion or problems in other cultures. Students were often asked to research topics in other cultures or countries, which obviously fostered their *skills of discovery and interaction*. Since comparison rarely appeared among the activities, it would be hard to say that *skills of relating* were well developed. *Action*, which plays a vital role in putting all the other components into practice, was a relatively minor component in the analyzed materials. *Action* was found mainly in the form of *discussing differences in views and perspectives* through the characters in the literary texts. Although stereotypes and discrimination were significant topics, especially in the Black American Experience unit, the following elements of *action* were missing: *taking action to defend and protect the dignity of human rights regardless of people's cultural affiliations*; *constructing common views and perspectives with people who have different cultural affiliations*; and *mediating in situations of cultural conflict*.

At this point, it is worth highlighting the similarities and differences between the findings of the studies presented in the literature review and the findings of the present study. The main similarity is the dominance of the target culture. Another similarity is that elements of *deep culture* are found to a greater or lesser extent in the textbooks/teaching materials for the more advanced level of English proficiency. In contrast to the findings of the relevant studies, students were given the opportunity to critically discuss cultural aspects (e.g., beliefs, values, norms, and taboos) in the present study. However, compare/contrast activities were rare, which is similar to the findings in the literature review.

Study 3 differed from the studies presented in the literature review in terms of the context, in which English is the medium of instruction. Elements of *little c* and *deep culture* identified in the extracts taken from British and American literature helped students understand the cultures of the UK and USA deeply and critically. Although these elements were limited to the target culture in the materials analyzed in the present study, the use of literary works can be transferred to the EFL/ESL contexts to develop students' CDA and ICC.

6.3.3.6 Components of Intercultural Communication in the Year 10 Materials.

The analysis of the fiction and nonfiction teaching materials for Year 10 showed that the ICC components *attitudes, knowledge and understanding*, *skills of discovery and interaction*, *skills of interpreting and relating,* and *critical cultural awareness/political education* were developed through a variety of tasks and activities. The ICC components identified in the materials were related to the target culture and international cultures. Although the materials included controversial topics, *action* was the least developed component. However, it should be noted here that among all the analyzed materials, *action* was explicitly developed in the Year 10 teaching materials.

Knowledge and understanding were the most frequent ICC components found in the analyzed fiction materials. The provided worksheets helped students to develop their *knowledge and understanding* of beliefs, practices, values, products, and discourse through detailed information about the social and historical context of the respective novel. For example, world events before or during the period in which *Animal Farm* was published, including the Second World War, the Cold War, Marxism, Stalinism, the Nazi Party, the Bolshevik Party, etc., were explained. Students were asked to link the characters in the novel with real-life historical figures through project tasks, thus introducing Stalin, Lenin, Trotsky, and Hitler. In relation to a speech

given by one of the characters, a video clip of Martin Luther King's speech was provided along with background information. The definitions and explanations of key terms provided in the analyzed materials, such as socialism, communism, totalitarianism, fascism, democracy, dictatorship, liberal, conservative, labor, republican, etc., reinforced understanding of the novel and its essential message.

The teaching materials for another fiction unit, on Shakespeare's *Macbeth*, included the historical and social context of Shakespeare's time, strengthening students' *understanding and knowledge.* To help students understand the inclusion of ghosts in the play, the materials explained how witches and ghosts were viewed in Shakespearian times and how there was widespread superstition and belief in magic and evil spirits. A medieval drawing of the human anatomy was presented in the materials to explain how people in Shakespeare's day believed that astrology was connected to health and that their psychology was affected by the alignment of the planets and stars.

Knowledge and understanding in the nonfiction teaching materials included controversial topics and global issues, which were limited to the target culture. While some materials developed *knowledge and understanding* by presenting two different attitudes to a particular topic — for instance, freedom of speech — another nonfiction unit primarily provided information about climate change, floods, etc.

Empathy was the main *attitude* found in the analyzed fiction and nonfiction materials. In the materials related to *Macbeth*, students were asked how they would feel or behave if they were characters in the play. Act-out and writing activities tasked students with understanding the characters' feelings, as a way of developing empathy. Both the fiction and nonfiction materials included activities that aroused students' curiosity through research questions and activities aimed at finding out more about the topic.

Skills of discovery and interaction were mainly developed in both the fiction and nonfiction materials through research-based projects or tasks. For instance, students were asked to research what was happening around the world in 1945, when the novel *Animal Farm* was published. The task also required students to present their findings to the class, thus developing *skills of interpretation.*

Empathy, which was listed as a *skill* by Barrett and his colleagues (2014), refers to the ability to understand and respond to other people's beliefs. It was developed in the fiction materials by getting students to write down or act out what they would say if they were a character in the respective work.

In relation to *skills of discovery and interaction,* in the nonfiction materials students were encouraged to research the chosen debate topic, find out more about it, and discuss it in groups. Although the related activities also developed multiperspectivi*ty* by collating statements for and against a given issue or question and *interpreting* students' ideas, there were no tasks in the debate materials that involved *relating* different ideas to different cultures.

The *skills* necessary for critically evaluating and making judgments about cultural beliefs, values, practices, discourse, and products were identified for the first time in both the fiction and nonfiction materials for Year 10. Students were invited to think critically about and evaluate belief in ghosts and superstitions in the 16th century in relation to Shakespeare's play. They were also asked to compare beliefs, science, and the place of religion in people's lives in the past and now. Similarly, in the materials related to *Animal Farm*, students were required to make judgments about social inequality, social injustice, the power of social groups, and oppression through the plot and characters. Students were asked to discuss the underlying meaning of the famous line in George Orwell's *Animal Farm,* "All animals are equal, but some animals are more equal than others," and to make a connection between the quote, the novel, and real life with reference to social inequality. This activity can be said to have developed students' *critical intercultural competence* and discourse skills. Regarding the latter, the materials helped students to understand the symbols in the novel and to link them to real life. For instance, students were asked what the hammer and sickle on the Bolshevik Party flag referred to, and how they might be similar to the symbols on the flag in *Animal Farm*.

Linguistic skills in the fiction and nonfiction materials were based on developing persuasive speech techniques, denotations, connotations, literary devices such as satire, humor, irony, rhythm (iambic pentameter), and understanding Old English. In addition, explanations of idioms related to animals given in the materials for *Animal Farm* — for instance, "It's raining cats and dogs" — and activities that encouraged students to give examples of animal idioms in their mother tongue, could be considered as developing linguistic skills.

Among the analyzed KS2 and KS3 teaching materials, *critical cultural awareness/political education* were explicitly developed in the Year 10 materials for the first time. For instance, in the *Animal Farm* materials, the political spectrum was illustrated by a line starting from the left (communism) and ending on the right (fascism). Students were asked to place various political parties from the UK and the USA, such as the Labor Party, the Liberal Democrats, the Conservatives, the Democrats, UKIP (UK Independence Party), and the Republicans, in the appropriate place between those two political ideologies. They were also asked to decide what their place on the political spectrum might be. Another activity that facilitated *critical cultural awareness* involved the different connotations of animals in different cultures. This task, which enabled students to talk about how certain animals (listed in the materials) are interpreted in their own culture, developed their CDA. The questions "What do Muslims and Jews think about pigs?" and "Can you think of a common expression or idiom relating to animals?" likewise developed the students' CDA, *critical cultural awareness,* and linguistic skills. The discussion topic on the rights of the proletariat raised students' *critical intercultural competence* since the topic is controversial and involves all cultures. It also developed students' awareness of human rights and workers' rights in different parts of the world.

Like *critical cultural awareness/political education,* the development of *action* appeared explicitly in the teaching materials for Year 10. In the nonfiction materials in particular, students were encouraged to challenge cultural stereotypes, prejudices, and attitudes, and behavior that contravened human rights. They were also expected to take action to defend human rights. The worksheet provided in the resource pack for the nonfiction unit Action Plan Activity was designed to generate action points to tackle or challenge a particular issue, such as LGBTQ+ rights, racism, gender discrimination, etc. Debate tasks in the materials on the controversial topic also encouraged students to discuss differences in views and perspectives, which likewise developed the ICC component *action*. Through debates, students also learned how to interact and communicate with one another, which is also considered as a form of *action*.

In conclusion, the analysis of the teaching materials used in Year 10 showed that the materials contained both the target culture and international cultures, although the target culture was dominant. The research also revealed that the selected materials included *big C, little c,* and *deep culture*; however, there were noticeably more elements of *deep culture* than in the KS2 and KS3 teaching materials. The students' age, language proficiency, and cognitive maturity explain

the inclusion of more elements of *deep culture* in the materials for the higher primary year group. All the components of ICC were found in the analyzed materials, although the materials predominantly developed *knowledge and understanding* and *skills*. This is understandable, since the materials were primarily designed to build language skills. As opposed to the findings of the KS2 and KS3 teaching materials analysis, the Year 10 materials included activities that explicitly developed *critical cultural awareness/political education* and *action,* thus promoting critical ICC and helping students to become interculturally competent.

6.3.4   *Analysis of the Guidance for Teachers*

The teaching materials for Years 5, 6, 7, 8, 9, and 10 used in an international school in Budapest were analyzed to determine whether the materials provided teachers with guidance on teaching culture. The analyzed teaching materials followed the British National Curriculum and were designed to develop students' reading, writing, listening, and speaking, including SPaG, through the given topic. However, the analysis of the teaching materials also revealed that the materials provided teachers with ideas on how to conduct culture-related activities.

According to the analysis of the KS2 (Year 5 and Year 6) teaching materials, each lesson unit is divided into lessons, and each lesson is divided into days, with a lesson plan for each day (e.g., Unit 1, Lesson 1, Day 1). The lesson plan is referred to in the analyzed materials as 'teaching and activities.' The 'teaching' part informs teachers what they will be teaching/talking about that day. The 'activities' part comprises 'Objectives,' 'You will need,' 'Activities,' 'Plenary,' and 'Outcomes.' The 'Objectives' give teachers guidance on what the students need to have learned in terms of grammar and comprehension by the end of the lesson. The 'You will need' section tells teachers what they will need to bring to the class and what the students will need for the lesson (e.g., copies of relevant pages from *Goth Girl*, two colors of pen per group/pair). How students will work is also explained (e.g., most children will work in pairs). The 'Activities' include the various tasks to be performed during the lesson and are presented step by step, with precise and detailed explanations. The 'Plenary' guides teachers to check whether the students have reached the goal planned for the lesson. In this part, teachers are provided with checkpoint questions to evaluate students' understanding of the lesson. The 'Outcomes' refer to what students are able to do in relation to the topic (e.g., 'I can identify and use relative pronouns'). (A copy of the teaching guidance and activities can be found in Appendix C.)

Since the analyzed fiction, nonfiction, and poetry teaching guidance materials for

Years 5 and 6 were fairly similar, the findings of the analysis are presented together here in order to avoid repetition. The analysis showed that the teaching guidance materials — that is, teaching and activity sheets — included a substantial number of links to resources that can benefit both teachers and students. Besides printable stories, poems, factual texts, scripts for plays, extracts, excerpts, newsletters, and posters, the materials contained links to articles, interviews, newspapers, plays, video clips, and YouTube videos. In terms of culture-related activities, the guidance sheets contained different approaches to culture teaching. For instance, contextual information, instructions, and activities were presented in the analyzed materials to help teachers prepare for or conduct lessons that include aspects of culture or ICC components. However, there was no explicit mention or emphasis in the materials that culture would be taught. Instead, the information was presented as a way of helping students understand the given (literary) works. For example, brief information was provided in the teaching guidance materials to explain how *War Horse* by Michael Morpurgo came to be written, including the author's biography and the historical context — teachers were encouraged to explain how Michael Morpurgo had chatted to old men in the village where he lived, two of whom had worked with horses during the First World War, and a third who could remember horses in the village being bought by the army to take to war. His wife had also been given a painting that showed horses suffering in the war. These, and a boy who struck up a relationship with a horse on Morpurgo's farm, were his inspiration.

The following instructions guided teachers to talk about racism through a story they had read, thus reinforcing elements of *deep culture*: "Ask the children to talk with a partner to summarize his story. What racism did Balraj face? What did he do? What has he learnt?" Another example in which teachers were given assistance to develop the ICC component *action* through the same topic was "Take the opportunity to check children's understanding about what they can do if they see or experience racism, making sure that they are especially clear about procedures in your school." Questions about the characters' feelings and thoughts in the given work helped teachers develop their students' empathy. Many activities similar to those mentioned above that developed students' intercultural competence were found in the analyzed teaching guidance materials for Year 5 and Year 6.

Teachers were recommended to follow the guidance mentioned above (contextual information/explanations, instructions, activities) in the analyzed materials. However, some of the activities or items in the instructions were optional. Teachers were advised to check the suitability

of the resources and activities for the context in which they were to be used. Teachers were also warned to ensure in advance that the recommended videos would be appropriate for the class. It should be noted that, since the teachers' guidance materials were designed for individual lessons and days and included a wealth of resources and activities, the teachers did in fact choose to use them, according to the interview study conducted at the observed school.

The analysis of the teaching materials used in Years 7, 8, 9, and 10 revealed that each lesson was accompanied by guidance referred to as 'teaching ideas,' including 'learning objectives, success criteria, context, warm-up, main activities, and plenary'. The 'learning objectives' are what students are expected to have learned by the end of the lesson. The 'success criteria' are linked to the learning objectives and tell both teachers and students what they will have achieved by the end of the lesson. The 'context' summarizes the form the lesson will take. The 'warm-up and main activities' include relevant tasks and activities. The 'plenary' needs to be implemented at the end of the class to check what the students have learned and done. It is worth noting that the teaching ideas materials help teachers decide which activities to carry out and what sequence to follow. (A copy of the teaching ideas can be found in Appendix D.)

The analysis of the fiction and nonfiction teaching materials used in Year 7 showed that, as part of the teachers' resource materials, the teaching ideas sheets included a variety of guidance for teachers when planning their classes. Guidance with respect to cultural activities in the analyzed materials was sometimes given in the form of recommendations, while sometimes it formed part of the lesson plan. For instance, an explanation of language families using a map was a requirement in the teaching ideas materials, while investigating students' own languages and backgrounds was a suggestion. Examples taken from the teaching ideas sheets indicating how culture-related activities were recommended include the following: "Students should be encouraged to investigate their own languages and backgrounds"; "Students might like to look at a list, from UNESCO or on Wikipedia, of endangered or extinct languages"; "You might wish to look at other versions of the story available on the Internet from various cultures"; "An additional task could be to look for other words with meanings that have altered or whose present meaning shows prejudice"; "Students could also look at other facts about how left-handed people have been treated through the ages and why this might be." However, not all culture-related activities were recommendations. Thus, for example: "Introduce culture-clash comedy such as 'Goodnight Sweetheart' or 'Bill & Ted's Excellent Adventures'; "A speaking and listening activity promotes

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empathy"; "Make sure pupils understand the meaning of the term 'perspective goggles' that allow them to see things from somebody else's point of view"; "Pupils write in character explaining how they feel about the events and why"; "Raise ethical questions about the time in which the play was written and the time in which the characters lived"; and "Make cross-curricular links with religious education and history." We can conclude that the teaching ideas materials for Year 7 gave ideas for culture-related activities, including related websites and YouTube videos. However, these ideas were sometimes presented as obligatory rather than merely being suggestions.

The analysis of the teaching ideas materials for the selected fiction and nonfiction units for Year 8 revealed differences compared to the respective materials for Year 7. Greater space was given to guidance on culture-related activities, which were not merely recommended in the analyzed teaching ideas for Year 7. The teaching guidance materials contained a request that students read about the historical and social contexts of the given novels, to help give them a deeper understanding of the culture (mainly UK and USA). Students were therefore expected to connect the characters and the plots with historical and social events so as to better understand the respective extracts. For instance, teachers were invited to encourage students to read the information slide to learn about the American Civil War and its connections with slavery. Students thus examined the reasons behind slavery, although explanations for the cultural norms were rarely discussed in the analyzed materials. "Go to the contextual information on the slides to see how the legal system in America barred Black people from justice" is one suggestion found in the teaching guidance ideas to help teachers convey to their students an understanding of the history of injustice faced by Black Americans. Students were always asked to read the information about the authors' or poets' lives provided in the analyzed materials to examine how an author's life, experiences, or upbringing shaped their attitudes towards the subject matter of their novel/poem. This task helped promote students' understanding of the given novel and aspects of the related culture. However, although these historical and social information worksheets, which were linked primarily to literature, history, religion, and geography, facilitated the teachers' implementation of cultural activities and the students' understanding of cultural elements, they were mainly at the knowledge-based level of presentation.

The teaching ideas materials for Year 8 also gave teachers guidance on culture teaching through external websites or YouTube videos. In one of the lessons on nonfiction writing, for instance, in which students were asked to analyze the subjective style of popular columnists, links

were provided to three well-known newspapers: *The Guardian*, *The Sun*, and *The Times*. Likewise, a link to film reviews on Twitter was also given in the analyzed materials to teach students how to write effective film reviews. However, the websites mentioned here, as well as others that were presented in the materials, were mainly linked to the target culture. Regarding the YouTube videos, in the teaching guidance materials teachers were referred to the BBC video "Three Child Workers — Blood, Sweat and T-Shirts" to help them teach the difference between information and entertainment in nonfiction writing. Although the content of the video covers working conditions, child employment, and sex discrimination in workplaces in India, these aspects of culture, which are linked to *little c* and *deep culture*, were not focused on, nor were teachers asked to discuss them with their students. In addition to the websites and YouTube videos, the guidance materials indicated that teachers should use the world's largest music streaming service provider, Spotify, to play overtures and get students to discuss the emotions evoked by the music in the respective plays. It is worth mentioning here that teachers were also expected to give an explanation of the meaning of 'overture.' Students were tasked with analyzing the lyrics of popular songs in relation to the play *Blood Brothers* and with thinking about musical instruments to add to the play in connection with the music. Teachers were also asked to carry out an activity in which the lyrics of slave songs were analyzed. The teaching of music, one of the elements of *big C culture*, was thus facilitated in the teaching ideas materials.

The teaching ideas materials also included famous quotes related to elements of *little c* and *deep culture* for sharing and discussion with the class. Students were asked to discuss the maxim "Everyone is innocent until proven guilty" and to express their opinions, providing reasons, concerning racism based on the extract from *To Kill a Mockingbird.* Similarly, the statement made by Atticus Finch, a fictional character in Harper Lee's novel, about walking in other people's skin so as to understand their point of view was given as a discussion task in the teaching materials. Students were asked whether it is possible to understand other people's perspectives without truly living their experiences. Students were expected to consider the topic from the perspective of race, gender, and sexuality. Finch's statement therefore helped teachers to encourage their students to think critically and develop empathy and multiperspectivity.

Vocabulary tasks in the materials, mainly designed for teaching SPaG, also contributed to students' understanding of the extracts, as well as of aspects of *deep culture*. For example, based on a theme chart worksheet that included words/themes such as 'social class,' 'violence,' 'fate and

superstition,' 'nature versus nurture,' 'friendship and loyalty,' and 'growing up,' students were asked to link these concepts with events and characters in the given extract. Students were also asked to take a deeper look at the narrative, considering the thematic significance of plot points, and to explore the key terms and themes by completing the chart. Likewise, five key terms were given in a PowerPoint presentation, taken from the extract from *The Hate U Give*, and students were asked to discuss their meaning. The terms were 'stereotypes,' 'activist movement,' 'civil rights', 'extrajudicial killing,' and 'systemic racism,' all of which helped students to develop a deep understanding of the racism and injustice to which Black Americans are exposed. Another example of how culture-related activities were facilitated in the teaching ideas materials was when teachers were asked to explain the meaning of the word 'sociolect' and to get their students to match the Scouse terms in the text from *Blood Brothers* with their definitions.

Other activities that gave students opportunities to develop a critical comprehension of the topics — something that is also related to understanding elements of *deep culture* — were analysis and research tasks, including "Encourage students to discuss whether the perspective through Scout's eyes is an effective way of conveying racial injustice," "Feedback as a class," "Task students with identifying all the ways in which the legal system was prejudiced against the Scottsboro Boys," "The novel *To Kill a Mockingbird* has been criticized for its narrative focus on the feelings and experiences of white characters. Is this the most effective way to present the issue of racism?" "Pupils gather evidence to explain responses to character, to display empathy and understanding," and "Pupils compare the events in the 1930s to the 21st century and decide if things are better, worse, or just the same, giving reasons for their answers."

To conclude, the teaching ideas materials for Year 8 referred teachers to internal resources for conducting cultural activities, as well as external links, websites, and YouTube videos. Regarding culture-oriented activities, the materials included information about the historical and social contexts, contextual information slides in PowerPoint presentations, facts about the authors' lives, quotations from famous people, vocabulary charts, and discussion, research, and analysis tasks connected with culture teaching. However, it should be noted that almost all the cultural activities were linked to the target culture — that is, the UK and the USA — in the analyzed teaching ideas materials for Year 8.

The teaching guidance materials for Year 9 were also analyzed to find out how culture teaching was facilitated for teachers. The analysis revealed that the teaching ideas materials

included instructions on teaching culture linked to the target culture. The guidance was primarily based on the development of linguistic and discourse skills, since the focus of the selected fiction and nonfiction units was on the use of language. In one of the tasks presented in the unit on *Much Ado About Nothing* in relation to linguistic skills, students were asked to translate lines from Shakespeare's play into modern English. By doing so, students were expected to develop a better understanding of the language and the play. To examine how language is used to convey ideas about the characters, to describe the characters, and to understand the structure of the characters' speeches in the same play, students were asked to analyze the language used by Shakespeare. The iambic pentameter, the metrical line used in traditional English poetry, was explained in a separate worksheet and students were expected to apply this knowledge to lines from Shakespeare's play in some activities.

Linguistic skills were developed and the related instructions were presented in a similar way in the teaching ideas materials for the nonfiction units. For instance, an extract from a text on the Apollo Project, *The Earth from Above*, was provided and students were asked to identify language features in the text. Likewise, Barack Obama's 2008 inauguration speech was given as an example of persuasive speech, allowing students to explore the features of the language in the text. The task related to another nonfiction reading text, a newspaper article about an Antarctic expedition, was to find explicit and implicit information and analyze its linguistic structure. The last extract presented in the selected nonfiction unit, taken from the essay *Gin Shops* by Charles Dickens, enabled students to explore the effects of structural features in the text and was likewise related to linguistic skills. However, the content of the above extracts was not addressed, even though elements of *little c* and *deep culture* were identified in the texts.

Teachers were given guidance on developing their students' discourse skills primarily through literary works in the teaching ideas materials. Discourse skills were developed through textual analysis, discussion, and writing tasks. For instance, the task in which students were asked to explore Steinbeck's message at the end of the novella *Of Mice and Men* and the symbolism of the characters in the novella allowed students to examine the given extract critically and to develop their discourse skills. Similarly, students were invited to decipher a speech by Claudio, a character in the Shakespeare play, and to explore its precise meaning. They were also asked to identify the key messages behind the characters' statements and infer their meanings.

The tasks included in the analyzed materials enabled students to understand the relationships between the characters and their feelings, reactions, and attitudes, and assisted teachers in developing their students' attitudes — mainly empathy, multiperspectivity, and sympathy. The following questions and tasks are taken from the teaching ideas materials to illustrate the way in which attitudes were developed: "How do you feel about the characters?"; "Does Steinbeck want us to sympathize with his characters?"; "Ask students to describe how Beatrice and Benedick feel here"; "Ask students to imagine they are Beatrice, Benedick, or Claudio and create their own profile page for Shakesbook, a new social media"; "Guide students towards an understanding of Beatrice as an unconventional woman of her time"; "Ask students to respond to characters as if they are heroes or villains in a pantomime and to explain their responses"; "Ask students to use the quotes to write an explanation of how Don John feels about his role in society."

Information about the historical and social context of the works was provided in the fiction units for Year 9. Teachers were asked to present this information and to task their students with relating it to the characters' attitudes and points of view. "Ask the class how these points of view relate to the social and historical context of the play"; and "Show Leonato's reaction to his daughter's collapse. Encourage students to apply their knowledge of the social and historical context to understand the quote 'Death is the fairest cover for her shame that may be wished for'" are two examples of instructions given in the teaching ideas sheets. The latter is taken from the teaching ideas materials for Shakespeare's play *Much Ado About Nothing*. The quoted words are spoken by a character who is opposed to having a child outside marriage. Thus, through this activity, teachers were able to develop their students' analytical thinking skills and their understanding of the characters and the cultural norms at the time the works of literature were written.

Similar to the findings of the teaching materials analysis for Years 7, 8, and 9, the Year 10 teaching materials analysis showed that the materials contained guidelines in the 'teaching ideas' sheets that facilitated culture teaching. Since the teaching materials used in Year 10 contained more *little c* and *deep culture* elements, the analyzed teaching guidance materials included more instructions on conducting controversial culture-related activities compared to the materials for Years 7, 8, and 9. For instance, one of the success criteria stated in the teaching ideas sheet for the unit on *Animal Farm* by George Orwell was to obtain an understanding of how animals carry cultural connotations. The respective activities listed in the same materials asked students about

specific animals (e.g., pigs, horses, donkeys, etc.) and their connotations in the students' cultures, which developed *cultural diversity awareness* and *knowledge and understanding*. The same materials contained links to Martin Luther King's *I Have a Dream* speech to help teachers highlight the shared themes of oppression, inequality, and injustice in the given extract and to provide a more comprehensive understanding of the novel's social and historical context. Controversial topics were therefore discussed, which reinforced *critical intercultural competence*. The teaching ideas sheets also contained introductions and brief information about the facts or terms mentioned in the given literary works to support teachers' and students' understanding of the topic. Discussion of *Beasts of England*, the anthem taught by one of the characters in the extract, and the task of making a playlist for the rebellion are two examples of how aspects of culture were introduced, although they were limited to the target culture. The research task, in which students were asked to investigate social and cultural norms in the 1500s to understand Shakespeare's plays, was another way in which the analyzed materials facilitated culture learning. As well as *little c* and *deep culture* elements, *big C culture* was also presented in the analyzed Year 10 teaching guidance materials. Teachers were invited to introduce related countries by providing factual information, and students were asked to research certain countries, languages, geographical places, and history.

In conclusion, it can be said that the teaching guidance materials provided ideas about how to conduct culture-related activities, primarily in connection with the target culture. However, the lesson objectives presented in the analyzed materials were mainly based on the use of language. The analysis showed that the teaching materials for Years 8, 9, and 10 contained more activities related to elements of *little c* and *deep culture* compared to the materials for Years 5, 6, and 7. More instructions and detailed guidance for the related activities were thus identified in the materials for Years 8, 9, and 10. The teaching ideas materials referred teachers to internal resources, such as reading texts and various worksheets (e.g., vocabulary/spelling/grammar/punctuation/comprehension/true–false/fill in the blanks). In addition, they referred to external resources such as websites, blogs, and YouTube videos to promote the teaching of culture. Comprehension questions, discussion topics, and research tasks were the main approaches used in the analyzed teaching ideas materials to facilitate cultural activities. Contextual information explaining the literary works in the guidance materials helped teachers to convey to students an understanding of the concepts and the background to the given extracts. Although compare/contrast activities between the target and international cultures were limited in the analyzed materials, guidance was found for some activities that encouraged students

to think critically and make connections between the time when the literary work was written and the reasons for the characters' reactions, attitudes, and relationships. The only limitation identified in the teaching guidance materials was that most of the activities and instructions presented in the materials were linked to the UK and the USA. It should also be mentioned that although the analyzed materials contained various ideas and activities for teaching culture, culture teaching was neither mentioned nor emphasized. It is thus hard to say whether teachers were aware that they were teaching aspects of culture or introducing ICC components to develop their students' CDA and ICC.

6.4 Conclusion

The aim of Study 3 was to identify, describe, and analyze the types and aspects of culture, including how ICC components were presented, in the teaching materials used in an international school in Budapest, to investigate the development of students' CDA and ICC. The study also examined the ways in which culture was deeply and critically represented in the teaching materials. To do this, 2,397 pages of teaching materials used in KS2, KS3, and KS4, including PowerPoint presentations, worksheets, and teaching ideas sheets, were thematically analyzed. Based on the findings, it can be concluded that literary texts are an excellent resource for learning aspects of culture, since they include elements of *big C*, *little c*, and *deep culture*. In addition, they contribute to developing students' *attitudes*, such as empathy, respect, curiosity, and acceptance; *knowledge and understanding* of the given culture; linguistic and communication *skills*; *skills of discovery, relating and interpreting*; *critical cultural awareness/political education*, and *action*, via which all the ICC components are put into practice, enabling students to become global citizens. Extracts taken from works of literature from the target or international cultures help students to understand others' feelings through the characters and the incidents in which they are involved. They also raise students' awareness of cultural diversity and enable them to suspend judgments based on race, ethnicity, nationality, and religion. This outcome is supported by the relevant studies conducted by Gómez Rodríguez (2013) and Rezaei and Naghibian (2018), who also state that literary texts are useful materials for developing students' *knowledge, skills,* and *attitudes* and raising their intercultural awareness. Besides literary works, nonfiction texts, such as factual information, debate topics, newspaper articles, reviews, etc., also provide multicultural perspectives, helping students to develop respect for the values, practices, discourse, and customs of other cultures and to accept them without judging. *Action* is also developed through activities such as discussing

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differences in views and perspectives, or taking steps to defend human rights, although this skill was rarely found in the KS2 and KS3 materials in the present study.

By integrating the historical and social contexts that give background information about the literary works, and contextual information about the nonfiction texts, as identified and described in the present chapter, students are given knowledge, or are enabled to build on what they already know, about the given culture. Knowledge of the background to fiction, nonfiction, or poetry texts in any English teaching context materials can also be obtained by research tasks that enable students to develop the *skills* of discovering and presenting. As the analysis undertaken in Study 3 reveals, complex topics that include *deep culture* elements and critical approaches to cultures occupy a bigger place in the materials for the middle and upper primary classes. This suggests that the multidimensional expression of *deep culture*, which requires linguistic and cognitive maturity, can be embedded into the higher proficiency level in English language teaching textbooks. On the other hand, at the lower proficiency level and for younger students in any English language teaching context, elements of *big C culture*, which are more concrete than elements of *little c* and *deep culture*, can be given more space. However, English materials for both low and high levels can include the ICC components identified and described in the analyzed materials. The following activities found in the analyzed materials can be used in any context of teaching English to develop ICC components:

- Research tasks that enable students to discover both their own culture and other cultures.
- Presentations, which give students a chance to present and interpret their own and other cultures.
- Compare/contrast activities (although these were rarely found in the analyzed materials), which help students to develop a critical approach to their own culture and other cultures.
- Tasks in which students are asked to look at the characters in the extract from the given work of literature from another character's perspective, which allow students to develop multiple perspectives.
- Activities in which, after reading the extracts/passages or watching the related videos, students are asked to describe how they feel or how they would behave if they were the character.
- Writing or speaking activities that encourage students to think of what they can do in response to the issue raised in the task.

- Debates, which allow students to develop research skills and multiperspectivity by investigating, reading, and listening to different ideas and to decentralize their own opinions.

- Drama/acting out, which enables students to understand the characters' feelings and thoughts and helps them respond to certain issues.

- Drawing, particularly in lower primary classes where students may not be able to express themselves accurately due to their language proficiency level or other reasons, which helps students express how they feel about the characters or events in the fiction or nonfiction works.

- Classroom discussions, which allow students to think about or evaluate the topic critically, especially controversial issues, and to relate the topic to their own cultures, which develops *critical cultural awareness/political education.*

- Reading about the social and historical context or contextual information, which gives students a wider understanding of the given literary works.

- Asking questions related to the given topic and raising curiosity.

The activities analyzed and described above are also recommended by a number of scholars as ways to develop students' cultural awareness and intercultural skills (e.g., Barrett et al., 2014; Byram et al., 2002; Lázár et al., 2007; Liddicoat, 2004; Piątkowska, 2015; Reid, 2015; Usó-Juan & Martínez-Flor, 2008). It can therefore be said that these activities can be used in any English language teaching context to develop not only students' intercultural competence but also their language skills.

Study 3 showed that all aspects of culture and all ICC components can be taught through literary works taken from world literature and the related activities highlighted above in order to develop students' ICC and *critical intercultural competence*. However, it is important to balance the target and international cultures in the teaching materials used for culture teaching.

Teaching materials need to provide explicit guidance for teachers on how to conduct culture-related activities and implement lessons, and must raise teachers' awareness of the importance of teaching culture. Teaching materials also need to provide supplementary materials to assist teachers in teaching culture, as described and illustrated in the analyzed teaching guidance

materials. In addition, teacher training focusing on intercultural competence may provide a valuable contribution to teachers' understanding of, and practices in, developing ICC.

There were both similarities and differences between the findings of the teaching materials analysis and the reviewed studies presented in the theoretical background. As mentioned earlier, the materials analyzed in Study 3 were designed for teaching English as a first language. In contrast, the English language textbooks analyzed in the relevant studies were designed for EFL learners. Moreover, the reviewed studies primarily investigated types and aspects of cultures, while Study 3 also explored ICC components, including how culture is deeply and critically presented. The findings of the present study were not therefore expected to show exact similarities with the results of the literature review. However, it can be said that, although the context of the analyzed teaching materials is different in the present study, the way in which culture is presented does show similarities with the reviewed studies. As in Shin and her colleagues' study (2011), for instance, the presentation of culture tends to be more knowledge oriented in the lower primary materials, while the materials used in the middle and higher primary classes include more critical and complex elements of culture that develop students' *critical intercultural competence*. The students' cognitive and linguistic maturity explains the inclusion of more *little c* and *deep culture* elements in the materials designed for upper primary classes. The target culture, meaning English-speaking countries, mainly the UK and USA in the present study, are dominant in the teaching materials analyzed in Study 3, similar to the study by Yuen (2011). The materials investigated in Study 3 rarely included comparisons and contrasts among international cultures, as reported in the study by Méndez-García (2005).

In terms of the differences between Study 3 and the reviewed studies, the analyzed teaching materials do not include surface culture only, which is linked to visible elements of culture such as holidays, famous people, food, etc., as analyzed and reported in Gómez Rodríguez's (2015a) study. Instead, *deep culture* elements are found in the materials, although they are primarily limited to the target culture.

Based on the analysis of 2,397 pages of fiction, nonfiction, and poetry teaching materials for KS2, KS3, and KS4 classes used in an international school in Budapest, it is recommended that future materials in both English as a first language/EMI contexts and EFL contexts should: (a) include literary works, as these are valuable resources for teaching aspects of culture, particularly elements of *deep culture*; (b) be balanced between the target culture and international cultures; (c)

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include elements of *big C, little c*, and *deep culture* from both the target culture and international cultures to develop students' CDA, ICC, and critical intercultural competence; (d) include culture teaching beyond the knowledge-based level of presentation — instead, students should be enabled to acquire the skill of discovering other cultures through research tasks; (e) allow students to identify similarities and differences between their own culture and other cultures and critically discuss the reasons behind cultural norms and behaviors so as to develop a critical attitude and gain multiperspectivity; and (f) be designed to provide precise guidance on cultural activities.

6.5 Limitations

As with every study, Study 3 had limitations. The teaching materials compatible with the British National Curriculum used in KS2, KS3, and KS4 at the observed school are accessible on the websites https://www.hamilton-trust.org.uk and https://www.twinkl.hu. The school management purchased these two websites and asks teachers to follow them. Although the materials are accompanied by comprehensive explanations and a wealth of useful resources, and although the school obliges the teachers to use some of them, in some cases the decision to use the materials or activities is left up to the teachers and depends on their willingness, interests, and motivation. Therefore, there is no guarantee that the broad activities and guidance analyzed in Study 3 in relation to culture teaching is comprehensively followed by the teachers working at the observed school.

6.6 Implications of Study 3

Policies regarding the use of teaching materials differ around the world. While in some countries English teaching materials are selected and made compulsory by the minister of education, in other countries the decision is left to the schools or teachers. Similarly, heads of English departments in some schools decide what materials to follow, while in other schools teachers are asked to use whatever they think suitable for their classes. Since educators may prefer having the freedom to create their own materials, students may end up following different teaching materials even at the same school. The use of different teaching materials may lead to an imbalance in culture teaching, depending on the context. The focus should therefore be on the curriculum and syllabus, so that the same learning objectives are taught. In addition, the curricula and syllabuses should make precise references to culture teaching, ensuring that teachers are aware of the kind of teaching materials they need to prepare and use.

Another implication can be linked to the need for schools or publishing companies to organize teaching materials workshops. The teaching materials designed for students and teachers may not in themselves be sufficient to give teachers an understanding of how to conduct the lessons. Detailed explanations need to be given to teachers by experts or teacher trainers regarding what and how to teach. Workshops of this kind should facilitate culture-related activities and raise teachers' awareness of culture teaching. As found in Study 3, the activities that included elements of culture were not referred to as 'culture teaching' in the analyzed materials. Instead, they were presented as aspects of the lesson offering a better understanding of the topic. Culture-oriented activities thus deserve explicit explanation in the respective materials.

The findings of Study 3 also revealed the importance of a variety of activities in terms of developing CDA and ICC. English language teaching materials in any context should include the kind of resources and activities mentioned throughout this chapter, depending on the students' age and language level. A detailed explanation of each activity in the teaching guidance materials is also needed in terms of its value for culture teaching, although in the present study culture teaching was not explicitly presented in the analyzed materials.

The final implication concerns the use of the language development examples in the present study in the context of ESL and/or ESL teaching. The way in which the four basic language skills are developed in the context of an EMI school can provide a replicable model for use in broader English language teaching contexts, including ESL and EFL teaching. Furthermore, the activities and tasks presented in Study 3 as ways to develop linguistic, sociolinguistic, and discourse skills to facilitate CDA and ICC can benefit students in any English teaching context. The listed activities and tasks are also good examples of how language, critical cultural awareness, and intercultural skills can be developed together in EFL and ESL contexts, where culture teaching continues to be neglected or limited to elements of surface culture and knowledge-oriented presentation, as stated in many studies (e.g., Gómez Rodríguez, 2015; Shin et al., 2011; Sobkowiak, 2015; Yuen, 2011).

7 Analysis of the Approach of the School to the Development of Cultural Diversity Awareness (CDA) and Intercultural Communicative Competence (ICC) in the English Curriculum, Syllabuses and Official Documents – Study 4: Document Analysis

7.1 Introduction

The aim of Study 3 was primarily to investigate how the teaching materials used in an international school in Budapest in which English is the medium of instruction (EMI) contribute to the development of the students' cultural diversity awareness (CDA) and intercultural communicative competence (ICC). To obtain deeper insights into the development of the students' cultural awareness and intercultural skills at the observed school, the English curriculum, syllabuses, and official school documents, including the school's website, were explored and analyzed.

Study 4 investigated how the English curriculum and syllabuses used at the observed school present the concept of culture, types and aspects of culture, and components of ICC, while also exploring the roles of teachers and students in developing intercultural competency skills. Furthermore, the content of the curriculum followed in the middle and upper primary classes at the observed international school was examined to ascertain whether the curriculum is appropriate in this specific context. The official school documents were also analyzed, to explore how the observed school fulfills its mission and promise to nurture global citizens.

The school's English curriculum, which is the British National Curriculum, and its syllabuses, as well as the official school documents, were thematically analyzed. The results demonstrate that culture is an integral aspect of English language teaching and is seen as a tool for developing effective communication skills. Aspects of culture (*big C, little c,* and *deep culture*) and the components of ICC are embedded into literature classes through a wide range of activities, although they are limited primarily to English-speaking countries. However, it can justifiably be said that the activities are transferable to other English teaching contexts. Furthermore, teachers play a central and supportive role, while students are expected to be active and independent learners in the analyzed documents. The implications stated at the end of the chapter may be beneficial in developing CDA and ICC in English classes, with a proviso concerning the selection of curricula in international schools.

This chapter begins with a presentation of the research design and methods, followed by the results, discussion, and conclusion. Finally, some observations are made regarding the limitations and implications of Study 4.

7.2 Research Design and Methods

7.2.1 Overview

Study 4 investigated the official school documents, the British National Curriculum, and the respective syllabuses used in English classes for key stages (KS) 2, 3, and 4 at the observed EMI international school in Budapest. An analytical tool was created to identify themes and patterns in relation to culture teaching and ICC development, and thematic analysis was used to analyze the data.

7.2.2 Research Design

The primary aim of Study 4 was to answer research question **1.4**: "How does the development of the students' CDA and ICC appear in the relevant school documents at the observed EMI international school?" The following sub-questions were examined:

(1) How is language learning associated with culture learning in the school documents?

(2) What types of cultures are presented for teaching in the school documents?

(3) What aspects of culture do the school documents include?

(4) What elements of CDA and ICC are to be developed according to the school documents?

(5) What are the expectations of teachers and students in teaching and learning cultures within language classes, according to the school documents?

Study 4 analyzed the official school documents and the curriculum and syllabuses used in English classes in K2, KS3, and KS4, including year groups 5, 6, 7, 8, 9, and 10 (i.e., children aged between 9 and 15) in the observed EMI international school in Budapest. The main reason for selecting the curriculum and syllabus documents for the middle and upper primary classes was connected to the other studies that make up the main research. Since the classroom observation and schoolteacher interview studies were undertaken with KS2, KS3, and KS4, the school documents and teaching materials analysis was carried out in relation to the same year groups. One of the reasons for focusing on KS2, KS3, and KS4 in the above-mentioned studies was the high expectation of finding various culture-oriented topics and activities, including elements of *little c*

and *deep culture*, in the middle and higher primary classes due to the students' cognitive and linguistic maturity, as Sadeghi and Sepahi (2017) highlight in their study. The researcher's own teaching experience in middle and upper primary classes was also a consideration when selecting the year groups for the analysis, as it ensured familiarity with the content of the curriculum, syllabuses, and teaching materials used in these classes.

7.2.3   Object of the Analysis

Study 4 analyzed the British National Curriculum and the syllabuses used in English classes in the EMI international school in Budapest. The curriculum designed for KS2, KS3, and KS4 at the observed school was downloaded from the British Government website https://www.gov.uk/national-curriculum. Syllabuses created to be compatible with the British National Curriculum were downloaded from the websites used as a resource by the observed school: https://www.twinkl.hu/ and https://www.hamilton-trust.org.uk/. As mentioned earlier, while the latter was used for year groups in KS2 (years 5 and 6), the former was used in the case of KS3 and KS4 (years 7, 8, 9, and 10) at the school.

The British National Curriculum for English classes for KS2[8] includes word reading (morphology and etymology); reading comprehension (reading and understanding); writing – transcription (spelling, handwriting, and presentation); writing – composition (planning, drafting, evaluating, editing, proofreading, and performing); writing – vocabulary, grammar and punctuation; and spelling, including a word list. In addition, the curriculum documents include the international phonetic alphabet and a glossary containing technical grammatical terms and their definitions. In each section, statutory and non-statutory requirements, notes, and guidance are provided.

The British National Curriculum for KS3 and KS4[9] consists of reading, writing, grammar and vocabulary, and spoken English. The purpose of study, the overarching aims for English in the British National Curriculum, and the importance of spoken language, reading, and writing are all explained. Each section highlights what students should be taught within the program. A

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[8]https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/425601/PRIMARY_national_curriculum.pdf
[9]https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/840002/Secondary_national_curriculum_corrected_PDF.pdf

glossary explaining the grammatical terms is also appended to the KS3 and KS4 curriculum documents.

The syllabuses designed for use in English classes for year groups 5 and 6 are divided into three terms: autumn, spring, and summer. The syllabus for each term includes lesson units made up of sections called focus, and genre and text, along with a summary of the content and the required resources. The number of days needed to teach each lesson unit is also suggested. The focus section identifies what the lesson unit aims to teach: comprehension, spelling, punctuation, and grammar (SPaG), composition, spoken language, etc. The genre and text section provides information about the type of work — for instance, Gothic fantasy, classic fiction, contemporary fiction, etc. The content summary briefly explains what the unit is about and what students need to achieve by the end of the lesson. Finally, the resources section provides the materials the teachers and students need for the class. It is worth highlighting that the required teaching materials for each unit are provided in the respective resource packs on the mentioned websites. (For a sample syllabus, see Appendix E.)

The syllabuses designed according to the British National Curriculum followed by year groups 7, 8, 9, and 10 at the observed school are divided into lesson units. The syllabus for each unit includes a different number of lessons, depending on the length of the topic. The syllabus for each lesson contains a brief explanation about the class, learning objectives and links referring to the national curriculum, topics that need to be covered, required resources, main activities, and tips for differentiated teaching. The teaching materials required for the classes are provided in the resource packs on the mentioned websites. (For a sample syllabus, see Appendix F.)

The official school documents available on the website of the observed school include the admissions policy, curriculum policy, English as an additional language (EAL) policy, social, personal, and health education (SPHE) policy, competences document, and mission statement.

7.2.4 Research Instrument

A research instrument was created to analyze the place of culture and the development of ICC in the documents of the observed school. As outlined below, the instrument (Appendix G) — that is, the criteria for the school documents analysis — consisted of five parts.

Part 1 was designed to analyze the concept of culture — in other words, how language learning is related to culture learning in the official school documents, curriculum, and syllabuses.

Different orientations to culture were investigated — for instance, whether language is seen and used as a tool for acquiring a *knowledge and understanding* of the beliefs, values, discourse, practices, and products of one's own and other cultures and for effective communication, or whether language and culture are regarded as inseparable.

Part 2 explored types of culture — that is, whether the school documents include the target cultures (English-speaking countries), international cultures (non-English-speaking countries), or both. The purpose of investigating types of culture was to ascertain whether the documents include different cultures as a way of raising awareness of cultural diversity.

Part 3 analyzed aspects of culture (*big C, little c,* and *deep culture*) to identify whether the students' cultural awareness and intercultural skills are critically developed and, if so, how criticality is applied to culture-oriented activities, thus making the findings of the analysis transferable to other English teaching contexts.

Part 4 investigated the components of ICC (*attitudes*, *knowledge and understanding*, *skills of discovery and interaction*, *skills of interpreting and relating, actions,* and *critical cultural awareness/political education*)*,* which are essential for the development of ICC according to Barrett and his colleagues (2014) and Byram (1997).

In Part 5, the roles of teachers and students in the development of CDA and ICC were explored. The teachers' role in teaching culture and developing ICC was examined, while the students' role, including their cognitive and affective development, was investigated to see whether they learn actively or merely acquire knowledge that is presented to them.

7.2.5 *Data Collection and Analysis*

Study 4 examined the place of culture teaching and ICC development in the documents (curriculum, syllabuses, and official documents such as school policies, the mission statement on the school website, etc.) of the observed school in Budapest. Data were collected in a cultural analysis table designed by the researcher, grouped under five themes following Ben-Peretz's (1997) analytical framework for curriculum analysis, with a few modifications to fit the constructs of the study. The themes used to analyze the development of CDA and ICC in the respective school documents were the concept of culture, types of culture, aspects of culture, ICC components, and teachers' and students' roles.

The *concept of culture* category in the analytical framework explored and described the cultural orientation of the documents, as in the study by Lavrenteva and Orland-Barak (2015). Types of culture were divided into the target culture (English-speaking countries) and international cultures (non-English-speaking countries), as in the study by Shin and her colleagues (2011), adapted from Kachru's (1985) classification model, as explained earlier. Aspects of culture (*big C, little c,* and *deep culture*) and ICC components were identified and described with respect to all the school documents for the purposes of the analysis, as in the previously presented studies (Barrett et al., 2014; Böcü & Razı, 2016; Byram, 1997; Gómez Rodríguez 2015a, 2015b; Lázár et al., 2007; Sadeghi & Sepahi, 2017). Newly emerging topics not included in the above categories were also considered and evaluated.

Regarding the roles of teachers and students in developing CDA and ICC, the curriculum analysis matrix devised by Ben-Peretz (1977) was taken as a model. For instance, students' roles were investigated to determine whether they play an active role in learning cultures or merely acquire knowledge that is presented to them. Development was used as a second category with respect to the students' roles: the curriculum documents were investigated to determine whether they provide opportunities for learners' affective development or cognitive development. Study 4 investigated whether the teachers' role in instruction is central or supportive, following Ben-Peretz's (1977) curriculum analysis. The extent of the teachers' autonomy was also investigated, to ascertain whether specific objectives and teaching strategies are stated and specified.

In order to obtain relevant patterns, the collected qualitative data were analyzed using thematic analysis (Braun & Clarke, 2006). In addition, inductive and deductive analysis was applied in Study 4 (Braun & Clarke, 2006). The school documents were read meticulously to match themes appearing in the analytical data and to find additional themes that differed from the existing ones in the analytical criteria. Anything related to the themes was subsequently noted with a thick description. In Study 4, themes listed as belonging to the semantic and latent levels by Braun and Clarke (2006) were used. In particular, the latent themes were used to examine *deep culture* and the critical approach to (either target or international) cultures in the documents. After exploring the themes in the data, each theme was described and interpreted following parts 1 to 5 of the analytical criteria.

7.2.6 *Ethical Considerations*

The school management was provided with an adequate explanation of the purpose of the study, and their informed consent was obtained before the school documents analysis was carried out. This consent meant that the researcher was permitted to collect official school documents such as the admissions policy, curriculum policy, EAL policy, social, personal, and health education (SPHE) policy, and mission statement, which can be downloaded from the school's website. The curriculum used by the school was downloaded from the British Government website https://www.gov.uk/national-curriculum and the syllabuses were accessed and obtained through the subscription websites https://www.twinkl.hu and https://www.hamilton-trust.org.uk.

No information directly related to the observed school was included (i.e., name, address, phone numbers, email addresses, etc.). Since the British National Curriculum and the websites mentioned above are publicly accessible, their inclusion did not constitute a threat to confidentiality.

7.3 Results and Discussion

7.3.1 *Analysis of the School Curriculum*

To investigate how the development of CDA and ICC are presented in the school documents, the English programs designed for KS2, KS3, and KS4 in the Primary and Secondary British National Curricula that are followed at the observed school were thematically analyzed. Firstly, the English program for year groups 5 and 6, referred to as upper key stage 2 by the designers and authors of the Primary National Curriculum, was analyzed. The English program in the British National Curriculum for KS3 and KS4, referred to as the Secondary National Curriculum, was then investigated.

The data analysis revealed that culture learning is not explicitly emphasized, since the focus in the analyzed English programs in the Primary and Secondary British National Curricula is on learning English (as a first) language. Culture is presented in the British National Curriculum as a part of students' development within English language learning through a wide range of reading and other core skills such as writing, listening, speaking, and grammar and vocabulary. This is illustrated by the following statements taken from the Secondary National Curriculum:

> Every state-funded school must offer a curriculum which is balanced and broadly based, and which promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society. (Secondary National Curriculum, "The school curriculum in England," p.4)

Through reading in particular, pupils have a chance to develop culturally, emotionally, intellectually, socially, and spiritually. (Secondary National Curriculum, "Purpose of study," p.13)

English language learning is associated with literature in the analyzed curricula. Students read, understand, compare, analyze, evaluate, and learn about British literary works and literary works from different cultures by:

Increasing their familiarity with a wide range of books, including myths, legends and traditional stories, modern fiction, fiction from our literary heritage, and books from other cultures and traditions. (Primary National Curriculum, "Reading – comprehension: Statutory requirements," p.33)

Language learning involving culture is presented in the analyzed curricula as a tool for effective communication in various contexts and involving a range of audiences:

Pupils should be taught to develop their competence in spoken language and listening to enhance the effectiveness with which they are able to communicate across a range of contexts and to a range of audiences. (Primary National Curriculum, "Spoken language: Notes and guidance (non-statutory)," p.7)

The concept of culture when learning foreign languages (outside the English program) is referred to in the Secondary National Curriculum as an opening towards other cultures. Moreover, it is seen as a tool that heightens students' curiosity and deepens their understanding of the world:

Learning a foreign language is a liberation from insularity and provides an opening to other cultures. A high-quality languages education should foster pupils' curiosity and deepen their understanding of the world. (Secondary National Curriculum, "Purpose of study," p.98)

In the context of language learning in the English programs of the British National Curriculum, culture is mentioned in relation to the development of students' *attitudes*, *knowledge*, and *skills* through reading, writing, grammar and vocabulary, and spoken English. Moreover, learning about literary works from British and other cultures and acquiring communication skills for use in different situations and contexts and with different interlocutors, as stated in the analyzed materials, can be regarded as the development of (inter)cultural awareness and intercultural competence, although it is not explicitly highlighted.

The analyzed Primary and Secondary National Curricula are designed in the context of English as a first language, thus differences in approach are inevitable when teaching English as a foreign language. Consequently, the findings of the present analysis were not expected to correspond exactly to the findings of respective studies in the literature that analyze curricula

designed for teaching English as a foreign language. For instance, Lavrenteva and Orland-Barak (2015) analyzed foreign language curricula followed in 14 different countries and explored various orientations to culture in language learning. In the curricula analyzed by the authors, language is viewed as a tool for understanding people, culture, and cultural products, for developing students' intercultural communication skills, and for building a broader vision of the linguistic and cultural diversity of the world, for example. Although there are similarities among the findings, the curricula analyzed in the present study do not include detailed and precise references to CDA and ICC, in contrast to Lavrenteva and Orland-Barak's study (2015).

The type of culture in the British National Curriculum analyzed in Study 4 is mainly the target culture (i.e., English-speaking countries), since the topics that need to be covered refer primarily to British literature. Books from other cultures are mentioned in the curriculum as a way of increasing familiarity with a wide range of works of world literature, although there is no explicit emphasis on which countries or cultures these books belong to. The outcomes of the present study are in line with the teaching materials analysis and the analysis of the schoolteachers' and parents' interviews: The target culture, particularly British culture, predominates in the materials and English classes at the observed school. This is logical and understandable, since the British National Curriculum is designed primarily for children in England.

A curriculum is a policy statement about the desired pedagogical purpose, aims, objectives, and approaches of subject teaching in a school, thus it cannot be expected to include details about which particular aspects of culture should be taught. However, education related to literature, religion, sex, and relationships, including social, personal, and health education (SPHE), comprising elements of *big C, little c,* and *deep culture*, are addressed in the analyzed curriculum documents. The following statements indicate the inclusion of different aspects of culture:

> All state schools are also required to make provision for a daily act of collective worship and must teach religious education to pupils at every key stage and sex and relationship education to pupils in secondary education. (Secondary National Curriculum, "The school curriculum in England," p.4)

> All schools should make provision for personal, social, health and economic education (PSHE), drawing on good practice. (Secondary National Curriculum, "The school curriculum in England," p.4)

> The skills of information retrieval that are taught should be applied, for example, in reading history, geography and science textbooks, and in contexts where pupils are genuinely motivated to find out information, for example, reading information leaflets before a gallery or museum visit or reading a theatre

programme or review. (Primary National Curriculum, "Reading – comprehension: Notes and guidance (non-statutory)," p.35)

Further details about which elements of culture are taught according to the British National Curriculum will be discussed in the analysis of the English syllabuses used in English classes at the observed school.

