An investigation into the intercultural competence of native and non-native English language teachers in London colleges

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A thesis submitted in partial fulfilment of the requirements of the University of London Metropolitan for the degree of Doctor of Philosophy

Guildhall School of Business and Law

April 2022

Author's declaration of originality

I hereby certify that I am the sole author of this thesis and that no part of this thesis has been published or submitted for publication.
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Acknowledgment

I am most grateful to Almighty God who gave me the strength to complete this research, and then to my amazing supervisors Dr. Ahmad Nazari and Professor Klaus Fischer who have been extremely supportive, kind, and patient throughout the long process of my study. Their dynamism, vision, sincerity, and motivation have deeply inspired me. They have taught me the methodology to carry out the research and to present it as clearly as possible. It was a great privilege and honour to work and study under their guidance. Without their kind support and understanding of my health condition, I would have never been able to complete this research.

I cannot express enough thanks to my previous classmates, Jean Mohammad and Mirka Mohit who were utterly supportive, compassionate, and helpful.

I should thank my family, my dearest parents, and my son, who supported me with true kindness and love.

Completing this thesis was like a long life journey that made me grow up and provided me with greater insight into my life. I chose this topic as it was unique and applicable in all contexts and mainly encouraging humanity, which is my favourite subject.

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ABBREVATIONS

ALBSU…………………………… ADULT LITERACY AND BASIC SKILLS UNIT

L2..……………………………………………………………… SECOND LANGUAGE

EFL …………………………………. ENGLISH AS A FOREIGN LANGUAGE

ESOL ……………………. ENGLISH FOR SPEAKERS OF OTHER LANGUAGES

ELC ……………………………………………ENGLISH LANGUAGE CURRICULUM

IC ……………………………………………….. INTERCULTURAL COMPETENCE

ICC…………………….. INTERCULTURAL COMMUNICATIVE COMPETENCE

DMIS…………. DEVELOPMENT MODEL OF INTERCULTURAL SENSITIVITY

IDI ………………………… INTERCULTURAL DEVELOPMENT INVENTORY

CARLA. CENTER FOR ADVANCED RESEARCH ON LANGUAGE ACQUISITION

ACTFL………AMERICAN COUNCIL ON THE TEACHING OF FFOREIGN LANGUAGES

CAEP…… COUNCIL FOR THE ACCREDITATION OF EDUCATOR PREPARATION

SCALE……STANFORD CENTER FOR ASSESSMENT, LEARNING, AND EQUITY

JET…………………………………………….. JAPAN EXCHANGE AND TEACHING

UNESCO…..THE UNITED NATIONS EDUCATIONAL, SCEIENTIFIC AND CUTURAL ORGANIZATION

OECD…..THE ORGANISATION FOR ECONOMIC CO-OPERATION AND DEVELOPMENT

CEFR ………………THE COMMON EUROPEAN FRAMEWORK OF REFERENCE

NN…………………………………………………………………..NON-NATIVE

N …………………………………………………………………………NATIVE

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Abstract

Intercultural communicative competence has come to be of greater interest in English language teaching and learning over the past decades. However, a review of relevant literature shows that there is a lack of research on English language teachers' perceptions of intercultural competence and how it could be promoted within ESOL and EFL colleges in London. Through interviews and non-participant observations in London colleges, this research examines native and non-native English language teachers' perceptions of intercultural competence and the factors conducive to the development of this competence. The study's aim is to establish how these factors can impact the teachers' educational beliefs and consequently their practices.

Employing interviews and non-participant observations enabled the researcher to obtain further insight into native and non-native English language teachers' awareness of intercultural competence. Direct interpretation was the method used to analyse the data from both the interviews and observations. The analyses of the interviews were also triangulated with those of the observations.

My study reveals that native and non-native English language teachers seem to have implicitly internalised intercultural competence to some extent, and this competence has influenced their educational beliefs and practices to varying degrees. It should be noted however that most English language teachers had an indistinct view of intercultural competence; furthermore, only a few English language teachers were aware of intercultural competence and how it could be integrated effectively into their practices. This study also reveals that non-native English language teachers showed a broader awareness of intercultural competence (compared to the native teachers) and are thus more likely to teach it effectively. As evidenced in my observations, the lack of the promotion of intercultural competence could stem partly from native English language teachers' strong reliance on textbooks which do not include wide intercultural learning resources. Moreover, most of the native English language teachers did not employ broader resources of intercultural competence in their teaching instructions as a result of the teaching and learning activities they chose, i.e., emphasising linguistic competence, while a great number of non-native English language teachers were able to embed richer intercultural resources into their lessons and applied critical approaches to scrutinise current intercultural issues such as 'Brexit'.

My research also addresses the vital role of English language teachers' command of intercultural competence teaching. By demonstrating the lack of intercultural awareness of

some of English language teachers in London colleges, this study therefore could, contribute not only to the development of English language teacher training programmes, but also demonstrate how this competence could be developed in the English language teaching field. Furthermore, this study helps educators to become aware of the lack of teaching of intercultural competence in some of London ESOL and EFL classes and provides them with suggestions including changing the contents of textbooks, assessment criteria, and adapting the curriculum in order to integrate more effective intercultural resources into teaching and learning activities that teachers carry out in those contexts. Therefore, my study could result in promoting more effective English language teacher training programmes that could embrace training teachers in intercultural competence and so enable it to be taught and integrated into English language teaching practice more purposefully.

Chapter 1

Introduction

Effective communicative interaction between people from different nationalities requires a mutual understanding which derives from individuals' worldviews and their specific skills. This matter is of paramount importance, as it enables people to understand how to communicate in different contexts which may be inseparable from their own cultural perspectives (Seelye, 1993, p. 1).

During recent years, the relationship between language and culture has been considered widely, since they are believed to be inseparable elements that complement one another (Bush, 2007; Liddicoat, 2008; Seelye, 1993). Language represents culture and culture can be understood via language, as it is the language that enables people to realise the ideas and values of others which stem from the particular culture of a society (Seelye, 1993). Furthermore, as Seelye indicates, learning a language appropriately requires knowledge of its specific culture in order to identify and understand the meaning of the language and words applied in that context. Moreover, Byram *et al.* (2017, p. 140) state:

> Language teaching has long been associated with teaching in a country or countries where a target language is spoken, but this approach is inadequate. In the contemporary world, language teaching has a responsibility to prepare learners for interaction with people of other cultural backgrounds, teaching them skills and attitudes as well as knowledge.

This scenario requires integrating intercultural competence (IC) into second language education. As Freeman (2002) noted, researchers worldwide are now paying particular attention to the importance of the intercultural dimension of second language education. Furthermore, the rapid expansion of international communications in virtual or authentic contexts has drawn language acquisition scholars' attention not only to improving teaching methodologies, but also to the intercultural competence of English language teachers (Byram, 2003). However, the concept of intercultural competence is not presently used in either educational discussions or curricula contexts (Byram, 2003; Tuzcu Eken, 2019). As English language teachers' focus lies on the language skills which derive from linguistic competence, the perception and development of intercultural competence have been neglected (Byram *et al.*, 1997). As Tuzcu Eken (2019) revealed, the intercultural perspectives that are presented in the current English language textbooks are both narrow and fail to include a wide range of, or sufficient, intercultural learning and teaching resources. Consequently, "the lack of definition of what is to be taught and the problem of what to select from the seemingly endless

phenomena of culture may easily lead to dissatisfaction and return to the priority of the four language skills teaching" (Byram *et al*.,1997, p. 15).

In recent decades, the world has experienced considerable political and societal changes brought about by new technologies, globalisation, and multiculturalism. Consequently, there is a need for education to consider and reassess the dimensions of knowledge and skills, in general, and in teaching a language, in particular. English language teachers should reconsider and reform their teaching methodologies and reassess their knowledge and skills concerning the new demands of students and the importance of the English language as an international language (ELC, 2005). Therefore, intercultural competence should be given special attention as regards effective English language teaching, learning, and globalisation. While there has been a lot of research into intercultural competences in other contexts, none of this research has addressed English language teachers in London colleges. My research examined native and non-native English language teachers' perceptions of intercultural competence, the impact of intercultural competence on their practices, and their beliefs about how to teach the English language. Interviews and observations were used as tools for this thorough investigation.

This introductory chapter contains seven sections. Section 1.1 presents the rationale for the study; section 1.2 outlines the study's aims and research questions; section 1.3 describes the structure of the thesis; sections 1.4 and 1.5 locate the study in the UK context; section 1.6 addresses policy; and, section 1.7 elaborates on ESOL and EFL in the context of courses/colleges in London.

