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Secondary English as a Foreign Language Teachers and Teaching: Cultural Practices, Products, and Perspectives

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By
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APPROVAL OF THE REVIEW COMMITTEE

This dissertation has been duly read, reviewed, and critiqued by the Committee listed

below, which hereby approves the manuscript of Tammy L. Johnson as fulfilling the scope and

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Abstract

Secondary English as a Foreign Language Teachers and Teaching:

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By
Tammy L. Johnson

Claremont Graduate University: 2020

Learning English is a global phenomenon, if not a necessity, for economic and political reasons in the world today. However, effective instruction of English as a foreign language (EFL) has differing views on how culture and language should be taught. Developed by the author, the study uses the Cultural Teaching Model, which emphasizes that effective cultural instruction should incorporate practices, products, and perspectives. Based on 35 interviews with secondary English as a foreign language teachers from 19 different developing countries, the study explored the importance of culture, teachers' beliefs, and effective instructional practices in teaching English in diverse classrooms. This study's findings suggest the participants strongly believed that language and culture were intertwined; however, the participants minimally defined culture. At the same time, the participants reported that the target culture that they aimed to teach included the Anglosphere and a global perspective. There were instances that suggest that the target culture was not strategically selected, but rather determined based on the prescribed curriculum or the participants' prior experiences.

In addition, this study revealed that the integrated teaching of cultural practices, products, and perspectives was found in only a few occasions, which may have been largely due to the sample being derived from developing countries. In the current sample, the participants tended to either teach cultural practices, products, and perspectives in isolation or emphasize linguistic knowledge and forgo cultural instruction. Finally, there were limited instances where the

interviewees' cultural beliefs may have influenced instruction. The teachers who narrowly defined culture had the tendency to incorporate less cultural instruction into their lessons. Participants who provided complex definitions of culture were more disposed to incorporating culture into their own instruction. Outside of these two examples, there was no clear explanation of how the participants' beliefs influenced their teaching. Various external factors that influenced their beliefs and instruction included educational policy, assessment, curriculum, cultural conflicts, teacher knowledge, and instructional expectations. Also, based on one's prior experiences, learning a language influences how a teacher defines and incorporates culture into his instruction (Paige et al., 2000). In this case, the study found that the participants from developing countries did indeed have limited experiences with native speakers, which had great bearing in how they interpreted culture and how they applied or did not apply it in their instruction. This study discusses their unique and limited experiences with cultural instruction.

The present study proposes the following implications for policymakers, schools, and future research. Given the challenges within schools in developing countries, this study encourages schools to develop relationships with international agencies and non-profit organizations for professional development. Developing relationships with these organizations can provide opportunities to interact with English speakers. In addition, these organizations may also be able to provide resources and training outside of the school's capabilities. The results from this study highlight that more research is needed to improve EFL instruction in developing countries. Comparative work could enhance this study's findings and provide a broader understanding of the teaching of culture within EFL classrooms. While this study focused on secondary EFL teachers, more attention is needed at different educational levels.

Dedication

To my adopted mother who left this world too soon

For seven years you gave me a place to call home

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List of Abbreviations

ASEAN	Association of Southeast Asian Nations
CELTA	Certificate in Teaching English to Speakers of Other Languages
CTM	Cultural Teaching Model
DELTA	Diploma in Teaching English to Speakers of Other Languages
EFA	Education for All
EFL	English as a Foreign Language
ELF	English as a Lingua Franca
ELL	English Language Learner
ELT	English Language Teaching
IELTS	International English Language Testing System
ITP	International Teaching Program
TESOL	Teaching English to Speakers of Other Languages
TOEFL	Test of English as a Foreign Language
3Ps	Practices, Products, and Perspectives

CHAPTER 1: STATEMENT of the PROBLEM

Introduction

Due to imperialism, globalization, and international business and politics, English has transformed into an international language with 1.5 billion English language learners (ELLs) and 527 million native English speakers (Ammon, 2015; Pennycook, 2017). While there is a large demand for English as a foreign language (EFL) instruction, there are opposing views on whose culture should be taught and how culture should be taught within an EFL classroom. Some researchers propose that culture should not be part of an EFL class, and believe that the English language is purely a tool for communication void of culture, a concept otherwise known as a lingua franca (Jenkins, 2000; Knapp & Meierkord, 2002; Seidlhofer, 2005). This philosophy is grounded in a three-fold rationale. First, throughout the world, most English interactions are between two people who do not share the same native language or culture (Ammon, 2015; Seidlhofer, 2005). Secondly, the 'English' target culture is vast and branches across English-speaking countries such as Canada, New Zealand , Scotland, and Singapore, all of which have diverse cultures; thus, teachers find it difficult to identify whose culture to teach (Hermessi, 2017). Third, some internationals have negative views of both the United States and the United Kingdom due to colonialism and imperialism (Adaskou et al., 1990; Arikan, 2011; Ousseini, 2016), and they fear that the inclusion of the English language culture will devalue one's native culture (A. S. Canagarajah, 1999; Modiano, 2001). These factors influence EFL teachers' beliefs, which lead to some teachers deemphasizing English culture. As a result, their course objectives lean towards creating bilingual rather than bicultural students (Jenkins et al., 2011). Researchers have coined synonyms for English as a lingua franca such as 'English as an international language' (Jenkins, 2000), 'World English' (Brutt-Griffler, 2002), 'English as a

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global language' (Gnutzmann, 1999), and 'English as a world language' (Mair, 2003). These five terms represent the same concept: the teaching of English without referencing culture. For this study, the term English as a lingua franca (ELF) will be used.

Despite this de-emphasis of culture, there is strong support for cultural teaching within EFL. This is based on the premise that language and culture go hand in hand (Brooks, 1968; Byram, 2014; Dlaska, 2000; Krasner, 1999) and that "students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs" (Byram, 1997, p. 28). The proponents for the inclusion of cultural instruction advocate for the teaching of socio-cultural values of English-speaking countries. Peck (1998) emphasizes this concept by stating that "culture should be our message to students and language our medium" (p. NA). This rationalization is based on the mindset that the teaching of culture and comparing and contrasting cultures can counteract negative stereotypes of the target culture (Byram et al., 2002; Cutshall, 2012) and thus influencing teachers to emphasize both bilingualism and biculturalism in their course objectives.

Both philosophies for and against teaching culture in EFL classrooms have a strong rationale; however, key elements are missing. The lingua franca approach neglects to acknowledge how language and culture are interwoven, while researchers who embrace the inclusion of English culture do not recognize economic, geographical, historical, political, and social ramifications (Johnson, 2009). A culture's prior association with imperialism, along with its geographic proximity and political and economic relations with English-speaking countries, influences how accepting one is towards learning the target culture. Given the strong evidence that language and culture are interconnected (Brooks, 1968; Byram, 2014), one cannot deny the claim that culture influences a person's behaviors and thoughts, which shape language (Sapir,

1956). Therefore, it is important to blend these ideologies. The majority of EFL research has been conducted in North America and Europe (Byrd et al., 2011; Klein, 2004; Larzen-Ostermark, 2008), yet few have studied if and how teachers' beliefs play a role in influencing how culture is taught within an EFL context in developing countries (Asay, 2016). EFL instruction should include cultural teaching that aims for intercultural communicative competence rather than biculturalism (Byram, 2014; Kramsch, 2013; L. Nguyen et al., 2016). According to Lim and Keuk (2018) and the target culture to be taught in the classroom should be well-defined and based on the local contexts. One must also consider how and to whom the learners anticipate using English in the future. EFL instruction that embraces culture should be independent of nationality (Lim & Keuk, 2018) and exemplify cultural integrity (Modiano, 2001). When these components are aligned, students can learn language and culture simultaneously, while at the same time respecting their native culture.

Since the turn of the century, there has been an increase in EFL instruction throughout developing countries such as Cambodia, Tunisia, and Vietnam (Hermessi, 2017; Lim & Keuk, 2018; L. Nguyen et al., 2016). English has transitioned into the common language used to communicate with neighboring countries, which in turn has expanded EFL education and encouraged the teaching of English at a younger age. This study's primary focus is to understand how EFL teachers' beliefs of culture influence their integration of cultural instruction within secondary classrooms in developing countries. This research may further help to provide clarity on the lack of consensus on culture's role within an EFL classroom and the limited research on EFL teacher beliefs within developing countries.

Purpose of the Study

The purpose of this qualitative research study is to better understand secondary EFL

teachers' beliefs of culture and to investigate how their beliefs influence how they integrate cultural instruction into their pedagogy. Since little is known about teachers' beliefs on teaching culture in an EFL context in developing countries, this study is needed to give insight on best practices. The data gained will serve as examples in discussing both EFL teachers' beliefs and cultural instruction within an EFL setting in developing countries. This study will conclude with practice and policy implications.

Significance of the Study

This study provides an important opportunity to advance the understanding of the treatment of culture in EFL classrooms for multiple reasons. Various countries have policy agendas that emphasize cultural teaching within EFL classrooms (American Council on the Teaching of Foreign Languages, 2006; Karatsiori, 2016; Kelly et al., 2004; Met & Byram, 1999; Willems, 2002), but there is a lack of consensus on the process and outcomes of learning culture and language. This is combined with the fact that researchers have not agreed on a common definition for culture, since culture is multidisciplinary and malleable (Adaskou et al., 1990; Kramsch, 2013; Kroeber & Kluckhohn, 1952); thus, the learning of culture has not been operationalized. In addition, there are numerous perspectives of cultural teaching within EFL. Due to limited evidence on how culture is taught in developing countries, further research is needed. Understanding EFL teachers' perceptions of culture and in what way their beliefs inform how and if culture is taught within an EFL classroom will better inform practitioners, administrators, researchers, policy makers, and curriculum developers.

Theoretical Rationale

Developed by the author of this study, the theoretical framework is called the *Cultural Teaching Model* (CTM); it draws from the Cultural Framework (American Council on the

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Teaching of Foreign Languages, 2006; Cutshall, 2012; Met & Byram, 1999) and the Four

Dimensions of Culture (Adaskou et al., 1990). The CTM emphasizes that culture should be

taught in the EFL classroom and that effective cultural instruction should incorporate practices,

products, and perspectives. *Products* can be tangible, such as food, books, and toys, or

intangible, such as music, dance, and laws. *Practices* are social interactions, which include

courting rituals, turn taking, and rites of passage. *Perspectives* are one's attitudes, values, and

beliefs. Perspectives range from how a culture values education to respecting elders to one's

beliefs about time or multilingualism. Practices, products, and perspectives influence each other,

while products and practices are derived from and alter one's perspectives. In addition,

perspectives form the worldview of a cultural group. When language instruction incorporates the

teaching of practices, products, and perspectives, language and culture are learned

simultaneously.

Figure 1

The Cultural Teaching Model (Developed by the Author)
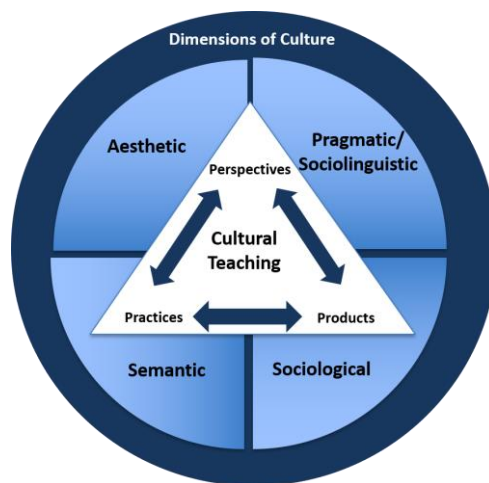
Effective cultural instruction can only exist if all elements of a culture are taught. If one

only learns a few cultural points, a true understanding of the target culture will not be maintained

(Cutshall, 2012). As a result, the cultural teaching triangle is embedded into the Four

Dimensions of Culture (Adaskou et al., 1990), which consists of the following four senses (also referred to as dimensions). 1) The *aesthetic sense* includes media, music, literature, dance, and cinema. 2) The *sociological sense* is comprised of the nature of and the relationships within different institutions, such as home, work, school, and the community. The sociological sense also comprises of the material conditions of a society, customs, rituals, and traditions. 3) The *semantic sense* consists of clothes, food, the conceptual systems in the language, historical connotations within the culture, beliefs/perceptions of the world, and use of time and space.   4) The *pragmatic or sociolinguistic sense* includes the rhetorical conventions or speech acts which are found in essays, letters, messages, and advertisements. In addition, this last sense contains the norms and background knowledge for interpersonal relationships and social skills. An example is language appropriacy, which is reflected in obligations, politeness, and status. Within one's day-to-day language, the pragmatic sense is evident in giving and receiving compliments, accepting/declining invitations, and giving directions.

This new model acknowledges that culture is four-dimensional and that the four dimensions can be learned when instructors incorporate the interconnected teaching of practices, products, and perspectives. It needs to be acknowledged that numerous institutional and societal constraints underlie this model, such as economic, geographic, historical, and political factors. These influence teachers' beliefs and their capacity to teach culture. These contextual factors may undermine teachers' best intentions (Paige et al., 2000). However, due to English's role as a global language, the approach and the type of culture needs to be reconsidered (Nault, 2006). This model may help to understand how EFL teachers' beliefs of culture influence their teaching practices and to determine to what extent EFL teachers from developing countries incorporate cultural teaching within their teaching.

Definitions of Terms

For this study, the terms are defined as follows. *Developing country* will refer to countries that are designated by the World Bank as either low or low-middle-income countries (World Bank, 2019). Prior literature has acknowledged that classifying countries as *developing* and *developed* can be problematic for various reasons, such as it implies there is a hierarchy, which can perpetuate stereotypes (Kenny, 2016; Silver, 2016). However, due to a lack of an appropriate alternative and to maintain consistency with previous literature, the term developing country will be used for this study. *Cultural consciousness* is seen as the "awareness of one's worldview and how it has developed and an understanding that one's personal view of the world is profoundly different from the views of people from different cultures" (C. Bennett, 1995, p. 261). In addition, *intercultural communicative competence* is the ability to

> negotiate a mode of communication and interaction which is satisfactory to themselves and the other and they are able to act as mediator between people of different cultural origins. Their knowledge of another culture is linked to their language competence through their ability to use language appropriately, sociolinguistic and discourse competence, and their awareness of the specific meanings, values and connotations of the language (Byram, 1997, p. 71).

In addition, the *Anglosphere* (Browning & Tonra, 2010) represents the countries who have cultural and historical connections to the United Kingdom. These countries include Australia, Canada, Ireland, New Zealand, and the United States of America. They share English as a dominant language and tend to have a similar political and diplomatic affinity.

Background

The following section is devoted to providing a background on education in developing

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countries, implementation processes, describing the "International Teacher Program" (named "ITP" for the purpose of this study), reviewing the literature surrounding EFL teacher education, and outlining the historical context and instructional policy.

Education in Developing Countries

This study examines the beliefs and practices of EFL teachers from developing countries. An overview of education in developing countries is needed in order to provide a context to their unique situations. Throughout these locations, educational systems have limited resources coupled with a shortage of effective teachers (Akiba et al., 2007). Teacher absenteeism is a consistent hurdle because many teachers have to hold second jobs due to their insufficient teaching salaries. This is coupled with "…no rigorous evidence on how to train and support secondary school teachers" in low and low-middle-income countries (Null et al., 2017, p. 11). As a result, schools in developing countries are ill-equipped to support the needs of students and teachers (UNESCO, 2016). Consequently, these barriers prohibit schools from progressing. For instance, in 2016, ten percent of elementary age children in developing countries along with 202 million secondary school age students were not attending school (UNESCO, 2016). For the students who attend school in low-income countries, less than five percent of students in late primary school achieve at least a minimum proficiency reading level (World Bank, 2018). Numerous efforts have been made to improve education in low- and low-middle-income countries. Financial incentives and international long-term initiatives have been utilized to help promote the growth of education in developing countries. Monetary rewards have been effective in incentivizing both teachers and students. Financial incentives have been used to recruit, train and retain effective teachers (Luschei & Chudgar, 2017; Masino & Niño-Zarazúa, 2016). However, teachers sometimes respond to incentives in an unpredictable fashion (Vegas, 2007).

Financial incentives, such as conditional cash transfers, encourage families to ensure that their children attend school, which have resulted in increased student participation and significantly increased achievement (Baird et al., 2014).

Other than financial compensation, international initiatives such as *Education for All* (EFA) and the *United Nations Sustainable Development Goals* have shown positive gains. In order to improve education in low- and low-middle income countries, EFA was launched in 1990. This initiative, which is funded through a coalition of governments and agencies such as UNESCO and the World Bank, has a broad and systematic agenda that aims for all children to attend a free primary school (UNESCO, 2015). As a result, more countries are offering free education. Due to EFA, more students are completing elementary school and are ready to enroll in secondary school. EFA has prompted universal changes in primary education but improvement in secondary schools have been gradual (United Nations, n.d.). Gaps in learning still exist in secondary schools due to low levels of access and retention (Null et al., 2017). To support the improvement of secondary schools in developing countries, the United Nations established the Sustainable Development Goals, which advocates for free elementary and secondary schools by 2030 (United Nations, n.d.). This initiative aims to prepare youth for adulthood through education, which could help reduce poverty and have several related effects, such as reducing fertility and population growth (Garcia & Jean, 2008). Numerous countries along with agencies such as UNESCO and the World Bank are supporting these efforts. This is due to the long term benefits of early childhood education that have been found across low and low-income countries (Shafiq et al., 2018). For example, every dollar spent on education yields a return of 5-12% (Barro & Lee, 2013). This is combined with the statistic that if all adults completed their secondary education, worldwide poverty could be reduced 50 percent

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(UNESCO, 2017). Despite the barriers which exist in developing countries, a strong commitment still exists to strengthen their educational systems.

Implementation

Initiatives such as the United Nations Sustainable Development Goals articulate ambitious objectives; however, the implementation of this policy and other such endeavors is challenging partly due to the bureaucracy within governments and institutions (McLaughlin, 1987). When an educational policy is implemented, it often has to be interpreted and responded to at numerous levels. For example, a policy is first initiated by the ministry of education and then passed down to the state or province. The information is disseminated to the local municipality, to the principal, and then finally to the teacher. Throughout this process, one's attitudes, beliefs, and motivation influence how an individual may respond to and interpret the policy. Throughout an implementation process, each stakeholder must consistently ask questions about the policy such as why this is needed, how will it be implemented, and what resources are required. In addition, Ganon-Shilon and Schechter (2019) found that effective educational implementations had three common themes. These include adapting to the reality within a school, retaining leadership discretion, and responding to teachers' needs. Since implementing a new initiative often creates a change to an existing system or process, unpredicted negative outcomes could initially appear and should not be accepted as summative results.

The inclusion of teachers and principals are important for the successful implementation policy, because "a critical factor in shaping implementation outcomes is the motivation and capacity of street-level practitioners in responding to a policy" (McDonnell & Weatherford, 2016, p. 240). The inclusion of teacher voices is crucial in the successful implementation of a policy. For instance, if a teacher's voice is not included throughout the implementation process, "what may

appear as teacher disinterest or incompetence from the perspective of a special remedial project may actually reflect teacher isolation and lack of adequate information" (McLaughlin, 1987, p. 176). Principals are also key stakeholders in effectively implementing new initiatives. Researchers advocate that principals should be mediators between the policy and teachers through gaining and maintaining legitimacy (Spillane et al., 2002). Implementation can be effective when school leaders are given flexibility to interpret the policy and autonomy on the implication process (Ganon-Shilon & Schechter, 2019). This could result in leaders having more enthusiasm, which has been found to be a predictor for effective implementation (Teerling et al., 2020).

Despite the above research emphasizing strategies on how to effectively initiate a new policy, ineffective implementations are common. McLaughlin (1987) asserts, "Perhaps the overarching, obvious conclusion running through empirical research on policy implementation is that it is incredibly hard to make something happen, most especially across layers of government and institutions" (p. 172). Recent implementation concerns have been associated with teachers becoming less involved in implementing new policy, since there is a trend towards centralizing education (Jeong & Luschei, 2018). Central governments continue to have more discretion on personnel, budget, and curriculum. Simultaneously, teachers are losing their voices. Removing teachers from the decision-making process has been found to result in negative student success. This can be exacerbated in developing countries due to external factors such as financial barriers, ill-equipped teachers, and large class sizes.

International Teacher Program

The International Teacher Program (ITP) is a professional development endeavor that brings highly effective international secondary teacher leaders from mostly developing countries

to host universities in the United States of America for a six-week educational and cultural experience. The ITP teachers are considered emerging leaders not only in their schools, but also in their communities. To be selected, a teacher must be a current EFL, science, math, or social studies secondary-level teacher who teaches in one of sixty preapproved countries, have at least five years of teaching experience, and demonstrate written and spoken English proficiency (minimum 450 on the paper-based TOEFL or equivalent). During the professional development program, ITP fellows are taught skills in teaching methodology, curriculum development, and instructional technology, with the end goal of improving secondary education in their countries.

EFL Teacher Education

In addition to a review of the ITP program, an examination of the literature surrounding EFL teacher education is also needed. Throughout the world, there is no consensus on the expectations for either pre-service or in-service teacher education (Johnson, 2016). Despite these variations, foreign language teachers have traditionally been trained to be language teachers and not language and culture teachers (Sercu, 2006). As a result, their content knowledge and skills are not aligned with foreign language teaching standards and policies (Lavrenteva & Orland-Barak, 2015). Researchers suggest that teacher education should not only focus on linguistic and pedagogical content, but also on cultural content knowledge (Freeman & Johnson, 1998; Lengkanawati, 2005). In addition, scholars recommend that foreign language teacher education should encourage students to be intercultural speakers (Byram et al., 2002). In order for this to occur, teachers need to learn to develop a cultural consciousness (C. Bennett, 1995). The goal would be for teachers to become mindful of how their experiences and culture have shaped their worldview and that their perspective of the world is uniquely different from others.

Pre-service teacher education. Efforts have been made to better understand how pre-

service teachers are taught to analyze and reflect, one of which was Genc and Bada's (2005) study of the impact of a 28-hour culture course for 38 third-year EFL pre-service teachers in Turkey. Using a questionnaire, Genc and Bada determined that the culture course was significantly beneficial in not only building pre-service teachers' language skills and cultural knowledge, but also for expanding their views of the target culture. Overall, the program had positive outcomes due to the participants stating that their way of thinking was transformed.

The positive outcomes outlined in Genc and Bada's study have not been consistently found in pre-service training. One example is Olaya, Rodríguez, & Fernando's (2013) qualitative study of 51 EFL pre-service teachers from three Colombian universities. Through a survey and interviews, the pre-service teachers reported that the cultural component in their undergraduate English classes only referred to surface cultural knowledge. As a result, these future EFL teachers left the program with superficial cultural knowledge and lacked intercultural competence. Similar findings have also been highlighted in the study of 18 EFL pre-service teachers in Niger (Ousseini, 2016). The combination of classroom observations, semi-structured interviews, and document analysis revealed that teacher education courses emphasized linguistics and literature. EFL pre-service teachers engaged mostly in rote learning exercises, thus neglecting cultural lessons. The consequences of postcolonial occupation and the views of English as a lingua franca along with large classes limited the effectiveness of the pre-service training. Given the strong connection between language and culture, these studies recommended restructuring teacher-training programs to include local beliefs and values.

Teacher education should include the development of linguistic, cultural, and pedagogical content knowledge and cultural consciousness; however, inconsistencies have been found between educational policy and these tenets. Teacher training programs are seen as

deemphasizing culture training and emphasizing pedagogical training (Castro et al., 2004), which

is exemplified in Cambridge's CELTA and DELTA EFL teaching certificates (Young &

Sachdev, 2011). Both the CELTA and DELTA teaching certificate programs do not consider

culture. As a result, teachers lack the pedagogical content knowledge of how to teach culture

(Hermessi, 2016). This was also evident when Ziegler (2013) surveyed and conducted focus

groups with 100 language teachers and educational stakeholders from across Europe to better

understand language teacher training. It was found that teacher education programs struggled to

align with European multilingual policies. Additionally, educators considered Europe's

multilingual context as a problem rather than an advantage. Ziegler further noted that the

language teachers perceived themselves as either applied linguists or literature experts, which

does not align with the current standards that expect teachers to be experts of culture and

language. Similar to previously mentioned studies, Ziegler advocates for the restructuring of

teacher education programs in order for the standards to be aligned with the cultural and

language expectations placed upon teachers. While Genc and Bada's (2005) research signals a

potential framework for future programs, these studies highlight that EFL teacher training

programs have many barriers left to overcome.

    In-service teacher education. There are also criticisms of in-service training. These

include a limited connection to classroom practices and a failure to be reflective. (Atay, 2008).

Nevertheless, studies have shown that professional development can be effective when it is more

than a one day workshop, linked to course objectives, and tied to teacher practice (Hill, 2007).

More specifically, professional development for EFL teachers needs to have a reflective

component (Johnson, 2009). This is exemplified in Gándara, Maxwell-Jolly, and Driscoll's

(2005) study that found teachers who participated in professional development targeted to

English language learners (ELL) felt more prepared to teach in comparison to teachers who did not participate in the in-service training. In a similar study, Atay (2008) investigated 62 non-native EFL teachers from a Turkish university who engaged in a six-week professional development course which supported teacher action research. The EFL teachers reported that the program made some positive impact due to the reflective activities and the fact that teachers designed their own research questions. These studies highlight that professional development can have positive outcomes when it is extensive, reflective, and directly connected to their practice. Long-term benefits have also been associated with EFL teachers who participated in an eight-week training program in the United Kingdom (Borg, 2011). The combination of interviews, tutor feedback, and coursework illustrated that the program had a positive impact on teachers' beliefs. These positive results have also been found in a two-stage training program for secondary foreign language teachers in Portugal, which consisted of 25 hours of theory and 50 hours of practice and reflection (Bastos & Sá, 2015). The teachers not only improved their teaching skills, but also valued the reflective exercises.

While these studies confirm that training programs can be effective, others consider in-service teacher training programs to be less dynamic and limited in scope. This is exemplified in the analysis of the professional needs of 60 Colombian EFL teachers from public, private, and language centers. Through focus groups and a questionnaire, González found that there are few training opportunities for EFL teachers (2009). The teachers' preoccupation with multiple jobs limited their participation in professional development activities. Yet, there was a strong need for professional development due to the teachers' need to maintain their English language and cultural knowledge. The teachers cited that the best professional development was the regional English Language Teaching conference, where they could practice English and learn pedagogical

strategies while also interacting with publishers. The free trainings offered by publishers were positively received due to the teachers' financial limitations. Insufficient professional development opportunities for teachers are not restricted to Colombia. A survey study of 297 EFL teachers in Turkey found that the In-service for Education and Training program for EFL teachers did not meet the teachers' needs nor did it result in long-term progress (Altan, 2016). To improve instruction, Altan argues that teacher beliefs need to be considered when conducting teacher training because these beliefs directly influence their instruction.

These studies illustrate that in order to make pre- and in-service teacher education programs effective, foreign language teacher programs need to emphasize both linguistic and cultural content knowledge before pedagogical knowledge (Simons, 2014). In addition, this knowledge set and intercultural competence needs to be acquired through diverse experiences (C. Bennett, 1995). This is challenging because diverse experiences are often rare for EFL teachers from developing countries due to the financial constraints that limit their exposure to the target culture (Mumu, 2017). Given that one's prior experience learning a language and culture influences how a teacher defines and incorporates culture into his instruction (Paige et al., 2000), culture is a rare component of EFL classes in developing countries.

History of Cultural Instruction within EFL

Cultural instruction within EFL was historically separate from language instruction. It was only in the last three decades that these two concepts became intertwined (Risager, 2013). The infusion of cultural knowledge within language learning stems from the western world and has profound Germanic roots. This was first seen in the late 19th century when the unified German government developed the curricula for the modern languages. Their policy included *Realienkunde* (cultural facts and realia), *Kulturekunde* (national culture), *Landeskunde*

(geography, history, and society), and *Wesenkunde* (national mentality) (Risager, 2013). This policy ignited an international trend to include culture within language pedagogy. However, cultural instruction was not fully embedded into language instruction until a century later. Below is an overview of the integration of culture within language instruction.

Prior to World War II, mainly in the western world, learning was rooted in the classical languages (Mitchell & Vidal, 2001) and the integration of culture was minimal. Ancient Greek and Hebrew were encouraged for those seeking to enter the ministry, while Latin was learned to improve one's English (Brooks, 1968). The Grammar Translation method was the predominant teaching methodology, which emphasized reading comprehension, grammar, and direct translation (Mitchell & Vidal, 2001). Verbal communication was not emphasized and there was a clear separation of language and culture. Thus, limiting one's true understanding of language. In the United States, this philosophy was encouraged through the Coleman Report in 1929 (Coleman, 1929; Mitchell & Vidal, 2001), which drew conclusions based on an extensive study of foreign language instruction at universities in the United States. The report advocated for an emphasis on written language and cited that verbal communication is impractical due to the unimportance of foreign language conversations in the United States. The report recommended the silent reading of short passages coupled with vocabulary lists and a discussion of the text in one's native language. The objective was to give students the language skills needed for success in college, which did not include listening to and speaking the target language. However, a shift occurred due to the translating demands during World War II and culture was minimally included within language instruction. More languages were introduced into schools, but the grammar translation method continued. This approach to language learning was further supported through Skinner's psychological research in behaviorism, which

recommended drills and repetition (Burrhus Frederic Skinner, 1957). During this era, culture's role in a language classroom was primarily to better understand literature. This was evident in the inclusion of castles, churches, and folklore in the curricula (Grittner, 1996). The cultural knowledge was needed to comprehend literature.

As the world entered the Cold War, the United States was one of the first countries to revitalize cultural instruction. American schools began to incorporate culture into their foreign language curricula to support nationalism. At the same time, there was a departure from previous methods of language instruction. This was coupled with criticism of behaviorism (Chomsky, 1959) and the introduction of humanistic psychology, which emphasizes one's feelings and emotions (Hadley, 2001). As a result, language instruction transitioned from the grammar translation method to the audio lingua approach, which stressed grammatically correct speech (Mitchell & Vidal, 2001). In addition, The National Defense Education Act of 1958 further encouraged a shift in teaching approaches. This act recognized the need for bilingual individuals in order to maintain national security. As a result, the attainment of grammatically correct speech was encouraged though study abroad, immersion, and cultural simulations. These immersion experiences were coupled with a curricula which encompassed a nationalistic view of culture which helped students understand everyday life and build vocabulary (Risager, 2013). The inclusion of culture was based on sharing a "panorama of society" (Risager, 2013, p. 6). Despite the influence of humanistic psychology, behaviorism's influence remained. Language continued to be acquired through drill exercises, while cultural knowledge and vocabulary were learned through memorization (Mitchell & Vidal, 2001).

The pendulum swung again in the 1970's and 1980's, culture's role within language classrooms further expanded and importance was placed on cognition and less on language

experiences. As psychology transitioned from the humanistic period to postmodernism, an

emphasis was placed on communicative teaching (Risager, 2013). Communicative approaches

to language learning were particularly important within the Council of Europe, which placed

priority on improving communication skills to foster mobility within European countries. For

the first time, culture was seen as the context for language (Damen, 1987), but only on the

national level because language was thought to be spoken by a homogenous population.

Everyday interactions were stressed based on universal human interactions. This train of thought

was ignited through the combination of Erdmenger and Istel's (1973) needs analysis of cultural

teaching, Kramer's (1976) support for interdisciplinary approach to cultural teaching, and

Seelye's (1974) techniques of teaching culture such as the mini-drama. This coincided with the

"expanded text concept" (Risager, 2013, p. 4), which included realia such as restaurant menus,

bus time tables, and movie tickets. These artifacts facilitated an understanding of the world;

however, the world represented in this context did not reflect the micro cultures within society.