In terms of ICC components, *knowledge and understanding*, and *skills* were primarily identified in the curriculum. The aim is to develop *knowledge and understanding* throughout the curriculum, based on English language learning. Various statements are included in the curriculum about fostering students' *knowledge* of grammar, vocabulary, spelling, and pronunciation through reading various literary texts from British and other cultures. Likewise, *skills*, particularly linguistic, discourse, multiperspectivity, and communication skills, are emphasized in the analyzed Primary National Curriculum:

> Understanding the history of words and relationships between them can also help with spelling. Examples: *Conscience* and *conscious* are related to *science: conscience* is simply *science* with the prefix *con-* added. These words come from the Latin word *scio* meaning *I know*. (Primary National Curriculum, "Word list: Notes and guidance (non-statutory)," p.62)

> Pupils should be taught to discuss and evaluate how authors use language, including figurative language, considering the impact on the reader. (Primary National Curriculum, "Reading – comprehension: Statutory requirements," p.34)

> Pupils should be taught to understand what they read… by drawing inferences such as inferring characters' feelings, thoughts and motives from their actions, and justifying inferences with evidence. (Primary National Curriculum, "Reading – comprehension: Statutory requirements," p.33)

With respect to multiperspectivity:

> Pupils should be taught to participate in discussions about books that are read to them and those they can read for themselves, building on their own and others' ideas and challenging views courteously. (Primary National Curriculum, "Reading – comprehension: Statutory requirements," p.34)

> Pupils should be taught to consider and evaluate different viewpoints, attending to and building on the contributions of others. (Primary National Curriculum, "Spoken language: Statutory requirements," p.7)

The following statements are made in relation to communication skills:

> Pupils should be taught to select and use appropriate registers for effective communication. (Primary National Curriculum, "Spoken language: Statutory requirements," p.7)

Pupils should be taught to develop their competence in spoken language and listening to enhance the effectiveness with which they are able to communicate across a range of contexts and to a range of audiences. (Primary National Curriculum, Spoken language: Notes and guidance (non-statutory)," p.7)

Likewise, the English programs for KS3 and KS4 in the British National Curriculum include the development of students' *knowledge and understanding* and *skills*. Since English language learning occupies a prominent place in the curriculum, English teaching focuses on developing students' competence in reading, writing, listening, speaking, and grammar and vocabulary and their *knowledge and understanding* of these core skills. The following statements can be found in relation to *knowledge and understanding,* including sociolinguistic *skills*:

The national curriculum for English aims to ensure that all pupils acquire a wide vocabulary, an understanding of grammar and knowledge of linguistic conventions for reading, writing and spoken language. (Secondary National Curriculum, "Aims," p.13)

Pupils should be taught to consolidate and build on their knowledge of grammar and vocabulary through knowing and understanding the differences between spoken and written language, including differences associated with formal and informal registers, and between Standard English and other varieties of English. (Secondary National Curriculum, "Grammar and vocabulary," p.16)

Cultural awareness that depends on *knowledge and understanding* and linguistic, sociolinguistic, and communication *skills* is also embedded in the objectives of the curriculum. Reading literature from different cultures, learning different varieties of English, and communicating with others by acquiring and understanding English language skills are examples of awareness and skills development:

Pupils should be taught to develop an appreciation and love of reading, and read increasingly challenging material independently through reading a wide range of fiction and nonfiction, including in particular whole books, short stories, poems and plays with a wide coverage of genres, historical periods, forms and authors. The range will include high-quality works from English literature, both pre-1914 and contemporary, including prose, poetry and drama; Shakespeare (two plays); seminal world literature. (Secondary National Curriculum, "Subject content: Reading," p.15)

A high-quality education in English will teach pupils to speak and write fluently so that they can communicate their ideas and emotions to others and through their reading and listening, others can communicate with them. (Secondary National Curriculum, "Purpose of study," p.19)

The role of teachers in English language teaching, including culture teaching, includes planning, developing, informing, supporting, diagnosing, and assessing in the English programs of all the analyzed key stages. However, the primary expectation is that teachers will be facilitators

and guides. Teachers play a central role and are seen as a source of subject matter knowledge. They are responsible for developing their students' *knowledge and understanding*, and *skills*, as confirmed by the following statements:

> The national curriculum provides an outline of core knowledge around which teachers can develop exciting and stimulating lessons to promote the development of pupils' knowledge, understanding and skills as part of the wider school curriculum. (Secondary National Curriculum, "Aims," p.5)

> Teachers should set high expectations for every pupil. They should plan stretching work for pupils whose attainment is significantly above the expected standard. They have an even greater obligation to plan lessons for pupils who have low levels of prior attainment or come from disadvantaged backgrounds. Teachers should use appropriate assessment to set targets which are deliberately ambitious. (Secondary National Curriculum, "Inclusion," p.8)

> Teachers must also take account of the needs of pupils whose first language is not English. Monitoring of progress should take account of the pupil's age, length of time in this country, previous educational experience and ability in other languages. (Secondary National Curriculum, "Responding to pupils' needs," p.8)

Teachers are considered as supporters, helping and encouraging their students in English language learning:

> During years 5 and 6, teachers should continue to emphasise pupils' enjoyment and understanding of language, especially vocabulary, to support their reading and writing. (Primary National Curriculum, p.31)

> Teachers should plan teaching opportunities to help pupils develop their English and should aim to provide the support pupils need to take part in all subjects. (Secondary National Curriculum, p.8)

Concerning teachers' autonomy, although they are informed about the learning objectives, primarily within the statutory requirements, teaching strategies are also described among the non-statutory requirements. Learning objectives and strategies are as follows:

> Pupils should be taught to maintain positive attitudes to reading and understanding of what they read by continuing to read and discuss an increasingly wide range of fiction, poetry, plays, non-fiction and reference books or textbooks (Primary National Curriculum, "Reading – comprehension: Statutory requirements," p.33)

In the analyzed British National Curriculum, teachers are expected to be responsive to the needs of pupils and (culturally) sensitive to individuals and groups:

Teachers should take account of their duties under equal opportunities legislation that covers race, disability, sex, religion or belief, sexual orientation, pregnancy and maternity, and gender reassignment. (Secondary National Curriculum, "Responding to pupils' needs," p.8)

Students' roles are described as active and independent in the English program of the Secondary National Curriculum, while students are also expected to acquire the knowledge that is presented to them and to expand their existing knowledge. Both the students' cognitive (knowledge and understanding) and affective (attitudes and skills) development are identified in the analyzed English program for KS3 and KS4. Regarding affective and cognitive development:

The national curriculum for English reflects the importance of spoken language in pupils' development across the whole curriculum – cognitively, socially and linguistically. Spoken language continues to underpin the development of pupils' reading and writing during key stages 3 and 4 and teachers should therefore ensure pupils' confidence and competence in this area continue to develop. (Secondary National Curriculum, "English: Spoken language," p.13)

By way of independent learning, teachers are asked to encourage their students to read various books at home or to use the library, discuss, debate, and work in pairs, with peers, or as a group to share ideas, learn how to take turns, participate in conversation or discussions constructively, and acquire communications skills across a range of contexts.

7.3.2   *Analysis of the Syllabuses for English Classes Followed in KS2*

The analysis of the syllabuses designed for English classes for KS2 (years 5 and 6) revealed that the term *culture* is mentioned only in the set literary works, including classic and modern fiction, nonfiction, and poetry from British and other cultures. A range of books, texts, extracts, excerpts, blogs, websites, and video clips, based primarily on the target culture (i.e., English-speaking countries) but also including international culture (i.e., non-English-speaking countries), are provided in the analyzed syllabuses.

Regarding aspects of culture, *big C culture* in the form of literature and history predominates. Students are introduced to a variety of authors, together with the historical and social context of their works to facilitate understanding, which can be related to elements of both *big C* and *little c culture*. For instance, teachers are invited to present Shakespeare and his life as the background to his play *Romeo and Juliet* in the English syllabus for year group 5. Similarly, historical fiction such as *War Horse* by Michael Morpurgo, *War Game* by Michael Foreman, and *One Boy's War* by Lynn Huggins-Cooper and Ian Benfold Haywood, together with related materials, provide information about World War I, comprising elements of *big C* and *little c*

culture. The analyzed syllabuses also include units that contribute to teaching elements of *deep culture*, such as migration and racism, through stories and poems. The unit on the publication *Migrations – Open Hearts, Open Borders* by various authors features human experiences of migration. A story by Floella Benjamin, based on her experience of moving to England and the difficulties she faced, is referred to in the same syllabus. Likewise, the poem *Caged Bird* by Maya Angelou, on the theme of aspirations and dreams, is also a reflection on racism in the analyzed syllabus for year 5. However, all aspects of culture identified and analyzed in the syllabuses for years 5 and 6 focus mainly on the target culture, and *deep culture* remains a minor aspect compared to the elements of *big C* and *little c culture.*

Attitudes, *knowledge and understanding,* and *skills* are the main ICC components found in the analyzed syllabuses. *Knowledge and understanding* are developed mainly through the information presented about the set fiction and nonfiction works and the research activities. For instance, students are asked to research historical migration to the UK, including the Windrush story, which also develops their *attitudes* and *skills*. Regarding *skills*, linguistic and discourse skills are primarily developed in the KS2 syllabuses. Prefixes, suffixes, synonyms, antonyms, idioms, word classes, grammar rules, vocabulary, spelling, pronunciation, word origins, literal and inferred meanings, and literary devices such as alliteration, similes, metaphor, personification, analogy, etc. are the main topics in the syllabuses that develop students' linguistic and discourse skills. The KS2 syllabuses require the analysis of the use of formal, informal, and old-fashioned (as opposed to modern) English as a way of developing linguistic and sociolinguistic skills. Although empathy, curiosity, respect, acceptance, openness, and readiness to suspend disbelief and judgment are not explicitly mentioned in the analyzed syllabuses, the recommended activities do facilitate these *attitudes*. Likewise, although other ICC components, such as *action* and *critical cultural awareness,* are not explicitly addressed in the documents, the set tasks and activities and the materials provided for teaching the English language do develop these components. However, these play a relatively minor role in developing the students' ICC compared to the other ICC components. It should also be noted that all the ICC components essentially focus on the target culture, although international cultures are also mentioned in the activities.

Teachers are not directly assigned tasks in the analyzed KS2 syllabuses. Instead, the students are expected to carry out all the tasks and activities. However, it is explicitly stated in the analyzed documents that the teachers are expected to present knowledge, guide their students to

carry out the activities, monitor what their students are doing, provide resources and help where needed, ensure students' progress, and encourage them to keep working. Students play a central role in the syllabuses in terms of pursuing the learning objectives through the topics and tasks provided. The KS2 English syllabuses indicate what students need to do: read, write, discuss, debate, research, create projects, present, memorize, analyze, or work individually, in pairs, or in groups. The syllabuses suggest independent learning, including acquiring presented knowledge. The tasks and activities provided in the analyzed syllabuses used in year groups 5 and 6 help students develop their affective and cognitive skills through self-study, pair/group work, and acquiring presented knowledge.

7.3.3 *Analysis of Syllabuses for English Classes in KS3*

Just like the other syllabuses, the syllabuses that are compatible with the British National Curriculum followed in year groups 7, 8, 9, and 10 at the observed school were thematically analyzed. The analysis revealed that although culture learning is embedded into the learning objectives as part of language learning, it is explicitly referred to as culture learning. As found in the case of the KS2 syllabuses, the target culture predominates in the KS3 syllabuses, although international cultures can also be found.

All aspects of culture, including elements of *big C, little c*, and *deep culture*, were identified in the syllabuses for KS3. However, elements of *little c* and *deep culture* were found to take up comparatively more place in the KS3 syllabuses than in the KS2 syllabuses. Literature, history, and language are the main aspects of *big C culture* explored in the respective documents. The analyzed syllabuses prioritize works from English literature, both pre-1914 and contemporary, including prose, poetry, and drama. The syllabuses also contain a wide range of fiction and nonfiction, including books, stories, poems, and plays, covering a comprehensive range of genres, historical periods, forms, and authors. History is thus included in the materials by way of exploring the social and historical contexts of the given literary works to facilitate students' understanding. For instance, the English Civil War, the Great Depression and the Dust Bowl, the Roaring Twenties, the Jim Crow laws, and World War I are among the themes presented in the analyzed syllabuses. Likewise, facts about the authors' and poets' lives and the impacts on their work of the era in which they lived are included in the syllabuses. Famous people, such as pop/rock/rap/punk singers, composers, activists, explorers, politicians, etc., are also mentioned in the syllabuses, as elements of *big C culture*. Regarding language, the focus is on the English language, thus linguistic

skills are highlighted. However, language families and the history of language groups are also presented as topics to be studied.

Little c culture in the syllabuses is embedded in the social and historical contexts of the literary works. Teachers are asked to present, or students are invited to research, the codes, conventions, and cultural or social norms of the Victorian or Elizabethan era to understand the works of Oscar Wilde or William Shakespeare, for example. Elements of *deep culture* are also mentioned in the analyzed syllabuses. The way in which John Steinbeck presents his characters and power dynamics in his novella *Of Mice and Men*, for example, is included among the learning objectives of the respective syllabus. The significance of gender in Victorian society is a topic proposed in relation to *The Picture of Dorian Gray* by Oscar Wilde. Students are also invited to form an opinion about the ethics of what is socially acceptable, which can be related to elements of *deep culture*. Stereotypes and gender are topics covered in the unit on LGBTQ+ experiences, which are also issues belonging to *deep culture*.

Components of ICC, particularly *attitudes*, *knowledge and understanding,* and *skills,* were found in the English syllabuses for KS3. Empathy is the primary *attitude* (and also *skill*) highlighted for development in the documents. Students are asked to empathize with the characters in the given literary texts by putting themselves in their shoes. For this, tasks such as role-play and writing a letter or diary entry as a response to characters' statements or as a reflection on their situations, thoughts, and feelings are suggested. Imagining and discussing the characters' emotions as a way of understanding the characters develops empathy. Students are invited to find possible reasons for sympathizing with the characters, including wrongdoers. The learning objectives stated in the respective syllabuses include developing reasons for and against sympathizing with particular characters. Although sympathy and empathy are closely related, they are different *attitudes* that the syllabuses aim to develop. In addition to empathy, curiosity is heightened by posing questions about the topics and assigning research tasks. Although not explicitly stated in the analyzed syllabuses, respect, openness, acceptance, and readiness to suspend disbelief and judgment are also facilitated through activities based on learning about certain attitudes, behaviors, beliefs, and practices in both the target and international cultures at a specific time in the past.

Knowledge and understanding are the main ICC components that can be found in all the KS3 syllabuses. Presentations of grammar and vocabulary topics, a glossary, the social and historical contexts of the set novels, novellas, stories, poems, and plays presented by means of

video clips, websites, pictures, diaries, notes, reviews, articles, etc., develop the students' *knowledge and understanding*. The syllabus designed for each lesson unit includes various resources from which teachers and students can benefit. Information about the slave trade and the history of the American justice system, for example, is presented in the resource pack provided for each unit, and in the related syllabus it is designed to be read to facilitate understanding of the Black Lives Matter unit. Likewise, the lives of authors and poets and facts about the era in which they lived are presented or given as a research task as a way of introducing students to pre-1914 English literature.

Skills of discovery and interaction and *skills of interpreting and relating* are mainly aimed to be developed by means of presentations, research-based projects, classroom discussions, and debates. Students are invited to research a topic and present what they have found to the class. Classroom discussion, debates, and group work help them interpret the task and interact with one another. Relating takes place primarily through activities guided by the teachers. Students are asked to compare the cultural or social conventions of a specific period in the past with today's world, which develops their *critical cultural awareness/political education.* The main focus is on linguistic and discourse skills, which are developed throughout the analyzed syllabuses by means of various activities. Analyzing language, structural techniques, literary devices, and literal and inferred meanings, and exploring how language creates effects on readers are examples of topics addressed in the KS3 syllabuses to develop linguistic and discourse skills. The syllabuses also refer to the development of sociolinguistic skills by asking students to examine sociolect, or dialects used among different social classes, in *Blood Brothers* by Willy Russell, for instance.

Action is aimed to be developed by fostering an understanding of characters, plots, problems, and solutions in literary extracts. While these activities are aimed at helping students to empathize with characters in the literary works, including wrongdoers and victims, they also raise awareness of issues and encourage students to develop opinions either for or against. Consequently, they challenge attitudes and behaviors that violate human rights or go against social equity, justice, and freedom. Students are also encouraged to discuss controversial topics such as gender, social, cultural, and sexual discrimination, racism, and stereotypes and to develop ways to counter them.

In conclusion, it would be fair to say that the English syllabuses for KS3 aim to develop ICC components. However, *attitudes*, *knowledge and understanding*, and *skills* are developed

comparatively more than *action* and *critical cultural awareness/political education* and are primarily limited to the target culture, i.e., Britain.

7.3.4 Analysis of Syllabuses for English Classes Followed in KS4

Culture is mentioned explicitly for the first time in the analyzed English syllabuses for KS4. Cultural stereotypes, counterstereotypes, cultural symbolism, and class and culture are examples of culture learning highlighted in the learning objectives and activities in the respective syllabuses. The analyzed KS4 English syllabuses also contain comparatively more international culture, in the form of novels, stories, myths, and legends from cultures other than the target culture (i.e., from non-English-speaking countries). Nevertheless, in general the target culture continues to be predominant in the KS4 English syllabuses, too. Opportunity for culture learning, including both the target and international cultures, is provided in the syllabuses by raising awareness of cultural aspects and helping students to look at issues from a broader perspective so as to understand, evaluate, and analyze the given works while they are learning English.

Regarding aspects of culture, alongside elements of *big C culture*, elements of *little c* and particularly *deep culture* also appear in the KS4 syllabuses to a greater extent than in the syllabuses for KS2 and KS3. In relation to *big C culture*, the syllabuses state that students should be given information about the period in which the set literary works were written, including historical facts and events, or students are asked to read or research such information. Topics to be learned about include the history of industrialization and the Poor Law of 1834 in the unit on *A Christmas Carol* by Charles Dickens, the Italian Wars in relation to *Much Ado About Nothing* by William Shakespeare, and World War II in relation to *Animal Farm* by George Orwell.

In relation to *big C culture*, literature is a prominent element, since a wide range of literary works from the target and international cultures are included in the KS4 English syllabuses. As mentioned earlier, the background knowledge required for an understanding of the literary works is provided in the teaching materials resource packs on the websites used by the school.

Elements of *little c* and *deep culture* are embedded and addressed to a greater extent than elements of *big C culture* in the analyzed English syllabuses for KS4. Emphasis is given to acquiring an understanding of the social and historical contexts of the set works, including invisible and controversial aspects of culture, before the lesson units in the respective syllabuses are studied. The analyzed syllabuses suggest learning about living conditions, Victorian children, education, wedding conventions, the cultural symbolism of animals, Christian traditions, Evangelism, etc., to

make the unit topics more understandable. Likewise, discussion of controversial issues of *deep culture* is explicitly stated among the learning objectives and related activities. Each unit can be said to contain elements of *deep culture*, which are addressed in the syllabuses. In terms of controversial issues, poverty, hierarchy, class and social status, the concept of stereotypes and counterstereotypes, biases, the recognition of the gender divide and discrimination, the treatment of gender, power and conflict, power and control, the balance of power, corruption, propaganda, totalitarianism, slavery and race, immorality, fate, justice, good and evil, the concept of moral dilemma, freedom, human rights, and politics were identified in the English syllabuses designed for KS4. Specifically, students are required to interpret their image of Oxford University and popular preconceptions about it. They are also asked to explore the thematic significance of social class and to analyze class and culture, including hierarchy and stereotypes, through comparison and analytical thinking in the unit on *The History Boys* by Alan Bennett. The learning objectives for the same unit, as stated in the syllabus, include an exploration of the gender divide and discussion of a statement about the success of single-sex schools in relation to the play. In the unit on Shakespeare's *Much Ado About Nothing*, students are invited to analyze differences between men and women and how Shakespeare treats gender in the play. Students are asked to analyze the themes of love, marriage, and deception by linking the work to the social and historical context of the era it was written. The syllabus therefore includes learning about wedding conventions in the fifteenth century. In the novel *Anita and Me* by Meera Syal, the learning objectives include exposing the conscious and unconscious biases that affect the protagonist and her family. The topics covered in the unit on *Strange Case of Dr Jekyll and Mr Hyde* are based on understanding Victorian gothic and science fiction and learning about the nineteenth century. In the same unit, the syllabus requires students to explore the symbolism of doors and the significance of doors in British culture. The themes of fate and justice in Shakespeare's *Romeo and Juliet*, including women and religion in Shakespeare's time, develop elements of *deep culture*. The novel *Never Let Me Go* by Kazuo Ishiguro is a set text designed to encourage students to think about the ethics of cloning, the concept of moral dilemmas, the theme of identity and fate, the idea of freedom, and the Universal Declaration of Human Rights in the analyzed KS4 English syllabus. The syllabus for the unit on George Orwell's *Animal Farm* presents various controversial topics for discussion. Students are expected to gain an understanding of Marxism, communism, socialism, Stalinism, the labor movement, etc. Students are invited to explore and analyze the themes of power, control, conflicts, and corruption in the given extracts from the novel. Similarly, the theme of power is

examined in the units on Shakespeare's plays *Julius Caesar* and *Macbeth*, giving students the opportunity to think about controversial topics that develop their *critical cultural awareness/political* education and critical intercultural skills.

Knowledge and understanding, *attitudes,* and *skills* are the main ICC components developed in the KS4 English syllabuses. However, *action* and *critical cultural awareness/political education* are also promoted in the respective syllabuses. The background knowledge introduced to facilitate an understanding of the literary works and their authors builds or expands students' *knowledge and understanding* of historical, social, and cultural facts, including visible, invisible, and controversial cultural issues. For instance, students are encouraged to learn about attitudes to love and marriage in Shakespeare's time to understand the themes of love and marriage in his play *Much Ado About Nothing*. Similarly, students are asked to apply their knowledge of Victorian funeral practices to understand the chapter of *Great Expectations* by Charles Dickens included in the syllabus. The syllabuses for KS4 also provide information about the history of the labor movement, the Russian Revolution, and World War II to foster students' understanding of the novel *Animal Farm* by George Orwell. Likewise, to explore the themes of power and ambition in *Julius Caesar*, students are encouraged to find out about the political context of Shakespeare's day.

Regarding *attitudes,* the syllabuses for KS4 English classes contain explicit reference to the development of empathy. The activities require students to empathize with the characters so as to understand their feelings and thoughts and the reasons behind their attitudes and behaviors in relation to the social and historical context of the set texts. The learning objectives also include the development of empathy through activities and tasks. Although, unlike empathy, other *attitudes*, such as openness, respect, acceptance, and readiness to suspend disbelief and judgment are not specifically mentioned in the respective syllabuses, they are also developed through the recommended activities. Activities involving attitudes, values, beliefs, and the practices of other cultures help students to respect and accept different cultures. The reasons behind the cultural norms identified in the analyzed documents help prevent students from judging other cultures, even if they are not explicitly highlighted. For instance, in the unit on *Anita and Me*, the activities listed in the syllabus include vocalizing characters' thoughts and feelings and responding to the events or the characters' attitudes, which inevitably develops empathy. Similar exercises are found throughout the analyzed syllabuses. Role-play and drama are recommended as ways to develop

empathy. The related topics required research-based and teamwork activities, which develop *attitudes*.

Skills of discovery and interaction and *skills of interpreting and relating* are developed by a variety of activities. Students are invited to research the given topics to obtain information and then to create a project and present it to the class, which develops their skills of *discovery* and *interpretation*. They are also asked to debate controversial topics in groups or as a class, thus developing their *interaction skills*. Comparison in the context of these activities helps students develop their *skills of relating*. The development of linguistic, discourse, and sociolinguistic skills is also included in the English syllabuses for KS4. Linguistic and discourse skills are found predominantly among the learning objectives and main activities. Students are asked to analyze language to identify specific themes such as poverty, fate, power, etc., and to analyze the use of language and literary devices and their effects on readers, including how they help readers to sympathize or empathize with the characters. Sociolinguistic skills are also developed through activities. For instance, students are tasked with exploring how the social and historical context affects Shakespeare's language in the treatment of gender in his play *Much Ado About Nothing.* Likewise, students are invited to analyze language as a way of identifying which social class a character belongs to in *The History Boys* by Alan Bennett. Another important skill identified in the KS4 syllabuses is multiperspectivity. Students are encouraged to think about issues in the texts from the characters' perspective and to discuss it in class. This also helps students understand the characters, thus developing their empathy. Students are also asked to consider arguments for and against a point of view and to evaluate responses based on the criteria for debate. Asking students to understand or sympathize with characters and to consider the impacts of social and cultural context on the characters, helps them to think from the characters' perspectives, taking into consideration the period in which the work was written.

Action is the least developed component in the analyzed KS4 English syllabuses and is limited to activities that encourage students to interact and communicate appropriately and discuss differences in views and perspectives. Although *deep culture* elements develop students' *critical cultural awareness* and intercultural skills, students are merely asked to identify and analyze these elements in the set works. The syllabuses require that students are introduced to the concepts of freedom and human rights, but they contain nothing about challenging attitudes and behaviors that violate human rights, or about expressing opposition to discrimination, prejudices, and stereotypes.

It would therefore be fair to say that *action* is not developed in the syllabuses for KS4 with the aim of putting all the other ICC components into practice so as to defend human rights regardless of cultural background.

Critical cultural awareness/political education, including cultural identity and sensitivity, are explicitly mentioned and developed in the documents. In terms of controversial issues, teachers are warned to be aware of racial and domestic sensitivities in their classes before they start teaching. They are also requested to check the content of the materials provided in the resource packs to ensure that they are appropriate for their contexts. Furthermore, in the case of debates, teachers are asked to establish ground rules to avoid being offensive to any particular culture. Regarding cultural identity, students are invited to evaluate their own attitudes and opinions about the issues faced by the characters in the chapter or extract they have studied. They are also invited to explore symbolism in the studied texts and to discuss differences, thus developing critical awareness of their own and other cultures. Aspects of culture and ICC components indicated in the English syllabuses are mainly associated with the target culture.

In the reviewed English syllabuses for KS4, teachers are asked to present the necessary information or guide the related activities, while students are invited to discuss, debate, research, read, or write individually or in groups in relation to learning aspects of culture and developing ICC components. Teachers are primarily facilitators, guides, observers, and assessors, while students are expected to be independent, work in groups, discuss the topics in groups or as a class, research and present the assigned topics, debate, write, and read the provided teaching materials. This ensures the students' cognitive and affective development.

7.3.5   *Analysis of the Official School Documents*

To investigate how the development of CDA and ICC are presented in the official school documents, the admissions policy, the school curriculum policy, EAL policy, SPHE policy, and school mission and vision statement were downloaded from the school website and thematically analyzed. Each document was analyzed from the perspective of culture teaching and developing ICC components.

The analysis of the mission and vision statement revealed that the school promises to develop its students' skills, enabling them to become concerned and responsible global citizens in their local community and the world. The school also promises to nurture students' qualities, including respect for themselves, others, and the environment. The mission and vision statements

also emphasize that students are encouraged to appreciate and experience the rich culture of Budapest, while parents are asked to cooperate in developing their children's emotional intelligence and sense of social justice.

The list of competences presented alongside the mission and vision section on the school website includes attitudes and attributes that the school promises to develop in its students. In relation to ICC components, international awareness, empathy, respect, and tolerance are listed in the "attitudes" column of the table in the competences document, along with their definitions. International awareness, for example, is defined as having a knowledge and understanding of other countries and being responsible citizens. Empathy is defined as understanding how others are feeling and putting yourself in someone else's shoes. The list of attributes related to elements of ICC includes competences such as being an active participator, carer, communicator, independent learner, inquirer, risk taker, team player, and problem solver. An active participator is defined as someone who joins in and brings people together to achieve a common goal; a carer is mindful of others and of the world; a communicator transfers information from one person to another; an independent learner has the ability to complete a task without relying on anyone else; an inquirer is curious and continuously pursues knowledge; a risk taker is brave and articulate when defending their beliefs; and a team player works with others to achieve the best outcome for the group. The school promises to help students develop these attitudes and attributes so as to enable them to successfully engage with the world.

The admissions policy of the observed school was examined to ascertain whether culture teaching and ICC development are explicitly or implicitly mentioned. The admissions policy lists the school's aims as being to develop responsible, confident, tolerant, and global citizens. These attributes can be associated with the characteristics of interculturally competent individuals. The policy also states that the school treats all children equally, regardless of ethnicity, cultural background, beliefs, and creed.

The analyzed curriculum policy states clearly and precisely that the curriculum aims to develop the *knowledge*, *understanding*, and *skills* that the students need. It promises to promote children's spiritual, moral, cultural, mental, and physical development at the school. The goals of the curriculum policy also include enabling students to contribute positively to the school's multicultural society and deal with its challenges and achievements.

In the EAL policy document, an EAL pupil is defined as a pupil whose mother tongue is not English, who is a complete beginner in English, and who may therefore require some help in becoming proficient in the English language. As stated in the analyzed document, the EAL curriculum aims to respect and value the students' first language and culture. The students are placed in EAL classes based on a written and oral exam. The school uses an international standard, the Common European Framework of Reference for Languages (CEFR), to determine the students' language abilities. Moreover, as highlighted in the school's EAL policy document, the students' age, shyness, and possible cultural shock are taken into account before the language proficiency assessment takes place. Potential strategies to support EAL students within the school are listed in the document. A buddy system, for example, allows students to get help from their friends to communicate with others so they are not left out at playtime. The policy document refers to the school tour conducted to introduce new students to classes, departments, and key locations, including the school faculty and staff and school/classroom rules. Peer modeling in reading and other activities is also listed in the EAL policy as a way of providing EAL students with a role model in language learning. Group work is also mentioned as a way of developing EAL students' linguistic and communication skills. All the aims and objectives in the EAL policy can be said to facilitate the students' language and intercultural skills, which are necessary for the development of CDA and ICC. Furthermore, the outcomes of the parents' interview study confirmed the school's support for students in terms of language learning and communication with others, as stated in the EAL policy document.

As part of Study 4, the SPHE curriculum was analyzed in the context of investigating the school's approach to the development of CDA and ICC. Described in the document as one of the essential features of the UK primary school curriculum, SPHE provides students with the social and personal skills they need to become responsible and socially adapted global citizens. The curriculum is designed to promote students' self-awareness and understanding of the world around them. In the three main strands of the SPHE curriculum listed in the analyzed document, self-identity and citizenship development are highlighted as a means of creating socially responsible, reliable, and active citizens. As stated in the document, the curriculum encourages students to establish their own framework of understanding, values, skills, and attitudes, which will help them make decisions in their lives. As they develop their knowledge, understanding, attitudes, and skills, they become more aware of similarities and differences among people; and they learn how to manage difficulties and accept all aspects of diversity. As stated in the document, the curriculum

also aims to help students understand the world's complexity and conflicts and express their own values and opinions. According to the analyzed document, the SPHE curriculum taught at the school allows students to build ground rules, work together, clarify values, build consensus, understand others' points of view, and work with feelings and imagination through drama, role-play, discussion, and debate. As a result, *attitudes*, *knowledge and understanding*, and *skills*, all of which are components of ICC, are developed through activities that are similar to those presented in the theoretical background.

The SPHE curriculum, as described in the analyzed document, involves a nonjudgmental and sensitive approach in which all students, teachers, and staff are able to feel valued and included. Regarding the teaching of sensitive and controversial issues, teachers are encouraged to deal with such topics and take responsibility for handling each case carefully and appropriately through reasonable and practical activities aimed at avoiding bias. Teachers are also expected to establish ground rules and a classroom atmosphere in which students feel confident to express their feelings and opinions without being offensive, as stated by Byram (1997). The analyzed SPHE curriculum recommends that students learn how to handle conflicts by listening, discussing, and accepting others' perspectives. Furthermore, mind mapping, community action projects, presentations, group discussions, and teamwork, which the teachers are expected to conduct and observe, are highlighted in the curriculum document. Exploration of controversial topics of *deep culture* is thus encouraged through the activities listed in the curriculum document.

7.4   Conclusion

Study 4 was conducted to explore how the development of CDA and ICC is presented in the relevant school documents. The British National Curriculum and English syllabuses followed in key stages 2, 3, and 4 at the observed school, as well as the school's official documents, including school policies and the school's mission and vision statement, were thematically analyzed. The concept of culture, types and aspects of culture, ICC components, and teachers' and students' roles in culture learning and the development of ICC were examined and described.

In the analysis of the Primary and Secondary National Curricula, culture was identified as an integral aspect of English language teaching, although culture learning is not mentioned explicitly and the respective activities are primarily associated with the target culture. However, the term "culture(s)" is listed among the objectives for English language learning, particularly in the context of literature classes, where it refers to various literary works from British and other

cultures. The theme of culture is also included in the analyzed curriculum as a tool for developing effective communication skills across a range of contexts and audiences, which might be referred to as intercultural and multicultural settings. It can thus be concluded that although culture learning and the development of CDA and ICC are not specifically mentioned in the analyzed curriculum, it can be inferred from the recommended activities that culture learning is an aspect of the students' development in the context of language learning. It is hard to compare the findings of the present study with respective studies in the literature for two reasons. Firstly, few studies have analyzed the curriculum from the perspective of culture teaching and ICC development, although a number of studies have been carried out in relation to teaching materials analysis. Secondly, curriculum analysis studies have been carried out mainly on curricula designed for the teaching of English as a foreign language, which affects the outcomes. Lavrenteva and Orland-Barak (2015), for example, analyzed foreign language curricula followed in 14 countries to investigate how the sociocultural component was reflected in curriculum documents for teaching English as a foreign language. They found different cultural orientations to the presence of culture in language learning, including cultural awareness and intercultural communication skills. However, in the present study, the analyzed British National Curriculum inevitably focus on language skills, thus culture learning is not considered separately but is embedded into literature classes as an aspect of English language development.

Regarding aspects of culture, elements of *big C, little c,* and *deep culture* are addressed in the British National Curriculum, although they are mainly linked to the target culture. In particular, controversial issues of *deep culture* are detected primarily in the Secondary National Curriculum designed for key stages 3 and 4. Likewise, *knowledge and understanding,* and *skills* are the main ICC components identified in the analyzed curriculum. The development of *critical cultural awareness/political education* and *action* is also referred to in the context of comparison, discussion, and research activities. These are found mostly in the KS3 and KS4 Secondary National Curriculum and are generally connected to English-speaking countries. As mentioned earlier, the presentation of elements of *deep culture,* criticality when comparing and understanding cultures, and the reasons behind cultural norms requires advanced linguistic and cognitive skills, as Sadeghi and Sepahi (2017) point out in their study. It therefore makes sense that they are found in the curricula for the middle and upper primary classes.

The findings of the analysis of the English syllabuses show similarities with the outcomes of the curriculum analysis. However, the analyzed syllabuses followed in KS2, KS3, and KS4 at the observed school contain more culture-related content among the learning objectives and activities, which refer to culture teaching and ICC development. The development of CDA and ICC is mentioned explicitly through aspects of culture (*big C, little c,* and *deep culture*) and ICC components. Similarly, *little c* and *deep culture* elements are found primarily in the English syllabuses for KS3 and KS4. In contrast, the KS2 syllabuses include more *big C culture,* at the level of knowledge-oriented presentation, which is in line with the findings of Shin and her colleagues (2011). As stated earlier, the students' age and their linguistic and cognitive development may have been a factor when designing the syllabuses.

Regarding ICC components, there is a general emphasis in the respective English syllabuses on developing *attitudes*, *knowledge and understanding,* and *skills* through teacher presentations, group or individual research, and classroom discussions. *Knowledge and understanding* are facilitated by referring to information sheets, informative presentations, and research-based tasks. Empathy, which is associated with *attitudes* (and *skills*), is the main component in the analyzed syllabuses. Linguistics, discourse, and sociolinguistic skills, which enable students to use language effectively and successfully and to handle breakdowns in communication, are further *skills* developed in the analyzed syllabuses. The syllabuses refer to the need to develop linguistic and discourse skills in all fiction, nonfiction, and poetry units. The development of sociolinguistic skills, which enable students to understand how social and cultural context affects language use, is also mentioned in the English syllabuses. However, unlike linguistic and discourse skills, these skills are not developed in all lesson units. *Skills of discovery and interaction* and *skills of interpreting and relating* are embedded in the activities recommended in the analyzed English syllabuses. Research activities, classroom discussions, debates, group work, comparisons, and presentations are listed among the main activities in the syllabuses as ways of developing students' skills of discovery, interaction, interpreting, and relating. However, relating takes place mainly within the target culture in the form of comparing the English language used in the past and present, or comparing social and cultural norms accepted in the past with present-day attitudes towards them.

Critical cultural awareness/political education and *action* are identified mainly in the KS3 and KS4 syllabuses. Students are asked to analyze and evaluate the attitudes and behaviors of the

characters by relating them to the social and historical context of the literary works. They are expected to make judgments within the framework of ground rules established by the teachers, to avoid being offensive to any culture. Middle and (mainly) upper primary students are encouraged to think critically in terms of the social and cultural norms presented in the works. However, *action* occupies a minor place compared to other ICC components identified and described in the analyzed syllabuses. As found throughout the study, the English syllabuses are dominated by the target culture.

Study 4 essentially revealed that literature plays a crucial role in developing CDA and ICC and can be transferred to any context of English language teaching. The wide range of literary works from British and other cultures, along with a knowledge of the social and historical background to the works, as provided in the analyzed curriculum and syllabus documents, help the students' to develop an awareness of cultural diversity and critical intercultural skills, as stated in the study by Gómez Rodríguez (2013). However, comparison, which enables students to be aware of cultural differences and to acquire analytical thinking skills, remains limited to the target culture.

The roles of teachers and students are described precisely in all the analyzed curriculum and syllabus documents. While teachers are seen as central and supportive, students are responsible for active and independent learning and are expected to acquire the presented knowledge. Learning objectives are clearly presented for the teachers, while at the same time they are given a high degree of autonomy in developing their own strategies and English teaching materials.

The findings of the analysis of the British National Curriculum and syllabuses used in English classes are not surprising in terms of their predominant focus on language and the integration of the target culture, especially British culture, since the analyzed curriculum is primarily designed for children in England. The rationale and motivation for using a national curriculum that focuses comprehensively on British culture should therefore be investigated in the context of international schools around the world, where the students are mainly children of non-native speakers of English. Mackenzie, Hayden, and Thompson (2003) conducted a study investigating parents' priorities when selecting international schools for their children. They report that the curriculum used in the school was ranked among the three most important criteria, following English language learning and the impression made by the school. James (2005) argues that the rationale for parents' choice was informed by the aims and values of an international

education. He claims that the international curricula followed by international and (private and public) national schools, such as the International Primary Curriculum (IPC), International Baccalaureate, and International General Certificate of Secondary Education (IGCSE), are structured traditionally with a focus on specific knowledge and skills that might be considered Eurocentric. The use of the British National Curriculum in the observed international school, which has students from more than 50 nationalities, should therefore be reviewed in terms of whether it is the best fit for the given context. The findings of the interview study conducted by the researcher with parents of students at the observed school support the findings of Study 4. The parents reported being aware that their children follow the British National Curriculum; however, they did not consider it to be sufficiently international, since the focus is mainly on British culture. The meaning of "international" and the curricula followed by international schools thus merit deeper investigation to identify whether the adopted curricula are in fact suitable for the schools' context and the students' profile.

The analysis of the official school documents also revealed that the school advertises itself as welcoming all children, regardless of their nationality, ethnicity, cultural background, and religion. The school promises to help its students become responsible and global citizens, equipped with qualities that will enable them to become interculturally competent in different contexts and situations. The documents also promise that the school will support all its students to adapt to the school environment and culture of Hungary, get along with other students, respect their teachers, and communicate effectively. Controversial topics, which are one of the most important aspects of *deep culture* in terms of developing critical intercultural skills, are also highlighted explicitly in the syllabuses and official school documents as topics for discussion. These topics are also explicitly integrated into teaching activities, as illustrated by the teaching materials analysis. Although the curriculum, syllabuses, and official documents do include the development of such topics, the other studies conducted in the context of the researcher's large-scale research (the teachers' interview, classroom observation, parents' interview, and students' interview studies) show that they are in fact neglected. The school thus needs to achieve consistency in developing criticality in culture learning and ICC. Teacher training programs, which potentially raise teachers' awareness of culture teaching and ICC development, may be a solution in this respect. Consultation on the curriculum, syllabuses, and teaching materials may be another way of guiding teachers on how to conduct the expected culture-related activities.

It should also be noted that although Study 4 essentially focuses on the development of CDA and ICC in the curriculum, syllabuses, and the school's official documents, the analysis also revealed that language development is the primary concern in all the analyzed documents. The main aim is to develop four core language skills — reading, writing, listening, and speaking, including grammar, spelling, and punctuation — through a wide range of activities and tasks listed and described throughout the study. As stated earlier, the British National Curriculum aims to develop students' language skills in terms of communicating their ideas and emotions to others. Therefore, the learning objectives in the curriculum and the activities designed according to the curriculum in the analyzed syllabuses can be adapted or transferred to ESL and/or EFL contexts.

7.5   Limitations

The primary limitation of the study was the insufficient number of relevant studies in the literature analyzing curricula and syllabuses and investigating culture teaching and, in particular, the development of ICC. A second limitation was that similar studies have analyzed curricula for teaching English as a foreign language, thus minimizing opportunities for comparison between the findings of Study 4 and the respective studies in the literature.

7.6   Implications of the School Document Analysis

The first implication concerns the understanding of the word "international" — in other words, it would be important to investigate how being "international" is perceived by parents, students, and school managers. The definition of an "international education", the rationale behind it, and its aims and values also merit investigation, to identify what should be expected from schools that promise an international education, what attracts parents to send their children to international schools, how students benefit from those schools and the international education they offer, how such schools can contribute to students' current and further education, and how they differ from local schools in terms of their possible advantages and disadvantages.

The second implication concerns the curricula followed by international schools. A further investigation to analyze the relevance of the curriculum to the school context and the students' profiles is needed. As reported in Study 4, depending on the demographics of their students, international schools that use a national curriculum may need to adapt it to their international context; to integrate best practices from various successful curricula into a new curriculum; or to create a new curriculum, developed from first principles, as proposed by Hayden and Thompson (2008).

Using a well-known curriculum that is regarded as prestigious will thus lead a school nowhere if that curriculum is not the best fitted to its context. School decision makers thus need to consider carefully the kind of curriculum that will meet their students' needs, expectations, and profile so as to provide the most appropriate education for them.

The third implication concerns the use of literary works from the target and international cultures, including the historical and social background of the literary texts, in all contexts of English language teaching. As Study 4 revealed, a variety of fiction and nonfiction texts, including novels, novellas, stories, poems, prose, plays, drama scripts, newspaper articles, journals, etc., from around the world should be used in English classes to develop students' critical CDA and ICC. Likewise, Study 4 found that research tasks, classroom discussions, presentations, and group and individual work that develop students' *attitudes*, *knowledge and understanding,* and *skills* should be used when studying literature.

The final implication concerns how teachers use the learning objectives and recommended activities in the curriculum and syllabus. Teachers need support in terms of understanding the purpose of the lessons and conducting cultural activities. School administrators should consider organizing teacher training programs to raise teachers' awareness of culture teaching and help them understand the importance of ICC development. In particular, as analyzed and reported in Study 4, teachers need guidance on the teaching of *deep culture*, including criticality and the nonjudgmental evaluation of their own and other cultural norms. Moreover, teachers need to be shown, by means of teacher training programs, that culture teaching and the development of ICC do not result in any loss in terms of language development, as identified and described in the activities and tasks mentioned in Study 4.

8 The Students' Views About the Development of their Cultural Diversity Awareness and Intercultural Communicative Competence – Study 5: Interviews with the Students

8.1 Introduction

The interview study (Study 1), classroom observation study (Study 2), and teaching materials and school document analyses (Studies 3 and 4) were conducted to explore how the students' CDA and ICC are aimed to be developed at the observed EMI school in Budapest. The findings of the studies show that the teachers have a positive attitude towards culture teaching and conduct culture-related activities in their English classes, although these remain implicit and are based on knowledge-orientated information and primarily limited to the target culture. The analyses of the English curriculum, syllabuses, and English teaching materials, as well as the official school documents followed by the school under investigation, demonstrate the inclusion of all aspects of culture (*big C, little c,* and *deep culture*) and all the ICC components required to develop critical cultural awareness and intercultural competency (Byram, 1997; Barrett et al., 2014; Gómez Rodríguez, 2015a, 2015b; Lázár et al., 2007).

Study 5 was therefore conducted among students at the observed school to investigate their response to attempts to develop their CDA and ICC. The study was exploratory and descriptive and followed a qualitative research approach that considered the students' own views on the development of their CDA and ICC. The collected data were subject to thematic analysis.

The findings of Study 5 show that the participating students have developed intercultural skills as a result of studying in a multicultural environment in which they meet students from various cultural backgrounds, and with the help of their parents and their international lifestyles. However, the students' responses also reveal that although they are aware of cultural diversity, the ICC components they have acquired are rather implicit and superficial. Study 5 thus recommends explicit and critical culture teaching, including the controversial issues of *deep culture*, in order to challenge stereotypes, bias, prejudices, discrimination, and racism so as to defend human rights in English classes.

This chapter begins with a presentation of the research design and methods, followed by the results, discussion, and conclusion. Finally, some observations are made regarding the limitations and implications of the study.

8.2   Research Design and Methods

8.2.1   Overview

The aim of Study 5 was to identify which elements of CDA and ICC were demonstrated by students at the observed school in response to the development of their CDA and ICC. For the purposes of the study, a group interview with students from KS2 and KS3 was conducted. The data were transcribed verbatim using speech-to-text software, and thematic content analysis was used to analyze the collected data.

8.2.2   Research Design

Study 5 was exploratory and descriptive and followed a qualitative research approach that provided a comprehensive description of the students' views on the development of CDA and ICC, which allowed for emergent design during data collection, as recommended by De Costa and his colleagues (2019) and McDonough and McDonough (1997). A long, semi-structured group interview schedule was designed to answer the following research question:

> **RQ 1.5** What elements of ICC and CDA do the students demonstrate in response to the development of ICC and CDA in their English language classes at the observed international EMI school?

The study involved 11 volunteer students whom the researcher had taught for three years at the observed school. An email was sent out explaining the purpose of the research and asking the students' parents to consent to their children's participation in the interview study. Correspondence between the researcher and the participating parents to arrange the interview study lasted a week, and the study was conducted online on September 9, 2022.

8.2.3   Setting and Participants

Study 5 was conducted in the context of an international EMI school in Budapest at which the British National Curriculum is followed. The participating students were from Year Groups 7, 8, and 9, which included children aged between 12 and 14 who fall into KS3 (also referred to as middle primary classes at the observed school). Non-probability purposive sampling was used to select participants (Dörnyei, 2007). The rationale for selecting students from KS3 was the researcher's long relationship with the students and their parents. Among the 11 students, the longest time spent at an international school was 11 years and the shortest was one year. The

participating students came from Asia, America, Europe, and the Middle East. The students' gender was not taken into consideration, as it was not relevant to the study. Pseudonyms are used in the data analysis to protect the students' confidentiality.

8.2.4   The Research Instrument

A semi-structured group interview schedule was designed to explore the students' views in relation to: (i) *attitudes*; (ii) *knowledge and understanding*; (iii) *skills of discovery and interaction*; (iv) *skills of interpreting and relating*; (v) *action*; (vi) *critical cultural awareness/political education*; and (vii) CDA and ICC.

The interview questions related to students' *attitudes* were aimed at identifying:

- how important they thought it was to empathize with people from different cultural backgrounds;
- whether they were curious about other cultures (and if so, why);
- what aspects of a culture they were most curious about;
- why they thought it important to respect different cultures; and
- what they thought about criticizing or judging other cultures and their attitudes, behaviors, beliefs, customs, etc.

The questions designed to explore the students' *knowledge and understanding* focused on:

- why they thought it important to obtain information about their friends'/classmates' cultures;
- what type of information they thought they should have; and
- what they wanted to learn about other cultures.

To investigate the students' views about *skills of discovery, relating, interaction, and interpreting*, they were asked:

- what they wanted to learn about different cultures, and how;
- their opinions about comparing cultures;
- how important they thought it was to communicate with people from other cultures, and why; and
- what aspects of their own culture they would present if they were asked.

To obtain insights into the students' thoughts about *action,* the questions in the interview schedule investigated:

- whether they considered it important to take action against discrimination, stereotypes, and bias;
- how this might be done; and
- their attitude to defending human rights.

The research instrument also explored the students' *critical cultural awareness/political education* by asking whether they thought about and discussed the reasons behind people's attitudes, values, beliefs, customs, etc. A demographic question was added to the schedule to determine how long the participating students had been exposed to a multicultural context. (See Appendix H.)

8.2.5   *Data Collection and Analysis*

Qualitative data were collected in the context of a 90-minute group interview that was conducted online. The participating students were asked open-ended questions, including probes and follow-up questions, allowing the researcher to obtain in-depth responses, as recommended by Dörnyei (2007). The interview questions were shown on the screen individually so the students could see them. Students who wanted to answer the questions were invited to talk first, then those who had not responded were asked whether they wanted to add anything. In the case of one question, the participants requested, and were given, clarification and examples. The interview lasted for an hour and thirty minutes and was audio recorded with the parent's consent. The recorded interview was transcribed verbatim using speech-to-text software (Otter.ai), and the transcription was checked by the researcher twice against the audio recordings.

Thematic content analysis, a common approach in qualitative research that is described by Castleberry and Nolen (2018), was used to analyze the students' responses. The data were analyzed by grouping the students' answers under the six ICC components and their subcategories, as in the studies of Sercu (2002) and Safa and Tofighi (2021). For instance, responses that included empathy, curiosity, respect, openness, acceptance, and readiness to suspend disbelief and judgment were grouped as *attitudes*. Likewise, any statement made by the students in relation to obtaining

information about, or understanding, different cultures was grouped under the heading *knowledge and understanding*. Responses associated with discovering and interacting with other cultures, relating other cultures to the students' own culture, and interpreting other cultures were noted under *skills of discovery and interaction* and *skills of relating and interpreting. Action* was explored by asking the students what they thought about challenging discrimination, stereotypes, prejudices, and bias and defending human rights. Finally, responses related to a critical evaluation of the students' own and other cultures were categorized under *critical cultural awareness/political education.*

Anything new that was not on the above list was added to the relevant group and explained in the analysis. The length of time the students had spent at the observed school was also considered in the analysis, to examine the extent to which they had been exposed to different cultures. To improve clarity, minor corrections were made in some of the students' sentences, without changing their intended meaning.

The students' responses to each question in the research instrument were analyzed individually. Themes/patterns relating to the ICC components in the data were identified, coded, analyzed, and reported as defined by Braun and Clarke (2006). Similarities and differences between the answers were described and analyzed, taking into consideration each student's age, level of English proficiency, and cultural background. In particular, the potential impact of a student's cultural affiliation on their responses was evaluated. Common responses were considered in the analysis using the method followed by Eken (2015). The outcomes of this interview study with the students were compared to the respective findings of the parents' and teachers' interview studies to determine whether there was any consistency between these and the students' responses.

8.2.6 *Quality Control and Ethical Considerations*

The researcher's thesis supervisor was invited to give professional comments on the research instrument to ensure the credibility of the study. The senior researcher's main recommendation was to improve the clarity of the instrument and exclude yes/no questions. Based on the comments and recommendations provided, the questions were reworded to make them more explicit. The strategy of obtaining the respondents' feedback on the transcribed documents was used to ensure instrument validity through member checking (Dörnyei, 2007). After transcribing the audio recording and checking the texts meticulously, the transcribed documents were sent out to the participating students to check that the wording corresponded to what they had said. The

students verified the transcriptions and corrected any words that the converter program and researcher had been unable to transcribe accurately due to imperfections in the audio recording or an unstable Internet connection. Some participants even added a few words to their answers to clarify what they had wanted to say.

Prolonged engagement, which means spending sufficient and adequate time in the field to understand the phenomenon and build a good relationship with the participants, ensures the credibility of a study, as explained by Lincoln and Guba (1985). The researcher's position (employment as a class teacher) at the observed school made prolonged engagement possible, allowing her to ask further questions to clarify the participants' responses during and after the interview. Moreover, as the participating students stated during the interview, they gave sincere and fair responses to the questions rather than providing answers that they thought the interviewer would want or like.

Before the interview took place, the participating students were provided with information about the purpose of the research and were told that they had the right to withdraw from the study at any time. The parents had agreed to their children's participation in the respective correspondence; however, they also gave their consent orally at the beginning of the interview. To ensure anonymity, pseudonyms were used rather than the students' real names.

8.3   Results and Discussion

8.3.1   *The Students' Attitudes to Other Cultures*

The students studying at an EMI school in Budapest were invited to discuss how important they thought it was to put themselves in the shoes of people from different cultural backgrounds. The goal was to explore the students' views on empathy, which is included among *attitudes* (and also *skills*) by Barrett and his colleagues (2014). All the participating students stated that empathy was essential for a better understanding of people from other cultures. One student added that knowing people's cultural backgrounds would contribute to empathy and prevent them from giving offense. Besides empathy, respect was another attitude that was mentioned by all the students. One student also referred to acceptance when talking about empathy. Since the students' responses were largely similar, only a selection are presented here:

> What would you do if you were them at that moment? You put yourself in their shoes, meaning you try to be them for once. And then you would have a better understanding. (Lukas)

I think it's important because (without empathy) you couldn't get a better understanding of their past or cultures and beliefs. (Zara)

In my opinion, it is very important to try to understand people, especially when they come from a different country. Because they think differently, of course, they understand things differently. It's very important to accept, respect, and try to understand them. And if they are in a bad situation, we could help; it's important to support and encourage them. So, they would never feel lost or left alone. (Kate)

The students explained that empathy is necessary for a better understanding of others. Some of them said that acceptance and respect are crucial for empathy, and others said that empathy gives rise to respect. The students' responses are logical, since one needs to be aware of, and accept, different cultures and respect them in order to empathize. One student approached empathy from the perspective of cultural awareness. He claimed that knowing other cultures, and specifically other people's sociocultural and socioeconomic backgrounds, would contribute to empathy:

We should consider everyone's background, since people may come from poverty or second-world countries. Maybe they had trauma, so that they may get offended, mad, or sad. Since we are surrounded by so many types of so many cultures in the school, we should be considerate of everybody, every single one, no matter who and where they are from. Yeah, overall, we need to respect. (Maverick)

Another participant mentioned that religions can affect people's behavior, so knowing a person's religion can contribute to empathy:

I think it's important to respect/understand other people's cultures. Because if they're more religious, maybe then they do stuff like that. (Tiana)

The last two responses are also related to *knowledge and understanding,* and they reveal that the students were fully aware of cultural differences and the need for knowledge of other cultures in order to understand them. The responses also indicate that empathy was perceived as knowing, understanding, accepting, and respecting different cultures. The participating students' multicultural environment in the school and the friendships they had made with classmates from different cultural backgrounds may have helped them to develop empathy and to understand and relate to others. The students' responses reveal that they tried emotionally and cognitively to understand their classmates' feelings, behaviors, or experiences so as to maintain the meaningful relationships they had built over time, as stated by McDonald and Messinger (2011). However, in terms of the development of empathy, other possible factors should also be considered, such as classes that facilitate empathy at the school (if any), the role of upbringing by the parents, the students' interactions outside the school, their lifestyles, the books they read, the movies they watch, etc.

The participating students were asked if they were curious about different cultures, and all 11 students stated that they were curious, for various reasons. Some commented that living in or traveling to foreign countries had forced them to learn more about other cultures. Others said they were curious because learning about cultures was interesting and made them more intelligent:

> I lived in a foreign country and in Asia for half a year. A number of new things I experienced there; it's absolutely mind-blowing. Culture has flipped me upside down because it was different from what I was used to. It made me super curious about new places. And I traveled to places maybe 10 or 11 countries so far in my life, so I'm generally really into this stuff. (Maverick)

> I am curious about other cultures. When I came to Hungary for the first time, it was like a whole new world because I didn't know much about the outside world. I didn't have any idea what it was like, but when I got here, it was a completely new experience. I learned many things, and it was very good to know. So, knowing about other cultures is very good because it increases your IQ, you become more intelligent, and you will understand the world around you more. (Lukas)

> I'm curious about other people's cultures, especially how they celebrate the holidays that we Hungarians celebrate in Hungary, for instance, Christmas or New Year. I think it's very interesting and you can learn a lot from their cultures and have a better understanding. (Kate)

The students' responses are not surprising, since students of this age are naturally curious about how people/children of other cultures live, study, play, eat, etc. Incorporating culture into language classes can thus provide significant motivation for foreign language learning, and motivation is vital for the learning process, as also highlighted in the studies by Çelik and Erbay (2013) and Mikhaylov (2016).

The students were also asked which aspects of culture they were most curious about. The responses include elements of *big C* and *little c culture*. In the context of *big C culture*, they listed history, language, food, music, holidays, festivals, celebrations, and dress. In relation to *little c culture* they talked about how people act, how they live, and cultural differences, including why they do or don't do certain things, what they believe, and what is acceptable and what is not. Responses included:

> I would like to learn about how they celebrate things, dress, or the music from that country because you can experience whole new things with them. You know, you learn about it a lot. It helps you with life, to understand it more easily. (Tiana)

> I would like to learn mainly languages, especially in foreign countries that don't use the Latin alphabet, such as China and Japan. (Maverick)

> Mainly about the history of the countries. How they started and how they are right now. For example, Indians in America. They were colonized, and then now they are free. (Lukas)

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I like (to learn about) how people live, cultural differences, what they do or don't do, compared to us, their food, and their religion. (Pierre)

How do people live, act? Are they rude or kind? What they eat, if they make any music, or what music they listen to. (Benjamin)

The participating students' responses to aspects of culture showed that they were more interested in elements of *little c culture*. One explanation for this might be the accessibility of elements of *big C culture*. Since they are visible and tangible, they can be learned from the Internet, or by traveling to the country in question. However, elements of *little c culture*, which are located on the invisible part of the iceberg according to Ruhly's (1976) cultural analogy, are not easily seen. Students thus mainly mentioned being interested in elements of *little c culture*, such as communication skills, beliefs, values, attitudes, and cultural norms.

Respect is one of the *attitudes* required in order to become an interculturally competent individual, according to Barrett and his colleagues (2014). The students were thus asked why they thought they needed to respect other cultures. All the participating students stressed that respecting different cultures is vital in order to gain respect for themselves and to learn about other cultures. Some of the students stated that respect is essential for understanding others and is related to empathy, as already mentioned:

We need to respect other cultures if we want to be respected. I guess everyone wants to get respected. (Benjamin)

I think you should always treat other people the way you want to be treated. So, if you want to be respected, you should respect everyone, it doesn't matter what country they came from or what their traditions or cultures are. So why do we need to respect other cultures? We can learn a lot from them about their country and traditions. I think it's also related to empathy. So, you should always try to put yourself in others' shoes to see and understand how they feel about other things. (Kate)

I think it's important to respect everyone to get respected. And by respecting others, you can learn a lot from them. (Tiana)

Respecting other people's cultures is very important because you will learn and understand their behaviors, perspectives, and the way they live. For example, what they eat and celebrate; it will give you ideas, benefit you, and make you freer. We're saying we're all the same, but everyone is different in their own ways. And it is very good for you to know the differences between other people and their cultures; it can benefit you. (Lukas)

According to the students' responses, respect is the gateway to learning about and understanding other cultures, which at the same time demonstrates their openness and awareness of cultural diversity. It is also worth highlighting that the students perceived the concept of respect as a two-way process: both sides need to show and be shown respect.

The students' responses may be due to mirroring, although they were reminded to answer the questions independently. However, respect is considered an essential component of an individual's social competence regardless of culture, as Li (2006) states. Participating students from different cultures thus understandably highlighted the importance of respect in similar ways. Noticeably, the students from Asia and the Middle East placed particular emphasis on the importance of showing respect to other cultures, which may reflect how respect is essential in their cultures. It can therefore be said that culture itself affects people's attitudes and perspectives towards others.