1.1. Rationale for the Study

The popularity of English in the context of EFL and ESOL has been increasing and over the last two decades and particular attention has been paid to linguistic proficiency and competence. Moreover, as globalisation has increased the significance of the English language as a lingua franca special attention has been given to intercultural competence in the fields of English language teaching and learning within English language education (Cheng, 2011). Scholars such as Byram *et al*. (2017), Bouchard (2018), Tuzcu Eken (2019), Sercu (2005), Matsuda (2002), and Byram and Morgan (1994) have placed particular attention on the importance of intercultural competence in EFL and ESOL education thus emphasising that English language teaching is not only about teaching a language, but also includes "the teaching of global cultures" (Tam, 2004, p. 21) since the English language is used to ease international interaction across cultures (Cheng, 2012). Intercultural competence should be taken into account in English language teaching, because it is vital to consider diverse

worldwide cultures in relation to learners' diverse cultural backgrounds. Although some research has been conducted on intercultural competence in recent years, relatively few studies have been carried out on the EFL and ESOL English language teachers' intercultural competence, their understanding of this competence, and its effect on their practical pedagogy in the particular context of London colleges.

Thus, the aim of my research was to show the significance of intercultural competence as required in L2 teaching and learning and to investigate whether and how it is utilised in London colleges. As a practising EFL and ESOL teacher, I had limited knowledge of intercultural competence. However, my lack of intercultural awareness was revealed to me when I was studying for my master's degree in TESOL and Applied Linguistics. That revelation led me to a richer insight into the significance of intercultural competence and how it could be integrated into my practice effectively.

While the postmodern period of globalisation has influenced all aspects of our lives, it has had a particular impact on English language teachers in ESOL and EFL teaching fields (Kumaravadivelu, 2008). It is clear that in the current multicultural world learners require more knowledgeable and skilful teachers to help them learn to interact effectively among different cultural ethnicities and groups. "The European Union also stresses the need for educating a future labour force that 'possesses' adequate intercultural competencies" (Stier, 2006, p. 2). As intercultural communication is a significant factor in foreign language teaching and requires more attention today to facilitate human interactions across cultures and in different intercultural situations, it is important to identify not only factors that help English language teachers to develop their intercultural competence, but also how this competence impacts their practices. Investigating intercultural competence from the perspective of English language teachers who are active in EFL and ESOL teaching fields could give us invaluable insights into this aspect of English language teaching (Chen, 2009, p. 16). My research can therefore contribute to the development of English language programmes by exploring the knowledge and awareness English language teachers in London colleges currently have of intercultural competence. This understanding could help educators to promote programmes that embrace the acquisition of intercultural communicative competence (ICC) and so enable teachers to develop and integrate it into their English language practice more specifically.

1.2. Research Aims and Questions

My research purpose was to investigate the intercultural competence of native and non-native English language teachers and its impact on their practices and to examine the relationships

between English language teachers' intercultural competence, their perceptions, and practices in their teaching. To achieve that aim, I investigated the following areas: English language teachers' awareness of intercultural competence; their perspectives on the relationships between their educational teaching experiences and the development of their intercultural competence; how they conceptualise and address intercultural competence; and, how their practices are influenced by this competence accordingly. The following section addresses the research questions explicitly.

Research questions

- How do English language teachers in London colleges conceive of 'intercultural competence'?
- What are the impacts, if any, of their intercultural competence on the processes of their teaching and their educational beliefs about how to teach the English language?

1.3. Structure of the Thesis

The thesis has six chapters. Chapter 1 provides the introduction. Chapter 2, the Literature Review, traces the evolution of the concept of communicative competence and the emergence of the intercultural communicative competence phenomenon. The roots of this concept are explored and described in depth along with the concept's implications for practical usage in the classroom. Chapter 3 details the research methods that were used in this study. These include a "case study…drawn from holistic and biographic research methods" (Stake, 1995, p. xi) and the methods used to gather data from the study participants. This chapter demonstrates why the chosen methods were both applicable and feasible. Chapter 4 presents my direct interpretation of the data analyses which draw essentially on Byram's model of intercultural competence. This model includes Byram's perception of the five categories of intercultural competence derived from the three typical classifications: knowledge, attitudes, and skills described in the literature review. Chapter 4 also discusses the results and analyses of this study's 30 non-participant, direct-unstructured observations and 16 semi-structured interviews with 16 native and non-native English language teachers from different London colleges. Chapter 5 reviews the research objects and findings, implication of the study, and presents recommendation for further research.

1.4. Context

The context of this study is London colleges that provide English language course for students whose first language is not English. The study sought to understand how English teachers in London colleges perceive intercultural competence and what impacts, if any, it has on their teaching practices and educational beliefs. Sixteen English language teachers

from six different colleges in London participated in this research. Six were male and 10 were female. Eleven of the 16 participants were native-speakers and five were non-native speakers. These 16 English language teachers hold varying qualifications including TESOL Cert, CELTA, MA in TESOL and Applied Linguistics and one is studying towards a PhD. The participants have varied experiences in this field; some of them have been teaching for 3 years, while others have been involved in this field for more than 25 years. It is also worth noting that my research is one of the few UK studies that that has addressed and investigated the intercultural competence in the context of native and non-native English language teachers in London colleges.

As Paton and Wilkins (2009) point out, the society, college, and the context in which English language teaching and learning take place could have an impact on the process of teaching and learning including the development of intercultural competency. As mentioned earlier, the main context for this research is London, a very diverse, multilingual, and multicultural city that is known as the world centre of the English language (Jenkins, 2009). London attracts many migrants from many different language and cultural backgrounds. In pursuit of their different goals (ibid.), some of these migrants move outwards to London's suburbs and surrounding areas while others move inwards to London's inner circle. All these non-native speaker groups need to learn the English language so that they can communicate effectively in different situations. London colleges are known to offer desirable educational settings where they can get help to improve their learners' English skills. However, operating in this diverse multicultural context requires the integration and development of intercultural competence to help both themselves and learners to adapt to or cope better with the cultural differences they encounter, given that developing intercultural competence can help to prevent the miscommunications, misinterpretations, stereotyping, and negative consequences that can occur between individuals from diverse cultures.

London also provides an opportunity for native and non-native English language teachers to meet each other in different places such as universities and at conferences where they can enhance their intercultural competence, share their experiences, their philosophies, and eventually reflect on their personal and educational development. Situating this research in such a rich context of differing cultures within one locale allowed me to study intercultural competence from different perspectives. The next section introduces different types of English-language learners, the UK ESOL and EFL context and the policies in the study context in more detail.

1.5. The UK Context

As noted above, the UK attracts many non-English-speaking migrants and so the issue of English for speakers of other languages and from other nations is the most prominent issue in ESOL and EFL, as these migrants' success in negotiating the UK environment relies upon learning English. Gaining competence in English not only gives people the freedom they need to live their lives independently, but also provides people from a diversity of cultural backgrounds with greater prosperity and opportunities to take part in different social events and communities (Ward, 2007). Two issues in particular are associated with new non-English speakers. On the one hand, new immigrants impact the ESOL and EFL fields significantly through both the growing demands for English-language learning and the need for new migrants to continue their study in the English language field to achieve the liberty they desire. On the other hand, the immigrants can contribute well to their new country by offering their knowledge and specific skills. These positive contributions can also impact positively on the economy and social-cultural life of the new society (Refugee Council, 2002). However, migrants require long-term support to survive and develop their lives accordingly. Immigration has been a long-term demographic trait of the UK population (Phillimore *et al.*, 2006; Winder, 2005), and migrants have influenced the diversity and workforce of the population of the UK. Predictably, they have a major impact on:

> English language learning demands requiring all concerned to take a fresh look at policy, strategy, funding, and practice. English language learners have always included settled immigrants, short term migrant, refugees, asylum seekers, and overseas students and their spouses (Ward, 2007, p. 2).

Although the numbers have changed and increased due to the recent wars and crises in the world, the diversity of the learners has also increased. This diversity also brings attention to other issues such as funding these learners and what approach to take to help them meet their multiple requirements (ibid.). Furthermore, in the contemporary context of the UK, the ESOL and EFL learners face many challenges. Some of these issues have never been resolved, while new issues have been added. The next section briefly discusses issues related to demographic features, policies, and tuition fees that have alerted and/or are a matter of concern (Ward, 2007).

1.6. Policy of the Context

There are policies and strategies pertaining to English language teaching and learning that should be taken into account in every context (Hamilton and Hiller, 2006). The Labour Government, which was elected in 1997, introduced new policies to develop English

language skills among post-16 learners. The new government next announced new policies in the hope of enhancing the learning opportunities in different parts of society including measures designed to help people who have the least access to education. The following extract emphasises the importance and value of education, English language learning, and literacy:

> As well as securing our economic future, learning (education including English language and literacy) has a wider contribution. It helps to make ours a civilised society, develops the spiritual side of our lives, and promotes active citizenship. Learning enables people to play a full part in their community. It strengthens the family, the neighbourhood, and consequently the nation (DfEE, 1998, p. 7).

Here the DfEE acknowledges that people's lack of education including English language and literacy could be a disadvantage to the development of the country both economically and socially. Therefore, in 1979 the government established a committee led by Claus Moser, a German professor of statistics, to study adults' (including ESOLs') basic educational abilities and issues and to make provisions for improving their literacy and numeracy skills (DfEE, 1999). The report which included the results of the International Adult Literary Survey showed that about one in five adults, i.e., nearly 7 million adults in England and Wales had poor language skills (DfEE, 1999).