The representations of micro cultures in cultural pedagogy was not extensively infused

into language instruction until the 1980's, but this was seen mostly in the western world. Culture

slowly transitioned from a tool to learn language to an intricate aspect of language learning due

to the realization that a language's culture is heterogeneous. Blum-Kulka, House, and Kasper's

(1989) research highlighted that speech acts, such as apologies and regrets, were not universal

interactions and that teaching a universal culture was misleading. This investigation along with

the expansion of the internet, globalization, and the introduction of cooperative learning fueled a

multifaceted view of culture (Mitchell & Vidal, 2001). In addition, videos brought culture to life

in classrooms. Through film, students could now visualize clothes, food, and everyday life in

another culture (Risager, 2013). As a result, an emphasis was placed on cultural awareness, and

a transnational perspective to cultural teaching emerged (Risager, 2006, 2007). This is embodied in Byram's (1997) coined term, "intercultural communicative competence." Up until this point, language and culture pedagogy were seen as separate (Risager, 2013). Over time, culture has emerged from a tool used to better understand literature to a concept that is intricately intertwined with language.

Policy

Historical and political factors have stimulated the diffusion of English throughout the world and have influenced policies and curricular documents. The dissemination of English is clearly depicted in Kachru's (1985) three concentric circles. The inner circle are the regions where English is spoken as a mother tongue and include Australia, Canada, Ireland, New Zealand, the United Kingdom, and the United States of America. The outer circle consists of countries where English is seen as an institutional language and are for the majority post-colonial. These include countries such as India, Nigeria, and the Philippines. The exterior/expanding circle consists of the remaining countries in the world where English is used as an international language. The English language transcends the three circles.

Government and educational policy are influenced depending on where the country is situated within the concentric circle. For example, in the United States, the *Standards for Foreign Language Learning in the 21st Century* highlights the importance of instruction that emphasizes cultural practices, products, and perspectives (Cutshall, 2012). The United States' policy is reflective of its position within the inner circle, where multilingualism or the need to preserve one's local culture is not emphasized. The Association of Southeast Asian Nations (ASEAN) policy embodies the characteristics of the outer circle. The policy states that English is the official language for communication among the ten countries; however, ASEAN does not

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assert how its citizens will gain competency in English (Kirkpatrick, 2010). This policy is common among regions that fall within the outer circle, which primarily include countries with colonial histories. In comparison, the *Common European Framework* aims to include cultural teaching that balances linguistic diversity within plurilingual education systems (Council of Europe, 2001; Willems, 2002). This policy reflects the ideology within the expanding circle, where most European countries fall. These three examples illustrate how policies throughout the world differ given where the country is situated within the three concentric circles.

Throughout the world, numerous foreign language policy documents recognize the importance of culture within foreign language classrooms (Byram, 2014; Lavrenteva & Orland-Barak, 2015). In an effort to gain a global perspective, Lavrenteva and Orland-Barak (2015) reviewed foreign language national curricula documents from 14 countries, including Brazil, Croatia, Hong Kong, Mexico, and Singapore. They found a conceptual shift toward the inclusion of culture, where teachers are seen as facilitators of cultural knowledge. Conversely, the students were portrayed as acquiring cultural knowledge rather than obtaining the metacognitive skills needed to interact effectively in a multicultural setting. In addition, a gap was also found between curricula and assessments since prominent English proficiency exams do not assess culture. Overall, cultural diversity and respect for others were intermittently found. Nonetheless, the policies did not encourage intercultural communicative competence, which could inhibit students from using the language appropriately within the cultural contexts.

Research Questions

To shed light on the extent EFL teachers incorporate cultural instruction into their practice, the following overarching research question will guide this study: How do EFL teachers' beliefs of culture, as well as their experiences, influence their integration of cultural

instruction within secondary classrooms in developing countries?

Specifically, the research questions are as follows:

1. How do EFL teachers in developing countries define culture?

2. How do EFL teachers in developing countries employ cultural practices in an effort to teach products and perspectives?

3. How do EFL teachers in developing countries employ cultural products in an effort to teach practices and perspectives?

4. How do EFL teachers in developing countries employ cultural perspectives in an effort to teach practices and products?

Chapter One Summary

Through the Cultural Teaching Model developed by the author, this study aims to provide a conceptual and empirical foundation for understanding EFL teachers' beliefs of teaching culture especially in the context of developing countries. This chapter presented the purpose, significance, and research questions for this study while also providing definitions for key terms. Contextual information specifically about developing countries, implementation concerns, the International Teaching Program, EFL teacher education, historical context, and policy were presented.

Organization of the Chapters

While chapter one described the purpose, significance, and the background context, it also outlined the theoretical framework and research questions. Chapter two will provide an extensive literature review on the teaching of culture in an English as a foreign language context. Specific consideration will be given to how teachers' beliefs, EFL textbooks, teaching materials, and assessments influence the teaching of cultural practices, products, and perspectives. Chapter

three will outline the qualitative methodology, which includes the techniques used to collect, interpret, and report data accurately while aiming to maintain trustworthiness. Limitations will also be discussed. Chapter four will describe the study's results, which are organized according to the research questions and theoretical framework. Finally, chapter five will present the discussion including the conclusion, implications, and recommendations for future research.

CHAPTER 2: LITERATURE REVIEW

The *Cultural Teaching Model* (CTM) serves to explain that through the integrated teaching of cultural practices, products, and perspectives, one can acquire the four dimensions of culture. Since the construct of culture has yet to be operationalized, the research surrounding the teaching of culture within foreign language has been diverse. Research has found that EFL instruction rarely resembles the CTM (Tomak, 2012; Young & Sachdev, 2011). At the same time, studies have found that when teachers participate in intensive training abroad, their beliefs and teaching practices can be positively affected (Allen, 2010; He et al., 2017) . While there have been studies on the teaching of culture within language classrooms, these studies have mostly focused on North American and Eurocentric populations. More specifically, the teaching of cultural practices, products, and perspectives has mostly been examined through an American lens (Acheson et al., 2015; Tocaimaza-Hatch & Bloom, 2019). However, English has become an international language and there is an increase in demand for individuals from developing countries to be literate in English. Since language and culture are intertwined, there is a need to study the integration of culture within language classrooms in developing countries.

The following section outlines the literature surrounding the treatment of culture within language classrooms. First, divergent definitions of culture are discussed. Then, an overview of language instruction that integrates cultural practices, products, and perspectives is presented. Research has shown that teaching language is often prioritized over teaching culture. Thus, a review of factors (teacher knowledge, curriculum, assessments, and teacher beliefs) that influence the overemphasis of language is presented.

Culture Defined

Culture is interdisciplinary and has roots in various disciplines, such as anthropology,

intercultural communications, education, linguistics, psychology, and sociology (Paige et al., 2000). As a result, there are divergent views on how to define culture. This is exemplified in Kroeber and Kluckhohn's (1952) seminal work, which identified 164 variations of the definition of culture. While there are differing definitions of the construct of culture, Hofstede's (1984) definition of culture has been widely accepted across disciplines: "collective programming of the mind which distinguishes the members of one category of people from another" (p. 51). However, due to culture's complexity and numerous definitions, it has yet to be operationalized (Lawrence, 2010; Schulz, 2007). Since this study aims at identifying EFL teachers' beliefs about culture and how their beliefs influence cultural instruction, it is important to begin by examining some of the definitions in the field of education.

Within the educational realm, for example, culture has been defined as "learned and shared human patterns or models for living; day-to-day living patterns. These patterns and models pervade all aspects of human social interaction" (Damen, 1987, p. 367). More simply, culture is perceived as a way of life (Brown & Lee, 2015). Holliday (1999) also described culture to be in both a large and small paradigm. "Large" culture exists in national, international, and ethnic contexts, while "small" culture is seen as small social groupings that have similar behaviors. Small culture includes everyday life scenarios that are based on one's beliefs, customs, and values such as how one communicates, eats, and behaves.   Holliday's cultural paradigm can also be seen in Adaskou, Britten, and Fahsi's (1990) definition of culture, which includes the *aesthetic*, *sociological*, *semantic*, and *pragmatic* senses. The *aesthetic sense* consists of art, dance, film, literature, and music. The *sociological sense* includes the organization of and relationships within different institutions, such as home, work, school, and the community. Also, the *sociological sense* encompasses the material conditions of a society,

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customs, rituals, and traditions. The *semantic sense* comprises of clothes, food, beliefs,

perceptions, and values. In addition, the semantic sense includes the use of time and space.

Lastly, the *pragmatic sense* comprises of rhetorical conventions or speech acts. In addition, this

last sense contains the social skills and norms and background knowledge for interpersonal

relations. The current study utilizes Adaskou, Britten, and Fahsi's definition of culture, because

it has been commonly used within education (Ahmed, 2017; Luk, 2012; Tajeddin &

Teimournezhad, 2015). As alluded to in chapter one, the framework for this study, the CTM

includes the four senses of Adaskou, Britten, and Fahsi's definition of culture along with the

cultural triangle, which reflects the integration of cultural practices, products, and perspectives.

Cultural Instruction

The CTM suggests that learners acquire the four dimensions of culture when cultural

practices, products, and perspectives are integrated within language instruction. (American

Council on the Teaching of Foreign Languages, 2006; Cutshall, 2012; Met & Byram, 1999). For

the purpose of this study, cultural teaching aims to teach, "The process of acquiring the culture-

specific and culture-general knowledge, skills, attitudes required for effective communication

and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing

process which engages the learner cognitively, behaviorally, and affectively" (Paige et al., 2003,

p. 177). To give a context of culture learning within language classrooms, an overview of

studies, which support the strategic integration of cultural practices, products, and perspectives in

foreign language classrooms, is presented. Recent studies have cited the positive impact of the

integration of cultural practices, products, and perspectives (Acheson et al., 2015; Tocaimaza-

Hatch & Bloom, 2019); however, this research is limited. Historically, teachers have been more

inclined to prioritize language instruction over cultural instruction. A review of both the

integration of culture along with the factors that influence the prioritization of language is discussed below.

Practices, Products, and Perspectives

The CTM and educational standards (American Council on the Teaching of Foreign Languages, 2006; Cutshall, 2012) advocate for the integration of practices, products, and perspectives (3Ps). Prior research emphasized the relationship between teaching culture and language learners' attitudes, motivation, and achievement (Masgoret & Gardner, 2003); however, little research has sought to determine the impact of strategically incorporating the target culture's 3Ps within a language classroom. Acheson, Nelson, and Luna's (2015) study exemplifies the association between positive outcomes and the incorporation of culture. Their two-year experiment at two public high schools in Georgia examined how explicit cultural instruction influences the attitudes and motivation among Spanish learners. At the beginning and end of their project, 391 students were administered Gardner's Attitudes and Motivation Test Battery assessment. Across this two-year period, teachers utilized the same textbooks and their instruction was consistent with Georgia state standards, which emphasized 3Ps. Teachers traditionally taught the control group. At the same time, the treatment group engaged in the same curriculum, but the treatment group instructors also incorporated the following three interventions. First, the teachers who taught the treatment group utilized supplemental materials to speak more in-depth about cultural aspects. Second, the treatment group practiced nonverbal communication. Lastly, the treatment students participated in an ethnographic project in which they interviewed native Spanish speakers. While the pretest illustrated that both the control and treatment groups held positive attitudes towards both the Spanish language and Spanish-speaking cultures, a comparison between the pre- and posttests found that the treatment group exhibited a

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statistically significant positive increase in attitudes towards both European-Spanish speakers and Hispanics from the United States. At the same time, the students from the control group did not exhibit a change in attitude. This study highlighted the strategic incorporation of 3Ps within a foreign language classroom, which can lead to positive gains.

The positive outcomes associated with the inclusion of culture is also evident in a recent study aimed to measure if strategically developed curriculum that embraced 3Ps could lead to the development of intercultural communicative competence of 64 Spanish level one students at a public university in mid-western United States (Tocaimaza-Hatch & Bloom, 2019). Cultural instruction was strategically included in four different sections of an elementary Spanish course through incorporating the PBS documentary series *Latino Americans* into the curriculum. Due to the students' limited proficiency in Spanish, the instructors taught the culture lessons in English. The cultural lessons emphasized the perspectives that influenced both cultural practices and products. Through observations and a pre- and post-survey, the researchers found that some students exhibited a discrete shift in their intercultural communicative competence. While these two studies highlight the positive gains due to the strategic incorporation of 3Ps, these findings are rare in this field.

Barnes-Karol and Broner (2010) argue that foreign language classrooms typically include cultural products and practices; however, teachers often find it challenging to integrate the cultural perspectives which inform cultural practices and products. The following studies outline how factors such as assessments along with teacher knowledge and experiences influenced the integration of 3Ps. This is reflected in the study of how 415 secondary language teachers and 64 teacher educators from the United States who emphasized 3Ps within their instruction, along with the motivators and barriers related to acquiring and maintaining cultural content knowledge

(Byrd et al., 2011). Teachers and teacher educators were found to include 3Ps in their

instruction; however, they tended to teach these cultural aspects in isolation. Thus, they did not

embrace an integrated approach. In addition, importance was placed upon products and

practices. This was linked to the teachers' pre-service education, which deemphasized cultural

perspectives. Survey results highlighted that teacher and teacher educators generally put in the

same effort to maintain cultural knowledge, but they cited that cultural knowledge regarding

perspectives was more difficult to maintain in comparison to products and practices. Time and

financial constraints were primary barriers to acquiring and maintaining cultural knowledge,

while the primary motivator was personal interest in the target culture for both teachers and

teacher educators. When comparing teachers and teacher educators, the teacher educators were

more encouraged by national standards. Cultural objectives or standards did not result in the

integration of culture, which has been exemplified in the prior studies (Castro et al., 2004; Duff

& Uchida, 1997). Minimal cultural instruction was found to be related to teachers' minimal

content knowledge, which was linked to inadequate pre-service training and the lack of time and

money to acquire and maintain their language and culture content knowledge.

While the previous study highlighted that teacher knowledge influenced the inclusion of

culture, assessments have also influenced the integration of 3Ps. An example of this is Kaplan's

(2016) examination of classroom-based assessments from four secondary world language

teachers. Kaplan investigated if teacher-designed assessments were aligned with Ohio's learning

standards for 9-12 World-learning programs and the National World Language standards

framework from 1999. Cultural practices, products, and perspectives were included within these

standards. Through a qualitative inquiry, Kaplan found that the assessments mostly emphasized

writing and reading. In addition, some assessments did not directly align with the goals or

standards. Kaplan found that teacher beliefs guided how teachers designed their assessments.

For instance, the discrete assessment of grammar is not an educational standard; however, some

teachers believed that students should be assessed on discrete grammar points. This study also

revealed that institutional constraints such as standardized assessments, instructional time, and

school policy, influenced their development of assessments. The teachers reported that they

incorporated 3Ps into their teaching; however, their beliefs were not actualized.

This section sought to review the research surrounding the integration of practices,

products, and perspectives. Researchers highlight that 3Ps are often not integrated into language

classrooms due to factors such as teacher knowledge, assessments, and instructional time. Few

studies (Acheson et al., 2015; Tocaimaza-Hatch & Bloom, 2019) have found that the strategic

inclusion of 3Ps can result in an increase of both positive attitudes and intercultural

communicative competence. This recent research indicates that positive gains can occur if 3Ps

are integrated. These studies reflect that the majority of research surrounding the application of

3Ps has been within world language classrooms in North America. In addition, these studies

neglected to investigate the teacher beliefs that influence their instruction. More studies need to

be conducted in developing countries, particularly within EFL secondary classrooms. In

particular, an analysis of the teacher beliefs that influence the integration of 3Ps within EFL

classrooms is needed.

Prioritization of Language

The *Cultural Teaching Model* and Cutshall (2012) emphasize that the ideal treatment of

culture within a foreign language class is to integrate practices, products, and perspectives;

however, researchers have found limited evidence of effective cultural instruction (Byrd et al.,

2011; Larzen-Ostermark, 2008; Sercu, 2006). This principle is seldom realized because

language is often prioritized over culture (Castro et al., 2004; Karim et al., 2019; Sercu, 2006).

The limited evidence on effective cultural teaching within foreign language classrooms and the

over emphasis of language are associated with an array of institutional and instructional

constraints: teacher knowledge, teacher expectations, curriculum, assessments, and teacher

beliefs. The following sections will review these factors that influence teachers to prioritize

language instruction over cultural instruction.

Teacher Knowledge

Foreign language teachers' knowledge strongly influences their teaching (Borg, 2015),

and research indicates that teachers' subject matter knowledge directly affects student

achievement (Luschei, 2012; Wilson et al., 2002). As a result, it is important to review the

literature surrounding teacher knowledge within the context of language learning. In order to

understand the literature surrounding teacher knowledge, a description of the three different

types of knowledge is needed. First, *content knowledge* is related to the content that teachers

teach (Freeman, 2002). For language teachers this is the knowledge of both the target language

and culture. This is compared to *general pedagogical knowledge,* which is the "broad principles

and strategies of classroom management and organization that appear to transcend subject

matter" such as teaching methods, student learning, and assessments (Shulman, 1987, p. 8).

Pedagogical content knowledge is the knowledge of how to teach a specific content. This

skillset allows one to be a specialist in particular discipline (Shulman, 1987). Within the EFL

context, this includes the knowledge of the EFL curriculum, language learners, teaching

strategies, and assessments. While there are three distinct forms of teacher knowledge, research

on foreign language teachers' knowledge is limited (König et al., 2016). Research has shown

that language teachers often do not exhibit these three aspects of teacher knowledge (König et

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al., 2016). Due to this inconsistency among language teachers, a review of the literature is needed in order to better understand why this gap in knowledge exists.

Teacher background and experiences have been found to influence teacher knowledge. This is evident in Duff and Uchida's (1997) investigation into culture's role in EFL instruction. They examined the curricular and institutional expectations that influence the teaching of North American culture in EFL classrooms in a postsecondary language school in Japan. Through a six-month ethnographic study that included teacher surveys, weekly journals, videotaped lessons, and document analysis of classroom materials, Duff and Uchida discovered that teachers' knowledge was highly influenced through their background and experiences, which impacted both their beliefs and how they taught culture. Although the school syllabi included culture, none of the teachers mentioned that their role as EFL teachers was to teach culture. Despite their perceived roles, the teachers were found at times to implicitly teach culture. There were also instances when the instructors explicitly taught culture. Although, there was a discrepancy between the teachers' explicit and implicit cultural messages. Even though culture was included on the course syllabi, limited cultural instruction was due to the curriculum, which was also evident in other research (Luk, 2012). Similar to other studies, the teachers' individual backgrounds highly influenced the instruction (Arikan, 2011), which attributed to the limited teaching of culture.

The limited exposure to the target culture has been found to directly impact teachers' knowledge of the target culture and the teaching of culture (Byram et al., 1991). This influence is exemplified in Sercu's (2005) investigation of secondary and vocational foreign language teachers in Belgium. A survey of English ($n=78$), French ($n=45$), and German ($n=27$) foreign language teachers found that the teachers envisioned culture to be daily life, routines, along with

food and drink, thus neglecting beliefs and values. In addition, the teachers emphasized

linguistic knowledge more than cultural knowledge. The researchers found that the teachers did

not have the content knowledge needed to teach the target culture. This was exemplified when

the teachers admitted to being unfamiliar with the target youth culture.   The emphasis placed

upon linguistic knowledge, along with the limited teaching of culture, could have been due to the

teachers' lack of exposure to the target culture.

The importance of teachers' background and experiences is further highlighted in Sercu's

(2006) later study, which consisted of an one-hour survey with 424 secondary foreign language

teachers (79% EFL and 21% French, German and Spanish). The teachers averaged 15 years of

teaching experience and were from Belgium, Bulgaria, Greece, Mexico, Poland, Spain, and

Sweden. Sercu reported that the teachers' backgrounds and experiences were not aligned with

the instructional goal of intercultural competence. The teachers noted that they lacked content

knowledge, which has been a common theme across studies on EFL teacher knowledge (Atay et

al., 2009). Also, the curriculum and time constraints limited their ability to embrace cultural

teaching. As seen in other studies (Luk, 2012; Önalan, 2005), the combination of the teachers'

minimalistic definition of culture and their limited content knowledge impacted the integration of

culture. Sercu's (2005, 2006) work cited that the teachers did not possess the needed content

knowledge to teach culture effectively. This could be linked to EFL teachers not having enough

exposure to the target culture (Byrd et al., 2011). Their research supports the prior studies that

state teachers' previous experiences influence how they teach culture (Johnson, 1994, 2006).

While these studies sought to better understand language teachers' knowledge, they were

not designed to measure the three different types of knowledge. König, Lammerding, Nold,

Rohde, Strauss, and Tachtsoglou's (2016) study attempted to fill this research gap. These

researchers measured the content knowledge, pedagogical content knowledge, and general

pedagogical knowledge of 440 pre-service and induction EFL teachers in Germany. It was

found that an EFL teacher's knowledge is multifaceted. Pedagogical content knowledge was

closely related to content knowledge and general pedagogical knowledge. In addition, their test

scores were aligned with the priorities within teacher education curriculum. The teachers who

had specific training for grades five to ten tended to have lower scores. While this study made

strides to measure the three forms of teacher knowledge, cultural knowledge was minimally

discussed.

Teacher education programs have aimed to fill these knowledge gaps. Despite efforts,

the trend to neglect cultural knowledge still prevails. This was evident in a mixed-methods study

that explored the effectiveness of EFL teacher preparation programs at both the bachelor's and

master's levels in Bangladesh (Karim et al., 2019). The researchers investigated the beliefs of

students in these programs through a survey ($n = 110$) and semi-structured interviews ($n = 8$). It

was found that EFL teacher preparation programs helped the students gain adequate pedagogical

and linguistic knowledge. Yet, they expressed the need to improve their general pedagogical

knowledge, particularly classroom management strategies. Like prior research, this study did not

acknowledge the need for teachers to have cultural knowledge or multicultural skills. The

limited cultural knowledge was associated with the limited contact with the target culture and

inadequate teacher education. While foreign language teacher knowledge is limited, this

research highlights that foreign language teachers generally have more linguistics knowledge

compared to cultural knowledge.

A major aspect of language teachers' knowledge is intercultural communicative

competence, which is highly influenced through teachers' background and experiences (Byram,

2014). Byram (1997) argues that intercultural communicative competence should be a goal for

foreign language classrooms and further suggests that students should be taught how to

successfully navigate intercultural situations. At the same time, Byram (2014) asserts that

despite advancements in the inclusion of culture within language instruction, teachers lack a

common understanding of intercultural communicative competence's role and its relationship

with language development. Prior research also highlighted that teachers tend not to possess

intercultural competence (Sercu, 2006) and recommends that teachers observe mentor teachers

who effectively incorporate culture into their language instruction.

Intercultural competence can also be gained through overseas professional development

opportunities, which have shown positive outcomes in regard to increasing foreign language

teachers' language and cultural knowledge.   For example, research has found teachers improve

their language proficiency through intensive professional development programs abroad. This is

evident in a mixed study involving 55 in-service teachers who participated in overseas

immersion programs funded through the New Zealand Ministry of Education (Roskvist et al.,

2014). The researchers discovered that the teachers improved language proficiency due to

opportunities to interact with native speakers and immersion in the target language, which was

associated to living with host families and interactions with host schools. The teachers also

reported that the personal and professional relationships gained through their professional

development opportunities abroad were also impactful.

Similarly, researchers have found that immersion programs have improved in-service

teachers' knowledge surrounding the target culture's practices, products, and perspectives.

One such study researched the impact of a three-week professional development program in

France for 30 in-service French language teachers from the United States (Allen, 2010). The

participants immersed in the target language through French homestay accommodations, presentations, discussions, projects, and cultural visits. The teachers reported an increase in knowledge of French cultural practices, products, and perspectives, which enhanced their instruction. The teachers stated that they left the program with a plethora of authentic materials along with a personal and professional network. Other research has found that short-term study abroad programs for in-service teachers cannot only led to improvement in teachers' intercultural competence development but also their teaching beliefs and teaching practices (Allen, 2010; He et al., 2017). While these experiences abroad have been found to result in positive outcomes, Wang (2014) asserts that the duration of the study abroad experience influences the potential impact.

The review of literature reflects that foreign language instructors struggle to acquire and maintain the content, general pedagogical, and pedagogical content knowledge. This lack of knowledge is associated with multiple factors. EFL instructors, particularly those from developing countries, have limited exposure with the target culture. The combination of finite interactions with native speakers and the inability to travel to English-speaking countries results in teachers having limited exposure to the target culture. This is coupled with inadequate training and the lack of opportunities to observe foreign language teachers model cultural teaching. In addition, content knowledge was mostly associated with linguistic knowledge and seldom included culture. Due to these factors, EFL teachers often do not have the academic skillset needed to integrate culture into their English lessons. Despite these factors, professional development opportunities abroad could fill these gaps in both language and cultural knowledge. The majority of the research discussed above is Eurocentric and none of which focused on the integration of cultural products, practices, and perspectives. While only one study highlighted

pre-service teacher knowledge in a developing country (Karim et al., 2019), there is a need to better understand the knowledge of secondary EFL teachers from developing countries and how it influences the teaching of culture.

Objectives and Expectations

Teacher expectations and their teaching objectives have also influenced the prioritizing of language. This is reflected in the examination of 35 secondary EFL teachers' perceptions of foreign language education objectives (Castro et al., 2004). The researchers sought to learn to what extent teachers supported the culture learning objectives in the Spanish National curriculum. With 91% of the teachers reporting that they spent 80% of class time teaching language and 20% teaching culture, it was evident that the teachers prioritized language skills over cultural instruction. When asked to rank possible objectives in an EFL classroom, the teachers stressed linguistic competence. The teachers wanted to spend more time teaching culture but were limited due to time constraints, inadequate textbooks, and the lack of training on how to incorporate culture. When the teachers referenced the teaching of culture, they emphasized daily life and routines. The teachers did not place importance on the objectives of acquiring intercultural skills. This finding is supported when the teachers emphasized the promotion of tolerance and openness in combination with reflection on cultural differences. The researchers found that the teachers did not teach the skills needed to communicate in an intercultural setting. This study along with Duff and Uchida's (1997) research illustrates the inclusion of a culture objective in a syllabi or a national standard does not directly result in the integration of culture into their teaching. Thus, teacher beliefs and the influence of inadequate teaching materials along with time constraints played a more influential role.

Educational standards have also influenced the prioritization of language, which is

reflected in Ho's (2011) mixed methods study. Ho analyzed Vietnamese university EFL curriculum frameworks and national education policy and observed that culture learning was not stressed but rather taught in separate courses. In addition, through 12 EFL teacher interviews, 10 focus groups, and a survey of 200 Vietnamese EFL students, Ho found that students perceived culture learning as secondary to language. Nevertheless, the teachers had positive views of cultural teaching and considered culture to assist students in learning language. Despite the positive beliefs, the teachers placed an emphasis on language learning. In conjunction, Ho observed two intact EFL classrooms over a nine-week period where one class incorporated reflective intercultural language teaching, while the other class was not modified. A higher level of intercultural competence was exhibited among the students who participated in the lessons where culture was explicitly taught. This was evident when the students who received explicit cultural instruction were able to articulate the attitudes of both their native and target cultures. The reflective journal also attributed to the increase in cultural competence. This research highlights that despite the initial beliefs that language learning supersedes cultural instruction; growths can be attained when culture is taught explicitly.

While the instructors in Ho's study included culture with the objective of learning language, Larzen-Ostermark's (2008) study determined that the teachers perceived culture as complex and viewed cultural instruction as a tool to build empathy and tolerance. However, this complexity was not actualized. Their cultural instruction was mostly the passing of factual knowledge, which emphasized culture from the United States and Great Britain. Despite their philosophical goal to build intercultural understanding, the teachers were unable to speak to examples of how this transpired in the classroom.

The prior research highlighted that the objective of omitting or including culture within

foreign language classrooms was associated with educational standards. In addition, teachers have reported that they include culture in language instruction because they perceive culture to be an instructional aid. The objective of including culture has also been linked to teachers wanting students to learn how to use the language appropriately. This is highlighted in Mumu's (2017) investigation of five Indonesian EFL junior high school teachers' beliefs and teaching practices in respect to the integration of culture. Through semi-structured interviews, class observations, and stimulated recalls, it was discovered that teachers held positive beliefs about the importance of culture in EFL instruction. They perceived culture to be a way of life and believed culture was critical in developing communication skills. EFL teachers also focused on speech acts, thus emphasizing the pragmatic sense. Their goal was to teach students how to use the language appropriately. At the same time, they emphasized American culture. Despite these positive beliefs, the incorporation of culture was minimal. First, the limited teaching of culture could be linked to their pre-service training, which was not aligned with how to teach culture. In addition, the student exams did not have a cultural component. Since the teacher evaluations were directly related to the students' performance on their exams, the teachers were compelled to teach to the test and emphasize grammar. Third, the teachers noted that the combination of lack of content and pedagogical content knowledge, along with insufficient teaching materials, inadequate technology, and time restrictions limited their abilities to incorporate culture. The teachers' objective was to include culture in order for the students to learn how to appropriately use the language. Similar to other studies, culture was not incorporated into their lessons due to a lack of teacher training, assessments, and content knowledge.

Curriculum and Textbooks

Curriculum and textbooks have also been found to impact the overemphasis of culture,

because foreign language curriculum tends to minimally include culture (Duff & Uchida, 1997; Young & Sachdev, 2011). Sercu (2006) advocates for the integrated teaching of culture and textbooks that emphasize intercultural competence; however, this principal is seldom seen. This is because when culture is included in the curriculum, the textbooks have been found to not accurately represent the target culture (Chen & Yang, 2016). Thus, a review of the literature is needed to better understand how culture is presented in foreign language curriculum.

Adaskou, Britten, and Fahsi's (1990) study of EFL textbooks for secondary courses in Morocco was one of the first research studies that examined textbooks' cultural content. It was found that teachers preferred to not teach about western culture for multiple reasons. First, Moroccan EFL teachers seldom travel to English-speaking countries and the teachers tended to speak English to other nonnative speakers. Second, Moroccan values are not aligned with western society. Third, the goal was to motivate Moroccans to utilize their English skills in Morocco. For this context, the target culture was English within Morocco. This philosophy was apparent in the textbooks, where 90% of the cultural lessons were located in Morocco. They emphasized that cultural instruction should not be top down but rather decided by the teacher depending on the students' needs. Bayyurt (2006) also supports this approach and suggested English language teaching "materials should relate to the local culture of the students." (p. 240).

Adaskou, Britten, and Fahsi's study found that Moroccan textbooks were aligned with learners' needs and the preferred target culture. However, this finding appears to be an anomaly, since textbooks are generally adopted without taking into account the course's objectives and target culture, while at the same time falsely representing the target culture (Gilmore, 2007). This is reflective in 11 EFL conversation textbooks utilized in South Korea. Kang-Young (2009) discovered that factual information such as dress, housing, and transportation was emphasized.

The textbooks tended to neglect cultural norms and beliefs, to minimally include authentic materials, and to over emphasize the Anglosphere. The researchers compared the texts to 16 cultural themes and discovered that the ability to show respect for different cultures and positive views towards learning culture were evident. The emphasis placed on developing cultural awareness and understanding has also been evident in other research (Atay et al., 2009; Klein, 2004; Larzen-Ostermark, 2008).

Prescribed teaching materials also influenced the inadequate cultural teaching in Nguyen's (2013) study of 15 EFL teachers from a university in northern Vietnam. Through interviews, classroom observations, field notes, and document analysis, EFL instruction was found not to have cultural objectives. Teachers only highlighted cultural facts when it was present in the prescribed teaching materials. There was no emphasis placed on intercultural skills and awareness. This lack of cultural inclusion could have been associated with the limited professional support offered to EFL teachers. Similar conclusions were also drawn from Hermessi's (2016) study of 70 EFL Tunisian elementary teachers. Evidence gained through a survey and group teacher discussions revealed that textbooks do not specify how and what culture should be taught within an EFL classroom. Teachers noted the importance of learning culture, but cultural instruction was limited due to the vastness of the English culture, the teaching materials, time constraints, lack of resources, and limited pedagogical training.