To explore what the participating students thought about readiness to suspend disbelief and judgment, they were invited to talk about criticizing or judging other cultures or others' attitudes, behaviors, beliefs, customs, etc. Only a few of the students responded to this question, and their responses contained similarities and differences. Two of the students said that criticism is acceptable and does not have to be negative, as long as justifications and explanations are provided. Furthermore, they stated that people should learn about a culture before judging it:

> Of course, you can criticize other cultures, and I think that it's quite normal to have your own opinion about something. But you should always ensure that what you say will not hurt other people. If so, they will feel bad, and you won't have a good connection or relationship. You should always justify your point of view or perspective, but it shouldn't be very hurtful because that means that you don't respect the other people, the other person you're criticizing or judging. So, I think a good way would be to know about their culture first and then criticize if you have any reason to criticize. (Kate)

> Before judging, the first task is always to learn about the culture. First, you have to understand them; you have to know why, how they behave or what they do, like, what they celebrate, how they speak, their language, and their background. It's always good to give your opinion, even bad or good. But there's always a limit, of course. And yeah, you can criticize the culture, but it's only after you learn about it. And it doesn't always have to be bad. (Lukas)

Other students claimed that people need to have a solid argument before criticizing anything about other people's cultures. They also supported the notion of not being offensive. Judging different cultures within the family and not sharing criticism with others were also mentioned:

> My general belief in criticizing is that you cannot criticize negatively unless you have a very strong point, an objective fact, or a very good reason. It's not nice to say, like, oh, you go to mosques; that's weird. But at the same time, if the culture opposes your beliefs, such as in Vietnam, they eat cats and dogs, which I think should not be allowed, and I heavily criticize that. That's simply my belief. (Maverick)

> I personally think that, depending on cultures, people have very different beliefs. And I guess if you grew up in a family that had very strong beliefs, you would grow up to judge other cultures. But in this case, in my

opinion, you shouldn't judge them harshly; you could judge them internally, but not out loud or say it to their face. I don't think it's necessary or very nice. (Pierre)

People can get offended; they will be angry at you. So, you can have an opinion, but that doesn't always need to be shared. (Lukas)

These latter responses include stereotypes about certain cultures, such as eating cats and dogs in Asia or being judgmental because one comes from a religious family, which cannot be generalized to the entire nation or all religions. However, the students' responses support Hilton and von Hippel's (1996) statement that one of the possible ways in which stereotypes are formed is via generalizations, which are made by basing evaluations on the behaviors of one group. When explaining how stereotypes are formed, the authors also argue that the way in which people process information is greatly affected by information they have previously encountered. Prior experience thus determines how people see and hear, how they interpret acquired information and how they store it for later use, as described by Sedikides and Skowronski (1991). Thus, it would be interesting to explore how social media, news, or movies create such stereotypes, and how children simply believe them without any filter. The challenging of stereotypes, which may also be considered controversial topics, should therefore be a topic of discussion at school, to enhance students' *critical cultural awareness/political education* and critical intercultural skills, as stated by Byram (1997) and Gómez Rodríguez (2015b). Apart from explicit intercultural education, the kind of intercultural contacts that the participating students experience every day at school (and possibly outside school, too) may potentially foster implicit culture learning and *attitudes* such as readiness to suspend disbelief and judgment, since, as the students stated, they consciously avoid being offensive to their friends. The idea of judging other cultures without saying anything to anyone's face does not count as a readiness to suspend disbelief and judgment, which are nevertheless qualities that are expected from interculturally competent individuals.

8.3.2 The Students' Knowledge and Understanding of Different Cultures

Study 5 investigated the participating students' views on developing *knowledge and understanding* of other cultures. The students were asked why they thought it essential to have information about their classmates' cultures. They mainly talked about the need to know people's cultures in order to understand their attitudes, behaviors, values, and beliefs, and the reasons behind them. They also mentioned the importance of not being disrespectful and hurtful:

I think it's important not to break the rules they follow in their cultures. I know the boundaries of how they feel in their culture, for example, religion. (Pierre)

Having information about the cultures of your classmates or friends is very important because you ensure that you don't say any rude or mean words that are bad in their culture. A word that doesn't mean anything wrong in your culture might be very rude in their culture. Then you should be careful about it. (Kate)

You can understand more and have more information about the world around you. (Lukas)

Information about different cultures helps to know why people do things or not. (Zara)

If you have information, you will not accidentally say anything offensive about their culture in front of others. For instance, you won't mention the food they can or can't eat. (Miguel)

The participating students' responses demonstrated their communicative awareness, including how people of different cultural backgrounds may follow different verbal or nonverbal conventions that are meaningful for them but may not be meaningful to others, or vice versa, as stated by Barrett and his colleagues (2014). The awareness of the need to understand people's feelings and the reasons behind their behaviors, as reflected in the responses, can be related to knowledge of the values, beliefs, practices, discourses, and products of different cultures, which contributes to intercultural skills (Barrett et al., 2014). The fact that they wonder about or want to learn why people do certain things also illustrates the students' criticality and analytical thinking skills. Moreover, understanding the influence of people's language and cultural affiliations on their attitudes and behaviors indicates their advanced intercultural competence. In particular, the responses included refraining from offensive behavior, which refers to intercultural competence, including skills such as adapting one's behavior to a new environment by avoiding verbal or non-verbal behavior that may be seen as impolite in different cultures, as stated by Barrett and his colleagues (2017).

Further questions were asked to obtain a deeper insight into the students' opinions about *knowledge and understanding*. They were invited to talk about the kind of information they would like to learn about their friends' cultures, and how they would obtain that information, for instance. The students gave quite similar answers. Almost all of them said they would want to learn about something sensitive in their friends' culture, so they would be careful not to cross any lines. Religion, for instance, was mentioned as a way of understanding why their friends might do or not do certain things. Furthermore, the students explained that the type of information they would like to learn would include the reasons behind cultural norms, so that they could understand their friends and communicate with them appropriately. They also stated that they would not be shocked or surprised but would accept what they had learned. Their way of learning about cultures was to ask friends and do research. The related responses were as follows:

It's important to know about religion. What's in their culture (religion)? So, you can understand them and learn how to communicate. (Benjamin)

I would like to learn about their cultural backgrounds. Like where and how they grew up. I would probably ask why they are doing it this way or that way. Or why they don't do this or that. If I see something different, I will not consider it; I wouldn't be shocked; I would just accept it; it would not be horrible for me. It would be a mess if I didn't know their backgrounds.

I think you should know all the basics of their culture, at least try to learn them. And always ask them if it's wrong in their culture. I guess we can also research a bit. (Pierre)

The students' responses indicated that they were fully aware of how building a friendship or communicating with their friends effectively was based on having sufficient information about their culture, mostly in relation to elements of *little c* or *deep culture*. Studying in a multicultural context and having friends from different cultural backgrounds can be said to have helped raise the students' cultural awareness and sensitivity.

Since the students came from countries in which people belong to different religions or beliefs (e.g., Buddhism, Christianity, Judaism, Islam), some of the cultural norms, attitudes, or behaviors were referred to as religious, as the students stated during the interview. The religious reasons (as they referred to them) behind a students' choice to sit next to a student of the same sex, or their decision not to date, were discussed by the students in the interview. The researcher's comprehensive knowledge of the students' cultural backgrounds, and of related topics mentioned by the participating students at the observed school inside and outside the classroom, was also valuable in this respect.

8.3.3 *The students' Skills of Interpreting, Relating, Discovery, and Interaction*

The participating students' *skills of discovery and interaction* were explored throughout the interview, thus the present section focuses explicitly on their *skills of interpreting and relating*. However, it is worth highlighting here that, according to the students, they found out about their friends' or classmates' cultures primarily by asking them questions, as mentioned earlier. Some of the students commented that they also researched specific issues they wanted to learn about. However, none of them said that there were any classes or courses offered at the observed school that helped them to learn about different cultures. The students' responses here coincide with the findings of the parents' interview study, since the parents claimed that their children (the participants in Study 6) learned about other cultures through their friends or online. Both the parents and the students may have been referring to the most common and straightforward way in which they learned about cultures.

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Regarding *skills of interpreting and relating*, the participating students were asked what they thought about comparing their culture to other cultures. While some of the students said they never compared cultures, others indicated that they made positive comparisons. One student stated that she did not compare cultures because she did not want to be offensive about her friends' cultures. Students who claimed not to compare cultures said that they were aware of the differences between cultures and accepted them, thus they considered comparisons unnecessary. The respective responses included:

> No, we don't compare cultures because we don't want to be offensive, because it might sometimes come out a little bit offensive. (Jane)

> If you compare your culture with other cultures, you should ensure that you don't say anything rude or offensive. And you should know about their past and the history of their country. You can ask about how they celebrate certain holidays or how education is in their country. (Kate)

These and similar responses reveal that some students perceived comparison as a negative term, or they thought that, if negative comparisons were made, they risked offending their friends, which also demonstrates their cultural sensitivity and the value they placed on friendships. It should be pointed out that they all compared their own cultures with others indirectly, in response to other questions during the interview. However, they thought that making comparisons between cultures was negative and that its consequences could be hurtful.

For some of the students, comparison also meant having a knowledge of other cultures, as seen in the response above. Those who did compare cultures focused mainly on the differences — that is, on things that are usual in their cultures but not in other cultures, or vice versa:

> I compare. I'm from Asia. I have some friends (at school) who have never gotten beaten in their life, which is quite surprising to me. They have never got punished physically, even at school. Once I got punished very badly, physically, just because I was sharing my notebook with someone who didn't have one. And they (my friends here) have never got punished before, and I always compare and talk to my parents. (Lukas)

> I sometimes compare. Mainly the positive parts of cultures. For instance, I compare my language with the Arabic language. It's fun to see the many differences between writing and speaking different languages. Nothing in common between Arabic and my native language. And that's mainly how I compare cultures. (Maverick)

As one of the responses reflected, the students made comparisons, critically evaluated, and made judgments about cultural values, beliefs, practices, products, and discourses, which is one of the characteristics of interculturally skilled individuals defined by Barrett and his colleagues (2014). Although many of the students previously claimed that they did not compare or judge cultures,

(possibly) due to a misunderstanding of the terms, one student rightfully did make comparisons in response to this question. Since school violence had been discussed with the participating students in English classes on several occasions before the interview study was conducted, the researcher had background knowledge of how the students had criticized being beaten by teachers at school in their countries and how they realized it was not acceptable in many other countries. It can therefore be said that living in a foreign country, studying in an international school, and having friends from different cultural backgrounds was an eye-opener for them, allowing them to observe the differences between cultures and thus evaluate some of their own cultural norms and decide whether to accept, reject, or oppose them. This can be referred to as *skills of discovery and interaction* and *skills of interpreting and relating*, which involve questioning rather than accepting, and which must be balanced by openness and a willingness to suspend disbelief and judgment towards one's own and other cultures, as stated by Byram (1997).

To explore the participating students' thoughts about interpreting cultures, they were asked which aspects of their culture they would talk about or present in the classroom if they were asked. The responses included holidays, celebrations, food, traditions, history, and places of worship, which are mainly elements of *big C culture*. This may be because the students were more confident about concrete topics such as these, since related materials can easily be found on the Internet. These topics might also be more enjoyable and better suited to this age group compared to elements of *little c* and *deep culture*. The responses included:

> I guess I will talk about holidays. (Tiana)
>
> Food, national holidays, some cultural stuff like where we pray, etc. (Miguel)
>
> I think I will talk about our traditions. For instance, why do we have fireworks on August 20th? I would talk about how we celebrate different holidays and, of course, language, the Hungarian language. I would also talk a bit about the history that supports the celebrations. (Kate)

In contrast to what the participating students wanted to learn about other cultures, which was mainly daily life, attitudes, values, beliefs, communication skills, and controversial topics, they preferred presenting the most tangible and relatively easily observed aspects of their own culture. As mentioned earlier, the reasoning behind such responses may include the accessibility and availability of the related materials and the students' ages and interests. Interestingly, the teachers gave similar responses to the corresponding question in Study 1. In terms of other cultures, they preferred learning about elements of *little c culture*, although they primarily taught elements of *big C culture* in their English classes. If the students were taking the content of their classes as

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a model, their preference for sharing elements of *big C culture* would not be surprising. However, they need to be taught all aspects of culture, including *little c* and *deep culture*, in order to develop critical intercultural skills. What can be inferred, however, is that the participating students related their own cultures to their friends' cultures, interpreted their own and other cultures by highlighting the similarities and differences, discovered/obtained information about different cultures, and interacted with people from other cultural affiliations — even though this was primarily done implicitly.

8.3.4 *The Students' Critical Cultural Awareness/Political Education and Action*

The participating students were invited to talk about what they thought were the reasons behind people's attitudes, values, beliefs, customs, etc., to explore whether they were able to critically evaluate their own and other cultures. The responses can be grouped into two main categories: history and religion. The students stated that culture influences people's attitudes, beliefs, and values, and that historical background and religion are the main reasons. In relation to religion, the responses included:

> People's attitudes depend on the culture and the person. For example, I'm Christian, but I'm not very religious. For example, some Muslims are very religious and must be very strict with their actions. So, it's very different. (Pierre)

> For instance, Arab people. Women cannot get close to men because of their religion. They're not allowed to sit next to a boy/man. Probably because it is written in (their holy) book and they have to follow these things, so they have to stay away from men. I think that is the reason. (Benjamin)

> You can be friends, but you're not allowed to sit next to them (women); that's the religion thing. You cannot kiss them because of their religion. (Max)

The students' responses to this and other related questions showed that they perceived religion as a big part of culture, or as a more influential element of it, since it was one of the main ways in which they explained their friends' attitudes or behavior. The students' responses are rational, since religion is a major contributor to culture. Their exposure to different religions took place at school, where they had concrete experience of how beliefs shape people's lives. For instance, the menu for breakfast and lunch at the observed school differs for Muslims, Jews, and others. While the Muslims eat halal food, kosher food is provided for the Jews, and their food is served separately from the other food (for those with no dietary requirements). The students wonder about why they are eating different foods and they ask each other, and explanations are given based on religion, as

the researcher observed at the school. Additionally, the students see that some of the Muslim students wear headscarves, mostly in the upper primary classes, and they learn that it is a religious requirement. Moreover, some female students in the middle or upper primary classes do not attend music and physical education classes at the observed school due to religious reasons, as stated by their parents. Some students do not come to school on their holy days, and the teachers explain the reason as being (mostly) related to religion. The students thus notice situations of this kind and understand that they all arise due to people's religions. Consequently, it would be fair to say that they become conscious of elements of *little c* culture, such as values and beliefs, which are referred to as less visible parts of culture by Lázár and her colleagues (2007). However, the students' responses also reflect generalizations, which are inevitable, since they are meeting some cultures for the first time and may think that they represent an entire nation.

Some of the responses referred to the impact of history:

> It's mainly because of the historical backgrounds of the countries because generations pass on those specific (cultural) things like this. A country has hundreds of years of history (behind its) adopted (cultural norms), like Muslim culture, which influences people's attitudes, beliefs, and customs. So that's the main reason. (Maverick)

> It's because the way they grew up and their history made their culture. And then how they were brought up by their parents in the same way their grandparents raised their parents. So, they all just grow up the same way, making them behave in this specific way. (Lukas)

> I think it mostly depends on their past, how they were raised and what circumstances they had. (Zara)

The students were aware of cultural diversity as a result of studying at an international school and communicating with friends from other cultures: they experienced cultural differences, compared cultures, asked questions about them, and critically analyzed the reasons behind cultural norms. In response to questions asked at different points during the interview, all the participants demonstrated a natural openness to other cultures and acceptance of others' cultural norms. The responses also showed that the students were able to relate their friends' behavior or cultural norms to reasons such as religion or history. However, some of the students' responses were generalizations and may well have originated from the adults around them or from social media. The absence of activities during English classes aimed specifically at preventing or challenging generalizations may have given rise to stereotypes about certain cultures. As Barrett and his colleagues (2014) state, role-play, simulations, and drama help students develop *attitudes* of openness, curiosity, respect, empathy, and readiness to suspend disbelief and judgment. The authors also argue that, by means of classroom discussions, teachers can create opportunities for

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their students to talk about how stereotypes are created, how they are maintained, how offensive they can be, and how to challenge them. Many similar activities, presented in the theoretical background, can develop students' intercultural skills by raising awareness of stereotypes and biases and showing how they can be challenged.

With respect to *action*, the participating students were asked to discuss how important they thought it was to communicate with people from different cultures, which also helped the researcher to analyze the students' skills of interaction. All the respondents stated that it is essential to interact with other cultures for many reasons. Many of the students talked about how communication with people from different cultures builds knowledge and understanding of their attitudes, behaviors, and practices. Two students stated that it also builds communication skills in general:

> It's important to interact with people from different cultural backgrounds since the more you know about cultures, the better you understand people from that specific place. Generally, it is good to communicate with them. And I do that on a daily basis, talking to my friends; they are almost all from different cultures. So, yes, it's really important, and I highly encourage that. (Maverick)

> I think it's good to communicate with people from other cultures as experiences in life. It could be very useful as a skill for just any conversation you have with anyone. The more people you talk to from different cultures, the more you will know about the cultures. If you have a friend from there, it will also help with talking to them. It's a generally good skill to have. (Pierre)

> You can improve how to interact and approach someone. You would have an idea about how to have a conversation with others; it lets you know how other people are when they are talking. So, try to speak with them in a way they are comfortable with. (Lukas)

Other students said that interaction with different cultures helped them to understand the people of the countries they travelled to. For instance:

> It is good to interact with people from other cultures because one day, if you travel to places or cultures, you can understand them. (Miguel)

> I think talking to people about their culture is important to get to know them better. And if you travel to the country where they are from or similar places, you can learn about the culture and fit in a bit better. (Tiana)

One student found it important for building good friendships:

> I think communication with people from different cultural backgrounds is important because you can understand them better by knowing their culture and background. You can understand them more so that you can be a better friend. (Nina)

Two of the students talked about the importance of communicating with people from different cultural backgrounds so as to learn about others' cultures and develop their own attitudes and thinking skills:

> So, interacting or communicating with people from different cultures has a lot of advantages. For instance, you might learn about their culture without noticing it. And then you might compare your culture and traditions with theirs so you can learn a lot about their backgrounds and past if you communicate and talk to them. (Kate)

> You can improve behaviors and the way you think by interacting with them. You can learn about their culture, history, and the way they live. (Lukas)

The students' responses concerning the importance of communicating with people from different cultural backgrounds were generally related to *knowledge, attitudes,* and *skills*. The students stated that interaction needs to be fostered to develop their *knowledge and understanding* of different cultures, *skills of discovery and interaction*, *skills of relating and interpreting,* and *attitudes* toward those cultures. According to Barrett and his colleagues (2014), people need to apply their intercultural *knowledge, attitudes,* and *skills* through *action*. However, the students primarily focused on developing them by *actions*. They saw communication as a way to acquire *knowledge, skills, and attitudes*. They can thus be said to undertake relevant actions, such as seeking opportunities to communicate with people from different cultural affiliations and learning how to communicate with them appropriately and effectively, which Barrett and his colleagues (2014) refer to as components of intercultural competence.

Another question that investigated the students' views on *action* concerned the importance of taking action against discrimination, stereotypes, and bias, and the ways in which this can be done. The students talked about various ways to prevent discrimination and stereotypes, and all the students stated that they considered action in such cases to be vital. Although most students said they would oppose discrimination in a nonviolent way, three mentioned that they would use physical force if necessary. Responses included protesting, raising awareness (including via social media), getting adults/parents involved, calling the police, ignoring, or explaining. Responses mentioning protests and nonviolent action against discrimination included the following:

> I think it's very important to take action against these bad things and habits that people might fall into. The world has to be changed because this way [discrimination] is not good at all. So, we need some people who are brave enough to protest and try to change discrimination. So, I can't think of some way of solving it

calmly, but nobody should get hurt. And there should not be, like, physical force. Because I think you'll only get hurt, it won't lead to anything. (Kate)

I think you should try to take action, but not to the point where you'd get hurt. So, try to go to rallies or nonviolent protests but don't go to actual riots and try to physically change something, as it will just cause more discrimination against you. And it will cause issues just for you. I can't think of an example, but this is what I think. You shouldn't fight, but you should try to do something. (Pierre)

You should take action because some people say bad things to others. And it's not very nice because they could get hurt. So, I think you should take action but not too harshly because you don't want to get hurt. (Tiana)

Those students who suggested getting adults or the police involved made the following comments:

If it happens to me, first, I will ignore that person, so they'll find no use to keep saying it because they'll see I do not react. But if they don't stop and say harsh words, I'll just get my parents involved, but not to hurt because that will lead to harm. (Jane)

I would call my family or the police so they would do something. (Max)

In contrast to the latter response, one of the participating students stated that he did not believe that the police would be able to do anything about discrimination:

In this country, people are generally not the most considerate of other nations. I mean, that's what I know and have experienced so far. And the police won't do much against that. So, it's not worth calling the police just because of racism. So just try to negotiate your way through this. My ways are solid. (Maverick)

Providing explanations as a way of raising people's awareness of discrimination was mentioned by two students:

If it happens to my friends or me, I will try to change their minds or make them stop, and if that doesn't work I will just walk away. (Miguel)

I think I will explain to them what they did, why it is bad, and what is happening worldwide to raise awareness of discrimination. (Zara)

Two students talked about using the power of social media to inform people about discrimination:

I think I would post stuff on the Internet to be against discrimination. And I would tell my friends about it. And yeah, I will try to tell more people to stop discrimination. (Nina)

You can always start from the bottom by protesting, taking people on your side, creating social websites against discrimination, or going to TV. (Lukas)

Only three students mentioned using physical force if necessary:

If the worst case happens and he does not stop or walks up to me, we can use physical force, but it's unnecessary. (Maverick)

I would just fight him. I would beat him up. Yeah, physically. (Benjamin)

If they initiated a fight, then yes, I would fight. (Miguel)

The students' responses showed that they all agreed on the need to take action against violations of human rights; they had ideas about how to challenge acts of discrimination, prejudices, and bias; and they largely preferred mediation in conflicts between people or groups. On the whole, however, they did not know exactly what this would entail, since they did not give detailed explanations about how they would mediate in such cases. Moreover, their actions were limited to informing others (adults, authorities, friends, etc.). Responses such as ignoring perpetrators or using physical force against them demonstrated a lack of knowledge about how to reinforce human rights. Furthermore, the students' responses reflected a lack of knowledge about democratic rights and responsibilities, and about how individuals need to play an active role in decisions that affect every aspect of their lives, as highlighted in Education for Democratic Citizenship (EDC) and Human Rights Education (HRE)[10].

The findings of Study 5 resemble the responses given in the parents' interview study. Like the students, some of the parents suggested that their children should ignore discrimination, or should not do anything to oppose it, so as to avoid getting into trouble, even though they acknowledged that something should be done to uphold and reinforce human rights.

To obtain a deeper insight into how the participating students perceived the concept of challenging attitudes that are counter to human rights, they were asked what they would do in case of a violation of human rights. All the students agreed that human rights must be upheld and that people need to fight for them. However, the concept of human rights protection, as understood by the students, was based on protest. They thus saw it as threatening, and possibly as involving a risk to their lives. Such responses also included the students' criticism of their own countries:

I guess it is very important for everyone to have their own rights to do things freely, the things they want to do, and pursue their dreams. Mostly in our country, we don't have rights. We cannot be as free as people in Hungary, America, and the rest. In some places, you can protest, and they will listen to you. They will try to help you, but in other places, like my country, they will go against you. The government will kill you and put you in prison. (Lukas)

I think everyone deserves rights. So, the basic rights like being able to vote, that some people couldn't do back then. But now they were given these rights. So, these are basic rights everyone should have, no matter who. And I think a good way to achieve this is to protest. But it can be very dangerous. And there might be

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[10] https://www.coe.int/en/web/edc/what-is-edc/hre

some very serious and harsh consequences if you go against the government and speak up and show your inner voice. So, it might, like, produce a significant change in the world. But it is also very dangerous at the same time. (Kate)

I think that it's a very good thing to do. You can't just go in and start fighting physically; you need to have boundaries with it; otherwise, you won't be taken seriously; of course, it's dangerous for everyone; if you're very beginner, you will most likely get in prison, you'll get oppressed by the government, not good. (Pierre)

Some students related human rights to women in Muslim countries and to Black people:

In Muslim countries, women don't have rights. I'm not exactly sure, but a lot of people say that. As a teenager, I can't do much, but I think human rights should not be challenged no matter what. (Maverick)

In some countries, if you stand up for Black people, there's likely a higher chance of getting hurt. Or maybe even killed, because there's still lots of racism in some countries. It is dangerous (fighting for human rights) because anything could happen to you. For example, many people still don't like Blacks, and they might hurt if they see someone standing up for them. (Benjamin)

For the students, defending human rights was equated with challenging the government by means of protests alone, although they also pointed out that the consequences could be serious. It would be justifiable to argue that the students were largely influenced by incidents in their own countries and around the world, including related news and comments on social media. Arrests of or attacks on campaigners in the fields of human rights, women's rights, climate change, war, and freedom of thought/speech/the press, etc., as presented and discussed on the news worldwide, may have affected the students' conception of what defending human rights involves and made them afraid to stand up for those rights. Consequently, they regarded themselves as too young and too afraid to prevent human rights violations, and believed that protests were the only option. Their cultural backgrounds, and the approach to the defense of human rights or related topics in their own countries may also have affected their responses and the kind of actions they expected to be able to take. Education thus plays a vital role in promoting human rights, democracy, and the rule of law, including the prevention of human rights violations, as stated by the Council of Europe,[11] according to which education is the key to tackling the rise of racism, discrimination, xenophobia, extremism, violence, and intolerance. Lack of intercultural education, including education on human rights, results in fears and stereotypes, highlighting the importance of discussing and learning about controversial topics that are part of *deep culture* so as to develop critical intercultural skills.

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[11] https://www.coe.int/en/web/edc/charter-on-education-for-democratic-citizenship-and-human-rights-education

8.4   Conclusion

The goal of Study 5 was to investigate which elements of CDA and ICC were demonstrated by students in response to the development of cultural diversity and intercultural skills at the observed school in Budapest. The responses given by the participating students to questions about ICC components (*attitudes, knowledge and understanding, skills of discovery and interaction, skills of interpreting and relating, action,* and *critical cultural awareness/political education*) revealed that the students had developed intercultural skills and therefore had positive attitudes towards different cultures. The school, which welcomes students from more than 50 nationalities, had helped the participants to accept, respect, and be open to other cultures and cultural differences, as they stated. The multicultural context of the school, and the students' inevitable communication with one another and their teachers, had increased their empathy and curiosity, including their readiness to suspend disbelief and judgment. Their attitudes to different cultures had been established instinctively through the friendships they had built with their classmates, which had strengthened their cultural sensitivity. Although this sensitivity — obtained as a result of their multicultural environment at the school, and with the contribution of their families and international lifestyles — had made the students hesitant to cause offense, they nevertheless (albeit, as they themselves said, without verbalizing it) judged other cultures mainly on the basis of stereotypes. Generalizations and stereotypes must therefore be discussed at school, particularly in English classes, to allow students to understand why certain cultural norms exist and to help them suspend disbelief and judgment. Classroom discussions, role-play, simulations, drama, and reading works of literature are all examples of the kind of activities that can help students to challenge stereotypes, discrimination, and prejudice (Barrett et al., 2014). These learning activities also develop students' *critical cultural awareness/political education* and critical intercultural communicative competence (Barrett et al., 2014; Gómez Rodríguez, 2015b). Without such skills, the students might be exposed to indoctrination through propaganda via biased or subjective oral/written media, movies, or social media platforms.

The participating students' responses suggest that their conversations, discussions, dialogues, get-togethers, encounters outside school hours, visits to one another's homes, online chats, games, etc., all facilitated their learning about each other's cultures on a daily basis, including elements of *big C*, *little c*, and *deep culture*. The students gained knowledge about different cultures primarily by asking their friends and doing online research. However, the students reported that the main reason for learning about their friends'/classmates' cultural

backgrounds was to understand them, build good friendships, and not to cause offense. Of course, their curiosity about things outside their own cultures also played an essential role. Although the students' knowledge of other cultures extended from Asia to Europe, and from America to Africa, depending on their friends' cultural backgrounds, cultural learning was implicit and insufficient, as it was limited to their friends' interpretations. Since the students' *knowledge and understanding* were being implicitly developed, they clearly needed explicit culture teaching to acquire those aspects of the culture they wanted to learn about, such as attitudes, behaviors, beliefs, and the reasons behind certain cultural patterns.

Similarly, the participating students' *skills of discovery and interaction* and *skills of interpreting and relating* were being developed as a result of studying in a multicultural school, having friends from different cultures, and living in a foreign country (in most cases). Although some of the students stated that they did not compare their own culture to their friends' cultures, this was due to their misinterpretation of the word "comparison," and in fact they can all be said to have been aware of cultural differences as a result of making comparisons. This *skill* thus helped them to understand and accept such differences and to infer or learn the reasons behind them, which contributed to their *critical cultural awareness/political education.* These inferences included stereotypes, which were not always negative and might have been influenced by distorted information. As highlighted earlier, the students' *skills* need to be developed explicitly through education at school. Notably, alongside formal education, Barrett and his colleagues (2014) also recommend informal education to develop learners' intercultural skills, as was the case with the participating students.

The participating students' views on *action* illustrated that this component had also been developed, albeit in a limited and implicit way. For instance, the responses demonstrated that the students interacted and communicated appropriately and effectively with friends/classmates from different cultures. They also intervened and expressed their opposition to instances of discrimination or prejudice. Since the students stated that they did not take cultural differences into account and were not bothered by them, and since their primary purpose was to make friends, they sought opportunities to engage with classmates from other countries. Some reported that they discussed the differences between cultures and established common views by showing acceptance, openness, and respect, because their primary aim was to build the kind of good friendships that are most essential at this age. All the participating students were aware of the need to challenge attitudes that go against human rights and to defend and protect human rights, regardless of

people's cultural backgrounds. They also had ideas about how this could be done, including raising awareness of the injustice and cruelty inherent in violations of human rights. However, they perceived the protection of human rights as being limited primarily to protests. It can thus be inferred that the students needed support to enhance their knowledge of how to take action to challenge discrimination, racism, stereotypes, prejudice, and bias, and how to mediate in cultural conflicts. They also needed to be taught how to challenge their own stereotypes and prejudices by discussing and learning about the reasons behind people's attitudes, behaviors, values, beliefs, customs, norms, etc., which they regarded as different or bizarre.

In conclusion, the participants' responses to questions about their CDA and ICC development revealed that they had learned about aspects of culture and developed the ICC components necessary to be interculturally competent individuals. Regarding aspects of culture — *big C* and *little c culture* — the students had acquired a knowledge and understanding of visible and invisible elements of cultures, although these were implicit and superficial. Controversial issues of *deep culture* were not sufficiently developed compared to *big C* and *little c culture*, as illustrated by their responses. Concerning the components of ICC*,* the participating students' responses showed the development of *attitudes, knowledge and understanding, skills,* and *critical cultural awareness/political education*. However, *action* was not reflected in the students' answers when it came to challenging stereotypes, bias, prejudices, discrimination, and racism to defend human rights. Intercultural education that explicitly develops *action* is therefore needed in the curricula and textbooks and in the activities conducted in the respective classes, and particularly in the English lessons at the observed school. English lessons would be the best fit for CDA and ICC development, since, according to a number of scholars, language and culture are inseparably bound and culture teaching does not result in any loss in terms of language development (e.g., Alptekin, 2002; Byram, 1997; Damen, 1987; Kramsch, 1993; Reid, 2015; Sercu, 2002).

8.5   Limitations

The primary limitation of the present study was the unstable Internet connection. Some of the participating students were disconnected several times and needed to reconnect, which meant their responses could not be adequately recorded if they happened to be talking when this happened. The students were then required to repeat what they had said or continue from where they had stopped, although some of them found it difficult to remember and began answering the question again from the beginning. In some cases, this meant that the students' words could not be

transcribed verbatim, although they were asked to read the respective section of the transcript and fill in any remaining gaps.

The second major limitation of the study was related to the students' proficiency level in English and their personality. Those with advanced English talked more than the other, less-competent students. Talkative students, whose English was also comparatively better, answered the questions first, and the students who came after them tended to give similar responses, although they were encouraged to share their own views, not those they had just heard. Regarding language proficiency, all the students were invited to express their ideas but were not forced to speak about specific topics if they did not feel they could contribute.

A possible limitation in an interview study with students of this age group is their tendency to mirror the questions in their responses, or to give answers that they think the teacher will like. However, the students' familiarity with the teacher, who always encouraged her students to think independently rather than pleasing her, and to be brave enough to say what they really thought even if it was the opposite of her views, whether in class or during the interview, encouraged them to answer the questions without trying to give her the answers they thought she wanted to hear.

Another limitation was the hesitation shown by the younger students. They held back from giving responses, perhaps because they were afraid of not answering correctly or of being judged by the older students. They were therefore given encouragement to discuss the issues, in case they felt that the older students in the group knew more than they did.

The student interview was conducted after the summer holiday, and some had left Hungary because of their parents' work. As they were meeting up with each other and the teacher after several weeks, they were overexcited and wanted to chat. Although they were given some time to have a conversation among themselves, they needed to be reminded to pay attention to the questions from time to time during the interview. In the context of an online interview, their age may have affected their responses. However, with a little prompting they were all engaged in the discussion and contributed to the interview study.

8.6   Implications of Study 5

The first implication concerns the English classes designed to foster CDA and ICC so as to create interculturally competent individuals and global citizens. The participating students' responses to the interview questions about the development of CDA and ICC suggested a need for

explicit culture teaching and ICC development. The analysis of Study 5 suggests that elements of *little c* and *deep culture* should be embedded into English language classes alongside elements of *big C culture*. As already discussed, elements of *little c* and *deep culture*, which are comparatively intangible and invisible, help students to understand complex and heterogeneous aspects of cultures and acquire *critical cultural awareness*/critical ICC (Gómez Rodríguez, 2015b; Lázár et al.,2007). Moreover, critical cultural competence can be achieved by learning about controversial issues in *deep culture,* such as race, gender, class, power, oppression, and ideologies, as argued by Gómez Rodríguez (2015b). Therefore, activities that allow students to think critically about and evaluate their own and other cultures, and the reasons behind cultural patterns/norms, need to be integrated into English teaching practice. Through culture-related activities, teachers should be aiming to challenge stereotypes, prejudices, bias, discrimination, racism, segregation, otherization, human rights violations, etc. For instance, Gómez Rodríguez (2013) recommends multicultural works of literature, which are easily adaptable to any English teaching context, to develop students' *critical cultural awareness* and intercultural competence. The related activities are presented in the theoretical background and will not be repeated here. Likewise, since the content of EDC/HRE is based on human rights and democracy, including the development of intercultural competence, international schools should consider adding these two educational programs to their curriculum.

If teachers are to implement the kind of lessons described above, or activities that develop students' (critical) cultural awareness and intercultural competence, *action* is vital on the part of the schools. School policy needs to include a clear statement indicating the importance of the development of CDA and ICC. Curriculum and teaching materials should be selected that correspond to the profile and needs of students whose parents expect them to become interculturally/multiculturally competent. In other words, culture-oriented activities, which help teachers to facilitate culture learning and ICC development, should be included in the curriculum and teaching materials. Schools need to consider cultural awareness and sensitivity during teacher recruitment, or should provide teacher training programs and guidance on culture teaching, particularly with respect to controversial issues of *deep culture*, to help teachers in their English teaching practice. Cultural days, which are an opportunity for students from different nationalities to introduce their cultures, should be organized by schools as a way for students and parents to learn from one another.

The participating students may have developed *attitudes* and other ICC components primarily as a result of studying in a multicultural setting, having friends from different cultures, living in a foreign country (in many cases), traveling to different countries, and being raised by their parents to be open to other cultures (as the parents acknowledged in the interview study conducted with them). However, unlike these students, not everyone has the opportunity or desire to study in an international school, live in a foreign country or travel abroad and enjoy the privilege of learning about cultures firsthand. Alternative ways of learning about cultures should therefore be devised for students who learn English in monocultural classrooms. The outcomes of the study revealed that having friends from different cultural backgrounds implicitly taught students about their friends' cultures. Social media and online tools could be used to help students meet other students from different cultures to develop their intercultural skills. Theme-based, task-based, or research-based projects that develop linguistic and intercultural skills could be assigned to enable students from different countries to collaborate, discuss, and exchange ideas. Culture-based debates, discussions, talks, presentations, storytelling/writing, book/movie reviews, literature days/nights, and book clubs, for example, might all be considered ways to bring students from different social and cultural backgrounds together. International discussions might take place in the context of projects about global issues such as climate change, human rights, women's rights, poverty, education, health, justice, social struggles, the power of social groups, minorities, freedom, etc., provided they are appropriate for the students' age and language level. "Sister schools" or other such partnerships would allow schools to participate in collaborative projects of this kind.

The final implication concerns foreign language development and culture teaching. The students' curiosity, openness, and acceptance towards different cultures and their willingness to learn about and understand them, as illustrated in Study 5, suggest that culture teaching in language classes can make the lessons more enjoyable, make the language learning process contextual and thus more understandable, and help students to engage and actively participate in the classes. Where students lack interest in culture learning, which results in the neglect of intercultural skills development, as stated in the study by Young and Sachdev (2011), their curiosity towards cultures needs to be fostered. As the participating students described in Study 5, they were keen to build friendships, which is their primary need at this age, and for this they needed effective communication skills so as to understand and be understood by others. Linguistic, sociolinguistic, discourse, and pragmatic skills that can ideally be taught/embedded in English lessons can

therefore help them to manage communication breakdowns, as stated by Barrett and his colleagues (2014).

9 The Parents' Views About Their Children's Development of Cultural Diversity Awareness and Intercultural Communicative Competence – Study 6: Interviews with the Parents

9.1 Introduction

Hayden and Thompson (2008) outline that international schools offer various international certificate and diploma programs and explain how the international dimension of such programs is attractive to parents, since it helps students develop broader perspectives than programs with limited national boundaries. Likewise, as highlighted in the study by Mackenzie and his colleagues (2003), the diversity of cultures and nationalities in international schools is appreciated by parents. It is therefore worth investigating why the parents send their children to the international school under scrutiny considering cultural development, how they think about the development of CDA and ICC appear in the observed school, and if their expectations in developing their children's academic and intercultural skills meet the education offered by the school.

The parents, who are mainly expatriates but who also include locals, were invited to explore how their children develop cultural diversity awareness (CDA) and intercultural communicative competence (ICC) at this culturally diverse school. The parents were asked about the school's approach, the curriculum, culture-related topics and classes, and the students' communication with the teachers and other students, including the multicultural setting of the school, all of which affect the development of the students' CDA and ICC.

The analysis of the parents' responses demonstrated that the foremost reason for sending their children to an international school was to learn the English language and to benefit from an international education, which will help them gain acceptance into international universities worldwide. As the study revealed, the parents believe that their children have developed ICC skills as a result of the school's multicultural setting and by mixing with students from different cultural affiliations, which corresponds to the participating students' responses in Study 5. As Study 6 underlines, the parents are dissatisfied with the culture teaching at the observed school and support learning about the controversial issues of *deep culture*, in contrast to the teachers' hesitations expressed in Study 1. Study 6 therefore recommends effective communication between the parents and the school, as well as between parents and teachers, in terms of understanding the expectations of all parties and meeting the students' needs in the development of CDA and ICC.

This chapter begins with a presentation of the research design and methodology, followed by the results, discussion, and conclusion. Finally, some observations are made regarding the limitations and implications of the study.

9.2 Research Design and Methods

9.2.1 Overview

Study 6 aimed to investigate the parents' views regarding the development of their children's CDA and ICC at the observed school. To obtain a deeper understanding of the parents' views and expectations, an interview schedule was designed. An interview study was then conducted with the parents of children studying at the observed school. With the goal of exploring, identifying, and analyzing relevant patterns in the parents' responses, qualitative data were collected and thematically analyzed (Braun & Clarke, 2006).

9.2.2 Research Design

Study 6 was exploratory and descriptive and followed a qualitative research approach that provided a comprehensive description of the parents' ideas concerning the development of their children's CDA and ICC. This allowed for emergent design during data collection, as recommended by De Costa and his colleagues (2019) and McDonough and McDonough (1997). A long, semi-structured, one-on-one interview schedule was designed with the aim of complementing the interview with the students and thus partially answering the following research question:

> **RQ1.5** What elements of ICC and CDA do the students demonstrate in response to the development of CDA and ICC in their English language classes at the observed international school?

9.2.3 Setting and Participants

The participants in the study were parents of children studying at the observed international school in Budapest. The newest of these students had been at the observed school for one year, while the most senior student had been studying there for 11 years. Both the parents and the students can be said to have had considerable experience at international schools. Parents whose children were studying in Year Groups 7, 8, and 9 at the observed school were chosen, based on their availability, accessibility, and willingness to volunteer, as described by Dörnyei (2007) with respect to the non-probability sampling method used in qualitative research. The researcher's direct

contact with the participants, having taught their children in different year groups over the previous three years, encouraged them to participate in the present study. Six volunteer parents from different professions, including a medical doctor, consultants in a non-profit organization, a phycologist, an academic, and a pedagogue, participated in the study. Five of the parents were foreigners who had been living in Budapest for a minimum of three and a maximum of sixteen years for professional reasons, while one parent was Hungarian but had lived in an English-speaking country for fifteen years. The participating parents were from Asia, Europe, and the Middle East.

9.2.4 *Research Instrument*

A semi-structured interview schedule was designed to investigate: (i) the parents' main reason for sending their children to an international school; (ii) the parents' expectations concerning the international school; (iii) the students' adaptation (or lack of it) to the international school; (iv) the school's approach to culture teaching; (v) the students' intercultural communication skills; (vi) the students' development of ICC components; and (vii) aspects of culture that the parents wanted (or did not want) their children to learn about. (See Appendix I.)

The interview questions relating to the development of the students' CDA and ICC were aimed at identifying:

- why the participating parents preferred to send their children to an international school;
- the parents' expectations concerning the international school;
- the students' adaptation to the school;
- the students' intercultural communication skills;
- the parents' views concerning the schools' approach to culture teaching;
- aspects of culture that the parents wanted, or did not want, their children to learn about; and
- the parents' views about their children's development of ICC components (*attitudes*, *knowledge and understanding*, *skills of discovery and interaction*, *skills of relating and interpreting*, *action*, *critical cultural awareness/political education*).

The interview schedule also included a demographic question: The parents were asked how long their children had attended the observed school and about any other international schools they had previously studied at to investigate the extent of their exposure to a multicultural environment.

The research instrument was created by the author based on the components of CDA and ICC, which are the pillars of the main study. The first step in designing the instrument was to formulate relevant questions, including probes and as many follow-up questions as possible for each aspect. Similar or overlapping questions were subsequently merged and grouped, while yes/no questions that would potentially elicit short and superficial answers were changed into open-ended questions. Furthermore, questions that appeared didactic, ambiguous, or loaded were eliminated and all the questions were made simple, natural, and direct, as recommended by Dörnyei (2007). Throughout the creation and validation process, the help of an expert researcher was sought when refining the questions. After conducting the first interview, where it turned out that certain words or phrases, such as "cultural diversity" and "suspend disbelief and judgment," were not easily understood and considered highly academic by the interviewee, these were simplified to "cultural differences" and "hold oneself back from judging."

9.2.5 *Data Collection and Analysis*

The interviews were conducted with six volunteer parents with whom the researcher was acquainted. The participants were informed about the purpose of the study via email and correspondence between the researcher and the participating parents to arrange the interview study lasted a week. The study was carried out online in the form of Zoom meetings between August 22 and 26, 2022.The participating parents were asked a total of 16 open-ended questions, including probes and follow-up questions, allowing the researcher to obtain in-depth responses, as recommended by Dörnyei (2007). The interviews lasted 45 to 60 minutes and each one was audio recorded with the participant's consent. The recorded interviews were transcribed verbatim using speech-to-text transcription software (Otter.ai), and the transcriptions were checked by the researcher twice against the audio recordings and corrected where necessary.

The responses to the interview questions given by the participating parents were categorized under the themes *cultural diversity awareness*, *attitudes*, *skills of discovery and interaction*, *skills of relating and interpreting*, *action*, and *critical cultural awareness/political education*, which are all aspects listed as the traits of an interculturally competent individual by Byram (1997) and Barrett and his colleagues (2014). Anything that was new or not included on

the above list was added to the relevant group and explained in the analysis. The methods used in Study 6 to explore what parents thought about the development of their children's CDA and ICC are similar to the methods used in the studies by Larzén-Östermark (2002) and Eken (2015), which were conducted to investigate teachers' attitudes towards culture teaching. They are also identical to the methods used to investigate the place of culture in the teaching materials analysis conducted by Yuen (2011), Shin and her colleagues (2011), Çelik and Erbay (2013), and Sadeghi and Sepahi (2017). Both Study 6 and the reviewed studies grouped the responses or items of data according to the constructs that form the basis of the study. Thematic analysis, which is one of the methods commonly used for the analysis of culture and which is recommended by Weninger and Kiss (2013), was used in Study 6 to identify, describe, and analyze the identified themes using a similar method to that followed in the aforementioned studies.

The age and gender of the parents were not taken into consideration in the data analysis. The length of time that the students had been studying at the observed school was also considered in the analysis to explore the extent to which they had been exposed to different cultures.

9.2.6 *Quality Control and Ethical Considerations*

The researcher's thesis supervisor was invited to give professional comments on the research instrument to ensure the internal validity of the study. The main recommendation given by the senior researcher concerned the clarity of the questions. Based on the given comments and recommendations, the questions were made more explicit by changing or adding words. The strategy of obtaining the respondents' feedback on the transcribed documents was used to ensure instrument validity via member checking (Dörnyei, 2007). After transcribing the audio recordings and checking the texts meticulously, the transcribed documents were sent out to the participating parents to check that the wording corresponded to what they had said. The parents verified the transcriptions and corrected any words that the converter program and researcher had been unable to transcribe accurately due to imperfections in the audio recording or an unstable Internet connection. Some of the participants even added a few words to some of their answers to clarify what they had wanted to say.

Prolonged engagement, which means spending sufficient and adequate time in the field to understand the phenomenon and build a good relationship with the participants, ensures the credibility of a study, as explained by Lincoln and Guba (1985). The researcher's position (employment as a class teacher) at the observed school made prolonged engagement possible,

allowing her to ask additional questions to clarify the participants' responses. Moreover, as the participating parents stated during the interviews, they provided sincere and fair responses to the questions rather than giving answers that they thought the interviewer would want or like.

As Dörnyei (2007) states, "peer checking," also referred to as inter-coder checking, involves someone, generally a colleague, acting as a co-coder to develop or test the coding scheme and compare the results with those found by the researcher, as a way of confirming the reliability of the study (p. 61). However, he also highlights that it is often difficult to find someone competent and willing to participate in this activity. Therefore, to compensate for the absence of an inter-coder, the researcher read the transcripts several times and analyzed them twice to ensure the consistency of the study, which is referred to as intra-coder reliability (O'Connor & Joffe, 2020).

Before the study was conducted, the participating parents were given information about the purpose of the research and were told that they had the right to withdraw from the study at any time. The parents confirmed their participation via email, but also gave their consent verbally at the beginning of the interview, which was audio recorded and transcribed verbatim by the researcher. It should be noted that the recordings were stored on the researcher's private Google Drive account with a password and will be deleted within two years after the defense of the present dissertation. To ensure anonymity, pseudonyms are used in this chapter instead of the parents' real names. All the pseudonyms given are English names, so as to avoid revealing the parents' nationalities. Minor mistakes in the use of English by the parents should not therefore surprise the reader.

9.3   Results and Discussion

9.3.1   *The Parents' Reasons for Sending Their Children to an International School*

The participating parents were asked what their objectives were when they decided to send their children to an international school. This was to investigate the reasons behind the preference for an international school and, more importantly, whether they had given thought to its culturally diverse environment. The common response given by all the participants was that they wanted their children to learn the English language or improve their English language skills. They explained that knowing English is crucial, since it is used worldwide and is a requirement in education. They also added that since they were living abroad, and since they would continue to travel in the future for professional reasons, their children needed to learn English. Relevant responses included:

> Going to an international school where they study English will allow them to continue their education in another country or university. (Anna)

> I wanted my child to speak the international language, English. So she wouldn't have any problem joining any other school, because we don't know where we might end up. (Debbie)

> We had to move to a new country, and it was the first time for every one of us. The only way was for my son to go to an international school, where the English language is everything, and the English language is taught. (Mia)

Two of the participating parents mentioned the importance of being in a multicultural setting in terms of their children's social and cultural flexibility. They believed this setting to be more suitable for foreigners, with less crowded classrooms and less homework compared to the local schools:

> It has a very important and good effect for him to be with kids from different cultures and backgrounds, to become more socially flexible. And, of course, later, I think it's important for him to go to universities abroad in the future. And I think that was also one of the aims for me. (Emma)

> It is different from a government school; there is more space for students to share their ideas and time to contribute to the class. Because, you know, (classrooms) in international schools are not as crowded as government schools; they have time for sharing and doing their work. And almost all families whose children go to international schools are very busy. So, less homework is given in international schools. (Shannon)

> Well, first, we didn't have a choice. We were in Budapest, in a foreign environment. So it was logical for him to study in an international school. And the second thing was to learn the English language. And I also thought it would be nice to be with children from different countries and cultures. (Diana)

Taking into consideration the parents' mobility for professional reasons, the status of spoken English as a lingua franca, and the vital role of English in intercultural communication, the reasons given by the parents for sending their children to international schools are entirely rational. The extent to which the international school met the parents' expectations in terms of providing their children with academic and non-academic skills, including the intercultural skills needed for/in multicultural settings, are discussed and presented in the following section.

9.3.2 The Parents' Expectations Concerning International Schools

The parents were invited to talk about their expectations of the observed international school and whether the school had met those expectations. All six participants said that the school had met their expectations, particularly language-wise; however, four of them thought that the school was not satisfactory academically:

> It has met our expectations. The school follows the British curriculum, as we know. So, I can't say anything against that, but children in Serbia (local schools) learn much more than children studying in international schools. (Diana)

> In the beginning, our expectation was to learn English, be fluent, understand, and communicate, and we got the goal there. But later on, our expectation was, of course, to get an education more at the level that we expected. That's why I put her in a private school. At the moment, in this school, I don't find it very strong; I think it's very basic. I think they should give more. (Debbie)

> I think in terms of the kids' emotional state, yes; maybe academically, not so much. (Anna)

It can be inferred that the parents' expectations were based primarily on English language learning. However, some of them did not see the school as academically strong. This is critical, since they used the term "academic" in relation to learning more or advancing in other subjects. Furthermore, they thought that once their children could speak English fluently or communicate with their teachers and classmates, they had achieved the expected level of language learning. However, it should be noted that the criteria for success in English lessons in each year group, as highlighted in the curriculum followed in the observed school, are not measured according to the Common European Framework for Languages (CEFR) (e.g., A1, A2, B1, etc.). The criteria for students' academic success according to the curriculum include literature, with a focus on grammar, spelling, and punctuation through reading, writing, listening, speaking, and understanding. It can therefore be stated that the parents had misconceptions regarding language learning.

The participating parents were also asked what aspects of the school they appreciated most in relation to their expectations. The main purpose behind this question was to investigate whether the parents took the school's multicultural environment into account. English language learning was again the most common response. However, the parents also mentioned the teachers' attitudes towards their students, their knowledge of their subjects, the school facilities, and the teachers' approach to teaching. Only one parent said that what she appreciated most was her child's communication skills with other students from different cultures.

> Mostly I appreciate the teachers, their knowledge, and their attitude towards the students. I think the balance of being kind and approachable, like, consistent, and (they) keep the rules and teach the children in that way, not too strict, but loving, and consistent with the rules. (Emma)

> I would say the methodology is totally different from what he was taught at home. It made him at ease now studying at this school, and he and I really appreciate how the classroom, I already said, has a few students, but back home, it's like 40 students, and it's hard to pay attention to each child. So, here, it's much better; the teachers can give attention to each child, which provides more freedom. It's not very strict, and this lets them think freely. (Mia)

> He learned English and felt very good at school communicating with other children. And sometimes, all night, they are in contact. So, he has friends. There are no conflicts between children, maybe there were some cases, but he didn't have any problem with his classmates. He comes home satisfied and happy. (Diana)

The responses to the questions concerning the parents' aims and expectations indicated that parents expected their children to have the freedom to think and speak. Notably, the parents from Asia stated that children in their countries had to study in crowded classrooms (with, as they said, 40 or more students), making it almost impossible for everyone in the class to discuss the given topic. They believed that having a small number of students in the classroom gives children sufficient time to contribute to the class and gives teachers the time to pay attention to each child. They also related free thinking to the size of the class and the teachers' flexibility. On the other hand, they stated that strict teachers and an education system that does not allow students to speak up unless they are picked on to answer a question in class prevent students from thinking and speaking freely. They therefore believed that an international school without overcrowded classrooms and with easygoing teachers would give their children the independence to think and speak.

9.3.3   The Effects on Students of studying in a Multicultural School

With respect to the process of adaptation at the observed school, a further question was asked to determine whether there were any issues related to the students' communication with one another and their teachers that might have been caused by cultural differences. All the parents except one stated that their children had not experienced any problems adapting to the school. They reported that their children had attended international kindergartens, learned English, and then continued in lower and middle primary classes with the same children they had met in kindergarten. Since there had been no change in the children's school environment or their circle of friends, and since they were able to speak English, the parents reported that the students had had no problems adapting to the school. When the parents were asked whether their children had experienced any adaptation issues in kindergarten, only one reported that the language and food had initially been challenging, but that it had taken only three months for her child to pick up the language and get used to the food. One parent, whose child had joined the observed school in the middle primary class, also mentioned that their child had faced a language barrier, since it was the first time he had been exposed to an English-speaking environment. However, the parent referred to this not as an adaptation problem, but as a challenge that the child had quickly overcome. The respective responses included:

> Actually, he took it pretty well. So, I think his transition to school was easier than I expected. (Emma)

> No, because they just moved together with the same class from kindergarten. It was not difficult for them, and it was the continuation of kindergarten. So that's why it was not difficult (to adapt). However, they (my

daughter and son) didn't speak English at all when they started kindergarten. And my son was not eating properly. So, the language barrier and food were the most challenging part. (Anna)

I think the language barrier was number one because he had never met English-speaking people except for television. It was challenging for him at first, but I think he felt not that bad. (Mia)

The participating parents were asked what had helped their children to adjust to the school when they first arrived. All the parents referred to the help provided by the teachers. They expressed their appreciation for the support given by the teachers at the observed school in terms of helping students adapt to the school, explaining the classroom rules, introducing the school environment, etc. The help offered by the school management, school policy, classmates, and other parents was also mentioned as supporting adaptation. One parent also stated that being in Budapest, which is a beautiful European city, helped motivate her child to stay and study at the observed school. Relevant responses included:

I think it was because of the support of the main teacher. No, really, he still likes her. He likes to be in that supportive community, and the teachers and the children gave their emotional safety, which helped him. (Emma)

The teachers helped. On the first day, they showed everything at school; where the library, restroom, lunch hall, stairs, garden are, etc. And they explained all the rules to them. So, this is good! (Shannon)

He likes Budapest a lot. It is a beautiful European city. So, his mind is quite relaxed that he is in the place where he likes to be, and then he is learning the language he wants to learn. Of course, with the support of the teachers and classmates. Everybody speaks English, and the parents are helping him, too. Everybody around him allows him to be at ease. (Mia)

Well, I think the most important thing is how the school owners and teachers behave. I believe that is the most important thing for the school atmosphere. It was positive, so all the children quickly adapted. (Diana)

To explore how the multicultural school affected the students' communication skills, the participating parents were asked if they thought their children communicated successfully with their teachers and classmates. All the participants stated that they believed their children communicated well with their teachers and friends. However, many of them pointed out that successful communication depends on the teacher's personality and support. They explained that if teachers are flexible and trusted by their students, communication is straightforward:

If the teacher is not very strict, the students can ask directly what they have in their minds. So it makes communication successful; but sometimes, some teachers are not open. Therefore, the students stop asking questions. (Shannon)

Well, I think he might not be entirely successful in communicating with all the teachers. Maybe with some teachers he trusts, he is more at ease; with some of them, maybe not. (Mia)

> He's able to communicate well, but sometimes, some situations are emotionally charged; you know, he has his challenges just like any child. But he got help at school from the teachers; the kids learned how to communicate better. (Emma)

Some of the participating parents claimed that successful communication also depends on the student's personality. They pointed out that extroverted students are more communicative than introverted students. The importance of language proficiency in communication was also mentioned:

> My daughter is more communicative than my son because she is extroverted; therefore, she establishes more social connections. Her teacher told me that she could communicate with a stone if only stones were in the room. But for my son, he is introverted, so it takes time to communicate with others. It is about the personal characteristics of the children. (Anna)

> Yes, I think communication is not a problem; understanding as well, because they have been studying the English language from an early age. Like eight hours they're spending in an English environment. So language is strong for them, so that they can make friends easily. I mean, my son. (Debbie)

Successful communication was perceived by one of the parents as the absence of conflicts with other students:

> I think he didn't have any problems. I don't know if there were any conflicts. No, he did not have a problem with any teacher and children. (Diana)

The next question in the research instrument was aimed at finding out about the students' development as a result of studying in a multicultural school. The parents were invited to talk about how learning in a multicultural school or having friends from different cultural backgrounds had influenced their children's development. Their responses can be grouped under the categories of *attitudes*, *knowledge and understanding*, and *skills*. Regarding *attitudes*, respect, acceptance, and curiosity were mentioned primarily by the participating parents. *Knowledge and understanding* were also mentioned in terms of learning about other cultures and understanding others' values, beliefs, lifestyles, clothes, traditions, celebrations, customs, and food. The parents also discussed how their children had developed interaction and communication *skills* with students from different cultures, including cognitive flexibility, comparison skills, and multiperspectivity. All the participants also mentioned cultural awareness.