The Moser Report drew on published research such as the 1989 Adult Literacy and Basic Skills Unit's (ALBSU) study of the negative impact of adults' basic lack of competency which addressed the relationship between poor adult education and social-economic disadvantage. Therefore, the committee advised helping these people and their families or communities to promote their basic skills in those areas. Consequently, the government took action immediately and started funding colleges as the best strategy to resolve the issue effectively. This move also signified a shift in the policy concerning English for Speakers of Other Languages. Although "ESOL was included in the remit of Adult Literacy and Basic Unit Skills (ALBSU) from 1984" (Ward, 2007, p. 6), ESOL had never been taken seriously into account as a separate curriculum, as Hamilton and Hiller (2006) and Rosenberg (2006) point out. This matter was also addressed by ALBSU in an article in its Spring 1992 Newsletter. The limiting of ESOL provision was due to the negative political view of immigration. Some experts believed that ESOL was different from other English language courses such as those on literacy and numeracy due to the learners' educational backgrounds and their specific needs. "At policy level there appeared to be inadequate recognition of the distinctive nature of ESOL students, language learning needs and pedagogical practices"

(Ward, 2007, p. 7). Moreover, funding was another factor as the government did not support an ALBSU recommendation to enhance ESOL programmes (ALBSU, 1989). To date, the situation has not changed as colleges are still suffering from the lack of funding and support from the government due to the increasing numbers of migrants.

Section 11 of the Local Government Act 1996 made provision for financial support for ESOL and literacy classes that a number of different organisations offered. However, that policy changed in 1992 when ESOL became a part of Further and Higher Education and was funded by the Education Funding Council.

> All developments in the national adult basic skills strategy must address ESOL needs alongside but distinct from basic literacy and numeracy and this should be a specific responsibility of the Adult Basic Skills Strategy Units (DfEE, 2000, p. 21).

Consequently, although language became part of the Skills for Life policy, there are still limitations in different areas (e.g., funding) that should be taken more seriously. The Skills for Life policy includes different groups such as "refugees and asylum seekers, and people whose first language was not English" (DfEE, 2001a). In 2002, the Department of Education and Employment formed a high-level Adult Basic Skills Strategy Unit (ABSSU) in order to develop a solid and focused organisation to create and improve the standard of ESOL courses and to bring about equality of opportunity. The ABSSU introduced syllabuses for literacy and ESOL, standard teacher training courses, and teaching-learning resources. These changes produced positive improvements in all areas including increased funding and the number of learners who could benefit from and access these facilities (DfES, 2003b). The UK's national ideology is based on the equality of all its citizens. Therefore, unity between different cultural groups is highly encouraged and there is a positive direction for multicultural ideology (Cheshire, 2019). Nowadays, the significance of learning the English language for foreigners including both ESOL and EFL learners has become well recognised. The mayor of London, Mr. Sadiq Khan (in 2017) identified the issue of supporting more people (including refugees and newcomers from Syria) to learn the English language and has planned to promote English language learning facilities and accessibilities. The significance of ESOL programmes including those for adult learners is well recognised and developed in London. The GLA report "English Language for All" summarises the significant contribution made by ESOL provision in the capital as follows:

> Over 50% of the country's ESOL provision takes place in the capital. London is a diverse and vibrant city with large migrant and refugee populations … (which) include both long-term settled migrants and 'new' economic migrants

plus a smaller proportion of refugees and asylum seekers (Stevenson *et al*., 2017, p. 13).

Teaching the English language to foreigners has benefitted London through using the migrants' skills. London requires professionals to learn the language and contribute in positive ways ranging from the economy to the London society. It is evident that there is a continuous plea for ESOL education (Stevenson *et al*., 2017). Research with ESOL providers, many of which are based in London, undertaken for the Association of Colleges noted that:

> There is a wide range of educational, cultural and socio-economic backgrounds, ethnic origin, first and other languages, life experience, and trauma, for example; through war, and torture. At one extreme, learners have little or no experience of formal education and are unable to read or write in their language, which may also be based on a different script from English. At the other are those with qualifications and skills from their own country and good study skills, capable of learning quickly and progressing directly to higher-level occupations (Stevenson *et al*., 2017, p. 13).

In 2004, ESOL qualifications were introduced with government support, even though some of the qualifications which were not accredited such as pre-entry level were recognised and had been funded by the government. In 2014, the credibility of the qualifications was reviewed and became a key factor for the providers involved in the Education and Skills sector. Consequently, formal and informal English language education has been supported widely through current enterprises such as DCLG's CBEL programme (Stevenson *et al*., 2017).

However, the current situation shows that the funding and the number of students who could benefit from ESOL courses have changed due to the growing immigration and other factors. There has also been instability in the sector; policies have been altered over the years as different authorities have been elected, and the priorities of the government have altered accordingly. According to recent research conducted by the Learning and Work Institute, London language education has been experiencing major changes as ESOL funding has been reduced in England by 66% since 2009, and it is expected that there will be further reductions as the Adult Education budget becomes more decentralisation from 2019/20 onwards.

Furthermore, ESOL and EFL courses are provided by several sectors including "Private, Further Education colleges, Institutes of Adult Learning and local authority Adult Community Learning services" (Stevenson *et al*., 2017, p. 10). ESOL learners like EFL students who have mainly migrated to the UK to learn the language and work for a while (Ward, 2007) now have to pay to access these provisions. The following section briefly sheds light on the differences between the students and the terms ESOL/EFL.

1.7. ESOL/EFL

Patterns of immigration have changed recently and ESOL and EFL, which were once seen as distinct from one another, have become more similar due to the UK's current multicultural society. EFL was introduced as an English language course for foreign language learners who stay only for a relatively short time or temporarily in the UK. In the past, EFL students came to the UK to study the English language or to work for a short time; however, they did not intend to stay here permanently. In contrast, ESOL learners tended to come from lower educational backgrounds compared to EFL learners and ESOL students came to settle and live permanently in the UK. Whereas EFL students are familiar with the system of international language schools, as their home countries have similar programmes to those in the UK, ESOL students have inadequate knowledge of the language or system of education (Ward, 2007). Hence, these two groups are offered different qualifications (Barton and Pitt, 2003). Most colleges offer either EFL or ESOL and EFL courses but in different departments. This is the case in colleges such as London's South Thames College. There are also smaller colleges that only include ESOL classes, for example, one of the colleges I observed.

"In practice, there was also overlap, particularly at higher levels where EFL materials were used for ESOL, and the learners were offered the opportunity to access EFL awards" (Ward, 2007, p. 35). Furthermore, the tutors who gain either the EFL or ESOL qualification can teach in both sections. Barton and Pitt (2003) indicate that as the demographic features of ESOL and EFL have shifted, the learners' requirements and interests have either become more alike or the distinction between these two terms has become less noticeable. Thus, in the current situation, the students' needs should be considered as the prime concern rather than the differentiation between the two terms (referring to ESOL/EFL) (Ward, 2007). Nayar (1997) also mentioned that these two terms are the products of demographical and historical dimensions rather than relating to linguistic aspects of the English language. However, ESOL and EFL learners have different background knowledge of the English language, an issue which is worth considering when investigating interculturality.

Chapter 2

Literature Review

2.1. Introduction

This chapter seeks to provide a broad and detailed examination of intercultural competence. To this end, I draw on the roots of intercultural competence through an in-depth discussion on a number of theories used to address the core concepts of intercultural competence. These key concepts are explained in an attempt to present the foundation and components of intercultural competence. Key concepts include globalisation, culture, the definitions of intercultural competence, teachers' self-awareness, knowledge, empathy, emotional intelligence, as well as the beliefs of English language teachers regarding intercultural competence, internationalism and interculturality, teachers' identity, intercultural learning resources, and eventually the concepts of native and non-native English language teachers. These concepts were helpful in shedding more light on intercultural competence and its impact on English language teachers' practices.

The purpose of this research was to explore English language teachers' perspectives on the relationships between their educational background, teaching experiences, and their development of intercultural competence. This study also explored how these teachers conceptualise intercultural competence as those conceptualisations could influence their beliefs and consequently their practices. In current language teaching fields special attention has been given to English language teachers' beliefs and their impact on their practices, as shown in for example, Gilakjani and Sabouri (2017), Baker (2015), and Phipps and Borg (2009). English language teachers' beliefs can influence their classroom accomplishments, their behaviours, and their learners' views. As Gilakjani and Sabouri (2017, p. 78) note, "These beliefs could guide teachers to adapt their teaching strategies for coping with their teaching challenges, shape language learners' learning environment, their motivation and their language ability." Thus, teachers' beliefs regarding intercultural competence in EFL/ESOL classes are important in the sense that these beliefs could help to create a global language learning atmosphere to develop learners' awareness towards becoming a world-minded citizen. As the nature of this chapter is theoretical and exploratory, a detailed analysis of Byram's (1997) model is presented. This model provided a working definition of intercultural competence and was used later within my study. The chapter also introduces other models of intercultural competence inspired by the work of other authors such as Dervin (2006; 2016; 2018), Bennet (1993; 2008; 2018), Bouchard (2018), and Rings and Rasinger (2020). The next section discusses the global interest in developing intercultural

competence in second language teaching, as inevitably the global interest in learning English is one of the main factors that leads English language teachers to have multiple cultural encounters.