Despite the previous studies highlighting the limited cultural content within curriculum, recent efforts have been made to incorporate culture in EFL teaching materials. One example is Hermessi's (2017) study that analyzed Tunisian basic and high school teaching materials, which included eight textbooks, seven teacher guides, and two official curricular documents. The teaching materials included a target culture that emphasized EFL interactions with tourists in

Tunisia. Despite the textbook highlighting the target culture, only cultural products and practices were included. In addition, latent cultural points were sporadically placed throughout the materials. Cultural comparisons and perspectives were seldom found. This study found that textbooks writers attempted to include culture within the curricular; however, as seen in other research a comprehensive approach to culture was not achieved (Ahmed, 2017; Luk, 2012).

This was also evident in Cambodia where the target culture is "English for the Association of Southeast Asian Nations". In an effort to understand how Cambodian university EFL teachers' views and experiences impact how they interact with EFL textbooks, Lim and Keuk (2018) interviewed 18 university EFL instructors. The imported textbooks were not aligned with the target culture, but rather emphasized a western perspective, which was also found in other studies (L. Nguyen et al., 2016). In addition, the teachers lacked western cultural knowledge due to their limited contact with English language culture. As a result, teachers ignored the textbook's cultural sections, because they wanted to focus on linguistic competence. In addition, they wanted to prepare their students for English examinations such as the TOEFL and IELTS proficiency exams, which do not assess cultural knowledge (Young & Sachdev, 2011). Lim and Keuk highlight that teachers need more training and textbooks should include various perspectives including local, target, multicultural, and international contexts. Lim and Keuk's and Hermessi's studies illustrate that the target culture should be identified first before selecting textbooks. These studies along other research (T. L. Nguyen, 2013; Sercu, 2006; Young & Sachdev, 2011), highlight the need to develop high quality EFL teaching materials.

Weninger, Kiss, and Kiss (2015) argue that textbooks must have a defined target culture, which should not emphasize a sovereign nation but rather a local culture. Research illustrates that EFL teaching materials generally fail to define the target culture and authentically represent

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the target culture. Chen and Yang (2016) contends that this misrepresentation leads to a "conflict between textbook culture and reality culture" which confuses teachers and students (p. 173). The previously mentioned studies referred to the inconsistency of how the target culture was presented in textbooks and curricula. In addition, these studies highlighted that the lack of cultural objectives in conjunction with poor teaching materials negatively affected cultural instruction. Due to curricular constraints, researchers encourage EFL teachers to be proactive and modify their curriculum and include reflective and comparative tasks between the native and target cultures (Ahmed, 2017; C. Alptekin, 1993; M. Alptekin, 1984) and to incorporate intercultural communicative competence (Sercu, 2006).

Assessments

Assessments mostly emphasize language and forgo culture since there is no consensus on the definition of culture and even less consensus on how to assess culture (Schulz, 2007). Since culture is subjective and developmental (D. Lange, 2003), creating assessments that measure both language and culture is challenging. This is compounded when teachers are persuaded to emphasize linguistic knowledge since key English proficiency exams continue to not include cultural content (Lim & Keuk, 2018; Young & Sachdev, 2011). Canagarajah (2006) advocates for EFL assessments to shift from emphasizing "language as a system to language as social practice" (p. 234). However, EFL teachers are often left unprepared to create such assessments.

Institutions have acknowledged that assessments need to be reformed but little emphasis has been placed on measuring one's culture knowledge. Assessment reform efforts have focused on transitioning to formative assessments (Xu & Liu, 2009) and have also concentrated on measuring students' communication skills (Razavipour & Rezagah, 2018). The attempt to move

from summative to formative assessments was evident in Xu and Liu's (2009) narrative inquiry of a non-native EFL college teacher's views of EFL assessment reform in China. The reform aimed at transitioning from summative to formative assessments, none of which emphasized culture. Through two three-hour interviews, conversations with peers, along with the review of teaching records such as lesson plans and assessments, the researchers discovered that the assessment practices where not aligned with the school's assessment reform. Prior summative testing experiences influenced current assessment practices. The discrepancy between the reform's goals and assessment practices was due to administration neglecting to involve the teachers throughout the reform. The reform's goal of including formative assessments was not actualized because teachers reduced students' grades due to peer and intuitional pressure and schools not providing teachers with training on how to develop assessments. This study highlighted efforts to improve EFL assessments, but the institution failed to acknowledge the need to include a cultural component.

Assessment reform in Iran had a similar goal, but an emphasis was placed on assessing communication. In an effort to measure the effectiveness of Iran's language assessment reform movement upon EFL teachers' assessment practices, Razavipour and Rezagah (2018) conducted a focus group interview with four EFL secondary school teachers from Iran and analyzed their self-created assessments. The reform movement's goal was to transition from assessments, which focused primarily on language forms to ones that emphasized meaning and communication. Despite the reform's aspirations, there were minimal changes in the teachers' assessment practices. The researchers discovered that this was partly due to limited technology and to institutional pressure, which encouraged grade inflation. In addition, the teachers were unprepared to design assessments or measure students' speaking skills. The reform's goal was to

transition to a more communicative approach; however, the assessments were primarily based on memorization of textbook materials and did not strategically include culture. The teachers tended to emphasize grammar testing during midterm exams, which has also been found in other research (Önalan, 2005). Similar to other studies (Luk, 2012; Young & Sachdev, 2011), assessments were void of culture.

The prior two studies highlighted that assessment reform neglected culture and tended to be unsuccessful partly due to teacher training. The lack of teacher training in respect to assessments is not limited to these findings but is also seen in Vogt and Tsagari's (2014) mixed-methods study that spanned across seven European countries. Vogt and Tsagari examined teachers' professional development needs in regard to assessments. Through a survey ($n = 853$) and EFL teacher interviews ($n = 63$), it was discovered that the teachers tended to learn about foreign language assessments on the job or they utilized their curriculum for assessment purposes. Fifty percent of the teachers highlighted that they wanted more training on assessing both language skills and culture. This study illustrates the need to provide EFL teachers with support for developing and grading of assessments, which bridge both language and culture.

The literature above highlighted the desire to improve EFL assessments, but due to lack of training and institutional factors, assessments tended not to evolve. However, Astawa, Mantra, and Widiastuti's (2017) research stressed that positive change can occur if teachers are supported in developing assessments. Their study aimed at assisting teachers in transitioning from grammar to performance-based assessments. The goal was to create communicative EFL tests for tourism vocational high schools in Indonesia through an eight-step research and development process. The objective was to develop assessments that measured the four language skills (listening, reading, speaking, and writing). At the same time, the goal was to

align assessments with the vocational schools' objectives and have a communicative component. The researchers initially collected a variety of teacher created assessments, which were found to mostly consist of multiple-choice or matching tasks. In addition, the tests were primarily associated with vocabulary or a reading passage. None of the initial assessments included writing or speaking. Then the researchers and teachers collaboratively drafted and tested assessments, which followed the three assessment goals. As a result, revised speaking assessments included role-playing, mock interviews, and oral presentations. Writing was assessed through invitation letters and greeting cards, while listening skills were measured through listening passages and notetaking. Despite this study's positive transition from multiple-choice exams to performance-based assessments, culture was minimally addressed. The only cultural component was language appropriacy. This study reinforced prior research that noted that professional development could assist teachers in improving assessments. While Astawa, Mantra, and Widiastuti's study highlighted how assessments could be improved through teacher training, this study neglected to emphasize the need to define the target culture and to include culture within the assessments.

These studies illustrate that despite reform efforts, culture is often not assessed. This has been linked to insufficient teacher training and standardized tests (e.g. IELTS or TOEFL exam), which tend to not include a cultural component (Young & Sachdev, 2011). Canagaraja (2006) encourages assessments to transition from discrete grammatical item tests and move towards performance based assessments. For example, Schulz (2007) proposes the use of portfolio assessments, which are based on learning objectives that emphasize cultural practices, products, and perspectives. However, this task is challenging because culture learning is self-reflective and developmental (D. Lange, 2003).

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Teacher Beliefs

Given that teachers' beliefs heavily influence cultural instruction (Borg, 2015), there is a need to review those beliefs to give insight into the perspectives that guide instructional decisions. Across research, common themes surrounding teacher beliefs have emerged. Research has shown that foreign language teachers tend to define culture by one's way of life (Bayyurt, 2006; Luk, 2012). At the same time, foreign language teachers have reported that language and culture are connected (Bayyurt, 2006; Luk, 2012; Önalan, 2005). Despite these prevailing beliefs, foreign language teachers have reported negative beliefs in respect to the inclusion of culture within foreign language teaching. The following section will give an overview of how teachers define culture followed by a discussion of both the positive and negative beliefs surrounding the inclusion of culture.

Teachers define culture. As illustrated throughout this literature review, foreign language teachers define culture in various ways. The findings of recent research reveal that most teachers defined culture in terms of beliefs (Bayyurt, 2006; Olaya, Rodríguez, & Fernando, 2013), values (Bayyurt, 2006; Olaya et al., 2013), traditions and customs (Bayyurt, 2006; Olaya et al., 2013; Önalan, 2005). In addition to these different categories, teachers have also defined culture in other ways. For example, Klein (2004) stated that teachers described culture using vague terms such as habits, products, and practices. Similarly, teachers have also characterized culture as daily life, routines, food, and drink (Sercu, 2005). In another study, teachers defined culture using the phrases "home life" and "relationships within a community" (Önalan, 2005). Despite the variation in definitions of culture, teachers primarily define culture as beliefs, customs, and traditions. The sociological and semantic senses within Adaskou, Britten, and Fahsi's (1990) definition of culture include these three concepts, along with gastronomy and

relationships within different aspects of one's life. This is specifically reflected in

Luk's (2012) research, where teachers were inclined to define culture within the sociological and

semantic dimensions. Despite that these studies share similar results, a variance in terminology

and definitions occur because the construct of culture has yet to be operationalized (Lawrence,

2010) and the target culture is seldom defined (Arikan, 2011; Atay et al., 2009).

      Positive beliefs. Across studies, foreign language teachers have reported positive beliefs

in regards to the inclusion of culture in their classroom (Bayyurt, 2006; Klein, 2004; Luk, 2012).

These positive beliefs are illustrated in Klein's (2004) examination of American high school

foreign language teachers' perceptions of culture and culture learning. In addition, Klein

investigated how the teachers' beliefs informed their teaching practices. Through fourteen

interviews with high school teachers, case studies of four teachers, and an analysis of their

instructional materials, Klein found that the teachers had similar definitions of culture. They

described culture "by listing facts, habits, events, products, and practices" (Klein, 2004, p. 271).

Klein noticed that the participants neglected to mention perspectives or how different aspects of

culture are integrated. The teachers reported that there is a relationship between language and

culture but had difficulty providing examples of the connection. Also, the sample had a common

goal of developing an awareness and tolerance of other cultures and believed that culture should

be included in language instruction. Despite their positive perceptions of culture, their

instruction was not reflective of their beliefs. When culture was included, it was connected to

their own experiences, which mostly encompassed conversations about their appreciation and

knowledge of the target culture. The teachers aimed at maximizing language production, which

indirectly kept culture learning at the superficial level. This research points to a need to develop

culture-learning objectives, which could help to shift the emphasis from learning language to

learning culture.

The foreign language teachers in Klein's study exhibited an appreciation for culture, which was also found in other studies. For example, Önalan (2005) surveyed and interviewed 40 EFL teachers from Turkish universities to better understand how they defined culture, their attitudes about the inclusion of culture, and how they incorporated culture within their EFL classrooms. Önalan discovered that teachers perceived language and culture as intertwined and found that a majority of the teachers defined culture in terms of life within a home and relationships within the community. They also perceived culture to be customs and traditions. Despite this incomplete view of culture, teachers had positive beliefs about the incorporation of culture. The teachers reported that cultural awareness should have a global perspective and not emphasize only the United States of America or the United Kingdom. In addition, they perceived culture as a pedagogical tool to acquire language and believed that linguistic competencies rather than culture should be assessed. The exclusion of cultural content from assessments clearly reflected the importance the teachers placed upon reading, vocabulary, and grammar. Despite the teachers in Klein and Önalan's studies defining culture differently, the teachers emphasized language more than cultural instruction. This unwillingness to teach culture has also been documented in other research (Hermessi, 2016; L. Nguyen et al., 2016).

The aforementioned research highlighted that the teachers' positive beliefs in regard to the integration of culture was not reflective in their instruction. Factors such as teaching materials and assessments have influenced teachers' beliefs. For example, Young and Sachdev's (2011) survey of 105 EFL teachers from private language schools in California, the United Kingdom, and France highlight this influence. The researchers examined the teachers' beliefs and practices surrounding cultural teaching within language classrooms. Additionally, 21

teachers contributed journals and partook in focus group interviews. Through this mixed

methods approach, the researchers found a difference between the teachers' beliefs and their

classroom practices, which has also been highlighted in other research (Chen & Yang, 2016;

Klein, 2004). The teachers generally supported intercultural approaches within their instruction;

however, the application was lacking. This was associated with the minimization of culture

throughout all aspects of the curriculum, which included assessments and textbooks. The

teachers rationalized not including culture since it was not a component of standardized English

language examinations such as IELTS or TOEFL. This study further highlights that assessments

directly influenced the instruction. The teachers had a desire to teach culture, but the prescribed

assessments and curriculum inhibited the teachers' ability to include culture into their

instruction.

  The belief that culture should be included within language instruction has been a

common theme; however, curriculum and assessments have been found to minimize the

inclusion of culture. For instance, this was found in Luk's (2012) study. Through conducting

semi-structured interviews with twelve secondary EFL teachers from Hong Kong, Luk identified

how teachers defined culture and how they integrated culture into their instruction. While all

teachers overwhelmingly supported the integration of culture, Luk reported that the teachers

defined culture within the sociological and semantic senses. Despite their beliefs about

incorporating culture, the application was lacking due to instructional materials, assessments, and

their expected roles within the classroom.

  Research has also revealed that teachers hold positive beliefs of the target language while

at the same time having negative beliefs of the target culture. This phenomenon was evident in

Önalan's study, where the participants did not want to emphasize the Anglo culture, and is also

present in Bektaş-Çetinkaya's (2013) examination of 15 pre-service EFL teachers from Turkey. Bektaş-Çetinkaya found that the teachers had positive views toward the English language and recognized the importance of English language globally. Despite these positive beliefs, the teachers had negative opinions of the target culture. They perceived the target culture to be a homogenous European culture that lacks diversity. They also believed that individuals from the target culture had negative views of Turkish culture. Despite Bektaş-Çetinkaya acknowledging the need to define both the target language and the target culture, she did not examine how these teacher beliefs influenced their instruction.

To better understand the relationship between teacher beliefs and practices, Kahraman (2016) conducted a survey of 107 university teachers and 310 students studying English language and literature in Turkey. Similar to other research (Sarıçoban & Çalışkan, 2011), the teachers and students reported positive views of culture. The teachers supported the integration of culture within their classroom. Despite this positive belief, the teachers spent more time on language teaching as opposed to cultural teaching due to prescribed curriculum, instructional time constraints, assessments, and the lack of familiarity with the foreign culture. Even though the students displayed an appreciation of culture, they believed that they had to be advanced language learners before they could learn about the target culture. These findings are similar to other studies (Klein, 2004; Luk, 2012) that highlighted a discrepancy between teacher beliefs and practices.

The inconsistency between teachers' beliefs and the application of culture within EFL classrooms was also evident in Chau and Troung's (2019) examination of 101 upper secondary school teachers. The study investigated teachers' perceptions of culture and how they integrated culture within their instruction. It was found that the teachers perceived to have a good

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understanding of the integration of culture within EFL classrooms; however, the teachers failed to imbed culture into their teaching. The teachers' education had more of an impact on their practice in comparison to the prescribed course books or short-term international experiences. Chau and Truong suggest that if the teachers had training on how to align lessons to objectives that included a cultural component, teachers would be better prepared to integrate culture into their practice. These studies illustrate that teachers are inclined to have positive views of the target language; however, these positive perceptions were not reflected in their practice. The disconnect between beliefs and application could be associated to teachers' narrow definition of culture, assessments, and negative perceptions of the target culture.

Negative beliefs. The prior studies suggested that teachers considered culture as an important factor in the classroom. Despite this perception, research has highlighted that teacher beliefs are not reflected in their instruction and in their beliefs of the target culture. An example of this can be found in Bayyurt's (2006) interviews with twelve Turkish high school EFL teachers. Bayyurt examined how teachers defined culture, their beliefs of the integration of culture within EFL classes, and their role as EFL instructors. The teachers defined culture in terms of "lifestyle, gastronomy, traditions, etiquette, history, belief and value systems, and language of a group" (Bayyurt, 2006, p. 238). The teachers also reported a belief that language and culture are connected. Despite a shared belief on how to define culture, the participants did not come to a consensus if culture should or should not be part of EFL instruction. The participants had varying responses concerning the treatment of culture within their classrooms. Their beliefs ranged "from giving no information about the target culture to giving information about the target language culture as well as information about all English speaking (e.g. Australian and Indian cultures) cultures equally and cultures of other countries, i.e. international

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culture." (Bayyurt, 2006, p. 239). Similar to Önalan's study, some teachers emphasized that they should teach an international culture that focused on both Anglo-American cultures as well as the local culture. In addition, there were a few instances where teachers prioritized the local culture, because the objective was to prepare their students to enter a Turkish university or gain employment in Turkey. Bayyurt (2006) found "a positive correlation between the involvement of students' local culture in the EFL classroom and their linguistic development." (p. 240). Also, the Turkish EFL teachers articulated that it was advantageous for them to be non-native speakers of English in order to support their students' problem-solving efforts and thought students could benefit from interacting with model non-native English speakers. Bayyurt's study illustrates that despite EFL teachers' shared perception of how to define culture, the teachers did not reach a consensus on the treatment of culture.

The prioritization of language instruction in comparison to cultural instruction could also be associated with the perception that culture is an instructional or motivational tool. This is reflected in Atay, Kurt, Çamlıbel, Ersin, & Kaslıoğlu's (2009) survey of 503 Turkish EFL teachers from high schools and universities. The researchers sought to better understand their perceptions of teaching intercultural competence and how their beliefs influence their instruction. The teachers believed that language and culture are connected, and they had positive views about incorporating culture into their teaching practice. Nevertheless, their beliefs were not actualized. The teachers prioritized language instruction and they perceived culture as a motivator and a tool for teaching language, which was also evident in other studies (Larzen-Ostermark, 2008; Önalan, 2005) . The teachers felt more comfortable teaching about the students' local culture. The teachers' objective was for the students to better understand their own culture, which could be linked to the teachers' lack of knowledge of the target culture and limited experiences with

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native English speakers. In addition, the authors suggested that the limited inclusion of culture could have been related to their lack of pedagogical content knowledge of how to incorporate culture into their teaching and limited resources such as audio, internet, and videos. This study neglected to ask the teachers to define the target culture, which has been found in other research (Harper, 2019). These teachers may have had similar goals as the Turkish teachers in Bayyurt's (2006) study, who wanted to prepare their students for employment opportunities in Turkey.

Another example of the misalignment between teacher beliefs of the target language and their beliefs of the target culture is evident in Arikan's (2011) study of 412 Turkish pre-service teachers. Through a survey, Arikan examined teachers' perceptions and knowledge of the target language and culture. Arikan also attempted to measure how socioeconomic status influenced these perceptions. It was revealed that the pre-service teachers positively viewed the target language, while holding negative perceptions of the target culture. Their views could have stemmed from the participants having more knowledge of the target language in comparison to the target culture. Arikan also found their target culture knowledge, parents' use of the target culture, household income, and father's occupation influenced the participants' perceptions. The difference between the positive views of the language and negative perceptions of the target culture could be due to researchers not asking the participants to define the target culture. In this case, it appears that the participants perceived the target language more as a lingua franca, while the target culture was associated with the Anglosphere.

Another belief that negatively affects cultural instruction is the notion that students must reach a specific level of English proficiency in order for a teacher to include culture into a lesson. This finding is reflective of Tacaimaza-Hatch and Bloom's (2019) study which taught culture lessons in English since the students were elementary level Spanish learners. Research has

found that due to the assumption that English proficiency needs to be demonstrated prior to students participating in culture lessons, teachers prioritize language over cultural knowledge and teachers believe that they were foremost language teachers (L. Nguyen et al., 2016). However, the objective of including culture into instruction is for students to learn how to appropriately use the target language (Harper, 2019)**.** Thus, it is challenging for one to appropriately learn how to use the target language.

Defining the target culture cannot occur unless teachers agree on what constitutes culture in a classroom. This was evident when Chen and Yang (2016) conducted a qualitative study which aimed at identifying the challenges and strategies of cultural instruction of seven foreign language instructors at a university in the United States. Through interviews, classroom observations, and the analysis of class materials such as lesson plans, textbooks, syllabi, assignments, and assessments, it was discovered that the teachers thought culture was important. However, the teachers had different visions of what constitutes cultural teaching. The instructors struggled to include culture due to the lack of a shared understanding of what culture resembles in a foreign language classroom. Cultural instruction mostly encompassed field trips and interactions with native speakers. Also, they utilized videos as a tool to spark discussions. The teachers favored teaching cultural products and practices but failed to incorporate reflective or comparative tasks. Thus, the instructors did not have lessons that included the attitudes and beliefs that explain why a culture has specific products and practices. The inclusion of culture as a subject within a language classroom is based on the goal to not be a "fluent fool" (M. J. Bennett, 1997, p. 9). Bennett defines a fluent fool as a person who speaks a language but does not have the cultural context on how to effectively use the language, which can lead to misunderstandings. These inconsistencies could be due to individuals having different

perceptions of the same word. Thus, it is important for teachers to reach a consensus on what constitutes cultural instruction in order to have an effective approach to teaching.

This literature review highlights that teachers have the tendency to believe culture is an important element of language learning. This could be because "language has no function independently of the social contexts in which it is used" (C. Alptekin, 1993, p. 141). The studies presented aimed to better understand how foreign language teachers perceived culture. This overview of literature highlights that teachers tend to have both positive and negative beliefs in regard to including culture within foreign language classrooms. Overall, teachers perceived that language and culture are connected and reported that foreign language instruction should include culture. At the same time, the research reveals that teachers minimally define culture, which usually reflects the sociological and semantic senses. This coincides with some teachers reporting negative beliefs about the target culture. In many cases, both researchers and teachers failed to define the target culture. It was also discovered that most of the teachers aimed to teach their students understanding, respect, and tolerance rather than the skills needed to interact in a multicultural society (Lavrenteva & Orland-Barak, 2015).

Chapter Two Summary

The cultural teaching model serves to explain that through the integrated teaching of cultural practices, products, and perspectives within a foreign language classroom, language learners can acquire the four dimensions of culture. Despite this argument, research shows that the application of this principle has not been consistent due to numerous factors. Foremost, culture is complex and there is no consensus on how culture is defined or how culture should be treated within a foreign language classroom. Second, few studies have found the integration of cultural practices, products, and perspectives into foreign language classrooms. Third, there is a

disparity between teacher beliefs of teaching of culture and their practices. This difference is associated with numerous factors such as EFL teachers' inadequate content and pedagogical knowledge that is the result of limited experiences with the target culture and minimal training. However, researchers have found that professional development opportunities abroad can help to fill these gaps in their cultural and content knowledge. In addition, the discrepancy is also related to influences such as curriculum, assessments, course objectives, and the perception that culture is a tool for instruction.

There are three distinct research gaps. First, the majority of the studies have analyzed the beliefs and practices of world language instructors. Little research has been devoted to better understanding the beliefs and practices of EFL teachers from developing countries. Second, prior studies have not conducted in-depth investigations into teacher beliefs. Third, past research has not strategically asked the participants to describe how they incorporate cultural practices, products, and perspectives within their EFL classrooms. The current study aims to address these gaps in literature. This research examined the beliefs and practices of EFL teachers from developing countries based on the Cultural Teaching Model. This study included: 1) secondary EFL teachers from developing countries who participated in a six-week professional development program, 2) a multifaceted approach to understanding teacher beliefs, not only defining the construct of culture but also defining the target culture and describing how language and culture are connected, 3) an analysis of how EFL teachers employed cultural practices, products, and perspectives to teach the four dimensions of culture (*aesthetic*, *sociological*, *semantic*, and *pragmatic*). With the continual expansion of English as an international language, particularly in developing countries, research is needed within EFL classrooms. The goal of the present study is to understand the beliefs of EFL teachers from developing countries, and how

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these beliefs inform teachers' integration of cultural practices, products, and perspectives into their practice.

CHAPTER 3: METHOD

Research Design

This study employed a qualitative design to discover EFL teachers' beliefs and how they teach culture within an EFL setting. Based on Creswell and Poth's (2018) rationale, qualitative research aims to study participants' experiences and perceptions. Qualitative methods are useful for investigating topics that have been minimally researched. Creswell and Poth (2018) further highlight that qualitative inquiry allows researchers to develop a thorough understanding of the topic. Based on these guidelines, a qualitative design was the best fit for this study as there has been limited research on the beliefs and teaching practices of EFL teachers from developing countries. This study consisted of developing structured interview questions based on the literature review and theoretical framework. The researcher collected and analyzed data, and then formed conclusions by gathering information from emerging themes and prior research. Hence, this study seeks to better understand how EFL teachers' beliefs influence their practices. The overarching research question is "How do EFL teachers' beliefs of culture, as well as their experiences, influence their integration of cultural instruction within secondary classrooms in developing countries?

Specifically, the research questions are as follows:

1. How do EFL teachers in developing countries define culture?

2. How do EFL teachers in developing countries employ cultural practices in an effort to teach products and perspectives?

3. How do EFL teachers in developing countries employ cultural products in an effort to teach practices and perspectives?

4. How do EFL teachers in developing countries employ cultural perspectives in an effort to

teach practices and products?

Participants

The participants were sampled from eight different cohorts of teachers who participated in the ITP program from 2011-2018, which is a six-week professional development program for non-native teachers at a university in the United States. In order to be selected for the ITP program, the participants are required to have at least five years teaching experience at the secondary level, must be a non-native English speaker from a select number of countries, and must have achieved a minimum score of 450 on the paper-based TOEFL test. The participants for this study were a select group of ITP program alumni who also met the following criteria: 1) They were English as a Foreign Language secondary school teachers and 2) from either a low-income or a low-middle-income country. Per the World Bank (2019) definition, countries with a per capita income of $1,025 per year or less are considered low-income and countries with a per capita income of $1,026 - $3,995 per year are considered lower-middle income countries. In 2019, 31 countries were classified as low-income countries and 47 countries were identified as lower-middle income countries. An emphasis was placed on these countries in order to ensure that all participants in the sample came from a similar economic background.

Sample Description

The sample was comprised of 35 participants. A description of their traits are found in Table 1. Their respective native countries and languages spoken are described in Table 2.

Table 1

Participants' Descriptions

	Pseudonym	Gender	Age	Years Teaching	Years Teaching English	Education	School Location
1	Sandra	Female	58	27	27	Specialist	Suburban
2	Tim	Male	38	12	12	MA	Urban
3	Eva	Female	34	10	10	MA	Urban
4	Cathy	Female	39	13	13	Specialist	Urban
5	Kelly	Female	48	20	20	Specialist	Suburban
6	Tony	Male	39	20	20	MA	Urban
7	Tyler	Male	30	10	10	BA	Urban
8	Sebastian	Male	33	9	9	BA	Urban
9	Maria	Female	35	13	13	MA	Suburban
10	Mike	Male	41	12	12	MA	Rural
11	Christy	Female	35	15	15	BA	Urban
12	Clara	Female	36	15	15	Specialist	Suburban
13	Kristen	Female	53	20	20	MA	Suburban
14	Julie	Female	35	14	14	Specialist	Suburban
15	Arnold	Male	44	17	17	MA	Urban
16	Deborah	Female	48	21	21	BA	Suburban
17	Wendy	Female	42	12	12	MA	Urban
18	Edna	Female	29	7	7	BA	Suburban
19	Jerry	Male	35	14	14	BA	Urban
20	George	Male	31	11	11	BA	Urban
21	Tiffany	Female	43	16	16	BA	Suburban
22	Chloe	Female	44	20	20	Specialist	Urban
23	Christopher	Male	39	15	15	MA	Urban
24	John	Male	39	16	16	MA student	Urban
25	Eric	Male	44	11	11	MA	Suburban
26	Rick	Male	40	12	12	BA	Urban
27	Laura	Female	48	22	22	BA	Urban
28	Amy	Female	52	25	25	BA	Urban
29	Faith	Female	39	22	22	BA	Suburban
30	Anthony	Male	39	18	18	BA	Urban
31	Simon	Male	58	30	18	BA	Urban
32	Ruben	Male	44	17	17	BA	Urban
33	Brian	Male	29	7	7	MA	Rural
34	Jeff	Male	47	24	24	MA	Suburban
35	Ryan	Male	44	15	15	BA	Urban

Table 2

Participants' Native Countries and Languages Spoken

Pseudonym	Country	Country Income	Native Language	Second Language	Third Language	Fourth Language
Sandra	Ukraine	LM	Ukrainian	Russian	French	None
Tim	Bangladesh	LM	Bangla	Hindi	None	None
Eva	El Salvador	LM	Spanish	None	None	None
Cathy	Ukraine	LM	Russian	Ukrainian	None	None
Kelly	Ukraine	LM	Russian	Ukrainian	None	None
Tony	Haiti	L	Creole	French	Spanish	None
Tyler	Mali	L	Dialect	French	Bambara	None
Sebastian	Moldova	LM	Romanian	Russian	German	None
Maria	Tajikistan	L	Uzbek	Tajik	Russian	None
Mike	India	LM	Malayalam	Hindi	Tamil	None
Christy	Uzbekistan	LM	Uzbek	Russian	Tajik	None
Clara	Uzbekistan	LM	Uzbek	Russian	Uzbek	None
Kristen	Ukraine	LM	Ukrainian	Russian	German	None
Julie	Ukraine	LM	Ukrainian	Russian	None	None
Arnold	Bangladesh	LM	Bangla	none	none	None
Deborah	Tunisia	LM	Arabic	French	German	Italian
Wendy	Bangladesh	LM	Bangla	Hindi	None	None
Edna	El Salvador	LM	Spanish	None	None	None
Jerry	Nicaragua	LM	Spanish	None	None	None
George	Nicaragua	LM	Spanish	None	None	None
Tiffany	Senegal	L	French	Wolof	None	None
Chloe	Ukraine	LM	Ukrainian	Russian	Polish	None
Christopher	Haiti	L	Creole	French	Spanish	None
John	Egypt	LM	Arabic	French	None	None
Eric	Mali	L	Fulani	French	None	None
Rick	Tunisia	LM	Arabic	French	Italian	None
Laura	Morocco	LM	Darija	Arabic	French	None
Amy	Bangladesh	LM	Bangla	Arabic	None	None
Faith	Ukraine	LM	Ukrainian	Russian	Uzbek	None
Anthony	Uzbekistan	LM	Uzbek	Russian	None	None
Simon	Sudan	L	Arabic	Uzbek	Russian	None
Ruben	Bolivia	LM	Spanish	Chichewa	None	None
Brian	Georgia	LM	Georgian	Persian	French	None
Jeff	Nepal	L	Nepali	Hindi	Bhojpuri	None
Ryan	Niger	L	Djerma	French	Hausa	None

Note: Low (L) and Low-middle (LM)

The sample comprised of both females (N= 17) and males (N=18) who ranged in ages

from 29-58, with an average age of 41. The participants were from 19 different countries. Nine

of the participants came from low-income countries, while 26 were from low-middle-income

countries. Collectively, they spoke 16 different native languages, which included Arabic,

Bangla, Creole, Darija, Djerma, French, Fulani, Georgian, Malayalam, Nepali, Romanian,

Russian, Spanish, Ukrainian, Uzbek, and a local dialect. Thirty participants were multilingual

(speak three or more languages) and five were bilingual. The languages that each participant

spoke is depicted in Table 2. In addition to the languages described in the table, each participant

also spoke English. They averaged 16 years of teaching experience, with an average 15.7 years

of experience teaching English as a foreign language. Sixty percent of the participants were

from urban areas ($n = 21$), 34.29% lived in suburban areas ($n = 12$), and 5.29% ($n = 2$) were from

rural regions. All participants had achieved at least a bachelor's degree. Six participants had a

specialist degree, which equated to five years at a university. One participant was a TESOL

master's student, and twelve participants had master's degrees.