The main response given by the parents concerned how children naturally accept other cultures without finding them strange. They admitted that while they themselves might find some things about different cultures bizarre, their children did not. A second typical response was to do

with how children learn about cultures from one another. The following responses touched on the components of ICC:

> I think it influences my child's development, because he is not thinking or looking at things from one angle. He has different aspects and understands different things quickly; it contributes to recognizing different people's values, cultures, and even histories. They always talk about various topics when they talk to each other and gather. So, they learn from each other. (Mia)

> Our daughter just got pink hair as of yesterday. I cannot imagine her in school in Azerbaijan with pink hair. I think this is also part of going to a multicultural school, speaking English, and looking (at things) from different perspectives, how other cultures behave, dress, and talk. (Anna)

> Yeah, absolutely; it affects my children and causes them to ask many new questions. For example, why this is like that in other cultures and why it's forbidden for us. They sometimes ask each other (classmates) and share their ideas or thoughts. So, this is development; yes, their minds are growing faster than they are. (Shannon)

> I think it affected the way they think about different people. They respect them, and I think it's just natural for them. For example, there are Muslim friends from other cultures, and it's normal for them, so they're friends. (Debbie)

> It positively influences my child's development. In many ways, I've seen that it's very positive to be in multicultural environments because he learns a lot; he learns to respect different cultures and their attitudes and is able to learn to handle the differences. Sometimes people have stereotypes about other cultures; they learn that's not the important thing. (Emma)

Only one parent mentioned that studying at an international school or being in a different culture has a negative impact on children if what they want to do is not accepted in their own culture:

> The positive side is there is no need to explain to our kids about people from Asia, Africa, Europe, and America and their languages and religion, such as Judaism, Islam, Christianity, Christmas, and Ramadan. I think they know more than the average kids in our homeland. But the negative thing is something we would like to preserve in our culture, but they are getting influenced by something which does not make us happy (for instance, dying her hair pink). (Anna)

The participating parents mainly discussed the effects of multicultural settings and interactions on children in terms of the development of their children's CDA, *critical cultural awareness*, *attitudes*, *knowledge and understanding* of their friends' cultures, and *skills* of discovery, relating, interacting, and interpreting. Although one parent mentioned a negative outcome of multicultural interaction, the parents' responses revealed a general belief that their children were developing the intercultural skills needed for effective communication in different cultural situations. The responses to the interview questions showed that the parents placed greater responsibility on the teachers than on the school authorities, school policy, the students, or themselves. In their view, teachers play a vital role in facilitating students' adaptation and in

developing their communication skills. The parents also expressed the belief that the multicultural environment in which their children were studying would help them communicate with people from different cultures, adapt to whatever place they found themselves in, and become global citizens.

9.3.4   Teaching and Learning Cultures

Study 6 aimed to explore what the participating parents thought about the observed school's approach to culture teaching, and whether there were aspects of culture that they were not happy for their children to learn about. The parents were asked if they thought the school's approach to teaching different cultures was adequate. Five of them stated that there was insufficient culture teaching at the observed school. They claimed that they could not remember any cultural events being organized at the school, or any subjects focusing on cultures other than those of English-speaking countries. One parent even pointed out that the students' culture learning was limited to the UK or USA, although the focus was on language learning not culture:

> No, not enough. Because they (my children) have many questions about other cultures, they teach (something), but the focus is not on culture itself. (Shannon)

> I think it's not adequate because I don't recall if there were any cultural events at school or any lessons about different cultures. I remember only one presentation the kids did about their country. It would be nice if the schoolteachers taught more different cultural content. (Mia)

One common response given by the parents was that, rather than the school teaching culture, the students learned about different cultures from one another:

> I don't think they really teach different cultures. I believe my children learn more from their friends. They learn about how they communicate and talk because they visit each other's houses. They see how their friends live, what they do, and what they eat. I haven't heard that the school is putting too much effort into teaching different cultures. So, I think my children are learning more from friends. (Debbie)

Similarly, another parent said that the teaching of different cultures at the observed school was inadequate since the school followed the British curriculum, which predominantly covered the cultures of English-speaking countries. She also added that international schools do not necessarily consider teachers' cultural sensitivity when recruiting. In her view, teachers in international schools, coming mostly from the UK and USA, teach their own cultures from their own perspectives. Only those who have been exposed to cultures other than their own understand the importance of other aspects of culture, and actually teach culture. This parent gave the following response:

> I don't think it's only specific to this school, because British schools and the British curriculum follow Anglo-Saxon education. They do not consider the cultural differences of the children. If the teacher had enough exposure to different countries, they'd understand different aspects of cultures. However, it will not be part of the CV, job description, or requirements. They tend to recruit teachers from the UK or America, so they will push for something which is a part of their vision of life. So, I don't think cultural sensitivity is a vital element in this case. (Anna)

The same parent highlighted the potential outcome in the classroom of a lack of cultural sensitivity, which she believed is an essential trait in a teacher. She related the discrimination her children had experienced to a lack of cultural sensitivity:

> Most likely, they would not let kids be openly discriminated, but there will always be hidden discrimination, which you can feel on your skin, but you cannot prove that it is there. There were several instances when the teacher let conflict go. I'm sure the approach would have probably been a bit different if my children's names were Michael and Elizabeth. So, I think there is no cultural sensitivity whatsoever. And I don't think it is particular for the school we go to at the moment (but it is general). (Anna)

It should be noted that the issue mentioned by the parent may not have occurred due to the teacher's insensitivity regarding different cultures. Similarly, it may not have been an indication of the teacher's personal stereotypes or bias that resulted in discrimination or racism. Young or novice teachers in particular are preoccupied with their subject and classroom management, thus intercultural incidents, which may raise controversial issues in the classroom, are challenging for them to handle. Thus, conflicts stemming from contentious topics might easily be ignored by teachers who are already busy with other issues that are more important to them. However, teachers should be trained to handle intercultural incidents of this kind.

An "intercultural speaker" acts as a mediator in intercultural situations where there are misunderstandings or conflicts between people of different origins and identities (Barrett et al., 2014; Byram, 1997; Lázár et al., 2007). Although this is defined as a skill that students need to acquire to be interculturally competent, it would be entirely justified to expect teachers to have the same ability to resolve situations of conflict.

The participating parents were also invited to comment on aspects of culture they were unhappy for their children to learn about. To obtain in-depth responses, they were asked whether they wanted their children to learn about controversial topics such as poverty, the power of social groups, social inequality, feminism, LGBTQ+ rights, marginalization, etc. All the parents stated that they would not have any concerns about the mentioned topics being taught at school. In fact, they complained that their children were not learning about topics that they considered crucial. However, some of the parents stated that the teaching of certain topics requires a certain level of

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language proficiency and maturity among the students. The teachers' objectivity was also mentioned by the parents in the context of teaching controversial aspects of cultures:

> They don't have these subjects; that's a very sad point. They don't have religion or politics, nothing like that. I think it would be nice (to learn those topics) starting from the age of ten and up because when they are younger, I don't think they would understand politics. But when they are getting older, 10 plus or 11 plus, they would understand the basic things, and after that, they can build up in higher classes. (Debbie)

> I have no problem discussing any of these topics. I think it's important for kids to talk about these issues, debate, express their opinions, and listen to other kids' opinions. My problem would be, hypothetically, if some teachers would be pushing one of these issues too much or advocating or trying to put their own opinions on kids and my son, I think that would be too much. But talking about these issues is important; I think discussion (should be) at the civilized level. (Emma)

> All the (mentioned) subjects are good and necessary, but how they are taught is more important than the topics. Therefore, teachers need a lot of training for that. Yes, teachers should be trained before teaching kids. You cannot bring anybody to teach kids even if they have enough knowledge. Maybe they cannot transfer their knowledge to the kids, younger kids. (Shannon)

Similarly, some of the participating parents stated that their children were not learning about the mentioned topics at school, although they wished they could. Instead, they learned about these controversial topics from their parents or friends:

> Well, there's nothing I'm not happy with in terms of what my child is learning about, especially culture, those things mentioned. I work for an international organization, so I also respect it. I would say my child knows about these things. To grow as a global citizen, he needs to know, so I told him, so my son would understand, so he would not be doing any discrimination. (Mia)

> I think they're aware of those subjects compared to if they were in our country. I don't know whether they talk about it in a classroom; they probably learn more from friends; at least I didn't come across a fit in the papers or the documents. There was only one case about a teacher from a religious school a few years ago. He brought the issues up from the Bible about how one brother killed another. We were not happy because they were too young. For example, at this age (12/13 years old now), they would not care too much because they already have established minds. (Anna)

One parent also claimed that learning about these topics would not negatively affect children but would rather help them to understand the differences between people:

> No, because I think that it is good that he has the possibility to learn about different religions and LGBTQ communities. Learning about LGBTQ+ communities doesn't mean he will become part of that. I'm an atheist; I read all the holy books of different religions. So, providing children with different information about other religions, people who are straight or LGBTQ is good, because it helps them know more about the environment and people around them. (Diana)

The responses to the interview question exploring the parents' views on the school's approach to culture teaching and aspects of culture, including controversial topics, showed that the

participants did not think there was sufficient teaching about different cultures at the observed school. Moreover, many of them highlighted that culture teaching was limited to the cultures of English-speaking countries. The findings showed similarities with the results of the teaching materials analysis conducted to investigate the place of culture in the materials used in the observed school. As reported, although culture does have a place in teaching materials that are designed to be compatible with the British curriculum, these materials primarily cover British and American culture and focus on language teaching. There are also parallels between the outcomes of the classroom observation study conducted in the observed school and the findings of Study 6. However, the interview study conducted among teachers showed different results. While the teachers admitted being hesitant to teach controversial topics, due to a fear of confrontation with the parents, the parents in fact stated that they would be happy for their children to learn about those topics. Their only proviso was the need to establish ground rules/criteria to ensure objectivity and prevent any specific ideas or ideology being imposed on the students. They also pointed out that the mentioned topics should not be taught at an early age, before the students' cognitive and linguistic skills are sufficiently developed for them to understand the issues. This suggests that communication between the parents and teachers on this issue might have been ineffective, or that the teachers' previous experience had affected their practice and dissuaded them from broaching certain topics.

The participating parents also claimed that teachers had ignored intercultural incidents involving their children, suggesting that some teachers had no cultural sensitivity or discriminated against their students. As mentioned earlier, teachers may understandably hesitate to become involved in such issues. However, since teachers are expected to mediate between students or groups of students, they do need guidance on how to handle cultural conflicts and misunderstandings.

9.3.5 *Developing ICC Components: Awareness*

The parents were asked to talk about how they thought their children's *attitudes* towards other cultures, such as empathy, respect, openness, acceptance, curiosity, and readiness to suspend disbelief and judgment — qualities listed by Byram (1997) and Barrett and his colleagues (2014) as essential in an interculturally competent individual — had developed since enrolling at the observed school. All the respondents mentioned acceptance: Their children had naturally developed acceptance due to being surrounded by children from different cultural backgrounds.

Openness was the second most common *attitude* mentioned by the parents, which they likewise attributed to being in a multicultural setting. The third attitude mentioned by the parents was curiosity: The students had become curious about their friends' cultures, particularly their celebrations, customs, traditions, foods, and clothes, and the reasons behind certain cultural norms. However, most of the parents pointed out that their children had not explicitly developed these attitudes as a result of specific classes at the observed school. Instead, they had gained such attitudes naturally, through friendships with other students:

> My children started to go to international kindergarten at the age of two. So they grew up in this kind of environment where they respect each other. They always had different colored friends or teachers around them with different habits. So it was natural for them to see and understand the differences at an early age. Of course, they accepted them because that's how they grew up. (Debbie)

> For my son, all countries are the same. It doesn't matter where children are from. He has made friends regardless of nationality. (Diana)

> He learns how somebody grew up in Mongolia, Iraq, and Russia. And he always keeps talking about what his friends say, how they grew up, and all these different things. So that is absolutely something that he has developed more acceptance of. (Emma)

> They're more open to new cultures. For sure, because they understand more. They have friends from Iceland, Japan, Korea, Iraq, Turkey, and the United States, so they are more open to the differences. (Anna)

Some of the parents claimed that their children did not judge other cultures but accepted them as they are. As one parent put it, since the children knew why certain people behaved in a certain way, they did not judge but rather understood.

> I don't think they are judging, or I would rather say they just accept it; it's natural for them. Because they are used to it that there are people with different cultures. (Debbie)

> After learning about different cultures, I noticed that he never judged anybody by their appearance or discriminated against anybody. I think he learned it very well in a multicultural environment. And he can also hold on to himself; if something happens, he will not say it if someone or something is not in his way. And he doesn't judge; he can let it go without judging. (Mia)

> Once I said how some people could eat insects like a cockroach; it's so disgusting. One of my children said they ate because they used to eat them in bad situations (like a war) in the past. They didn't find any food, so they started to eat anything alive to keep themselves alive. So, he did not judge those people, but he defended them. (Shannon)

The participating parents described their children as naturally empathetic. This is related to the child's personality, and to the fact that the children had learned respect from their families:

> I think my son is more empathetic than my daughter; it's a character issue. It is not because of the school. It's completely character. Respect probably comes from the family, not from the school. (Anna)

So, my son is naturally empathetic, and he's very caring. (Mia)

I think he has empathy because he's that type of person. (Diana)

The parents stated that their children had become curious since being exposed to different cultures at school:

He is curious, especially in this environment with children from different backgrounds. (Mia)

I'm sure he developed curiosity after learning about different countries. (Emma)

In summary, the participating parents' responses revealed that the students had naturally developed *attitudes* of acceptance, openness, curiosity, and readiness to suspend disbelief and judgment due to spending time and studying in a multicultural environment. Studying at an international school and having friends from different cultural backgrounds helped them to accept other cultures, be open to differences, and be curious about the cultural norms of their friends. The parents pointed out that empathy depends on the student's personality, and that respect is initially learned at home. It can thus be inferred that the parents did not believe *attitudes* can be explicitly developed at school. Furthermore, they did not expect this kind of education to be provided by the school, even though, in the mission statement available on the school's website, the school promises to prepare children to become global citizens. Nevertheless, the parents expressed satisfaction with their children's development, even though that development was implicit. This finding is similar to the outcomes of the interview study carried out among teachers at the observed school. The practices described by the teachers for developing their students' *attitudes* were mainly implicit and superficial.

9.3.6 *Developing ICC components: Knowledge and Understanding*

The parents' responses to the question concerning the development of their children's *knowledge and understanding* of other cultures revealed that they believed their children to have made progress in this respect. However, none of the parents described this development as coming from the school or school subjects. Instead, they all talked about how their children had learned about other cultures from their friends or the Internet:

I think what helped the most was being surrounded by children from different cultures so they could experience the differences. When they visit each other, they go to a friend's house. They see what they eat or drink, hear the stories, and see what they do at home. For example, you take off your shoes before entering the house, what celebration they have, and what kind of clothes they put on. If they see a picture on the wall in their friend's houses, they talk about why or when they wear certain traditional clothes. (Debbie)

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> We (as parents) try to talk to the kids about different cultures and parts of the world and how they are different, but it is so much better to have friends in real life. Kids talk about their cultures, like how they grew up, and how they're different, like how to celebrate holidays, and what they do at home. So he learned a lot and enjoyed talking about it. And he's very interested, and I think it's very important to not just hear or read about it. But having friends who tell examples from real life; it's very good. (Emma)

> Yes, mostly about the days of different cultures in the school, different foods, such as national days, flags, and music. They're fluent in English, so they can access information resources on the Internet. Therefore, they learn about Italian cuisine or French music. I think they definitely increased their understanding of cultures and cultural diversity. (Anna)

One parent mentioned how living in Hungary had made a difference to her and her child in terms of learning about other cultures. She explained how topics that are seen as taboo in her country had become usual or expected after living in Hungary:

> I would say that my child has increased his understanding of cultures and cultural diversity. As I mentioned, in different cultures, there can be different things. Since we came here (Hungary, Europe), we have understood that LGBTQ+ people can have families and children. That idea was kind of closed for us. For my child, it was a bit shocking at first. But now he has learned that it is a different culture and these things are accepted, so now he is able to take it as normal; it is about the social norm in this country. (Mia)

Another parent also described how his child had developed *knowledge and understanding* of different cultures, because the child had asked questions to which the parent did not know the answer, and had even explained things to the parent:

> Yes, they understand more. How do I know? Sometimes when I ask something, they answer me by relating it to its reasons. And sometimes, they challenge me. They say, father, do you know what it is? I say no. And they explained to me. They understand and explain; if they cannot, they try to go (and learn) where it comes from. (Shannon)

Although the students had benefited from studying at an international school and having friends from different cultures, and although their *knowledge and understanding* of other cultures and their CDA had increased, this was limited to how their friends interpreted their own cultures. Moreover, the parents' responses suggest that the students were primarily curious about visible elements of culture, meaning *big C culture*, such as holidays, national days, clothes, food, music, etc., which, while helpful, are not enough to shape students into interculturally competent individuals. According to the parents, the children's *knowledge and understanding* were developed mainly through their surroundings and the Internet, and they were content with this. However, there was no reference in their responses to the role of the school in teaching culture, or to the school's expectations when it comes to developing ICC.

9.3.7 *Developing ICC components: Critical Cultural Awareness/Political Education, Skills of Discovery and Interaction, Skills of Relating and Interpreting*

The research instrument included a question aimed at identifying what the parents thought about the development of their children's *skills of discovery and interaction* and *skills of relating and interpreting*. The parents were asked whether their children tended to compare their own culture with that of their friends, and how they reacted if they came across something unfamiliar. Three of the parents stated that they had never heard their children comparing their own culture with the culture of a friend. However, according to earlier statements made by the same parents, the students were in fact in the habit of comparing cultures and asking related questions. It can thus be inferred that the parents perceived the term "comparison" as implying judgment or criticism. The parents were therefore given a brief explanation of what was intended by the term "comparison":

> No, not really. He just talks about whether they do this or that, but I do not think it is a comparison. I think it's just natural for him. Not in a comparison way but more in a descriptive way, like, they do it this way. (Emma)

> He didn't speak about that; I do not know. He never had any negative (feelings/comments) when he talked about children in his class; he never said that there is anything strange with culture or customs or children from different countries. (Diana)

> I haven't heard him comparing his own culture with his friends. But he does know that their cultures are totally different. But he doesn't compare them. I would say that in terms of culture, he's not opposing his own culture to others. However, I think they know each other very well. They have their own language and chemistry, so they get along very well. (Mia)

The other three parents stated that their children compared those things that are permitted or not permitted in certain cultures or religions, including their own. As already observed, the children wanted to know the reasons behind such rules:

> I would say they compare the perspectives of our and other cultures. For instance, 13/14 years old kids were kissing each other, and my son said he could not do it in our country. We had a bag with an LGBTQ+ flag on it and discussed if they (my children) could walk in our home country with it, and my son said, no way! I asked why and he said that someone would probably beat him up. So, it's comparing the cultures. They clearly know what is allowed (or not) in our country and here in Budapest. (Anna)

> Mainly, cultures from different geographical places have different religions, and their religion says to do and not to do certain things. So, even if they are not believers, their religions affect their cultures because their fathers or grandfathers do/don't do something because of their religions. So my children mostly compare the way of their beliefs (what is allowed and what is not). (Shannon)

Regarding comparison, one parent said that their children compared cultures and asked questions about them, but understood and accepted when they were given a clear explanation:

Sometimes they ask me why they (others) do this or that. And when I explain it clearly to my children, they accept it. For example, the cow is a holy animal in India, which is why they don't eat beef. And they accepted it. If I tell them the reason why, they accept it. So, of course, they do have questions. But after explanation, they accept it. I think being in a multicultural environment at an early age helped them a lot. (Debbie)

To explore the children's critical thinking about other cultures, the parents were invited to talk about how their children reacted when they found something about another culture different or strange. All the parents explained that their children did not find anything strange, since they had been exposed to different cultures and perceived cultural differences as normal. One parent stated that they themselves might find things strange, as parents, but their children did not, for the reason highlighted above. When the children did come across different cultural norms and behaviors, they asked their parents to explain the differences:

They ask me why and how it is like that, but they are not very surprised. They're just waiting for the answer to understand the reason, but they accept it after that. And if they have a question about a different culture, they ask me privately, not in front of a foreign friend, not to hurt that person. (Debbie)

They don't find anything strange; they say this is their culture, and it's strange for us (parents). (Shannon)

They would come and talk about it, but they would not react immediately. They would ask why that person behaved that way and explain to me, but not more than that. (Anna)

One parent said that her son did not find anything strange, despite marked differences between his culture and that of his friends. She described how he had tried out certain cultural practices so as to understand his friends' cultures:

In terms of culture, he is aware of his friends' cultures; some of them are Muslims. They need to fast during the month of Ramadan. They don't eat, and he knows and understands that, and he tried once to follow them, but he couldn't (complete it), of course. (Mia)

The responses revealed that the participating parents' children were aware of the similarities and differences between their own and their classmates' cultures. Although the parents stated that the children did not compare cultures, they did make comparisons, and they accepted other cultures despite the differences, which demonstrates their *skills of relating and interpreting*. As reported, they were curious about different cultures and the reasons behind cultural differences, which shows their *critical cultural awareness*. The fact that they asked their parents about cultural differences and talked to their classmates to learn more about other cultures also reveals the development of *skills of discovery and interaction.* However, all these ICC components were developed through the students' efforts, with their parents' help, as discussed and described by the participants.

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9.3.8 Developing ICC Components: Action

The final ICC component, *action*, was investigated by asking the participating parents how they thought their children would react if they experienced discrimination against themselves and their classmates. Three parents were sure that their children would intervene and express their opposition to acts of discrimination against their classmates:

> I think he would protect a person who is discriminated against. When he was in Skopje, he reacted protectively when his classmate was in a bad situation. He is always on the side of children who are victims in any case. He would verbally be saying what he sees. He would talk to teachers and explain to other children that they shouldn't behave like that. I know he would speak with us at home about the incident. I think he is protective. (Diana)

> I hope he will stand up for himself and his classmates. In summer we had friends in our house. They talked about my son's school and his classmates. One of the friends made a joke about his Arab friend. Nothing was serious, but he didn't like it. He said "Why do you say that?" You know, he stood up for them. I didn't think about it that way. But now that you've asked this question, that's what it was. He was like, yes; they are just like that; why do you say that? I hope this environment (having friends from different cultures) helps him stand up for them. (Emma)

> If he experienced that [discrimination] he would defend and fight for the person who is being discriminated against because it's unfair. But so far, we haven't had such an experience yet. (Mia)

The other parents' responses referred to students' hesitations when it came to opposing discrimination and defending their friends' rights. The parents stated that the children's age, personality, and lack of knowledge about how to act in such situations affected their attitudes towards discrimination. The parents' approach to their children's attitudes towards discrimination is also worth discussing:

> It's a very good question. Probably they would close down themselves because they would not know what to do. We had a few occasions, and my daughter did not want to go to school. She didn't react; she didn't say anything to anyone, but she had a stomach ache. I do not remember if there was a direct form of discrimination against them or other children, but they would probably try not to get into a fight about it and avoid it as much as possible. (Anna)

> I have two children; they would act differently. One of them (the older one) would try to help his classmate, but not physically. Yes, he would try to convince others by speaking. The younger one would be scared of acting. (Shannon)

> Luckily my children haven't experienced discrimination against themselves. But I remember my daughter told me that one of her classmates, who is from Africa, was discriminated against due to his skin color by someone in the class. Other children stood up for him and talked to that child. My children are not brave enough to stand up and fight for their rights, especially against discrimination. But she was surprised and did not like what was happening. (Debbie)

Regarding the parents' approach to acts of discrimination, the following sentence, used by one of the participating parents, shows that they accepted the need to challenge attitudes against discrimination. However, they preferred their children not to get involved in issues of this kind. They asked their children not to do anything, but rather to ignore it:

> I'm sure he wouldn't be happy. He knows that discrimination is a very bad thing. But what if it happens to him? I am afraid that it will be a challenging experience for him. If it happens, we educate him not to take it seriously and not to do anything stupid but be patient and ignore it. (Mia)

The interview study carried out among the students whose parents were also interviewed revealed similar outcomes. The participating students also stated that they believed in the need to act against discrimination to defend and protect human rights. However, they feared "ending up in jail" (their words). The students' responses are discussed in detail in the previous chapter.

The participating parents were asked whether the school helped students take action when they experienced stereotypes, prejudices, and discrimination. Three of the parents stated that the school did not provide students with education about upholding human rights or preventing violations of human rights, such as discrimination or racism. On the other hand, the other three parents said that the school did solve conflicts among the students. The parents who thought that the school did not help students to take action against discrimination also recommended what could be done in terms of creating global citizens:

> This school? Not really. I don't want to hurt anybody, but the teacher was there and did nothing [about the incident she described earlier]. I like that teacher, but I have to say that he was useless not to do, say or protect that child, his student. It was a child who protected the other one. And my child was really surprised that was happening. I believe some teachers would help in this case and try to do something against discrimination. But most of them do not. I feel that most of them are just hiding behind the curtain. They could do more. (Debbie)

> I'm not so sure if the school takes action. In addition to the subjects, what if they teach life skills and real-life situations? Children can learn from life experiences; it would be very helpful for the children. (Mia)

> I don't think so. I think in order to do it, they need to have more sessions about different cultures in school. For example, a session about what is and is not okay in Asia or how different religions see things differently. What we see in the mainstream media, it's more or less a white western interpretation. Bringing food from one country is not enough to promote information about stereotypes, prejudices, and discrimination. (Anna)

The teachers' hesitations concerning controversial topics have already been discussed and will not be repeated here. However, as reported by some of the parents, teachers should be expected to play a role in mediating conflicts and creating common ground on certain topics to defend the students' human rights regardless of their cultural backgrounds. In contrast, other parents claimed that the

school had immediately resolved a conflict situation, but this was the only way it had helped the children defend themselves against discrimination, prejudices, and stereotypes:

> They help children. When someone is bullied, they say, come to us directly and explain it and we will try to solve the problem. But I think they should teach kids to trust themselves and to be more confident. For example, they need to learn how to defend themselves or act against discrimination or such situations. Yes, this should not be in one lesson; it should be continuous. (Shannon)

> As I know, my son didn't have any conflicts, but he said there were some conflicts and the school stopped it. (Diana)

> I don't know everything they do at school, but I think the school pays attention. I don't know if it's the school policy or depends on the specific teachers, but for me, the school and the teachers help my son. If something happened, if he made comments or reacted inappropriately in some instances, I know these situations were discussed. The teacher helped him to see from the other perspective, and then he understood it more. I think it's very important to do this with a lot of kids. The school could do more. (Emma)

The question about challenging discrimination may have been understood as a disciplinary problem by those parents who thought the school had helped the children to put a stop to the issue. However, they also mentioned that their children needed to be educated about how to act in such situations:

> In general, they might have some lessons and watch videos related to those subjects. Or they should have classroom discussions where they can talk to each other like friend to friend, like equal persons. Not like a teacher–student lesson but more like a free lesson. (Debbie)

> When they have movie nights, instead of watching another Spiderman 4 or 5, they can watch movies about how difficult it is for Black people to get into a career or to get an education. There are many interesting documentaries about Asians living in different parts of the world. I think this can also create a debate, which can spark the discussion that things in the world are not Europe-centered or U.S.-centered; there is a much bigger world beyond that. This type of thing must be a topic in school, especially with many kids from different cultures. (Anna)

> The main thing is to teach children that all people are the same. It doesn't matter about nationalities, skin color, rich or poor, part of LGBTQ. I think we are all the same. Schools should teach about different histories, different religions, and different cultures. Every week or once a month, each child would present their country and speak about it. (Diana)

Schools can be said to play a crucial role in providing education on how to live together and respect one another. Barrett and his colleagues (2014) recommended education for democratic citizenship (EDC) and human rights education (HRE) to empower students to take action in the world, since the key objective in both EDC and HRE is to develop learners' intercultural competence. As the Council of Europe's website[12] explains, EDC and HRE are closely interrelated

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[12] https://www.coe.int/en/web/edc/charter-on-education-for-democratic-citizenship-and-human-rights-education

and develop the *awareness*, *knowledge*, and *skills* that students need for school and family life. While EDC focuses on learners' democratic rights and responsibilities and their active participation in the civic, political, social, economic, legal, and cultural spheres of society, HRE deals with human rights and basic freedoms in every aspect of people's lives. By way of guidelines for educators in the context of EDC and HRE, the Council of Europe's website provides teachers with lesson plans, projects, exercises, and models based on the development of *knowledge, skills*, and *attitudes*. Bearing in mind the need for EDC and HRE teaching and the accessibility, availability, and useability of the materials provided by the Council of Europe, the observed school and other schools would simply need to adapt the lessons into their existing programs.

9.3.9   Aspects of Other Cultures

The final question in the interview schedule investigated which other aspects of cultures the participating parents wished their children to learn about. Typical responses included holidays, celebrations, customs, history, the way certain cultures communicate with one another, and family relations, all of which are mainly linked to *little c* culture. Some parents stated that their children should learn things they cannot find online. The same parents highlighted the importance of learning about people's relationships within society and the family. One parent mentioned that the students should be able to understand the differences between Asian (i.e., communal) and European (i.e., individual) families, since their approaches to even the most basic things differ:

> I think it will be interesting to learn about different cultures: for instance, the Iraqi family and the relations between males and females, or father and children, and relatives. We come from a society where everyone in the family will be interested in the repair cost of our apartment and the company you will buy the sofa from. It will be discussed among the family members. So something like the concept of the extended family and this social communication in the family, and individualism, which is dominant in Western Europe. (Anna)

> Some things that children can't find on the Internet. You can find everything, but some information that is not too easy to find, such as customs, relations, maybe relationships, well, that is interesting, relationships in the family, African or Japanese families, it doesn't matter. The relationships inside the family are supposed to be different than in Serbia: for example, the difference between a wife and husband, and how children behave with their parents and grandparents. (Diana)

One parent stated that learning about cultures based on the students' personal experiences would be valuable and effective:

> They could have more personal extracurricular classes where the kids talk about themselves and their personal experiences. I don't know; I think that would touch the kids more. Or the different holidays and celebrations that are always positive for kids to do; I think kids love it. (Emma)

Another parent talked about the headscarves that Muslim women wear. She said children should learn why people wear certain clothes, so they can understand and accept them. Another parent talked about the mostly invisible elements of culture:

> What is important for other cultures, and what and how do they celebrate? For instance, why do they wear certain clothes, like a headscarf? Just to understand and accept; no matter where we are from or what we believe, we are human beings with the same feelings. (Debbie)

> It can be about history, geography, and cultural norms. It can be about lifestyles, customs, holidays, festivals, language, and food. Learning about different cultures is always interesting. And something about the population, the tribes, the educational and health system, etc. (Mia)

The parents' responses generally included elements of *big C* and *little c* culture when it came to those aspects of culture they wanted their children to learn about. However, *little c* culture occupied a bigger place, since they believed that the things they listed in relation to *big C culture* could be learned about from the Internet or from friends. To be able to understand the nuances between cultures, parents pointed out their children needed to learn about elements of *little c* and *deep culture.* However, the findings of the interview study carried out with the teachers showed that, although the teachers were curious about *little c culture* in their private lives, it was primarily elements of *big C culture* that were embedded into their English teaching practice. In contrast to the parents' expectations, they were hesitant to touch on elements of *deep culture*, such as controversial topics. As highlighted earlier, the gap between the parents' expectations and the teachers' practices could be narrowed by effective communication.

9.4   Conclusion

Study 6 was conducted to investigate, from the parents' perspective, which elements of CDA and ICC were demonstrated by students at the international school in Budapest in response to the development of their CDA and ICC. Parents whose children were studying at the observed school were invited to participate in the interview study. The participating parents' responses were grouped into construct categories: the parents' reasons for sending their children to an international school; the parents' expectations of the international school; the effects on the children of studying at an international school; teaching and learning different cultures, including controversial topics; the development of ICC components; and other aspects of culture that parents wished their children to learn about.

The results of the in-depth interviews with six volunteer parents revealed that one common reason for enrolling children at an international school was for the children to learn the English

language and get an international education that would ease the transition from school to university internationally. These responses were in line with research-based evidence, since Murphy (2001) pointed out that English language acquisition is the main attraction of international schools. Similarly, in the study carried out by Mackenzie and his colleagues (2003), all the participants agreed on the importance of the English language when opting for an international school. Moreover, since an internationally accredited certificate or diploma awarded by an international school permits students to move from one country to another, it is rational to send children to international schools, as stated by Hayden, Rancic, and Thompson (2000). The second reason given by a few of the parents was to provide their children with social and cultural flexibility through the school's multicultural setting. Like the responses given in the study carried out by Mackenzie and his colleagues (2003), the participating parents mentioned the importance of cultural diversity at the school, which allowed the children to develop socially and culturally.

In terms of the parents' expectations, the responses were based primarily on language development and academic achievement in other subjects. The outcomes of the analysis support the claims made by Richards (1998) and Fox (1985). Richards states that international schools are essentially community driven. According to the parents' responses in Study 6, no other options met their children's educational needs. Since local schools provide education in the Hungarian language, and since bilingual schools in Budapest require fluency in Hungarian, international schools appear more advantageous to foreign families. Fox (1985) claimed that parents are more interested in a school's academic standards than its philosophy. The parents participating in Study 6 were not asked directly about how they perceived internationalism, or if they had thought about the philosophy of internationalism before applying to the international school. However, none of the participants mentioned the mission and vision of the observed school when talking about their reasons for sending their children there. Instead, they talked about their priorities, such as the English language, international diploma programs, and university entrance exams. It would be justified, therefore, to interpret the parents' concerns as being more prosaic and pragmatic than the ideological desire for young people to become global citizens, as also stated in the study by Mackenzie and his colleagues (2003).

The participating parents appreciated the observed school's facilities, including its less crowded classrooms, the culturally diverse environment, the smaller amount of homework assigned, the students' independence and communication skills, and the children's friendships with

other students from different cultural backgrounds. However, the majority of the participants were not satisfied with the academic standards at the school, which did not live up to the promises made to them. The outcomes of Study 6 cannot be generalized, due to the limited number of participating parents from one international school; however, the philosophy of international schools, and how they reflect this in the education they offer, do deserve in-depth investigation.

The participating parents' responses to the question about adaptation, which explored how the observed international school guided the students to adjust to their new environment, referred primarily to the help provided by the teachers. Classroom activities facilitating the students' arrival, such as introductions to the different departments and locations in the school and the school rules, were mentioned in the context of help given to new students by the teachers. The second typical response referred to help provided by classmates. Classroom activities are listed by Hayden and Thompson (2008) as one of the means of supporting students and their parents at international schools. However, other ways in which students at international schools are assisted in their transition to the new environment were also collected by Hayden and Thompson (2008). Orientation programs, for example, offer consultation during the transition period, helping students to understand culture shock and the global nomad phenomenon; or seating plans are drawn up that allow new students to pair up with existing students, who can ensure they become familiar with their new environment. Some international schools also establish transition teams to ensure that support is well organized, including training teachers in cultural and transition awareness so they do not misinterpret behaviors stemming from students' cultural differences. Some international schools provide a room where parents can meet and obtain practical, local information of value to newcomers. However, with the exception of classroom activities, none of these approaches were mentioned by the parents in Study 6.

The findings of Study 6 suggest that the multicultural setting at the observed school provided students with opportunities to learn about different cultures and developed their CDA. Furthermore, it developed their thinking skills by encouraging multiperspectivity, opening their minds to other cultures, helping them understand and accept different cultures, and developing their intercultural communication skills, all of which are listed by Byram (1997) and Barrett and his colleagues (2014) as essential when developing interculturally competent individuals. International schools throughout the world promise to develop the above-mentioned *attitudes*, *knowledge and understanding*, and *skills*. An Internet search readily demonstrates how such

schools highlight the embracing and appreciation of different cultures on their websites, emphasizing their culturally diverse context and its benefits for their students. However, as pointed out by the parents participating in Study 6, the students tended to gain these components of ICC primarily from their friends, which suggests implicit learning. More international schools therefore need to be investigated and the findings compared in terms of how they keep their promises regarding the development of intercultural skills.

The participating parents' expressed dissatisfaction with culture teaching at the observed school, in terms of its being limited to British and American cultures. The outcomes of the teaching materials analysis and classroom observation study support the parents' responses in this respect. The curriculum and teaching materials followed by the school mainly include the cultures of English-speaking countries, and the teachers working at the school are primarily native speakers of English. The findings of the interview study with the teachers also support the parents' comments. The participating teachers stated that they did not feel comfortable teaching cultures other than their own, since they were hesitant to talk about something they had never experienced. There seem to be two critical aspects here: the curriculum/teaching materials; and the teachers' attitudes to teaching different cultures. Decision makers at schools need to consider the school's context and its population, the students' profiles and needs, and the parents' expectations when selecting the curriculum and teaching materials. The integration type of curriculum, defined by Hayden and Thompson (2008), might be suitable for the observed school. Teacher training is also needed to facilitate the development of CDA and ICC, as highlighted by Hayden and Thompson (2008).

The results of Study 6 show that the parents supported learning about controversial topics such as social inequality, poverty, prejudice, discrimination, LGBTQ+, etc., in contrast to the hesitation shown by the teachers. The responses revealed the parents' openness to all cultural topics, particularly elements of *deep culture*, which are essential for developing critical intercultural awareness and competence, as stated by Gómez Rodríguez (2015b). However, the participating parents noted the importance of taking into account the students' age and level of language proficiency, and the content of the topics, which must be presented objectively without indoctrination or bias. The students must have sufficient linguistic and cognitive maturity to understand abstract concepts, for example. This finding is in line with the results of the teaching materials analysis, in which elements of *little c* and *deep culture* were found primarily in the middle

and higher primary classes, where students had the appropriate language proficiency and cognitive flexibility (e.g., Dogan Ger, 2021; Sadeghi & Sepahi, 2017). The parents' concerns can thus be seen as entirely rational and understandable. Regarding the fear of indoctrination, which was also a concern among the teachers, strategies and techniques have been articulated for use in the classroom. Presenting a balanced picture of the issue by offering alternative viewpoints, and promoting objectivity, open classroom discussion with ground rules, and inquiry-based learning, for example, are described by Stradling (1984) as valuable approaches, strategies, and methods when teaching controversial topics. Likewise, Byram (1997) states that teachers can encourage students by making the fundamental criteria explicit and consistent when judging their own and other cultures.

Regarding the students' age, research published by the Education Endowment Foundation (EEF)[13] in 2015 shows that Philosophy for Children (P4C), which provides a framework for teaching controversial topics that has been adapted by schools in over 60 countries, has a positive effect on attainment among children between 7 and 11 years old. According to teachers' feedback, P4C has a significant impact on children's self-confidence and self-esteem. Thus, while the parents' concerns can be addressed by coming up with a clear and precise school policy concerning the teaching of controversial issues of *deep culture*, the teachers' hesitations might be eliminated by means of teacher training programs, including EDC/HRE, P4C, or other related educational programs.

The parents' responses to the questions about ICC components, which are crucial constructs and pillars for the development of students' CDA and ICC in the present study, demonstrated the observed international school's approach to teaching and developing intercultural skills. As reported by the participating parents, their children developed *awareness*, *knowledge and understanding*, *skills of discovery and interaction*, and *skills of relating and interpretation* primarily through the multicultural context of the observed school — that is, through classmates from different cultural affiliations. Since none of the participants mentioned any class or program aimed at developing ICC components, the development of the students' CDA and ICC can be described as rather implicit and superficial. Questions about the other ICC components — *critical cultural awareness/political education* and *action* — also revealed that the students were not equipped with intercultural competence through education, unlike EDC and HRE programs, which

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[13] https://educationendowmentfoundation.org.uk/projects-and-evaluation/projects/philosophy-for-children

would allow them to value cultural diversity and play an active role in democratic life by defending universal human rights in society. Since various techniques and activities for developing CDA and ICC have been recommended and are presented in the theoretical background, they will not be (re)presented here. It is worth observing that the participating parents' desire for their children to learn about other cultures, mainly in the form of elements of *little c culture*, could be realized with the help of the mentioned activities. International schools therefore need to keep their promise to respond to the need for effective intercultural/multicultural communication skills by integrating the respective teaching methods, strategies, approaches, activities, and techniques in their English classes. The schools' approach and policy when it comes to interculturalism, and the teachers' awareness and practices with respect to intercultural competence, play a crucial role in teaching culture and developing ICC.

9.5 Limitations

The primary limitation of Study 6 was the number of participating parents. Not all of the parents who were emailed or invited to participate in the interview study were able to take part. Some of the parents lacked the necessary English language skills, while in the case of others, their busy professional schedules prevented them from contributing. As a result, only six parents accepted the invitation to join the interview study.

The second major limitation was the participants' availability. Although the interviews lasted for 45 to 60 minutes, more follow-up questions could usefully have been asked to obtain further valuable insights. One of the parents, for instance, had to participate in the interview from her car, as she had patients waiting for her, thus the Internet connection was unstable.

Another limitation was the parents' lack of knowledge about the education offered at the observed school. They admitted not knowing all the details about the classes at the school due to their busy professional lives and insufficient communication with the school. Likewise, some parents knew little or nothing about their children's attitudes towards specific issues. One parent, for instance, occasionally said that she had never heard her child say anything about the respective topic. Richer data might thus have been collected if more parents had been reached.

As mentioned earlier, while the parents' prolonged relationship with the researcher ensures the credibility of the study, the fact that they were acquainted may also have prompted the parents to praise the school so as to please their children's teacher (i.e., the researcher). However, they were encouraged to give authentic responses, even if they considered them to be negative, since

their responses would be kept confidential in line with research ethics. Another important point to be noted here is that the parents did not need to try to please the researcher, because she had left the school at the time the interview was conducted. Two of the parents had also moved their children to another international school. Therefore, as apparent from some of the responses, the parents can be considered to have been honest and flexible when providing their comments.

9.6   Implications of the Interview with the Parents

The main implications of Study 6 concern the school management. Based on the findings of Study 6, the participating parents were unaware of whether the school had a policy regarding culture teaching and the development of intercultural skills. All they knew was that the school followed the British National Curriculum, but they had no further information about the content of the curriculum and the teaching materials. This point connects to the teacher interviews (Study 1), where it turned out that the teachers were unsure whether they needed to teach controversial topics, or indeed how to teach them, due to the lack of clarity regarding school policy on this issue. International schools need to have a clear policy in place indicating the reasons for teaching culture, aspects of culture, and intercultural awareness and competence. Regular parents' meetings, weekly/monthly reports, and school websites or platforms might all be constructive means of keeping parents updated and informed about what is being taught in general, and about the teaching and development of CDA and ICC in particular. Open days, during which parents of the children at the school and parents potentially considering the school for their children in the future can visit and observe classes, can be an excellent opportunity for the school management and teachers to show precisely what culture teaching means and how different cultures are taught in English teaching practice. School newspapers and bulletin boards can be used to disseminate cultural topics, raising parents' and students' awareness about cultural diversity and the need for effective intercultural communication. Students' cultural/national holidays can be celebrated by the school community as a way of valuing multiple cultures and involving parents and students.

The integration of different cultures to develop students' intercultural awareness and skills into English classes, or possibly into other subjects, along with specific educational programs such as Education for Democratic Citizenship (EDC), Human Rights Education (HRE), and Philosophy for Children (P4C), should be considered by the school authorities. Classroom discussions, research-based, inquiry-based, and theme-based classes, presentations, and debates, related reading passages and works of literature, videos, movie clips, pictures, documentaries, TED talks,

speeches, podcasts, etc. can all be used in classes to embed aspects of culture, including controversial issues, to help students develop *awareness*, *knowledge and understanding*, *skills, action*, and *critical cultural awareness/political education.*

Although international schools generally recruit native speakers of English who are newly trained, as Hayden and Thompson (2008) point out, teachers' cultural awareness should also be considered at the recruitment stage. If it is not, then international schools need to organize teacher training programs, workshops, and seminars to raise teachers' awareness of cultural diversity and ICC practices. A clear school policy and resources clarifying and facilitating what teachers need to do to develop CDA and ICC could be extremely valuable. The expectations of both the school and the parents in terms of CDA and ICC and how students are prepared to become global citizens also need to be clarified. Relevant articles collected and distributed by the head of the school or department heads could also be beneficial for teachers in terms of both theory and practice.

Although the parents complained about the lack of culture teaching at the observed school and claimed that the students learned about culture from one another, it should be acknowledged that the school provides students with a framework in which to learn from one another. It can therefore be said that the multicultural context of the school teaches the students how to communicate interculturally. Turning to the concerns about transferring the outcomes of the study to other English teaching contexts, including teaching English as a foreign language, EFL classes can endeavor to create a multicultural environment that allows students to gain intercultural/multicultural communication skills. If there are no students from different cultures, as is natural in the case of EFL classes, teaching materials, including topics such as intercultural encounters and related activities, can be used to facilitate the development of ICC.

10 Views of Teacher Trainers Working at Universities in Budapest about English Teacher Training Programs in Relation to the Development of Future Teachers' Cultural Diversity Awareness and Intercultural Communicative Competence – Study 7: Interviews with the Program Leaders and Teacher Trainers

10.1 Introduction

The findings of the studies conducted with the teachers (interview studies) and in the observed classes (observation studies), as well as the teaching materials analysis, showed that teacher training programs encompassing intercultural education play a vital role in the formation of teachers' attitudes and practices. As the participating teachers admitted in the interview study, and as illustrated in the observed classes, they lack knowledge about culture teaching — a lack that they believe stems primarily from training programs that are inadequate in terms of intercultural development. The implicit nature of the culture teaching and ICC development and the lack of (critical) intercultural development at the observed school — despite the fact that the analyzed teaching materials and official school documents do include (deep) culture elements; the parents support learning about different cultures and the controversial issues of *deep culture*; and the students are interested in cultures — led the author to research teacher training programs as a way of exploring whether such programs are adequate when it comes to training future teachers in terms of the development of (critical) culture teaching and intercultural competence.

Although there may appear to be no direct connection between the observed school and the observed higher education institutions in terms of the dissertation title, the aim was to gain an insight into what happens in teacher training programs so as to understand whether these programs might indicate where responsibilities for CDA and ICC development lie, rather than blaming teachers for their neglect of culture teaching. Since it was impossible to visit the participating teachers' countries to investigate how culture teaching is facilitated in their own formal higher education systems, it was decided to investigate the situation in Hungary. Although every country has its own teacher training program, a number of the participating teachers were from European countries, and as Hungary is a member of the European Union, similarities can be expected.

The idea of including Study 7 emerged as a result of the researcher's wish to learn more about teacher training programs, in a way that is characteristic of a qualitative case study. Study 7 thus explores the potential development of CDA and ICC in the English teacher training programs of two universities in Budapest.

The outcomes of Study 7 reveal that culture teaching and the development of interculturality do take place on these courses, and the content of the intercultural/culture-related classes, including identified and analyzed activities, can be good examples for other teacher training programs in terms of the inclusion of culture teaching and intercultural education. Moreover, as Study 7 suggests, they are applicable to different age groups and English proficiency levels in pre-service teachers' future classes. However, as the participants stated, many of the courses at the observed universities that include explicit intercultural education are limited and/or elective, meaning that the percentage of graduate students who take the respective courses cannot be ascertained from this body of research. This makes it difficult to determine whether the courses are adequate in terms of helping pre-service teachers become interculturally competent and able to teach interculturality in their future English classes. This corresponds to the participating teachers' responses regarding the lack of intercultural education in such programs. It can therefore be said that this is a general issue that needs to be addressed and improved.

This chapter begins with a presentation of the research design and methods, followed by the results, discussion, and conclusion. Finally, some observations are made regarding the limitations and implications of the study.

10.2 Research Design and Methods

10.2.1 Overview

Study 7 of the current dissertation investigated the kind of language/English teacher training programs offered at universities in terms of culture teaching and ICC development. Six university professors from two different universities in Budapest were interviewed. An analytical tool was created to identify themes/patterns in relation to culture teaching and ICC development, and thematic analysis was used to analyze the data.

10.2.2 Research Design

The present exploratory and descriptive study follows a qualitative research approach that provides thick descriptions of teacher trainers' views on the development of CDA and ICC, at the same time allowing for emergent research design during data collection and analysis in the spirit of open inquiry, as advised by De Costa and his colleagues (2019) and McDonough and McDonough (1997). A long, semi-structured, one-on-one interview schedule was designed to

obtain an answer to research question **2**: *"What is the potential of teacher training in developing trainee teachers' intercultural communicative competence and cultural diversity awareness?"*

10.2.3 Setting and Participants

Study 7 involved six professors teaching at departments of English Language Teaching at two prestigious higher education institutes in Budapest. Two of the professors lead the teacher training programs, while the other four teach subjects specifically related to culture and intercultural education. All the participants have been either teaching or organizing the respective training programs for several years.

Non-probability purposive sampling was used to select the participants (Dörnyei, 2007). Four of the participants were approached as personal acquaintances of the researcher. The other two professors were invited to participate in the interviews with the help of the researcher's supervisor. The participants were contacted and given information about the purpose of the study via email. The interviews were carried out between October 10 and 25, 2021.

10.2.4 Research Instrument

Two semi-structured interview schedules were designed to obtain a deeper understanding of the teacher training programs offered at universities in Budapest and to identify whether the programs provide intercultural education, and if so, how. The first schedule was created for the program leaders in order to explore: (i) the aims and content of the English teacher training programs, including the target students and the length of the program (questions 1, 2, 9, 10, and 11); (ii) the content of the curricula, syllabuses, and teaching materials used in the program (questions 3, 4, 5 and 6); (iii) the elements of CDA and ICC that are expected to be developed; and (iv) assessment. (See Appendix J.)

The interview questions relating to the aims and content of the program were intended to identify:

- the overall goals of the English teacher training programs at the two universities; and
- the disciplines and subjects that make up the program.

The questions about the content of the curricula, syllabuses, and teaching materials explored:

- how the curricula and syllabuses are designed;
- whether the curricula and syllabuses are revised, and if so, how often and by whom;

- the authorities responsible for the revision of the curricula/syllabuses; and
- whether the lecturers/teachers are free to design and select teaching materials for their courses independently.

The participants were also invited to discuss:

- whether the program includes intercultural components and cultural awareness;
- if it does, then how these aspects are presented; and
- why they think intercultural education should (or should not) be included in the program.

Finally, the participants were asked how they assessed the trainee teachers' work and development. The interview schedule provided an opportunity for participants to share information about the existing courses they are running and to express their opinions about culture teaching and ICC development.

The interview schedule designed for the lecturers who teach intercultural or cultural studies courses within the English teacher training programs aimed to investigate: (i) the overall purpose and content of the intercultural courses (questions 1, 2, and 3); (ii) the development of CDA and ICC (questions 4, 5, and 6); (iii) the content of the teaching materials and activities (questions 7, 8, 9, and 10); (iv) the students' concerns and feedback (questions 11 and 12); and (v) assessment (questions 13, 14, and 15).

The Interview question related to the aims of the intercultural courses or courses that include culture teaching explored the reasons for including these topics in the program. The content-based questions explored:

- how many courses are related to intercultural teaching, and what type of courses they are; and
- how often the course content is updated, what prompts the changes, and who decides what changes are made.

The questions related to the development of CDA and ICC aimed to identify:

- which aspects of culture and which ICC components are taught;
- whether the program/course content helps students develop *knowledge*, *attitudes*, and *skills*;

- the content of the teaching materials and activities used on the courses; and
- whether the program/courses teach the trainees how to teach culture and develop ICC.

Participants were asked how they assess their trainees' needs in terms of culture teaching and ICC development, including how they evaluate the trainees' CDA and ICC development. Participants were also invited to talk about any differences they observe in the trainee teachers' CDA and ICC by the end of the program. The final interview questions explored the trainees' feedback on the courses at the end of the program and any concerns they have about the development of CDA and ICC. (See Appendix K.)

10.2.5 Data Collection and Analysis

The interviews were conducted online via Zoom and recorded with the participants' consent. The questions were sent to one of the professors, who had requested to see them in advance; the other participants were presented with the questions during the interview.

The six participants were asked open-ended questions, including probes and follow-up questions, which allowed them "to elaborate on the issues raised in an exploratory manner" and "to increase the richness and depth of the responses" (Dörnyei, 2007, pp.136–138). The average length of the interviews was between 45 and 60 minutes, and each interview was video-recorded with the participant's consent. The recorded interviews were transcribed verbatim using speech-to-text software (otter.ai), and the transcriptions were checked by the researcher twice against the video recordings. The revised transcriptions were sent to the participants to confirm that they corresponded to what had been said during the interview. Some participants added new sentences or changed words/statements to clarify what they wanted to say. Additional notes from the participants provided the researcher with a better and more detailed understanding.

Thematic analysis based on the research questions was carried out by generating initial codes then searching, reviewing, defining, and naming themes and subthemes from the responses given by the participating professors (Braun & Clarke, 2006). The data were collected in a cultural analysis table designed by the researcher under five themes: general information about the programs (aim, content, length, students); curriculum, syllabus, and teaching materials; aspects of CDA and ICC; trainees' concerns and feedback; and assessment. The age, gender, and nationality of the participants were not taken into consideration in the data analysis.

The participants' responses to each interview question were analyzed and described individually. Similar responses were grouped as identical and common, while contradictions (if any) were highlighted and the reasons for the differences among the participants' views were described. Regarding the components of CDA and ICC, *attitudes*, *knowledge and understanding, skills of discovery and interaction, skills of interpreting and relating*, *critical cultural awareness/political education,* and *action*, as listed and explained by Byram (1997) and Barrett and his colleagues (2014), were investigated. Additionally, the participants were asked whether the programs include the target culture (i.e., English-speaking countries), international culture (i.e., non-English-speaking countries), or both, in order to obtain a profound understanding of the types of culture being taught in the teacher training programs and the underlying reasons.

10.2.6 Quality Control and Ethical Considerations

To establish the internal validity of the study, the researcher's supervisor was invited to make professional comments on the interview schedule. Recommendations were given in relation to wording, the clarity of the items, and technical problems (the formatting, grouping, numbering, and ordering of the questions, etc.). Based on the feedback, new questions were added, and some questions were changed or deleted. The strategy of obtaining respondents' feedback on the transcribed documents was used to ensure instrument validity through member checking (Dörnyei, 2007). For this purpose, as mentioned earlier, after transcribing the audio recordings and checking the texts meticulously, the transcribed documents were sent out to the participants to check whether the wording corresponded to what they had said. The participating professors verified the transcriptions and corrected any words that the converter program and researcher had been unable to transcribe accurately due to imperfections in the audio recording or an unstable Internet connection. Inviting the participants to read and comment on the early draft of the research study and to clarify certain issues that they thought had not been precisely explained or accurately transcribed helped to improve the quality of the analysis and contributed to the ethical approach, reinforcing the validity of the research (Dörnyei, 2007).

Prolonged engagement, which involves spending sufficient time in the field to understand the phenomenon and build up a good relationship with the participants, ensures the credibility of a study, as explained by Lincoln and Guba (1985). The researcher's current position at one of the universities involved made prolonged engagement possible, allowing the researcher to ask the participants to clarify their responses to the interview questions. Moreover, to understand the

context of the other observed university and the process followed for its teacher training program, the relevant sections of the university's official website, including the curriculum and the descriptions of the respective courses, were meticulously studied. An audit trail, which provides a detailed account of the steps taken during data collection and analysis, including the development of the coding system, was set up to eliminate validity threats and ensure confirmability, as advised by Dörnyei (2007).

Before the interview study took place, the participating professors were provided with a fair explanation of the purpose of the study via email. Four participants gave their consent online at the beginning of the interview. However, two of the professors requested to read and sign the informed consent form designed by the researcher. The form was therefore sent to these two participants via email and their consent was obtained in this way. The participants had the right to withdraw from the study at any time. The interviews were video-recorded with the participants' consent, and field notes were taken by the researcher. In one case, the interview was audio-recorded due to an unstable Internet connection.

To ensure anonymity, pseudonyms are used in reporting about the interviews, rather than the participants' real names. The program leaders have been assigned the names Anna and Emma, while the lecturers' pseudonyms are Darcy, Ila, Ulrich, and Sarah. In the quotes below, minor changes have been made to the participants' responses without altering the meaning of what they said. These changes primarily took the form of deleting repetitions, adding square brackets and ellipses, and correcting minor grammatical mistakes stemming from slips of the tongue. Ellipses (...) are used where a sentence was shortened or two sentences combined. Square brackets ([]) are used in the quotations to clarify a meaning using words that the participant intended but did not actually say.

10.3 Results and Discussion

In this section, the outcomes of the interview study conducted with program leaders and lecturers involved in intercultural or culture-related courses in the English teacher training programs taught at two different universities in Budapest are described and presented.