2.2. Globalisation of the English Language

Globalisation is a multifaceted phenomenon that has resulted in an excessive movement of people, notions, equipment, goods, and services. Education is directly involved in these movements and it plays an important facilitating role (Rings and Rasinger, 2020). We are currently living in a world that is unsettled, and we are experiencing perpetual instability in politics and divisions in ideologies. It is therefore a daunting job to create an environment for an effective and eloquent conversation amid these diverse cultural, philosophical, and linguistic ideologies. There are also acute concerns about educators who are working in educational fields and strive to enhance intercultural awareness and appreciate the cultural divergences (McConachy, 2018). As McConachy states:

> Intercultural Communication Education has been established in order to serve as a platform for disseminating academic work that deals directly with the issue of how intercultural education should be theoretically imagined and practically implemented against the unique challenges of the present day (McConachy, 2018, p. 1).

The English language has achieved a significant status around the world partly as a result of globalisation. The role of English language learning has also become very significant in education, politics, and economics due to growing diversity as a result of migration and intercultural communication (Fischer, 2012, p. 23 cited in Geraghty and Conacher, 2014, p. 83). Furthermore, because of the impact of globalisation and the growing interaction between individuals from different nations, the importance of intercultural competence teaching has been highlighted in L2 education (Zhou, 2011). Consequently, increased levels of globalisation have resulted in essential shifts in different areas internationally. These changes can impact different aspects of a country in areas such as technology, business, education, and culture.

The socio-cultural prospect of English relates to the impact of this language on different aspects of other nations such as their politics, education, entertainment, or culture. People rely on English as it facilitates their communication with other nations. Learning a language cannot be detached from its culture as it may influence individuals' insights, attitudes, and beliefs subconsciously. However, the desire to be in contact with other countries gave the English language a great status (Crystal, 1997), and English language teaching's emphasis

rests on linguistic proficiency and competence. However, intercultural competence has been raised as a concern in this field, mainly due to globalisation (Cheng, 2012). The universal development of globalisation enhances the use of the English language as its use makes communication feasible between cultures and nations around the world. Since English has achieved the lingua franca status, education, and particularly EFL acquisition, has undeniably been influenced by globalisation (Cheng, 2011).

Globalisation has obtained a remarkable status in the 21st century. Globalisation, which was once employed primarily in economics terminology, is applied today in every field. Huang (2004) mentioned that due to the influence of globalisation, it is rather a difficult task for higher education to balance the dynamics between globalisation and localisation (Cheng, 2011). According to Bamgbose (2001), the impact of globalisation has led English to localising itself in order to reflect particular features of English in specific settings.

The globalisation of the English language also derives from geographical-historical and socio-cultural elements which require consideration. The geo-historical element refers to the events of the 19th century which include the English colonisation of countries around the world as a result of British expeditions to various continents such as Asia, America, Africa, and the South Pacific. English was then introduced as the official or semi-official language of some new nations in the mid-20th century. English has now been developed around the world as an international language.

Furthermore, globalisation has been presented as a great power in the world. Consequently, nations are encouraged to be more receptive towards the global changes and to be able to adapt their views accordingly (Hui, 2001). People are now aware of the importance of the English language, as it provides them with a richer insight into other cultures and they could develop their intercultural competence accordingly.

Given that the English language has achieved the status of a lingua franca, nations with different native languages employ the English language to interact globally. According to Jenkins *et al*. (2011, p. 1), a lingua franca is "a contact language used among people who do not share a first language and is commonly understood to mean a second (or subsequent) language of its speakers." Jenkins et al. (2011) also add that English as a Lingua Franca has been employed for a variety of purposes such as; the analysis of cultural identity or the development of unity solidarity improvement.

Furthermore, Seidlhofer (2005) states that English as a worldwide language has been formed mostly by non-native English speakers rather than by its native speakers. In 1985, the number of people who employed the English language as their native and non-native language was

one and half a billion, and it is estimated that the number of non-native English speakers will continue to increase and overtake the numbers for its native speakers (Alptekins, 2002).

Thus, the English language has been expanding around the world over the centuries. Fennell (2001, p. 243) indicates that the modern statuses of the English language and the language development have taken place over four centuries historically. The following extract shows that development:

> 1- The 17th and 18th centuries: English has been expanded due to British Colonialism.
> 2- The 18th and 19th centuries: English has been used everywhere due to the Industrial Revolution.
> 3- The late 19th century and early 20th century: English spreads everywhere due to American superiority in economics and politics.
> 4- The last part of the 20th century: English extends as a result of American superiority in technology (Romanowski, 2017, p. 42).

Holmes and Dervin (2016) also add that investigation regarding languages including English as an international language requires knowledge of the language and the particular culture to understand how they are shaped and exchanged beyond cultural and national boundaries. Therefore, intercultural interaction could be enhanced through understanding multilingual and multicultural perspectives which could be linked to intercultural communicative competence.

Alptekin (2002) refers to the English language as the language of academia and technology, a phenomenon which has created the interaction opportunity between non-native and native English speakers universally. Alptekin (2002) questions the credibility of teaching the cultural values of English native nations and claims that it is necessary to reconsider the conventional view of communicative competence. Given that the English speakers may not be native speakers, teaching English cultural values may be of little value, as the speakers are likely to come from different cultural backgrounds, and so these differences may result in difficulties in communication (ibid.).

The teaching of intercultural competence has been considered necessary globally in second language teaching (Zhou, 2011). The interest in teaching IC is based on various rationales such as the demands on raising awareness, open-mindedness, and respect in language teaching classes and multicultural settings (Robertson, 1992). Development of IC teaching worldwide could encourage cultural teaching in foreign language classes. Learning about culture does not mean including only the culture of the target language, but also learning about the cultures of other nations. In this way, language teaching can enhance awareness of

different cultures as well as one's own culture and could result in increasing intercultural competence (Bouchard, 2018).

The importance of intercultural awareness and teaching should be highlighted in second language education in order to enhance successful intercultural interaction (ibid.). Corbett (2003) indicates that intercultural teaching differs from other cultural instructions in that it embraces the concrete and abstract facets of intercultural competence such as beliefs, interpretations, and principles that make a distinction between people from different countries.

Many nations, e.g., Australia, the USA, Canada, and European nations are diverse multicultural countries that require intercultural awareness and interaction. To enhance intercultural awareness and interaction, mutual communication, and respect in multilingual communities, different nations need second language teachers who can plan and design their syllabus more effectively to deliver and integrate cultural issues such as forbearance and empathy into L2 teaching (Larzen-Ostermark, 2008). Therefore, intercultural competence instruction should not only meet the requirements for second language acquisition, but also help to make communication easier in multicultural societies around the world (Zhou, 2011).

Researchers such as Matsuda (2002), Byram and Morgan (1994), and Sercu (2005) have also emphasised the significance of IC in second language teaching, remarking that English language learning should not solely include the language, but more crucially "the teaching of global cultures" (Tam, 2004, p. 21). Therefore, second language teaching should present different international cultures which could address learners' cultural backgrounds to some extent (Cheng, 2012). The significant role of interaction in the modern world has laid a great emphasis on cultural debates (Rings and Rasinger, 2020). That topic is discussed in the next section.

2.3. Culture in EFL Classes

It is important to define culture when we research about intercultural competence. As Deardorff (2020) indicates each culture is the sum of beliefs and practices shared by the individuals of a group and which distinguishes them from other groups. While cultures initially reveal themselves as homogeneous, there are in fact many cultures within any given culture and these form an interlocking series of smaller and smaller groups whose members are aware of differences amongst themselves. Cultures are not constructed outside of the people who create and animate them. Thus, members of cultural groups act as centres of greater attention in the same way that English language teachers and learners in L2 teaching fields do and where interactions between individuals are of prime importance. Cultures are

also heterogeneous and their boundaries are indefinable; instead, they receive their meaning from the complex communication between individuals (Bolton, 2017). Scollon and Scollon (1995, p. 127) define culture as communities' shared notions, communications, and actions that portray people's sense of belonging to a community of practice and help members of these groups to differentiate their members from other ethnicities.

> Banks describes culture as not its artefacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies (2007, p. 8).

Thus, different group members may conceive of and apply cultural elements in diverse ways. Culture can also be defined as similar traditions, attitudes, and skills shared by a group of people. Cultural researchers emphasise the process of acquiring and understanding culture through interpretive perspectives which illustrate the connection between cultures, language, and behaviour. Educators do not reject the concrete aspects of culture, but they concentrate on the unseen side of culture. Zhou (2011) sees culture as the interpretation that individuals develop from an object of historical and cultural interest, rather than simply identification of the object itself.