Procedures

　　　The recruitment process included purposive sampling. The primary investigator sent the

recruitment letter (Appendix A) via email to 63 ITP alumni who met the selection criteria. Some

participants did not respond to the email ($n = 17$), others could not be reached at the time of the

interview ($n = 5$), were no longer teachers ($n = 2$), or declined to be interviewed ($n =1$).   Finally,

a few passed away ($n = 2$). Of the 63 contacted, 36 were interviewed. One recording was

inaudible, therefore the final sample consisted of 35. If the ITP alumni were interested in

participating, they were asked to sign the consent form (Appendix B) via Qualtrics. Once the

participants signed the consent form, the researcher contacted each participant and asked for the

most convenient time and date for the interview. The researcher scheduled the interviews

accordingly. Each interview was conducted through the most convenient method for the participant; these included Facebook Messenger, WhatsApp, Skype, or phone. Given the participants' proficiency in English, there were no problems conducting the interviews. The interviews were standardized through the use of a structured interview protocol and digitally recorded. At the beginning of each interview, the researcher read a script that stated that the information was confidential, that any question could be skipped, and that the interviewee could discontinue the interview at any time (Appendix C). The participants were not financially compensated for participating. However, most participants felt the interview was beneficial, given that it was a rare opportunity to speak with a native English speaker. After each interview, a thank you email was sent to each participant. This email also included a transcript of the interview. The researcher requested that each participant review his or her transcription and report any inaccuracies, which resulted in seven responses. The inaccuracies were minimal and mostly consisted of interviewees clarifying a few words. The interviews averaged 45-60 minutes.

Protection of Human Rights

The researcher obtained Institutional Review Board approval through Claremont Graduate University prior to contacting the participants. Participation in this study was voluntary and there were no negative consequences for non-participation. The participants' names and affiliations will be safeguarded using a consent form, which promised protection of their identities by guaranteeing confidentiality. Any identifying information, such as the consent form, will be stored separately from the interview transcript to avoid identification. Pseudonyms were used for all identifying information. Furthermore, the consent form specifically described the nature of the study, participation requirements, and potential risks. The consent form also

clearly stated that participants did not have to answer every question and could leave the research study at any time. Throughout this paper, the participants will be identified with pseudonyms. The researcher will have sole access to the data collected.

Instrumentation: Interview Protocol

The researcher developed the interview protocol (Appendix D), which consisted of a structured interview with open- and closed-ended questions that took, on average, one hour to complete. A structured interview gave the researcher flexibility to clarify and expand on questions due to language and cultural differences. The interview protocol was developed based on the theoretical framework, extensive literature review, and the research questions. Moreover, the interview protocol was piloted and will be described later in this chapter. In addition, two EFL teachers reviewed the interview questions and gave feedback to the researcher. The faculty advisor approved the interview protocol prior to the interviews. Additionally, this study achieved content validity through the careful selection of participants, the use of experts, member checking, and a detailed coding process. Trustworthiness was maintained through the pilot study and the sample size.

The interview protocol was divided into six sections. Section I included ten questions that focused on demographic information including profession, training, and language proficiency. Section II consisted of three questions about the participants' exposure to English language cultures. Section III contained five questions and examined how they defined culture. Section IV consisted of two questions that sought to gain information on English language education in their countries. Section V focused on their teaching practices and included nine questions. Section VI included 23 questions on how the participants taught cultural practices, products, and perspectives, which was organized based on the CTM (American Council on the

Teaching of Foreign Languages, 2006; Cutshall, 2012; Met & Byram, 1999).

Interview Process

The researcher standardized the procedures for the structured interview. The interviews were conducted and recorded with the researcher's personal digital audio-recording device in the privacy of the researcher's home office. The researcher prearranged each interview. Confidentiality was maintained as no other individual was present during the interviews. Each interview was transcribed.

Pilot Test

This study was piloted in order to test the suitability of the interview protocol, which was developed based on the literature review. Purposive and snowball sampling were used to recruit three participants for the pilot study who were non-native EFL teachers, had at least five years teaching experience, and resided in a developing country. After the interview, the researcher asked the pilot participants for feedback to improve the interview questions. Additionally, each interview was transcribed, and the responses were compared to ensure that the interview was content-valid, and participants clearly understood the interview questions. The feedback from the pilot test allowed the researcher to revise, add, and omit questions before the full study was initiated.

Data Analysis

This research employed a qualitative research methodology, which consisted of evaluating structured interview questions, collecting and analyzing data, then forming conclusions based on emerging themes and prior research (Creswell & Poth, 2018). The qualitative data gained from the interviews was analyzed based on Creswell and Poth's (2018) guidelines for content analysis. The researcher only worked from copies and secured the original

raw data. To ensure reliability of the transcriptions, the researcher compared the transcripts to

the recordings. In addition, the researcher read each transcription several times to become

familiar with the data. To validate the data, member checking took place in which the researcher

sent each participant a copy of his or her transcribed interview to verify the transcription. The

researcher created a list of emerging themes from five interviews and then developed a

qualitative code list. The remaining interviews were then analyzed using the code list. The

researcher arranged the data and emerging themes in tables to organize the key findings. Then,

the researcher confirmed or redefined the categories. The emerging themes were validated with

theory and prior research. The qualitative research software MaxQDA was used to assist with

organizing and analyzing the data.

Limitations

Due to the uniqueness of the sample, this study's design has limitations. First, there are

limitations associated with the sample. All the participants have volunteered; as a result, self-

selection bias could play a role. In addition, the participants come from an array of cultures and

speak a variety of native languages. Due to their diverse backgrounds, the participants could

interpret the interview questions differently. In addition, the interview questions aim to shed light

upon the participants' beliefs and practices; however, individuals may only reveal positive

responses to show themselves in the most positive light. Also, the sample size could have been

limited due to the participants having limited access to reliable internet. A larger sample size

may have been more generalizable.

Another limitation to the study is the unique traits of the ITP participants. The EFL

teachers selected to participate in the ITP program went through an extensive application

process. As a result, the teachers selected to the program are considered exceptional and may not

represent the norm. Second, this sample had a unique professional development experience in

the United States. EFL teachers from developing countries seldom have the opportunity to

venture outside of their home countries. The combination of the selection process to participate

in the ITP program, along with the unique opportunity to travel to the United States, resulted in

developing a sample that is not entirely reflective of EFL teachers in developing countries.

Despite these threats, piloting the interview protocol provided more credibility to the overall

study.

CHAPTER 4: RESULTS

This qualitative research study sought to answer the following overarching question: "How do EFL teachers' beliefs of culture, as well as their experiences, influence their integration of cultural instruction within secondary classrooms in developing countries?" Specifically, the research questions are as follows:

1. How do EFL teachers in developing countries define culture?

2. How do EFL teachers in developing countries employ cultural practices in an effort to teach products and perspectives?

3. How do EFL teachers in developing countries employ cultural products in an effort to teach practices and perspectives?

4. How do EFL teachers in developing countries employ cultural perspectives in an effort to teach practices and products?

In an effort to answer these questions, an analysis of the interview questions is presented. First, the results on how the participants defined culture are presented. Then, the findings associated with the participants' beliefs and experiences are described. Last, the results connected to how the participants taught culture are outlined. To answer the research questions, the interview protocol included items related to demographic information, cultural exposure, culture defined, their classroom, and teaching practices. The results of the interview questions are presented in tables throughout this chapter. The tables reflect a tally of the number of participants who mentioned each theme along with the respective percentages. Representative quotes that reflect the respective themes are also presented. The chapter ends with a summary of the findings.

Participants Define Culture

This section seeks to present the findings related to how the participants defined culture.

The results from interview questions 14, 15, and 16 are described below. These interview

questions are associated with how the participants defined culture and the target culture that they

aimed to teach. Additionally, a description of the countries that the participants associated with

English language culture is presented.

Construct of Culture Defined

The participants' responses to the interview question 14 are reflected in Table 3.

Table 3

Teachers' Responses to Question 14: "Please define culture."

Dimensions of culture	N	%	Representative Quotes
Aesthetic	9	25.8	"Arts festival and literature festival" (Mike) "The dances" (Jerry) "Literature, folk music" (Cathy)
Sociological	28	80	"How people behave" (Kelly) "Customs, traditions" (Cathy) "Way you live" (Eva)
Semantic	22	62.9	"It is history." (Sandra) "Their beliefs" (Tyler) "Similar values, core values, they could share the same religion they could share the same food." (Sebastian) "My dressing" (Mike)
Pragmatic	7	20	"Knowing how to live together" (Deborah) "Dealing with other people" (John)

Note: Some participants reported multiple responses.

The participants' definitions of culture were compared to Adaskou, Britten, and Fahsi's

(1990) definition which argues that culture consists of the following four dimensions or senses:

1) aesthetic (media, music, literature, dance, and cinema); 2) sociological (nature of and the

relationships within different institutions, material conditions of a society, ways of life, customs,

rituals, and traditions); 3) semantic (clothes, food, the conceptual systems in the language,

historical connotations within the culture, beliefs and perceptions of the world, and use of time and space); 4) pragmatic (rhetorical conventions or speech acts in different genres, norms and background knowledge for interpersonal relations, and language appropriacy).

Adaskou, Britten, and Fahsi's definition highlights how the construct of culture is multifaceted. There were multiple accounts throughout the interviews where the participants noted the complexity of culture. Nine participants stated that culture was challenging to define. Mike from India indicated, "My first thing, it's very difficult to define." Clara from Uzbekistan supported his claim and noted, "For me, culture is very difficult to explain." Chloe from Ukraine further commented, "Culture, it's such a wide meaning." Kristen from Ukraine also captured the difficulty in defining culture when she asserted, "It's not easy to define culture. I know that there are hundreds of definitions of culture. Nobody has managed to define it perfectly well. It's pretty challenging."

In respect to Adaskou, Britten, and Fahsi's (1990) definition of culture, the participants mostly associated culture with the sociological sense, followed by the semantic, aesthetic, and pragmatic senses. No participants reported that culture is four-dimensional. Eight of the 35 participants perceived culture to be three-dimensional. Four defined culture within the aesthetic, sociological, and semantic senses. This is evident in Laura's statement (from Morocco), "Culture, I think, is related to a human being's behaviors, values, language, arts, what else, everything, food, music." George from Nicaragua also claimed that culture is, "Traditions, it has to do with the way of thinking, beliefs. And also, it has to do with, I would say, you get the way of thinking, beliefs, the way that we dress, also typical food, music, so there are many things that basically define the culture." At the same time, three individuals noted that culture encompasses the sociological, semantic, and pragmatic senses. Ruben from Bolivia commented that culture

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"embodies tradition, behavior, way of thinking, way of interacting among people. Those interactions, traditions, or beliefs are expressed through language and also behavior."

One-third of the participants viewed culture as two dimensional, mostly through a sociological and semantic lens. Tyler from Mali mentioned one's way of living (sociological) and beliefs (semantic) in the following statement, "Culture, that is the set of all the values, all of the values of a person or people learning the language, the way of living, their beliefs and social class." Kristen from Ukraine echoed this finding and suggested "Culture is an umbrella term for many things. It's about tradition; it's about language, politics, religion." Faith from Ukraine further supported this claim and indicated, "It's like the sort of things which are traditional for some community or some groups of people, also their beliefs and their behavior." These interviewees considered culture as beliefs, behaviors, and traditions, thus emphasizing the sociological and semantic senses.

There were also instances where the participants viewed culture as one-dimensional. Simon from Sudan referred to the sociological sense when he noted that culture "means traditional knowledge and present knowledge and customs." Ryan from Niger further supported this concept and indicated, "According to me, culture can be defined as the customs and habits of a particular society." In addition, Rick from Tunisia provided the following abstract definition, "Culture is what differentiates you from the others. Every country, or even every region in that country has a culture. Culture is what make you who you are and who you are from the others." These findings illustrate that the participants had divergent perceptions of culture. Overall, when asked to define culture, most participants viewed culture through a sociological and semantic lens. Thus, the participants emphasized behaviors, beliefs, and traditions and placed less emphasis on the aesthetic and pragmatic senses.

Target Culture Defined

This section outlines how the participants defined the target culture. The responses to the

interview question "Please define the target culture." are found in Table 4.

Table 4

Teachers' Responses to Question 15: "Please define the target culture."

Target Culture	N	%	Representative Quote
Africa	1	2.9	"About African culture" (Tiffany)
Africa, USA	1	2.9	"American culture and African" (Eric)
Australia, Canada, UK, USA	1	2.9	"U.S.A…Great Britain and other English-speaking countries like Canada and like Australia" (Kelly)
Global	15	42.9	"Global perspective" (Arnold)
Global, USA	2	5.7	"Teach globally…but most of the time I find myself dealing most with American culture" (Deborah)
Native/local culture	4	11.4	"Basically, [my] culture" (Tim)
Native/local, UK, USA	2	5.7	"Compare those two [British and American] cultures and our culture" (Cathy)
Native/local, USA	2	5.7	"Compare the local culture with American culture" (Amy)
North America	1	2.9	"The influential culture is North American"
UK	2	5.7	"Mostly Britain" (Clara)
USA	2	5.7	"Very often the United States" (Tony)
UK, USA	1	2.9	"We have lessons from the U.S., from the UK"
Dependent upon the curriculum	1	2.9	"We have to run with the syllabus" (Wendy)

Note: Each participant responded once.

Table 4 describes how the participants defined the target culture. When defining the

target culture, the majority stated that the target culture is multifaceted and noted a combination

of cultures, which included American, British, global, and their native cultures. Thirteen

emphasized a global culture. The importance placed on teaching to a global culture was evident

in Sandra's comment, "We try to not only give focus on the comparison of the English-speaking

world and [my country's] speaking world. We try really to see how it works beyond these

things." Simon from Sudan also echoed that he teaches "customs and traditions and peace

culture from a global perspective." An additional two participants noted that they aim to teach a

global culture but emphasize the United States. Moreover, the participants stressed the Anglosphere with six highlighting the United Kingdom and twelve emphasizing the United States of America. In connection with American and British culture, a few participants mentioned Australia and Canada. Four participants noted that that they only focus on the culture from their individual countries, which is demonstrated in Amy's statement, "Our tradition in our country. There are some traditions. Suppose in this month it is our first day of Bangla year. We celebrate it very gorgeously." A few others reported teaching their native culture along with the British and/or American culture. In addition, two participants stated the African continent. While there were a few instances where the national perspective or African continent was mentioned, the majority commented that they either aimed to teach a global culture or cultures within the Anglosphere.

To further understand how the participants perceived the target culture, the participants reported what countries or regions they associated with the English language culture. These results are depicted in Table 5.

Table 5

Teachers' Responses to Question 16: "What countries/regions do you associate with English language culture?"

Regions/countries	N	%	Representative Quote
Africa	1	2.9	"Some parts of Africa" (Eva)
Australia	10	28.6	"Like Australia" (Kelly)
Caribbean	2	5.7	"The countries in the Caribbean" (Christopher)
Canada	6	17.1	"We thinking about Canada" (Sandra)
Costa Rica	1	2.9	"Costa Rica, I will find people who speak English" (George)
Dominican Republic	1	2.9	"Dominican Republic" (Tony)
Ethiopia	1	2.9	"Uganda, America, Ethiopia" (Simon)
Ghana	1	2.9	"Usually associate with Nigeria, Ghana" (Tyler)
Global	5	14.9	"Global perspective" (Arnold)
India	2	5.7	"So different countries really, even India" (Clara)

Ireland	1	2.9	"Ireland, New Zealand" (Ryan)
New Zealand	8	22.9	"Teach about New Zealand" (Chloe)
Nigeria	1	2.9	"Associate with Nigeria" (Tyler)
Scotland	1	2.9	"America and English, Canada, Australia, Scotland, Ireland, New Zealand" (Ryan)
South Africa	1	2.9	"South Africa" (Simon)
Uganda	1	2.9	"Uganda, America, Ethiopia" (Simon)
United Kingdom	17	48.6	"Britain, I don't know why" (Maria)
USA	27	77.1	"Lessons from the U.S." (Mike)

Note: Some participants reported multiple responses.

The participants primarily referred to the Anglosphere. They stressed the United States and the United Kingdom, while Australia, Canada, and New Zealand were also mentioned. This finding is reflected in Faith's response, "The U.S.A. and England, I mean, Great Britain are the first that come into my mind but also Canada, Australia, and New Zealand." Others stated a single country such as "United States of America, me personally I associate with California" (Sebastian, Moldova) and "Mostly Britain, I don't know why" (Maria, Tajikistan). Amy from Bangladesh emphasized her experiences traveling to the United States and stated, "I didn't visit any other country except U.S.A. So of course, I think about your U.S.A. culture and when I think about English language. I always think about U.S.A." In comparison, five perceived the English language culture as international. Brian from Georgia emphasized this notion and stated, "That's why you could say that any country whose mother tongue or the second language is English, is associated mainly with the English language speaking countries culture." George further supported this,

> If I go to Costa Rica, which is a neighbor country in the south, I will find people who speak English. I have traveled to many different countries and I have found people who speak English as a second language. It is something universal and now with the globalization, English is a priority. I can associate it to different countries, different cities.

There were also occasions where participants included a vague response and stated, "other English-speaking countries", which was reflected in Edna's response, "we cannot leave aside all of the other countries where English is spoken." In these instances, the researcher did not assume what countries the participants were attempting to reference. Thus, these responses were not tallied. The participants mostly emphasized the Anglosphere, while concurrently acknowledging that English is a lingua franca throughout the world.

Summary: Culture Defined

The first research question examined how non-native EFL teachers defined culture. Three interview questions are associated with how the participants defined culture and the target culture that they aimed to teach, along with the countries associated with English language culture. Overall, the participants found that culture is a challenging construct to define due to its complexity. In respect to Adaskou, Britten, and Fahsi's (1990) four-dimensional definition of culture, they envisioned culture mostly within the sociological sense (behaviors, traditions, ways of life) and the semantic sense (beliefs, clothes, food, perceptions). Only a quarter of the participants' noted aspects of the aesthetic sense, while only one-fifth of the participants mentioned the pragmatic dimension. At the same time, none of the participants viewed culture to be four-dimensional and eight reported a three-dimensional definition of culture. In addition, one-third perceived culture as two-dimensional, mostly through a sociological and semantic lens. Overall, the participants provided divergent definitions. In respect to the target culture that the participants aimed to teach, the majority of the participants stated that the target culture is multifaceted and noted a combination of cultures, which included the Anglosphere, a global perspective, and their native cultures. The United Kingdom and the United States were most commonly cited. This could have been due to their prior experiences. A few viewed their

national culture as the target culture. In response to what countries are associated with the English language culture, the participants emphasized the Anglosphere and stressed the United States and the United Kingdom.

Beliefs about Culture and Experiences

The previous section described how the participants' defined culture and this section intends to report the findings associated with the participants' beliefs about cultural instruction and their experiences. These findings will provide a context to the overarching research question: "How do EFL teachers' beliefs of culture, as well as their experiences, influence their integration of cultural instruction within secondary classrooms in developing countries?" The findings associated with the factors that influence the participants' beliefs include teacher training (questions 7 and 8) and their cultural exposure (questions 11, 12, and 13) are first presented. Then, the participants' beliefs about cultural teaching (questions 17 and 18) are described. In addition, a synopsis of English language education in the participants' countries (questions 19 and 20) is provided in order to give context to their teaching environments.

Table 6

Teachers' Responses to Question 7: "Describe the teacher training you had before you started teaching."

Theme	N	%	Representative Quote
Mentor teacher	5	14.3	"English grammar teacher was the supervisor at that time, and she was master leading us about how to do it and how to write down the lesson planning" (Christy)
Not in English	1	2.9	"I just had some I would say short trainings in education. But they were not in English they were in Spanish, so that was not good for us because we didn't improve our English skills" (Jerry)
Practicum	15	42.9	"Six weeks we had to go to different schools and teach, work with the kids. So that was mainly our practice in schools" (Sebastian)
Work experience	8	22.9	"I did some substitutions in my high school" (Jerry)

University courses	35	100	"I studied for five years at university to start teaching and a little practice at school while studying. I don't think I had good training at the university. University just gave me formal degree" (Julie)

Note: Some participants reported multiple responses.

All of the participants reported that their pre-service training included university coursework in their native countries. Fifteen highlighted that they participated in various practicums. For instance, Ruben from Bolivia reported, "I had formal training, while I was a student in the university. First, of course, I started with traditional methodology and theory I should have learned before practicing." The practicums took place in various educational settings and for different lengths of time. Julie from Ukraine reported that she had "little practice at school while studying", while Laura from Morocco completed a six-month practicum. Their practicums took place in various educational situations, which is exemplified in Edna's response,

We were sent to different schools to practice. In my case, the first time, I was

sent to kindergarten to work with children. Then, I was sent to a group of

teenagers. The last one that I took was with adults. I think that it was the idea to

let us work with all the levels so that we can discover in what kind of learners we

feel more comfortable with.

In addition, eight participants reported that work experience was part of their training. Four of the eight participants reported that they received on the job training. For example, Deborah from Tunisia stated, "We are teaching at the same time and getting training every two weeks." Four others indicated that prior work experiences prepared them to teach. For instance, Julie from Ukraine stated, "I worked part-time at summer camp before teaching." She believed that her part-time job at a summer camp prepared her to be a teacher. While five mentioned that they had a master teacher, some participants highlighted that the training was inadequate. For example,

Sebastian noted, "This is what you usually did at university. They taught different classes in pedagogy, but it was not practical." Julie echoed this and stated, "I don't think I had good training at the university. University just gave me formal degree." Only one participant noted that the training was not beneficial because the training was not in English.

Table 7

Teachers' Responses to Question 8: "Describe the teacher training that your current school provides."

Theme	Category	N	%	Representative Quote
Employer	Ministry of Education	14	40	"Training from Education Ministry in our country, which was of 15 days…for just fresh English teachers" (Arnold)
	Individual institution	8	22.9	"They teach you the way you are going to teach classes in the school, because the school has their own norms, their own teaching method" (Kristen)
	Mentor teacher	1	2.9	"I were helped by my teacher who taught to me English because I came to work at the school where I had been educated and so she just brought me some plans of hers" (Cathy)
External	Peace Corps/ Language Fellow	5	14.3	"They were volunteers for teaching us…this was really good fundament for my English" (Christy)
	Embassy program	3	8.6	"Basically, this program is supported by the embassy of United States" (George)
	Professional organization	3	8.6	"Organization called International Association of Teachers of English as Foreign Languages" (Mike)
	Online training	1	2.9	"For the last four, five years we have been doing that online teacher program" (Mike)
Limited explanation	Limited description	6	17.1	"Yes. Once a year, during the summer, we would have a three-day workshop which would be 24 hours" (Christopher)
No training		1	2.9	"Not really, I mean I was will be really honest" (Maria)

Note: Some participants reported multiple responses.

The participants reported that they received training from either their employer or external organizations. Almost two-thirds of the participants noted that they participated in

training that was organized through their employers. Specifically, fourteen of which received training through their respective Ministry of Education. Deborah from Tunisia explained her training and stated, "It's according to the ministry. We have inspectors who are calling teachers for training once a month or twice a month." Also, eight participants noted that their individual schools provided training. Ruben from Bolivia described the training provided through his school and stated, "Schools provide very short training sessions. Some of them are in-service training sessions. They can be just some small conferences or seminars for a couple of days. If there are some longer courses, they should be taken independently and individually." Cathy from Ukraine is the only participant who reported having a mentor teacher. Twelve participants also reported that they received training through external organizations such as Peace Corps volunteers, English Fellows, and professional organizations. In addition, six mentioned that they participated in training but provided limited details on who provided the training. Maria from Tajikistan is the only person that reported that she received no training. In addition, Jerry from Nicaragua is the only participant who mentioned that his training was in Spanish. He elaborated, "Everything in Spanish, we had training about how to treat students, how to arrange the classroom, how to do very good environment in the classroom."

Table 8

Teachers' Responses to Question 11: "Tell me about your previous interactions with English speakers."

Theme	Category	N	%	Representative Quote
Training/ educational experiences	ITP program	35	100	"I really had the great opportunity to get acquainted with English speakers" (Deborah)
	Embassy British Council	8	22.9	"I got a training from a project named NTIP. It is a joint project of British Council and education ministry Bangladesh" (Amy)

	Professional organization	3	8.6	"There is an association of teachers and I'm the joint secretary of that association" (Wendy)
	Teachers/ Tutors	3	8.6	"I went to university and three of my teachers were Americans" (Christopher)
	Conferences	2	5.7	"Different seminars and courses…I had a lot of opportunities to communicate." (Chloe)
	Classmates who studied abroad	1	2.9	"Some students who come to study with us" (Deborah)
Work	Other job	6	17.1	"I worked in a hotel here as a receptionist in 2014 and I met a lot of foreigners." (John)
	School visitors	20	57.1	"Several times many teachers come here from America, because our school hosts them. [I] met with several English-speaking people from the United States" (Tim)
	Colleagues	2	5.7	"Lot of colleagues and friends and they had a lot of impacts and influence on my speaking of English. I think I improved in terms of pronunciation, in terms of more understanding of culture" (Laura)
Community	Interactions with tourists	2	5.7	"I was in the 4th grade in high school so I had a chance to translate for strangers coming to my own city, because my city is a historical city, so we received a lot of tourist" (Tony)
	Church	3	8.6	"A missionary coming to my church" (Tony)

Note: Some participants reported multiple responses.

The participants reported various opportunities to interact with English speakers and most of their experiences were educational in nature. All participants highlighted that their time in the ITP program as one of their most significant experiences with native speakers. Chloe from Ukraine emphasized her experience in the ITP program and stated, "It was a great opportunity for me to participate in ITP program, because it was definitely an incredible opportunity. Because it was not only a language practice, I also had an opportunity to meet people from all over the world." For Edna from El Salvador, the ITP program was her first opportunity to interact with native speakers and she stated, "It was the very first time I have the chance to speak with native speakers in a really real context." This is further supported in Arnold's response, "It

was really an awesome experience for me just to speak with the native speakers." In addition, one-quarter of the participants cited receiving support from embassies or the British Council in their respective countries. Only a few participants reported interacting with English speakers through professional organizations or conferences. Also, only three noted that they had native English-speaking teachers.

The participants also cited that they interacted with English speakers through various employment opportunities. Twenty participants referenced opportunities to interact with visitors at their schools, which were primarily from volunteer organizations such as the Peace Corps or the English Teaching Fellow program. Christy from Uzbekistan elaborated on her experience with two Peace Corps volunteers, "They were a couple and they came to our school from Peace Corp…They were volunteers for teaching us and I think this was really good fundament for my English learning and for my further developing." Chloe from Ukraine also mentioned how Peace Corps volunteers developed a summer camp at her school. She stated, "We had such a topic and we had summer camp in our school with volunteers from of Peace Corps." Others highlighted their collaborations with English Teaching Fellows, which was reflected in Arnold's description of the American volunteer who spent time at his school. He stated, "He was a Fulbright Scholar. He was nominated by the State Department and he was sent to our school from the State Department through the US Embassy." Only five participants mentioned opportunities to interact with English speakers within their communities, which occurred with tourists or at church.

Table 9

Teachers' Responses to Question 12: "How have these experiences influenced your teaching?"

Theme	Category	N	%	Representative Quote
Teaching	Strategies	11	31.4	"I used some methods of American teachers in my classroom" (Clara)
	Importance of culture	6	17.1	"Culture is the first main aspect in learning and teaching English" (Christy)
	Technology	4	11.4	"Yes, it impressed me so much, because previously I didn't know how to use technology in English classroom. Now I can use technology" (Amy)
	Collaboration with colleagues	3	8.6	"We decided to create an English club and English teachers' club and so we could invite all of the teachers to practice and to share experiences and share some knowledge" (Tony)
	Teacher-parent communication	1	2.9	"How their teachers communicate with parents" (Kelly)
Personal	Inspiration	7	20	"I met with the English-speaking peoples. I got kind of inspiration from them" (Tim)
	Improved knowledge/skill	5	20	"Improved my speaking skills" (Jeff)
	Life changing	3	8.6	"It has really changed my life" (Mike)
	Self-confidence	2	5.7	"To have confidence in myself" (Anthony)

Note: Some participants reported multiple responses.

The participants unanimously described positive outcomes as a result of their interactions with English speakers, which affected both their teaching and their personal lives. One-third noted that these interactions positively influenced their teaching strategies. Laura from Morocco stated, "I learned a lot from them, and we exchanged a lot of different methodologies and practices."   Julie from Ukraine mentioned that her experience resulted in her changing her entire approach to teaching and she reported, "Now I understand that I should teach globally." Six participants highlighted that through interacting with English speakers they better understood the importance of culture. For example, Jerry from Nicaragua stated, "I think teaching English is more than language. It is more than that it is culture and to understand the language you have to

understand the culture." In addition, four participants also emphasized that they learned to better incorporate technology into their instruction. Mike from India emphasized that "During the technology class,…we got many, many brilliant technologies, and then I used it in my classroom."

The participants also mentioned how interacting with native speakers helped them personally. For example, seven participants noted that their experiences with English speakers motivated them. For instance, Christopher from Haiti stated, "I think that helped me to be interested in working in order to develop a pronunciation that's closer to a native." In addition, five mentioned how their own skills improved. For example, Jeff from Nepal elaborated how his speaking skills improved and stated, "Of course, these experiences polished my skills and since I started getting in touch with the English speakers that improved my speaking skills, my own language skills as well as it helped me to build pronunciation in the classrooms so that the students speaking skills also could be improved." In addition, a few noted that their experiences with English speakers was life changing and improved their self-confidence. This is reflected in Maria's statement, "We all learn from each other. It has influenced my entire life."

Table 10

Teachers' Responses to Question 13: "How do you maintain your English language and cultural knowledge?"

Theme	N	%	Representative Quote
Practice with peers	14	40	"I keep practicing with my peers" (Eva)
Reading	11	31.4	"I read in English" (Maria)
Teaching, class preparation	11	31.4	"At school also with my students" (Eva)
Television/videos	10	28.6	"I'm watching videos and films" (Deborah)
Internet	7	20	"Use British Council's website" (Cathy)
Self-study	5	14.3	"I try to study a lot when I have some free time" (Anthony)

Conferences	5	14.3	"Visit many conferences and seminars with native speakers" (Julie)
Additional job	2	5.7	"It's about selling tour packages. I take calls every day, and I'm always interacting with American people." (George)
Courses	2	5.7	"I take online programs" (Mike)
Personal interactions	1	2.9	"Communication with my senior daughter" (Sandra)

Note: Some participants reported multiple responses.

All of the participants improved and maintained their English skills through various means. Over one third of the participants cited that they practiced English with their peers. For example, Amy stated, "I use English with my fellow colleagues." Due to their participation in the ITP program, the participants noted that they speak English with their peers throughout the world. For instance, Faith mentioned that she communicated, "With my foreign friends, because I have a lot after I graduated the program." In addition, eleven interviewees highlighted that they read in English. Faith noted, "I read a lot of books" and Edna mentioned, "I read in English, so I try to increase my vocabulary in that way." Eva from El Salvador also aimed to improve her language and culture skills through reading, "I try to read a lot in English I try to look for words that I don't know of and for culture." Also, one-third noted that they improved and maintained their language skills through preparing for classes, teaching, and interacting with students. For instance, Deborah from Tunisia mentioned that she only speaks English while teaching. She stated, "Actually, in classroom, I only speak in English language. So that helps me." Also, Christy from Uzbekistan emphasized that she maintains her English skills through preparing for her class. She reported, "Every time, prepare for my classes." Television, film, videos, and the internet also allowed the participants to improve their skills. Amy reported, "I watch movies and television, and sometimes I watch the news channel, CNN." Kelly from Ukraine also mentioned, "I am definitely use the Internet. I listen to different. I listen to the podcasts and I watch TEDTalks." Outside of these instances, some participants noted that they study, attend

conferences, and participant in the local English club. In addition, they mentioned that through

their part-time jobs, they are able to interact with English speakers and maintain their English

skills. In Maria's case, she reported, "My life has become all in English."