10.3.1 Aims and Content of the English Teacher Training Programs

The leaders responsible for organizing and managing the English teacher training programs were asked about the overall aims of such programs. Both the participating professors responded

to the question by referring to the development of trainees' *attitudes*, *knowledge*, and *skills* within language learning and teaching, including cultural awareness and intercultural competence. One of the participants described the system used in teacher training programs across Hungary and the changes made in the last 10 years. She described how, between 2011 and 2018, the Bologna-type MA program was followed for teacher training programs in Hungary. However, Hungary later developed its own program, known as the OTAK (the acronym for Osztatlan Tanárképzés in Hungarian, meaning 'undivided teacher training' referring to a straight MA teacher training program), which is an integrated teacher training program organized throughout Hungary. In the first three years the students study together with BA students, then they start their teacher training subjects. The programs last 10, 11, and 12 semesters depending on what level the trainees aim to teach at. Those wishing to qualify as primary school teachers are required to take 10 semesters, while prospective secondary school teachers are required to study for 11 and 12 semesters. Another teacher training program offered at one of the two universities included in Study 7 is the English Language Instructor MA program (ELIMA), which lasts for two semesters. These programs and their content are explained by the other participants in the following sections. Regarding the overall aims of the English teacher training programs, participants stated:

> The English teacher training aims to work with students who will become proficient users of the English language, who will have possible novice teacher professional and methodological teaching skills as well as applied linguistics and speaking English as an international language or English as a lingua franca, and cultural awareness competencies. (Anna)

> I think it prepares students for teaching in schools, in mainstream education. I think it gives them the sort of relevant knowledge and also the skills that they will need when they start teaching. Also, what I would also like to see are teachers who think critically about their profession, who are prepared in terms of both theory and methodology and in terms of their knowledge of the language. (Emma)

The teacher training program leaders were invited to discuss the content of the programs as a way of exploring which disciplines and subjects are taught. As stated by both participants, language development is the primary concern in the program, since the students need to attain C1 level according to the Common European Framework for Languages (CEFR) by the end of the fourth year of their education. The program thus includes courses to develop students' language skills, focusing on reading, writing, speaking, and grammar and vocabulary for example. As highlighted by the participants, courses such as teaching methodology are taken by all BA students in the first two years; students can then choose more specific courses, depending on their majors. Regarding English language teaching, the trainees take courses in linguistics, literature, English

for specific purposes (ESP), and pedagogical grammar, or courses about English-speaking countries. As one of the program leaders highlighted, the courses about English-speaking countries include the language teaching policies of those countries. Field practice is another important component of the program, since it allows the trainees to put their knowledge into action and gain experience before they start teaching:

> They have language development and academic skills courses in their first year. At the end of the first year, there is a proficiency exam. But that's for both the students in the teacher education program and the BA students. And then, later, they've got their specific courses. So, they've got methodology courses, ESP courses, pedagogical grammar courses, and at the end of the fourth year, they take an exam, a C1 language exam. (Emma)

> One of the major components of our program is language development. We aim to bring up our trainees' English competencies from B to C1, according to the Common European Framework of Reference for Languages. Another major component within our program is teaching methodology, including one lecture course, several seminars, and practice courses. The third component is related to the traditional arts subjects, including the literature, linguistics, applied linguistics, history, and society of English-speaking countries. This special program has a course called the education in English-speaking countries course, which is about education policy and language teaching policy in those countries. The school practice week is organized by the pedagogy department. (Anna)

The participating program leaders were not expected to provide more information about the content of the culture-related courses they mentioned, such as ESP and the society of English-speaking countries, since they were asked to share general information and did not actually teach those courses. However, these courses make an important contribution to the students' *knowledge*, *attitudes,* and *skills* in teaching aspects of the English language.

The analysis of the program leaders' responses concerning the aims of the English teacher training program revealed that the program aims to develop the students' language proficiency, skills in language teaching methodology, and awareness of English-speaking countries' cultures. Culture teaching and the development of the trainees' intercultural skills were not explicitly mentioned by the two participants. However, the subjects and courses they listed included intercultural education.

10.3.2 *Requirements and Assessment of the English Teacher Training Programs*

In response to the interview questions concerning the requirements of the program, its duration, and the target audience, the program leaders stated although there is no entrance exam for the teaching training program, applicants must achieve a certain number of points, which differs for each university. Any student who obtains the required number of points may participate

in the program. However, students with fewer than the required number of points must pay tuition fees to attend the teacher training courses, as stated by the participant program leaders.

The participants were also asked whether there is a new intake of students every year, and how long the teacher training program lasts. In response, they stated that although new students are accepted every year, the number of students applying to the program has decreased compared to 10 to 13 years ago. According to one of the participants, interest among students fell while the teacher training program was run in the suburbs of Budapest. However, now that the program has moved into the center of the city, student numbers are once again rising. No further questions were asked regarding other factors potentially affecting the number of students on the program, as it is not directly associated with the subject of the present study. As mentioned earlier, the primary school teacher training program lasts five years, while secondary school teacher training takes six years. The interviewees pointed out that the duration of the course is decided centrally (by the government) rather than by the universities. The program leaders believe that it is too long and tiring for students and should be changed.

Lastly, the program leaders were invited to talk about how the work and development of the pre-service teachers is assessed. They explained that each university uses a three-step assessment. The first component of the assessment is language development and involves passing the C1 language exam. The second is teaching practice organized by the Department of Pedagogy, during which the trainee teachers must observe classes for a minimum of 15 hours and a maximum of one year (the reasons behind this difference in duration were not explained). The final component is the practical exam: the trainees have to teach a class in the presence of their mentor (whose classes they observed), the school principal, and one of their professors, who evaluate and grade their work.

10.3.3 The Curricula, Syllabuses, and Teaching Materials Used in the English Teacher Training Programs

The content of the curricula, syllabuses, and teaching materials used in the teacher training programs was analyzed in the context of Study 7. When asked about the design of the curricula and syllabuses, one of the program leaders stated that a new teacher training program was about to be introduced, and the program leaders were waiting for the relevant documents so they could start organizing the courses accordingly. However, she stated that, in general, the development of

the students' *knowledge, attitudes,* and *skills* is taken as a reference when designing the content of the program:

> The particular courses we have now have their syllabuses, and we've got to redo them in reference to the requirements, in terms of the knowledge that the students need to acquire, in terms of their skills, and in terms of their attitude. So, these are the three main points of reference according to which the various syllabuses are put together. (Emma)

In relation to the curriculum, the other program leader stated that she had contributed to the existing curriculum used for the English teacher training program at her university. She stated that the program followed earlier by the university had been unsuccessful in terms of MA accreditation in the context of the Bologna process, and that changes had had to be made. She had therefore insisted on including an English proficiency exam, aimed at improving the students' language skills. She had also included applied linguistics and teaching methodology courses, including lectures on educational policies, aimed at helping students to acquire a knowledge of language education systems in English-speaking countries (mainly the UK and USA), raising their awareness of discrimination and segregation in education in those countries, and helping them to envision similar issues in Hungary and how to resolve them. She claimed that Roma people in Hungary are now regarded in the same way as African Americans once were in the USA. Discussing examples of segregation in America, for instance, could thus contribute to addressing similar problems in Hungary:

> I wanted to introduce this program (education in English-speaking countries) because of my dissatisfaction with the pedagogical preparation and with the pedagogical component in general. I had the impression that students were quite ignorant about the possibilities of educational policy. And my idea was to have an education policy course. I consider educational policies to be a topic where these issues can be questioned and discussed and negotiated without putting words in their mouths, but rather by starting to make them think about otherness. (Anna)

The participating program leaders were invited to talk about the necessity of revising the curricula and syllabuses followed in the teacher training programs, and how often this should be done. They were also asked to identify the person (or people) responsible for the revision, as a way of shedding light on the structure of the program. Participants were also asked about the selection and design of the teaching materials used in the teacher training program to find out whether the lecturers are able to choose or create their materials, including the course content, independently. The program leaders stated that the curricula and syllabuses used in the English teacher training programs do need to be revised. They stated that the program leaders receive the updated requirements from the government authorities and must update the content of the teaching training

program accordingly. Once the necessary changes have been made to the program, it is sent back for official approval. The program leaders also mentioned that syllabuses and teaching materials can be designed by course lecturers. However, the teaching materials for some courses, such as academic skills, are considered standard and must be covered by all lecturers. Lecturers on the language development course thus depend primarily on ready-made/pre-selected materials rather than designing their own. In terms of those responsible for the revision of the curricula and syllabuses, the participants stated the following:

> The revision of the curriculum is the responsibility of the program leader. The revision of the syllabuses for the actual courses is the responsibility of either the professor or the various professors teaching the course. Then there is one person officially in charge of the course and that person is responsible. (Anna)

> I am in charge of the program. When we revise the syllabuses there is always one person in charge, which is tricky because we've got many courses. So, in theory, that person is in charge; that's the person who has to revise all the courses or each course. If it's a linguistics course, and a linguist colleague is in charge, then they have to revise it. (Emma)

It can be concluded from the program leaders' responses that they revise the content of the English teacher training program depending on the requirements of the curriculum designed by the authorities. The course syllabuses are also developed by the respective lecturers. As highlighted by one of the participants, the criteria for the changes are based on the knowledge the students need to acquire in the particular field, the attitudes they need to gain, and the skills they need to use in teaching. Although the lecturers are free to select and design the teaching materials they use in their lessons independently, certain language development courses need to be taught using specific materials decided on by the program leaders.

10.3.4 *Aspects of Cultural Diversity Awareness and Intercultural Communicative Competence in the English Teacher Training Programs*

This interview study investigated whether the teacher training programs offered at two universities in Budapest include aspects of culture and ICC components. The program leaders were therefore asked to describe how CDA and interculturality appear in the respective program courses, either explicitly as a separate course, or implicitly. One of the program leaders mentioned that the university program includes a series of classes on interculturality; however, she did not believe that culture needs to be taught explicitly, since it is already present in language learning. She claimed that since English is used as a lingua franca, interculturalism and multiculturalism are inevitably present. According to her, teaching students how to greet people in England (as part of culture teaching) does not work, because what the students learn is not what actually happens. In

her view, this kind of culture teaching results in generalizations and stereotypes. She also argued that when teachers teach culture explicitly, the students do not listen. She suggested that students learn and understand more when they study cultures implicitly. Another criticism made by the same participant concerned the content of the respective intercultural courses taught at her university. While she agreed that students should acquire a knowledge of English-speaking countries, these countries are limited on the course to the UK, USA, Canada, and Australia. She asked why other countries that use English as an official language are not included, and why students do not read works written by authors from those countries in literature classes, which she believed would contribute significantly to their interculturalism. The following excerpts are taken from her lengthy response:

> There is a particular lecture series that is intercultural. We had a very good lecture here; Agnes Enyedi published an article about teaching culture. I fully agree with that because she looked at the stages of acculturation. She said that you don't have to teach culture specifically or explicitly; when you go through language learning, you go through the stages, and she proves it. So, I think if we teach language in the case of English, how it's used in different parts of the world and by non-native speakers, that is already interculturalism. I mean, English as a lingua franca, by definition, is multilingual and multicultural. So, if you take that kind of approach, I think it's implicitly there. (Emma)

> There's not much point in teaching them (students) how to greet in England because that's not what's happening. And then they are really surprised when they go there. And this is not what they learned, but I think what you've got to get used to is that it'll be different. (Emma)

> I think the intercultural courses are good because this is about knowledge of different English-speaking countries. But the problem again is which English-speaking countries? We do not include India; more native speakers than in the UK are developing their own English, and they've got their own English. So, that is the problem we've got. Yeah, I think in literature, the Literature Department, they do Canadian literature, Irish literature, and in the Language Pedagogy Department they do Australia, Australian studies, so you know, we're there, but the problem with English is that yeah, there are a lot more countries. (Emma)

In relation to the professor's response, it should be pointed out that intercultural education does not aim to develop learners' *knowledge* only. The aim is also to develop *attitudes*, *skills of discovery and interaction*, *skills of interpreting and relating*, *action*, and *critical cultural awareness/political education,* as listed and explained by Byram (1997) and Barrett and his colleagues (2014), through a wide range of approaches, techniques, and activities that are presented in the theoretical literature (e.g., Byram et al., 2002; Lázár et al., 2007; Liddicoat, 2004; Reid, 2015). Moreover, *knowledge* is defined by Byram (1997) not only as the transference of knowledge to learners; he stated that students are expected to acquire knowledge of other cultures and to critically evaluate and analyze them by comparing them with other cultures and their own so as to become aware of the similarities and differences and understand the reasons that lie behind

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the cultural norms they have learned. Theorists and scholars in the field of ICC are also opposed to teaching the elements of surface culture only, since these are static elements that are insufficient for an understanding of the target culture (e.g., Gómez Rodríguez, 2015a).

The program leader's response concerning the implicit learning of culture within language learning is valid, since language and culture are inseparably intertwined, as many scholars have pointed out (e.g., Alptekin, 2002; Byram & Morgan, 1994; Damen, 1987; Kramsch, 1993). However, although culture and language are inseparable, the literature supports the explicit teaching of culture and the development of intercultural skills integrated into foreign language learning due to increasing globalization (Barrett et al., 2014; Byram, 1997; Fantini, 2000; Knutson, 2006; Liddicoat, 2004, etc.). As pointed out by the participant, the priority accorded by the university to the teaching of literature from English-speaking countries can be understood, since the course is taught in the English Language Department; nevertheless, the reasons and aims behind it should be investigated.

The other participant stated that although there is no specific intercultural education course at her university, interculturality does appear in the teacher training program courses offered by the university. In contrast to the other program leader, she talked about the need to integrate ICC components into the program. She described how the courses taught in the English teacher training program at the university where she works include the implicit and explicit teaching of ICC. In particular, she argued that the courses on educational policies in English-speaking countries contribute to students' CDA, since these courses involve learning about history, literature, and culture (mainly of the UK and USA). In addition, the introductory applied linguistics courses in the same program cover varieties of English and different accents, contributing to the students' CDA and ICC:

> The actual aim of the course on education policy in English-speaking countries is to raise the cultural diversity awareness of the students, concentrating on the English-speaking countries. History, literature, culture, and authorial society present in British and American society are parts of the program. So, there is a component involving getting to know English-speaking countries, but the real aim is diversity awareness raising. (Anna)

> In the introductory applied linguistics course, where international English and English as a lingua franca are a special topic, we discuss who possesses the English language when there are more non-native speakers than native speakers; as well as beliefs about whether the native accent is important or should be the aim for English teachers. (Anna)

The participants were also asked about the need to develop the trainee teachers' cultural awareness and intercultural skills in the teacher training program, and the respective reasons. Both

participating program leaders stated that it is vital to develop cultural awareness and intercultural skills. For one of them, this need was based on her observation of her students' lack of CDA. She talked mainly about misunderstandings based on cultural differences and the importance of teaching aspects of linguistics to avoid communication breakdowns in her lessons. She also emphasized the importance of teaching elements of *little c culture*, which are not easily seen but which give students a better understanding of the respective culture. The other participant criticized English language teaching and the understanding of interculturality in general. She mentioned that native speakers of English should not be taken as role models for English language teachers in terms of English language usage and argued that interculturality is not linked exclusively to British culture.

In conclusion, the analysis of the program leaders' responses revealed that both universities follow curricula and syllabuses in their English teacher training program that are updated and revised according to the requirements of the authorities, based on the development of students' *knowledge, attitudes,* and *skills*. Lecturers have the freedom to design the content of their courses and to select/create their own materials, with the exception of the language development courses, where all teachers are required to use the same teaching materials decided on by the board. In one of the universities, intercultural or related courses are included in the teacher training program, while the other university teaches courses covering intercultural skills. Both participants stated that there is a need to develop CDA and ICC; however, the content and aims of the courses in relation to CDA and ICC should not be centered on English-speaking countries. The participants emphasized that, since the program concerns English language teaching, culture is explicitly or implicitly taught through linguistics, sociolinguistics, pragmatics, and discourse skills within the language development courses.

10.3.5 *Overall Aim and Content of the Intercultural or Culture-Related Courses in the English Teacher Training Programs*

Four professors teaching and/or organizing intercultural or culture-related courses as part of the English teacher training programs at their universities were asked about the overall aim of the respective courses. One participant stated that the courses are not aimed exclusively at developing the students' CDA and ICC; instead, the aim is to train students to be effective and successful teachers who have knowledge to transfer to their students and who are able to use communication and human skills. For this reason, she argued that interculturality plays an essential

role in the program. Another participant, who teaches intercultural courses, briefly stated that the aim of these courses is to develop students' intercultural skills.

> I don't think that any of the programs have an overall aim of developing the student's intercultural competence, let alone CDA… Training effective and successful teachers who use communicative and humanistic methods obviously have the knowledge that they can pass on to their students. And within that, particularly the humanistic and the community, communicative sides of this will also make interculturality a very important element of teacher training for us. (Darcy)

> [The aim is] To develop intercultural competence in the students, some of whom are future English teachers and some who will be English professionals when they graduate. (Ila)

Another participant highlighted his three desired aims for his course on the role of culture in teaching English as a foreign language (EFL). His first stated aim is to prepare trainees to teach culture. He argued that culture is not seen as important in English language teaching in Hungary, since there are too many other things to teach. However, he regarded culture as an integral aspect of teaching English, not as an incidental or supplementary topic. His second stated aim is to help students understand the respective culture, which goes beyond knowing facts and figures. He argued that teaching about double-decker buses in England or the Statue of Liberty in America (i.e., *big C culture*) is not enough to teach culture. In terms of the importance of developing ICC components, he claimed that it is vital to teach students how to communicate with others in intercultural contexts, how to manage cultural incidents, and how to deal with acculturation. The third aim of the course is to broaden the students' concept of culture from the perspective of interculturalism. An excerpt from this professor's extensive response is given here:

> For me, a key aim of this course is for teachers of English and trainee teachers of English to be prepared for teaching culture, not as a sort of adjunct or, you know, something incidental, but as an integral part of teaching language. (Ulrich)

Another participant, who teaches English for specific purposes (ESP) courses, said that the university where she works does not have a separate intercultural course in its English teacher training program. However, she added that some courses, such as ESP, include aspects of intercultural education, with the aim of improving knowledge of interculturalism, which is embedded in the content of the courses:

> I teach ESP courses, so teaching English for specific purposes and within the framework of that, we deal to some extent with intercultural communication as well. There is no separate course, but knowledge about intercultural communication and intercultural competence comes up within the framework of the ESP courses I teach. (Sarah)

In conclusion, the responses of the participating professors who teach intercultural courses or any course including intercultural education within the English teacher training programs of the two Budapest universities revealed that the programs primarily aim to develop the trainee teachers' *attitudes*, *knowledge,* and *skills* so as to make them interculturally competent individuals.

The participating lecturers were invited to talk about the development of CDA and ICC in the program, including the types and number of courses. One participant, who has been working for some time in the field of intercultural education, described how, in the past, things that could be linked to culture, such as the history and literature of English-speaking countries, were taught in the program, although culture was not taught specifically. She and a colleague, whose field of research is also intercultural education, therefore carried out studies to demonstrate the importance of integrating intercultural dimensions into the program. This has resulted in more courses that include aspects of culture and intercultural skills gradually being added to the program over the years. She also stated that intercultural competence is now included among the requirements for graduation as a result of her and her colleague's efforts, and that the two of them have designed intercultural development courses at BA, MA, and PhD levels. However, she pointed out that these are not fully integrated into the teacher training program.

Another participant, whose specialist teaching area is the role of culture in language education and intercultural communication, first described the teacher training program in general. Echoing the program leaders' responses, she stated that the traditional teacher training program (OTAK) lasts for either four years of study plus one practice year or five plus one years, depending on the type of school the candidate teachers wish to teach in.

Regarding the content of the classes, both groups have compulsory lectures on life in English-speaking countries, including their history. She stressed that the trainee teachers do not learn about these countries' history in detail; instead, they gain an understanding of why and how specific things happened, which includes the role and concept of culture. This participant also stated that the cultures of various English-speaking countries are covered in these classes. The introductory class in the program is about the British Empire, for instance. Students learn how the British Empire developed and how some countries subsequently joined the Commonwealth; they also learn about British culture. In addition, the students have a few lectures on the United States of America, Canada, and Australia. The final class is about intercultural competence. As she mentioned earlier, this is a compulsory course for all trainee teachers. Although the course is

entertaining, the students find the exam difficult to pass, since it covers a number of facts that they need to learn. However, she stated that the lecturers do not ask for unnecessary details about these countries and cultures, such as names, dates, etc., but rather focus on cause-and-effect relationships. Another compulsory course related to English-speaking cultures in the teacher training program is called "Focus on Australia." She emphasized that this course, which she herself teaches, helps students to gain skills in different areas, such as language development, culture learning, cultural awareness, intercultural development, and teaching practices. The students are required to watch documentaries about the history, geography, and climate of Australia, covering topics such as sports, the car industry, Aborigines, multiculturalism, etc. The trainee teachers thus learn about the country, its background, and how interculturality can work there. Another required task is listening for comprehension. The students need to fill in worksheets using information and facts from the documentaries. The students also have to choose a topic related to one of the documentaries, research the topic in pairs, then share the results with the rest of the class and the lecturer. They are also given a simulated teaching task, during which their fellow students pretend to be schoolchildren of a particular age group and proficiency level.

This participant also described another teacher training program organized at her university, known as ELIMA, which is a one-year master's program for those who want to teach in private schools or language schools rather than local Hungarian schools. It attracts more international students than the OTAK program, because the psychology and pedagogy classes in the OTAK program are taught in Hungarian. Although the ELIMA does not have a compulsory lecture on interculturality, it does include an intercultural seminar that students are obliged to take. The seminar covers intercultural training, and students have many opportunities for peer-teaching practice. The participant also noted that the trainees are required to give a lot of presentations on intercultural topics.

The participants' lengthy responses revealed that students who take culture-related or intercultural courses/seminars develop *knowledge*, *attitudes,* and *skills* in relation to language learning and teaching, including intercultural competence skills, which they will need in both their private and professional lives.

The above participant was also asked directly if the cultures of non-English-speaking countries are included in the respective courses at her university. She replied that the students are English majors, thus the lecturers' job is to teach the culture of English-speaking countries rather

than other cultures. However, cultures are occasionally compared, and different cultures are mentioned on the courses, although only incidentally.

Like the other participants, the professor whose research area covers the role of culture in language teaching, the integration of culture and language teaching, and intercultural communication, referred to the two teacher training programs provided at his university: OTAK and ELIMA. He stated that both these programs include intercultural competence development courses, and that all trainee teachers are obliged to take these courses and pass the respective exams. He also mentioned a lecture series focusing on English-speaking countries, and one lecture explicitly devoted to intercultural competence development.

The participant who teaches ESP courses as part of the teacher training program at the other university explained that she does not focus explicitly on developing intercultural skills. Instead, she and her students deal primarily with the meaning of ESP, its significance, methodology, and materials, and how to develop them, etc. However, she emphasized that intercultural topics inevitably come up among the other issues discussed in the classroom. When talking about multinational companies, for example, which employ people from different cultural backgrounds, the topic of interculturalism emerges in relation to their interactions with one another and their communication with their international clients. The trainee teachers not only acquire knowledge about intercultural communication but also learn how to deal with cultural incidents in intercultural situations. She explained that she gives her students case studies to analyze, based on intercultural communication issues, and asks them to develop different solutions, which helps them to gain knowledge and provides a methodological framework for developing intercultural communicative competence.

Concerning the content of the intercultural/culture-related courses in the English teacher training programs, the participants were asked how often they update the course content, what prompts these updates, and how the changes are made. According to the participants, course content is updated based on changes in government policy, new research findings, personal experience, needs, and circumstances. Although all the participants talked about personal experiences and preferences, the timing of the changes differed in each response, ranging from "constantly," to "every semester," "every two/three years," and "depending on the circumstances."

One of the participants stated that the updates depend on changes in official policy, and the last revision was made four or five years ago. A new official update was expected at the time the

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interview took place, and she knew there would be cuts to the number of hours and credits on the respective courses. She added that teachers also make changes to the course content or teaching materials, depending on their experience. Thus, if they find that something does not work in their classes, they change either their approach or the material. She also emphasized that the relevance of the topic and the students' interests are a vital consideration when making updates. Another participant talked about how she considered the applicability and accessibility of the related materials every semester, before starting to teach the course.

> Well, that depends very much on the course; it depends very much on whether there are policy changes. Right now, we are going to have policy changes. The reason is the government is going to cut the number of hours, the credits, and the number of hours that we can spend on this. And therefore, the whole program will have to be revised. The last revision, I think, happened about maybe four or five years ago. (Darcy)

> You experiment with something that you want to do, and if it doesn't work, then you maybe change the material or change the approach or something; of course, the world changes, so you constantly have to update and have relevant topics that are at the same time interesting for the student. (Darcy)

> Every time I start teaching a course, I first revise it to see if it's still relevant and if I can find new materials. So, every semester, when I have the course and look at the content, I see what kind of revision is needed. (Sarah)

Excerpts from the other participants' responses, focusing on circumstances, new research findings, and experiences, are presented below:

> Well, that depends a little bit on the circumstance. For example, for online teaching, I had to update the course. It wasn't so much that the content changed. But the modes with which I had to create these experiences had to change a little to use more YouTube material films and think about how to use Moodle and Zoom to create this experiential feel to the course. I think the processes underlying intercultural communication acculturation don't change dramatically; the models do change over time. So, I'm always looking for more recent research or findings. (Ulrich)

> As I said, in connection with the whole program, it's like person dependent, so when someone would like to introduce a new course, they usually can, so it's possible. But if nobody wants to, then nothing happens, and nothing changes. I don't know how often I tend to change my courses. But every two or three years, there's always something new that I read or want to include because I always combine pedagogy and intercultural competence. So, for example, I think I've sort of discovered for myself, based on readings and on personal experiences in training courses, new ways of going about it. So, every time I read something interesting or experience something interesting, I include it in my courses. (Ila)

It would be justifiable to conclude from the participants' responses that their extensive experience in teaching intercultural communication and culture-orientated or culture-related courses leads them to organize, update, and redesign the course content, including their teaching

approaches, materials, and activities, based on changes in official policy, their own experiences, and relevant research results.

10.3.6 The Development of CDA and ICC as Part of Intercultural or Culture-Related Courses in the English Teacher Training Programs

The participating professors were invited to talk about which aspects of culture and which components of ICC they teach on their English teacher training program courses. The responses can be categorized under the headings *big C*, *little c,* and *deep culture*. However, the common topics mentioned by the participants were mainly related to elements of *little c* culture, such as understanding values, beliefs, social practices, behavior, attitudes, and speech patterns, which are not easily seen. The participants mainly mentioned teaching civilization in relation to *big C* culture, and stereotypes in relation to *deep culture*. They reported intentionally including cultures other than the cultures of English-speaking countries and described how references to different cultures inevitably arise in their classroom discussions during culture-related activities. References to the combination of literature and practice were also a common element of the participants' responses: in other words, students read relevant articles and put their knowledge into practice during their training. Two participants talked about following Hofstede's definition of culture and his model of intercultural communication during their respective courses.

Regarding the use of relevant articles in the intercultural courses, one of the participating professors stated that in the first weeks of the course they look at the theoretical background to gain an understanding of the meaning of intercultural competence. She described how the papers are read interactively, after which the students practice teaching in pairs, using the knowledge they have acquired through the articles. The class discusses each students' teaching practice and relates the activities to the ICC components they have read about in the literature. In terms of transmitting knowledge about a certain culture, the students mainly learn about history, geography, and literature. However, in her classes, the focus is mainly on values, beliefs, social practices, and cultural norms, which means that both teaching and intercultural skills are developed on the course.

Another participant highlighted that the teaching of culture depends on the course content. On a course on English-speaking countries, for example, she teaches mainly civilization, including high culture and low culture. However, during a language development class, the emphasis is on communication, behavior, and speech patterns. She described how, in her writing class, she develops her students' academic writing skills, particularly in relation to writing academic papers;

however, even though the focus is not on interculturality, she looks for materials that include intercultural skills, since the development of CDA and ICC is very important to her.

The participant who teaches intercultural courses described how the issue of perception is dealt with in all areas of his classes in terms of teaching aspects of culture. Perception involves understanding how people feel, what makes them respect others, how they respond to others, positively or negatively, and why, as well as specific incidents, etc. He stressed that his main goal is to raise his students' cultural awareness. To this end, he collects or designs materials for use in his classes, including stories, videos, and reading matter. He also underlined how he merges the teaching of methodology with the development of intercultural skills by asking his students to analyze culture-based activities from the perspective of language development and intercultural skills. He also talked about how he focuses on the appropriateness of language, or politeness, and how it can differ in different cultures. Stereotypes, the reasons behind them, and how to deal with them are also discussed in his intercultural and cultural studies courses, as are aspects of the acculturation process. This participant also mentioned using Hofstede's definition of culture in his classes. He pointed out that the activities he conducts when teaching culture and developing ICC in his classes are not based exclusively on the cultures of English-speaking countries.

Another participant, who teaches ESP, stated that she focuses on understanding people's way of thinking and behavior, using Hofstede's model of intercultural communication. She also highlighted that the aim of her ESP course is to develop the trainee teachers' CDA. Since communication is an essential component of ESP, the students need to understand how to interact with people from different cultural backgrounds and how to identify and deal with cultural issues.

The participants were asked if they thought the cultural content of the courses they give in the English teacher training program develops the trainee teachers' CDA and ICC, and specifically their *knowledge*, *attitudes,* and *skills*. A common response among the participants was that the main goal is to develop the trainee teachers' cultural awareness, and they believe that this goal is achieved. All the participants discussed the activities they implement to develop their students' intercultural skills. According to three participants, it is not possible to measure the extent to which the students gain the components of ICC, with the exception of *knowledge,* which can be assessed to some extent using tests. One participant stated that the only insight into ICC development among the students comes from student feedback at the end of the semester.

Regarding the raising of cultural awareness, which was highlighted as an essential component of the intercultural courses, one participant referred to it as a significant aspect of his classes. He described how he focuses on experiential learning by giving students a chance to talk about their own cultures, perspectives, beliefs, prejudices, etc., which enables them to learn about different cultures from each other:

> I think a great part of what I do is awareness raising. So, experiential methodology for me is so important. If you work experientially, that usually means going into your own history as a learned, cultured person. And you bring out and share your own perspectives, prejudices, and beliefs with others. So, when we work with that, I raise awareness in the process. (Ulrich)

In relation to *knowledge*, the participants reported collecting a wide range of texts, documentaries, YouTube videos, and relevant articles for use in their classes to build or extend their students' *knowledge*. Two participants stated that as soon as the trainee teachers become aware of cultural differences, they also develop *attitudes*, such as acceptance, curiosity, and open-mindedness. One participant described how activities such as analyzing intercultural clashes help students to understand similar incidents and develop tolerant *attitudes*:

> I think that all of these (intercultural activities) help the students become much more aware of interculturality and of understanding people with different values, educational and cultural backgrounds. Once they develop a more open mind, they also develop acceptance and curiosity. (Darcy)

> I think all these [the activities she mentioned] can help them with their attitude. So, raising their awareness, and I think, if their awareness is raised, their attitudes, understanding, and tolerance toward certain intercultural communication situations can also be developed. (Sarah)

Participants then talked about the activities they implement in their classes for the development of *skills*. One participant described how she raises intercultural issues in her classes and asks her students how these issues might be interpreted from different perspectives without being judgmental. The aim is to demonstrate different aspects and alternative interpretations of the same issue, thus developing multiperspectivity and cultural awareness. She also underlined that, since the students are specializing in English, she conducts activities based on linguistics, sociolinguistics, and pragmatic analysis. She believes that the program helps students become more aware of differences, understand others, and develop ICC. Another participant talked about implementing similar activities in her ESP classes to develop multiperspectivity, since classroom discussions about intercultural incidents, as well as presentations based on cultural issues, help students understand how people think and behave differently:

I mentioned the use of case studies in the course. So, I would say that helps with skills. Suppose they find themselves in situations when there is an intercultural communication situation. In that case, they have this experience of analyzing case studies, looking at cases, thinking about them, and finding the reasons for the problem and reasons or misunderstandings in certain intercultural communications. Therefore, I would say that it develops their skills to deal with such situations. (Sarah)

By bringing up issues of interculturality, of how to interpret things from multiple perspectives, which is always very important to me from the point of view of attitudes of not being judgmental but trying to see different aspects and different interpretations of the same thing… We are training English language specialists; we also have to do some type of linguistic analysis and especially sociolinguistic analysis or pragmatic analysis, and point out how they can do certain language functions, how they can perform certain language functions by observing, for example, the linguistic traditions and the language used in English without offending somebody with criticism but still making their point. (Darcy)

Another participant mentioned implementing activities aimed at developing Byram's (1997) *skills of interpreting and relating*. According to him, *skills* need practice, which he achieves in his classes:

Cross-cultural communication skills are part of all my courses because there are certain things related to the intercultural competence skills areas that Byram mentioned: relating skills and interpreting skills. So, I think some of the work we do there again is quite explicit in relating to such skills development now, to what extent the students have gained intercultural competence. (Ulrich)

Another participant criticized the way in which students learn languages at school in Hungary, focusing exclusively on grammar and vocabulary so as to pass language proficiency exams or school-leaving exams. She talked about the challenge of changing the habits ingrained in students over 12 years. She stated that *knowledge*, *attitudes,* and *skills* can be learned but have to be practiced, and this is not how students are taught in Hungary. She also claimed that this problem can be overcome by developing skills of observation, interpretation, and mediation, including being aware of similarities and differences, developing a non-judgmental attitude, and being more open to the world. She argued that students can become more open-minded, curious, and accepting by means of practice on the respective courses. The following excerpts are taken from her response:

These things can be learned but should be practiced, precisely because this is not how we were taught. So, there was always traditionally a lot of focus, and there still is, on grammatical accuracy and the four skills, and a rich vocabulary. But very little about everyday communication with people who are completely different. This is why it's very often difficult for Hungarians to engage in successful intercultural communication, because they are trained to study for proficiency and final exams at school and have language exam certificates. (Ila)

By practicing things like observation, interpretation, and mediation skills, being aware of the differences and similarities between cultures, and developing a non-judgmental attitude and a more open approach to the world, I hope they will be more successful. (Ila)

The participants' responses revealed that the English teacher training programs at the two Hungarian universities aim to develop the main components of ICC — *attitudes*, *knowledge,* and *skills,* including CDA — through extensive activities. Intercultural and culture-related courses explicitly aim to develop intercultural skills, while language development–based courses develop these skills implicitly. The other ICC components — *action* and *critical cultural awareness/political education* — were not specifically mentioned by the participants. However, activities such as reading articles, classroom discussions, debates, and research-based tasks that include intercultural incidents, inevitably contribute to students' critical understanding of cultural differences, and help them develop strategies for communication and mediation in the event of issues arising from differences. The participants' responses also demonstrated that the courses they teach on the English teacher training program are multifaceted. The program aims to develop students' learning of English and skills of teaching of English, including intercultural skills, thus it combines language development, language teaching, teaching methodology, and cultural studies. At the university in which intercultural courses are taught separately, the integration of those courses into the teacher training program is owing to the comprehensive efforts of professors who have been working for many years in the field of intercultural education. The other university, where intercultural education is not explicitly taught as a separate course, also offers courses that include intercultural development. More importantly, both the interviewed program leaders and lecturers believed that intercultural education is vital.

It should be noted that the participants teach on both the OTAK and ELIMA programs, thus differences between these programs in terms of the development of CDA and ICC were not explored separately in the present study.

10.3.7 *The Content of the Teaching Materials and Activities Used in the Intercultural and Culture-Related Courses in the English Teacher Training Programs*

Participants were then asked about the materials they use and whether they are provided with these materials or expected to design their own, as well as the criteria for selecting and designing teaching materials. When selecting or designing new materials, all the participants stated that they take into consideration different perspectives on the same topic, related cases and activities, the students' interests, and the lecturers' interests and preferences. The participants

reported that ready-made materials are used on only a few courses on the program, such as language development classes, as indicated earlier by the program leaders.

One participant emphasized how lecturers teaching the same courses in her department share teaching materials with each other and have meetings to discuss lessons and activities. There was also an emphasis on reading material, which reflects the theoretical background of the topics taught and which is seen as essential by the professors for teaching theory as well as practice. One participant admitted that students are unwilling to read lengthy papers, thus he uses excerpts as a trigger to help his students understand certain concepts. In this context, the participants mentioned changing or adjusting their teaching approaches and strategies according to the students' interests. They described how, if something they teach fails to grab the students' attention as much as they expected, or if the students' find it uninteresting, they change the topic or activity and find something more appealing.

The responses also showed how the professors' interests and preferences shape the teaching materials. One professor talked about being interested in ethnography, thus he designs or collects materials based on specific cultures and societies. Another professor described using 10 favorite activities taken from three sources, which she changes when she comes across new articles or finds new activities. The following responses illustrate how the participating professors design their teaching materials:

> I try and select materials that show different approaches to the same material. So, for example, when I talk about multicultural issues in Australia, I like to show the points of view of the different governments and also of people, everyday people who are affected by this, and refugees or not refugees, just people who are from different cultural backgrounds. (Darcy)

> Well, it's the aim that decides. So, whatever the aims of the course, what I want to achieve, and how well those materials can help me fulfill those aims. So that's one criterion. And other criteria are what we have already discussed, being up to date. For example, case studies that seemed relevant, say, ten years ago, may not be so relevant today. So that's why it's important to refresh the databank or the materials bank, and it's the same for the literature itself. (Sarah)

> I find that students don't read very well. So, most of my readings are extracts, usually no more than five to six pages. It's just a trigger to get into understanding a concept. I have an interest in ethnography. Over the years, I have collected a huge collection of public signs from various countries, and I also have a collection of artifacts from different parts of the world. These are entirely mine, and I find them very useful for this experiential element to make the teaching of culture tangible. (Ulrich)

> I have favorite activities about ten favorite sources. And of course these sometimes change because there's a new reading or a new activity or a new idea, and then I select and take things to the classes, but as I said, in

this particular course for future teachers, they also contribute a lot. So, a lot of the content is brought by the students themselves. (Ila)

The participants were then asked whether the materials they use in their intercultural and culture-related courses include theoretical or practical resources, or whether the two are balanced, and which they thought were more beneficial for the students. Three participants stated that both are critical and should be included, while one participant said her courses contained more practical aspects. One of the participants who stated that both theoretical and practical resources are needed described how the theoretical aspects help students understand the practical issues, which is vital at university level. However, she argued that the ratios differ depending on the course. Another participant explained that she devotes a quarter of her materials to theoretical aspects and three-quarters to practical issues, although she always tries to connect theory with practice in the respective classes. The participant who teaches culture-related courses explained that both aspects are needed and that there is no imbalance in his courses: the activities implemented in his classes are linked to the theoretical background. The participant who teaches ESP courses highlighted that she spends more time on practical issues than on the theoretical background:

> They are both very important. I think that at university level, it is important for students to learn about theories because they can help people further develop themselves and understand how practical things work. (Darcy)

> I would say that in this course, maybe a quarter is theoretical and three-quarters approximately practical stuff, but we try to connect the practical activities and the discussions about the methodology to the literature on intercultural competence, trying to build bridges between theory and practice. (Ila)

> You need both, don't you? How I do it is in an engaging way, so that they are motivated to get started and then follow it through. That means I always start with a practical end, and there's no imbalance. (Ulrich)

> You need to have some theoretical background to understand some of the theory, to translate that into practice. But apart from that, I would say that the percentage I spend on practice is much more than on creating this theoretical background for what we do. (Sarah)

It can thus be concluded that theory and practice are combined and balanced depending on the content of the intercultural/culture-related courses, since the aim and the expected results of the practical aspects can be understood through the theoretical background, as explained by the participants. The practical side must not be neglected, however, since trainee teachers need experience before they begin their professional teaching life.

Participants were then invited to talk about the activities they conduct during their lessons, and whether they will be of practical use to the trainee teachers in the future. All the participants reported that students are engaged in many activities in the student-oriented classes. The

participants' responses also revealed that the lessons are interactive, and that all the students are involved. One activity commonly reported by all participants involves the students creating and giving presentations based on research:

> I think it's very important that many of the things are actually done by the students. So, if you think of a presentation, you learn something, research, and render what you have read. These presentations are also important parts of my classes. (Darcy)

> A lot of things are brought to the class by the participants, the trainee teachers. For instance, short presentations about useful intercultural resources and classroom research. (Ila)

> I asked them to give presentations so they could establish knowledge. I can ensure they dig into the theoretical issues and think about them. I ensure that all the students engage in the thinking process to understand what intercultural communication entails. (Sarah)

Besides presentations, participants highlighted cooperative work and pair work, such as role play, simulations, project work, and research, which allow students to develop their *knowledge, attitudes,* and *skills*. The students are given a topic to research; they then collect knowledge based on the theoretical and practical aspects of the given issue, create a presentation, and deliver it to the class. One participant reported asking students to observe classes, analyze the teaching materials from the perspective of culture teaching in relation to the literature, and present the findings to the class:

> I like to get the students to do this in pairs. So, they can talk about theory and also conduct an activity. I did this a few years ago in a cultural course; one of the presenters talked about the theoretical background of how something works in communication. And then the other had to do an activity with the group. (Darcy)

> One of the assignments is for them to do classroom research, a mini project. So, they have to interview teachers or students, observe classes, analyze course books, and bring the results to class as a mini research paper. (Ila)

As stated by the participants, the trainee teachers are also expected to carry out observation in the field if the research concerns ethnography, then share the results with the rest of the class. Classroom discussions based on these presentations were commonly mentioned by the participants. Students are encouraged to ask questions, critically discuss the topic, and relate the activities to the theory they have acquired from their background reading. Regarding criticality, one professor stated that she asks her students to analyze the particular intercultural issue (generally an incident), think about the potential reasons behind it, identify solutions, and discuss how it might be solved differently (i.e., using a different approach from that described in the paper they have read):

So, activities that meet the principles of cooperative learning and role plays, simulations, and project work. (For instance), mini research they have to do based on an ethnographic approach. They must go out and look at what's in the field. Sometimes (we watch) films, movies, or scenes from movies. (Ila)

It's not only a presentation but also a discussion based on it. So, I ask everybody to read the literature. They listen to the presentation, participate in a group discussion, and develop relevant questions based on the reading material. Another thing we do is case studies. I ask my learners to read to analyze the language used in the actual situation and all the other phenomena that are present in the situation to see what is happening there, what might be a problem, if there is a problem, what caused the problem, what kind of solutions can be seen in the actual situation? What could be done differently? (Sarah)

Importantly, the professors also discuss with the trainee teachers how the activities they themselves have done in class can be adapted for or implemented with particular age groups and proficiency levels, which develops the trainees' teaching strategies and skills:

We always discuss when we try things out because I believe in firsthand experience and experiential learning. And then, when we discuss them in the debriefing session after the activity, we always talk about how they could use it with 16-year-olds or 10-year-olds or in whatever age group they will be teaching. (Ila)

The students had to talk about what were the aims of this. How would you change it to make it fit a particular group of students that you are either teaching now or that you might be teaching? So that is the way I think I handled the issue of applicability. (Ulrich)

One of the participants talked about the method he typically follows in his classes. The first thing he does is to introduce the concept or topic based on the theoretical background, making it personal and getting the students to personalize it. In other words, he asks them to relate the concept to their own cultures and to give examples, which prevents them from learning stereotypes about different cultures. Like the other participants, he emphasized that some of the materials come from the students themselves, since an important aspect of teacher training courses is to train students how to design teaching materials.

I always do a review, then introduce the topic and make it personal. (For instance), when we talked about directness, indirectness, and politeness, in the end I asked the students how they would say things in their countries, more direct or less direct? So, we don't get into stereotypical representations of nations. (Ulrich)

The participants were asked whether they take the trainee teachers' future teaching practice into consideration when developing their students' CDA and ICC. Two professors stated that the course focuses primarily on the trainee teachers' cultural development, although they occasionally refer to how to adjust the respective activities to the specific groups, ages, and proficiency levels of the children they might teach in the future. On the other hand, another two professors said that while developing their own intercultural skills, the trainee teachers learn how to facilitate and develop their future students' intercultural skills:

Occasionally, we talk about how certain activities could be used with their current groups; many students might come to class when they are already conducting their short teaching practice. But that is not the main focus. This is not a methodology class that I do. This is a cultural developmental class. (Darcy)

I think the two are inseparable. If they have learned something about how to do this, they do it in their own teaching. (Ulrich)

When asked whether the activities can be of practical use in the trainee teachers' future English classes, all the participants argued that they can be, if the students have taken notes and remember what they did in their teacher training classes. One participant reported being given positive feedback from her former students about the usefulness of the English teacher training program courses in their subsequent teaching careers. One participant described this as his one aim, since he tries to be a model for how to conduct culture-related activities. With regard to the responses, the trainee teachers' intercultural skills can thus be said to be developed through a variety of intercultural activities that can be used in the trainees' future English classes.

I wouldn't choose them if they weren't. That's a key criterion for me because I need to model how an activity I do with them can be used with their students. One selection criterion is to what extent the students can adapt this particular activity or technique to students that they are likely to teach. (Ulrich)

I think both the approaches they will develop by the end of the course and the very concrete activities will be helpful in them. If they are good at taking notes and remember where their notes are, then it will be easy for them to find and use them later on. (Darcy)

Former students who are also already practicing teachers and some who have ESP experience give feedback about how useful the ESP courses were because they knew and understood what to do in an ESP teaching situation. (Sarah)

The participants' responses illustrate that the activities they implement in their classes are aimed at developing not only the students' teaching and intercultural skills but also their research, presentation, and communication skills. The activities were described as experiential and research based, thus allowing students to interact and communicate. Concerning a critical approach to intercultural issues, it would be fair to say that the classes foster the students' creative thinking and problem-solving skills, including mediation skills. The activities are concrete and replicable and can thus be used in future English classes taught by the trainee teachers.

10.3.8 Assessment of Trainee Teachers' CDA and ICC Development

The participating professors were first asked how they predicted the kind of *knowledge* and *skills* the trainee teachers would need in order to teach culture and develop their future students' CDA and ICC. The participants stated that the need to develop CDA and ICC in the context of

rapidly growing diversity in the world is based on observation rather than prediction. It is clear how the world is evolving and what people need to enable them to keep up with developments:

> It's partly from personal experience and partly from understanding how the world develops that I can predict what sort of knowledge and skills, and attitudes they need. And one of them is openness and openness for lifelong learning. That is why training them to be autonomous learners is very important. (Darcy)

> I don't need to predict too much. I just need to see what is going on at the moment. We live in a very diverse world that's getting more diverse by the day. We are also living in a world where, you know, we're at the junction where national cultures are beginning to lose their importance, whether we like it or not. As you know, the movement of people, communicating with people, has become…so what is the word? Well, you can't avoid it. It's there, everywhere. I think it's more like observation. (Ulrich)

Another professor stated that the students' questions, contributions, and assignments help give her an idea of the *knowledge* and *skills* they need. Additionally, the needs assessment questionnaire she hands out in the second or third week of the course guides her in her understanding of what the students need:

> I often give them a needs assessment questionnaire in the second or third week of the semester. But I can also deduce a lot of information about the students from their reflective summaries, which is one of the first assignments in this course. In class, they often ask questions and contribute to the discussion, which also helps. (Ila)

The professor who teaches ESP emphasized cultural awareness as the primary aim of the course rather than talking about *knowledge* and *skills*:

> My expectation is to make the students aware. So, this is a starter, like an introductory course, and my experience is that the learners are very interested. (Sarah)

The responses indicate that the participating professors are fully aware of how globalization and mobility have necessitated the development of intercultural skills. Additionally, their intellectual maturity, life experience, and extensive teaching experience, including as experts in the field of intercultural education, make them aware of the kind of *knowledge*, *skills*, and *attitudes* their students need to acquire in their courses.

Participants were then asked how they assess the development of their students' CDA and ICC. The response was clear and succinct: there is no formal assessment. However, all the participants referred to self-assessment checklists and students' feedback as ways of evaluating the development of their students' *knowledge, attitudes,* and *skills*. The professors observe the students throughout the year and follow their progress through assignments (presentations, essays, research tasks, group/classroom discussions, etc.). The course summary written by the students at the end

of the course, and the questions asked by their professors to explore what they have learned and how the course has developed their intercultural skills, give the professors an insight into their progress. One of the participants reported that the feedback they receive from their students typically refers to their being more aware of people's behaviors and having multiple perspectives. Another professor reported that the self-assessment tool helps students become more conscious of intercultural components.

> I don't do any formal assessment. I sometimes do playful activities at the beginning, about how much they know and what they would do in certain situations. I often ask them what they take from this course with them. So, I like to do this kind of summary in the last class. And it's very interesting because many of them come up with a lot of interesting things. For example, somebody says I have developed my skills to interpret things from several perspectives, and then someone else says I have become much more aware of how to observe people and how they behave, etc. (Darcy)

> I sometimes use the self-assessment tool for them to think about, again, to reflect and be more conscious about the different components of intercultural competence. And to see where they stand. But I'm not assessing them. It's a self-assessment exercise. (Ila)

> We don't. What I have achieved in that respect is through feedback. I don't get students to necessarily take a look at how much better they might have become in any of these areas. (Ulrich)

> How do I assess my students? Not directly related to the context of intercultural communication, but I assess their presentation skills. I also assess them based on their group discussion. Another task is peer teaching based on the design of that course, and that's also part of the evaluation. (Sarah)

To understand the trainee teachers' progress in terms of developing CDA and ICC, the participating professors were asked what differences they see in their students by the end of the training program. They were also asked how they understand the students' progress, what areas of intercultural skills the students develop, and the kind of things that do not affect them. All the participants reported seeing differences in their students due to the development of CDA and ICC. The students' progress in relation to *attitudes*, *knowledge and understanding* and *skills* can be tracked via the presentations they give, the teaching activities they conduct, the discussions they take part in on intercultural topics, the essays and reflective papers they write, the mini research tasks they carry out and present, and the feedback they provide about the course. Although there is no formal assessment, such as a test, the tasks do reflect the students' progress and help professors provide constant feedback throughout the course.

The professors' responses suggest that, in line with their aims, awareness is the most developed ICC component. They reported that their students have become more aware of the need for intercultural skills by the end of the training courses. Regarding *attitudes*, the professors

emphasized openness and willingness to cooperate with individuals from different cultural backgrounds. The development of *knowledge and understanding,* one of the pillars of ICC, is targeted through the reading, activities, documentaries, video clips, etc., provided by both the professors and the students. All the participants mentioned that they believe their students develop *skills* on their courses, including empathy (which is also an element of *attitudes*), non-judgmental thinking, multiperspectivity, interpretation, observation, mediation, and analytical and reflective skills, in addition to teaching skills. The participants did not mention anything that did not affect the students' development of CDA and ICC:

> I can see a development definitely, even though I do not test them at the beginning and the end. I explain this by the fact that they get immersed in the idea of thinking about culture in everyday terms and interculturality and becoming more open to the world and more aware of the needs of people to communicate in an effective but understanding, positive way. So, they start behaving that way in the course, which is how I see this. I tend to give feedback continuously. (Darcy)

> I usually see development. I tell them that I'm glad they discovered this and did that, created fantastic activities, and learned a lot from the mini-research. Feedback on the course, I usually get things, they'll write things like, "oh, this was an eye-opener," and "I never realized that this is something so important." "I've heard the expression intercultural before but it didn't say much. Now I know, I understand." And "I would like my students to be interculturally competent." These sentences of feedback at the end of the course also tell me that this is something where they feel they have grown. (Ila)

> I see a difference in how the students relate to each other. In some of the courses we have international students, you know, a mix is good, these courses are the best from the point of view of dealing with anything cultural. You know, you just notice that students don't just run away; little friendships are formed, the way they talk to each other, the way they come into class at the end of a course, and don't take out their smartphones, but they sit next to the guy from Tunisia, or, you know, so it's incidental, anecdotal, incidental signs of interest or a different attitude. (Ulrich)

> I have often seen that they can make sense of situations that they or their friend experienced or heard about, and they can interpret them differently. They can understand it more with the help of the information and practice given in the course. (Sarah)

In conclusion, the professors teaching intercultural or culture-related classes in the English teacher training programs know what *attitudes*, *knowledge*, and *skills* their students need in terms of understanding and learning about aspects of culture and intercultural components. Besides a needs analysis survey, their lessons are designed based on their broad knowledge of intercultural education, including their belief in the need to integrate culture teaching into English classes. The students' intercultural skills are developed throughout the course but are not formally assessed. Instead, the trainee teachers' teaching, presenting, interpreting, relating, writing, teamwork, and research skills are evaluated via the assigned tasks, which include intercultural activities.

10.3.9 The Students' Concerns and Feedback

Study 7 also investigated whether the students have concerns about culture teaching, and the kind of feedback they give about the course regarding the development of CDA and ICC. Three of the participating professors who teach intercultural or culture-related courses reported similar concerns among their students in terms of CDA and ICC development. Firstly, the participants talked about the students' fear of being incompetent when it comes to teaching culture, due to not knowing everything about the target culture they are expected to teach. Secondly, the participating professors mentioned the students' concerns in relation to time: the students believe they will need to follow the syllabus and complete the lesson units in the coursebook, which will not leave them sufficient time to teach culture. Further concerns among the trainee teachers, as mentioned by the participants, include the expectations of the schoolchildren and their parents, and the teachers' responsibilities towards the school in terms of preparing children for exams. The participants also mentioned trainee teachers' hesitation to bring into the classroom the kind of controversial topics that are potentially raised by intercultural issues. The professor who teaches ESP courses reported that her students' concerns were based on teaching skills, such as classroom management, motivation issues, learning difficulties, etc. She reported not hearing anything related to culture teaching, because the course is not directly related to it, even though it does include intercultural topics.

> They don't feel that they are good enough, that culturally they know enough. The other thing is about language. We are not native speakers, so we don't know everything about the language and make many mistakes, but we still go ahead and teach things. There's also another thing teacher trainees say, just like practicing teachers, that there isn't enough time to talk about culture or interculturality or develop cultural diversity awareness because there are tests to be taken, exams to be taken and the students and their parents as well want to see preparation for that from lesson to lesson. (Darcy)

> They don't necessarily feel competent. Because they think they have to know everything. Quite a few of them have never left the country. And another two more fears, perhaps one is that you have to teach the course book because most books don't focus on intercultural competence development. If they do, it's easy for teachers to use these sections only for linguistic issues. So, another worry is that they have to move on with the syllabus; there's no time for that; we have to write a test. And sometimes, these intercultural issues can also be scary because they might bring controversial issues to the class, and young teachers are usually more preoccupied with classroom management and keeping discipline, and keeping everyone together. (Ila)

> I think the biggest issue is "I don't have time for it." How do I plan this, we have to deal with grammar and vocabulary teaching, and then there's the course book material. (Ulrich)

I cannot recall any culture-related problems. So, learning difficulties, discipline problems, lack of motivation, and differences in the level of knowledge within the heterogeneous classes from different aspects [are talked about]. (Sarah)

Importantly, the participating professors talked about how they motivated and encouraged their students to overcome their concerns and hesitations by talking to them about the importance of culture teaching and intercultural competence development. They assured their students that teachers do not know everything about cultures; that culture can be embedded in all aspects of language teaching, including grammar; and that intercultural skills development is not a hindrance to following the syllabus and coursebooks or to preparing students for exams.

With respect to students' feedback about the course, all the participants said that the trainee teachers usually made positive comments on the classes, mentioning how they had become more conscious about the particular intercultural issues they had learned about and how it had helped them in life. Some of the students had heard or learned about a particular topic for the first time and had understood how to think about and interpret things differently. According to the participants, some students also reported using the activities they had learned on the courses, which had helped them immensely in their teaching practice. Both the oral and anonymous written feedback collected by the professors at the end of the course illustrates the development of students' *knowledge*, *understanding*, *attitudes*, and *skills*. The students mention enjoying the classes, learning new things, and changing their viewpoint with the help of the course content and activities. The participating professors also mentioned criticism from the trainees in relation to the length of the reading tasks, which they asked to be shortened. Some students, who did not like the assignments given by the professors, were critical of the course. One student, who had not achieved good grades, complained anonymously about the course at the end of the term.

It sounds funny to say, but praise for the kinds of things that they enjoy in the classes. And in the feedback I specifically include the question "What would you change to make this course better?" And I very often get nothing there. And then sometimes when I get things like "make the readings shorter," that sort of thing. It is the kind of lazy students' remarks. (Darcy)

Like I said, usually a sort of discovery, this is something new, an eye-opening course about aspects of teaching and learning that they have not thought about, or not much. The majority is usually happy, and I sometimes get messages and letters from students from a couple of years ago. They say this is my favorite activity or something I do with every group because I think it's great. That's their kind of feedback there too. (Ila)

I think I've had a lot of feedback on my personality and the way the classes are run. There's feedback on the experiential nature of the classes. I would say that culture becomes more relatable in that sense. And I think

awareness is gained. The other ones across the board over time that students mentioned most in their feedback are awareness of themselves and things that they hadn't known. (Ulrich)

The feedback I had was the realization while we were dealing with ESP or intercultural communication and analyzing case studies. Another feedback that I received was that they understand such situations more clearly. It is more like raising awareness, understanding, and trying certain skills. (Sarah)

The responses concerning the students' feedback about the intercultural and culture-related courses were overwhelmingly positive and demonstrated the development of cultural awareness and the *knowledge, understanding,* and *skills* acquired in the classes.

10.4 Conclusion

The goal of Study 7 was to explore and describe the development of CDA and ICC in the English teacher training programs at two universities in Budapest. Two program leaders responsible for managing and teaching the programs, and four lecturers who organize and/or teach intercultural or culture-related courses, were invited to participate in an in-depth, one-on-one interview study.

The responses given by the program leaders indicate that the English teacher training programs organized at the two universities in Budapest generally aim to develop the trainee teachers' *knowledge*, *attitudes*, and *skills* in learning and teaching the English language, including cultural awareness. The programs primarily include language development, teaching methodology, language pedagogy, cultural development courses, and teaching practice organized in schools. The requirements are created and periodically updated by the authorities, and the curricula and syllabuses are designed accordingly by experts in the respective fields at the universities. The content of the courses and the teaching materials are modified or revised by the lecturers; however, on the language development courses the lecturers are obliged to follow the coursebooks decided on in advance by the program board. The integration into the program of intercultural courses or courses that facilitate culture learning and intercultural competence development is seen as vital, to help pre-service teachers develop the intercultural skills they will use in their private and professional life. However, the content of the culture-related courses was criticized for being centered on English-speaking cultures. General assessment takes the form of a language exam at C1 level (according to CEFR) and school practice observed by the student's mentor and one of the respective professors at the end of the program, in addition to individual course assessments by the lecturers.