Over the last few decades, researchers have begun to study cultural teaching. Atkinson (1999) suggests that culture in second language teaching has been seen as equipping learners, as individuals, with complex context-specific identities. Kubota (2002) also asserts that it is necessary to represent English culture in TESOL to help students to enhance their cultural competence. Hence, an awareness of cultural complexities in a globalised world is encouraged. In the meantime, some factors such as worldwide conflicts between the West, the East, and European economic integration have given rise to the importance of language pedagogy and communication across boundaries and has led to cultural teaching and interculturality (Byram, 1997; Wesche, 2004). Thus, the intertwined nature of culture and language should be considered in the language education field.

Culture and language have been regarded as two inseparable components in second language education (Bush, 2007; Liddicoat, 2008; Seelye, 1993), because language presents culture and culture is perceived through language (Liddicoat, 2008). Therefore, it is the language that enables people to realise others' beliefs, values, and perspectives. When the language is the mode of communication, inevitably it cannot be separated from the cultural context where the interaction takes place. Therefore, being aware of others' cultures helps to understand and convey the meaning of the language (Seelye, 1993). The idea that language and culture are

inextricably linked is clearly communicated in Hall's (1973, p. 97) statement where he declares that "culture is communication." Although teaching a target or English language culture was not included in foreign language teaching in some countries such as China before the last decade, its inclusion in language classes is now being considered (Zhou, 2011). English language teachers therefore need to be aware of the relationship between culture and language to improve their understanding of intercultural competence in L2 fields.

One of the major discussions in English language teaching has been around culture. As was mentioned before, culture is inseparable from language and it is crucial to be included in language teaching (Brooks, 1968, p. 204). However, culture has been defined differently and has been addressed as a "muddied concept" due to the lack of a clear definition of this term and how it should be taught (Hall, 1981, p. 20). These variations of the meaning of culture might have created ambiguity or new challenges for English language teachers when selecting or developing teaching resources which might be culturally sensitive and avoid alienating or shocking learners. Different group members may conceive of and apply cultural elements in diverse ways. To me as an applied linguist, culture is a difficult concept to define. To define culture, it could probably be said that it is a way of life; a set of behaviour patterns, values, beliefs and attitudes shared by a society. Although this might seem a relatively good definition, it is not perfect by any means, because culture is a dynamic entity which is the result of human interactions. In this view, humans have agency in the sense that they are not passive hostages of culture but rather active makers of it. In this sense, culture is created and interpreted by the members of the society, and therefore it is something fluid and dynamic rather than something static. Ring and Rasinger (2020) state, culture and language are interrelated since culture is regarded as a representative system which could be demonstrated via interaction with the assistance of a variety of symbols and signs. Moreover, culture could be viewed "as shared and contested sets of signifying practices resulting from human interaction with the complex environments in which people live. Yet, cultures are treated as multidimensional, open-ended and dynamic entities" (Ring and Rasinger.2020, p. 30). Teaching culture in English language fields could refer to "a means of developing an awareness and sensitivity towards the values and traditions of the people whose language is being studied" (Tucker and Lambert, 1972. 26). Therefore, if the language is taught without including culture, we are teaching meaningless symbols which could convey wrong meanings (Humayun, 2017). English language teachers have a crucial role to convey the cultural meanings to English language learners, when it comes to instructing and interacting with

different learners, having experience and knowledge about different cultures and cultural backgrounds could help educators navigate through cultural difficulties in their classroom. Expectations in the classroom could vary from culture to culture. Therefore, the approaches employed by educators could differ. As a teacher, it is significant that we become aware of how our own culture and students' culture impact the classroom (Allred, 2018). Culture then, can be thought of as a pattern of behaviour and beliefs that serve as a guide for groups of people, and culture is a way of understanding the world around us so we can navigate through it (Partridge, 2012). English language teachers could simply explain and employ resources which could address the cultural differences and preferences as well as minimising the cultural bias. Language learners need to encounter others (or the other referring to people from different cultural backgrounds) in order to learn who they are, and this could happen through their interactions with others. Language learners could not understand others unless they understand the historical and subjective experiences that have made their personalities. Yet, they do not understand these experiences if they are not viewed through the others' eyes. English language teachers could help learners to reach a position where they could see themselves from both sides, from the inside and from the outside (Kramsch, 2013, p. 63). English language teachers could help learners to go beyond their own cultural boundaries and explore other cultures and values through utilising a variety of English language learning resources. English language learners encounter many actions and ideas every day which could be related to the culture and require a new analysis; for example, food is used as a source to fulfil hunger need. Therefore, eating is a general phenomenon in all cultures, although eating is not a cultural issue per se, how and what is eaten (referring to religious restrictions/laws for Muslim and Jewish EFL and ESOL learners) could be considered as cultural issues which could be addressed appropriately by English language teachers to reduce the unconscious cultural bias or confrontations. For example, I used to work at a summer school where many Jewish students joined us for two weeks. The lunch was free for all students and staffs, but the kitchen staffs and English language teachers were not aware of Jewish religious restrictions such as non-kosher meat or sausage pork which are forbidden for Jews. The kitchen staffs were supposed to put a sign or a label addressing the sausage pork which apparently was missed and was not addressed as expected. Jews are not supposed to eat pork according to the religious laws in the Torah. Unfortunately, most Jewish learners consumed the pork sausage, and this caused chaos and disruption to the lessons. The learners did not attend the classes that afternoon as they were unwell and felt unjustly neglected. Consequently, the staffs were to blame and they were criticised for such an unconscious

negligence. However, there are many people who do not support the idea of teaching culture in language classes as the resources attributed to it take time away from language teaching. They believe discussing cultural issues could lead to cultural shock and consequently have a negative impact on students' beliefs. This negative attitude might be a result of observing or experiencing the impacts of cultural shock; however, language learning could not really happen without leaning the culture (Alptekin, 1993). Cultural knowledge is necessary as this awareness promotes communicative competence and authentic language learning which boosts learners' motivation (Fleet, 2006).

It is also worth noting the sociolinguist concept of culture here, as culture could vary in different language context, whether the language is taught as a foreign or a second language. In EFL classes, as English might be taught without any direct communication with English native speakers, culture is taught in a practical form with instructions on how to carry out things in the target culture as a tourist or a student (studying abroad). Therefore, EFL learners learn the culture as an interesting subject to adopt it as their own culture while traveling to the country (Kramsch, 2013). They could also become aware of the cultural differences that might lead to confrontation; for example, if they travel to England they become aware of the English people's smile, which could be a sign of friendliness and politeness, and it does not mean that they are sarcastic or offending other individuals. This awareness could help them to establish their relationship with English people and eliminate cultural bias. Cultural awareness would allow you to free yourself from your own frame of reference and see behaviours in terms of the target culture practices. Moreover, in ESOL or second language classes, English is taught in the target country and colleges are usually run by British Council. Culture could be taught more directly as learners are exposed to different forms of debates and issues relevant to the target country such as living and working conditions for migrants. Children are educated in order to become appropriate citizens, and so immigrants learn to acculturate into the new culture/s and customs identified by native speakers. "They acquire a national home they can be loyal to and a national identity of which they can be proud. Culture as a process of nurturance and socialization is achieved mainly through schooling in its written, literate tradition" (Kramsch, 1998 and Kramsch, 2013, p. 66).

On a different note, Crozet, Liddicoat, and Lo Bianco (1999, cited in Zhou, 2011) describe paradigms of cultural teaching in L2 education; they noted the traditional paradigm, the cultural studies paradigm, the culture as practices paradigm, and intercultural language teaching. Researchers argue that the growth of these dimensions reflects the changing notion

of culture. In the traditional paradigm, cultural competence equates to familiarity with the literary works of a culture; here cultural competence can be measured through the extent of a person's knowledge about the literature (Crozet *et al.*, 1999), as cultural teaching can be conveyed through literature. The second paradigm, known as the culture studies paradigm, was introduced in the 1970s when the traditional paradigm was affected by "a view of culture as area studies, learning about countries" (Crozet *et al.*, 1999, p. 18). This paradigm refers to teaching other aspects of the second language such as knowledge of its traditions, historical, and geographical backgrounds which were not considered and integrated into the second language teaching until then (ibid.).

Crozet *et al.* (1999, p. 19) indicate that the third paradigm—culture as practices—was prominent in the 1980s; this paradigm presents cultural competence as the awareness of other cultures' lifestyles, habits, values, and attitudes. This knowledge could assist learners in observing and deciphering the culture of the target language from its cultural points of view. The culture as practices paradigm however is regarded as "static and homogeneous" in that it may lead students to stereotype specific cultures, since they might not have the opportunity to communicate directly with the society.

Culture was separated from the other three paradigms in language education, because language acquisition was primarily limited to linguistic skills (reading, writing, listening, and speaking) rather than integrating culture into English language teaching (Zhou, 2011). Crozet *et al.* (1999) mention that there was no change in language teaching until the late 1990s when another dimension of language education was introduced. This change regarded intercultural competence and culture as an intrinsic element of foreign language pedagogy. The intercultural approach was proposed in an endeavour to integrate intercultural features into second language teaching by focusing not only on learning foreign languages but, most importantly, on the connection between the L1 and L2 culture (ibid.). Educators believe that this integration can help learners to practise and employ L2 in different intercultural contexts. They suggest three essential perspectives in language education in order to enhance learners' understanding of intercultural competence; these involve "the teaching of links between language and culture, the comparison between learners' first language/culture and target language/culture, and intercultural exploration" (Crozet *et al.*, 1999, pp. 22-23).