Table 11

Teachers' Responses to Question 17: "Do you think language and culture are connected?"

Theme	N	%	Representative Quote
No	0	0	NA
Yes	35	100	"I don't think the language can be taught without culture." (Rick)

Note: Each participant responded once.

Unanimously, the participants found language and culture to be connected. The

consensus of how language and culture are related is evident in Tim's statement, "Everything is

explained in your language, your culture is explained in your language." Rick from Tunisia

supported this claim and suggested, "Culture defines the language, and the language also reflects

that culture." In some instances, the participants noted clear examples of how culture and

language are connected. Cathy from Ukraine linked rate of speech to language and stated,

> Culture and language, they are very closely connected…when I speak Russian, I
>
> speak slower than English speakers and that's why I speak slower in English. It's
>
> not because I have to think first and then translate no. I'm not translating.

Chloe from Ukraine highlighted how religion is included in her native language, "Some

greetings in Ukrainian language, they are connected with our deep belief in God." The

connection was also made between language and behavior. Laura's response referred to this

connection. She asserted, "In our culture, we respect someone, you don't look at his eyes. And

in western habits or values, it is that you have to have that eye contact." Despite these examples,

some participants had difficulty explaining concrete ways of how language and culture are

connected. For instance, Christopher from Haiti suggested, "I don't think the language can be taught without culture. I think culture is interlinked to language. It has to be part of it." Edna from El Salvador further emphasized this connection between language and culture. She stated, "Definitely, they go hand in hand. You cannot learn a language just by learning the language. I mean, they go together." The participants believed that different aspects of culture such as behavior, religion, or speech are connected to language. Despite some individuals' difficulty to provide concrete examples of how culture and language are connected, there was a universal agreement that language and culture were related.

Table 12

Teachers' Responses to Question 18: "Is it possible to teach English without talking about culture?"

Theme	Category	N	%	Representative Quote
Not possible	Language and culture need to be taught together	25	71.4	"Paramount to teach the culture and the language at the same time" (Rick)
Possible	Language can be taught without teaching culture	4	11.4	"Yes, it's possible" (Eric)
Possible in specific situations	Only grammar instruction	2	5.7	"Possible if we only focus on structure maybe" (Jerry)
	Only grammar and vocabulary instruction	1	2.9	"It may be possible for teaching basic vocabulary, basic sentence structure" (Jeff)
	Only vocabulary instruction	1	2.9	"In the classes where the primary goal is to teach vocabulary" (Sebastian)
	Teacher believes culture should only be taught in advanced levels	1	2.9	"For advanced level students, I think we should mix [culture and language]" (Anthony)
	No response	1	2.9	NA

Note: Each participant responded once.

Despite the shared understanding that language and culture are connected, the

participants had differentiating views on whether language could be taught without mentioning culture. Almost three-fourth of the participants reported that it is impossible to teach language without referencing culture. Brian from Georgia likened it to a computer and stated, "It's like having a computer without a keyboard, or without the screen. This is part of it. It's integrated into language otherwise it's impossible." Also, Sandra from Ukraine compared teaching language with and without culture to the differences between real and artificial flowers. Alternatively, five participants mentioned that teaching language without referencing culture could be possible in particular situations such as grammar and vocabulary instruction. Both Eva and Jerry suggested that grammar could be taught without referencing culture. Eva from El Salvador reported that teaching language without alluding to culture "would be possible if we only focused on structure maybe and grammar." Jerry from Nicaragua agreed and suggested, "If you are teaching a simple topic like the verb to be, if you just teach grammar to write a sentence, there is nothing to do with the culture at that moment." Sebastian from Moldova argued that vocabulary instruction could occur without addressing culture. Jeff from Nepal considered that both grammar and vocabulary could be taught without referencing culture. Additionally, four participants noted that language could be taught without referencing culture. Clara from Uzbekistan argued that, "If you're teaching a language, it doesn't mean that you need to teach the culture for this language." Anthony suggested that culture could only be taught in advanced English courses. While there was unanimous agreement that culture and language are connected, the participants had divergent views on if language could be taught without addressing culture.

Table 13

Teachers' Responses to Question 19: "How important is it for people in your country to speak

English?"

Theme	N	%	Representative Quote
Important	35	100	"Parents make children learn the language; trust teachers like me to teach their children. They think it's very important" (Cathy)

Note: Each participant responded once.

The participants overwhelmingly reported that it was important for people to learn

English in their respective countries. This is exemplified in Edna's comment, "Nowadays, it's

very, very important." Jerry from Nicaragua echoed this belief and further commented, "You

have to learn English if you want to get ahead in life." A few highlighted that there has been a

shift in the importance of knowing English. Chloe from Ukraine noted that "The situation is

changing, because more and more of my students study English. Christy from Uzbekistan

further emphasized the current trend to learn English and mentioned, "Now in my country, there

is that boom in learning English." The growing importance of learning English is also coupled

with a limited number of English speakers in their respective countries. Julie from Ukraine

stated, "It is becoming important, but my country has a small percent of people who speak

foreign languages."

Table 14

Teachers' Responses to Question 20: "What is the reason for learning English in your country?"

Theme	N	%	Representative Quote
Work	21	60	"Now jobs also requiring English knowledge" (Christy)
Education/ scholarship	18	51.4	"Going to university, for applying to a scholarship. They know that English language is definitely important" (Ruben)
Travel	12	34.3	"If you go somewhere abroad and you will not know how to ask for a plate of soup for example" (Cathy)

Communication	11	31.4	"English is a language of communication in the whole world." (Chloe)
Technology	4	11.4	"In this age of globalization and in this age of technology, people must know English" (Arnold)
Access to information	3	8.6	"English is the best way because most of the books and most of the articles and everything, good books that are written in English" (Tim)
Global citizen	2	5.7	"They want to become, in one-word, global citizen. They want to communicate to people in different cultures and stuff and in different countries" (Maria)
Immigration	1	2.9	"They think about even immigration" (Kristen)
Easy language	1	2.9	"Basically, because I think that English is an easy language" (Deborah)
Official language	1	2.9	"We use all the name boards of the bus, the train, all the announcements, everything must be or will be in English." (Mike)
Politics	1	2.9	"It has become a priority for especially young people because Ukraine is making its way to European Union" (Faith)

Note: Some participants reported multiple responses.

The interview question, "What is the reason for learning English in your country?" generated a wide range of responses. The four most prominent themes were related to work, education, travel, and communication. Sixty percent of the interviewees mentioned that various work environments require English, which was highlighted in Tyler's response, "More and more opportunities as there are organizations or other UN agencies are more and more set up here in our country. Many people learn English to get the opportunity to work with them." The need to know English within the tourism industry was also evident among four interviewees. Rick from Tunisia elaborated this point and stated, "More and more tourists come in and the common language is English, so people and really those graduated or jobless people need to have at least a minimum language of English, so they can get recruited in motors and travel agencies." In addition, the opportunity to work in call centers was reflected in two interviews. This is exemplified in George's vignette,

Now one of the motivations for people to speak English…It is because there are

many jobs if you speak English. We have a lot of call centers, and that type of

English in [my country] is the one that pay good salary. I would say, it's

something that has motivated people here. Everybody is trying to learn English,

because they want to work in a call center, as a customer service representative, or

making sales, or giving technical support. Nowadays in this country, it is very

important because of that. Nowadays, if you want to get a good job, so you need

to know how to speak English.

The second central theme why people learned English is related to education and

scholarships. Simon from Sudan emphasized that English "is the language of education in

university," which is largely related to exams. For example, Laura from Morocco highlighted

the reason for learning English was linked to the English exams in public schools. Anthony also

mentioned, "If they [students] have some kind of certificate like TOEFL or IELTS or Common

European exam, if they have such kind of certificates, they are given 100% of like scholarship."

Edna further emphasized the link between knowing English and receiving scholarships and

reported,

For students, they apply for scholarships. Their motivation to apply for the

scholarship is like, 'Okay, I'm going to learn English and then I'm going to apply

for a scholarship. It's going to be easier for me.' Remember that, well, at least

here, if you speak English, it doesn't matter the country where you're applying the

scholarship for. If you speak English, it's easier and you have more possibilities

to be selected for those kinds of processes if you speak English.

The third motive for people to learn English is travel, which was depicted in twelve

interviews. Clara from Uzbekistan mentioned that people in her country "learn English for

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traveling because the most of people, they travel more often to Europe." Faith from Ukraine reinforced this statement and declared, "A lot of investors and young people they want to travel more. These days it's a good thing to speak English." The fourth theme is communication, because participants noted that English is a tool for international communication. Tyler from Mali emphasized this and stated, "English has basically become the first language of the world." Chloe from Ukraine further supported this claim and indicated, "English is a language of communication in the whole world." Tiffany from Senegal also highlighted that communication in English grants people access and she further commented, "If you can speak English, you can open all the doors. Wherever you go in the world, you can be understood, and you can communicate with people. I consider it as something international."

Along with these four themes, technology, access to information, global citizen, immigration, politics, and an official language were also cited. Overall, there were various reasons for individuals to learn English and this is captured in Maria's statement, "If you speak English. This is something prestigious. I would say and people respect people who speak English like the foreign language."

Summary: Beliefs about Culture and Experiences

This section presented the findings to the interview questions that are associated with the participants' beliefs about culture and their experiences. The results from the interview questions revealed that the participants unanimously believed that language and culture were interrelated. Furthermore, a majority of the participants commented that one could not teach language without culture; however, a few mentioned that one could teach vocabulary or grammar without referencing culture. The participants reported that when they teach about culture, they tended to emphasize United States and the United Kingdom, while also emphasizing an

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international perspective. Moreover, the majority of the participants expected their students to gain respect and awareness from cultural lessons.

This section also sought to better understand the experiences that could influence their beliefs and teaching practices. Despite the importance placed on learning English in their countries, many participants reported that their pre- and in-service training was insufficient. Their lack of training and the participants' limited interactions with the target culture could have resulted in the participants' limited knowledge about the target culture. The participants noted that the most valuable training occurred outside of their institutions, such as with Peace Corps volunteers. This is in combination with the participants unanimously reporting that their experience in the ITP program was the most beneficial experience in their professional career.

Cultural Teaching

This section aims to describe the findings associated with how the participants taught culture and will outline the participants' responses to the interview questions that support the following three research questions:

How do EFL teachers in developing countries employ cultural practices in an effort to teach products and perspectives?

How do EFL teachers in developing countries employ cultural products in an effort to teach practices and perspectives?

4. How do EFL teachers in developing countries employ cultural perspectives in an effort to teach practices and products?

The beginning of this section provides an overview of their classrooms and outlines the responses to the interview questions that reflect their general classroom practices (interview questions 21-29). Then, the findings associated with how the participants taught specific cultural

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elements is presented (interview questions 30-52).

Table 15

Teachers' Responses to Question 21: "What geographic region do you emphasize in your

class?"

Theme	Category	N	%	Representative Quote
Global		12	40	"We talk about different countries, different regions. I cannot say that about anyone which is specific, no. We speak globally" (Faith)
Specific region	United Kingdom	5	14.9	"We have special lessons about the United Kingdom" (Chloe)
	United States	15	42.9	"Most of time the United States. I have been to the USA. I talk about the USA" (Chloe)
	Africa	2	5.7	"Focus on Africa English speaking countries" (Ryan)
	Canada	1	2.9	"Some parts of Canada" (Ryan)
	Dominican	1	2.9	"The U.S. and the Dominican Republic" (Tony)
	English speaking countries	1	2.9	"It's basically English-speaking countries" (Christopher)
	Russia	1	2.9	"Russia" (Cathy)
	Ukraine	1	2.9	"Ukrainian" (Cathy)
Curriculum	Depends on the textbook	5	14.3	"Actually, we used books by Pearson publishing house, but it wasn't only Great Britain in the books, Australia the USA so different countries. I wouldn't say that it was one particular country. English speaking countries were represented in these books. Mostly of course mostly it was Great Britain and it was the USA" (Kristen)

Note: Some participants reported multiple responses.

In response to the interview question 21, the participants mentioned nine different

geographic areas that they emphasize in their teaching. The most named was the United States,

which was attributed to their experiences in the United States. Wendy from Bangladesh noted

her experience in the United States,

I always try to focus because it's my dream country. I can say, I have real

experience from here and good experience, not bad. All the people are very

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friendly, so I try to share my ideas with my students, also with my son and in my

training session because they will be inspired by that.

Amy from Bangladesh also emphasized American culture due to her experience in California.

She stated, "U.S. culture, because I was in California. It has an impact on me. I always try to

explain the culture of California because I didn't go to the other state of U.S.A." Twelve cited

that they emphasize a global culture. This is reflected in Mike's response, "No. We emphasize

everything because we take examples from all over the world." Five interviewees referred to

Great Britain, which is exemplified in Chloe's response, "As you teach English, of course, we

have special lessons about Great Britain." At the same time, five mentioned that their

curriculum dictates what geographic regions that they highlight. This is reflected in Jeff's

response,

> Our classrooms are basically controlled by curriculum. Whatever geographic
>
> locations, whatever geographic conditions are binded by that curriculum, we take
>
> on such two classrooms. Sometimes in our informal periods, informal classes,
>
> sometimes when we have some informal time with the students, when we are not
>
> talking about curriculum or classroom exactly, classroom activities when we are
>
> outside, that we talk about different other things that our experience has taught us.

In addition, a few participants mentioned that they also emphasized Africa, Canada, and the

Dominican Republic.

Table 16

Teachers' Responses to Question 22: "Please describe the cultural sections in your textbook."

Theme	Category	N	%	Representative Quote
Aesthetic	Literature	2	5.7	"Literature, books for example a "Tale of Two Cities" written by Charles Dickens" (Simon)

Sociological	Customs, traditions, holidays	10	28.6	"Thanksgiving Day, let's say or Christmas" (Kristen)
	Daily life Way of life	4	11.4	"Their way of life" (Amy) "Talking about train, travel, buying the train ticket, and describing the journey" (John)
	Behaviors	3	8.6	"The don'ts, of course, were things people should not do when they travel" (Ruben)
	Education system	2	5.7	"Systems of education are compared in the textbooks, American and British" (Kristen)
	Family/friends	2	5.7	"For example, family and friends" (Clara)
	Interactions with foreigners	2	5.7	"Interviews from English students well international students in the United States learning about the United States" (Eva)
	Government	1	2.9	"Teach students about their government projects, or programs" (George)
	Sport	1	2.9	"Like football" (Rick)
Semantic	Food	8	22.9	"About food from Haiti" (Tony)
	Clothes	4	11.4	"Different types of clothes" (Anthony)
	History	2	5.7	"I can teach slavery, tell them about slavery what is slavery, how were black people taken to America" (Tiffany)
Pragmatic	Greetings	2	5.7	"Some lessons, they try to teach greeting in different cultures" (Anthony)
Other	Culture Corner Section	3	8.6	"There are some sections devoted to cultural things usually and they are called culture corner" (Kelly)
	Famous individuals	3	8.6	"There is some chapters based on Steven Jobs, Michael Phelps" (Arnold)
	Comparison	1	2.9	"They compare British and American culture with Ukrainian one" (Julie)

Note: Some participants reported multiple responses.

The participants provided diverse descriptions of the cultural sections in their textbook. Adaskou, Britten, and Fahsi's definition of culture, which included aesthetic, sociological, semantic, and pragmatic senses, was used to analyze the responses. The sociological sense was most widely referenced with more than a quarter of the participants citing customs, traditions, and holidays. Anthony emphasized holidays and stated, "There are some celebrations, festivals, holidays. Some can be cultural holidays." In addition, Laura mentioned specific holidays such

as, "Halloween and Christmas and Thanksgiving." Participants also cited seven other categories

of cultural content found in the textbooks, which were associated with the sociological sense

such as daily life and education systems. The semantic sense was the second most frequent

theme, which included examples of food, clothes, and history. Eight participants provided

examples related to food. For example, Laura stated, "We are talking about breakfast, different

breakfasts in the world." Two participants specifically referenced American cuisine. For

instance, Brian stated, "They talked about their cuisine, the food, for example, what's the favorite

food for American people." In addition, four participants provided answers about clothing. The

participants provided few examples of the aesthetic and pragmatic senses. In addition, there

were seven instances where the participants provided a little explanation, which is reflected in

Faith's description,

> There is a special part after each model called culture corner. There are short
>
> tasks about different English-speaking countries, or some songs or poems, like
>
> additional information to linguistic material like cultural information.

Table 17

Teachers' Responses to Question 23: "Are your textbooks associated with a specific region?"

Theme	N	%	Representative Quote
Global	15	42.9	"They have a global view" (Wendy)
Native, UK, USA	5	14.3	"They compare British and American culture with Ukrainian one" (Julie)
Native	5	14.3	"About food from Haiti" (Tony)
Native, UK	4	11.4	"They would talk about central Asian cultures and like I would say about 40% not even mostly about, let me remember, we usually have texts about Great Britain" (Maria)
UK, USA	2	5.7	"Comparison analysis. American, British" (Kristen)
UK	2	5.7	"The English style so they are British language" (Sebastian)
Africa	1	2.9	"Beliefs in Africa ceremonies, marriage naming ceremonies, etc. sports in traditional Africa" (Ryan)

| Africa, USA | 1 | 2.9 | "There's an article in American culture and African literature." (Eric) |

The participants cited that their textbooks represented various geographic regions. Of the 35 participants, fifteen described their textbooks as having a global view. Eva from El Salvador emphasized that her textbooks reflected a global perspective. She stated,

> They have interviews from English students, well international students in the
>
> United States, learning about the United States, asking questions about customs.
>
> And sometimes we have readings with specific information, cultural information
>
> about the United States, sometimes other parts of the world or even places that
>
> English is not spoken, but it is like general culture. For example, there is a
>
> reading about the Terracotta warriors from China in one of the books. The unit is
>
> about hidden treasures, so they mention that it is from China, but everything is
>
> expressed in English. But we do get very general culture books. They mention
>
> different parts of the world.

This is compared to five participants who highlighted that their textbooks included American, British, and their native culture. Tyler from Mali described how his textbooks represented these three regions. He noted, "Cultural section for the textbook is divided into different parts…that is basically focused on the culture, the culture of Nigeria, or the culture of Great Britain, or the culture of America." This is in conjunction with five participants who stated that their textbooks reflect their native cultures. For instance, Amy from Bangladesh highlighted, "There are some cultural sections that means there are some topic on ethnic people which describes our tribal people of our local community, and then some rural people." The remaining ten participants had varying responses. A few highlighted the United Kingdom, which was sometimes combined

with their native culture or the United States. Africa was also mentioned twice.

Table 18

Teachers' Responses to Question 24: "Do you have enough knowledge to teach these cultural

points?"

Theme	N	%	Representative Quote
Has enough knowledge	12	34.3	"I would say yes, mainly because at the university because we studied British English" (Sebastian)
Need to do research	11	31.4	"Search for additional information in other books or internet" (Ryan)
Does not have enough knowledge	7	20	"No, to be honest, no. Nobody is perfect and that's why there are training. If someone tells you that he gots everything, then I think he knows nothing. No one can know everything" (Rick)
Indirect response	4	11.4	"We need more activities in the textbook but personally the government gives us short time to teach and the topics are short but taking about the textbook yeah of course, I have been using it for more than five years" (Jerry)
Not a need to know everything	1	2.9	"In accordance with my curriculum or the system here…I am just a guide. I'm just a facilitator. I don't need to have knowledge in all the cultures all over the world and all the systems" (Mike)

Note: Each participant responded once.

As demonstrated in Table 18, three major themes emerged from interview question 24.

One-third of the participants mentioned that they had enough knowledge to teach EFL. This

confidence is reflected in Christopher's statement, "I think I have all that I need, because I'm

very comfortable teaching actually any topic from the books. I'm a very confident teacher."

Maria from Tajikistan noted that her education prepared her to teacher. She cited, "I would say

yes mainly because at the university because we studied British English as well so most of the

topics the teachers are quite prepared to teach about English and the United Kingdom." Christy

from Uzbekistan mentioned that the ITP program gave her the skill set needed and she stated,

Actually, when I was teaching that time, it was really difficult for me to do this. I

remember that information and I think I didn't use to have enough knowledge

maybe. Because I think the trip to California opened my barriers. Because I

think, before I used to have such kinds of maybe barrier, so I could not even

understand. For example, I read the text. Yes, I understand it but to give

students, I may forget that information. This trip to California opened, not opened

but took away that barrier.

The remaining two-thirds noted that they did not have enough knowledge or that they

needed to research in order to teach a lesson. Eva from El Salvador stated, "If I have no idea

what they are talking about, I have to go and do some research first before I have to present."

The necessity to find information is also highlighted in Deborah's response, "When I have the

lesson, I need to work on that before I come to class so that I can have enough idea about what

I'm going to deal with. I think textbooks are not enough." Others suggested that educators never

have enough knowledge. Arnold from Bangladesh emphasized lifelong learning and stated, "I

believe that there is no end of learning. I try to give as much as possible to my learners. Before

conducting any session or before taking any class, I prepare myself and I study a lot."

Table 19

Teachers' Responses to Question 25: "How do you use tangible or physical objects to help you

teach?"

Theme	N	%	Representative Quote
Real objects	16	45.7	"Like patient and the doctor something like that, even the objects from the hospital" (Clara)
Digital content	10	28.6	"If it's not possible to carry the realia in my classroom, then I show it to by projector which show some pictures" (Amy)
Posters/pictures/maps	10	28.6	"Pictures of different things and different places and I use them when I teach my students" (Chloe)
Magazines/books	2	5.7	"We have some magazine" (Deborah)
Flashcards	2	5.7	"Teach mostly use flash cards or pictures" (Maria)

Drawings	2	5.7	"One, I know how to draw, so I draw things a lot, either on the board or on flip charts, which I prepare before going to class. I prepare them" (Christopher)
Toys	1	2.9	"Masks, puppets, toys" (Julie)
Difficult due to changing classrooms	1	2.9	"Sometimes, it is hard because I don't have a classroom. I move from classroom to classroom. My students stay in the same classroom all day and the teachers we are the ones that move around. So sometimes it is not easy to carry things" (Eva)

Note: Some participants reported multiple responses.

Table 19 indicates that all of the participants reported using instructional tools. Almost half mentioned a variety of real objects such as, "American flag" (Kelly), "clothes" (Edna), "fruit" (Tim), "turkey" (Maria), "match" (Tyler), and "metro ticket" (Christy). Clara from Uzbekistan highlighted that she included real objects because "It's very important to connect with the reality." In addition, ten participants highlighted how they used various digital media. Arnold mentioned, "We are using digital content." This is further supported in Laura's statement,

> Now with the technology, there is a lot of use of technology. So, we can use movies, we can use songs, we can- more than what we used to do. Like bring pictures and magazines to class. Now you have everything. Google maps, you have YouTube you have a lot of authentic materials to present. We can even travel with our students all over the world. Just click.

This is conjunction with a quarter of the participants stating that they utilized pictures, posters, or maps. Arnold from Bangladesh commented that he utilizes pictures of famous individuals. For example, he stated, "I'm taking a picture in Michael Phelps." Maria, who is from Tajikistan, also stated, "In my classroom I have a huge map of the world." Their teaching aids depended on the lesson, which is evident in Sebastian's response,

> In my classroom I have a huge map of the world behind on the wall and a copy

and whenever I do a presentation. A couple months ago, we had Thanksgiving

Day. We celebrated American style we usually bring food. The other teacher

brought turkey and something else. Just for visual aid so it depends on the topic.

Table 20

Teachers' Responses to Question 26: "How do you test students about culture?"

Theme	Category	N	%	Representative Quote
Does not test culture	No assessments about culture	18	51.4	"We test students about not about culture, but about English language" (Chloe)
Tests culture	Culture assessed through formative assessments	8	22.9	"We have two types of evaluation. One is formative assessment and the other, which is the summative one. Those cultural activities go in the formative assessment" (Edna)
	Limited description of assessments	8	22.9	"Well it depends on the topics" (Jerry)
	National exam on culture	1	2.9	"National test on civilization form English speaking countries" (Sebastian)

Note: Each participant responded once.

The participants reported mixed results when asked how they assessed students about

culture (Table 20). Eighteen participants reported not assessing their students' cultural

knowledge. For example, Rick from Tunisia noted, "Well to be honest, we don't have test about

culture." This was often attributed to the burden to prepare students for the standardized exams,

which primarily assesses language knowledge. In addition, Christopher from Haiti emphasized

the need to prepare his students for the exams and noted,

I do not really test them on that topic [culture], because, unfortunately, I'm not

saying it's not important, but since the students' main goal is to be prepared for

state exams. This is not something that is assessed.

In another instance, Mike from India placed an emphasis on testing "linguistic elements," while

Deborah and Amy noted that they were required to focus on reading and writing. Rick from Tunisia further supported this belief and stated, "to be honest, we don't have tests about culture…we evaluate students about their knowledge in mainly reading, writing and speaking." Chloe from Ukraine echoed this concept and stated, "Actually, we test students not about culture, but about English language." As illustrated, the teachers did not test students about cultural knowledge due to the pressure to focus on linguistic knowledge.

The remaining 17 participants noted that they tested their students' cultural knowledge. Eight mentioned that they included formative cultural assessments such as presentations, reports, or class projects. For example, Edna from El Salvador required her students to do cultural presentations, while her summative assessments were grammatical in nature. John from Egypt also conducted formative assessments such as oral testing, which is reflected in his following response, "We can compare cultures through different aspects, work, travel, respect, managing business. Through all aspects, we compare cultures." An additional eight participants reported that they assessed students' cultural knowledge; however, they provided limited explanations. For instance, Ruben form Bolivia explained, "There is a section in every test related to culture. It depends on the topics and lessons that are covered during the course." Furthermore, only one participant mentioned a summative assessment, the national exam on the civilization from English speaking countries that measured students' cultural knowledge. The national exam on culture was found to be an anomaly, because many of the interviewees felt obligated to prepare their students for the national exams, which were typically connected to language.

Table 21

Teachers' Responses to Question 27: "How do you compare and contrast cultures?"

Theme	Category	N	%	Representative Quote
Geographic regions	Native compared to United States	15	42.9	"Our country on the white board and we will set up a few criteria such as how students behave, different lifestyles of the young people and have a comparison to the American youngsters" (Maria)
	Eastern vs. western	2	5.7	"The western and eastern cultures" (Maria)
	Global	2	5.7	"Celebrate New Year's Day in Russia, or how they celebrate that in Great Britain" (Clara)
Instructional Topics	Holidays/ traditions	7	20	"How people celebrate New Year's Day in Russia, or how they celebrate that in Great Britain? Or was that Christmas for Russia or for British people? Of course, it's very different, because even the date of Christmas for British and for a Russian is different" (Clara)
	History	2	5.7	"Something in common in history" (Cathy)
	Schools	2	5.7	"Yes, I give some examples to our students, that in our schools or in our classrooms, students wear school dress, but I saw in American school. There are no specific school dress." (Amy)
	Food	1	2.9	"It can also be about food" (Christy)
	Weather	1	2.9	"We talk about the weather" (Edna)
Teaching method	Project	3	8.6	"Countries festival project" (Edna)
	Textbook	2	5.7	"I get a little chance to compare and contrast our culture because our book is designed in a way that I have to follow the syllabus" (Tim)
	Film	2	5.7	"The help of the films to share the different cultures in the classroom." (Mike)
	Debates	1	2.9	"In discussions and debates" (Deborah)
Limited explanation		8	22.9	"By bringing in similarities and differences talking about similarities and differences" (Laura)

Note: Some participants reported multiple responses.

The participants reported various examples of how they compared and contrasted cultures. There responses centered around geographic regions, instructional topics, and teaching methods, which are presented in Table 21. Nineteen participants mentioned geographic regions. Fifteen of these participants reported examples of how they compared their native cultures to

American culture. Tiffany from Senegal elaborated how she compared cultures and explained, "There was a document where we had, on the right, there were American values and, on the left, there were a list of Senegalese values." In addition, two participants mentioned how they compare western and eastern cultures, while two reported global comparisons.

Seventeen participants noted that they compare and contrast cultures through instructional topics. Seven participants mentioned either customs or traditions, which is reflected in Jerry's response, "For example on October 31st you celebrate Halloween and I know you like it a lot and there is some other activities that we do in Nicaragua and they are similar with different names." Six others highlighted that they compared history, school systems, food, and weather.

Lastly, eight participants referenced instructional strategies. These included projects, textbooks, film and debates. Julie from Ukraine described how her students participated in an international project. She explained, "They speak on the program like Skype with their peers on various topics like The Art of Expression, Medical Ethics, Wealth, Poverty and Charity. These topics are given by Generation Global projects." At the same time, a quarter of the interviewees provided responses with limited descriptions. For instance, Ryan from Niger stated, "I asked them to tell what the two groups have in common and what are different." This is also reflected in Laura's ambiguous response, "By bringing in similarities and differences talking about similarities and differences. I think that's significant part."

Table 22

Teachers' Responses to Question 28: "What do you expect your students to learn from cultural lessons?"

Theme	N	%	Representative Quote
Awareness/ respect/ understanding/ open mind	21	60	"To be open minded basically that is what we try to do with students that they keep an open mind" (Eva)
Interpersonal skills	5	14.3	"They must know how to be handle situations, gender equality…they should know how to interact with business" (Tyler)
Native culture	2	5.7	"I expect that the students will learn the local culture" (Amy)
Accuracy	1	2.9	"Use of language, yeah accuracy" (Cathy)
Imagination	1	2.9	"I want them to have an imagination about what they are learning" (Christy)
Interest	1	2.9	"To be interested in culture, different countries" (Sandra)
Similarities/ differences	1	2.9	"Differences but at the same time similarities" (Kristen)
Off topic	3	8.6	"It is my own desire to help my students. Now I have a cultural shock after the U.S.A" (Julie)

Note: Each participant responded once.

Table 22 outlines the participants' expectations for their students. A majority of the participants noted that their objectives for teaching culture were to gain awareness, respect, understanding, and an open mind. Simon from Sudan emphasized this and stated, "To understand the differences between people and to respect others opinion." He elaborated, "Because I tell them that as a society…we need a lot about tolerance and respect." Another example was evident in Chloe's expectations for her students, "To be open-minded and to accept other cultures, because there are so many different cultures in our world." Interpersonal skills was the second most common theme with five participants expecting their students to acquire the interpersonal skills needed to interact with the target culture. Sandra from Ukraine intended her students, "To be aware when you are in Rome do as the Romans." Tyler from Mali also aimed

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to have his students "know how to handle situations" with individuals from different cultures. This is also emphasized in Jeff's statement, where he expected his students to know, "What to do and what not to do…in the globalized society that they are living in and they might have to live in." Outside from these instances, the remaining participants had diverse expectations, which included such topics as language accuracy, imagination, and an interest in the target culture. In addition, three participants had responses that were off topic.

Table 23

Teachers' Responses to Question 29: "Does your school require you to teach culture?"

Category	Theme	N	%	Representative Quote
Not required	Not mandatory	17	48.6	"They do not. They basically hired me to teach English. Right here in the classroom is not our concern on teaching culture" (Maria)
	Not required but teaches culture	1	2.9	"My institution doesn't require that I teach them culture or anything like that, but I do it myself" (Arnold)
	Not required but students can enroll in elective course	2	5.7	"It is called country studies and it is usually on Saturdays." (Cathy)
Required	Required to teach culture teach	12	34.3	"It is the school standard" (Edna)
	Required to teach the curriculum, thus teaches culture	2	5.7	"Yes, in the curriculum. There are a lot of lessons designed to teach cultures." (Anthony)
	Required to work with the embassy	1	2.9	"Not necessarily, required like you have to do this or that but …we are the binational center and we work a lot with the embassy" (Eva)

Note: Each participant responded once.