The outcomes of the interview study conducted with the course lecturers revealed that the intercultural and/or culture-related courses within the English teacher training programs are primarily aimed at developing pre-service teachers' *cultural awareness, attitudes*, *knowledge and understanding*, and *skills*, which are the components of ICC (Byram, 1997; Barrett et al., 2014). All the participating professors highlighted the raising of *cultural awareness* as the central aim of the training program. Concerning *knowledge and understanding,* the related courses give trainee teachers an understanding of the concept of culture and cultural differences. Additionally, all the activities mentioned by the participants that are related to English-speaking countries, including history, geography, and literature, facilitate the pre-service teachers' *knowledge and understanding*. Openness and empathy were the main *attitudes* mentioned by the participants. Openness to different cultures, perspectives, and innovations is developed through a wide range of activities listed by the participants. A further goal is the development of empathy, which is also considered a *skill* by Barrett and his colleagues (2014). In terms of *skills*, the aim of the courses is to enable students to observe people from different cultural backgrounds and understand their attitudes and behaviors and the possible reasons behind them. The content of the program, and the activities used in the classes, give students the cognitive flexibility to look at issues from different perspectives, or change their way of thinking depending on the context or situation. The trainee teachers given guidance and strategies to solve intercultural clashes and mediate in conflicts mainly through classroom discussions. Something that was underlined by all the participating professors is that intercultural skills are taught on the respective courses to develop the pre-service teachers' effective communications skills. The results of Study 7 also demonstrate that the course content and program activities are aimed at reinforcing students' linguistic, sociolinguistic, discourse, and pragmatic *skills*. Additionally, research-based activities, presentations, and classroom discussions develop the students' *skills of discovery and interaction* and *skills of interpreting and relating*, as stated by Byram (1997). However, the extent to which the components of ICC are developed by pre-service teachers, and if and how they use their intercultural skills when they begin to teach, are not clear from the present research.

The participants' responses in relation to aspects of culture indicated that both the visible and invisible elements of cultures, referred to as *big C* and *little c* culture respectively by Lázár and her colleagues (2007), are included in the content of the cultural/intercultural courses in the English teacher training programs. However, controversial topics such as racism, discrimination, social inequality, poverty, social class, etc. — which develop students' *critical cultural awareness*

and intercultural skills, as stated by Gómez Rodríguez (2015a, 2015b) —were not detected in the analysis carried out as part of Study 7. The aspects of culture embedded in the activities are also primarily limited to English-speaking countries, since the teaching of English cultures is prioritized by the participating professors. Furthermore, Hungarian culture, as the culture of the majority of students on the program, was not mentioned in any of the activities listed by the professors. This can be explained by the fact that the department belongs to the Faculty of English and American Studies. However, international and local cultures do need to be included in the curriculum, teaching materials, and activities, to help students acquire a local and globalized perspective and to compare unfamiliar cultural issues with familiar ones, as stated by several scholars (Cam Le, 2005; Koutlaki & Esmani, 2018; McKay, 2002; Shin et al.,2011; Yuen, 2011). Moreover, the integration of "Englishes," — a word used for the first time by Kachru (1985) to refer to different varieties of English and the different cultures of countries that have English as their official or second language — is needed to enhance students' *knowledge and understanding* of different dialects and accents for effective communication, as Shin and her colleagues (2011) also recommended in their study. To obtain deeper insights into which cultures, and what proportion of the target and international cultures, are included in the respective courses, it would be necessary to carry out classroom observation, a teaching materials analysis, and an interview study with the pre-service teachers, which is beyond the scope of the present study.

Study 7 explored the content of the teaching materials and activities used on the intercultural and culture-related courses. According to the findings, the materials are primarily designed or created by the lecturers and include both theoretical and practical aspects, depending on the course content, the students' interests, and the professors' experience and preferences. The materials provide practical activities to develop the students' intercultural and teaching skills. The analysis revealed many different types of multifunctional activities, which are mainly based on developing the students' skills in relation to teaching practice; intercultural competence; research; analysis; presentation; interpretation; interaction; creative, analytical, and critical thinking; problem solving; and mediating. A collaborative learning approach that allows students to work together in groups or pairs is a key element in the aim to develop their intercultural and other skills, as reported by the participating professors. The activities implemented on the program are practical and can be used with and adapted to different age groups and English proficiency levels. Since only a few graduate students gave feedback to their professors on using the same activities they

had learned on the English teacher training program, the extent to which these activities are practical and useable is not made explicit by the findings of Study 7.

Another crucial aspect of the program and activities is the teaching practice, during which pre-service teachers observe English classes, assist class teachers, and teach a demonstration lesson at a school organized by the university. As the research suggests, this practical part of the program allows trainees to experience teaching in a real classroom and to apply their knowledge and skills in practice before starting their actual teaching career. The trainees are sent to local schools for their teaching practice, perhaps because it is easier for the university to cooperate with state schools. However, this means that, in the monolingual and monocultural classrooms, trainees may not encounter the kind of intercultural incidents that will allow them to use their intercultural skills during the practical training. As one of the findings of Study 7, working with international schools or with schools that have students from different nationalities or minorities (such as the Roma in Hungary) can therefore be recommended as a way of allowing trainees to experience teaching children from different cultural backgrounds. Similarly, Walker-Dalhouse and Dalhouse (2006) studied the impact of teacher training programs, including multicultural courses and field experience in which trainee teachers had opportunities to work with students from diverse backgrounds. They reported that the participating pre-service teachers became more culturally aware, and that the courses and fieldwork in culturally diverse contexts helped them to understand students from different cultures. However, this does not mean that culture teaching and the development of ICC cannot be achieved in monocultural classrooms. The activities listed in the study in terms of teaching and developing CDA and ICC can be transferred to any English teaching context, as also demonstrated in the literature (e.g., Barrett et al., 2014; Lázár et al., 2007; Liddicoat, 2004; Reid, 2015; Piątkowska, 2015; Usó-Juan & Martínez-Flor, 2008).

Although the intercultural and cultural courses within the English teacher training programs are primarily aimed at raising the trainee teachers' cultural awareness, they are also expected to facilitate culture teaching and the transfer of the intercultural skills acquired on the program to the trainees' English teaching practice. However, Study 7 revealed that the trainees feel incompetent and believe there are more essential things to do, such as following the syllabus, sticking to the coursebook, preparing students for exams, and fulfilling other expectations imposed on them by the school management and by the students and their parents. The participating professors reported assuring the pre-service teachers that in order to develop intercultural

components they do not have to know everything about the target culture, nor do they need to have lived abroad. According to Byram and his colleagues (2002), culture can be related to any topic; themes in coursebooks can be analyzed from many different perspectives, including gender, age, region, religion, racism, etc.; and even grammar topics can reinforce prejudices and stereotypes. Trainee teachers may be afraid of dealing with the kind of controversial issues raised in the classroom in relation to intercultural topics. Novice teachers may struggle with a number of issues, including classroom management, leading them to avoid controversial and sensitive issues that are potentially offensive to some students in the classroom. These concerns are universal and have been raised by many teachers in a number of studies (e.g., Howard, 2003; Mysore et al., 2006; Sleeter, 2008). Teacher training programs thus play a vital role in demonstrating to pre-service teachers the importance of discussing controversial topics so as to raise their students' critical cultural awareness, and in showing them how to conduct activities in a way that avoids giving offence to any culture by setting the ground rules to be followed, as underlined by Byram (1997). The pre-service teachers on the English teacher training programs were reported as generally being satisfied with their cultural development and as using the acquired skills during their teaching career. However, the kind of culture they teach as novice teachers, and how they teach it, remains unclear from the present study.

Study 7 suggests that intercultural competence can be assessed using self-assessment tools and feedback from students. While students' progress can be tracked by the course lecturers by means of classwork and homework, their intercultural skills cannot be assessed by testing. Byram, Gribkova, and Starkey (2002) support this finding: they argue that it is not difficult to assess students' acquisition of information and to evaluate their knowledge and understanding. However, students' attitudes — whether they have become more tolerant, for example — can only be assessed if the students talk about changes in their attitudes. A portfolio approach is therefore suggested, which allows their intercultural competence to be recorded —an approach that the professors participating in Study 7 stated they had used.

In conclusion, the English teacher training programs organized at two universities in Budapest include intercultural courses or courses potentially involving culture or intercultural issues, with the aim of developing pre-service teachers' CDA and ICC. In light of the responses given by the interviewed participants, it would be fair to say that the main impact of the respective courses in relation to students' CDA and ICC is cultural awareness development, which echoes the

findings of similar studies (e.g., Hollins &Guzman, 2005; Walker-Dalhouse & Dalhouse, 2006). Study 7 likewise demonstrates that an English teacher training program with integrated intercultural and/or culture-related courses allows pre-service teachers to develop intercultural skills. However, the question remains as to whether they transfer their cultural awareness and intercultural skills when they begin their teaching career.

10.5 Limitations

One of the limitations of the present study is the number of participants. Two program leaders and four lecturers teaching cultural/intercultural courses were invited to be interviewed about the content of the teacher training programs. A larger group of lecturers from more universities would provide greater insights into how teacher training programs develop pre-service teachers' intercultural skills. Moreover, the current study was conducted with lecturers involved in culture teaching, who therefore generally showed favorable attitudes and voiced positive opinions about it. However, other lecturers obviously teach different subjects unrelated to culture teaching or ICC development in the teacher training program. Investigating their perception of culture teaching would thus provide more detailed information about approaches to the development of CDA and ICC in the program in general.

To obtain a deeper understanding of the development of trainee teachers' intercultural competence, further studies are required, including an interview study with pre-service teachers, an analysis of the teaching materials used in the classrooms, and observation studies. Further interview studies are also needed to explore whether novice teachers transfer their intercultural knowledge and skills when they start teaching, and how they develop their students' interculturality with the help of the courses they took as part of the English teacher training program.

10.6 Implications of the Study

According to the current research and relevant studies in the literature, the goal of teacher training programs is to help pre-service teachers achieve a positive change of *attitudes* towards different cultures, foster in them a *knowledge and understanding* of others, communicate with them effectively, and teach them about diversity (e.g., Dimitrov et al., 2014; Hollins & Guzman, 2005; Sleeter, 2008; Walker-Dalhouse & Dalhouse, 2006). The first implication of Study 7 thus concerns the need to integrate culture-related or intercultural courses into English teacher training programs. As Study 7 suggests, besides language development, linguistics, methodology, language pedagogy, and teaching practice classes, consideration should also be given to the teaching of

culture-related courses such as English and American literature, history, and art, including the cultures of English-speaking countries, education in English-speaking countries, and the British and American political systems, and to classes/lectures and/or seminars aimed at developing intercultural competence as part of the teaching training programs, as a way of raising cultural awareness and developing intercultural skills. The scope of the course content can also be expanded by including more international cultures. Moreover, human rights education, education for democratic citizenship, and empathy training — none of which were observed in the current study — should be included in the teacher training programs. Additionally, sensitization training on discrimination, stereotypes, prejudice, racism, etc., should be organized as part of English teacher training programs to develop trainee teachers' cognitive flexibility concerning differences and positive attitudes to different cultures, including acceptance, respect, an understanding of others, and a readiness to suspend disbelief and judgment.

Secondly, the outcomes of the interview study conducted with schoolteachers, and relative studies carried out to investigate teachers' attitudes towards culture teaching, demonstrate that both pre-service and in-service teachers have similar hesitations and concerns about teaching *deep culture* issues, such as controversial topics (e.g., Howard, 2003; Mysore et al.,2006; Sleeter, 2008). The content of the related courses thus needs to include controversial topics, which should be researched, discussed, presented, and interpreted from different perspectives during the training. Pre-service teachers also need to be trained how to teach such topics without being judgmental and offensive. Similarly, in addition to target cultures (i.e., the cultures of English-speaking countries), more international cultures and universal topics should be included in the courses to help trainees develop globalized perspectives. Local culture should also be considered, to make learners more aware of their own cultures and facilitate compare–contrast activities. Moreover, if politically possible, the topic of communicating with minorities in a classroom situation should be included (e.g., Slovaks in Hungary).

As Study 7 suggests, practice in the field allows trainees to implement their knowledge and gain practical teaching skills. After taking the intercultural courses in the training program, pre-service teachers should be given the opportunity to go into schools where they can teach children from different nationalities, ethnicities, or races, if possible, to put their acquired knowledge into practice.

The findings of the interview study conducted with teachers working at the observed school revealed that although some of the teachers had taken training courses that included culture teaching, they did not remember what they had learned due to the extremely theoretical course content. In other cases, the teachers' formal training had not contained intercultural courses. As highlighted in the respective chapter, the lack of teacher training programs offering intercultural education was one of the reasons for neglecting culture teaching and ICC development. International or culturally diverse schools should therefore consider requesting professional help from universities to develop their teachers' intercultural skills. Likewise, university teacher training programs should also open their doors to in-service teachers and offer opportunities for intercultural education.

Finally, acknowledging the importance of tracking pre-service teachers' CDA and ICC development, the results of Study 7 suggest that end-of-year summaries or feedback and self-assessment tools/checklists could be introduced, allowing trainees to evaluate their development on intercultural courses where there is no formal assessment of intercultural skills. As Byram and his colleagues (2002) stated, the Council of Europe has developed a three-part European Language Portfolio that allows users to record their language learning achievements and their experience of learning and using languages. They suggest that learners should keep a similar intercultural development portfolio to record their *attitudes*, *knowledge*, and *skills* in the relation to intercultural competence. The introduction of self-assessment tools and portfolios to improve learners' self-awareness of their intercultural development is therefore recommended as an implication of Study 7.

11 Analysis of the Curricula and Syllabuses Used in Teacher Training Programs – Study 8: Document Analysis

11.1 Introduction

The previous interview study (Study 7), conducted with the program leaders and lecturers of the English teacher training programs at two universities in Budapest, showed the necessity of analyzing documents such as curricula and related syllabuses to obtain further insights into the development of cultural diversity awareness (CDA) and intercultural communicative competence (ICC) in such programs. In addition to interviews and observation, document analysis is generally conducted in case studies to provide multiple data collection for an in-depth description of the investigated phenomenon, as was the case in the present research (De Costal et al., 2019).

Study 8 therefore investigated how teacher training programs at universities in Budapest teach aspects of culture and ICC components to develop pre-service teachers' CDA and ICC. To do so, the curricula and syllabuses followed on the English teacher training programs at two prestigious universities were collected and thematically analyzed.

The analysis of the curricula and culture-related/intercultural course syllabuses used in the English teacher training programs at the two observed universities reveal the aim to cover all aspects of culture and all ICC components in the context of developing pre-service teachers' *knowledge and skills* in relation to language development, teaching methodology and practice, and raising cultural awareness, although these are primarily and understandably limited to cultures of English-speaking countries. The activities identified and described can be used to develop CDA and ICC, as well as language skills, in any other English teacher training programs, since they include all the necessary cultural aspects and all the ICC components required to be interculturally competent (Barrett et al., 2014). However, further investigation is needed to obtain a deeper understanding of how criticality is included in culture teaching and how critical intercultural skills are targeted at the observed universities.

This chapter begins with a presentation of the research design and methods, followed by the results, discussion, and conclusion. Finally, some observations are made regarding the limitations and implications of the study.

11.2 Research Design and Methods

11.2.1 Overview

The curricula and syllabuses for the traditional "undivided" English teacher training program, i.e., a straight MA in teaching EFL (*osztatlan tanárképzés*, or OTAK, in Hungarian) used at universities across Hungary, and the Master of Arts (MA) in English language instruction (ELIMA) and MA in English studies taught at two universities in Budapest, were qualitatively collected and thematically analyzed. The analysis was performed using a tool designed by the researcher to identify themes and patterns in relation to culture teaching and ICC development.

11.2.2 Research Design

The main purpose of Study 8 was to answer research question **2**: "What potential does teacher training have in developing trainee teachers' intercultural communicative competence and cultural diversity awareness?" The following questions were examined:

R.Q 2.1 What types of culture are presented in the curricula and syllabuses of the English teacher training programs examined?

R.Q 2.2 What aspects of culture are included in the curricula and syllabuses of the English teacher training programs examined?

R.Q 2.3 What components of ICC are to be developed according to the curricula and syllabuses of the English teacher training programs examined?

Study 8 followed an exploratory research approach using qualitative research methods to explore and describe cultural elements in the analyzed curricula and syllabuses. To investigate how pre-service teachers' cultural awareness, *attitudes, knowledge,* and *skills* are developed in relation to the development of CDA and ICC, the curricula and syllabuses of the English teacher training programs organized at two universities in Budapest were analyzed and described.

11.2.3 Object of the Analysis

The curricula of the English teacher training programs, and the syllabuses of the intercultural/culture-related courses, used at two universities in Budapest were analyzed in Study 8. The OTAK curricula, redesigned by one of the observed universities (University A), consists of 10, 11, or 12 semesters, depending on the level of school in which the trainees wish to teach after they graduate. Those aiming to becoming elementary school teachers take 10 or 11 semesters,

while secondary school teachers are required to take the assigned courses for 11 or 12 semesters. Both programs (for elementary and secondary school teachers) comprise similar classes, although there are more courses on the secondary school teacher training program.

The English teacher training programs of University A, designed for elementary and secondary school teachers, include language development and academic skills courses taught in the first eight semesters. These cover academic and advanced writing skills, language practice, language skills development, topic-based language development, pedagogical grammar, syntax, phonology, phonetics, and phonology for language teachers, as well as professional language development. The programs also include English and American literature, the reading of literary texts, seminars in applied linguistics, including ELT, second language acquisition, teaching English to young learners, classroom studies, and language exam (C1) courses. Both programs contain courses on the methodology of teaching English as a foreign language. In terms of intercultural and/or culture-related courses, the programs cover the British and American political systems, American English, the history of Great Britain, an introduction to English-speaking countries, and English for specific purposes (ESP) classes. Both programs offer subject-specific teaching support seminars for the last two terms of the program, in which trainee teachers have opportunities for teaching practice in schools.

The OTAK program for secondary school teachers at the same observed university comprises the same courses in the first eight semesters as the program for elementary school teachers. The only difference between the 11- and 12-semester programs is the distribution of the courses. While the 11-semester program squeezes all the remaining courses into the ninth semester, the 12-semester program distributes them across the ninth and tenth semesters. The content of both programs can be divided into language teaching, teaching methodology, culture-related, and teaching practice lectures and seminars. Both programs organize the same subject-specific teaching support as the elementary teaching programs. In terms of intercultural/culture-related classes, both programs offer modern English/American literature and art, and English-speaking cultures.

The ELIMA program at the first observed university (University A) takes two semesters and comprises language teaching, linguistics, teaching methodology, and teaching practice courses. In terms of language teaching, the program offers language for the teacher, classroom studies, testing and assessment, materials design, and information technology on ELT courses. The

program also includes a course on descriptive linguistics from a pedagogical perspective, a course on the methodology of English language teaching, and teaching practice in the field. A course on intercultural communication is also part of the ELIMA teacher training program.

The OTAK program at the other observed university (University B) includes between 10 and 12 semesters. As explained on the university website, the 10-semester program results in a diploma for primary school teaching, while the 11-semester program is designed for those wanting to be primary or secondary school teachers. Those wanting to major in secondary school teaching need to study for 12 semesters. At the beginning of the training, meaning more or less the first three years, the program includes the same courses as the bachelor of arts (BA) in English; the later parts of the four- to five-year program cover the courses that made up the university's former English MA program in ELT. Like the teacher training program at University A, the program includes language, literature, linguistics, history and culture, and cultural studies modules, including courses on English teaching methodology. Although the English teacher training program at the second observed university (University B) does not contain intercultural courses specifically, it does offer culture-related courses, such as the history of American and British literature, American and British society and culture, American and British history, the culture of English-speaking people, Irish studies, Canadian studies, American studies, and education in English-speaking countries. University B also offers an MA in English studies, which lasts for four semesters and includes more culture-related and cultural studies courses.

Study 8 also analyzed the syllabuses of the intercultural and culture-related courses of the two programs in the context of investigating the development of CDA and ICC. The collected syllabuses of University A generally include a course description, requirements, procedures, rules, information on grading, an anti-discrimination statement, a note on plagiarism, and the topics/themes of the courses. The general information about the course, including its aim and what should be achieved by the end of the course, are explained under the course description section. The requirements state what is expected from the students, such as being active and prepared, completing all the given assignments, etc. The procedures section clarifies the framework of the classes together with the activities and tasks that the students need to complete. The rules section lists obligations regarding attendance and the submission of homework. The section on grading covers what is involved in the end-of-term mark — for instance, students' work, participation, efforts, etc. The anti-discrimination section is about respecting the rights and dignity of all people

regardless of their ethnicity, gender, religion, belief, sexual orientation, etc. The note about plagiarism emphasizes the importance of academic honesty and the consequences of any form of plagiarism. The last part of the syllabuses outlines the topics taught week by week, including teaching materials, reading lists, and supplementary materials such as YouTube links, extracts, excerpts, newspaper articles, etc., which are designed/revised by the course lecturers.

The syllabus of the culture-related course organized at University B includes a course description, aims, requirements, compulsory and suggested reading, and the topics, divided into days and weeks. The course description essentially describes the content of the course, including the focus that will be addressed throughout the term. The aims clarify the overall purpose of the course and the targets to be achieved by the end of the course. The requirements explain what is expected of the students, such as being active in classroom discussions, reading the assigned papers before the class, submitting essays on the given topics, and teaching in peer groups. The topics and dates of the course are also presented in a table by week, including assignments, classwork, homework, and the assigned peer teaching groups. At the end of the analyzed syllabus is a list of references for the assigned articles and/or chapters and books. The analyzed syllabuses of the two observed universities can be said to have been designed in detail. However, the syllabuses of University A contain more information than those of University B.

For the purposes of the present study, the curriculum is understood as the overall description of the program as a whole, including the learning objectives that students are expected to meet, the targets to be reached by the end of the course, and the lessons/courses and units that the teachers are required to teach. Consequently, in the present study the brief course descriptions are considered as attachments to the curriculum; as stated above, they refer to the respective learning objectives in the curriculum, thus they also inform students about the content of the courses prior to course registration. In the study, the term *curriculum* thus generally refers to the course descriptions, including the aims and learning objectives. It should be clarified that the course descriptions belonging to the respective analyzed curricula available on the websites of the two universities were obtained when the research was carried out (2022–2023), and that changes can inevitably be expected in the future.

A *syllabus*, on the other hand, refers to the lengthy, detailed description of a course, including the schedule and content of each class as well as course expectations (of the students), materials, resources used (e.g., books, articles, videos, presentations, reading matter, etc.), and

requirements such as classwork and homework, tests, assessments, and other methods of evaluating students' progress, which is essentially a summary of the curriculum.

It is also important at this point to clarify the difference between lectures and seminars. According to the regulations of the observed universities, a *lecture* is a contact period in which the instructor provides oral explanations and the students' progress is assessed by an exam. On the other hand, a *seminar* is based on oral interaction between the instructor and the students. The students' progress is evaluated throughout the semester by means of tasks and assignments. Furthermore, the terms *mandatory* and *elective* also require explanation. In the organizational and operational regulations of the observed universities, *mandatory* refers to courses that must be completed by all students in order to obtain a diploma. Mandatory courses are taught as lectures or seminars, or as practical classes, as explained in the respective document. *Elective* courses must also be completed by the students, but are chosen from the thematic list currently being offered by the university.

11.2.4 Research Instrument

A research instrument was created to analyze the place of culture and the development of ICC in the documents of the teacher training programs at two universities in Budapest. As outlined below, the instrument (Appendix L) — that is, the criteria for the document analysis — consisted of three parts.

Part 1 explored types of culture — that is, whether the documents include the target cultures (English-speaking countries), international cultures (non-English-speaking countries), or both. The purpose of investigating types of culture was to ascertain whether the documents include different cultures as a way of raising awareness of cultural diversity.

Part 2 analyzed aspects of culture (*big C, little c,* and *deep culture*) to identify how profoundly the trainee teachers' cultural awareness and intercultural skills are developed and if criticality is applied to culture-oriented activities, thus making the findings of the analysis transferable to other English teaching contexts.

Part 3 investigated the components of ICC (*attitudes*, *knowledge and understanding*, *skills of discovery and interaction*, *skills of interpreting and relating, action,* and *critical cultural awareness/political education*), which are essential for the development of ICC according to Barrett and his colleagues (2014) and Byram (1997).

11.2.5 Data Collection and Analysis

The curricula of the teaching training programs for the analysis were obtained from the websites of the observed universities. The syllabuses of the culture-related and intercultural courses were collected via email from the participating professors teaching the respective courses. Since four lecturers teaching in the respective programs participated in the teacher trainers' interview study, only four syllabuses were collected and analyzed. One of the analyzed curricula was Hungarian and therefore needed to be translated into English using Google translate.

The curriculum of University A was collected from two websites. The first website includes the curricula of all subjects taught in the undivided teacher training. The English language and culture teacher training program with 10, 11, and 12 semesters was therefore chosen as a means of obtaining information about the cultural and intercultural courses in the teacher training program. In this section of the website, the courses are divided into semesters and distributed according to school level (elementary or secondary). The list of courses in this section includes the course name and code, the number of credits students earn once they complete it, the type of course (mandatory or elective), the number of hours per week and semester, and a short description of the course. The second website from which information about the courses was collected presents only the English and American studies courses at University A. Unlike the first website, this website does not list all the courses and semesters in one place. Instead, users need to enter a code or keyword to obtain information about the desired courses. In each case, the courses on the second website are listed along with the name of the lecturer teaching the course, the number of credits that can be obtained, whether the course is taught in the form of lectures or seminars, and a description of the course, including its aims, topics, teaching materials, requirements, and assessment. The second website offers comparatively more details about the courses than the first website. Consequently, due to the extensive information offered on the second website, the short course descriptions from the first website are primarily quoted throughout the study.

The curriculum of University B was downloaded from the university website, where the curriculum for the undivided English language and culture teaching is accessible. The downloaded Excel files of the curriculum designed for the 10-, 11-, and 12-semester programs includes the subject code, name, credits; hours in the week; semester number; course type (mandatory or elective); and curriculum group (e.g., methodology, teaching practice, basic professional

knowledge, cultural studies, etc.). The course descriptions in the analyzed documents are shorter than those in the documents obtained from the website of University A.

The data for Study 8 were collected in a cultural analysis table designed by the researcher, grouped under three main constructs: types of culture (target culture or international cultures), aspects of culture (*big C, little c* and *deep culture*), and ICC components (*attitudes*, *knowledge and understanding*, *skills of discovery and interaction*, *skills of interpreting and relating, action,* and *critical cultural awareness/political education)*. The documents were read meticulously to match the themes appearing in the analytical data and to find additional themes that differed from the existing themes in the analytical criteria. Anything related to the themes was subsequently noted with a thick description. After exploring the themes in the data, each theme was described and interpreted using the inductive and deductive approach, as well as the semantic and latent levels, following parts 1 to 3 of the analytical criteria (Braun & Clarke, 2006).

11.2.6 Ethical Considerations

The participating professors were provided with an adequate explanation of the purpose of the study, and their informed consent was obtained before the document analysis was carried out. This consent meant that the researcher was permitted to collect the curricula and syllabuses of the mentioned programs and courses. No information directly related to the universities or the participants was included (i.e., name, address, phone numbers, email addresses, etc.).

11.3 Results and Discussion

In this section, the curricula and syllabuses followed in the teacher training programs of the two universities are analyzed and described in relation to the development of CDA and ICC. While the analysis of the curricula includes the content of the culture-related and/or intercultural courses in the English teacher training program as a whole, the syllabus analyses cover only the lecturers', who were interviewed, culture-related courses on the program. The rationale for designing the research in this way was two folded. Since the aim of the study was to investigate the development of CDA and ICC, the focus was on culture-related courses and the related syllabuses, in the expectation of finding more (inter)cultural items. The reason for analyzing the syllabuses of the courses taught by the participating lecturers was simply that they were accessible.

11.3.1 *The Development of CDA and ICC in the Curricula of the Teacher Training Programs at University A*

The analysis of the curricula used in the OTAK program at University A revealed that intercultural and culture-related courses are taught throughout the program. The first year of the programs (10, 11 and 12 semesters) primarily includes language and academic skills development courses, thus nothing was found in relation to culture teaching or intercultural competence development. However, starting from the second year, the programs do include intercultural and culture-related courses. In the second year, for instance, several courses aim to develop cultural awareness and intercultural skills. These include courses on English literature, American culture, the British and American political systems, reading literary texts, cultural studies and content-based language development, all of which are expected to raise awareness of culture and aspects of culture and develop ICC components.

The English literature lectures, which are a mandatory course, are aimed at helping students gain the ability to understand works of English literature within their historical period, including the work of major and minor authors. As stated in the analyzed course description on the respective curriculum website, the course focuses on the detailed exploration of a major period and its most significant figures within the history of English literature. The description also refers to the aim to develop students' enjoyment of reading and their skills of interpretation (of the given texts).

American Culture, a seminar course given by a group of lecturers, is also compulsory for students. According to the course description, it focuses on acquiring a knowledge and understanding of American culture and society. More specifically, the seminars aim to help the students explore how Americans think and feel based on their history and culture, including how they live and behave. The analyzed course documents list the topics of ethnic and racial diversity in America, the government and political system, the American family, how Americans spend their leisure time, and the values and beliefs of American society, including the cultural, religious, and frontier heritage of America, as areas to be covered during the academic semester.

The British and American Political System is a mandatory lecture course given by two lecturers. The course essentially introduces the British and American political systems, as stated in the analyzed course descriptions. It also covers the major actors in the political systems of the two countries and the operation of the different branches of government. In addition, the course focuses on the constitutional framework of the United Kingdom and a discussion of devolution

and the Northern Ireland Assembly, as well as elections in the United States, which were topical when the course was being taught. As outlined in the course description, the course does more than merely present the Anglo-Saxon model; it encompasses broader concepts of government and international relations, such as sovereignty, federalism, nationalism, and devolution. The constitutional crises affecting the United Kingdom (on account of Brexit) and the United States (the attack on the Capitol) are also included as discussion topics. The second course description stated by the other lecturer contains lengthy topics and reading material (either articles or chapters). The topics are citizen studies; customs, conventions, usages, and community, state and the law; the executive, the legislature, and the judiciary; the nature of the British constitution; writers on the British constitution; territory, population, citizenship, sovereignty, church, and state; treaty making in the British constitution; the separation of powers as a customary practice; devolution in the UK; comparison of the presidential and parliamentary systems; the constitution of the United States of America; the first ten amendments; judicial review, the Supreme Court, and a critique of the American constitution; and the question of whether the UK and the United States are malfunctioning democracies.

Reading Literary Texts, a compulsory lecture course, explores the historical and social contexts of given English texts and literary works. Among the most interesting traditions in English literature, the course description lists the works of Charles Dickens, Emily Brontë, Rudyard Kipling, T.S. Eliot, E.M. Forster, George Orwell, and John Fowles for reading and discussion.

Another mandatory culture-related course taught in the second (or third) year of the OTAK program is the Cultural Studies lecture series, which is delivered by a team of lecturers. This lecture series aims to familiarize students with the essential concepts of English-speaking cultures. According to the analyzed course description, the lectures focus on issues of identity, values, difference, social change, and the relationship between language and social issues as a way to raise awareness of interculturality, thus helping the students to become intercultural communicators. As emphasized in the description, the lecture series provides students with the theoretical background to the mentioned issues as well as relevant practical examples to promote cultural learning. Assessment takes the form of a written exam at the end of the academic semester.

Regarding aspects of culture, knowledge of *big C* culture is primarily facilitated through the presentation of significant figures and authors in English literature and history. Elements of *little c* culture can be found in topics such as the values, beliefs, religion, everyday life, and leisure

time of Americans. Likewise, ethnic and racial diversity in America, the government and political system, social changes, and issues of identity and difference, besides the topics listed in the British and American Political System course, may potentially encompass the controversial issues of *deep culture*.

According to the respective course descriptions, the aim of all the second-year courses is to develop *knowledge and understanding*. The above-mentioned culture-related courses are aimed at acquiring a knowledge of the history, society, culture, and literature of the target countries (primarily Britain and America) and providing an understanding of the given topics within their contexts. Although the course descriptions do not include an explicit reference to the development of *attitudes* towards cultures, the expectation is that openness, curiosity, and acceptance will be fostered. Further studies are needed to gain a deeper understanding in this respect. Analyzing and interpreting current political issues and the British, American, and Commonwealth forms of governance as part of the British and American Political Systems course develops students' *critical cultural awareness/political education* in the context of intercultural skills development. Since all the lectures, and particularly the seminar courses, require active participation in classroom discussions, the delivery of presentations on selected topics, research, and the reading of assigned texts and articles, it can be said that the courses mainly target *skills* of discovery, interaction, and interpretation (Barrett et al., 2014). Another ICC component, *action*, was not identified in the content of the related courses, although it is important to point out that the courses are only briefly described in the analyzed curricula.

The following excerpts are presented to illustrate how aspects of culture and ICC components are included:

> Ability to understand the concept of a literary historical period, major and minor authors, and the authorial oeuvre. Ability to explore in detail a major period and its greatest figures within the history of English literature, understand the methods of periodization and the examination of context and intertext. Ability to carry on and enjoy individual readings/interpretations of texts and other phenomena of the given period. (English Literature, 2nd year)

> Discern the structure and the historical, social and literary context of the work, develop critical thinking and scholarly discussion, as well as ways to provide an opportunity to become absorbed in the joy of reading in English. (Reading Literary Texts, 2nd year)

> Students will get an overview of American culture, and also learn how this knowledge may be put to use in language teaching. (American Culture, 2nd year)

Develop the ability to understand the British, American and Commonwealth forms of governance, based on a comparative, historical, constitutional-legal approach, [and the] ability to analyze and interpret current political issues based on this knowledge. (The British and American Political System, 2nd year)

The content-based language development course consists of several mandatory seminars, including culture teaching and/or intercultural skills development, given by different lecturers. Given the importance of the development of CDA and ICC, the content-based language development course seminars deserve individual and separate descriptions, explanations, and analysis. Since the course descriptions of the respective seminar series are lengthy, they will be described rather than quoted.

The Dynamics of Working Groups course, for instance, is described on the website of University A as focusing on different issues related to a group of people working together. As indicated by the course description, interpersonal relationships, different behavior patterns, conflict management, decision making, and finding out about the backgrounds to the issues can all be expected primarily to develop elements of *little c* and *deep culture*, since the mentioned topics deal with people's attitudes, behaviors, relationships, and communication breakdowns, and the reasons for them. It would therefore be justifiable to claim that *critical cultural awareness* and *action* are also targeted, since the students are expected to discuss the potential reasons for conflicts and strategies to manage them, which encourages interaction, effective communication, and the mediation of (cultural) conflicts, as listed by Barrett and his colleagues (2014) in relation to the development of intercultural competence. The course description also states that students are expected to read related literary works or watch films to detect the given issues, and to talk about their personal experiences, with the aim of developing their skills of discovery, observation, discourse, relating, and presentation (Barrett et al., 2014). Students are required to participate actively in classroom discussions, complete classwork and homework assignments, and keep a portfolio of issues, summarizing their understanding and reflection on them, as underlined in the analyzed course description.

The Australian History and Diversity seminar in the content-based language development course deals with the history of Australia and how it has impacted the development of the country's diverse society today, as stated in the course description document. The seminar also covers the multicultural development of Australia through visual materials, including video documentaries as well as written, audio-recorded personal accounts and reports. Regarding aspects of culture, the seminar obviously develops an awareness of history, one of the elements of *big C* culture. The

topics of multiculturality and a diverse society can justifiably be regarded as elements of *little c* and *deep culture*. However, it is difficult to ascertain precisely which aspects of *little c* and *deep culture* are presented from this body of research. Since the seminar essentially provides a knowledge of history through a wide range of teaching materials, as stated in the course description, it can be expected to develop *knowledge and understanding*, one of the ICC components. Although not explicitly highlighted in the analyzed document, the course can also be expected to target the development of (critical) *cultural awareness*, since multiculturality is one of the topics of the seminar. Since the seminar description is brief, and therefore cannot be expected to provide exhaustive information, it is difficult to analyze the other ICC components. However, language development is given explicit emphasis in the analyzed document, including the development of reading, writing, speaking, listening, vocabulary, and presentation skills. Students are also expected to participate in the lessons, complete weekly homework and classroom assignments, and participate regularly and actively in class presentations.

The Current Cultural Affairs seminar in the content-based language development course focuses on cultural perspectives and practices in various societies in the twenty-first century, as indicated in the respective description. The seminar covers developments in Hungary, Europe, and other countries around the world and tends to relate these issues to English-speaking cultures. It is therefore reasonable to assume that elements of *big C, little, c,* and *deep culture* are aimed explicitly or implicitly, since issues related to the perspectives and practices of different cultures can be expected to include aspects of culture. With respect to ICC components, the seminar can be expected to develop *knowledge and understanding*, *critical cultural awareness,* and multiperspectivity (as skills) in learning and understanding cultural perspectives and practices and relating them to other cultures to highlight similarities and differences. The course description states that students are expected to follow and research current affairs in the media and to make a presentation to the class on contemporary cultural issues. They are also expected to play an active role in classroom or group discussions on the topics covered in the lesson. It is therefore justifiable to state that *skills of discovery and interaction* and *skills of relating and interpreting* are being developed. The analysis of the course description also revealed that the primary concern in these seminars is effective communication. The demographic of the class is unclear, which precludes discussion of intercultural communication. However, as the course description highlights, language development is included in all topics and activities, including interaction among the students and with the lecturer, which is vital for effective communication. As in the seminars

discussed above, students are required to participate in the lessons regularly and actively and complete all the given tasks and assignments.

The content-based language development course also includes the seminar series Insight into Canadian Life. According to the course description, the seminar focuses on different aspects of life in Canada, covering history, geography, culture, laws, lifestyle, and people in Canada throughout the academic year. Although not explicitly stated, given the brevity of the course description, it can nevertheless be assumed that aspects of *big C, little c,* and *deep culture* are included in the seminar. While history and geography belong to *big C* culture, lifestyle, people, and culture (presumably meaning holidays, customs, traditions, etc.) refer to *little c* culture (Lázár et al., 2007). While elements of *deep culture* were not detected among the topics, their inclusion might also be expected, since law and lifestyle potentially involve controversial issues, although their presence here is certain. Concerning ICC components, the primary aim here is apparently *knowledge and understanding,* since the focus of the seminar is to present information about Canada. The course description states that students must be punctual, participate actively in class, and complete the given assignments. Presentations are also mentioned as the main assessment tool in the analyzed document.

The Pop Culture of the 1960s seminar focuses on outstanding works and personalities from 1960s culture in the USA, as described on University A's website. According to the course description, the seminar focuses primarily on music and film, and the background to the topics is illustrated drawing on a wide range of sources. Popular culture, including film, music, and famous people, are considered among the fine arts, thus belonging to *big C* culture (Yuen, 2011). The seminars can also be said to encompass elements of *little c* and *deep culture*, since the descriptions refer to providing the background to the films and music of the 1960s. However, it is difficult to determine if, and how, these elements are facilitated. The important ICC component *knowledge and understanding* can be expected to be developed, since background knowledge to the cultural products is provided in the seminar, as stated in the course description. Students are expected to extensively discuss the given topic and present it to the class, fostering their research, presentation, and interaction *skills*. Language development is again the main aim of the seminar, targeting all four related skills. However, vocabulary acquisition is given particular emphasis in the analyzed document. The progression test based on words, phrases, and idioms referred to in the description also illustrates the facilitation of linguistics and sociolinguistics *skills*. As stated in the analyzed

document, requirements are regular attendance, active participation, and weekly homework, and assessment is mainly based on vocabulary tasks, oral vocabulary tests, classroom discussions, and the students' presentations.

A similar seminar in the content-based language development course is Popular Culture in the 1960s and 1970s and Beyond. The focus in the course description is on music from these decades, including issues, trends, and some key events. Language development is the main objective of the seminar, and the analyzed document refers to the aim of developing the four key skills. As mentioned earlier, music is one element of *big C culture*, thus visible aspects of culture are facilitated in the seminar. Regarding other aspects of culture, the development of *little c* and *deep culture* can be expected, since issues and some key events are mentioned. However, what exactly is taught in terms of the mentioned topics is unclear. *Knowledge and understanding* are promoted, since information about the music of the 1960s and 1970s and beyond is provided. Other components of ICC, such as *attitudes* and *skills,* are not explicitly stated in the document.

Controversial Topics Connected to Australia is a content-based seminar course that introduces various current and controversial topics collected from national newspapers in recent years in Australia, as indicated in the course description. Although the precise issues are not mentioned, they can be expected to include various aspects of culture, and particularly controversial issues of *deep culture*, aimed at developing critical thinking and intercultural skills, as advocated by Gómez Rodríguez (2015b). The inclusion of *big C* and *little c culture* can also be anticipated, or, more precisely, as stated above, their inclusion needs to be confirmed by further studies. The primary ICC component developed in this seminar is *knowledge and understanding*, since knowledge of current issues in Australia is promoted by means of various texts and videos, as stated in the description. *Critical cultural awareness* can justifiably be mentioned, because students are encouraged to think critically about the given issues. According to the course description analysis, students must research one controversial topic and present it to the class for discussion. Research, presentation, and critical thinking skills are thus facilitated. Likewise, discovery, interaction, and interpretation *skills* are fostered via the highlighted activities and tasks in the analyzed course description. The focus is on language development, as the seminars are aimed at developing the students' four language skills. The analyzed document states that the students' progress is assessed and evaluated through attendance, participation, class presentations, and written tasks (essays).

Another content-based theme is the analysis and evaluation of the esthetic and philosophical content of well-crafted lyrics. The main goal of the course is language analysis, as a way of developing students' knowledge of figurative language and allowing them to identify, analyze, and evaluate the aesthetics and philosophy of the lyrics and literature provided by the lecturer. According to the course description, five or six songs by the Canadian band Rush are analyzed and evaluated meticulously throughout the academic year. Figurative language is essentially the meaning of something beyond what is literally said, and it includes linguistic devices such as metaphor, simile, verbal irony, sarcasm, satire, etc. (Skalicky, 2018). Skalicky (2018) states that figurative language involves cognitive and linguistic *skills*, such as lexical, semantic, pragmatic, and discourse skills. The course can thus be fairly said to aim at developing such skills, which are required for intercultural competence (Barrett et al., 2014). The course description states that it gives students a chance to research, analyze, evaluate, and present lyrics of their choice, thus targeting research, analysis, presentation, and critical thinking skills. *Knowledge and understanding* are also promoted, since students are tasked with discerning the meaning of the lyrics. Regarding aspects of culture, elements of *big C culture* (music and famous individuals) are obviously facilitated. It is difficult to deduce how *little c* and *deep culture* are fostered, since it is not known which lyrics by the mentioned group have been chosen. As in the other courses, the students' active participation in class discussions and activities, regular class attendance, and presentations are required, as indicated in the analyzed document.

According to the course description, the Canadian Minority Cultures seminar promises to explore various Canadian minority cultures that have played a vital role in Canada's history and the development of its multicultural identity. The course also ensures that students are exposed to different perspectives, lifestyles, art, and paradigms by learning about distinct cultures ranging from First Nations to current immigrant cultures. Elements of *big C culture* (art) and *little c culture* (perspectives, lifestyles, paradigms, minority cultures, and multiculturality) can thus be said to be facilitated. These themes may potentially include *deep culture* elements, although this is not precisely indicated in the course description, thus it is difficult to analyze them in the scope of the present research. However, in terms of ICC components, *knowledge and understanding* are promoted primarily via a wide range of teaching materials, such as documentary films, reading material, and presentations. As highlighted in the analyzed course description, the students are expected to reflect critically on the issues discussed in class. It would thus be fair to conclude that *critical cultural awareness* and critical thinking *skills* are targeted. The students' active

participation in classroom discussions and presentations based on the discussed topics target the development of the *skills* of discovery, interaction, and interpretation. Assessment is based on the student's presentation, attendance, homework assignments, and final essay, as stated in the analyzed course description document.

Another content-based language development course focuses on subtleties of language usage that affect identity, bias, and prejudices. The course description analysis revealed that the seminar course deals with understanding how social categories, such as class, race, gender, and regions (as a social category), are apparent in American English. The course description indicates that students will learn about differences in American English that can convey information about social issues, politics, education, regions, and communities in America. The theme is broad in scale, as highlighted above, thus different aspects of culture may be facilitated. However, the extent to which elements of *big C, little c,* and *deep culture* are developed, and their proportions, cannot be detected from the limited information given in the description. However, it can be stated that the content of the course facilitates an understanding of internal diversity through differences in language usage among various cultural/social groups. It also helps students become aware of and understand biases and prejudices that are influenced by language use, as explicitly stated in the analyzed document. Students can also be said to benefit from the course in terms of becoming aware of how cultural/social class, gender, race, social issues, regions, and communities of people may follow different verbal and nonverbal conventions, which are meaningful for them but which can seem strange to others, as stated by Barrett and his colleagues (2014). Linguistic development in this seminar course should also be mentioned, since it includes dialects and different English usage across America, thus sociolinguistics and pragmatic *skills* may also be developed by the course. As Barrett and his colleagues (2014) claim, understanding and using varieties of a language helps learners gain the plurilingual *skills* they need to meet the communication-related demands of intercultural encounters. As pointed out in the description, the course requires students to read journals, give presentations, and take quizzes.

The course Introduction to American Academic Writing emphasizes academic communication skills. As stated in the short course description available on the respective website of University A, the seminar course teaches students how to communicate with professors and academic colleagues at institutes of higher education and to create materials for formal communication. Among other things, the seminar aims to develop the students' English language

skills through presentations and discussions of global issues. As the course description highlights, social and foreign policy issues in the United States in particular are assigned for discussion and presentation in the seminar. The seminar can thus be expected to develop controversial topics of *deep culture,* as well as elements of *big C* and *little c culture*. Once again, further studies, in the form of interviews, classroom observations, and a teaching materials analysis should be conducted to obtain greater insight into which aspects of culture are taught, and how. The main ICC component in the course description is *knowledge and understanding*, since the course gives students an opportunity to understand and learn about social issues in the United States. The students are required to work in groups, research related topics, participate in group discussions, and present their findings to the class, which develops their *skills* of discovery, interaction, and interpretation.

The Bibliodrama, Play, and Self-Awareness seminar is a content-based course that aims primarily to develop the students' English language skills through role play or the re-enactment of Bible stories, as stated in the analyzed course description. The course description for this seminar is somewhat longer than in other cases, as it contains a detailed explanation. It states, for instance, that Bibliodrama in Hungary has Jewish, American, and German roots. The course description also explains how acting gives students in-depth experience with the text, insights into the story, and an understanding of the characters. According to the analyzed document, the course aims to develop students' self-awareness, since the stories are described as a mirror in which they can find themselves reflected. The course is also described as helping the students to explore the lives of characters from the Bible, including background knowledge of the stories. The course requirements are presented differently from the other analyzed courses, as it is stated that students do not need to belong to any belief or religion, nor do they need any acting ability. Instead, the description highlights that students need to have open hearts and minds towards each other and the story/text. Regarding aspects of culture, it would be justifiable to claim that *little c* culture is fostered, since religion and/or beliefs are considered to be elements of *little c* culture. The course content may potentially include elements of *big C* culture, since learning about historical and religious stories and their background is included in the analyzed document. However, it is doubtful that the course content includes elements of *deep culture*.

As stated in the other course analyses, *knowledge and understanding* are predominantly promoted on this seminar course. The aim is to develop knowledge of the beliefs, practices,

discourses, and products of particular cultural affiliations. Moreover, empathy, which is considered among *attitudes* and *skills* by Barrett and his colleagues (2014), is explicitly mentioned in the document. The course description also mentions helping students to become more self-aware through the texts. However, further studies need to be conducted to investigate whether this claim is justified. Language development is mentioned in the analyzed document, in the form of the use of the elements of Bibliodrama in language teaching methodology. The course requires students to compile a development report of up to three pages.

The seminar on developing language proficiency skills through global issues is another content-based language development course described in the analyzed document. As stated in the course description, the seminar includes discussion of topics such as gender equality, sustainability, waste, etc., to develop students' global competence. The course promises to provide students with a comprehensive range of teaching materials, including articles, TED talks, animations, songs, and podcasts. The students are also required to create presentations on controversial topics to deliver to the class. Regarding aspects of culture, the development of *deep culture* elements is explicitly mentioned in the analyzed document. Consequently, *big C* and *little c* culture can also be expected to be facilitated, although more information is needed to understand how these cultural aspects are aimed. On the other hand, the development of intercultural skills, including knowledge, skills, and attitudes, can certainly be expected, since the development of global competence is explicitly referred to in the analyzed course description. As mentioned earlier, further studies need to be carried out to explore this in greater depth. Course assessment takes the form of regular attendance, homework, vocabulary tests, presentations, and end-of-term projects, as indicated in the course description.

Another culture-related seminar course, Culture with Lower Case Letter 'c', primarily aims to develop the students' four language skills. According to the course description, the seminar focuses on behavior culture, such as courtship practices, socializing, and eating habits in English-speaking countries as opposed to Hungary. The explicit aim is thus to develop different aspects of culture, but particularly elements of *little c* culture. *Knowledge* of cultural practices, which is one of the components of ICC, is also precisely aimed, as indicated in the analyzed document. Since behavioral culture in English-speaking countries is compared to that of Hungary, *skills of relating and interpreting* can be said to be developed. Students are tasked with researching the topics addressed in class and giving a presentation to the class. Classroom discussions on relevant texts,

videos, film excerpts, and reading material are highlighted in the document in terms of exploring the mentioned aspects of culture. Consequently, *skills of discovery and interaction* are fostered through the activities and tasks listed above. The course description also includes readings about cross-cultural communication and communication and culture, demonstrating its aim to develop students' (intercultural) communication *skills*. Language development is also emphasized in the analyzed document, to improve students' four language skills.

The Island of Ireland seminar course in the content-based language development course series aims to give students insights into the history, culture, and language of Ireland. The course focuses on the preferred topics (by the students), personalities, and events from the period of the Celts to the present day. The course description also includes a full disclosure by the lecturer, explaining their relationship with Ireland. The course lecturer also refers to his interest in music in the analyzed description, thus students are encouraged to explore the music of Ireland. While history, language, and music are aspects of *big C* culture*, personalities and culture can be considered elements of *little c* culture. The topic "culture of Ireland" indicated in the course description can be expected to include *deep culture.* A summary of the planned cultural content of the seminars would have contributed significantly to the analysis, although its absence is understandable, since the course description is designed to give only brief information to the students. Cultural awareness should be mentioned here, since the course promises to help students learn about various aspects of Ireland. The course aims to foster *knowledge and understanding* of cultural aspects of Ireland through the listed topics. As stated in the analyzed course document, *skills* of discovery, interpretation, interaction, and presentation are also fostered through tasks and activities such as individual presentations, research, and classroom discussions. While the presence of further ICC components can be expected on the course, it is hard to be certain due to the limited information provided in the document. As in the case of the other courses, this seminar also assesses students based on attendance, class participation, weekly assignments, and presentations.

The conceptual framework of another seminar course is "changing the world into a better world" through the discussion of various aspects of particular social movements. This is a vehicle for learning English, as emphasized in the analyzed course description. In addition to language development, the stated aims of the course are to develop creative writing, listening, public speaking, and translation skills, as well as communication and presentation skills. The course description also highlights that song lyrics and famous speeches from the past are used to generate

classroom discussions, which may include controversial issues. As the analysis suggests, the development of all aspects of culture — *big C, little c,* and *deep culture* — can be expected through learning about social movements, which are generally prompted by social, cultural, economic, and political problems. Learning about social movements through the mentioned teaching materials, including controversial issues, can potentially contribute to students' *critical cultural awareness/political education.* The students' knowledge of social problems, the reasons for them, and their consequences is also aimed, which develops their *knowledge and understanding.* Tasks and activities mentioned in the course description involving researching these controversial topics, giving presentations on them to the class, and discussing them, are also aimed at building the students' discovery, research, presentation, interpretation, interaction, and critical thinking skills. The students' progress is assessed by means of attendance, active participation, language skills, public speaking presentations, and written tasks.

Agatha Christie is the topic of one of the content-based language development seminar courses. According to the course description, the seminar course focuses on the author's private life, since little is known about her, despite the fact that her novels are well-known throughout the world. The course content includes famous novels by Agatha Christie and their film adaptations. However, the course description states that the aim is primarily to develop students' understanding of twentieth-century British culture and history through her literary works and autobiography. Famous people and their work are considered products of cultures, as mentioned earlier, referring to them as elements of *big C* culture. History is also considered an element of *big C* culture. British culture, which is mentioned as the target of learning, may include *little c* and *deep culture* elements, although the analyzed document does not make clear what exactly is taught. Literary texts are a valuable resource for developing students' critical intercultural awareness, knowledge, skills, and positive attitudes towards other cultures, as Gómez Rodríguez (2013) also claims. Students on this course are required to select a chapter from Agatha Christie's autobiography and present it to the class, with the aim of developing their presentation and interpretation skills. The course requirements are the same as for other related courses.

Varieties of the English Language is another content-based language development seminar course, this time aimed at presenting English as a global language distinct from national varieties, such as British, American, and Australian English. According to the analyzed course description, the seminar covers the "Englishes" that have resulted from colonization, such as Indian and African

English, as well as the newly emerging Englishes of South-East Asia. Special attention is given to English as a lingua franca and to Euro-English, as indicated in the document. The course description mentions classroom discussions on the historical background and social context of varieties of English, including learning about the phonological, grammatical, and lexical properties of each variety. The students are tasked with undertaking a research project on a selected variety of English, which they must present to the class. They must also read compulsory articles, listed by the lecturer in the analyzed document. Teaching varieties of English enables English learners and speakers to be linguistically, sociolinguistically, and pragmatically competent to communicate effectively with native and/or non-native speakers of English from different cultural, social, and regional backgrounds, as stated by Bieswanger (2008). The aim of the seminar course is thus to develop the students' linguistics, sociolinguistics, pragmatic, and discourse skills, which are essential for successful intercultural communication (Barrett et al., 2014). As the analysis suggests, a *knowledge and understanding* of differences in varieties of English is facilitated by explaining and discussing the potential reasons for them, stemming from the historical and social background. An understanding of the heterogeneity of cultural groups and how cultural, social, and regional differences affect English language use is thus also promoted. The development of *skills* of discovery, interaction, and interpreting is also promoted through research, presentation, and classroom discussions. Regarding aspects of culture, the social, cultural, and historical background of varieties of English mentioned in the course content may potentially include *big C* and *little c culture*. However, more precise information is needed regarding elements of *deep culture*.

Another, similar course that can be related to culture focuses on the development of language competence through teaching different registers of the language. Since the description of this seminar is shorter than those analyzed above, it can only be assumed that linguistics, sociolinguistics, and sociocultural skills are aimed to be developed through formal and informal language teaching, which potentially helps students acquire effective communication skills.

The Authentic Children's Literature seminar is also described only briefly on the respective website. According to the description, students read children's poems, classic fairy tales, adventure stories, and classic novels. The course aims to develop students' self-reliant, independent reading habits and autonomous learning. As mentioned earlier, literary texts are considered a valuable resource for developing students' intercultural skills. However, it is difficult to state if and how

this course facilitates culture learning or intercultural competence, since no relevant information was found in the analyzed document.

The final seminar series in the list of content-based language development courses concerns everyday issues. As indicated in the analyzed course description, the course involves exploring and discussing various problems encountered in everyday life. According to the document, the course will develop students' language skills and broaden their minds and horizons. However, the document does not specify which issues and topics are included in the course, or how students' minds will be expanded. In this case, the development of cognitive flexibility and multiperspectivity might be mentioned, although it is hard to be certain due to the limited information given in the analyzed document. Everyday problems possibly include different aspects of culture, although it is difficult to say precisely if and how an intercultural perspective is included, thus it is hard to draw conclusions about which ICC components are facilitated, and how.

In conclusion, the content-based language development course seminars can be said to include elements of *big C, little c,* and *deep culture*. However, the extent of their inclusion, and their proportions, depends on the content and aims of the course. The development of *knowledge* and *skills* is the primary aim in all the analyzed course descriptions. Although *attitudes* are not explicitly highlighted in the descriptions, students' *openness, acceptance,* and *respect* are inevitably aimed, as the analysis of the course descriptions suggests. Some of the courses cover controversial issues, thus a *readiness to suspend disbelief and judgment* can be expected to be developed. Similarly, *critical cultural awareness/political education* is aimed through various activities and tasks in many of the courses described and analyzed above. *Action* was not detected in the examined documents. Since all the seminar courses focus on language development, it cannot be expected that every detail of the lessons will be found in the course descriptions. It should also be pointed out that all the aspects of culture and ICC components fostered in the courses are limited mainly to English-speaking cultures, with only a few courses incorporating international cultures as well.

The third year of the OTAK program (for all primary and secondary school teacher training programs) includes four courses related to the development of CDA and ICC: History of Great Britain, American Literature, Specialization in English-Speaking Cultures, and English-speaking Cultures. The History of Great Britain is a lecture course that explores the multiethnic character of the related histories of England, Ireland, Scotland, and Wales. As stated in the course descriptions,

the impacts of key events, such as the Roman occupation, the Viking invasions, the Norman Conquest, the civil wars of the seventeenth century, the Industrial Revolution, and the watershed events of the twentieth century, are examined in terms of Great Britain and other countries. Students are expected to gain an understanding of the main themes, events, concepts, and figures in the respective historical contexts, as highlighted in the analyzed document. The course description emphasizes that, rather than being asked to memorize events and dates, students are required to evaluate and analyze the mentioned topics critically. *Big C* culture is thus a priority in the course. However, the events and their regional impacts inevitably include elements of *little c* culture. The course can also be expected to touch on *deep culture*, although it is hard to be sure. It would be fair to say that the lectures aim to convey a *knowledge* of historical events and an *understanding* of their cause and effects. *Critical cultural awareness/political education* is also fostered by encouraging students to think critically and analyze accordingly.