Byram (1997)mentions that intercultural competence does not merely include linguistic features. He underlines the fact that IC means having the skill to explore, mediate, and interpret interculturally and effectively. Here Byram lays the emphasis on the target and home language, culture, values, and beliefs respectfully (Byram, 1997; Corbett, 2003;

Knutson, 2006). Byram declares that students and teachers who have developed this competence could act as arbitrators between the foreign and their own culture. Crozet *et al.* (1999) indicate that intercultural competence education reveals a greater awareness of the connection between language and culture and the type of intercultural contact. Corbett (2003) asserts that intercultural teaching is not a move away from the communicative approach and any improvement made by this approach, but rather that it aims to develop and complete the advances made by teaching intercultural competence. Corbett (2003) explains further that in the intercultural approach culture becomes the focal point of the speech act and information exchange; thus, this focus enables learners to reflect critically on the way the message is conveyed and the cultural context of this communication. Other researchers also consider intercultural language as the ultimate tool for comprehending the mutual interactions between culture and language and how these two elements influence individuals' worldviews, as understanding these is the core of intercultural communicative competence (Crozet *et al.*, 1999). This thesis concurs with Crozet's view that recognition of your own and the other person's worldviews can lead to a greater sense of self-awareness. Furthermore, this thesis views this ability as crucial in English language teachers' education, as discussed and explored further in the subsequent sections. The next section explores the relationship between cultural and intercultural awareness and the related theories and so it sheds further light on the significance of the emergence of intercultural competence in L2.

2.4. Research on Teaching and Learning Cultural Competence

While cultural teaching had not been considered as the main part of second language teaching, the teaching of the target culture has been considered in L2 teaching fields (Zhou, 2011). EFL educators have become aware of the importance of cultural roles in second language teaching and strive to integrate them into their lessons. Sercu (2006) suggests that teachers need to enhance their cultural competence and integrate it into their communicative method of teaching. This integration helps students to understand cultural attitudes and issues related to the foreign language and so attain intercultural competence. The urgency of promoting the cultural dimension in second language education has led to recent requirements to have language teachers who can redefine their practices to meet this need (Garrido and Alvarez, 2006; Larzen-Ostermark, 2008; 2009; Sercu, 2006).

Although the literature supports the integration of cultural teaching within English language teaching, in some contexts such as Saudi Arabia and Iran, English language teaching is devoid of cultural references in practice. For example, Al-Qahtani's (2004) study in Saudi Arabia used a questionnaire survey and semi-structured interviews to gather data from male

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English teachers in Riyadh. He investigated the beliefs and attitudes of these teachers regarding the introduction of culture in their teaching to promote learners' sociolinguistic competence. The result revealed the teachers' positive attitudes and optimistic views concerning cultural teaching, as they were truly aware of its significance in rising learners' cultural understandings and the implication of culture. However, as the context was an Islamic setting, the teachers' personal religious beliefs led them to be afraid of the possible negative impacts of the target culture on the learners' Islamic beliefs. This finding may be indicative of a sense of socio-cultural responsibility felt by a teacher in a teaching role and discourage the integration of cultural teaching in certain contexts.

Therefore, it is important to consider the research context of each educational setting as the regulations of governments (authorities' power) could impact English language teachers' instruction. While it is apparent that in European countries such as Finland and Denmark there would not be such a fear or an obstacle to cultural teaching, in other countries such as Saudi Arabia (or Islamic countries) English language teachers might be afraid of introducing learners to particular cultures which might unfavourably influence their Islamic views.

Castro *et al.* (2004) conducted quantitative research in Spain using a questionnaire survey to investigate teachers' views on the integration of culture in their teaching. The teachers came from a diverse range of countries, e.g., Belgium, Bulgaria, Greece, Mexico, Poland, Sweden, and Spain. The research was constructed as a response to innovation in teaching; the study revealed that English language teachers' understanding of novelty could impact on its teaching achievement. The outcomes revealed the willingness of the English language teachers to embrace cultural teaching as a new objective in their practical pedagogy, although they were uncertain of how to integrate cultural teaching into their language instruction. Castro *et al.*'s findings also represented the perspectives of two English language teachers; the first revealed the willingness of the English language teacher to integrate cultural language teaching, while the second indicated the other English teacher's uncertainty about lack of belief in the importance of cultural teaching. This teacher's attitude could be due to the limited time teachers have for teaching and a lack of cultural resources in the textbooks, as mentioned in the research. Nevertheless, all the participants had their individual views on cultural teaching and its meaning. These English language teachers (from seven countries) did not seem to include any cultural perspectives in their teaching; they used only the traditional information-transfer pedagogy, which could account for Castro *et al.*'s research conclusion that there was a lack of cultural language teaching training in their educational contexts.

Byram and Risager (1999) conducted a research in England and Denmark where they used questionnaire surveys and interviews to accumulate data from language teachers. They found that none of these teachers (from the above countries) were deeply aware of the importance of cultural teaching and that they seemed to lack insight into intercultural language teaching. Their findings also revealed that English language teachers focused mostly on teaching the national culture rather than emphasising aspects of other cultures that were not covered in their course books. Hence, the English language teachers gave most attention to improving the results (marks) of the learners, an approach which led to the ignorance of cultural dimensions. However, Danish language teachers, who were also teaching English as a second language, appeared to be more aware of cultural teaching and their role as intercultural instructors compared to English language teachers. Byram and Risager (1999) concluded that the teachers were willing to enhance this dimension in their language instructions, and their responses showed their enthusiasm and motivation to develop cultural competence within their practical pedagogy (ibid.).

Xu and Connelly (2009) indicate that it is vital to promote teachers' knowledge in all educational settings in order to develop and reform foreign language education. Thus, the success of any educational innovation relies largely on the performance of the teachers in various educational contexts (Connelly and Clandinin, 1988; Xu and Connelly, 2009). In this sense, teachers may be viewed as curriculum designers rather than simply teachers who administer the lessons (Connelly and Clandinin, 1988). Xu and Connelly (2009, p. 221) assert that the teachers' knowledge awareness, which they describe as "a narrative construct which references the totality of a person's practical knowledge gained from formal and informal educational experience," is a decisive factor in enhancing programmes of study and assisting educators to attain new educational goals. Therefore, it is crucial to consider all aspects of the teachers' perspectives including their identity, culture, personal experiences, and formal teacher training in order to have a clear picture of their knowledge awareness.

2.5. Cultural Awareness and Intercultural Awareness

Cultural awareness has been employed by many practitioners in association with English language education, and it is mostly understood in terms of Byram's *et al* (1997, pp. 63-64) critical cultural awareness which shapes the foundation of intercultural communicative competence (ICC). Cultural self-awareness refers to people's ability to observe and interpret critically the objective and subjective cultures to which they belong (Bennett, 2015). Individuals who have developed this awareness can view themselves from different perspectives culturally. In this way cultural awareness can link to intercultural competence, as

cultural awareness plays an important role in developing individuals' intercultural competence. The development of cultural self-awareness is indicative of the ability of individuals to investigate the meaning of statements that range from the most observable statements to the most invisible beliefs and thoughts. Yet, individuals who have the opportunity to encounter different people from different cultures can greatly enhance their awareness of culture (Bennett, 2015). Cultural awareness should be learned as intercultural competence because none of IC's elements are inherent; rather they have to be learned and cultivated (Bennett, 2015). In language education, intercultural communicative competence is an endeavour to develop the notion of communicative competence employed to overtly understand the usage of the intercultural in the second language (Baker, 2015). The focus of intercultural communicative competence lies in the interaction between individuals rather than in assessing the required ability for 'native speaker' conversation. Critical cultural awareness in intercultural communicative competence has a significant role in terms of creating the ground on which one can evaluate one's own and others' views, actions, and results (Byram, 1997, cited in Baker, 2015).

Critical cultural awareness and other forms of this awareness are mostly introduced as the core of intercultural competence or as a good alternative for this competence (Risager 2006). However, Baker's (2011, 2012a) view of intercultural awareness has been presented as an approach which, while still based on cultural awareness, involves a more vigorous intercultural viewpoint (Baker, 2011, 2012a). Whereas cultural awareness investigates how public cultural perceptions form intercultural interaction, Baker focuses on the "INTER or TRANS" cultural aspects of intercultural awareness where the relationship between the notion of culture and language is vague, particularly in broader uses of English as an international language (Baker, 2015, p. 3). This could also include moving away from simple or simplistic comparisons between cultures, where they are considered as distinct units that could be compared together, for example, when we compare how British people and Italian people do things. The intercultural approach or awareness however goes beyond the daily usage of the English language, as it expands into knowledge skills and attitudes which are the main components of intercultural competence.