Table 23 reflects the responses to if their institutions require the participants to teach culture. Twenty participants noted that they are not required to teach culture, while 15 mentioned that they are required to teach culture. Seventeen of these participants clearly stated it was not a requirement. Wendy from Bangladesh explained that she needs to follow "the

direction of the curriculum and administration." Since the curriculum does not have a cultural component, she does not teach about culture. Mike from India echoed this point and mentioned, "In the class, in accordance with my curriculum or the system here…I am just a guide." Thus, Mike is not required to teach culture because the prescribed curriculum from the government dictates his instruction. One participant believed culture was important and included culture even though it was not a requirement. For instance, Arnold from Bangladesh stated, "My school decides that I must teach the learners in a very effective way so that they can learn English in a very positive way and very smoothly, but my institution doesn't require that I teach them culture or anything like that, but I do it myself." An additional two participants highlighted that their schools offer an elective course that highlights culture among English speaking countries, but students are not required to take this course.

In comparison, 15 of the 35 participants noted that they are required to teach culture. For instance, Chloe from Ukraine highlighted that she is required to teach "about our Ukrainian culture, and we teach our students about, let's say, what is required by the curriculum, and about the culture of English-speaking countries." In this case, the curriculum states that both the national culture and the culture of English-speaking countries should be referenced. Sebastian from Moldova reported a recent shift towards including culture into the curriculum. He stated, "The ministry of education changes everything. All of the foreign languages have to have some connection with a degree of culture in our school." Two others cited that they are required to teach the prescribed curriculum. If cultural points are highlighted in the text, then they teach the specific topics. In addition, Eva from El Salvador mentioned that her school did not require her to teach culture; however, her school collaborated with the American embassy on various projects.

Table 24

Teachers' Responses to Question 30: "How do you teach about relationships and interactions within a home?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	7	20	"These, no. No because, one, I'm not used to this as a topic here" (Christopher)
	Not in curriculum	2	5.7	"I never teach this. It is not part of any of our syllabus" (Ryan)
	Different class	1	2.9	"No. We have that in another subject. We call it the Civic subject" (Rick)
Teaches	Practices	7	20	"How to behave" (Anthony)
	Products	1	2.9	"Family vocabulary. They know about my family, cats, and dogs" (Eva)
	Perspectives	4	11.4	"We teach according to our beliefs and tradition" (Simon)
	Curriculum	5	14.3	"In the textbook. So, when I when that particular lesson come, I teach it" (Tim)
	Generation gap	5	14.3	"About generation gap" (Sandra)
Unclear of teaching practice		3	8.6	"At home with my family. For example, when we have an eat, we eat together like my wife and my children" (Eric)

Note: Each participant responded once.

The findings from interview question 30 are presented in Table 24. The participants provided varied responses to how they taught their students about relationships and interactions within a home. Ten participants stated that they do not teach culture. In contrast, 22 participants reported teaching about different aspects within a home. Seven participants reported teaching about cultural practices. For example, Tyler from Mali reported that he has his students, "Play the role of father, one have to play the role of mother."   In addition, four participants stated that they teach about cultural perspectives. This is exemplified in George's response where he compares the different beliefs between American and Nicaraguan families. George from Nicaragua reported, "In United States, families like mom, dad, and children. But here in

Nicaragua, we have a different point of view. A family relate to dad, mom, aunt and all that

because right here we live in the same house." Only one interviewee noted cultural products. In

addition, five students noted that the curriculum requires them to teach this topic and another five

students mentioned that they teach about the generation gap.

Table 25

Teachers' Responses to Question 31: "How do you teach about relationships and interactions

within a school?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	7	25.7	"Usually, no. I don't do this" (Christy)
	Not in curriculum	1	2.9	"We have focused on books and we just teach the things that are included in the books. We teach some basic things like cuisine and the social life, everyday life but we haven't thought about interpersonal or interpersonal skills like relationship between some people may be the students and the teachers" (Brian)
	Teacher belief	1	2.9	"There was not a real need to talk about that" (Maria)
Teaches	Practices	3	8.6	"In every level, we have the subject about the relationship between teachers and students. It's mainly about respect" (Rick)
	Products	3	8.6	"They want to implement lockers. They want all those your meals were you just go, you pay, and you get all the food" (Sebastian)
	Practices and products	1	2.9	"I show them pictures of American classrooms in terms of how they sit together in group works" (Laura)
	Limited explanation	8	22.9	"Yes, I also teach about the relationship between students and teachers and family people" (Tim)
Unclear of teaching practice	Student-teacher interactions	11	34.3	"Some students are naughty. They don't follow their teacher's instructions. They do what they want. We try to advise them, but some students don't follow our instructions" (John)

Note: Each participant responded once.

The results to interview question 31 are described in Table 25. The participants provided

varied responses in respect to how they taught about relationships and interactions within a school environment. Nine stated that they did not teach about relationships within schools. Also, 15 participants mentioned they taught about the home. Eight stated that they taught about relationships within a home but provided limited explanations. An additional three participants mentioned cultural products and three others cited cultural practices. For example, Tony from Haiti mentioned the how he teaches about different practices within a school. He stated, "The teacher moves to another classroom then other come, which is different here. What I notice when I came in the U.S., I saw the classroom is for the teachers the students are to travel from one classroom to another classroom." Laura from Morocco is the only participant to specifically reference how she taught cultural practices and products within a school. This is reflected in her showing pictures of American classrooms and describing the cultural practice of group work. Lastly, one-third of the participants provided examples that did not clearly reflect their teaching practices, which is evident in Ruben's response, "Cultural aspect in our country. The relationship between a teacher and a student is based on respect."

Table 26

Teachers' Responses to Question 32: "How do you teach about relationships and interactions at work?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	12	34.3	"No, never. I have never done that." (George)
	Not in curriculum	2	5.7	"In secondary curriculum, that is not included" (Jeff)
	Limited instructional time	1	2.9	"The time we have with students is not enough" (Jerry)

	Teacher believes that there are no cultural differences	1	2.9	"They're same in different counties" (Chloe)
	Teacher believes it should only be taught in advanced levels	1	2.9	"They will learn it in their higher studies" (Amy)
	Teacher not interested in topic	1	2.9	"I wasn't interested in that" (Sandra)
Teaches	Practices	5	14.3	"Yeah, we discuss this thing that teenagers can have work during their school year, can work to earn their extra money. Yeah, we discussed it and we talk about profession or jobs they can take while studying at school" (Kelly)
	Limited explanation	6	17.1	"Yes, we talk about them, share about that" (Wendy)
	In curriculum	1	2.9	"Of course, there are lessons, lessons in the book" (Tim)
Unclear of teaching practice		5	14.3	"It depends according to the supervisor or the headmaster or the employees. It depends according, but we try to make good relationship between us or among us" (John)

Note: Each participant responded once.

Table 26 represents the participants' responses to interview question 32. Of the 35 participants, 18 participants mentioned that they did not teach about relationships and interactions at work, 12 of which provided limited explanations. For example, Brian from Georgia stated, "No, we don't. Unfortunately, no." An additional six participants provided varied explanations on why they did not teach about work relationships and interactions, which ranged from limited instructional time to the teacher not interested in the topic. To the contrary, twelve participants indicated that they taught about relationships at work. The participants did not cite cultural products and perspectives; however, five participants provided examples about culture practices and six participants provided limited explanations. For instance, Eva from El

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Salvador emphasized respect and stated, "Yes, we do we make emphasis that in a work setting. That you have to be respectful to everybody that for example you have to comply with your functions in your job." Edna also highlighted how she taught relationships within the high school Business English class and explained,

> Yes. Actually, when they are taking the last year of high school in that institution,
> last year of high school is like specialization in business administration. They
> have that subject, Business English. Specifically, in that subject, they do that.
> They study that and they role plays. There is one model about that like
> employer/employee relationship and interaction. They study a little bit about that.

Lastly, five provided anecdotal responses that did not reflect their teaching practices. This is reflected in Deborah's response, "Our employer at school, he doesn't have the right, for example, to interfere with the lessons or with the classroom activities."

Table 27

Teachers' Responses to Question 33: "How do you teach about relationships and interactions during leisure activities?"

Theme	Category	N	%	Representative Quote
Does not teach	Taught in a different class	2	5.7	"Any type of relations between people is taught in the subject of the Civic subject, where they can teach them all the good behavior. They're not bringing in them up, but it's how normally they should be the good citizen. That's the most important idea behind teaching such a civic subject" (Rick)
	Cultural conflict	1	2.9	"No. Here in Tunisia and especially where I'm teaching is different, I told you. The parents are very conservative, so they don't let their children do extracurricular activities and we don't have extracurricular activities in most of the schools" (Deborah)
	Not in curriculum	1	2.9	"No, we can't say that we teach but as things like that are not included in the books." (Brian)

Teaches culture	Practices	12	34.3	"We always talk about how do you spend your free time, or maybe do you have any hobby, or maybe do you go in for any sport" (Clara)
	Limited explanation	1	2.9	"Those are the topics and resources we use in talking about children or teenagers' relationships." (Ruben)
	Field trip	10	28.6	"Every school organizes a trip out of school. They go to visit a park" (Tyler)
Unclear of teaching practice	No leisure activities at school	2	5.7	"Contrary to what I have seen in the U.S., in our schools here we do not have many extra school activities" (Tiffany)
	Anecdotal	6	11.4	"No hierarchy in the USA and gained respect. contrary to Ukraine" (Julie)

Note: Each participant responded once.

In response to the interview question 33, four participants reported not teaching about leisure activities. Brian from Georgia indicated that this topic was not covered within the curriculum. Also, Rick from Tunisia mentioned he does not teach about leisure activities, because they are taught in a different course. Deborah from Tunisia mentioned that she could not teach about leisure activities due to a cultural conflict since her students were not permitted to engage in extracurricular activities. In comparison, 23 participants noted that they taught students about leisure activities through field trips or cultural practices. Ten cited that they took their students on excursions, which is reflected in Arnold's following comment, "Yes. For example, last month, we went to one of the hill tracks in Malaysia. It's called Bandarban. It is a hilly area and we went there. I lead the team; there were 30 teachers and 150 students." The remaining twelve students provided examples of how they taught cultural practices related to leisure activities. For instance, Clara from Uzbekistan stated, "We always talk about how do you spend your free time, or maybe do you have any hobby, or maybe do you go in for any sport." Eight other participants provided examples that did not reflect a clear teaching practice.

Table 28

Teachers' Responses to Question 34: "How do you teach about traditions?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	2	5.7	"Not really, no" (Deborah)
Teaches	Practices	11	31.4	"Arranging American holidays, cook food together with children" (Julie)
	Products	2	5.7	"What kind of food we will have or what kind of food people have during Halloween or Christmas. We talk about different types of food and they know a lot about this type of foods" (Arnold)
	Perspectives	2	5.7	"Whole lesson devoted to superstitions and the things people believe in different countries English speaking countries" (Kelly)
	Practices and products	1	2.9	"Halloween, I know it's a celebration but it's also a tradition to have children dressed up and ask for candy" (Eva)
	Products and perspectives	1	2.9	"Of course. We have a topic related to traditions. Traditions, modern things, modern views" (Tyler)
	Limited explanation	12	34.9	"Yeah, of course. In my like class" (Tim)
	School programs	4	11.4	"In our school, we have a great tradition to celebrate different English-speaking holidays. We do it on the stage. We've prepared at the fall, the students are singing, dancing, and also reciting poems, and they show their talents" (Faith)

Note: Each participant responded once.

The participants provided varied responses on how they taught traditions. All but two participants stated that they taught traditions. Eleven interviewees referenced cultural practices in their response. For example, Edna from El Salvador mentioned, "Christmas is celebrated in many countries, so we ask them to make a comparison. How do they celebrate it in this country and how we celebrate it here in El Salvador?" At the same time, two participants provided examples related to cultural products and another two mentioned cultural perceptions. Only two participants highlighted the integration of cultural elements. For example, Eva from El Salvador

mentioned that she taught students about Halloween costumes (products) and the cultural practice of trick and treating. Tyler from Mali also provided a vague response that slightly reflected cultural products and perspectives, "Of course. We have a topic related to traditions. Traditions, modern things, modern views." In addition, one-third of the participants reported that they taught about traditions; however, they provided limited explanations. For example, Christy from Uzbekistan stated, "Of course, yes we talk about it." Four mentioned that they taught traditions through school programs, which is reflected in Amy's response, "We always celebrate this type of days in our national days in our school with some programs."

Table 29

Teachers' Responses to Question 35: "How do you teach about punctuality?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	4	11.4	"Unfortunately, no" (Sandra)
Teaches	Practices	7	20	"I would tell them about how Americans are strict about punctuality" (Christopher)
	Practices and perspectives	1	2.9	"We can say that some people think that time is free, time is a renewable resource that we can use, or reuse" (Ruben)
	Limited explanation	4	11.4	"Currently there's no problem, I teach it correctly" (Eric)
Unclear of teaching practice	Tardiness at school	9	25.7	"Most of them they don't care about time, they are not punctual" (John)
	Teacher expects students to be on time	4	11.4	"In my school, the teachers must be in the classroom at least 5 or 10 minutes before the class starts. The students need to be on time as well" (Edna)
	Anecdotal	6	17.1	"In my country people cannot handle time even in the government and people cannot manage time that is why if you go there and somebody have a meeting at nine like 50% of the people…understand that you have to wait for 30 or 40 minutes or like one hour before people attending meeting" (Tony)

Note: Each participant responded once.

The participants provided varied responses on how they taught punctuality. Four

participants noted that they did not teach about punctuality, which is reflected in Brian's comment, "Well, we don't teach that." In addition, twelve participants provided examples of how they taught about cultural practices related to punctuality. For instance, Faith from Ukraine highlighted that she had a "lesson plan called time management" and Christopher from Haiti mentioned how he taught his students "how Americans are strict about punctuality." Ruben from Bolivia is the only participant who provided a clear example of how perceptions of time impact cultural practices, which is reflected in the following quote,

> We also understand and that's what we teach in English. That's the example we
>
> use when teaching English when we talk about other countries. The North
>
> Americans, the Europeans, the people who live in Asia, they have a different idea
>
> of what punctuality is. In many cases, they think that time is not a renewable
>
> resource. Once you need something, but you don't have it for a certain
>
> established time, you cannot have it back because time never goes back. Once
>
> time passes, time's out. It's over. That's the difference we teach.

In addition, four participants emphasized that they taught about punctuality but provided limited explanation. In comparison, 19 participants provided responses that did not reflect a clear teaching practice. For example, nine participants mentioned situations of their students being tardy, which is reflected in Tiffany's vignette,

> Punctuality, yes, it is a serious problem in Senegal because this is something that
>
> surprised me a lot when I came to the U.S., because there people do not like to be
>
> late or something like that and, but most of the time, American people they
>
> respect time. They are punctual, but in Senegal, it's not the case. For example,
>
> here some students they can come 15 minutes after eight when they have class in

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the morning and even some teachers they come late. Most teachers they come

late, meaning they can come at 10 eight, or 15 eight. It's not a big deal, but in the

U.S. I see that it's not acceptable to be late.

An additional four participants cited examples of how they expect their students to be on time,

while six others provided anecdotal responses that did not directly answer the interview question.

Table 30

Teachers' Responses to Question 36: "How do you teach about personal space?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	7	20	"No, not really" (Cathy)
	Not in curriculum	2	5.7	"There isn't much about personal space. Not even in textbooks" (Ruben)
	Referenced native culture	4	11.4	"No. We shake hands, but with female to female and male to male" (Wendy)
Teaches	Limited explanation	10	28.6	"Yes, I talk about it. I talk about in the class. I talk about it in the class because we introduce it to our students, and I use it in my class" (Eric)
	Cultural practices	6	17.1	"Yes, I talked about American people they always shake their hand with the other people whatever they are, male or female" (Amy)
Unclear of teaching practice		6	17.1	"Here in El Salvador, it depends because if that is the first time, the very first time we get to see each other, with a handshake, it's okay" (Edna)

Note: Each participant responded once.

Table 30 represents the participants' responses to how they teach about personal space.

Thirteen participants reported that they did not teach about personal space. Seven participants

provided limited explanations on why they do not teach about personal space. For example, Jeff

from Nepal stated, "We don't directly talk about that in our classrooms, personal space." Two

participants stated that they do not teach about personal space, because it is not in their

curriculum. This is reflected in Kelly's response, "don't have any material like that in our

textbooks." An additional four participants reported not teaching about personal space; however,

they referenced their native culture. In addition, sixteen participants mentioned that they taught

about personal space; however, only six provided specific examples of cultural practices. For

example, Tim from Bangladesh reported,

> I taught my students about it, but this is you and there is a circle around you and
>
> you feel and inside that circle that is your personal personal space. Okay? You
>
> know better. Who is more close people to you and who is not. So, but you
>
> always keep your personal space. I taught my students about it.

Ten participants reported teaching about personal space; however, they provided limited

explanations. For instance, George Nicaragua stated, "I always teach about that." Additionally,

six others provided examples that did not reflect a teaching practice. For instance, Laura from

Morocco mentioned, "This is the first thing they told me when I was coming to United States.

They told me well you have to keep distance because they knew that in my country, people are

sticking to each other."

Table 31

Teachers' Responses to Question 37: "How do you teach about art?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited teacher knowledge or interest in art	4	11.4	"No, I am not very interested in arts" (Christy)
	Teacher believes it should only be taught in advanced levels	1	2.9	"We don't have really a topic about that, but those are for higher level" (Rick)
	Different teacher	5	14.3	"This is another class and another teacher" (Wendy)
Teaches	Products	5	14.3	"Yeah, we do that a lot. We talk about that and we give the presentation a couple of months ago. I gave

				them to bring some famous topic is a famous painting, number from the States. And we also covered really tough subjects, popular museums in the world and a couple of those were in New York City" (Sebastian)
	Products and perspectives	1	2.9	"We talk about, for example, the picture, when it was painted, and we also try to make connection between the picture and the era or the century that it was created or painted. What was important or I don't know, why was a century famous? It could be done about sculpture or any other art or masterpiece." (Brian)
	Limited explanation	8	22.9	"Yes, our class is a combination of that. Artistic elements. We have programs in the schools, and it's a common program for all the students." (Mike)
	Curriculum	9	25.7	"Sometimes, yes. Sometimes there are some teaching text concerning art" (Faith)
Unclear teaching practice		2	5.7	"There a small town near mine that is very known for its craftsmanship. And also, there's a city called Masaya is known as the capital of folklore" (Jerry)

Note: Each participant responded once.

Table 31 describes how the participants responded to the question, "How do you teach about art?" A majority of the participants reported that they taught art, while ten reported that they do not teach art in their English classes. Twenty-three participants mentioned that they taught art; however, eight participants provided limited explanations. For instance, Sandra from Ukraine stated, "Yes, of course we have several themes." An additional nine participants mentioned that they taught art when it appeared in the curriculum.   Also, only six of the 35 participants provided explicit examples of how they taught art. For instance, Chloe from Ukraine explained how she taught about cultural products,

Also, there are a lot of virtual excursions to different museums. When you have

an opportunity, when you work with the computer, when you have an opportunity

to walk in these museums and see the pictures, or something like that. We have

these digital excursions when we talk about art, about culture, and about pictures

and artists, or something like that.

In contrast, ten participants explained that they do not teach art, which was attributed to limited teacher knowledge. For instance, Tony from Haiti stated that he does not teach art because, "Unfortunately, I tried one time, but it was a failure because they don't have a lot of knowledge about the art." Some teachers noted that art is taught in a different class. For example, Wendy from Bangladesh stated, "This is another class and another teacher there."

Table 32

Teachers' Responses to Question 38: "How do you teach about dance?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	8	22.9	"Dance. Okay, I have not been doing it at my lessons" (Kristen)
	Culture conflict	3	8.6	"Dances, not really because in my country, even dancing is different" (Maria)
	Different teacher	1	2.9	"When the students who are interested in such dances, the school provides dance teacher, a dance classroom and there they learn about it" (Jeff)
Teaches	Products	3	8.6	"They sing the song. They dance to the song and they talk about that song. They provide information about the singer, their country and also the type of music. Let's say if it is jazz, salsa, whatever. That's something that help because every group of students, they have different songs and different dances which help us a lot to understand" (George)
	Limited explanation	18	51.4	"Cultural dance, textbooks, videos, pictures" (Ryan)
Unclear teaching practice		2	5.7	"We're divided into three different regions. The Pacific we dance Marimba. The north they dance Polka and the Atlantic they dance Palo de Mayo which it has its origin from Africa" (Jerry)

Note: Each participant responded once.

The responses to the interview question, "How do you teach about dance?" are outlined in Table 32. One-third of the participants mentioned that they do not teach about dance. Eight participants provided limited explanations on why they did not teach about dance. For example, Rick from Tunisia stated, "No, we don't have such things, to be honest." In addition, three participants noted that they could not teach dance due to cultural conflicts. Maria from

Tajikistan provided an example about dancing at weddings and stated,

> Dances, not really, because in my country, even dancing is different. For
> example, you go to the wedding party and maybe our weddings are a little bit
> different and pretty similar to Turkish weddings and people dance a lot in this
> kind of events. Personally, as well I'm not really well educated in this sphere. I
> cannot differ what kind of types exist in this world except that we're dancing. I'm
> being honest with you. We do have like that. We go to the wedding and then
> preferably, we dance with, how to say, female with female or male with male,
> which could be a little bit weird to Western people to watch. Unless the male is
> not your spouse or your brother or your sibling, you better not to dance with a
> person in public places like weddings.

Twenty-one participants mentioned that they taught dance; however, all but three provided limited explanations. Their ambiguous responses varied. For instance, Christopher from Haiti stated, "Students watch short videos about dances in different places." In addition, Sandra from Ukraine mentioned that dance was included in the curriculum. She reported, "I can't remember which textbook it was about but really it is really about hip hop."

Table 33

Teachers' Responses to Question 39: "How do you teach about film?"

Theme	Category	N	%	Representative Quote
Does not teach	Film as teaching aid, not cultural content	15	42.9	"Yes. Films are one of my teaching aids" (Mike)
	Limited explanation	4	11.4	"We don't talk about that in class" (Deborah)
Teaches	Product	1	2.9	"My students exchange their letters with Lebanese students and talked about free time activities and

				what TV shows or TV channels they watched and why was this or that TV channel special. Or is that TV show special. They talked about their genres of TV series" (Brian)
	Limited explanation	9	25.7	"Yes, we do talk about TVs, game shows, talk shows, soap operas, action movies, et cetera. We do talk about that, these things" (Maria)
	Report/ review	3	8.6	"After they watch them, after they see them, they have to report. They sometimes have to write a review" (Ruben)
	Curriculum	2	5.7	"We play movies and we play novels that they have in their curriculum" (John)
Unclear teaching practice		1	2.9	"We encourage our students to watch movies in English" (Faith)

Note: Each participant responded once.

The participants' responses to how they teach film are described in Table 33. Nineteen participants noted that they do not teach about film. Fifteen stated that they utilized videos as instructional tools to support their teaching, which is reflected in Mike's response, "Yes. Films are one of my teaching aids." In addition, Julie from Ukraine did not teach film; however, she used it as tool for her students to immerse themselves in the target culture. She stated, "Movies is a great tool for immersion." Four participants specifically mentioned that they do not teach film and they provided limited explanations. For instance, George from Nicaragua stated that the lack of technology limited his teaching of film, "Well, in this case, I don't do it that much because we don't have the tools." In comparison, fifteen participants taught film, out of which nine provided limited explanations. For instance, Clara from Uzbekistan responded, "Yes, of course. We talk about that. It's one of the most interesting things now for children." At the same time, three stated that they have their students write movie reviews, while two highlighted that film is part of their curriculum.

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Table 34

Teachers' Responses to Question 40: "How do you teach literature?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	5	14.3	"We didn't teach literature or novels" (Eric)
	Teacher believes it should only be taught in advanced levels	2	5.7	"We don't teach them at these levels I have. We don't teach novels. It's at the university" (Laura)
	Different class	5	14.3	"They learn from native classes" (Tim)
Teaches	Products	7	20	"In our curriculum now, those students who are in 9th and 10th grade have some short stories like *The Merchant of Venice*. They have some poems like William Wordsworth. Some poems actually they read, not a lot of poems or not a lot of short stories because their evaluation is based on reading, writing, speaking and listening." (Arnold)
	Practices and products	1	2.9	"We tried to perform Shakespeare's plays on stage and we managed to do some of them and also Robert Burns, and all of them...I mean, we do not adopt the tasks. We just take what the writer has written and try to talk about it, to remember it, to memorize, and down to recite from the stage" (Faith)
	Products and perspectives	1	2.9	"From these books, they learn a lot about people who immigrated to the United States of America. They learned a lot about the history of the United States. They learned a lot about the relations in the family and are told about the relation between teachers and students at school. I think poems and literature, they are a great source of teaching about culture. Usually, we have special lessons when we read poems, British and American poems." (Chloe)
	Limited explanation	8	22.9	"We encourage that. It depends on the teacher if he likes to make his students to read poems. We have some poems in textbooks but it's optional." (Deborah)
Unclear of teaching practice		6	17.1	"We're lucky because these three Peace Corps volunteers really presented the task with a great number of books. It works like a library." (Sandra)

Note: Each participant responded once.

Table 34 outlines the participants' responses to how they taught literature. Twelve

participants reported that they did not teach about literature. Five participants mentioned that literature is taught in a different class. For instance, Tim from Bangladesh stated,

> They learned literature more in Bangla classes that our language classes. Okay,
> Bangla language, because basically they learn our culture more. Okay, from
> Bangladesh is different stories, different books written by many great, great
> writers like Rabindranath Tagore.

In five instances, participants provided vague responses on why they did not teach culture. For example, Julie from Ukraine stated, "Literature is good, but now children read lesser literature." In addition, two participants cited that literature in only taught in higher levels. To the contrary, seventeen stated that they teach literature, but eight provided limited explanations. For instance, John reported, "We have the novels and poems in our curriculum. We teach them." There were also nine instances where the participants reported specific cultural elements related to literature, which is reflected in Anthony's statement,

> We learn about authors and Edgar Allan Poe was very popular. Afterwards, we
> move onto the work literature, what they created. Then we understand that
> literature. Actually, all our types may be suitable for any human being. They just
> tie this spark like stories. Novels can help us to understand that all human being
> may have the same feelings or some kind of barrier between two nationalities. As
> I say, we do like Edgar Allan Poe's stories and Henry's. I remember Edgar Allan's
> *Black Cat* and *Armadillo* and Henry's stories, *Two leaves* or *The last leaf,* so there
> are many stories after 20 years.

In addition, two participants provided examples of how they integrated different aspects of culture. For instance, Chloe from Ukraine highlighted products, practices, and perspectives in

her response. She stated,

When we read short stories, and we even can take a novel, and divide it into

different parts, and read it. For example, we've been reading this book for one

term and they are doing a lot of activity. We were doing a lot of projects about it

because you should know the background of the book. You should learn, for

example, if you read about history, it's so important to know this history, about

this history. We're going to help with some. One week it was a novel. We read a

lot of additional information we got with projects. I just love reading, that's why

such reading lessons, they are my favorite.

Table 35

Teachers' Responses to Question 41: "How do you teach about music?"

Theme	Category	N	%	Representative Quote
Does not teach	Music as teaching aid, not cultural content	8	22.9	"Like there is a day I taught them a song about skeleton. Okay, we did with that English song, they learn the different parts of a skeleton" (Tim)
	Limited explanation	9	25.7	"I don't" (Simon)
	Different class	5	14.3	"We have a music teacher. The teacher is for music only." (Mike)
Teaches	Products	1	2.9	"As I told you, I chose like Michael Jackson's song like "Heal the World", "Count on Me for Friendship" of Bruno Mars. I tried to choose very significant songs and decent ones in terms of our culture" (Laura)
Unclear of teaching practice		12	34.3	"When it comes to music, there are some students who can actually play them. To make it more practical, sometimes I may ask my students to bring guitar" (Anthony)

Note: Each participant responded once.

Table 35 describes the participants' responses to how they teach music. A majority of the

participants reported that they did not teach about music. Eight participants utilized music as an

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instructional tool. For instance, Ruben from Bolivia described how he uses music as a teaching

tool and emphasized, "It can be as a warming up, it can be to reinforce any grammar structure."

Nine others reported not teaching music but provided limited descriptions. For instance, Brian

from Georgia stated, "Not in detail, so, no." In addition, five other participants mentioned that

music was taught in a different class. For example, Wendy from Bangladesh mentioned, "Music,

there is a special class for music. There are cultural teachers that will take those classes." Laura

from Morocco was the only participant who specifically mentioned cultural products in her

response. For example, she included specific songs such as "Heal the World" from Michael

Jackson in her lessons. In addition, one-third of the participants reported responses that did not

reflect a clear teaching practice. For instance, Rick from Tunisia referred to traditional music in

Tunisia, "Our most famous one is called Mezwed. I don't know if you have heard about it. You

can just google it."

Table 36

Teachers' Responses to Question 42: "How do you teach about government?"

Theme	Category	N	%	Representative Quote
Does not teach	Teacher believes it should only be taught in advanced levels	1	2.9	"We leave that topic for advanced courses" (Ruben)
	Limited explanation	12	34.3	"I don't" (Simon)
	Different class	6	17.1	"About government system, we have a subject called Social Studies in our schools." (Jeff)
Teaches	Products	14	40	"We speak about political systems of different countries, of Ukraine, Britain and the USA. They understand that Britain is a monarchy, what democracy is. Some basic ideas they get from our English classes" (Faith)

	Students not interested in topic	1	2.9	"Maybe, this things isn't so popular maybe because the most teenagers like fun not serious topics" (Sandra)
Unclear of teaching practice	No comment	1	2.9	"No comment" (Jerry)

Note: Each participant responded once.

Table 36 illustrates the findings from the interview question, "How do you teach about government?" Nineteen participants reported that they did not teach government, out of which twelve participants provided limited explanations on why they did not teach about government. For example, Wendy from Bangladesh stated that the strict regulations influenced her teaching. She reported, "I'm not interested, and it is prohibited in our country to talk about politics or religion and the conflict of religion in the class. It is strictly prohibited." In addition, six others mentioned that government is taught in a different class. For instance, Deborah from Tunisia stated, "No, we don't discuss that. They are studying already that in a subject called Civic Education." In addition, fourteen mentioned cultural products in their responses. For example, Ryan from Niger cited that he taught about different leaders, "I can can talk about the different institutions, the president, the prime minister the parliament and the different ministers." Faith from Ukraine also reported teaching about different political systems, "We speak about political systems of different countries; of Ukraine, Britain and the USA."

Table 37

Teachers' Responses to Question 43: "How do you teach about the environment?"

Theme	Category	N	%	Representative Quote
Does not teach	Different class	1	2.9	"About geography also, that's also that Social Studies covers that and there they talk about it" (Jeff)
Teaches	Products	3	8.6	"I teach them about the about many important places of Bangladesh, many, many historical places, which is very important. Like many mosques, any temples many kind of important place of previous kings" (Tim)

	Practices	8	22.9	"Topics based on environment and how to save, how to leave our planet for future generation in a greenway" (Anthony)
	Limited explanation	15	42.9	"We're working on it" (Jerry)
	Part of curriculum	8	22.9	"Geography, yes. I teach a lot of geography because the book, Hot Spot, is full of geographical information" (Christy)

Note: Each participant responded once.

Table 37 describes the responses to interview question 43. Except for one, all the participants taught about the environment to a certain extent. Fifteen participants provided limited explanations. For instance, Christopher from Haiti stated, "For the environment, they read different passages about the topic." John from Egypt also mentioned, "We have some topics dealing with that." Eight other participants mentioned that they taught about the environment because it was part of the curriculum. For example, Kelly from Ukraine described that one unit in her textbook was on the environment. She stated, "Environment yeah, we had this unit in our textbooks, and we have like a lot of lessons devoted to environmental protection." In addition, three participants stated that they taught cultural products. Arnold from Bangladesh provided an example of how he taught his students about geography, "We teach them in the classroom about different capitals, and different cities." In addition, eight mentioned how they taught cultural practices related to the environment. For example, Cathy from Ukraine stated, "I organize them like conferences, how to save the planet, how to, what can be done. So, they pretended to be journalist, scientist."