The History of Great Britain course is also taught by a second lecturer with a different content, focusing on the political/diplomatic, religious, economic, and social aspects of English history from the start of the Second World War until Margaret Thatcher. The course description mentions discussion of important historical documents, such as acts of Parliament, the constitution, and a wide range of other significant documents. The analysis above is also applicable to this lecture course in terms of aspects of culture and ICC components. However, the primary component aimed in this course is *critical cultural awareness/political education.* The main assessment tool for both courses is a written test to evaluate the students' knowledge of facts and their interdependencies. Comprehension of the materials covered on both courses is also required, thus preparation in the form of compulsory reading is emphasized as a condition in the course descriptions. According to the course description, students must have the:

> Ability to recognize crucial points of English history and mobilize this knowledge of history when discussing current issues of British culture and politics. (History of Great Britain, 3rd year)

The American Literature lecture course, which is also compulsory, is described briefly on the website where all the subjects in the curriculum and the course descriptions are presented. The description comprises a single sentence:

> Overview of main trends in 20th-century American literature. Use of literary texts in the teaching process. (American Literature, 3rd year)

The description does not clarify which literary works will be used. As already mentioned on several occasions, literary texts are a rich resource for developing students' cultural awareness and different aspects of culture, including intercultural competence, depending on the content and context of the work. For a more precise analysis in this case, further information is needed.

Specialization in English-Speaking Culture is an elective seminar course taught by several lecturers. The course is basically about culture, exploring the meaning of culture and national cultures. As explained in the course description, each lecturer focuses on the process of culture learning, the relationship between language and culture, various aspects of cross-cultural communication, and intercultural competence. The lecturers also present the theoretical background to the mentioned topics and practical uses of the themes in relation to English-speaking cultures, as stated in the analyzed document. The course description emphasizes familiarizing students with cultures through interpreting English language texts and the students' interactions within their own cultural context. The seminar series essentially focuses on Australia, America, Great Britain, and New Zealand. Course assessment is based on a multiple-choice test on the seminar contents and the reading assigned to the students. The development of CDA and ICC based on the theoretical background and practice can thus be said to be the focus of this course. The description of the course on the analyzed website is as follows:

> By the end of the course students will have acquired knowledge about the core values, history, geography, language use and social issues of the given English-speaking countries. They will also have developed their intercultural competence. (Specialization in English-speaking Culture, 3rd year)

Another culture-related course in the OTAK program is English-Speaking Cultures, which consists of several seminars given by different lecturers. Due to the long course descriptions stated on the second analyzed website, summaries and explanations of the seminar courses, including an analysis, are presented here.

One of the English-Speaking Culture seminars includes aspects of Australian culture, history, and literature. The respective course description states that the main themes addressed in the seminar are journeys and exploration, Aboriginal history, Australian national identity, the Stolen Generations, and contemporary Australian society. Assessment is based on attendance, participation, a presentation, and a final portfolio, which includes all homework, a reflection on the presentation, and a detailed lesson plan on any Australia-related topic that the students need to practice teaching.

Another, similar seminar taught under the name English-Speaking Culture is about the cultural features of Canada, such as people, events, literature, art, traditions, values, attitudes, society, and outside influences. The highlighted teaching materials used as the main sources of information in the seminar are readings, articles, videos, and presentations. The course description also underlines the tasks that the students need to complete, including classroom work that needs to be done collaboratively in a group and a teaching practice on culture. As stated in the analyzed document, students are assessed on preparation, participation, and a mini-lesson on culture teaching to young learners.

An English-Speaking Culture seminar taught in the OTAK program and introduced on the related website concerns cultural topics involving the constituent countries of the United Kingdom. Although the course description indicates that the students themselves can decide on the topics and aspects of culture, some of the issues addressed on the seminar course are highlighted: current art and media trends, fashion, languages, customs, politics and government, education, immigration, regional identities, the Royal Family, environmental issues, and everyday life in different parts of the UK. The course description emphasizes that the lecturer will provide a wide range of online and print media texts and videos about the mentioned topics. The students are required to participate actively in classes, to give a presentation on a chosen topic, and to keep a detailed vocabulary journal. An end-of-course quiz based on the presentation is another form of assessment highlighted in the analyzed document.

The Aspects of British Culture seminar facilitates learning about various topics in relation to British culture, such as film, literature, contemporary events, core values, places of interest, society, music, sport, and advanced English vocabulary. As stated in the analyzed course description, a different topic is assigned each week in terms of introducing British culture. The extensive list includes British culture versus Hungarian culture; Agatha Christie's Englishness; Freddie Mercury; cricket; an introduction to the beautiful game; aspects of British society; British stoicism; language differences; mind your language stereotypes, etc. Students are also required to present a topic from the following list: Sherlock Holmes, Guy Fawkes, Margaret Thatcher, Winston Churchill, Queen Elizabeth II, Shakespeare, the British Empire, English soaps, British comedy, the British press, the Houses of Parliament, etc. As the analyzed description explains, the articles used as the primary teaching materials for the seminar course are taken from BBC Culture, and the aim is to develop the students' knowledge of various aspects of British culture and improve

their understanding of certain aspects of British society. The assessment policy is the same as for the other analyzed English-Speaking Culture seminars: attendance, participation, presentation, and an end-of-term quiz.

Another seminar based on British culture is the Noteworthy Individuals seminar, which helps students evaluate aspects of British culture through the individuals who are/were depicted on banknotes and their achievements and contributions to contemporary Britain. The long list of noteworthy individuals for the students' presentations and class discussions is presented in the course description and includes Jane Austen, Charles Darwin, Charles Dickens, Edward Elgar, Florence Nightingale, and Adam Smith. As stated in the analyzed course description, students are required to participate in activities, present a topic of their own choice, and complete their assigned homework and classwork.

The last English-Speaking Culture seminar presented on the respective website of University A is about popular British cultural stereotypes. The seminar focuses on self-perception, the imperial legacy, attitudes to foreigners, language, and Britishness versus Englishness, looking at stereotypes from multiple perspectives. Some of the stereotypes associated with the British, such as weather, tea drinking, and national pastimes, including how the British see themselves and how they are seen through the looking glass of other cultures are addressed, as stated in the analyzed course description. Statements by various authors from the past and today are reviewed, interpreted, debated, and challenged as part of the course. As indicated, the outcomes of culture learning in the seminar are expected to contribute to the students' language development and ELT methodology learning. Course requirements include regular attendance, active participation, and the completion of homework and classwork, including assigned presentations and readings, in order to obtain the respective credits.

In conclusion, aspects of culture — elements of *big C, little c,* and *deep culture* — are explicitly mentioned in the course descriptions. Regarding *big C culture*, history, geography, language, literature, and politics are the main elements emphasized in the documents. *Little c* culture is facilitated through various topics, such as attitudes, values, customs, traditions, identities, etc. *Deep culture* elements are also present in the content of the courses mentioned above, such as cultural stereotypes, immigration, the Stolen Generation, British attitudes to foreigners, current issues in British culture and politics, etc.*,* which potentially develop students' *critical cultural awareness/political education*. *Knowledge* and *skills* are the primary ICC components aimed for

development, as revealed by the analysis of the course descriptions. *Knowledge* of different aspects of the mentioned cultures and an understanding of them through the wealth of topics introduced in the analyzed documents are also fostered. *Skills* of discovery, interpreting, relating, interacting, and critical thinking are facilitated through a wide range of activities and tasks. The course descriptions also explicitly mention the development of the ICC component multiperspectivity.

The analysis of the fourth-year courses in the teacher training program at University A revealed that two mandatory lecture courses may be related to culture teaching and intercultural development: English for Specific Purposes (ESP), and Phonetics and Phonology for Language Teachers. The description of the ESP course in the analyzed documents was short and precise and contained no mention of culture-related aims. However, the description of the latter course included learning about varieties of English so as to develop positive attitudes towards international English, which includes various kinds of pronunciation. It would therefore be fair to say that the course targets the development of students' *attitudes*, such as acceptance and readiness to suspend disbelief and judgment towards different cultures and their use of English, particularly their pronunciation. Although not stated explicitly in the analyzed curriculum, the course is expected to develop sociolinguistic skills, since world "Englishes" include the different forms and varieties of English used in various sociolinguistics contexts around the world. The following excerpts from the course descriptions are given by way of example:

> Readiness to accept and appreciate the varieties of English; a positive attitude towards the pronunciation variations in International English. (ESP, 4th year)

> Developing the ability to view language as a tool and the ability to adjust to the conventions of business life. (Phonetics and Phonology for Language Teachers, 4th year)

In the fifth year of the OTAK secondary school teacher training program, students take Modern English/American Literature and Art and English-Speaking Cultures courses in relation to the development of culture and/or intercultural competence. As stated in the description of the Modern English/American Literature course, the aim is to help students understand and interpret English-speaking cultures and works of literature based on discovering their cultural roots. It can therefore justifiably be expected to teach different aspects of culture*, including *big C, little c,* and *deep culture*. The main ICC components that the mentioned course aims to develop are *attitudes*, *knowledge and understanding,* and *skills*, according to the analyzed curriculum documents. According to the course description, the course aims to develop a willingness to learn and understand the given English-speaking cultures and literature through an exploration of their

cultural background. Likewise, as mentioned earlier, the English-Speaking Cultures course promises students the acquisition of *knowledge* of certain aspects of the given English-speaking country, as well as the teaching skills to incorporate this knowledge into their English classes in the future. As indicated in the analyzed curriculum, the intention is thus to reinforce all aspects of culture as well as *attitudes*, *knowledge and understanding*, and *skills*. Study 8 revealed that all elements of culture and all ICC components are primarily limited to English-speaking countries. However, it was difficult to ascertain from the available documents whether international cultures are also taught, how intercultural skills are developed, and how criticality in culture teaching appears in the classes. Excerpts from the descriptions of the mentioned courses are as follows:

> Ability to navigate among English-speaking cultures and literatures, willingness to understand and interpret newly emerging phenomena based on the exploration of their cultural roots, against a wider cultural background. (Modern English/American Literature and Art, 5th year)

> By the end of the course students will have acquired knowledge about a certain aspect of the given English-speaking country and will have acquired teaching skills to incorporate this knowledge into their language classes. (English-Speaking Cultures, 5th year)

Students on the fifth year of the 12-semester secondary school teacher training program are also offered a series of elective, specialized courses comprising a wide range of culture-related seminars. The seminars listed on the analyzed website are social changes and everyday life in modern Ireland; trends in modern British and American literature; race, class, and gender in postcolonial American literature; the empire on a plate — colonial culture and food history in Great Britain and Ireland since the eighteenth century; the great periods of English drama from the Renaissance to the Absurd; the villain and the perpetrator in early modern English drama; the English literary history of sexuality; literature and human rights; fighting racism with sport, music, and humor; approaches to literature and society; British political culture; British political culture in the world: postcolonial narratives from the history of the British Empire; women poets of the romantic era; a cultural history of English music — from the Tudors to the Hanoverians; and literature and gender. Since the mentioned seminars are optional, depending on the students' personal choice, a few have been randomly selected here to illustrate the potential development of CDA and ICC.

As highlighted in the analyzed course description, the Social Change and Everyday Life in Modern Ireland seminar course aims to explore the socioeconomic and cultural transformation of Ireland. Topics and themes explored on the course include agriculture, the effects of the Industrial

Revolution, education, language, religion, emigration, marriage, public health, poverty, housing, food, and clothing, covering all aspects of culture — *big C, little c,* and *deep culture.* Another stated aim of the seminar is to foster an understanding of the social, political, and economic changes in Ireland shaped by European and global events, which promotes the ICC component *knowledge and understanding.* The course description also states that the students' critical thinking skills are developed, allowing them to analyze the primary sources, which are given as compulsory reading, in their socioeconomic, political, and cultural contexts and to investigate their relationships to other events in the history of Great Britain and Europe. It can therefore be said that the aim of the seminar course is to develop the students' critical thinking skills as well as their *critical cultural awareness/political education.* It is also possible to talk about the development of the *skills* of discovery, interaction, relating, and interpreting, since the course requires students to participate in classroom discussions, relate the mentioned issues to other countries, research, and talk about the topics.

The Race, Class, and Gender in Postcolonial American Literature course encourages students to discuss how race, ethnicity, class, and gender affect identities and experiences in and through American fiction. As emphasized in the analyzed course description, the texts selected for the course address an understanding of race identified with being Black, which gives initial insights into popular American movies on the racial and political themes of East versus West. The seminar course addresses American English-language literature, focusing on the problems of race and gender. Additionally, it aims to provide students with an analytical tool for exploring literary texts that feature distinct racial and gender aspects. Moreover, as stated in the analyzed document, the course aims to equip students with sensitivity regarding the dynamics of power and the politics of otherness, allowing them to reflect critically on the issues addressed. Language development, and particularly the improvement of writing skills, are mentioned in the course description. The analysis suggests that the course specifically aims to explore the controversial issues of *deep culture. Knowledge and understanding* of perspectives, discourses, products, and values — which can also be referred to as elements of *little c* culture — is also facilitated. *Critical cultural awareness/political education* is also fostered through exploration of the mentioned controversial topics.

Another elective specialization seminar course is Fighting Racism with Sport, Music, and Humor. According to the analyzed course description, the course examines different approaches

to anti-apartheid activism against institutionalized racism and segregation in South Africa in the second half of the twentieth century. The stated focus of the course is the power of sport and music in terms of boycotting the racist regime, including the importance of humor in this respect. The aim of the course is to expand the students' understanding of the importance of standing up against racial segregation with the help of sport, music, and humor through the example of South African apartheid. The analysis of the respective course description revealed that it aims for the critical development of all aspects of culture, particularly *deep culture*, including controversial issues such as racism, discrimination, and segregation. *Critical cultural awareness/political education* and critical intercultural skills are also fostered through the development of ICC components. As the analysis demonstrated, the course explicitly enhances the students' research and critical analytical skills when interpreting historical events. The course can therefore be said to aim at developing *skills of discovery and interaction* and *skills of relating and interpreting*. The development of *action* is specifically mentioned for the first time in this course description. Students are expected to understand the dignity of defending human rights regardless of race, ethnicity, or nationality.

In conclusion, *action* is explicitly mentioned for the first time in this course description. Likewise, although the controversial issues of *deep culture* are observed in some of the other courses analyzed in this chapter, critical reflection on the topics and the identification of solutions in terms of standing up against violations of human rights are referred to for the first time in this course description. It is worth noting that the listed courses are elective, thus it is not clear how many students register for these seminars and consequently develop, or at least gain an awareness of, critical intercultural skills before they graduate.

The MA in English language instruction (ELIMA) run by University A includes courses that have to be taken in two semesters. As stated on the university website, the program is designed to develop trainee teachers' *knowledge*, *skills*, and experience that will enable them to work as professional teachers of English as a foreign language (EFL). The program is made up of three components: a series of lectures and seminars covering relevant subjects; supervised field practice; and a research-based thesis. The courses on the program cover language development, language acquisition, applied linguistics, language teaching methodology, teaching practice, thesis writing, and developing intercultural competence. The only course that develops intercultural skills is mandatory for all trainee teachers. According to the respective course description, the aim of the Developing Intercultural Competence seminar course in the ELIMA is to raise trainee teachers'

awareness of intercultural competence in communication and to encourage them to develop it in an EFL context. As stated, the course covers ICC components, difficulties in intercultural communication, classroom research, textbook and lesson evaluation, and experiential and cooperative learning methodology. The course description includes a list of articles on ICC that the students need to read. The course requirements include active participation, a short presentation, peer teaching, and a portfolio. Students need to produce a small-scale classroom research report, a detailed reflective description of eight intercultural activities implemented throughout the course, and written assignments. The course is described on the related website as follows:

> The main aims of this course are to raise trainees' awareness of the importance of intercultural competence in communication and to reflect on ways of developing it in EFL classes. Content areas include the components of intercultural communicative competence (ICC), obstacles in the way of successful intercultural communication, classroom research, course book and lesson evaluation, the methodology of learning by doing as well as cooperative learning (occasionally combined with ICT).

11.3.2 The Development of CDA and ICC in the Curricula of the Teacher Training Programs at University B

The second observed university (University B) offers an "undivided" teacher training program and an MA in English studies. The undivided teacher training program for English language teachers lasts 10, 11, or 12 semesters, depending on the level of school in which the pre-service teachers wish to teach in the future. However, most of the courses are common, including those on language development, linguistics, literature, and teaching methodology. The culture-related courses, which are mandatory in the program, include Introduction to English Literature and Literary Theory; Country Knowledge: Great Britain; Country Knowledge: The United States of America; Introduction to the History of the United States of America; Introduction to British History; Modern English/American Literature and Art; Introduction to Dialectology; Education in English-Speaking Countries; English-Speaking Cultures: Cultures and Societies; British Society and Culture; and American Society and Culture. However, it should be noted that the Education in English-Speaking Countries and English-Speaking Cultures courses are assigned to the secondary teacher training program only (11 and 12 semesters).

It is important to point out that many of the course descriptions available on the relevant website of University B were in Hungarian, so needed translating. Thus, they were translated into English using Google Translate. Short excerpts are presented below, since some of the descriptions were lengthy.

Introduction to English Literature and Literary Theory is a mandatory course that all students in the undivided teacher training program are required to take. The course content, as stated in the course description, encompasses three main literary genres: prose, poetry, and drama. The students are introduced to literary theory and learn to use the terminology of literary analysis. The course description also states that students learn about interpreting poetry, drama, and prose fiction through classroom discussions on the texts provided for each genre. The curriculum document also includes the list of required reading for literature studies. Although the course description does not explicitly indicate which literary texts and content will be used, aspects of culture are expected to be developed. The introduction to literary works and authors primarily develops *big C* culture, since these are referred to as products of culture (Yuen, 2011). However, the aims in relation to aspects of *little c* and *deep culture* remain unclear. In terms of ICC components, *skills of interpreting* are mentioned. *Knowledge and understanding* are also facilitated through the literary texts and background knowledge provided on the course. An excerpt of the course description is as follows:

> This course gives an introduction to the study of literature in English. Students learn to use the terminology of literary analysis and are introduced into the basics of literary theory. The terminology and the theoretical foundations are acquired through instances of practical literary analysis. The students learn to interpret poetry, drama, and prose fiction through the discussion of individual texts in each genre. Apart from teaching the basics of the study of literature in English, therefore, the course also makes it possible for the students to develop their skill of understanding and formulating texts in a foreign language.

Country Knowledge: Great Britain is a mandatory seminar course that focuses on developing a basic knowledge of Great Britain, the cradle of Anglo-Saxon culture, as stated in the analyzed course description. The seminar primarily aims to introduce present-day British society, its political, social, and cultural institutional system, and its most important traditions. The course description analysis also indicates that the course aims to raise awareness of the similarities and differences between the target language community (British here) and Hungarian society through compare/contrast activities. Explicit emphasis is given in the analyzed document to the aim of developing sensitivity to differences and effective communication skills. The course requirements include reading comprehension texts, group discussions, classwork, homework/assignments, short essays, reviews, and translations. According to the analysis, with respect to aspects of culture there is a high expectation that elements of *big C* and *little c* culture will be fostered. However, it is difficult to discern which aspects of the controversial issues of *deep culture* are facilitated, although the political, social, and cultural topics potentially include elements of *deep culture*. The

development of *critical cultural awareness/political education* and critical intercultural skills is also aimed, as described in the curriculum document. *Knowledge and understanding*, and *skills* of interpreting, relating, interaction, and communication are also specifically mentioned in the course document as being aimed in the seminar course. Additionally, in relation to critical cultural awareness, the course also fosters critical thinking and skills of analytic evaluation. The following is an excerpt from the course description:

> The aim of the seminar is to provide first-year English students with basic knowledge of the country in relation to Great Britain… It primarily aims to present contemporary British society, to review its political, social and cultural institutional system, and to introduce its most important traditions.

The similar mandatory seminar course Country Knowledge: The United States of America provides basic knowledge of America by introducing its political, social, and cultural institutional systems and traditions, helping students understand its history. As stated in the previous course description analysis, this course also includes compare/contrast activities to raise students' awareness of the differences and parallels between the USA and Hungary, thus enhancing their *critical cultural awareness*. The course covers a wide range of topics, including natural and economic geography, population, ethnic relations and their sociocultural significance, values, lifestyles, habits, leisure, entertainment, sports, education, the form of government and the political system, the electoral system and changes to it, religious traditions, mass communication, and the country's international role and foreign relations. The course requirements are similar to those of the other analyzed courses and include compulsory reading, classwork, and homework. Elements of *big C, little c, and deep culture* can be expected to be facilitated by means of the abovementioned topics. *Knowledge and understanding* is the main ICC component reinforced in the course. The following is a brief excerpt from the course description:

> The objective of the seminar is to provide first-year English students with basic country knowledge and information about the most populous and influential English-speaking country, the United States of America… The purpose of the subject is also to prepare the students for a sufficient understanding of the lecture on the history of the USA.

Introduction to the History of the USA is a mandatory course that helps students acquire knowledge of the country's most important events and figures, including the major historical changes that have shaped the country's characteristics today, as stated in the analyzed course description document. Likewise, the Introduction to British History seminar course follows the political development of England, Wales, Scotland, and Ireland. As indicated in the course description, the course focuses on the main turning points, major historical changes, key events,

and influential people in British history. The seminar topics include politics, social history, the history of the elite, and the history of the government. Emphasis is also given in the course description to the goal of acquiring a historical background knowledge of literature and linguistics. It can thus be stated that the two seminar courses include the development of different aspects of culture (*big C, little c,* and *deep culture*) and ICC components (*knowledge and skills*). However, more precise statements in this respect would require additional information. The following are short excerpts from the course descriptions:

> The aim of the lecture is to introduce English major students to the main stages, most important events, and personalities of the history of the most populous and influential English-speaking country, the United States of America. (Introduction to the History of the USA)

> The purpose of the presentation is to introduce students majoring in English to the history of the cradle of Anglo-Saxon culture. The course follows the political development not only of Great Britain, its constituent countries (England, Wales, Scotland), and Ireland, which is connected to it in many ways throughout history, but also of the communities, peoples, and nations of the British Isles with a marked cultural tradition. (Introduction to British History)

Modern English/American Literature and Art is a mandatory seminar course that aims to introduce trainee teachers to the vast cultural field between high and popular culture. According to the analyzed course description, this field includes children's literature and young adult fiction, thus the course is designed to familiarize trainee teachers with bestsellers and products of contemporary popular culture that may be encountered in their future students' language course books. The course also aims to introduce trainee teachers to the world of popular genres and stylistic and narrative elements, and to familiarize them with the values of canonized high culture, literary classics, and the visual arts. The course includes compare/contrast activities, relating contemporary popular culture to the established canon of literature and the visual arts, as described in the curriculum document. The analysis suggests that the course aims to raise trainee teachers' awareness of different aspects of culture. Spencer-Oatey (2012) states that high culture is associated with terms such as *civilized*, *well-educated*, and *refined*, and is thus linked to the art, literature, music, and so on of a society, in contrast to popular culture. Therefore, as mentioned in the course description, the course content covers a wide range of cultural themes and patterns through literature and art, which implies the development of all aspects of culture and ICC components, although the course itself may have a different focus. The following is a brief excerpt from the lengthy course description:

The aim of the course is to introduce teacher trainees to the broad cultural field that lies between high and popular culture, as this is the area that their future students will also move in with confidence, since children's literature and young adult fiction typically occupy this field.

The Introduction to Dialectology course is associated with the history and country knowledge module in the curriculum followed by University B, and briefly presents the geographical, social, and stylistic dimension of English language development, as stated in the analyzed course description. The course outlines the connection between language history and the development of dialects. Dialects of the English language, pronunciation, and the characteristics of colloquial and non-colloquial versions of the (British and American) language, as well as differences in grammar and vocabulary are highlighted in the analyzed document as topics for discussion. As emphasized in the description, the course helps students to recognize and distinguish the main dialects through audio recordings and written teaching materials. It can thus be stated that the course primarily aims to develop students' linguistics and sociolinguistics skills, which are necessary for effective communication and for the acquisition of intercultural *skills* (Barrett et al., 2014). The acquisition of a *knowledge and understanding* of English language development, including the factors that give rise to linguistic differences, is also addressed. An excerpt from the course description is given here:

> The backbone of the course is an overview of the geographical versions of the English language, which takes into account the main, primarily pronunciation, characteristics of the colloquial and non-colloquial versions, and then discusses the two colloquial versions (British and American English) in detail.

Another culture-related seminar course, which is also mandatory, focuses on the structure and traditions of the educational systems of the United Kingdom and the United States of America. The topics covered on the course are language policy issues, problematic issues, reforms, and controversies. The course thus raises future teachers' awareness of these educational topics and develops their *knowledge and understanding* of different educational philosophies and developments, practical solutions, and their results. As revealed by the analysis, the course unequivocally addresses controversial issues of *deep culture* in relation to education in the UK and the USA. It can also be said to target the acquisition of *critical cultural awareness/political education*. A brief excerpt from the course description is quoted here:

> This seminar course aims to introduce ELT majors to the structure and traditions of the educational systems of the United Kingdom and the United States…to make our future teachers knowledgeable on the topic, to open up their mind to different educational philosophies and processes, practical solutions and their consequences.

English-Speaking Cultures: Cultures and Societies is a mandatory lecture course that presents the most significant and culturally important English-speaking countries, according to the analyzed course description. The course aims to explore the historical and cultural features of English-speaking countries, as well as the characteristic differences that separate them. It also aims to familiarize students with culture-related terminology and concepts, and the cultural shortcuts necessary to understanding the sociocultural discourse of countries other than the United Kingdom and the United States of America. The main lecture course topics are historical and political traditions, cultural features and society, immigration, current issues and developments, and major trends in English-speaking countries (America, Australia, Canada, Ireland, and England). The course requirements are regular attendance, the taking of lecture notes, classroom discussions, and written tests at the end of the year. The analysis of the course document suggests that the course explicitly targets the development of CDA and ICC. However, the extent to which the course aims to develop aspects of culture and ICC components requires further investigation. The following is an excerpt from the course description:

> The purpose of the course is to present a survey of the largest and culturally most significant English-speaking countries and to explore what historical and cultural features link them today, and what distinctive features set them apart. Students will also become familiar with key terminology, basic concepts, and cultural shortcuts that are necessary for fluent discourse on these social-cultural matters as well as for understanding the English-speaking world beyond the two countries – the United Kingdom and the United States – that are studied more extensively in the BA program.

Another culture-related mandatory seminar course is British Society and Culture, which aims to enhance students' knowledge of political, social, and cultural history, including British literary history. The course specifically focuses on Renaissance life in Shakespeare's England, introducing everyday life in England during Shakespeare's time to deepen students' knowledge and understanding of the English language and Renaissance vocabulary by reading authentic texts. The following topics are listed in the analyzed course description: clothing, food, architecture, art, science, and mysticism, which can be found throughout Shakespeare's works. Similarly, the American Society and Culture course introduces the main themes of American cultural history by examining social and political documents, including literary works. As illustrated in the analyzed course description, the constitutional and political system of the United States, the structure of the federal government, the nature of each branch of power and their relationship to each other, electoral law, the powers of congress and the president, and the Supreme Court's interpretation of the constitution are discussed in the course. As both seminar courses include a variety of themes

and issues related to British and American society and culture, it would be reasonable to suggest that the mentioned topics include all aspects of culture. Literature, food, art, architecture, and clothing in particular are elements of *big C* culture, while lifestyles and mysticism are considered elements of *little c* culture. Since both courses include politics and themes related to politics (e.g., power), it is also possible to refer to the development of controversial issues of *deep culture*. Consequently, the analysis suggests that the acquisition of *critical cultural awareness/political education* and *knowledge and understanding* are aimed to be developed. Discovery and interpreting *skills* are also targeted through the activities and tasks indicated in the analyzed document. An excerpt from the course description is quoted here:

> The aim of the course is twofold: on the one hand, it wants to introduce the students to the everyday life of England during Shakespeare's time, and on the other hand, it wants to deepen the students' knowledge of the English language and vocabulary of the Renaissance by reading authentic source texts.

In conclusion, the undivided teacher training program of University B includes culture-related courses starting from the second year, mainly covering literature, history, country knowledge, English-speaking cultures, and education in English-speaking countries. Aspects of culture (*big C, little c, and deep culture*) are facilitated to a greater or lesser degree through the mentioned topics, depending on the aim and content of the course. Regarding ICC components, *knowledge* and *skills* are explicitly underlined in the analyzed documents as the aim of the courses. All the cultural courses described above are mandatory, thus the potential development of CDA and ICC is relevant to all students. However, if and how the students develop their (critical) cultural awareness and intercultural competency skills, and whether they will be able to transfer the acquired *knowledge, skills, and attitudes* to their future classes, requires further investigation.

University B offers two master's programs: an MA in English language teaching and an MA in English studies. The former covers linguistics, language development, methodology, teaching English to young learners, and teaching English for a specific purpose (ESP), including an elective course on language pedagogy. The only culture-related courses in the program are Education in English-Speaking Countries and ESP, the aim and content of which has been described above.

The MA in English studies taught at University B includes more culture-related courses compared to the undivided teacher training and MA in English language teaching programs. According to the university website, the aim of the program is to provide a *knowledge* of the literature, culture, sociopolitical situation, and history of English-speaking countries, including

basic principles and research areas in theoretical and applied linguistics, and to relate the results to the English language. The program also promises students an opportunity to apply their acquired *knowledge* and *skills* in different sectors, such as business, education, media, diplomacy, international relations, tourism, and public and cultural life.

The courses are classified in the analyzed curriculum of the MA in English studies program as English literature and linguistics, English literature in social and cultural contexts, and a thesis. Specialization in the program is divided into two main areas: English literature and Irish studies. Completing a specialization either in English literature or English literature and culture is compulsory for graduation. *Knowledge* and *skills* are briefly mentioned in the program curriculum, although the analyzed syllabuses of the culture-related courses provide more details about the development of CDA and ICC and aspects of culture, as presented in the following section.

The culture-related courses in the MA in English studies program are presented on the respective website of University B, from 2013 to 2023. Since the courses introduced between these years are the same or similar (minor changes were observed in the titles), the most updated courses — that is, the cultural courses from 2019 to 2023 — were selected for description and analysis. All the courses in the program are mandatory, and there is no indication whether they are lectures or seminars. The course descriptions on the respective website are relatively precise and short.

The Post-colonial National Cultures from Australia to Canada course focuses on the literature of the colonial and post-colonial periods in the nineteenth and twentieth centuries. As described in the analyzed course document, the course explores the historical and literary development of English-speaking cultures in some of the former colonies of the British Empire, from a post-colonial perspective. As stated in the analyzed document, assessment is based on regular preparation, active participation, a test, and an essay.

The Colonial and Post-colonial Indian Literature course in the program aims to introduce the basic terminology and concepts of Indian literature. The topics listed in the course description are the history of India in colonial times/the twentieth century, religions in India, the life, work, and legacy of Gandhi, Indian society, the caste system, the representation of popular culture in India, and Indian independence. Various Indian authors and their works are listed for reading and discussion, including Rudyard Kipling and Salman Rushdie.

Another similar course is Colonialism and the History of the British Empire, which introduces the concepts of colonialism and the historical development, growth, and disintegration of the British Empire. As the course description document states, the course also aims to develop students' understanding of the impacts of European colonization on present-day conflicts. Although the course focuses on the British Empire, the general themes of colonization and similarities between the British Empire and other colonizing powers are also emphasized in the analyzed document. As in the case of the course described above, the course requirements include active participation in classroom discussions, regular attendance, and preparation for the assigned readings, projects, presentations, and end-of-term exams.

There is no precise description of the aims and content of the Diaspora, Multiculturalism, and Literary Representation course. Instead, the themes of the seminars and readings are listed in the analyzed course document. The discussion topics are immigration experience, generational conflicts rooted in cultural conflicts, the gendered experience of being a minority, cultural hybridity, East versus West, and orientalism. Short stories by a wide range of relevant authors are listed for reading and class discussion. The course requirements are active participation and the completion of written assignments, including short reflections on the topics discussed throughout the seminar and an oral presentation.

The Migration in the History of Anglophone Societies course investigates different aspects of migration in the history of English-speaking countries, as stated in the course description. The course focuses on fostering an understanding of migration in the past and analyzes its impacts on today's societies. According to the analyzed document, students are provided with the theoretical background for literary and cultural studies. The requirements of the course are the same as those for the courses described above.

Another culture-related course is Aspects of Change and Variation in the English Language. Although the course is not described on the analyzed website, the topics are listed as the origins of English, the spread of English within the British Isles (Ireland and Scotland), colonization, colonial to post-colonial, accent as a social symbol, dialect variations from the perspective of class, gender, age, and social network, grammatical variety, and code-switching.

To summarize, the courses can be said to include a wide range of topics facilitating different aspects of culture, including *big C, little c,* and *deep culture*. Controversial issues of *deep culture,* such as colonization and its effects on today's conflicts, immigration, cultural conflicts,

the power of colonizing countries, etc., are comprehensively incorporated into the described courses. Elements of *big C* culture can be observed primarily in topics related to history, literature, language, and historical figures. Elements of *little c* culture are also facilitated through religion, the structure of society (e.g., India), and so on. Regarding ICC components, the development of *knowledge* and *skills* is primarily aimed to be developed in the described courses in the MA in English studies program of University B. *Knowledge and understanding* of different aspects of culture, including specific issues in the past and present, are facilitated. Students' critical thinking is fostered through compare/contrast activities and the provision of the theoretical background, which encourages them to learn about the reasons behind certain phenomena, thus fostering their *critical cultural awareness/political education.* The development of the skills of discovery, research, interpretation, interaction, communication, relating, and presentation can be observed in the activities and tasks presented in the course description documents. The analysis revealed that language development, including linguistics, sociolinguistics, and discourse skills, is also the focus of the analyzed literature and linguistics-related courses. *Action* is not explicitly detected in the analyzed course descriptions, depending on the aim and focus of the course. Although the undivided teacher training MA in ELT and the MA in English studies program of University B do not include separate intercultural communication classes (unlike the BA in translation and interpreting), there are culture-related courses aimed at raising (critical) cultural awareness and developing intercultural competence.

11.3.3 The Development of CDA and ICC in the Syllabuses of Culture-Related and Intercultural Courses

The syllabuses of the culture-related courses taught in the OTAK and ELIMA programs by the lecturers who participated in the teacher trainer interview study were thematically analyzed to explore how CDA and ICC are developed in the teacher training programs at University A. Culture-related courses in the context of the OTAK program — the Cultural Studies lecture series (mandatory), the Specialization in English-Speaking Cultures seminar series (elective), the Content-Based Language Development seminar series (mandatory) and the English-Speaking Countries seminar series (elective)— are divided into several lectures/seminar courses given by different lecturers. The lectures focus primarily on the United States of America, the United Kingdom, Australia, and Canada. As stated in the analyzed documents, the topics taught in the classes introduce these countries and their language, history, geography, art, identity, culture, and values, as well as their populations, including multiculturalism, immigration, and intercultural

communication, which can be referred to as the development of cultural aspects and ICC components.

The syllabus analysis for the Images of Australia seminar, which are part of the English-Speaking Cultures seminar course series, revealed that aspects of *big C, little c,* and *deep culture* are presented in the respective classes. Regarding elements of *big C culture*, the analyzed documents include topics such as history, geography, population, government, economy, environment, national symbols, sport, and indigenous people of Australia. Elements of *little c* and *deep culture* appear in the analyzed documents in relation to ethnicity issues, Aboriginal people, immigration, multiculturalism, society and culture in Australia, and Australia and the world. The syllabus includes the task of researching and presenting social issues and possible controversies in Australia, which is related to *deep culture*. Similarly, the syllabus requires students to read excerpts and extracts from books by Australian authors to facilitate the above-mentioned topics. The syllabus also refers to the requirement to complete worksheets based on open-ended questions about aspects of Australia, designed by the lecturer. A comparison activity involving issues in Australia and other countries is recommended as an addition to the presentation that students are required to present to the class. Students are also asked to identify controversial issues and write about/discuss them. Cultural activities can be said to be based mainly on research-based presentations, classroom discussions, readings, and YouTube videos/documentaries.

The outcomes of the syllabus analysis revealed that the Images of Australia seminars primarily aim to develop *knowledge and understanding* of different aspects of Australia through a range of activities and tasks. This mainly promotes a *knowledge* of history, geography, and the characteristics of the population. Students' *knowledge and understanding* of internal diversity are fostered by introducing ethnicities, particularly indigenous people, Aborigines, social issues related to the life of Aborigines, immigration policies, assimilation, integration, and social and multicultural development. The tasks and assignments described in the respective syllabus, such as research projects and presentations, which focus mainly on social issues, develop the students' *skills* of discovery, presentation, interpretation, and relating. The syllabus analysis also showed that tasks in which students are asked to comment on controversial issues in Australian society or discuss the reasons behind those issues are aimed at developing the students' *critical cultural awareness/political education*. Nothing was identified in the syllabus concerning *action*, allowing students to challenge cultural stereotypes and prejudices, express opposition to prejudice or

discrimination against different cultures, mediate in cultural conflicts, etc., although controversial issues are presented and discussed in the classes. However, not all details can be expected to be included in the syllabus, thus a teaching materials analysis and classroom observation studies need to be conducted to find out if, and how, other components of ICC, such as *attitudes* and *action*, are developed. All the aspects of culture and ICC components developed on the syllabus are limited to the target culture.

Language development is also included on the course, since students are asked to keep a vocabulary list of what they have newly learned from the readings or videos and to keep a portfolio in which they need to record three language activities — language focus, teaching context, and activity steps.

Another course involving intercultural education as part of the OTAK program, is an introduction to ELT. Although the course focuses mainly on the world of English teaching and prepares trainees for ELT methodology and classroom practice, it does include the development of intercultural competence through education. However, the syllabus does not contain much information about the respective lectures. The only information included in the analyzed document is a reference to the studies of Barrett and his colleagues (2014) and Jilly (2013) about developing intercultural competence through education and about the civil rights movements in the US respectively.

Another culture-related course taught by the same professor on the ELIMA program is Developing Intercultural Competence. As stated in the syllabus, the aim of the course is to raise students' awareness of the importance of intercultural competence skills in communication, and to develop those skills in EFL classes. As stated in the analyzed syllabus, the course includes ICC components, difficulties in effective intercultural communication, coursebook and lesson evaluation from the perspective of intercultural development, and learning methodology through cooperative learning. Students are expected to become familiar with the theoretical background of intercultural education, learn how to design and conduct intercultural activities, and analyze coursebooks and activities from an intercultural perspective. The course design is based on four main activities: readings, presentations, writing, and peer teaching. The reading list in the analyzed document focuses on the theoretical background to intercultural competence development. Students are also expected to give a presentation on teaching culture and developing ICC in EFL classes. The writing task involves writing a reflective essay on six intercultural activities conducted

on the course and discussing its values and possible difficulties in relation to classroom use. The essay must also cover how these activities help students understand the related topic and develop ICC through language teaching. The syllabus also asks students to make links to the theoretical background to support their ideas. The course syllabus includes peer teaching as a compulsory activity, integrating ICC development and related activities. Everyone in the class is expected to play an equal role in preparing and teaching. Students are expected to participate in follow-up discussions of all intercultural activities. The course can fairly be described as aiming to develop ICC in EFL classes through a balance between theory and practice.

The Role of Culture in the EFL Classroom is another cultural course taught by another participating professor on the OTAK teacher training program at University A. The analyzed syllabus includes various topics related to culture, such as experiencing culture, looking at things differently, customs, festivals, and stories, using films and role play (to understand people from different cultures), and moving between cultures. These themes are explored experientially, establishing a framework for further exploration and adaptation. The syllabus also includes a compulsory reading list to facilitate the development of culture teaching and intercultural competence. Students are expected to design culture-related activities, complete the assigned tasks, and actively contribute to classroom discussions. The listed topics potentially include all aspects of culture based on the development of *knowledge and skills*, although they are not explicitly mentioned in the analyzed document.

The same professor teaches the course Communicating Across Cultures in the context of the teacher training program. The course syllabus sent by the professor highlights its focus on learning about English and non-English-speaking counties. The course topics/themes cover the meaning and nature of cross-cultural experience; language and culture, including things we do with and without words; approaching national cultures in terms of how we see others and how others see us; moving between cultures; and cross-cultural communication skills to manage effective intercultural communication. Although the syllabus does not specifically state which aspects of culture are developed, the topics mentioned above suggest that all aspects of culture are expected to be developed. The analyzed syllabus also includes a reading list on culture shock, empathy as part of cultural mediation, intercultural communication, popular culture, how people think, lead, and get things done across cultures, teaching culture, and cross-cultural understanding. Course requirements are based on reading, a concept test, and an end-of-course paper. The students

are expected to read the required articles listed in the syllabus, complete all out-of-class assignments, and write an essay at the end of the course about a topic related to culture. The outcome of the analysis revealed that the course includes elements of both theory and practice and develops an understanding of the factors that influence effective communication skills. However, the syllabus did not contain information on which ICC components it aims to develop.

The EFL for Intercultural Competence course taught on the OTAK teacher training program at University A was designed and run by the participating professor, who has worked extensively in intercultural education. According to the analyzed syllabus, the course aims to raise trainee teachers' awareness of intercultural competence and its importance in successful intercultural communication. In addition, it aims to encourage students to think about ways to develop intercultural competence skills in EFL classes. As stated in the syllabus, by the end of the course the students will have become familiar with the theoretical background of intercultural education, designed activities with an intercultural focus, and analyzed coursebooks and lessons from an intercultural perspective. According to the analyzed syllabus, the course covers ICC components, difficulties in effective intercultural communication, coursebook and lesson evaluation, the basic rules and tools for classroom research, and cooperative learning. The compulsory reading list is based on the theoretical background for developing intercultural competence in education/language learning. The topics taught on the course include an introduction/needs analysis, EFL and the intercultural dimension, key issues and concepts in ICC and EFL, an introduction to research and finding a research topic, identifying and using new resources, EFL coursebooks and ICC development, and course evaluation. The students are expected to participate in classroom discussions based on the readings and activities, read the required articles, create a presentation related to the topics, teach in pairs, write a reflective essay, compile a small-scale classroom research report, and write a detailed description of five intercultural activities they have completed during the course. The outcomes of the analysis suggest that the course aims to develop the students' intercultural awareness, *knowledge*, and *skills*, and to enable the students to use these in their future EFL classes. Besides developing intercultural competence skills, students also practice teaching skills on the course.

The Teaching English for Specific Purposes (ESP) course on the teacher training program at University B in Budapest aims to develop students' *knowledge and understanding* of ESP, which they can use in their future language learning classes, as highlighted in the analyzed

syllabus sent by the participating professor who teaches the course. The course also helps the students to explore key concepts and developments in ESP theory and practice and to look at teaching in different fields of ESP, such as English for academic purposes (EAP), English for occupational purposes (EOP), etc. The syllabus states that the course structure covers needs analysis, course design, materials development, ESP methodology, and assessment. The course description mentions that a variety of ESP situations are addressed throughout the course, although specific attention is given to business English, ESP texts, and intercultural communication competence. According to the analyzed syllabus, students need to design a mini ESP course based on learners' needs, allowing them to plan and teach various ESP situations. They are also required to read the related articles listed in the syllabus before the class, design and carry out a needs analysis and report on the results, present the main findings from the needs analysis and discuss their implications, and participate in group discussions actively. As mentioned, the course requires reading the relevant articles listed in the syllabus, which are primarily about introducing, developing, and teaching ESP, including intercultural communication. The course topics are the definitions and characteristics of ESP; branches of ESP; English as a global language; language status, vitality, and policy; need analysis; ESP learners, teachers, and administrators; ESP materials; ESP methodology; ESP course design; evaluation, testing and assessment in ESP; and intercultural communication. Regarding intercultural education, two classes are assigned and related reading is required. However, the syllabus does not specify what is taught in the intercultural communication classes, thus it is difficult to describe which aspects of culture and ICC components the course aims to develop, particularly in the culture/language-related and intercultural communication classes. It should be noted that since only one lecturer participated in the interview study from University B, only her lecture syllabus could be collected and analyzed.

11.4 Conclusion

Study 8 was conducted to explore and describe the potential development of cultural awareness and intercultural skills in the English teacher training programs (both the undivided program and the MA in English instruction/studies) at two universities in Budapest on the development of students' CDA and ICC. The outcomes of Study 8 reveal that the curricula used in the English teacher training programs at the observed universities focus primarily on developing the students' *knowledge* and *skills* in language development, teaching methodology, field practice, and cultural awareness. Importantly, the name of the degree refers to training teachers of "English language and culture", thus culture is specifically included. The analyzed curricula contain culture-

related courses mainly based on English-speaking countries, as well as intercultural courses that cover the theoretical background together with practical elements for use in English language classes. The language development courses in the curricula are aimed at building and expanding the students' academic and language skills to reach C1 English proficiency level by the end of the program. On the teaching methodology courses in the analyzed curricula the students learn how to teach English as a foreign language, while the field practice enables them to put their acquired *knowledge* and *skills* to use in language teaching in real classrooms before starting their careers. The analysis of the curricula also showed that the culture-related and intercultural courses help students gain a *knowledge and understanding* of the many facets of the given English-speaking cultures, thus raising their *(critical) cultural awareness* and developing the ICC components that will help them in their private and professional lives.

Hayden and Thompson (2008) state that international schools do not train their teachers but expect them to be internationally trained in their own national system. However, they point out that training within the national system (of native speakers of English) does not provide much international experience, or, if such experience is provided, it is generally linked to the context of a specific national education system. In contrast, the English as a foreign language teacher training programs at the observed universities in Budapest do take steps to raise their students' cultural awareness and to help them develop intercultural competence, thus meeting the teaching requirements in local and international schools. However, it is always possible to do more.

The analyzed syllabuses of the culture-related and intercultural courses taught on the English teacher training programs at the two observed universities in Budapest revealed that all aspects of culture — *big C, little c,* and *deep culture*, which are recommended for inclusion in culture teaching to develop students' *(critical) cultural awareness/political education* and intercultural skills — are facilitated (Barrett et al., 2014; Byram, 1997; Gómez Rodríguez, 2015a, 2015b; Lázár et al., 2007). However, these aspects are limited primarily to English-speaking cultures, since the program major is the English language. The analysis also showed that, in terms of ICC components, the aim is mainly to develop *knowledge and understanding*, and *skills*. The aim is to develop *knowledge and understanding* of visible, invisible, and controversial issues of the given English-speaking countries' cultures primarily through the history, geography, literature, language, politics, economy, values, customs, attitudes, beliefs, and social and cultural issues of those countries. The students' *skills* of discovery, interpretation, interaction, relating, research,

observation, evaluation, analysis, teaching, mediating, analytical thinking, presentation, and cooperative learning, as well as their language, linguistics, sociolinguistics, pragmatic, and discourse skills, are reinforced through a wide range of activities according to the findings of Study 8. Concerning *attitudes*, the content of the activities is designed to develop the students' openness, acceptance, and empathy (which are also considered to be skills). Further investigation is needed to understand how criticality is integrated, and how *action* is developed on the courses. Overall, it would be fair to say that teacher training programs that include aspects of culture and ICC components potentially allow students to develop readily transferable intercultural skills that are highly sought after for effective communication in a globalized world, as Dimitrov and her colleagues (2014) likewise conclude in their study.

The findings of the present study also show that culture is viewed as an integral part of language teaching in the English teacher training programs. The analyzed curricula and syllabuses emphasize the importance of cultural knowledge in foreign language instruction, thus the lectures/seminars are designed from this perspective. The analysis showed that the content of the cultural-related courses is designed to help students reflect on ways to develop ICC in EFL classes as well as developing their intercultural skills. They are thus trained to teach language with culture: for many scholars, the two are inseparable, although they are often not taught together for a particular reason, as stated in various studies (e.g., Alptekin, 2002; Byram, 1997; Damen, 1987; Jedynak, 2011; Kramsch, 1993; Reid, 2015; Sercu, 2002). The culture-related and intercultural skills development activities in the analyzed documents focus primarily on different aspects of culture that promote cultural awareness. The students' active engagement is expected and encouraged through various assigned tasks, research-based projects, and peer teaching, which strengthens their affective development. The content presented in the curricula and syllabuses encourages students to think critically about cultural norms, look at things from different perspectives, find alternative solutions to the given issues, and compare cultures to identify similarities and differences and the possible reasons behind them, thus reinforcing their cognitive development. However, all these activities generally take place in the context of English-speaking cultures, which is the only criticism that can be levelled at the program.

The curricula and syllabuses analyzed in the present study assign a supportive role to the lecturers, who guide their students in culture learning/teaching and in developing intercultural skills. Although the teachers design the content of the courses and activities, the students can be

said to lead the program by completing the assigned activities, making it student-centered learning. Students do not take knowledge-oriented courses only; they are expected to read, research, present, discuss, write, and teach. They are also expected to be actively engaged in all activities and participate in the courses. With the exception of the content knowledge tests taken at the end of the term, the students assess the development of their intercultural skills themselves, under the guidance of their professors. The assessment is performed by means of a portfolio, as recommended by the CEFR and Barrett and his colleagues (2014), and/or a checklist that evaluates their progress in relation to CDA and ICC, which fosters autonomous learning and assessment.

In conclusion, the teacher training programs observed at two universities in Budapest provide for the development of CDA and ICC, mainly in the context of English-speaking countries. The main aim of the programs is to promote cultural awareness and develop intercultural skills, contributing to the students' own cultural development and their English teaching practice. The students are at the center of the program, as they lead almost all the activities, while the lecturers design the course, provide the teaching materials, and keep track of their students' progress. The analysis undertaken in Study 8 confirms the importance of including cultural and intercultural courses covering all aspects of the target and international cultures and ICC components in English teacher training programs.

11.5   Limitations

The analyzed curricula for the English teacher training programs were downloaded from the observed universities' websites. However, some were written in Hungarian and needed to be translated into English. Although the translations were double-checked, minor translation errors may have occurred.

The analyzed syllabuses were sent by the professors who participated in the related interview study. Four participants were invited to be interviewed, thus only the syllabuses of the courses they teach could be obtained. It can therefore be stated that the analyzed syllabuses reflect only a small percentage of all the mandatory and elective culture-related/intercultural courses taken by the students. If more professors had been included in the study, more syllabuses could have been collected, which would undoubtedly have strengthened the findings of the study.

The analysis revealed that all mandatory and elective culture-related/intercultural courses provide culture teaching and/or aim to develop intercultural competence. As stated earlier, mandatory courses are those taken by all pre-service teachers, while electives are optional. A

further limitation of the study is thus the lack of information about how many students opt to take the elective culture-related courses, and how many elective courses they can take per semester which directly affects the number of students immersed in cultural/intercultural courses and the extent of their cultural development before they graduate. Although the analysis suggests that pre-service teachers are obliged to take a few culture-related courses to be able to graduate, it remains unclear whether these are sufficient for them to acquire the *knowledge, skills,* and *attitudes* necessary to become interculturally competent English major graduate students.

The capacities of the two universities in terms of developing CDA and ICC is another relevant issue. Both universities offer mandatory and elective cultural courses, but in different proportions. University A, for example, offers more mandatory and elective cultural courses in its undivided teacher training program than University B. On the other hand, University B offers more cultural courses in its MA in English studies program compared to University A's MA programs, although this perhaps depends on the content of the programs. Moreover, University A runs separate intercultural development courses, or courses that include ICC, in its teacher training programs. However, University B does not include an individual ICC course in its undivided English teacher training program or its master's program, although some of the courses do have ICC-related content. The focus of Study 8 is not to compare the two universities; however, the factors that affect the number of culture-related classes, and therefore the development of the students' CDA and ICC, in the two universities are not apparent from this body of research, which is a further limitation of the study. The approach to teaching culture and the importance accorded to the development of ICC, the availability or accessibility of lecturers who can offer/design cultural/intercultural courses, and the priority given to the language development and methodology courses required for English language teaching may perhaps have an impact on the number of intercultural courses offered.

A profound understanding of the development of CDA and ICC in the English teacher training programs would require further investigation, including classroom observation, a teaching materials analysis, and an interview study with pre-service and in-service teachers. An important area that merits further study is how students think they develop their intercultural skills and how they use those skills in their English classes. The findings of Study 8 are limited to the analysis of the curricula of the English teacher training programs and the culture-related and intercultural course syllabuses.

11.6 Implications of Study 8

The content and context of English teacher training programs will inevitably differ around the world. However, given the importance of culture in language teaching, culture-related courses need to be added to all such training programs in addition to literature and linguistics classes to ensure that pre-service teachers are culturally aware. The first pedagogical implication is therefore aimed at curriculum designers. In the context of rapid globalization, (international) school administrators are seeking interculturally skilled teachers who can establish a good rapport with students from different cultural backgrounds and help them understand cultures, enabling them to learn languages appropriately and facilitating their intercultural development. The national systems in which teachers are trained should therefore include culture-related courses, including different aspects of English-speaking and non-English-speaking cultures.

Bearing in mind the constructive and productive results of the separate intercultural development courses that focus on teaching and developing ICC components with the aim of fostering interculturally competent individuals, as revealed by Study 8, courses of this kind should be included on the curricula of English teacher training programs. Both theoretical and practical aspects should be included, and activities should be designed to build and expand trainee teachers' intercultural skills. Intercultural development within the program should also be aimed at transferring the acquired *knowledge*, *attitudes*, and *skills* to the trainee teachers' future English teaching practice. The second implication thus involves syllabus designers as well as curriculum designers. The teaching of elements of *deep culture* in addition to *big C* and *little c* culture, including learning and teaching controversial issues of the given culture to develop *critical cultural awareness/political education,* must be integrated into the syllabuses. Trainee teachers should also understand the need to play an active part in democratic life, to contribute to and defend human rights, and to be global citizens, so that they can teach their own students the importance of *action*.

One of the main aims of the teacher training programs is to prepare trainees for a teaching career after graduation. The field experience organized by the related university departments thus offers multiple benefits to pre-service teachers, including the experience of teaching in real classrooms. However, where possible, culturally diverse schools should be selected, so as to give pre-service teachers the experience of teaching students from different cultures. This will enable them to grasp the importance of understanding other cultures for effective teaching, and will give them an opportunity to make use of the intercultural skills they have gained on the training

program. Where this is not possible, the trainees should be required to give a culture-related lesson during their school practice, similar to the peer-teaching practice during the training courses.

Another implication concerns self-assessment: requiring students to evaluate their own work is a useful complement to tests and teachers' assessments, as stated by Lázár and her colleagues (2007). Since it is generally accepted that intercultural competence can be developed through experiences in intercultural contexts, it cannot be limited by a finite goal (Barrett et al., 2014). Assessment should thus be continuous, based on the pieces of work and projects completed by students throughout the course. A portfolio includes students' experiences and their own evaluation of their intercultural performance, as described in the present study. As a self-assessment tool, the portfolio is recommended for use by trainees to keep track of their progress in intercultural competence development.

The last implication concerns cooperation with schools and university teacher trainers in terms of developing in-service teachers' CDA and ICC. In-service teachers with inadequate knowledge of developing intercultural skills thus require training programs. Local and/or international schools might therefore ask for the help of teacher trainers to organize professional development programs or workshops to train their teachers on how to teach culture and develop ICC.

12   Overall Conclusions

The aim of the current dissertation was to explore and describe the development of students' CDA and ICC at an EMI international school in Budapest that follows the British National Curriculum and uses the related syllabuses and teaching materials. The dissertation also aimed to investigate potential CDA and ICC development in teacher training programs at two universities in Budapest. A qualitative research approach was followed to conduct eight studies based on interviews, classroom observation, and teaching materials analysis. The schoolteachers working at the observed school were interviewed and their classes were observed to investigate their attitudes and practices in relation to the development of CDA and ICC (Study 1 and Study 2).

The findings of Studies 1 and 2 reveal that the participating teachers perceive culture as a multifaceted concept encompassing all aspects of culture (*big C, little c,* and *deep culture*). They regard culture as an integral part of language classes, and their practice in their English classes includes culture-related actives. However, the identified and analyzed activities are primarily superficial, knowledge-based, limited to the target culture (English-speaking countries), and lack the controversial issues of *deep culture*. As the analysis of Studies 1 and 2 demonstrated, teachers have a positive attitude towards culture teaching and developing their students' intercultural skills; however, their cultural activities are rather implicit, since language development takes precedence over culture learning objectives for them. Moreover, they know little about critical culture teaching and/or are hesitant to talk about sensitive topics belonging to *deep culture*. Studies 1 and 2 therefore suggest that teacher training programs that incorporate intercultural education are needed to raise teachers' critical cultural awareness, develop their intercultural competency skills, and help them transfer the *knowledge, attitudes,* and *skills* gained on the programs in relation to intercultural competency to their future classes.

The goal of Studies 3 and 4 was to investigate the kind of culture that is taught, and how, including how the aim of ICC development is incorporated into the English curriculum, syllabuses, teaching materials, and official school documents. As demonstrated by the outcomes of Studies 3 and 4, culture occupies a prominent place in the analyzed documents. All aspects of culture and ICC components are explicitly facilitated, although they are limited primarily to English-speaking countries. More importantly, elements of *deep culture* gradually appear in the documents, depending on the year groups, taking into consideration the students' cognitive maturity and

language proficiency level. Studies 3 and 4 thus reveal the gap between what is included in the English curriculum, syllabuses, teaching materials, and official school documents in terms of the development of CDA and ICC, and what teachers do in practice in their English classes. The analysis of Studies 3 and 4 also points to the need to select the curriculum best suited to the school population (non-native speakers of English in the current research) and to train teachers to conduct the culture teaching activities in the teaching materials.