2.6. The Definitions of Intercultural Competence

Intercultural competence is undeniably essential to human survival in the particularly unstable times of the 21st century. People have a great need and an ability to solve today's national and global issues given the growth in human mobility both physically and virtually. For this reason, scholars such as Deardorff see intercultural competence as being a crucial

element in human relationships as diversity increases in geographical, social, and inter-intellectual societies (Deardorff, 2020). A great many terms can be found in the literature that try to identify the skills needed to cope in our increasingly diverse world; these include global competence, cross-cultural competence, intercultural communicative competence, global citizenship or learner. All of these terms are used to address intercultural competence in different contexts. Intercultural competence has also been defined and addressed differently by many scholars (Rings and Rasinger, 2020). It has been the subject of various definitions in expanding semantic areas such as intercultural communicative competence, multicultural competence, etc. (Byram, 1997). Primarily, all these terms refer to a similar notion to intercultural awareness in that they can be achieved through understanding people who are different from us linguistically and culturally (Visser, 2017).

The importance of communicating with people from other cultures has been given a lot of attention over the decades. The fast-growing communication between countries internationally has underlined the significance of using a foreign language. Therefore, the English language has achieved success in this globalised world, as it has eased the ways to communicate in business, industry, fine arts, economies, and so on. Although today's English is a language which is used as the medium of discourse between nations and cultures, other cultures should be considered in this field. As Tuzcu Eken (2019) states:

> It is considered unnecessary to teach only native culture because of the prevalence of non-native to non-native interactions. Therefore, intercultural communicative competence has come into prominence and this notion focuses on developing intercultural communicative skills of English as Foreign Language learners (Tuzcu Eken, 2019, p. 595).

Holmes and Dervin (2016) maintain that the notion of intercultural competence is quite complicated, as it has been recognised and addressed differently. They (2016, p. 6) state: "because of its complexity, it can easily be used as an intellectual simplifier or a simplistic slogan which contributes to pinning down and labelling."

Tuzcu Eken (2019, p. 15) describes ICC as "an embedded ability that enables the withholder to behave as an intercultural speaker in ELF interactions and the purpose of English language education is mainly based on the promotion of required skills." Meyer (1991, p. 137) defines intercultural communicative competence as "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes, and expectations representatives of foreign cultures." This definition simply indicates that ICC is an ability to cope with differences and a capacity in people that allows them to hold their ideas or judgements when confronting the notions of others. This view highlights linguistic and cultural flexibility in the

presence of (difference) diversity. Coperias-Aguilar (2007, p. 65) also discussed this idea. She believes that:

> Intercultural competence can and should be acquired by people from all walks of life and involved in any kind of trade; however, when dealing with foreign language teaching and learning, it is ICC that we must aim at, as the focus is mostly on linguistic aspects.

However, the majority of ICC models described in the literature, even Byram's, do not simply point to communication; they give more weight to the integration of criticality or critical-cultural awareness as a central element (Bouchard, 2018, p. 133.6). Intercultural competence has a multifaceted structure and is controversial due to the lack of an agreed definition; that issue has not been resolved yet. The controversy has stemmed from varying categories such as intercultural communicative competence (Byram, 1997; Crozet, Liddicoat, and Lo Bianco, 1999; Fantini, 2006), cross-cultural awareness (Knutson, 2006), intercultural awareness (Chamberlin-Quinlisk, 2005), and intercultural sensitivity (Bennett, 1993). Although the concept of interculturality is not a new phenomenon in language teaching, understanding it has developed from the initial concept of communicative competence as described by Hymes (1972) who states that communicative competence includes the ability to use the linguistic knowledge of the language in a natural way.

Meyer (1991, p. 137) describes intercultural competence as "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures." However, this definition considers only physical behaviour, whereas others have considered additional, psychological factors. Chen and Starosta (1996, pp. 358-359) define intercultural competence as the ability of interactants to negotiate cultural meanings and to execute appropriately effective communication behaviours that recognise their multiple identities in a specific environment. Consequently, people who possess this competence can interact meaningfully and effectively to accomplish their aims in addition to appreciating others' cultural identities and values. Intercultural competence requires developing knowledge of and sensitivity to other cultures, obtaining a richer understanding of the cultural differences, along with self-awareness, which could be referred to as the individual's social and cultural identity that leads to intercultural awareness (Jandt, 2010).

IC has also been defined as "the intentional integration of culture-sensitive knowledge, open-minded attitude, and adaptive communication skills in an intercultural encounter" (Ting-Toomey and Chung, 2012, p. 304). Byram (2012) mentions that intercultural communicative

competence refers to the application of the English language in interactions between different people from different linguistic and cultural backgrounds in different contexts.

Furthermore, Baker (2015) believes that successful interaction is the product of more than the acquisition of syntactical, lexical, and phonological features and is derived from the development of intercultural competence. He asserts that several features of intercultural competence which are rooted in cultural and intercultural awareness share an understanding of intercultural communication. These are:

> A) Knowledge of different communicative practices in different socio-cultural settings; B) the skills to be able to employ this knowledge appropriately and flexibly; and C) attitudes towards communication that involve the ability to de-centre and relativize one's values, beliefs, and expectations (Baker, 2015, p. 132).

Although notions of interculturality have been criticised because of the attempt to simplify other cultures and people (Holliday, 2011), there is still a greater emphasis on the broader view of successful interaction than on the other perspectives of communicative competence in language acquisition (Baker, 2015, p. 132). It is worth noting that the notions of intercultural competence are quite contextual; therefore, they rely strongly on cultural and contextual elements (Bolten, 2017). This competence has become unpopular over recent years and was moved to the backstage due to the popularity of other terms such as diversity or transcultural abilities. However, due to the unpredictable political and social changes, it is now being given more attention than previously (Rings and Rasinger, 2020).

My research draws on Byram's *et al.,* (1997) definition which asserts that interculturality "involves attitudes of curiosity and openness, skills in interpretation, mediation and a critical awareness of conflicting value systems." That definition highlights different aspects and so it helped me to investigate the intercultural competence of English language teachers.

2.7. Theories of Intercultural Competence Teaching and Learning

Scholars have proposed many different theories regarding intercultural competence in L2 language teaching and learning. These are addressed in this section. Dervin (2006) focuses on two of the anthropologist Pieterse's three ideal-type perspectives on culture (2004, p. 42) to help him synthesise how interculturality has been perceived and hypothesised. The theory represents cultural differentialism, cultural mixing (mélange), and another component which Dervin added and called 'Janusian'. Cultural differentialism is the first component. It is based on the theory of diversity, which refers to the differences between people concerning their "cultural belongings," beliefs, and values. According to Pieterse (2004, p. 55), differentialists establish that the world is "a mosaic of immutably different cultures and civilizations." In this

component, the diversities of cultures are portrayed as factual shreds of evidence to show people the behaviours of others to help them to understand the differences (Pretceille, 1999). Pieterse (2004) objects to the differentialists' approach and rejects their theory on the basis that it constituted inflexible models, while the human experience is generally flexible and limitless. Sen (2006, p. xvi) believes that in differentialism individuals are "miniaturised" as they are shrunk to one limited identity because of their cultural, national, and environmental borders. The notion of differentiation has led to stereotypes and controversial discourses regarding the Self and the Other (Boli and Elliott, 2008). The majority of scholars are in agreement with Sen's view, but when they speak about the existence of only one unique identity assigned to a person, they contradict their objections to differentialism (Dervin, 2006).

The second category refers to cultural mixing. As Pieterse (2004, p. 52) indicates, "societies constantly live through open-ended and on-going mixing which leads to diverse diversities in terms of habits and artefacts, discourses and opinions within the same geographical boundaries." Cultural mixing does not just state that most nations consist of visitors from other countries or religious agents from other creeds; it also refers to the notion of diversity in the sense that we are all different. Pieterse (2004) indicates that although mixing (cultures) is quite a visible phenomenon in everyday life, it has not been accepted yet (ibid.).

Abdallah-Pretceille's "humanisme du divers" (a subjectivist approach to interculturality), Dahl *et al.*'s (2006) hermeneutical interculturality, or Dervin's (2007a) proteophilia research models represent interculturality with cultural and identity concepts to be interrelated through one's subjectivity. Therefore, interculturality is experienced via one's own "mélange" (Dervin, 2011, p. 4). The fact that people are controlled by the outside reality while they converse, and that they could not be acting regardless of their identity, are emphasised in intersubjectivity (ibid.). Jack (2009, p. 96) argues that:

> epistemologically, I believe that a 'dimensional' approach to culture, which allows us to plot or map representatives of national cultures onto some kind of continuum, presents students with unhelpfully fixed categories of analysis that essentialize culture and divest it of its key processual and political contingencies.

Therefore, my research looks in detail at teachers' cultural perspectives and seeks not to overgeneralise or simplify their own understandings of intercultural competence.

The last component of the interculturality which Dervin calls Janusian and which refers to a "two-faced God" appears to be highly prevalent in intercultural research, linguistic training, and cross-cultural psychology. This approach is established on a fallacy (misapprehension).