Table 38

Teachers' Responses to Question 44: "How do you teach about food?"

Theme	Category	N	%	Representative Quote
Does not teach	Different teacher	1	2.9	"The women teachers, they teach food, and the African food" (Eric)

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	Limited explanation	3	8.6	"No, I don't have this kind of information. I have never thought of that" (Christy)
	Students already know	1	2.9	"We don't really discuss that but we know that, for example. They have an idea that the American likes hamburger, like the Italian likes pizza" (Deborah)
Teaches	Products	9	25.7	"It's by brainstorming. Ask my students about the food they like, the food they don't like and then expand that to food in the world" (Laura)
	Practices and products	6	17.1	"We can study food and drink. The drink, you have to go out play the roles of in a waiter in a restaurant and other types of restaurants. Chinese restaurants, American restaurants and other types of restaurants or we can also have the students prepare a kind of role play, how to cook the foods" (Tyler)
	Products and perspectives	1	2.9	"What is popular in Britain what is fish and chips the history yes we learned the history of the hotdog how it appears in the USA" (Cathy)
	Limited explanation	9	25.7	"I will show them the food, just video or something like that" (Mike)
	Curriculum	2	5.7	"When I teach that lesson particular lesson that time I always teach them the differences of foods from different countries." (Tim)
Unclear of teaching practice		3	8.6	"All around the school and women are selling their sandwiches, cheese, okra, something like that. At break-time they go and buy themselves, but the school does not supply them with food" (Tiffany)

Note: Each participant responded once.

The responses to the interview question "How do you teach about food?" are described in Table 38. The majority of the participants stated that they taught about food; however, nine provided limited explanations. For instance, John from Egypt provided a limited description of his instruction and stated, "There are main topics dealing with food and different cultures of food." This is also reflected in Jerry's response, "We do presentations, present pictures and sometimes they cook." In addition, nine participants provided examples of how they taught about cultural products. For example, Maria from Tajikistan explained how she taught about food,

I talk about food. For example, we have a topic which is the unit is called fruit.

What we do is that I start teaching my student vocabulary about different things,

like how to say. What we do is that I start teaching my student vocabulary about

different things like how to say pasta, fruits, drinks.

Also, six participants provided examples how how they taught about cultural practices and

products related to food. For instance, Anthony from Uzbekistan cited an example of how he

taught about food and the interactions between a customer and a waiter,

Usually, we … practice and this was cooking together, but on other case, I may

give vocabulary and we may do some kind of making some kind of show play.

They try to play performance and one of them may be waiter and the other can be

just customer who came visit the restaurant. They try to put performance there.

Cathy from Ukraine was the only participant who spoke of cultural products and perspectives,

which was evident in her example of how she taught about the history of the hot dog.

Table 39

Teachers' Responses to Question 45: "How do you teach about clothes?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	1	2.9	"I don't" (Simon)
Teaches	Products	17	48.6	"There are some lessons in our textbook about those and we show different type of clothes through pictures in our classroom and ask the students to describe about the clothes" (Amy)
	Practices and products	5	14.3	"We only specified that it's different depending on the place and also it's going to be different depending on the weather. We don't wear coats. We don't wear boots here, because the weather is too hot" (Sandra)
	Products and perspectives	1	2.9	"Actually, there are different names for these clothes. Not the same, so we learn new vocabulary and also, we know that the clothes is also a part of culture and there is a reason why people wear such kind of clothes" (Anthony)
	Limited explanation	8	22.9	"Yes, for sure. Especially in the 6th grade and the 7th grade, we teach clothes" (Tiffany)

Unclear of teaching practice		3	8.6	"American students liked my national clothes, but I do not wear it in Ukraine" (Julie)

Note: Each participant responded once.

Table 39 outlines the responses to the question, "How do you teach about clothes?" Thirty-one participants stated that they taught about clothes. Of these, eight provided limited explanations of their teaching practices. For instance, Jeff from Nepal stated, "When teaching clothes, we just take it as an ordinary reading lesson and we just discuss about it." Seventeen participants mentioned teaching about clothing products. For example, Sebastian from Moldova reported that he teaches about traditional clothing, "We covered that probably only from British from England. We just talk about what clothes to wear and they were those kilts as I remember for men." Chloe Ukraine provided a vivid description about clothing. She emphasized,

We have traditional clothes, traditional embroidered clothes. These are

embroidered different from one region to another. When we learned about this, it

was interesting to know that in different regions, there were all different patterns.

And these patterns, they reflected the life in these regions. For example, in the

forest, the patterns are different from the patterns of embroidery with people in

our aspect, or region. Also, teaching about different clothes, clothes also reflect a

lot about culture. We compared our traditional clothes, with the clothes, for

example, in Poland, and we found a lot of similar features because Ukraine

borders to Poland. We found, for example, even this embroidery; it's a little bit

similar.

Five participants reported teaching both the products and practices related to clothing. George from Nicaragua stated that he taught about people's need to change their clothing depending on the season. He highlighted,

When I teach about different type of clothes, I relate this to the season of the year.

This time, we use United States seasons as well because right here in Nicaragua

we only have winter and the summer. What I do is, for example, I teach

vocabulary like sweater, pant, t-shirt, leggings and all that. What I ask my student

is, let's say, that it's raining a lot and you need to move from this place to another,

what would be the appropriate clothes and how to use.

Anthony from Uzbekistan was the only participant who incorporated products and perspectives

in his teaching of clothes. He not only mentioned the different types of clothes but also the

reasons why they wore them. He stated, "Actually, there are different names for these clothes,

not the same, so we learn new vocabulary and also, we know that the clothes is also a part of

culture and there is a reason why people wear such kind of clothes."

Table 40

Teachers' Responses to Question 46: "How do you teach about respect?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	2	5.7	"Not often" (Sandra)
Teaches	Cultural Practices	6	22.9	"How to behave with elders and how to behave with the youngers and how to respect others opinion, how to respect their female in their daily life- -in this way I try to teach" (Amy)
	Respect in the classroom	6	17.1	"Raising the hand if you want to speak. Respect your friends when they talk. Do not talk when somebody else talks" (Rick)
	Limited instruction	4		"Yeah, sometimes but not in detail in detail not deeply" (Kelly)
	Limited explanation	12	34.3	"Culturally talking, we teach students to respect the others" (Jerry)
Unclear of teaching practice		3	8.6	"I think that one it's a little bit tricky cause it's going to depend on the 2 people that are interacting" (Eva)

Note: Each participant responded once.

Table 40 describes the participants' responses to the question, "How do you teach about

respect?" Thirty participants cited that they teach respect. These participants provided varies

explanations. Six participants noted that they teach about cultural practices. Laura from

Morocco noted that she teaches posture and eye contact and "whenever there is an incident in

class with someone or in a movie or whatever, I just jump on the opportunity and try to teach

them how to be polite." Six others mentioned that they teach students to have respect in the

classroom, such as raising one's hand. Twelve participants also provided limited explanations

on how they teach about respect. For instance, this is exemplified in Ryan's response, "I can use

functions."

Table 41

Teachers' Responses to Question 47: "How do you teach how to give or receive a compliment?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	8	22.9	"Yes. This is not taught in the classroom. This is taught in the daily life" (Maria)
Teaches	Limited explanation	10	28.6	"Compliments, yes. I do talk about it a lot, but now I don't have any examples" (Christy)
	Grammar/ vocabulary focused	3	8.6	"It's functional language so we do and we, I would say, very often, because this is part of language. Grammar is different. For example, vocabulary is different but functional language is still the most important one because you should know how to behave in this or this particular situation." (Brian)
Unclear of teaching practice		4	11.4	"In the USA it is inappropriate, but Ukrainians like to get compliments" (Julie)
Interactions with students	Compliment students	10	28.6	"I like making compliments by myself if even if I see that the student sometimes isn't not very attentive. I can make him a compliment, 'your eyes today day are so smart'" (Sandra)

Note: Each participant responded once.

The responses to the interview question "How do you teach how to give or receive a

compliment?" are outlined in Table 41. Three main themes emerged from the participants'

responses. Eight participants reported not teaching about compliments and they provided limited

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details. For instance, Sebastian from Moldova stated, "No, not necessarily I don't recall." In

addition, ten participants reported that they taught their students how to give or receive

compliments, but they provided few details. For instance, Cathy from Ukraine stated, "This is

called social English and we do it." Christopher's teaching practice reflected the importance of

grammar and vocabulary. For instance, he said, "Those are taught as language functions.

Students learn phrases in conversations." In addition, ten participants highlighted examples of

how they give compliments to their students. For example, Wendy from Bangladesh stated,

"Yes, we say always, very good, thank you…but sometimes we say, you are looking nice." Four

participants also provided anecdotal responses that did not reflect their teaching practices.

Table 42

Teachers' Responses to Question 48: "How do you teach about how to accept or decline an

invitation?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	7	20	"This is not, we don't teach it" (Eric)
Teaches	Product	2	5.7	"We teach them about writing letters formal and informal letters and then here, we teach them to write how to answer the invitation" (Kelly)
	Practices	6	17.1	"For example, if anyone is not interested to go to a party or not to at least accept an invitation. I tell them that you just approach it very positively that, "I'm really sorry that actually, I am unable to go to your party because of some reasons." In that way, very positively and very politely" (Arnold)
	Practices and products	1	2.9	"For example, you want to invite someone to your party. Then a lot of variety of how you invite them. Either now with technology. You can send them a message, or via Facebook or if we want to use old fashion where you can write an invitation card. And if for example, we want to make it a setting of a birthday, I do it with the seventh form. We will study this. Only after three weeks, we can have a real birthday party for someone who is in that time. For example, on the 9th of April, if we have a text, if we

				have a lesson, and someone has a birthday. We can make a birthday party" (Rick)
	Limited explanation	13	37.1	"Using functions simulations or role play" (Ryan)
Unclear of teaching practice		6	17.1	"Yes, this is also a difference between the way I notice. Because, for example, in the U.S. if you invite me and I know that I couldn't come. I then say, "I would love to but unfortunately I have to go." It is also the same. I noticed that in Senegal. Also, we do not say no directly to people" (Chloe)

Note: Each participant responded once.

Table 42 describes the responses to the question "How do you teach how to accept or decline an invitation?" Seven participants reported not teaching culture and provided limited explanations. For instance, Tony from Haiti stated, "Not really." An additional 22 participants stated that they teach their students how to accept or decline an invitation. Two of these 22 participants reported teaching cultural products. For instance, Faith from Ukraine mentioned, "Well, in your lessons sometimes we have the activity of writing the invitation." Six participants provided examples of how they taught cultural practices related to invitations. For instance, Chloe from Ukraine stressed to her students, "If you want to decline an invitation, you should apologize you should explain why you decline." Rick from Tunisia was the only participant who referenced both products and practices. Thirteen participants stated that they taught about invitations; however, they provided limited details. For example, Julie from Ukraine reported, "I teach my students these phrases, I wish I could, but...maybe, next time, let's arrange it." In addition, six participants provided responses that did not reflect a clear teaching practice. For example, John from Egypt stated, "In my culture, when students know each other well, they can accept other's invitations to a party because they know each other. If they don't know each other or they don't accept invitations from someone."

Table 43

Teachers' Responses to Question 49: "How do you teach about how history influences

language?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	7	20	"No, we usually don't discuss such things and so the history of the language, no" (Kelly)
	Teacher believes it should only be taught in advanced levels	1	2.9	"Well, no, but that is maybe for advanced level. I learned that only at university" (Rick)
	Not in the textbook thus cannot teach	1	2.9	"I think, I never. I never teach that because I have some restrictions, restriction, you know. I always tied back to follow the syllabus and things. So, I never got a chance to teach in this way" (Tim)
Teaches	Practices	6	17.1	"So, when they started the history of England, some of the long words, how these languages have evolved over time" (Tony)
	Limited explanation	13	37.1	"Oh yeah, sometimes" (Tony)
	Historical facts	2	5.7	"We were talking about Black History Month. We took some examples like Rosa Parks, Martin Luther King. Those are important facts in history, not only in your country, but around the world" (Edna)
	Limited teaching	1	2.9	"We tell them about history, but not elaborately. Actually, just some brief history. We tell them because there is no system in our curriculum that we tell them about the brief history of literature or language" (Arnold)
Unclear of teaching practice		4	11.4	"It influences a lot, also globalization because kids use vocabulary they heard in movie and watch on Facebook" (Jerry)

Note: Each participant responded once.

The responses to the interview question, "How do you teach about how history influences

language?" are outlined in Table 43. Nine participants stated that they do not teach about how

history influences language. For instance, Brian from Georgia reported how he teaches language

and history separately, "Well, we don't talk about the history and its influence on language, but

we just talk about history separately and language separately" and Laura from Morocco directly

stated, "I never taught that." In addition, 22 participants stated that they taught about how

history influences language; however, 13 of these participants provided limited explanations on

how this transpired in the classroom. For instance, Julie from Ukraine stated that she taught

history but provided the following ambiguous response, "History influences language directly,

history defines it." A few participants stated that they taught about historical facts such as Rosa

Parks (Edna) or Nelson Mandela (Eric). In addition, six participants reported examples of how

they taught about cultural practices. For instance, Tyler from Mali mentioned the importance of

teaching how languages evolve. He reported, "How these languages have evolved over time.

That is very important for students to learn how." In addition, four participants provided

responses that were not clear. For example, John from Egypt stated,

> Sometimes when a nation has its own history, people are affected by what
>
> happened to the nation in the past and what the people suffered from wars and
>
> from conflicts. All these aspects affect people, affect their culture and their
>
> language, affect how they communicate to each other or how communicate with
>
> each other.

Table 44

Teachers' Responses to Question 50: "How do you teach about beliefs and values?"

Theme	Category	N	%	Representative Quote
Does not teach	Limited explanation	2	5.7	"We don't teach beliefs and values" (Eric)
	Not in curriculum	1	2.9	"In textbooks, 100% no" (Maria)
Teaches	Practices	2	5.7	"Our student to know other cultures and to take good from these cultures and to know how they communicate with each other, how they marry, how they deal with each other" (John)

	Limited explanation	22	62.9	"Yes, we do that, and we have some special in the program. We have areas where they had to learn that these different values" (Deborah)
	Limited teaching due to curriculum	2	5.7	We may talk about that, but actually it's not in our textbooks" (Kristen)
	As warm up activity	1	2.9	"Those kind of values are the ones that we try to reinforce like kindness, for example. We do activities like warm-ups" (Edna)
Unclear of teaching practice	Anecdotal	5	14.3	"I think when you interact with another culture, you have to speak about the values of that culture. It involves." (Laura)

Note: Each participant responded once.

Table 44 outlines the responses to the interview question, "How do you teach about beliefs and values?" The majority of the participants stated that they taught about beliefs and values; however, 22 participants provided limited explanations. For instance, Chloe from Ukraine stated, "We speak about different beliefs and values in our classroom. Sometimes this topic can be a little bit tricky or difficult. We just speak about different beliefs and values." An additional two participants noted that they teach about beliefs, but their instruction was limited due to the curriculum. For instance, Rick from Tunisia mentioned, "We are limited a little bit by a curriculum that we follow which is set by the policymakers." Only two participants provided clear examples of how they taught practices related to cultural beliefs. This is clearly depicted in Tiffany's vignette,

> Yes, I do, especially when I came back from the US. I told them a lot about
>
> beliefs, okay, marriage, about American way of life, something like that. It was
>
> an occasion for them to compare and contrast, to talk about similarities and
>
> differences, also, because I told them about my experience at high school where I
>
> was going. One day I was presenting about my country and I told them that we
>
> have polygamy in my country. Men are allowed to have four wives and the

Muslim religion allows people to have four wives. Now when I said that, the

students were surprised. They said, "Ooh no, how come, how come and why do

you accept this other woman?" I said, "Yes we accept, because we were born in

this community and our mothers were doing it, our fathers were doing it, so and

the religion also allow us to do it, so for us it's normal." When I came back, I told

this to my students. I told them that do you know that in the U.S., they were

surprised to know that in Senegal, people were doing polygamy. They said, "No,

how come." and I said, "Yes, it's because they don't know it because man have

only one wife." Something like that, it's very interesting.

Tiffany highlighted the connections between ones' beliefs and marriage practices. In addition,

five participants provided responses that did not reflect a clear teaching practice. For instance,

Jerry stated, "It influences a lot. And also, globalization because kids use vocabulary they heard

in movie and watch on Facebook."

Table 45

Teachers' Responses to Question 51: "How do you teach about different writing styles?"

Theme	Category	N	%	Representative Quote
Does not teach	Teacher believes there are no differences in writing	2	5.7	"Very sorry, there is no difference between the three languages in styles writing" (Rick)
	Teacher believes it should only be taught in advanced levels	2	5.7	"Writing style. Since I am working with low levels, we don't write that much" (Edna)
	Limited explanation	13	37.1	"No, I haven't. Now that I am thinking of it, I didn't pay too much attention on those writing styles" (Ruben)

	Different teacher	1	2.9	"Writing style? Of course, there is a teacher in charge of the literature. That teacher is teaching the writing style of the Romantic era, of American Literature. The writing styles from England to France, America or China. The writing styles of each generation. That teacher is not the English teacher" (Tyler)
Teaches	Practices	3	8.6	"Yeah. For example, our students are explained how to sign the envelope in different ways" (Sandra)
	Limited explanation	12	34.3	"Yes. They simply they understand that because they know that from the very beginning. In kindergarten onwards they learn that" (Mike)
Unclear of teaching practice		2	5.7	"Writing is a very big issue in our education system because as you know students. They don't like writing. I don't know why, but most of them, they don't like writing" (Tiffany)

Note: Each participant responded once.

The responses to the interview question "How do you teach about different writing styles?" are presented in Table 45. Eighteen participants reported not teaching about writing styles due to various reasons. Two participants believed writing styles did not differ across languages. Two others stated that writing styles were only taught with advanced students. Tyler from Mali noted that writing styles were taught by another teacher. In addition, 13 participants stated that they do not teach about writing styles but provided limited explanation as of why. For instance, Christopher from Haiti, stated, "Don't really address this." Fifteen participants stated that they taught about writing styles. Twelve of these fifteen participants provided limited descriptions. For instance, Clara from Uzbekistan stated, "Yes, sometimes yes, we talk about that." Three participants specially mentioned cultural practices, which is reflected in Brian's description of the different ways letters are written,

Of course, we have to teach because for example, starting the letter in Georgia.

We don't start a letter in the same way that you do. For example, we don't say,

"Dear Mr. Someone" we just say, "Mr. Someone." Because the word, "Dear," has

a very different connotation in Georgian language. Also, we don't write the

words for example, "Yours sincerely" and "Yours faithfully." Because if you

translate both words in English, they have, sorry into Georgian, they have no

meaning at all so it makes no sense in Georgian. That's why we teach. For

example, it's different or it's unacceptable in Georgian or it doesn't make sense.

Table 46

Teachers' Responses to Question 52: "How do you teach about emotions?"

Theme	Category	N	%	Representative Quote
Does not teach	Curriculum	2	5.7	"I would say, we haven't come across in the course books" (Brian)
	Limited explanation	5	14.3	"Not really, I don't remember speaking about that" (Cathy)
Teaches	Practices	6	17.1	"Ukrainians like to beat around the bush. Americans are more specific. My students have hard times during writing English exams. I have to teach them to do it upside down from Ukrainian. Ukrainian people are very emotional. They do not hide them. They mostly have brick faces. Americans smile despite the difficulties. But, maybe, we are not as happy" (Julie)
	Vocabulary	5	14.3	"We teach emotions through pictures. For example, when someone is happy, sad" (Rick)
	Behavior	1	2.9	"Yes. We teach our students to normally to control their emotions" (Amy)
	Limited explanation	14	40	"Drawing faces. Now in Facebook called emoticons. Then we play mocking faces. In a funny way and students have to say the word" (Jerry)
Unclear of teaching practice		2	5.7	"In Ukraine we are very open. In some other countries they are more reserved" (Chloe)

Note: Each participant responded once.

Table 46 describes the participants' responses to the interview question, "How do you

teach about emotions?" Of the 35 participants, seven stated that they did not teach about

emotions. For instance, Arnold from Bangladesh reported, "I don't talk about any kind of

emotions." An additional two participants provided anecdotal responses, which does not reflect

a clear teaching practice. For example, Mike from India stated,

> But in my culture, it's preferable to keep your emotions inside especially when it
> comes to different relationships. For example, family relationships of parent to
> child. Now parent to child is big. Children are quite fine when they are toddlers
> or in their early ages. It is quite fine to show their anger and to show their
> emotions. When they come to high school age, they do not.

The remaining participants noted that they taught about emotions; however, their instructional methods varied. Only six participants noted cultural practices. Sebastian from Moldova described that he teaches his students how Americans show emotions, "Yes, yes of course. In our conversations. When we deal with conversations like, we explain to our students how Americans react…how can they show emotion and compare it to Malian." Five participants taught vocabulary terms. For instance, Tiffany from Senegal demonstrated vocabulary through gestures, "I use mimics to do it. On my face, they can see the answer. Sleepy, hungry, angry, something like that so I like using gestures in my class." Fourteen other participants provided limited explanations about how they taught emotions. For example, John from Egypt stated, "We use pictures. I always use my facial expression because I like acting. I always use my facial expressions. My students like that a lot. We use pictures."

Summary: Cultural Teaching. This section sought to describe how the participants' teaching practices and how they taught specific aspects of culture. First, an overview of their teaching practices were presented. Foremost, participants reported that their curriculum highly influenced their instruction because they were not permitted to deviate from the prescribed textbooks. The curriculum also had limited cultural content that tended to emphasize sociological and semantic aspects of culture. In addition, 20 participants reported that they are

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not required to teach culture, which could be linked to half of the participants reporting that they did not assess their students' cultural knowledge. This is combined with a majority of the participants articulating that their objective for including culture was for their students to gain respect and understanding.

A description of how the participants taught specific aspects of culture was presented. The findings illustrated that the participants tended to not strategically incorporate culture into their instruction. When culture was taught, the participants were more inclined to teach aspects of culture in isolation. For instance, the participants noted that they taught about clothing; however, the participants stressed vocabulary terms. They did not mention the practices of when and where to wear a garment or the beliefs associated with why a piece of clothing was acceptable to wear in the target culture. This is also reflected in the participants' approaches to teaching traditions, where they had the tendency to teach either cultural products or practices. In the instances where cultural elements were integrated into a lesson, cultural practices and products were most prevalent, which mostly occurred in lessons related to food and clothes. There were only five instances where the participants provided examples of how they integrated cultural products and perspectives. In addition, only one participant reported an example of how he incorporated practices, products, and perspectives.

The participants presented various reasons on why they did not teach the different aspects of culture. Many noted that they are required to follow the prescribed curriculum and were not permitted to deviate from the required texts. In a few instances, participants cited that cultural conflicts between the target and native cultures influenced their instructional choices to not teach dance or leisure activities. In these cases, this was due to the participants' conservative native cultures. In other instances, some teachers did not teach certain aspects of culture such as art

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because these subjects were taught by other teachers. In respect to music and film, teachers perceived these cultural elements to be instructional aids rather than cultural content. Participants also believed that certain cultural elements should only be taught in advanced English classes. A few also perceived that there are no cultural differences between the native and target culture; thus, there was not a need to teach that cultural aspect. There were also cases when the participants provided anecdotal responses that did not reflect a clear teaching practice.

Chapter Four Summary

Chapter four described the results of the three research questions. The first research question examined how non-native EFL teachers defined culture and the target culture taught within EFL classrooms. The data revealed that the participants had difficulty defining culture. Many reported that the construct of culture is complex and difficult to define. They described culture to be mostly within the sociological sense (behaviors, traditions, ways of life) and the semantic sense (beliefs, food, clothes, perceptions). When defining the target culture, the majority stated that the target culture is multidimensional and noted a combination of cultures, which included American, British, global, and their native culture. When asked to describe the countries that they associate with the English language culture, the participants mostly referenced the Anglosphere, but also mentioned other global contexts.

The second set of findings described the participants' beliefs and the experiences that may have influenced these beliefs. The results revealed that the participants unanimously reported that language and culture were interrelated. Furthermore, the majority commented that one could not teach language without culture. However, some mentioned that one could teach vocabulary or grammar without referencing culture. This study also sought to better understand the experiences that could influence their beliefs and teaching practices. Despite the importance

of English in all of their countries, many participants reported that their training on how to teach English was insufficient. Their lack of training could have resulted in the participants' limited knowledge about the target culture. The participants noted that the most valuable training occurred outside of their institutions, such as with Peace Corps volunteers. This is in combination with the participants unanimously reporting that their experience in the ITP program was the most beneficial experience in their professional careers.

Lastly, this study sought to understand their classroom practices and how the participants taught specific aspects of culture. Foremost, participants reported that their curriculum highly influenced their instruction. In addition, 20 participants reported that they are not required to teach culture. This could be linked to half of the participants stating that they did not test their students' cultural knowledge and a majority of the participants articulating that their objective is for their students to gain respect and understanding. Then a description of how the participants taught specific aspects of culture was presented. The findings illustrated that the participants tended to not strategically incorporate culture into their instruction. When culture was taught, the participants were more inclined to teach aspects of culture in isolation. In the cases where cultural elements were integrated into a lesson, cultural practices and products were most common. The participants offered various reasons why they did not teach different aspects of culture. The rationale for not teaching culture was partly due to the prescribed curriculum, cultural conflicts, and the belief that there are no cultural differences between the native and target cultures. In some instances, music and film were not perceived to be cultural content but rather instructional aids.

CHAPTER 5: DISCUSSION AND IMPLICATIONS

Discussion

This study aims to examine the beliefs and practices of secondary EFL teachers from developing countries. Chapter five serves to discuss this study's findings and implications. The CTM suggests that the effective integration of practices, products, and perspectives in language instruction results in language learners acquiring the four dimensions of culture (Adaskou et al., 1990), which includes the *aesthetic*, *sociological*, *semantic*, and *pragmatic* senses. Practices are social interactions, which could include religious practices, daily rituals, and rites of passage. Products are tangible objects such as houseware, clothing, and food and intangible objects such as educational systems, dance, and government laws. Perspectives include the attitudes, beliefs, and values that explain why a culture has specific products and practices. Given that this study examined the beliefs and practices of 35 EFL teachers who participated in an intensive immersion program in the United States and who also had some other experiences, it was expected that the teachers would be more inclined to integrate culture into their instruction. However, the overall results from this study revealed that the participants' definitions of culture and their teaching practices partially reflected the CTM. These findings may have been largely due to the fact that many participants had limited experiences with the target culture, such as the U.S. Similar to earlier studies, it was found that the teachers perceived to have a good understanding of the integration of culture within EFL classrooms. For example, the participants overwhelmingly agreed that language and culture are connected. Further, a majority of them reported language could not be taught without referencing culture. Despite these strong beliefs, the participants had difficulty defining culture (Barnes-Karol & Broner, 2010; Hermessi, 2016) and reported limited evidence of cultural teaching within their EFL classrooms. Despite the

participants' beliefs on how language and culture are intertwined, the participants tended to prioritize language instruction over cultural teaching, which could be due to external factors such as educational standards, assessments, and textbooks. The duration of the six-week ITP professional development program was beneficial, but the findings show that on-going professional development or more extensive exposure of the targeted culture is necessary in helping them to further understand the cultural components of teaching. Wang (2014) also suggests that longer study abroad experiences were found to be more powerful. In summary, the minimal teaching and understanding of culture seems to be associated to their limited interactions with the target culture. This finding has also been a common theme within language teaching (Castro et al., 2004; Ho, 2011). Similar to Nguyen's (2013) study, the participants placed limited emphasis on practices, practices, or perspectives. The following section will discuss the factors that influenced this outcome. First, a discussion of how the participants' defined culture is presented. Then, an analysis of how the participants integrated cultural practices, products, and perspectives into their practice is provided. Third, a discussion of how the participants' beliefs influenced their instruction is presented. Lastly, implications for policy makers, schools and researchers are presented.

Culture Defined

How do EFL teachers in developing countries define culture?

The first research question sought to better understand how EFL teachers defined culture. Overall, when asked to define culture, most participants perceived culture to be complex and challenging to define. Also, many participants viewed culture through a *sociological* and *semantic* lens, which is reflected in prior studies (Bayyurt, 2006; Luk, 2012). The participants emphasized behaviors, beliefs, and traditions and placed less emphasis on the aesthetic (e.g. art,

dance, literature) and pragmatic senses (e.g. language appropriacy, norms for interpersonal relations), which could be aligned with the economic status of their countries. For instance, no participants from a low-income country defined culture in more than two dimensions. In addition, they only referenced the sociological and semantic aspects of culture and tended to mention one's way of life, beliefs, and values. Eight participants from low-middle-income countries, and only one from a low-income country, referred to the aesthetic sense. In this case, the participant from a low-income country minimally mentioned the aesthetic sense when he referenced music and failed to acknowledge other aspects of culture that are aesthetic such as film, theater, or dance. Additionally, only participants from low-middle-income countries spoke of the *pragmatic* sense such as language appropriacy. These participants also highlighted the awareness on how to interact in different settings. Thus, participants from low-middle-income countries perceived culture differently in comparison to the participants from low-income countries. These findings illustrate that the economic status of a teacher's country could affect how an individual defines culture. This supports Bourdieu's cultural capital theory (1986), which suggests that one's social class influences how one perceives culture. In addition, how the participants defined culture could have influenced their instruction, since one cannot teach the four dimensions of culture if one does not perceive culture to be four-dimensional.

The complexity apparent in defining the construct of culture was also evident when the participants defined the target culture that they aimed to teach. The majority of participants stated that the target culture is multifaceted and included some combinations of American, British, global, and native cultures. In addition, there were some inconsistences in the participants' statements between the target culture, the countries that the teachers emphasized in class, and the geographic regions associated within the curriculum. This finding could signal

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that the target culture was not strategically selected.

Various factors may have influenced how the participants defined the target culture such as globalization, curriculum, geographic location, prior experience, and resources. Globalization was a key factor on why a global culture was taught. The participants noted that work, educational opportunities, travel, and the role of English as a global language influenced their views. Prescribed curriculum also affected how the participants defined the target culture, which was exhibited when 15 participants cited that their curriculum reflected a global perspective. In addition, the participants' geographic location attributed to how they defined the target culture. Participants from Central and South America tended to gravitate towards teaching American culture, while the participants from other parts of the world had mixed responses. In addition, prior experiences played a role. This was evident when the participants noted that their participation in the ITP program influenced their views and teaching of culture. In addition, the trend to emphasize American or British culture could be linked to the accessibly of resources. The access to information was associated with the participants' affiliation with organizations from the United States and the United Kingdom, such as the Peace Corps and the British Council. In addition, the participants had the tendency to reference American and British media. This exposure to movies, television, news, or other forms of media could have shaped their beliefs of the target culture. Globalization, curriculum, geographic location, prior experiences, and resources may have influenced the participants' decisions on what target culture they aimed to teach. Overall, the participants' minimalistic definitions of culture combined with how they defined the target culture could have influenced their instruction.

Cultural Teaching

As explained in chapter one, the CTM comprises of practices, products, and perspectives.

Language is thought to be most effectively taught when these three cultural components are integrated into language instruction, since language and culture are intricately connected. As outlined in chapter four, the current study found that the participants minimally taught culture. There were a few instances where the participants integrated 3Ps into their instruction, which were often related to food and history. When culture was imbedded into their language classrooms, the participants tended to teach cultural practices, products, and perspectives in isolation. The following section will discuss the instances where the participants integrated the 3Ps into their instruction.

How do EFL teachers in developing countries employ cultural practices in an effort to teach products and perspectives?