To obtain an in-depth understanding of how students studying at the observed school respond to efforts to develop their CDA and ICC, interviews were conducted with students and their parents (Study 5 and Study 6). Study 2, which comprised of interviews conducted to examine the teachers' attitudes and practices, also contributed to the observation of the students' responses and reactions to culture teaching and ICC development.

The responses given by the participating students and their parents show that the multicultural setting of the observed school contributes to the students' cultural awareness and intercultural competency development. However, this contribution is rather implicit and accidental, which gives rise to stereotypes and bias, as reflected in the participants' analyzed responses. As Studies 5 and 6 indicate, the students are interested in critical culture learning, and their parents support the inclusion of controversial issues of *deep culture*, despite the teachers' hesitations. This suggests miscommunication between the school and the parents in terms of understanding and fulfilling expectations. The findings of Studies 5 and 6 suggest the importance of explicit intercultural education, including Education for Democratic Citizenship (EDC) and Human Rights Education (HRE) at schools, to equip students with the *attitudes, knowledge, and skills* that will enable them to value diversity, defend their democratic rights and fulfil their responsibilities, suspend disbelief and judgment, and champion human rights, regardless of people's cultural affiliations. This finding can also be linked to teacher training programs in terms of the inclusion of intercultural education, EDC, and HRE at schools.

Finally, Studies 7 and 8 investigated how the teacher training programs at two universities in Budapest potentially include the development of CDA and ICC. Program leaders and teacher trainers working at two state universities were interviewed, and the curricula and syllabuses they follow were thematically analyzed.

The analysis of Studies 7 and 8 summarized the importance of English teacher training programs the include intercultural education, as highlighted in all eight studies conducted in the framework

of the current research. According to the findings of Studies 7 and 8, culture-related courses and, more importantly, individual intercultural courses, play a crucial role in developing pre-service teachers' *attitudes towards, knowledge of, and skills in* CDA and ICC and helping them put these skills into practice when they start teaching.

In conclusion, it can justifiably be said that the identified and described activities, including all aspects of culture and ICC components at both the observed school and the two investigated universities, can be used for the development of students' and pre-service teachers' language and cultural awareness in other English language contexts. Importantly, as one of the innovative findings of the present research, the analyzed critical culture teaching activities, containing elements of *deep culture*, are transferable to formal and informal educational settings as a way to develop the critical ICC skills needed for effective communication in the globalized world.

Figure 2 shows the interrelationships among the studies, including the findings of the analyses.

Figure 12-1

The interrelationships among the studies and the findings of the analysis
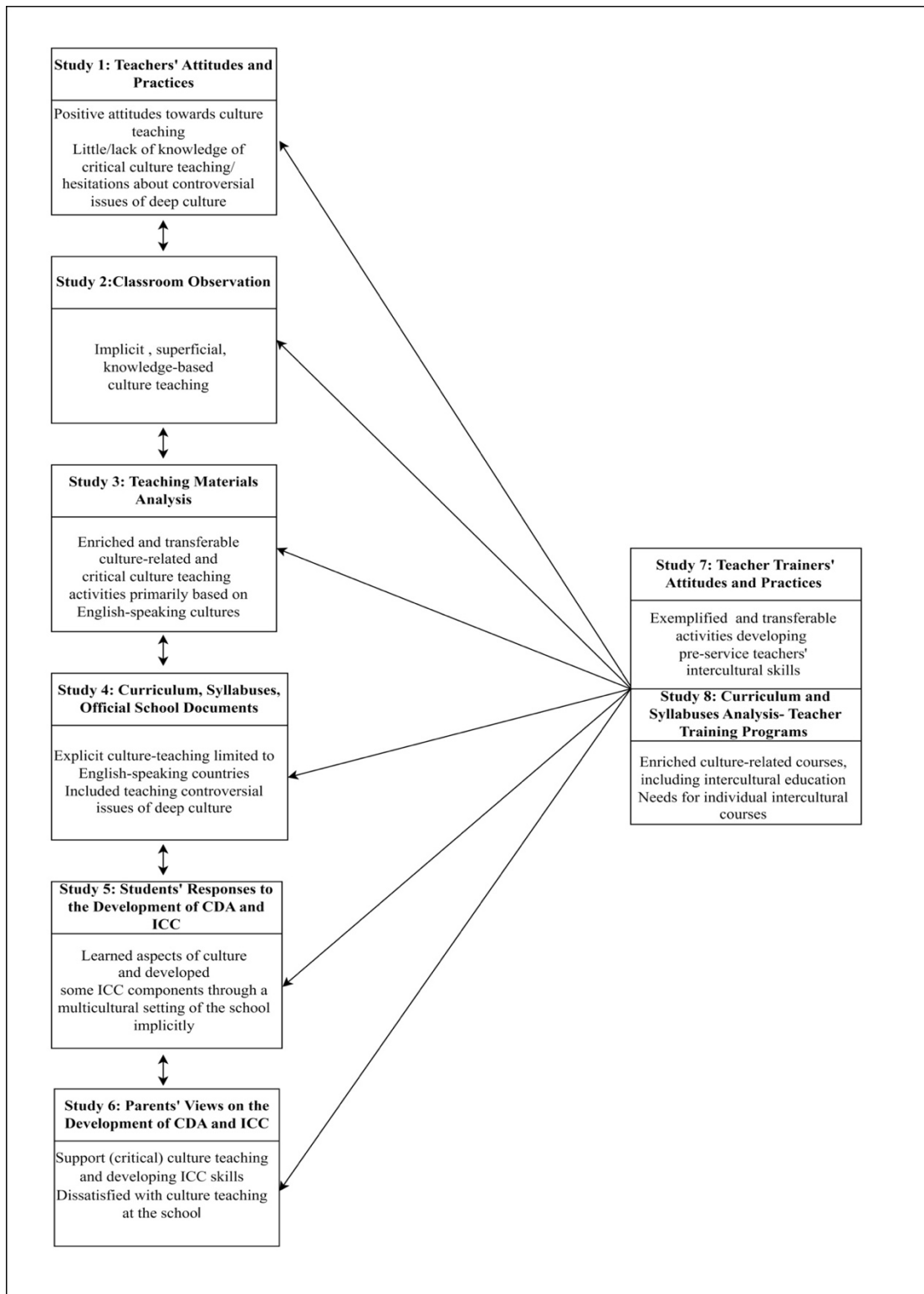

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Figure 12-1 displays that the participating teachers' limited knowledge of critical culture teaching and/or hesitations about teaching controversial issues of *deep culture* revealed in Study 1 was justified by the findings of Study 2 since the observed activities were primarily implicit, superficial, and knowledge-based. Likewise, the enriched and explicit (critical) culture teaching identified and described in the English curriculum, syllabuses, teaching materials, and official school documents in Studies 3 and 4 affirm the omission of critical culture teaching caused by the teachers' lack of knowledge and/or reluctance. Moreover, the interview studies conducted with the students and parents (Studies 5 and 6) also showed that the students are interested in culture learning, and the parents support learning about all aspects of culture, including *deep culture* elements, as opposed to the teachers' hesitations. However, as Studies 5 and 6 report, the students have developed implicit intercultural skills through the multicultural setting the school provides and their international lifestyles, showing the lack of analytical culture teaching at the observed school. A failure to develop explicit and critical intercultural competency skills can be related to the lack of intercultural education in teacher training programs, as Studies 7 and 8 indicated. Consequently, it can be justifiably said that English teacher training programs play a leading role in helping teachers raise students' critical cultural awareness and develop their intercultural skills, which was the central issue in each study in the current research.

12.1 Implications of the Research

The results of the research have several implications that can help raise (critical) cultural awareness and develop intercultural competence among students at schools both in Hungary and elsewhere. These implications apply to different actors, including teachers, teacher trainers, the designers of curricula, syllabuses, and teaching materials, and the school authorities.

12.1.1 Implications for the Development of CDA and ICC in the Framework of Teaching English as a Second or Foreign Language

A number of implications can be derived from the studies conducted to answer research question 1 at the observed school, in terms of using the possible ways to develop CDA and ICC and transferring them to other English teaching contexts, including the teaching of English as a second or foreign language. The identified and listed CDA and ICC activities are potentially transferable, since although the school follows the British National Curriculum, which is designed for native speakers of English, the teachers stated that they needed to adjust this curriculum, and

thus the related activities and tasks, to make them suitable for the school's largely non-native English-speaking students. It can therefore be stated that culture teaching takes place in which the development of English as a foreign language is facilitated in addition to the language development on which the British National Curriculum primarily focuses. Additionally, the English as an Additional Language (EAL) classes, organized to teach general English to those students whose English proficiency is not at the required level to participate in regular English classes, include culture-related activities embedded in language development, which are suitable for use in any English language context. The culture-related activities mentioned by the schoolteachers, observed in the classes, and analyzed in the curriculum, syllabuses, and teaching materials, showed how a wide range of practices can be conducted to develop students, CDA and ICC without jeopardizing their language development and regardless of the framework in which English is taught.

The study demonstrated how the investigated, identified, and analyzed activities aimed at developing the students' intercultural communication skills can be used in any English teaching context. These activities took the form of presentations, task-based/theme-based projects, research tasks, classroom discussions, group discussions, debates, quizzes, games, the reading and analysis of literary works, compare–contrast activities, reading and listening comprehension assignments, and role-play/simulation/drama, which can be implemented in teams or individually, depending on the purpose of the task. It should be noted that the activities mentioned above are also described and recommended by many scholars as ways to develop students' cultural awareness and intercultural skills (e.g., Barrett et al., 2014; Lázár et al., 2007; Liddicoat, 2004; Piątkowska, 2015; Reid, 2015; Usó-Juan & Martínez-Flor, 2008).

As shown by the study, the activities listed above target the development of ICC components. For instance, literary works encompass fiction, non-fiction, poetry, drama, and prose, including novels, novellas, stories, poems, myths, legends, jokes, anthologies, biographies, autobiographies, diaries, essays, song lyrics, letters, emails, brochures, leaflets, videos, journal and newspaper articles, reports, working papers, conference papers, etc., collected from the target and international cultures (referring to English and non-English cultures). These can be used to foster positive *attitudes* towards different cultures, *knowledge and understanding* of other cultures, and *(critical) cultural awareness/political education.* Notably, in the present research, information concerning the historical and social background of the work and the time the work was written facilitated *knowledge and understanding.* The social, cultural, and historical background to literary

works should thus be provided to give students a better understanding of the texts they study in English classes.

While carrying out relevant research tasks/projects and presenting the research results reinforces students' *skills of discovery and interaction*, compare–contrast activities promote their *skills of relating and interpreting,* as also stated by Barrett and his colleagues (2014) and Huber-Kriegler and her colleagues (2003). This also contributes to the development of students' *critical cultural awareness* (Byram, 1997). Classroom/group discussions and debates also help students to learn from each other, respect others' opinions, and develop interaction, multiperspectivity, and decentration. Likewise, role-play, simulations, and drama target students' *attitudes* and *skills,* including empathy, thus encouraging *action* against discrimination, racism, stereotypes, and prejudices. Students thus develop an understanding of the need to value and protect human rights, as highlighted by Barrett and his colleagues (2014). The goal of reading and analyzing literary texts is to develop linguistics, sociolinguistics, pragmatic, and discourse skills, in addition to comprehension and analytical thinking skills. It would therefore be fair to conclude that literary works are an excellent source for developing both language and intercultural skills, as also indicated in the study by Gómez Rodríguez (2013).

Another critical implication concerns learning about one's own culture. The culture-related activities mentioned above require students to have sufficient knowledge of their own culture to be able to relate other cultures to theirs and to think critically about the similarities and differences between cultures. The activities implemented in English classes should therefore provide students with opportunities to learn about their own culture, explore their own cultural norms and behaviors and the reasons behind them, and relate those norms and behaviors to those of other cultures, as recommended by a number of scholars (e.g., Barrett et al., 2014; Byram & Morgan, 1994; Huber-Kriegler et al., 2003; Knutson, 2006; Liddicoat, 2004). Besides English-speaking countries, students should be exposed to the cultures of non-English-speaking countries, since English is used as a lingua franca not only between native and non-native speakers of English but also between non-native and non-native English speakers.

In addition to activities that take place inside the classroom, cultural awareness and intercultural competence can be developed in or outside the school in the context of celebrations, exhibitions, social or cultural gatherings, conversation clubs, reading clubs, online chat platforms, school trips, cooperation with other schools (e.g., sister schools), student/teacher exchange

programs, sports tournaments, projects implemented in partnership with other schools, conferences, seminars, and workshops. Furthermore, as demonstrated by the current research, a multicultural environment is one of the key factors that help students learn implicitly or explicitly how to communicate with others from different cultural backgrounds. Since EFL classes tend to take place in monocultural settings, it may be difficult to achieve the same level of intercultural/multicultural communication as in international schools. However, by means of teaching materials and the activities listed above, it is possible to simulate the existence of different cultures in the classroom, thus providing an opportunity for intercultural encounters and developing students' intercultural competence.

12.1.2 Implications for Critical Culture Teaching and CDA and ICC Development in the Framework of Teaching English as a Second or Foreign Language

It is also important to consider criticality in culture teaching and ICC development, since it encourages students to be aware of the reasons behind cultural norms, helping them to understand others and to be non-judgmental, thus potentially preventing conflicts, misunderstandings, and miscommunication. *Critical cultural awareness* or critical multiculturalism is mentioned by a number of scholars as a way to develop students' analytical thinking skills about cultures. Scholars suggest discussing controversial cultural issues, such as poverty, social inequality, discrimination, racism, stereotypes, prejudices, the social class struggle, minority groups, etc. (e.g., Byram, 1997; Gómez Rodríguez, 2015a, 2015b; Kubota, 2004; Kumaravadivelu, 2001; Pennycook, 1999). As the current research suggests, despite such expectations and recommendations, controversial topics tend not to be discussed. One of the main reasons for this, as revealed by the present study, is the teachers' hesitancy due to their lack of knowledge about how such topics should be addressed. However, classroom activities should encompass the teaching, discussion, research, presentation, and debate of the mentioned topics, to help students understand different aspects of culture, including elements of *deep culture* rather than merely surface culture, as stated by Gómez Rodríguez (2015a).

In terms of teaching the controversial issues of *deep culture*, topics can be categorized according to the students' language proficiency level and cognitive maturity, to ensure that the students are able to absorb, digest, and understand the given topics. Popular issues, such as gender discrimination and the Black Lives Matter movement in relation to racism, might be discussed first, for example. The students should be introduced to the topic by the teacher. Various supplementary materials can be used, including chapters or excerpts from novels, stories, and

autobiographies, as well as blogs, videos, etc. Students might then be given a small-scale research task, which they subsequently present to the class for discussion. The class can be divided into groups to present or defend different or opposing aspects of the given issue. The ground rules should be established by the teacher, including an indication of the criteria for judgments if necessary, as stated by Byram (1997). The classroom/group discussions and debates should be designed to help students value, respect, and understand different ideas and to decenter their minds, if necessary, which does not mean indoctrinating them or imposing any particular ideology or theory. This will be further discussed in the following sections. Teacher training is essential to raise future teachers' awareness of the importance of criticality in culture teaching and how this can happen in practice in English classes.

The critical reading of the underlying meanings of texts, which develops discourse skills in addition to linguistics and sociolinguistics skills, can be vital for developing *critical cultural awareness* and intercultural skills. Furthermore, analyzing texts for their semantic and pragmatic meanings results in a deeper understanding of the target language and culture. Thus, as mentioned above, the analytical reading of literary works can contribute to the development of CDA and ICC as well as to language development, as also recommended by González Rodríguez and Puyal (2012).

The results of the study also highlight the importance of compare–contrast activities, which are recommended as a way for students to become critically aware of similarities and differences between their own and other cultures, question the reasons behind those differences, and evaluate or make judgments about their own and others' cultural norms. This helps them to understand why cultural differences exist, even if they do not accept them. Comparisons thus develop students' criticality in the context of culture teaching, as also stated by Byram (1997).

12.1.3 *Implications for Developing Language Teachers' Attitudes and Practices in Relation to Teaching CDA and ICC*

The first implication of the study concerns the need for pre-service and in-service teacher training programs that include intercultural education. As shown by the present research and other relevant studies in the literature, teachers generally have positive attitudes towards different cultures (e.g., Eken, 2015; Jedynak, 2011; Larzén-Östermark, 2008). However, they do not have sufficient knowledge of teaching culture and developing their students' intercultural skills. Moreover, most of the participating teachers in the reviewed studies and some in the present

research perceive culture teaching as transmitting information or providing facts about the target culture (English-speaking countries), primarily based on elements of big C culture (e.g., Jedynak, 2011; Larzén-Östermark, 2008; Sercu, 2002; Young & Sachdev, 2011). As reported in the studies, the participants' perception of their profession is expressed in linguistics-related statements rather than intercultural terms. The interviewees also list the difficulties inherent in teaching culture, referring to the lack of interest on the part of their students, the lack of cultural elements in teaching materials, the absence of curriculum support, and issues related to the assessment of students' intercultural skills.

As Studies 7 and 8 demonstrate, the content of the English teacher training programs and the enriched culture-related and/or intercultural activities identified and described can help pre-service teachers to change their perceptions of culture teaching from the difficulties mentioned above into an awareness of its possibilities and applicability, and to develop their intercultural skills for use in their future classes. Teacher training programs in universities and schools thus play a crucial role in raising teachers' cultural awareness and in helping them to understand the importance of developing their students' critical intercultural skills by including all aspects of culture (*big C, little c,* and *deep culture*) into their English classes.

Regarding students' perception of culture learning, as the studies demonstrate, students' lack of interest prevents teachers from teaching culture (e.g., Young & Sachdev, 2011). However, as Study 5 suggests, culture teaching makes language classes more enjoyable, makes the language learning process contextual and more understandable, and helps students engage and actively participate in the classes. It can therefore be said that teachers' attitudes and practices play a vital role in fostering students' curiosity about culture learning. For this to happen, teachers need to be trained to teach culture and develop intercultural competency skills.

As stated by some of the participating teachers in the present research, their own training programs in the context of formal higher education tended to focus on the theoretical aspects of intercultural education. The teachers admitted being unable to remember, or not knowing, how to conduct culture-related activities. One recommendation to emerge from the present study therefore concerns the balancing of theoretical and practical aspects when developing intercultural competence in the context of teacher training programs. This will ensure that teachers are familiar with the practices associated with the respective theory and will help them to conceptualize theoretical approaches through their practical application.

The second implication is related to workshops, seminars, exchange programs, the Erasmus Programme, and professional development courses, where teachers are able to meet other teachers and teacher trainers in multicultural settings, experience intercultural encounters, and learn about intercultural education. The present study showed that the teachers working at the observed school had vast experience of teaching abroad. They were thus aware of cultural differences and of critical incidents that might arise in their classrooms. School authorities should therefore be sufficiently flexible to allow teachers to travel abroad to attend the kind of programs or courses referred to above.

12.1.4 Implications for Designing English Teaching Materials for Teaching Culture and Developing CDA and ICC

The first implication concerns the integration of culture teaching into English teaching materials. Since language and culture are not separate, language teaching materials contain culture-related topics and activities. However, these activities should include not only the immediately visible elements of culture — that is, *big C* culture — but also the invisible and controversial elements of culture (*little c* and *deep culture*), as a way of developing students' critical cultural awareness and intercultural skills. As mentioned in Section 12.1.1, activities such as research projects, presentations, and classroom discussions should be used primarily, since their multifunctional aim is to develop the students' skills of discovery, interaction, interpreting, relating, presenting, observing, critical thinking, mediating, and research. However, these activities should not be limited to the target culture (i.e., the culture of English-speaking countries). International cultures (non-English-speaking countries) should also be included, since English is widely used as a lingua franca.

The designers of teaching materials should consider including elements of the local culture, depending on the country in which the materials are published. Learning about the students' own culture will help them to understand other cultures, to relate their own culture to different cultures, and to think critically about the similarities and differences between cultures, which is crucial for the development of *critical cultural awareness/political education.*

As the current research revealed, supplementary materials/resources in addition to textbooks/coursebooks, including extracts from novels, novellas, stories, and drama scripts, or links to related websites, blogs, videos, etc., will facilitate teachers' practice and reduce the time they spend designing/creating/selecting materials. This will be beneficial to both novice and

experienced teachers when planning lessons, in terms of culture teaching as well as language teaching.

The teaching materials analysis carried out in the framework of the current research illustrated how language development can take place in conjunction with culture teaching and ICC development. English language teaching practices, including a wide range of culture-associated activities, can thus be useful resources in ESL and EFL contexts. The activities explored and described in the present dissertation can thus be considered beneficial for the development of linguistics skills and intercultural competence in any English teaching context.

The final implication concerns the guidance contained in teaching materials. Although English teaching materials do contain the mentioned activities and/or content to a greater or lesser extent, the teachers may not know how to use them. Clear and precise explanations that offer teachers guidance in the development of language and intercultural skills are therefore required. Teacher training workshops should also be organized by schools to clarify how the teaching materials can be used and to provide guidance for teachers on teaching culture.

12.1.5 Implications for Designing and Selecting Curricula Focusing on Teaching Culture and Developing CDA and ICC

The implications aimed at the designers of teaching materials can also be relevant to curriculum designers in terms of including aspects of culture and developing ICC. As mentioned, both local and international cultures and the cultures of English-speaking countries should be integrated into the English curriculum used in any English teaching context. The flexibility offered by the analyzed curriculum, where teachers had a free hand to teach within the framework of the lesson objectives stated in the curriculum, can be considered a good example for curriculum designers. Curricula enriched with examples from seminal British and international literature can be used as a model for language and intercultural development.

It is worth mentioning that careful decisions must be made in terms of the curricula followed by international or local schools that provide a so-called international education and award internationally recognized certificates/diplomas. Of relevance to the present research is the fact that the British curriculum is used in British schools worldwide, even though these schools also have non-British and non-English-speaking students. Schools should therefore carefully consider whether curricula designed for native speakers of English are appropriate for their students whose first language is not English. In the present research, the participating teachers

stated that some of the literary works were too advanced for their students and were challenging to understand. Furthermore, thought must be given to how subjects in the curriculum such as geography and history, which have a primary focus on Great Britain, can be taught in a way that benefits non-British students. As the present study revealed, the curriculum chosen by a particular school might not be entirely suitable for its student profile. Consequently, the school authorities should consider the benefits of international curricula that are designed for international students.

12.1.6 *Implications for Teacher Training Programs in English as a Second or Foreign Language*

A vital implication related to training programs for teachers of English as a second or foreign language is that separate, individual intercultural courses should be included in addition to culture-related classes. Although cultural studies courses help trainee teachers learn about different cultures, mainly the cultures of English-speaking countries, intercultural courses are specifically aimed at developing the trainees' intercultural skills, as illustrated by the present research. Well-designed intercultural courses, with a balance of theoretical teaching and practical activities, should therefore be implemented by universities to ensure that pre-service teachers become interculturally competent individuals who are able to integrate the knowledge and skills acquired in the program into their professional and private lives.

The content of English teacher training programs in terms of teaching culture and developing ICC has already been outlined, including the different aspects of culture. However, emphasis should be given to the controversial issues of *deep culture*, and trainees should be guided on how to teach such issues in their future English classes, as critically highlighted by the present research. As the present dissertation suggests, the trainees' practical classroom experience should be organized in culturally diverse schools, or even abroad where possible, allowing trainee teachers to experience intercultural encounters and potential incidents and giving them an opportunity to implement their knowledge and skills before they begin teaching.

The design of the syllabuses and teaching materials should be left to the trainers, who are aware of their students' needs and interests, as highlighted in the present research. With the exception of standardized tests for language development, intercultural assessment should take place by means of the trainers' observations and by tracking students' progress using a self-assessment schedule such as the one designed by Lázár and her colleagues (2007). As recommended by the present study, the self-assessment protocol, which was used at one of the

observed universities, provides an excellent example of how to assess and evaluate students' intercultural development. However, this protocol should be used by the students.

A wide selection of the activities used at the investigated universities are presented in the relevant sections of the dissertation. In terms of developing trainee teachers' intercultural skills as well as teaching skills, the highlighted activities, approaches, and techniques are good examples and can be transferred to any institute of higher education that offers intercultural training.

Finally, schools that provide an international education and award international diplomas should obtain help from universities or experts to train their teachers to deal with students from different cultural backgrounds. The teacher training programs at the universities observed in the present study are understandably restricted to their existing students. However, lecturers who teach cultural studies or intercultural classes can provide intercultural courses, including practical solutions, to address teachers' lack of intercultural education.

12.2 Contributions of the Study

The present study contributes to the existing literature by exploring and describing activities aimed at culture teaching and intercultural skills development. The activities identified and listed in the current study are recommended by a number of scholars primarily as ways to develop students' intercultural competence in language classes, thus the findings support the elaborated theories and suggested practices (e.g., Barrett et al., 2014; Byram et al., 2002; Lázár et al., 2007; Liddicoat, 2005; Reid, 2015; Usó-Juan &Martínez-Flor, 2008; Sercu, 2002). The wide range of language development activities, including culture, presented in the present study provide insights into the teaching of grammar and vocabulary and the development of sociolinguistics, discourse, and pragmatic skills, which contribute to improving students' linguistic and intercultural skills for successful communication. The present study thus contributes to an understanding that culture teaching does not jeopardize the development of language skills, and provides examples of many practical activities that can be used in any English teaching context.

The study investigated attitudes and practices concerning the development of CDA and ICC exhibited by interculturally experienced and/or trained teachers who have been working in an international school in a foreign country. Thus, unlike the respective studies conducted among local foreign language teachers working in monocultural schools in their own country (e.g., Eken, 2015; Jedynak, 2011), the present study provides a better understanding of foreign teachers' feelings, beliefs, opinions, hesitations, and considerations in relation to teaching culture and

developing ICC in a foreign country. The findings of the study thus contribute to an understanding of how interculturally experienced teachers perceive culture and culture teaching; how they integrate culture into their English classes; and how their vast cultural experience contributes to their teaching. At the same time, the study also reveals the gap between what is expected of language teachers and what they actually do, despite their substantial exposure to different cultures. In addition, the study lists a number of reasons for the neglect or omission of culture teaching, and the teaching of controversial issues of *deep culture* in particular, which is nevertheless vital for developing *critical cultural awareness*. The implications of the study therefore concern how teachers' intercultural education through pre- and in-service teacher training programs also contributes to culture teaching.

Although not the primary aim of the current research, consideration of the parents' expectations of international schools also emerged in the course of the study. The study thus contributes recommendations aimed at international schools in relation to the design or selection of their curriculum and teaching materials, including the employment of teachers who are able to work in a multicultural context and teach students from different cultural backgrounds. The study also revealed how international schools can benefit by including Education for Democratic Citizenship (EDC) and Human Rights Education (HRE) in their curriculum. With respect to both the observed school and other international schools, the present study is also valuable in terms of highlighting the gap that needs to be filled between the parents' expectations, what the school promises, and what the teachers actually teach in their classes.

The present study described the various activities designed and implemented in the context of teacher training programs to develop CDA and ICC. The wide range of approaches, techniques, and practices mentioned by the teacher trainers and identified in the respective curricula and syllabuses can thus contribute to the design of related courses in the English teacher training programs of other universities. The balance achieved between theoretical and practical aspects offers an excellent example for other institutes of higher education, both in Hungary and elsewhere.

12.3 Suggestions for Further Research

The findings of the present research give rise to several ideas for future research on the development of students' CDA and ICC, as outlined below.

Firstly, Study 1 and Study 2 investigated the teachers' attitudes and practices in relation to developing CDA and ICC. The studies showed that the teachers were generally open to different cultures, although some were challenged by their own stereotypes and prejudices despite the expectation that they should be non-judgmental. Further research might thus specifically investigate the kind of stereotypes teachers have, how they struggle to overcome them, and how these stereotypes affect their teaching and their rapport with their students. Critical incidents experienced by teachers in their classrooms and how they manage them might also be explored as a way of helping teachers to develop a *readiness to suspend disbelief, judgment,* and other *attitudes*. Similarly, it would be important to look at controversial topics that potentially cannot be taught in specific regions of the world for cultural or religious reasons, to deepen understanding of the extent to which criticality can be embedded into the respective curricula and teaching materials. Other reasons for the neglect or omission of culture teaching should also be investigated using a variety of methods to analyze new findings.

Secondly, the way in which international schools define themselves, how they offer international education, how the students and parents perceive international education, and the relationship between international education and intercultural skills development deserve in-depth investigation. Comparative research should therefore be undertaken in a larger sample of international schools to investigate the academic and intercultural development they promise. International and local schools providing similar diploma programs might be compared in terms of how they teach language and interculturality. Similarities and differences might thus be discussed despite the differences in the teacher and student profiles. Likewise, attitudes and practices in relation to the development of CDA and ICC exhibited by teachers who are native speakers of English and non-native speakers of English can be examined to identify potential differences or correlations.

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Appendices

Appendix A: An Interview Schedule for Schoolteachers

PART I: Teachers' Attitudes Towards the Concept of Culture and Culture Teaching

1. What is culture to you?
2. How do you see the relationship between language and culture?
3. You probably have extensive experience with intercultural situations and have been teaching in an intercultural school for quite some time. What is the relevance of interculturality to you? (in other words, how do intercultural situations influence your thinking?)
4. What do you think is the place of culture in teaching English (as a first language, an additional language)? (How do you think culture should appear in teaching English?)
5. How do you think culture and language classes are interrelated?
6. (As you said before, culture is made up of a lot of things /different things.) What elements
   a. of culture do you think should be part of English classes?
7. And how can interculturality/intercultural situations appear in English classes?

Part II: Teachers' Attitudes Towards Learning About Different Cultures

8. Can you recall an important experience that you had about learning about different cultures? What was it?
9. What different ways of learning culture have you experienced? Which of these have you found useful?
10. How do you (like to) learn new things about different cultures?
11. Have you ever had an intercultural misunderstanding? What happened? And can you remember a case (cases) where you didn't behave as you would have expected yourself to behave? E.g., you couldn't let go of prejudice, etc.

Part III: Teachers' Practices of Teaching Culture and Developing Intercultural Communicative Competence

12. What can you use from your experience of a learning culture (or the lack of it) in your practice of teaching English?
13. How do you think the following things can be developed in the students in the process of teaching English? How do you think you are developing the following things?

    a. empathy
    b. openness
    c. curiosity
    d. respect
    e. acceptance
    f. readiness to suspend disbelief and judgment

14. How can you help the students in your classes experience/learn about different cultures?
15. How do you use the opportunity of having a multicultural class for developing cultural awareness?
16. How do you think having a multicultural class helps your students develop intercultural communicative competence? How does it help them to communicate successfully?
17. Do the curriculum/ syllabus and the teaching materials you have been following/using allow you to teach different aspects of culture and intercultural competence?

18. What ways of teaching culture and intercultural communication have you experienced? Which of these have you found effective?
19. Do you think teaching different cultures (different from yours) is difficult? Why/ Why not?
20. What difficulties have you experienced in teaching culture and intercultural communication? Why do you think you have had difficulties?
21. What elements or aspects of culture do you enjoy teaching?
22. I have no further questions. Do you have anything more you want to bring up or ask about before we finish the interview?
23. Is there anything else you would like to add?

Demographic features of the participants

1. Gender _____Male

   _____Female

2. Level of Education/ What did you study?

   _____Bachelor's _____Master's _____Education Specialist _____PhD

3. Years Teaching Experience _____Less than 3 years

   _____3 to 9 years _____10 to 20 years _____Over 20 years

4. Did your college program include anything about teaching culture or intercultural/ multicultural education?
5. Have you had other training in intercultural/multicultural education?
6. How has your formal education/ education at university helped you in becoming an English language teacher/ teaching English?

Appendix B: Teaching Materials Analysis Criteria

Part 1 Type of Culture

Types of Culture	Fiction Units	Non-Fiction Units	Non-Fiction Units
Target Cultures: English Speaking Countries (English-speaking Cultures, e.g., UK, USA, Canada, Australia, New Zealand, Ireland etc.)			
International Cultures (Other cultures different than English-speaking cultures)			

Part 2: Aspects of Culture: Big C, Little c and Deep Culture

Aspects of Culture	Fiction Units	Non-Fiction Units	Non-Fiction Units
Big C Culture Does the teaching material include any activity related to • politics, economy, history, geography, literature, art/social norms, education, architecture, music. • If yes, how?			
Little C Culture Does the teaching material include any activity related to • food, • holiday, lifestyle, customs, • values, • hobbies, • gestures • If yes, how?			
Critical and Deep Culture Does the teaching material deal with any of these? • Racism, xenophobia, discrimination (racial, cultural, gender, sexual orientation.), refugees' problems, • social inclusion, social problems • poverty • If yes, how?			

Part 3: Intercultural Components

Intercultural Components	Fiction Units	Non-Fiction Units	Poetry Units
Attitudes: Does the material develop students' • cultural diversity awareness? • empathy towards others? • tolerance towards others? • curiosity about different cultures? • respect to other cultures/nationalities/ethnicities/beliefs/etc.? • challenging stereotypes? • national identity? • willingness to cooperate with people who have different cultural affiliations.			
Knowledge and Understanding: Does the material include • **internal diversity-heterogeneity** of cultural groups • **awareness and understanding** of one's own and others' assumptions, preconceptions, stereotypes, prejudices, overt and covert discrimination • **understanding the influence** of one's own language and cultural affiliations on one's experience? • **communicative awareness**, including verbal and nonverbal communicative conventions, • **knowledge** of the • beliefs, values, practices, discourses and products used by people by particular cultural orientations • **understanding of processes** of cultural, societal and socially constructed nature of knowledge			
Skills Does the material develop students' **skills** such as • Multi-perspectivity? • Discovering information about other cultures • Interpreting other cultural practices, beliefs, values and relating them to their own • Ability to understand and respond to other people's thoughts, beliefs, values and feelings • Cognitive flexibility • Critically evaluating and making judgements • Adapting their behaviors to new cultural environment • Linguistic, • sociolinguistic, • and discourse skills			

• Intercomprehension (Use of more than one language or variety, or drawing on a known language to understand another) • Acting as a mediator in intercultural exchanges, including translating, interpreting and explaining			
Action Does the material develop students' **actions** including • Seeking opportunities to engage with different cultural affiliations • Interacting and cooperating appropriately with people from different cultural backgrounds • Discussing differences in views and perspectives, • constructing common views and perspectives with people who have different cultural affiliations • Taking actions to defend and protect the dignity human rights of people regardless of their cultural affiliations • Intervening and expressing opposition when there are expressions of prejudice and acts of discrimination against individuals or groups • Challenging cultural stereotypes and prejudices • Encouraging positive attitudes towards the contribution to the society made by individuals irrespective of their cultural affiliations • Mediating in situations of cultural conflict			

Part 4: Analysis of Teachers' Resources

a. Does the teaching material include a plan to guide teachers about how to conduct the lesson?
b. If yes, does it include instructions for culture-related activities? How?

Appendix C: A Copy of Teaching Guidance

Fiction: Drama - Shakespeare

Unit 1 Day 1

Exploring the Prologue from Romeo and Juliet

Teaching

Explain that we will be looking at a quite mysterious piece of writing. *It's old and it's not written for children, but I think we can work together to understand it. We're going to start with some of the phrases from the writing.*

Organise children into small groups and ask them to listen to each of the **Phrases** *(see resources)* and then quickly to make a freeze-frame scene to show it. Look at and compare some of the children's freeze-frames.

Now display **Prologue** *(see resources)* and ask children to listen to it. *Don't try hard to understand, but let's see whether we can spot any patterns in the language.* Read the prologue **or** play: https://www.youtube.com/watch?v=QiqSI3_rBLE

Ask children what they noticed. Briefly find the examples of alliteration (e.g. 'from forth the fatal … foes' and 'doth with their death'). Spend longer exploring the rhyme. *What rhyme pattern is there?* Read the **Prologue** again with children chorusing the end words.

Ask children about the mood of this writing. *Even though we can't understand it all, what mood would you say it has?*

Activity: Reading and understanding a modern version of The Prologue.

Objectives: Spoken Language Use relevant strategies to build their vocabulary; Maintain attention and participate actively in collaborative conversations, staying on topic and initiating and responding to comments Comprehension Increase their familiarity with a wide range of books; Check that the book makes sense to them, discussing their understanding and exploring the meaning of words in context.
You will need: Copies of **Prologue Sections**; **Introduction Cards; Introduction; Introduction Questions** *(see resources)*.
Children work with a partner.
Activity

Children work first to match the **Introduction Cards** to the **Prologue Sections**. They check their answers

They can go on to talk about and then write answers to **Introduction Questions.**

Support – Children can work with just the **Introduction** and the **Introduction Questions.**

Challenge – Children can be challenged to answer **Introduction Questions** using quotes from the **Prologue.**

Plenary:

Display and read **Prologue** again. *Does anybody know where this writing comes from? It is the introduction to Romeo and Juliet, a play by William Shakespeare.*

Watch a performance of the prologue for a modern film of Romeo and Juliet: https://www.youtube.com/watch?v=beV56hp4T3w

The prologue sets the scene for this play. What do you think might happen in the play?

Outcomes

I can read and understand a piece of writing by Shakespeare.

I can make predictions about what might happen in a play.

Appendix D: A Copy of Teaching Guidance

Black American Experiences in Literature
THUG Lesson 1
Teaching Ideas

Learning Objective:
To understand the social and historical context of **The Hate U Give** by Angie Thomas.

Success Criteria:
- To understand the author's background and inspiration for the novel.
- To read an extract from the novel.
- To apply our knowledge of context to achieve a greater understanding of the extract.

Resources
Class copies of Chapter Two of **The Hate U Give** by Angie Thomas.

BEYOND ENGLISH

Context

This is the first of three lessons on **The Hate U Give** by Angie Thomas, focusing on Chapter Two. Unfortunately, a copy of the text is not included in this lesson pack for copyright reasons, but this is a short chapter of four pages.

These lessons are part of a wider KS3 unit focusing on Seminal World Literature. In this lesson, students examine the social and historical context of the novel.

Please note: this novel contains expletives, drug references and depictions of gang violence. The PowerPoint contains references to this. Teachers are strongly advised to read through the lesson content carefully to ensure that it is appropriate for their class.

Starter

The Hate U Give

You could start by asking students to think about the title of the book. Does it remind them of anything? What is the message it is trying to convey? Have some of the students seen the film of the book? What is it about? This could be handled as a think-pair-share activity, as detailed on the **PowerPoint**.

Main Activities

What Does It Mean?
The **PowerPoint** has five key terms which will be relevant to the context explored this lesson. In pairs, students could discuss the meaning of these terms, before sharing their ideas with the rest of the class.

Context
There now follow three slides on Angie Thomas, Oscar Grant and #BlackLivesMatter. Students could make notes on these areas using the **Context Sheet**. Some topics may prompt questions and need clarification – they can be a useful starting point for class debate.

Read It!
Students should now read Chapter Two of the novel. The **PowerPoint** gives an explanation of what has happened in the novel so far.

Climb the Pyramid
Students can now try the questions available on the pyramid on the **PowerPoint** and also the **Comprehension Pyramid Sheet**. The questions are based around Bloom's Taxonomy, so students should start at the bottom and progress upwards.

Plenary

THUG
Based on what they have learned this lesson, can students develop their answer to the starter question: what is the meaning of the book's title? How does it relate to the book's context?

Appendix E: A Sample Syllabus of Year 5

**Fiction: Gothic Stories**						
Date	Un it	Recommen ded no. of days. Adjust as wanted.	Focus	Genre and texts	Summary of content	Resources needed
	1	3	Comprehen sion SPaG	Gothic Fantasy – Goth Girl and the Ghost of a Mouse	Children study the features of Gothic fantasy and in particular how these features are exemplified in this novel. They then identify and create relative clauses, and use these to produce polished character descriptions.	Goth Girl and the Ghost of a Mouse by Chris Riddell PowerPoint: Relative clauses *Optional: Goth Girl and the Fete Worse Than Death & Goth Girl and the Wuthering Fright by Chris Riddell*
	2	3	SPaG Spoken Language	Gothic Fantasy – Goth Girl and the Ghost of a Mouse	Children study and learn to identify and use adverbs of possibility. They use this knowledge to enable them to work together to produce a script for a tourist guide of Ghastly Gorm Hall.	Goth Girl and the Ghost of a Mouse by Chris Riddell PowerPoint: Adverbs to indicate degrees of possibility
	3	2	Compositio n Comprehen sion	Gothic Fantasy – Goth Girl and the Ghost of a Mouse	Children discuss how character and atmosphere are created through illustration and text. They listen to Chris Riddell talking and watch him drawing and use these experiences to create a new villainous character to visit G-G Hall.	Goth Girl and the Ghost of a Mouse by Chris Riddell
	4	2	SPaG Spoken Language	Gothic Fantasy – Goth Girl and the Ghost of a Mouse	Children study correct dialogue punctuation. Using the book and also 'argument prompts' as stimuli, children first improvise and then develop and write, using correct punctuation, a new scene.	Goth Girl and the Ghost of a Mouse by Chris Riddell PowerPoint: Dialogue punctuation
	5	5	Compositio n SPaG	Gothic Fantasy – Goth Girl and the Ghost of a Mouse	Children discuss story structure (Beginning→ Build-up→ Conflict/ Problem→ Resolution→ Ending) and then outline the task – to write a new chapter set after the story ends. They plan and write the opening, discuss how to use dialogue to build up tension and advance the narrative and then complete their new chapters.	Goth Girl and the Ghost of a Mouse by Chris Riddell PowerPoint: Using dialogue to tell the story

Appendix F: A Sample Syllabus of KS3

	About this Unit This unit is primarily designed to enhance teenage appreciation of poetry by drawing parallels with pop music and analysing elements of both with equal seriousness or frivolity.	**Notes** The lesson sequence shown here comprises the most organic development of skills but it needn't be strictly adhered to; lessons are planned so that they could be taught in any order or as standalone lessons. Each lesson plan also contains a suggested Moving On activity that could be used to extend the unit of work.
Pop and Poetry **Unit Overview KS3**	**Lessons** Lesson 1: Extended Metaphors Lesson 2: Language and Identity Lesson 3: Elvis's Twin Sister Lesson 4: The Clown Punk	Lesson 5: John Cooper Clarke Lesson 6: The Bards of Sheffield The additional Shakespeare Vs. Grime Lesson Pack could also be incorporated into the unit.	Copyright restrictions mean that some required resources can't be provided in lesson packs but instructions for finding the online are provided.

Lesson 1: Extended Metaphors

Included in this Pack	Learning Objectives	Topics Covered	Main Pupil Activities
PowerPoint **Teaching Ideas** **Links to the National Curriculum** **Reading** 1a.i., 2a, 2b, 2d, 3a, 3b **Writing** 1a.i., 1b **Grammar and Vocabulary** 1f **Spoken English** 1a	To analyse pop songs as if they were poetry. • To identify what might make a text 'poetic'. • To recognise poetic qualities in song lyrics. • To analyse and evaluate song lyrics.	defining poetry figurative language similes metaphors personification hyperbole symbolism	**Starter – Poetic Thoughts:** Consideration of pop and poetry based on quotations from twentieth-century poets. **Figurative Language:** Reiteration of basic poetic techniques and their definitions. **Extended Metaphors:** Extended metaphors are explained with reference to pop songs. **Under My Umbrella:** Pupils analyse Rihanna's hit Umbrella, looking at symbolism, figurative language and other poetic devices. **Pop Analysis:** Pupils write a paragraph of analysis. **Plenary – Final Thoughts:** Pupils reconsider question of whether pop can be considered poetry.
	Differentiation	**Additional Resources Required**	
	Extension task to stretch more able. Sentence starters to support less able. Groupings to support different abilities and learning styles.	Song lyrics – freely obtainable online	

Appendix G: School Documents Analysis Criteria

Part 1 The Concept of Culture

The Concept of Culture	School Documents (Official Documents, websites, etc.)	Curriculum	Syllabus
Different orientations to culture, such as -a tool for acquiring knowledge and understanding of the beliefs, values, discourses, practices, and products of one's own and other cultures, -for effective communications -for intercultural encounters, etc.			
An approach such as language and culture are inseparable			
Or new items emerged during the study			

Part 2 Type of Culture

Type of Culture	School Documents (Official Documents, websites, etc.)	Curriculum	Syllabus
Target Cultures: English Speaking Countries (English-speaking Cultures, e.g., UK, USA, Canada, Australia, New Zealand, Ireland, etc.)			
International Cultures (Other cultures different than English-speaking cultures)			

Part 3: Aspects of Culture: Big C, Little c, and Deep Culture

Aspects of Culture	School Documents (Official Documents, websites, etc.)	Curriculum	Syllabus
Big C Culture Does the teaching material include any activity related to • politics, economy, history, geography, literature, art/social norms, education, architecture, and music. • If yes, how?			
Little C Culture Does the teaching material include any activity related to • food, • holiday, lifestyle, customs, • values, • hobbies, • gestures • If yes, how?			
Critical and Deep Culture Does the teaching material deal with any of these? • Racism, xenophobia, discrimination (racial, cultural, gender, sexual orientation.), refugees' problems, • social inclusion, social problems • poverty • If yes, how?			

Part 4: Intercultural Components

Intercultural Components	School Documents (Official Documents, websites, etc.)	Curriculum	Syllabus
Attitudes: Does the material develop students' • cultural diversity awareness? • empathy towards others? • tolerance towards others? • curiosity about different cultures? • respect to other cultures/nationalities/ethnicities/beliefs/etc.? • challenging stereotypes? • national identity?			

• willingness to cooperate with people who have different cultural affiliations.			
Knowledge and Understanding Does the material include • **internal diversity-heterogeneity** of cultural groups? • **awareness and understanding** of one's own and other's assumptions, • preconceptions, • stereotypes, • prejudices, • overt and covert discrimination? • **understanding the influence** of one's own language and cultural affiliations on one's experience? • **communicative awareness**, including verbal and nonverbal communicative conventions? • **knowledge** of the • beliefs, • values, • practices, discourses, and products used by people by particular cultural orientations? • **understanding of processes** of cultural, societal, and socially constructed nature of knowledge?			
Skills Does the material develop students' **skills,** such as • Multi-perspectivity • Discovering information about other cultures • Interpreting other cultural practices, beliefs, and values and relating them to their own • Ability to understand and respond to other people's thoughts, beliefs, values, and feelings • Cognitive flexibility • Critically evaluating and making judgments • Adapting their behaviors to the new cultural environment • Linguistic, • sociolinguistic, • and discourse skills • Intercomprehension? (Use of more than one language or variety, or drawing on a known language to understand another) • Acting as a mediator in intercultural exchanges, including translating, interpreting, and explaining.			

Action Does the material develop students' **actions,** including • Seeking opportunities to engage with different cultural affiliations • Interacting and cooperating appropriately with people from different cultural backgrounds • Discussing differences in views and perspectives, • constructing common views and perspectives with people who have different cultural affiliations • Taking actions to defend and protect the dignity and human rights of people regardless of their cultural affiliations • Intervening and expressing opposition when there are expressions of prejudice and acts of discrimination against individuals or groups • Challenging cultural stereotypes and prejudices • Encouraging positive attitudes towards the contribution to the society made by individuals irrespective of their cultural affiliations • Mediating in situations of cultural conflict			

Part 5: Analysis of teachers' and students' roles

1. How are the roles of teachers presented in the school documents? (Supporter, assessor, facilitator, presenter, teacher-centered, etc.)

2. How are the roles of students presented in the school documents? (Actively or merely acquire knowledge, cognitive or affective development they show, student-centered, etc.)

Appendix H: An Interview Schedule for Students

1. How long have you been studying at this school? (Demographic question)
2. How important do you think it is to put ourselves in the shoes of people from other cultures/different cultural backgrounds? Why? How can it be done? (Empathy)
3. Are you curious about other cultures? Why/why not? (Curiosity)
4. If yes, what aspects of culture are you most curious about? (Or What do you want to learn about different cultures?) (skills of discovery, Aspects of culture; Cultural Diversity Awareness)
5. Why do you think we need to respect other cultures? (Respect)
6. What are your thoughts about criticizing (or judging) different cultures or their attitudes, behaviors, beliefs, customs, etc.? (Readiness to suspend disbelief and judgment)
7. Why do you think having information about the cultures of your classmates/friends is important? (Knowledge and understanding)
8. What type of information/knowledge do you think is important to have about other cultures? (Knowledge and understanding; aspects of culture)
9. Can you tell me about your ideas about comparing cultures? (Relating)
10. What sorts of things do you tell others if they ask about your culture or if you need to present it in class? (Interpreting; aspects of culture)
11. What do you think about the reasons behind people's attitudes, values, beliefs, customs, etc.? (Why do people behave this or that way? Why do they believe this/that?) (Knowledge and understanding, Critical cultural awareness)
12. How important do you think it is to interact/communicate with people from different cultural backgrounds? Why? What can be achieved through this? (Interaction/Action)
13. Do you think taking action against discrimination, prejudices, and bias is important? Why/why not? If it is, how can it be done? Can you think of an example? (Action)
14. What is your concept of challenging attitudes against human rights? (Action)

Appendix I: An Interview Schedule for Parents

1. What was your main aim in sending your child to an international school?
2. How long has your child been studying at the (observed) school?
3. Does the school meet your expectations? What aspects do you appreciate most?
4. Did your child find it challenging to adapt to the school when they first started? If yes, what were the reasons?
5. What helped your child adapt to the new environment when they first arrived?
6. Do you think your child communicates successfully with their teachers and classmates? What might be the reasons?
7. How do you think studying in an intercultural or multicultural school or having friends from different cultural backgrounds influences your child's development?
8. Do you think the school's approach to teaching about different cultures is adequate? Why, why not?
9. Is there any culture-related subject you are not happy your child is learning about? (For instance, religion, politics, or controversial issues such as femininity, poverty, social groups, marginalization etc.)
10. How do you think your child has developed the following attitudes towards different cultures after they started studying at school? (Any example?)

- Empathy
- Respect
- Openness
- Acceptance
- Curiosity
- Readiness to suspend disbelief and judgment

11. Do you think your child has increased their understanding of cultures and cultural diversity? How?
12. Does your child compare their own culture with the cultures of their friends? How? In what way?
13. How does your child react if they find the cultural norms of other people or their friends or acquaintances strange?
14. How do you think your child would act if they experienced discrimination against themselves or their classmates?
15. Do you think the school helps children take action when they experience challenging stereotypes, prejudices, and discrimination? How? How could the school help more?
16. What else would you want your child to learn about different cultures?

Appendix J: An Interview Schedule for Teacher Training Program Leaders

1. What is the overall aim of the English teacher training programs that your university provides? (Aim of the English teacher training programs)
2. What is the content of the program? What disciplines and subjects are taught? Can you please explain briefly? (Content of the program; disciplines and subjects)
3. How are/were the curriculum and syllabi of the program designed? (Curriculum, syllabus and program design)
4. Are the curriculum and syllabi revised from time to time? If yes, why do you think it is necessary? If not, why not? (Revision of curriculum and syllabus)
5. Who is responsible for the revision? (The program director or – in the case of the syllabus – the course teacher?) How do you decide this? (Revision of curriculum and syllabus)
6. Are the lecturers independent in selecting/designing the course content and materials? Why? (Designing course content and materials)
7. Is there an intercultural component and cultural diversity awareness included in the program? If yes, how do interculturality and cultural diversity awareness appear? Explicitly as separate courses/implicitly? (CDA and ICC components in the course content)
8. Why do you think learning about interculturality and cultural diversity awareness is necessary for pre-service teachers? If not, why not? (Necessity of CDA and ICC)
9. Who can participate in the program as a student? (Students/participants)
10. How long does the program take? (Length of the program)
11. Do you have an intake of new students every year? (Intake)
12. How do you assess the pre-service teachers' work and development? (Assessment)

Appendix K: An Interview Schedule for Teacher Training Program Lecturers

1. What is the overall aim of the intercultural course/cultural studies course in the English teacher training programs that your university provides? (Overall aim)
2. How is the development of CDA/ICC present in the program? How many and what type of courses? (Content of the program)
3. How often is the course content updated? What makes you decide to update the content of the course? How do you make the changes? (The content of the program)
4. What do you teach related to CDA/ICC? What culture, cultural aspects, components of ICC etc.? Why? (The development of CDA and ICC)
5. How do you think the cultural content of the programs helps teacher trainees develop their CDA/ICC?   (The development of CDA and ICC)
6. How do you think the program helps teacher trainees build or extend their knowledge of different cultures?
7. How do you think the content of the program helps teacher trainees develop their attitudes towards different cultures (respect, acceptance, curiosity, openness, etc.)?
8. How do you think the program develops teacher trainees' intercultural skills? (multi-perspectivity, cognitive flexibility, linguistic, sociolinguistic, discourse skills etc.)
9. Do you also train teacher trainees to facilitate their students' CDA and ICC in the future? Why? (Developing culture teaching)
10. What kind of materials do you use in your course(s)? Are you given the materials, or do you select/design them yourself? What are your criteria for selecting/designing the course materials? Why? (Materials)
11. Do your teaching materials include theoretical or practical resources? Which one do you think is more beneficial for teacher trainees? Or: How do you balance theory and practice? Why? (The content of the materials)
12. What kind of activities do you use to develop teachers' CDA and ICC? Why? activities
13. Do you think the activities you use in your course(s) will be practical/useable for teacher trainees' teaching practices in the future? (Activities)
14. What are the most common concerns that teacher trainees mention about culture teaching? How do you help them with those? (For instance, not knowing enough about cultures, not having been abroad long enough, etc.) (Students' concerns)
15. What feedback do teacher trainees give concerning what they have learned about the development of CDA and ICC? (Students' feedback)
16. How do you predict what knowledge or skills participant teachers need in their work regarding culture teaching and developing their students' CDA and ICC? Need analysis
17. How do you assess your teacher trainees' CDA and ICC at the beginning and end of the program? (Assessment)
18. Do you see a difference in the teacher trainees' CDA and ICC at the end of the program? How do you assess this? And how do you explain their development? Which areas of your input have they picked up, what did not affect them, etc.? (Assessment)

Appendix L: Teacher Training Documents Analysis Criteria

Part 1 Type of Culture

Types of Culture	Curriculum	Syllabus
Target Cultures: English Speaking Countries (English-speaking Cultures, e.g., UK, USA, Canada, Australia, New Zealand, Ireland, etc.)		
International Cultures (Other cultures different than English-speaking cultures)		

Part 2: Aspects of Culture: Big C, Little c, and Deep Culture

Aspects of Culture	Curriculum	Syllabus
Big C Culture Does the teaching material include any activity related to • politics, economy, history, geography, literature, art/social norms, education, architecture, and music. • If yes, how?		
Little C Culture Does the teaching material include any activity related to • food, • holiday, lifestyle, customs, • values, • hobbies, • gestures • If yes, how?		
Critical and Deep Culture Does the teaching material deal with any of these? • Racism, xenophobia, discrimination (racial, cultural, gender, sexual orientation.), refugees' problems, • social inclusion, social problems • poverty • If yes, how?		

Part 3: Intercultural Components

Intercultural Components	Curriculum	Syllabus
Attitudes: Does the material develop students' - cultural diversity awareness? - empathy towards others? - tolerance towards others? - curiosity about different cultures? - respect to other cultures/nationalities/ethnicities/beliefs/etc.? - challenging stereotypes? - national identity? - willingness to cooperate with people who have different cultural affiliations?		
Knowledge and Understanding: Does the material include **internal diversity-heterogeneity** of cultural groups? **awareness and understanding** of one's own and other's assumptions, preconceptions, stereotypes, prejudices, overt and covert discrimination? **understanding the influence** of one's own language and cultural affiliations on one's experience? **communicative awareness**, including verbal and nonverbal communicative conventions? **knowledge** of the beliefs, values, practices, discourses, and products used by people by particular cultural orientations? **understanding of processes** of cultural, societal, and socially constructed nature of knowledge?		
Skills Does the material develop students' **skills,** such as - Multi-perspectivity? - Discovering information about other cultures? - Interpreting other cultural practices, beliefs, and values and relating them to their own? - Ability to understand and respond to other people's thoughts, beliefs, values, and feelings? - Cognitive flexibility? - Critically evaluating and making judgments? - Adapting their behaviors to the new cultural environment? - Linguistic, - sociolinguistic, - and discourse skills?		

• Intercomprehension? (Use of more than one language or variety, or drawing on a known language to understand another) • Acting as a mediator in intercultural exchanges, including translating, interpreting, and explaining.		
Action Does the material develop students' **actions,** including • Seeking opportunities to engage with different cultural affiliations? • Interacting and cooperating appropriately with people from different cultural backgrounds? • Discussing differences in views and perspectives, • Constructing common views and perspectives with people who have different cultural affiliations? • Taking actions to defend and protect the dignity and human rights of people regardless of their cultural affiliations? • Intervening and expressing opposition when there are expressions of prejudice and acts of discrimination against individuals or groups? • Challenging cultural stereotypes and prejudices? • Encouraging positive attitudes towards the contribution to the society made by individuals irrespective of their cultural affiliations? • Mediating in situations of cultural conflict?		

Part 4: Teachers' and Students' Roles

1. How are the roles of teachers presented in the school documents? (Supporter, assessor, facilitator, presenter, teacher-centered, etc.)
2. How are the roles of students presented in the school documents? (Actively or merely acquire knowledge, cognitive or affective development they show, student-centered, etc.)