Cultural practices are social behaviors and interactions. It is the knowledge of how to interact at specific times and in certain places. There were only a few instances where the participants cited examples of how they employed cultural practices to teach products and perspectives. For instance, Eva mentioned how they celebrate Halloween. Through this tradition, she teaches students about costumes and Halloween candy. The second example was when Rick mentioned that he taught his students how to write an invitation letter to a birthday party. Then, he created a birthday party in his classroom. Thus, this study found limited evidence of how the participants employed cultural practices to teach products and perspectives. The participants were expected to integrate culture more often into their lessons due to their enrollment in the ITP program. While the ITP program was found to be valuable, the shortness of the program and their limited interactions with native speakers in general could have attributed to the limited teaching of culture. An individual's prior experience learning a language impacts how a teacher integrates culture into his instruction (Paige et al., 2000). Thus,

the participants' limited experiences could have influenced the minimal inclusion of cultural perspectives.   Barnes-Karol and Broner (2010) also suggest that teachers find it challenging to integrate cultural perspectives. This finding is aligned with prior research, which also found limited evidence of effective cultural instruction within foreign language classrooms (Byrd et al., 2011; Larzen-Ostermark, 2008; Sercu, 2006). It is not clear if these findings would have been different for developing countries, but the research suggests that incorporating culture is conditional based on one's experiences.

How do EFL teachers in developing countries employ cultural products in an effort to teach practices and perspectives?

Cultural products are either tangible or intangible aspects of a culture, which reflect a culture's perspectives. This research found a few instances when participants employed cultural products to teach about cultural practices and perspectives. Even though there were limited examples of how this transpired in the classroom, the participants utilized cultural products more often than practices or perspectives. For example, Chloe utilized literature to teach about the history of how people immigrated to the United States (perspective). This is coupled with one instance when a participant utilized Shakespearean plays to teach his students how to act. A few other examples occurred when teachers utilized pictures of American classrooms to teach students about group work in American education systems. In addition, the participants often employed food (product) to teach about other aspects of culture such as the history of the American hot dog. In another instance, food was utilized to teach about the practices of waiters and customers in restaurants and about cooking practices. In addition, there was only one instance where students were taught why different pieces of clothing were worn.

How do EFL teachers in developing countries employ cultural perspectives in an effort to teach

practices and products?

   Cultural perspectives are the beliefs that inform cultural practices and products. Throughout the interviews, there were only a few instances where the participants noted how they employed cultural perspectives in order to teach practices and products. One teacher spoke about historical events and how history influences art. History is considered a perspective since individuals could have different perceptions of the same historical event. In another instance, Ruben taught how one's cultural beliefs (perspective) is linked to cultural practices. He noted that Europeans and North Americans tend to view time as something that one can never regain, while South Americans are inclined to perceive time as renewable. He further commented that these two divergent beliefs influenced each cultural group's respective behaviors. The limited integration of cultural perspectives is not surprising since prior research has revealed that the teaching of cultural perspectives occurs least since extensive interactions with the target culture are needed to have a firm grasp of a culture's beliefs (Barnes-Karol & Broner, 2010; Chen & Yang, 2016). Due to EFL teachers limited exposure to the target culture, they are often are ill-equipped to teach all aspects of the target culture (Byrd et al., 2011). This was partly due to the vastness of English language culture and the participants limited opportunities to interact with the target cultures.

   The findings revealed that the participants seldom had an integrated approach to teaching culture. The instances where the interviewees mentioned an integrated approach to teaching culture tended to be associated with clothing, food, history, and traditions. Besides these examples of how the participants incorporated 3Ps, the participants had the tendency to either not teach certain aspects of culture or teach different aspects of culture in isolation. The interviews revealed when the participants incorporated products more often in comparison to practices and

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perspectives. Thus, they neglected to present a holistic view of culture. A strong emphasis on cultural products has also been found in other studies (Salcedo & Sacchi, 2014). Due to the limited integration of 3Ps, language is often prioritized over culture (Castro et al., 2004; Karim et al., 2019; Sercu, 2006).

Beliefs Influence Instruction

How do EFL teachers' beliefs of culture, as well as their experiences, influence their integration of cultural instruction within secondary classrooms in developing countries?

The prior research questions highlighted that participants minimally defined culture and at times sparingly incorporated 3Ps. Three main findings were discovered. First, the influence of the participants' definitions of culture was inconsistent. Participants who narrowly defined culture were inclined to teach culture less frequently. On the contrary, the participants who perceived culture to be three-dimensional tended to include more cultural elements into their instruction. As for the individuals who defined culture within two dimensions, there was no clear explanation of how their beliefs influenced their instruction. Second, the findings revealed that many participants perceived certain cultural elements to be teaching tools rather than instructional content. Third, across all interviews, the data illustrated that external factors (educational policy, curriculum, assessment, conflicts with native culture, teacher knowledge and teacher expectations) were more influential in comparison to the participants' cultural beliefs.

Definitions influence instruction. First, there was inconsistency between the participants' definitions of culture and their respective instruction. The data revealed that the participants ($n =11$) with marginal definitions of culture tended to minimally include culture into their instruction. Of these eleven, four suggested that language could be instructed without referencing culture. The participants' limited definition of culture may have influenced their

opinions that teachers could teach language without referencing culture. For example, Wendy referenced the importance of teaching about relationships within a family (sociological) and repeatedly mentioned that she encourages her female students to stay in school. A link between the participants' definition of culture and their instruction was exemplified when Simon defined culture within the sociological dimension and noted that he does not teach different aspects of culture such as clothes (semantic), dance (aesthetic), food (semantic), emotions (semantic), or music (aesthetic). These examples illustrate that there could be relationship between the participants' definitions of culture and their teaching practices. Aside from their minimalist definitions of culture, the prescribed curriculum could have also fueled their cultural teaching practices. The participants who minimally defined culture noted that their textbooks were problematic, since the texts were outdated and at times did not include speaking and listening tasks. Despite the inadequacy in the textbooks, the participants repeatedly reported that they are mandated to follow the prescribed curriculum. Overall, these four interviewees reported unsuitable curriculum. This could have influenced their limited definition of culture and their views on if language could be taught without referencing culture.

While four participants noted that one does not need to reference culture when teaching language, the other seven participants, who had a minimalistic definition of culture, claimed that one could not teach language without culture. Despite this assertion, these participants had difficulty describing how they taught culture. This was partly attributed to the limited cultural content within the curriculum. The limited teaching of culture among this subgroup was also evident when Ryan from Niger reiterated that he utilized videos to teach numerous aspects of culture such as art, leisure activities, music, personal space and traditions. As illustrated throughout these eleven interviews, the participants who scarcely defined culture struggled to

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report how they taught culture within their classrooms.

In contrast to those who had minimalistic definitions of culture, eight participants whose definitions were three-dimensional tended to more explicitly incorporate culture into their teaching. These interviewees, all of whom were from low-middle-income countries, taught different aspects of culture such as emotions, history, writing styles, and food. Christy from Uzbekistan mentioned that she taught emotions through Anton Chekhov's short story *Vanka.* In addition, Edna from El Salvador emphasized history through historical figures such as Rosa Parks and Martin Luther King. Brian from Georgia asserted that the importance of teaching writing styles and provided a comparison between Georgian and English. In addition, Brian later cited that he requires his students to do a comprehensive research project that requires the students to examine the various foods associated with Australia, New Zealand, United Kingdom, and the United States.

Based on the data, the participants who defined culture within three dimensions provided more concrete examples of how they incorporated culture into their instruction. In addition, they reported teaching culture more often. However, the outcome may not be directly associated to their beliefs but could have stemmed from both assessments and standardized curriculum. This was evident when, seven out of eight tested students on cultural knowledge and five noted that either their school or national curriculum required them to teach culture. The data illustrate similarities between curriculum and the interviewees' multi-dimensional definition of culture. For instance, Sebastian from Moldova cited that the national curriculum requires him to teach culture. To meet this standard, he noted that he had his students complete a project on the different features of American high schools and report on the different elements that could be incorporated into his school. Also, Mike from India stated that he does an extensive climate

change project that includes cultural elements which is aligned to his national curriculum. These individuals were able to give clear descriptions of how they taught culture. As illustrated, the participants whose definitions were three-dimensional tended to more explicitly incorporate culture into their teaching in comparison to those how defined culture within one dimension.

The remaining 16 participants defined culture in two dimensions. At times, there were inconsistences between their definitions and their reported instruction. An example of this discrepancy is when Maria from Tajikistan defined culture using both the sociological and semantic senses. Despite her definition, she neglected to teach culture comprehensively. At the same time, she later mentioned that there is no real need to talk about relationships or interactions within schools. However, Maria reported teaching about food, particularly healthy and unhealthy diets. A few inconsistences were also evident in Jerry's interview. Jerry from Nicaragua stated that he aimed to teach a global culture, but many of his responses included his native culture. For example, the emphasis on his native culture was found in his descriptions about teaching dance and literature. Despite the discrepancy between the target culture and the examples given, Jerry's definition of culture (aesthetic and sociological) was reflected within some of his responses. Jerry cited that he taught dance (aesthetic). He also referenced the sociological sense when he mentioned teaching about traditions in Nicaragua. Maria and Jerry's responses reflect how the beliefs of culture and instruction were inconsistent among the participants who defined culture within two dimensions. The previous section illustrated that the participants' definitions of culture played an inconsistent role in influencing instruction. The following section will discuss the use of culture as an instructional aid.

Culture as a teaching tool. Throughout the interviews, the trend to use cultural content as an instructional aid was prominent. It was also believed that music was a teaching aid that

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assisted in improving students' vocabulary or reinforcing grammar structures. The participants also employed videos as instructional tools. Some perceived film to be a tool to teach pronunciation, thus a catalyst for bringing authentic speech into the classroom. In other cases, video was an instrument to foster conversation. Videos also provided teachers with opportunities to bring the target culture into their classroom, such as a Fourth of July celebration. These illustrations reflect that many participants did not teach film or music as different aspects of culture, rather they employed these cultural elements as instructional aids to teach various aspects of language. This finding supports prior research that found language teachers are inclined to utilized cultural content as instructional aids (Atay et al., 2009; Larzen-Ostermark, 2008; Önalan, 2005).

Overall, a strong connection was not found between the participants' beliefs and teaching practices. There were a few instances where the participants' beliefs could have influenced their instruction. The participants who narrowly defined culture were less likely to incorporate culture into their instruction. In addition, the connection was more prominent with the participants who had a three-dimensional view of culture. A misalignment between their beliefs and self-reported instruction was evident among the participants who defined culture within two dimensions. Also, many participants perceived certain cultural elements such as music and film to be instructional aids verses instructional content. Even though some evidence may illustrate how teacher beliefs influence the incorporation of culture, other factors, which were common throughout the interviews, could have played a role. All participants cited external factors that either facilitated or hindered the incorporation of culture into their instruction. An analysis of these external factors is needed in order to explain this relationship.

External factors. Across the interviews and regardless of their beliefs, the participants

noted that there were multiple barriers and facilitators that influenced their teaching of culture. These external factors included educational policy, curriculum, assessments, cultural conflicts, and teachers' knowledge and expectations. The following section will address these factors and how they either hindered or supported cultural instruction.

Policy. Educational policy was found to both facilitate and imped the incorporation of culture in EFL classrooms. Policy took the shape of standards, which then informed curriculum decisions and instructional time. The findings revealed that twenty participants reported that their schools did not require them to teach culture. The lack of cultural objectives is not uncommon and has also been found in other research (T. L. Nguyen, 2013). A few participants noted specific educational standards that required the inclusion of culture. In these cases, it appeared that the inclusion of instructional objectives that included culture resulted in the integrated teaching of culture. The interviewees highlighted that policy also influenced instructional time. For instance, Jerry emphasized the limited instructional time was one of the reasons why he could not teach to all the cultural aspects highlighted in the interview. George supported this claim and asserted that three 45-minute classes a week are not sufficient. While the researcher did not directly ask about instructional time, multiple teachers referenced that they did not have enough time to adequately teach both language and culture. Hermessi's (2016) research also highlighted that limited instructional time can negatively impact the integration of culture within language classroom. Thus, the lack or inclusion of cultural standards within EFL classrooms along with instructional time influenced the participants' instructional decisions.

Curriculum. As alluded to in the previous section, curriculum influenced instructional choices. The scarcity of cultural instruction and the difficulty defining culture has been associated to EFL instructional materials, which typically lack a strong cultural component

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(Hermessi, 2016) and authenticity (Chen & Yang, 2016). When asked to give examples of how they taught different aspects of culture, a majority connected their instructional decisions to their curriculum. For instance, Eva noted that she teaches about art when it appears in textbooks. In addition, Cathy highlighted that she taught American and British politics due the prescribed textbooks. These examples signal that textbooks highly influenced the extent to which the participants included culture in their instruction.

This is also reflected in the present study where the participants perceived that the textbooks were inadequate due to multiple factors. There were a few instances where the textbooks were poorly designed. This was evident when Peace Corps volunteers designed a textbook that overly emphasized American culture. Also, participants frequently highlighted that the texts were not aligned with the culture that they aimed to teach. Christy from Uzbekistan stated that she used the textbook *Hot Spot,* which featured stories such as *Robin Hood* and *Sherlock Holmes*. Since she aimed to teach both her native culture along with American culture, there was a disconnect between her instructional goals and the adopted textbooks since the stories were associated with British culture. This gap between the target culture and the textbooks was also seen when Arnold mentioned that his texts included mostly British stories such as *Merchant of Venice* and William Wordsworth's poetry. Arnold from Bangladesh aimed to teach culture with a global perspective; however, due to the prescribed textbooks, a global view was not achieved. Textbooks' inaccurate representation of the target culture has been found in other research (Chen & Yang, 2016). In addition to textbooks not reflecting the target culture, the interviewees noted that their curriculum was not comprehensive and inadequate. For instance, one participant perceived that the prescribed textbooks reflected the country's political agenda, rather than emphasizing the skills students need. The participants also commonly noted

that the curriculum did not encompass the four main skills such as reading, writing, speaking, and listening. In addition, the participants explained in multiple instances that they did not teach certain aspects of culture because their textbooks lacked cultural content. Prior research supports this finding that the prescribed curriculum tended to be in adequate and negatively impacted instruction (Ahmed, 2017; Luk, 2012). As illustrated, curriculum and educational policy directly affected instruction.

Assessment. Policy and curriculum were found to be linked to assessments, which also influenced the participants' instruction. The majority of participants tended to not test their students' cultural knowledge, but rather accessed their linguistic knowledge. Generally, participants felt pressured to emphasize linguistics and prepare their students for exams that lacked cultural content such as the TOEFL and IELTS. Assessing linguistic knowledge rather than cultural knowledge has been a common theme in prior research (Lim & Keuk, 2018; Young & Sachdev, 2011). This is also combined with the remaining participants either incorporating formative assessments that have a cultural component or providing limited details on their assessment practices. As result, one cannot determine to what extent culture was assessed and if the assessments that included culture were formative or summative in nature. Overall, assessments informed the participants' decision to teach or not to teach about different aspects of culture.

Cultural conflicts. The educational challenges that limited cultural instruction were sometimes accompanied by cultural conflicts between the interviewees' native culture and the target culture, which has been found in other studies (Bektaş-Çetinkaya, 2013). The potential cultural conflict this produced was reflected in their descriptions of how they taught different aspects of culture. Few participants explained that their cultures were more conservative and

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perceived the cultures within the Anglosphere as not congruent with their own. As a result, they were not comfortable teaching certain cultural aspects such as dance. The differences in government systems was another reason why certain interviewees were hesitant in teaching all aspects of culture. Multiple participants specifically stated that one could not speak about politics or government in class, which limited the participants' options to teach about government systems. Another cultural difference was associated to reading. Either reading was not part of their culture or students were not interested in reading. The limited teaching of culture could have been attributed to the cultural differences between one's native and the target cultures. In some instances, these conflicts could be resolved, if the target culture was strategically chosen (Lim & Keuk, 2018).

Teacher knowledge. The limited teaching of culture could have also been linked to the participants' lack of language and cultural knowledge. Most of the participants did not report having enough knowledge to effectively teach. This could be related to their limited interactions with English speakers and their inadequate pre- and in-service training. However, the participants cited that professional development opportunities outside of their work environments did provide opportunities for them to expand their language and cultural knowledge.

Two-thirds of the participants noted that either they did not have enough knowledge about the target culture, or they had to research about the topic when they planned. One-third of the participants stated that they had enough knowledge to teach about culture; however, the accuracy of this statement is uncertain since the data were self-reported and the participants may have wanted to show themselves in a positive light. This was reflected in Jerry's contradictive statements. For example, he mentioned that he had enough knowledge to teach and later stated that he had few opportunities to interact with English speakers. His limited interactions with

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native speakers could cause him challenges in maintaining his language and cultural knowledge. The participants' insufficient knowledge may be associated with their limited opportunities to interact with English speakers. This is based on prior research that cites teachers from developing countries often have limited experiences interacting within the target culture. Since culture is seen as "socially acquired knowledge" (C. Alptekin, 1993, p. 136), EFL teachers are often left with limited cultural knowledge (Arikan, 2011) due to their limited interactions with the target culture, which may limit an EFL teachers' ability to effectively teach culture (Byram et al., 1991). Research has shown that teachers' beliefs are guided by their prior experiences with the target culture (Ho, 2011; Klein, 2004). Many of the participants commented on their rare interactions with English speakers, which were linked to the dominance of other languages such as French or residing in small communities. Not only interactions with English speakers but teacher education also influenced their instruction.

Pre-service and in-service teacher training could have also affected their knowledge. The participants mentioned that they partook in various pre-service trainings, which ranged from teaching while simultaneously taking education courses to a more traditional approach that consisted of pedagogical training followed by a practicum. The pre-service training tended to emphasize grammar. No participants mentioned that they received pre-service training on how to teach culture and that their training was not practical. The participants stated that the in-service training was also limited and not highly regarded. The participants reported that while they participated in a variety of pre- and in-service trainings, the trainings often did not lead to knowledge growth. While the pre- and in-service training was reported to be insufficient, the participants noted that the most beneficial training occurred outside of their educational systems. The participants reported that embassies, the British Council, Peace Corps volunteers, Fulbright

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Language Fellows, and especially the ITP program provided additional training and resources. At the same time, the training along with the resources that these agencies provided could have shaped the participants frame of reference and may have influenced them to emphasize American and British cultures. The participants noted that the ITP program was more impactful in comparison to their other pre-service or in-service activities. While many participants noted that they did not have enough knowledge, their interactions in the ITP program helped to fill these gaps. Despite the participants' positive views of the ITP program, the program's limited duration may have not been long enough to change their teaching practices. Longer or reoccurring professional development opportunities abroad could promote a change in teaching practices (Wang, 2014).

As illustrated, teacher knowledge can influence the integration of culture. The interviews revealed that the majority did not believe that they had enough knowledge. Their limited cultural knowledge could be associated with scarce opportunities to interact with English speakers. It also could be attributed to inadequate pre- and in-service training. Despite these barriers, the participants found professional development opportunities with embassies and volunteer organizations. The most profound professional development was their involvement with the ITP program. An analysis of the participants' beliefs and practices was not conducted before enrolling in the ITP program. Thus, the impact of the ITP program upon their beliefs and practices is uncertain.

Teacher expectations and beliefs. The limited cultural instruction could also be associated with what the participants expect their students to learn from culture lessons. These expectations either facilitated or hindered cultural teaching. First, the participants believed that language and culture are intricately connected; however, in many occasions their instruction did

not reflect this mindset. In addition, the majority of participants aimed to teach respect and open-mindedness and only a few participants mentioned the skills needed to interact with the target culture. While respect and understanding are commendable goals, these objectives do not prepare students to interact with the target culture. The participants' limited expectations could have affected their teaching. This is also coupled with instances where the participants noted that certain aspects of culture (relationships at work, art, literature, government, environment, how history influences language, and writing styles) could only be taught in advanced English courses. Also, a few participants noted that there were no cultural differences between her native culture and the target culture in respect to educational systems, writing styles, and work relationships. Thus, due to the participants believing that their native and target cultures were similar, they did not believe these cultural points needed to be taught. Their limited expectations and beliefs could have hindered the teaching of culture.

Discussion Summary

Despite the need to better understand how cultural instruction fits within an EFL classroom, there has been limited research on how teachers' beliefs influence how culture is taught within an EFL context in developing countries. This study sought to expand the research on how secondary EFL teachers from developing countries defined culture and how their beliefs influenced their instruction. This study found that the participants had difficulty defining culture. The participants' minimalistic definitions of culture may have attributed to the limited teaching of culture. At the same time, the participants perceived the target culture to encompass a global perspective and the Anglosphere. There are instances that suggest that the target culture was not strategically selected but rather determined based on the prescribed curriculum or the participants' prior experiences.

The study also sought to determine how the participants integrated cultural practices, products, and perspectives into their teaching. It was discovered that the integrated teaching of cultural practices, products, and perspectives was found in few occasions that were mostly associated with food and history. The interviewees tended to teach either cultural practices, products, or perspectives in isolation or not teach culture. Finally, participants' personal beliefs of culture appeared to have minimal impact on their instruction. There were limited instances where the interviewees' cultural beliefs may have influenced instruction. The teachers who were more inclined to narrowly define culture tended to incorporate less cultural instruction. Participants' who had multifaceted definitions of culture were more disposed to incorporating culture into their instruction. Outside of these instances, there was no clear explanation of how their beliefs influenced their instruction. Various external factors could have influenced their beliefs and instruction such as teaching objectives, assessments, curriculum, conflict with native culture, teacher knowledge and teacher expectations. In some situations, the participants were also found to perceive certain cultural elements as music and film to be instructional tools rather than content**.**

Implications

The CMT model advocates for the integration of cultural practices, products, and perspectives in order for students to acquire a four-dimensional understanding of the target culture. This study found that external factors often prevented effective cultural instruction. In order to overcome these barriers, the present study proposes the following implications for policymakers, schools, and future research.

Implications for Policymakers

Participants noted that their centralized education systems often determined teacher

training, standards, assessments, and curriculum. In addition, this study also found that these facets of the education system are seldom aligned. In order to better align these different aspects of education, this research recommends that educational offices strategically determine the target culture taught with then EFL classrooms. Lim and Keuk (2018) advocate for schools to define the target culture, which should be based on the local contexts. One must also consider how and to whom the learners anticipate using English in the future. Particularly in developing countries, teachers and students have limited opportunities to travel outside of their communities. Thus, the most common interactions would be with tourists or individuals from neighboring countries. The target culture should then be reflected within the educational standards, which should also be aligned with assessments and the curriculum. This is coupled with developing pre-service teacher training programs where the participants are taught cultural knowledge, linguistic knowledge, pedagogical knowledge, and pedagogical content knowledge. Teacher credential programs also need to create opportunities for teacher candidates to observe the parallel teaching of culture and language. Given the limited resources available in developing countries, teachers could create partnerships and utilize online platforms to observe cultural lessons and interact with teachers from the target culture. Teachers can shift their beliefs if they are given a mentor and provided opportunities to experience other cultures (Johnson, 1994). The strategic alignment of the target culture, assessments, and curriculum, along with improved pre-service training could improve instruction.

Implications for Schools

This study recommends schools provide more support to EFL teachers since many participants noted that they needed consistent professional development to not only maintain their English language and culture knowledge, but also to improve their pedagogy. Given the

financial barriers and limited staff at schools in developing countries, this study encourages schools to forge relationships with agencies for professional development such as the British Council, Peace Corps, and the Fulbright Language Fellow Program. Developing relationships with these types of organizations can provide opportunities for teachers and students to interact with English speakers. In addition, these organizations may also be able to offer resources and training that is outside of the school capabilities. Schools can also overcome the limitations in developing countries through the use of the internet. Teachers can introduce their students to different aspects of culture such as theater or museums through online portals. In addition, teachers can bring exemplary bilinguals from appropriate local, international, and target cultures into the classroom (M. Alptekin, 1984), which can be achieved through online portals.

Implications for Research

The results from this study signal that more research is needed in order to improve EFL instruction in developing countries. For example, this study was one of the first to strategically ask EFL teachers how they not only define culture but also the target culture that they aim to teach. This research found that that target culture was not consistently reflected in the curriculum and teachers' beliefs. As a result, further research is needed to better understand how the target culture is presented in teacher training, curriculum, assessments, and instructional aids. At the same time, since this study relied on self-reported data, future studies should seek to better understand teaching practices through other means such as classroom observations. While the interview protocol did not include questions on instructional time, this was a reoccurring theme. Future studies should consider examining the impact of instructional time and pacing in foreign language classrooms.

Comparative work could also enhance the results of this study and provide a broader

understanding of the teaching of culture within EFL classrooms. A comparative analysis of EFL

teachers' experiences, beliefs, and instruction before and after the ITP program could shed light

on the effectiveness of the program's effectiveness. In addition, this study could be replicated

with teachers who did not participant in the ITP program. While this study focused on secondary

EFL teachers, more attention is needed at different educational levels such as elementary or

university. In addition, this study particularly examined the beliefs and practices of teachers

from the poorest countries in the world. To better understand how economic status impacts both

culture's definition and EFL teaching practices, future studies could interview ITP participants

from different economic backgrounds. Finally, more research that utilizes the CTM is needed.

A better understanding of how EFL teachers define culture and how their beliefs influences their

teaching practices could support the improvement of teacher professional development and

credential programs in order to foster more cultural learning opportunities (Byrd et al., 2011;

Johnson, 2009; Klein, 2004).

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Appendix A: Recruitment Email

Date

Dear ____,

My name is Tammy Johnson and I am a graduate student in the School of Educational Studies at Claremont Graduate University in California. For my dissertation, I am interviewing English as a foreign language teachers throughout the world about their beliefs about teaching culture. Since you excelled in the International Teacher Program. I'm writing to ask you to consider participating in my dissertation study.

I would like to interview you on the phone. If you agree to participate, I will send you additional information about the study and a consent form via email. Please email me if you are interested in participating in this project. If you have any questions, please contact me. I look forward to hearing from you.

Regards,

Tammy Johnson
PhD Candidate
Claremont Graduate University

Appendix B: Consent Form

Agreement to Participate in
EFL Teacher Beliefs about Culture

EFL teachers who participated in the International Teacher Program are asked to take part in a dissertation research project by doctoral student Tammy Johnson in the School of Educational Studies at Claremont Graduate University (CGU).

PURPOSE. The purpose of this study is to understand how EFL teachers' beliefs of culture influence their instruction within secondary classrooms in developing countries.

PARTICIPATION. You will be interviewed for 45 minutes about your views of teaching culture, your classroom practices and your educational background. To participate in this study, you must be an EFL teacher with five years of teaching experiences, from a developing country, and participated in the International Teacher Program.

RISKS AND BENEFITS OF PARTICIPATION. The risks that you run by taking part in this study are minimal and are limited to loss of time. This study is expected to benefit the research community because there is a limited understanding of EFL teachers' beliefs of culture.

COMPENSATION. There is no direct compensation to you for participating in this study.

VOLUNTARY PARTICIPATION. Your participation in this study is completely voluntary. You may stop or withdraw from the study at any time or refuse to answer any question for any reason without it being held against you. Your decision to participate will have no effect on your current or future connection with anyone at CGU.

CONFIDENTIALITY. Your individual privacy will be protected in all papers, books, talks, or stories resulting from this study. I may share the data with other researchers, but I will not reveal your identity. To protect the confidentiality of your responses, all data will be kept on a password protected laptop and the data will be destroyed five years after the data collection. In addition, pseudonyms will be used to protect your identity.

FURTHER INFORMATION. If you have any questions or would like additional information about this study, please contact me or my advisor. The CGU Institutional Review Board has approved this project. You may print and keep a copy of this consent form.

If you fit the eligibility requirements and voluntarily consent to participate in this study, please type your name. Your typed name means that you understand the information on this form, that someone has answered your questions, and you voluntarily agree to participate.

Appendix C: Researcher's Script Prior to Interview

Thank you for participating in my study. My name is Tammy Johnson. I will be interviewing you today. The interview will last approximately 45 minutes to 1 hour. I will be recording the interview. All information will be kept confidential. Your name will not appear in my paper, future presentations, or articles. You will be given a pseudonym. You may skip any question and you may leave at any time. Do you have any questions?

Appendix D: Interview Questions

I. Demographics
  A. Work Profession
      1. What is your title at work?
      2. What grade do you teach?
      3. What type of school do you work at?
      4. How many years have you been teaching?
      5. How many years have you been teaching English?
  B. Training Background
      6. Tell me about your education after primary school. What degree did you obtain?
      7. Describe the teacher training you had before you started teaching.
      8. Describe the teacher training that your current school provides.
  C. Language Proficiency
      9. What is your native language?
      10. Do you speak any other languages?

II. Cultural Exposure
  11. Tell me about your previous interactions with English speakers.
  12. How have these experiences influenced your teaching?
  13. How do you maintain your English language and cultural knowledge?

III. Culture Defined
  14. Please define culture.
  15. Please define the target culture. (The culture that you are trying to teach).
  16. What countries/regions do you associate with English language culture?
  17. Do you think language and culture are connected?
  18. Is it possible to teach English without talking about culture?

IV. English Language Education in Your Country
  19. How important is it for people in your country to speak English?
  20. What is the reason for learning English in your country?

V. Your Classroom
  21. What geographic region do you emphasize in your class?
  22. Please describe the cultural sections in your textbook.
  23. Are your textbooks associated with a specific geographic region?
  24. Do you have enough knowledge to teach these cultural points?
  25. How do you use tangible or physical objects to help you teach?
  26. How do you test students about culture?
  27. How do you compare and contrast cultures?
  28. What do you expect your students to learn from cultural lessons?
  29. Does your school require you to teach culture? If yes, whose culture?

VI. How do you teach about…
  30. Relationships and interactions within a home?

31. Relationships and interactions within a school?
32. Relationships and interactions at work?
33. Relationships and interactions during leisure activities?
34. Traditions?
35. Punctuality?
36. Personal space?
37. Art?
38. Dance?
39. Film?
40. Literature?
41. Music?
42. Government?
43. Geography/environment?
44. Food?
45. Clothes?
46. Respect?
47. To give or receive a compliment?
48. To accept or decline an invitation?
49. How history influences language?
50. Beliefs and values?
51. Differences in writing styles?
52. Emotions?

Appendix E: Glossary of Terms

Anglosphere: the countries who have cultural and historical connections to the United Kingdom, which include Australia, Canada, Ireland, New Zealand, and the United States of America. These countries share English as a dominant language and tend to have a similar political and diplomatic affinity (Browning & Tonra, 2010).

Certificate in Teaching English to Speakers of Other Languages (CELTA): introductory teaching qualification course through Cambridge Assessment English that blends theory and practice (*Certificate in Teaching English to Speakers of Other Languages (CELTA)*, n.d.)

Cultural consciousness: "awareness of one's worldview and how it has developed and an understanding that one's personal view of the world is profoundly different from the views of people from different cultures" (C. Bennett, 1995, p. 261).

Developing country: countries that are designated by the World Bank as either low- or low-middle-income (World Bank, 2019).

Diploma in Teaching English to Speakers of Other Languages (DELTA): advanced teaching qualification course through Cambridge Assessment English that blends theory and practice (*Diploma in Teaching English to Speakers of Other Languages*, n.d.).

English as a Foreign Language (EFL): teaching of English to individuals whose native language is not English.

English as a Lingua Franca (ELF): teaching of English without referencing culture.

English Language Learner (ELL): nonnative English speaker who is learning the English language.

Intercultural communicative competence: "the ability to negotiate a mode of communication and interaction which is satisfactory to themselves and the other and they are able to act as mediator between people of different cultural origins. Their knowledge of another culture is linked to their language competence through their ability to use language appropriately, sociolinguistic and discourse competence, and their awareness of the specific meanings, values and connotations of the language" (Byram, 1997, p. 71).

International English Language Testing System (IELTS): an internationally accepted assessment which measures an individual's English language proficiency in listening, reading, speaking and writing on a scale of one to nine. IELTS has a collaboration with the British Council and Cambridge Assessment English (*IELTS*, n.d.).

Teaching English to Speakers of Other Languages (TESOL): the teaching of English to individuals whose first language is not English.

Test of English as a Foreign Language (TOEFL): an international accepted assessment which

measure's an individual's English language proficiency in listening, reading, speaking, and writing (*TOEFL*, n.d.).