Here scholars, on the one hand, support the notion of variability and instability of cultures and identities, and on the other hand they classify research participants in terms of their ethnicity, nationality, and beliefs in their analysis which restrain the co-constructive aspects (Dervin, 2009). Locating one's research in one of these approaches could affect how various concepts such as culture, identity, and intercultural competence are conceived and used in practice (ibid.). In brief, the subjectivist/mélange approach to intercultural competence appears to be the most popular approach which has been approved ethically (Dervin, 2011). This approach is rooted in the co-construction of identities and cultures and has been identified utterly with "hypermodern and postmodern analyses of our contemporary worlds" (ibid, p. 10).

Zhou (2011) indicates that the most famous theory regarding intercultural communication has been Bennett's (1993) developmental model of intercultural sensitivity (DMIS). Zhou (2011) argues that people's (including teachers' and learners') intercultural competence could be enhanced when they experience the cultural differences in a more tangible and developed way. According to Bennett (1993), the DMIS consists of six phases which present the development of this competence on a scale.

The primary phases which include denial, defence, and minimisation are personally experienced whereby people's native culture is the basis for their understanding of the context. Hence, these phases are ethnocentric and could lead to racism or other negative stereotypes of different cultures and the creation of in-group/out-group distinctions (ibid.). In the initial phase an individual is unaware of the reality of cultural discrepancy and prefers to be lonely rather than communicating actively in a different society.

In the second phase people realise their cultural variations but prevent interaction with other cultures as they find it a threat to their own culture which is believed as the best culture. The third stage refers to minimisations when a person perceives the national discrepancy positively, so she/he belittles the differences in other cultures as they think that all cultures embrace common universal features (Zhou, 2011). According to Bennett (1993; 2015), the next three phases are acceptance, adaptation, and integration. When these phases are completed, the person can understand their own culture through other cultural contexts. This experience is ethno-relative as cultural differences are not viewed positively or negatively; they are just perceived as a divergence (Zhou, 2011). Therefore, cultural integrity is respected, including one's own.

  Essentially, cultures could solely be viewed from one perspective to another using a
  differing cultural context (Bennett, 1993); in other words, if one is aware of another

culture, one will be able to view and gain an understanding of that differing context. Acceptance of the cultural differences results from a view that the differences are natural and desirable and this is described as the beginning stage of ethno-relativity (Zhou, 2011). The final stage of ethno-relativity is an adaptation that appreciates the divergence and lays emphasis on acquiring abilities to develop effective interaction with other nations. Hence, a person who has gained this level of intercultural competence would be able to change his/her view, a competence which leads him/her to adjust or form a new concept about other cultures and views. Bennett (1993) states that integration, which is the last phase, emanates from an individual's perception of him/herself. Thus, integration comprises the ability to shift his/her place (move into or out of) in different cultural situations and to be able to review or change his/her relation to other cultural beliefs universally.

Bennett's (1993) DMIS is based on the mental process of understanding (cognitive construction) and hence has the capability to be a cognitive development framework that L2 teachers and learners could utilise to realise their level of improvement of their intercultural competence. Concerning the DMIS, Hammer and Bennett (1998) created the intercultural development inventory (IDI) to evaluate the six phases suggested in that paradigm. While Bennett's model consists of developmental phases of intercultural competence, Byram's model (as will be addressed later in this section) is comprised of defined factors that could be used to investigate the intercultural competence of the English language teachers in my research.

Furthermore, Byram (1997) was the first one in the field of L2 to bring intercultural interaction to language lessons in his now famous model of intercultural competence. Byram's five categories of intercultural competence derive from three typical classifications: knowledge, attitudes, and skills (Table 2.1). Byram suggests that knowledge and attitudes are prerequisite features and that they could be enhanced further through practical intercultural engagement via the application of two different skills, namely discovery and interaction (Zhou, 2011).

Table 2.7.1
Factors in intercultural competence
(Byram, 1997, p. 34)

Skills interpret and relate (*savoir comprendre*)

Knowledge of self and other; of interaction: individual and societal (*savoirs*)	Education political education critical cultural awareness (*savoir s'engager*)	Attitudes relativizing self valuing other (*savoir être*)
	Skills discover and/or interact (*savoir apprendre/faire*)	

According to Byram, intercultural competence has different characteristics. The initial characteristic refers to the capability of recounting and explaining the meaning of a particular action or behaviour. These are the abilities that help us to make a comparison or establish differentiation. They help learners/teachers to spot and understand different aspects of foreign language culture to discover the connections between their own culture and the second language culture. Concerning different goals of language teaching, this facet of IC helps learners to enhance their intercultural skills. These include being able to realise and elucidate the cultural perspectives within a discourse, use differing cultural perspectives to explain possible misinterpretation in communication, being able to act as an arbitrator when differing understandings arise, and having the capacity to get involved with the cultural regulations of communication (Byram, 1997).

The next characteristics are skills to discover and interact (as shown in the table above). The novel cultural practices are to be learned through the ability to use the skills appropriately (Byram, 1997, p. 53). Intercultural engagements can help learners to explore and enable them to "establish an understanding of a new cultural environment" and "interact in increasing rich and complex ways with people whose culture is unfamiliar to them." Due to the objectives in language teaching, this attribute helps learners to enhance their ability to obtain the meanings and ideas from the description of different social occasions and design a set of procedures to be applied to future occurrences. It also enables the learners to draw references from their own and other cultures to gain a greater insight into their understanding of culture generally. This approach involves learning from past and present relationships between their own and the other cultures and updating the current knowledge, competencies, and values to make the communication more effective and the message more straightforward (Byram, 1997).

Another dimension of intercultural competence is the knowledge that interrogates 'what culture and whose culture.' The teaching of knowledge creates opportunities for learners to develop their insights regarding how people of one country are perceived by those from

another nation. Hence, concerning language teaching goals, knowledge helps learners to develop their knowledge of:

- the past and present associations between one's culture and the culture of the other interactants,

- the reasons behind the misinterpretations and procedures which are used by the interlocutors of different cultural background to rectify them,

- the memorable events from one's national history which create a linkage with other countries,

- societal differences and how they are manifested in one's own and foreign cultures,

- the procedures of communication in one's society and the other interactants' societies (Byram, 1997).

Attitudes are described as "curiosity" and "openness" regarding other nations and their cultures. Attitudes also refer to the ability of people to analyse and review their own worldview (Byram, 1997, p. 57). For example, learners or teachers with such attitudes should have the capability to suspend their "disbelief about other cultures and belief about one's own."

Due to the goals of language instruction, developing attitudes helps learners to increase their:

- eagerness to search for and participate in events which involve interactants from other cultures without having the negative attitude of foreign or aiming at taking advantage of them,

- curiosity in exploring other viewpoints on describing both congruencies and discrepancies between one's own culture and other cultures, and

- readiness to investigate the beliefs and assumptions within one's cultural customs and traditions.

Eventually, intercultural competence requires an ability to evaluate critically practices and products in one's own and other cultures and countries (ibid.). This skill is illustrated as critical cultural awareness or political education; its aim in language teaching is to enhance learners' understanding of how to:

- apply a variety of critical techniques to situate a written text or occurrence within the original context and to present the philosophy behind it, and

- have the awareness of different aspects of their own beliefs (social, political, religious, etc.) and being able to analyse the discourses and refer to them directly (Byram, 1997).

Byram suggests that intercultural instruction requires learners and teachers to promote their evaluation and cognitive skills regarding another community as well as their own group; they need to grow in awareness respecting their own beliefs and evaluate how these values or beliefs could impact others' opinions. Some researchers have proposed a variety of teaching strategies around Byram's model to attain intercultural competence. These strategies can be applied through drama, cultural studies, and literature (Byram and Fleming, 1998; Corbett, 2003). The Common European Framework of Reference for Languages used Byram's model (Council of Europe, 2001), where it serves as "the guiding concept for the overall aim of FL education" (Larzen- Ostermark, 2008, p. 528).

Byram's model considers several aspects of intercultural competence projected in second and foreign language literature; these may inform the key factors of my research when I investigate the intercultural competence of English language teachers in London. Bennett's model of developmental phases of intercultural competence seems a bit complicated, and Dervin's approach is also very complex, as it represents cultural mixing, and so it might not easily be applied in my research analysis. Hence, the defined factors in Byram's model could be used to investigate the intercultural competence of English language teachers as they offer a more straightforward and precise implement within my research. Other interesting theories could contribute to the above theories as I think they are all interrelated; for example, emotional intelligence, intercultural identity and so on offer interesting possibilities. These are discussed in the next sections.

2.8. Emotional Intelligence and Intercultural Competence

Due to the increased international mobility and the development of communication across cultures, the improvement of emotional intelligence is of prime importance in intercultural encounters (Guntersdorfer and Golubeva, 2018). There is a relationship between intercultural competence and emotional intelligence as both address issues such as self-consciousness, self-control, enthusiasm, compassion, and societal competences (Goleman, 1998). Intercultural dimensions have been considered and applied in teaching language. Educators have also noted the importance of empathy which is one of emotional intelligence's elements (Epley, 2015; Bloom, 2016; Breithaupt, 2017a; 2017b). Therefore, it is significant to consider the role of emotional intelligence in intercultural dimensions as intercultural educators, as well as English language teachers, would benefit from this perspective.

Intercultural interactions require the acquisition and development of abilities such as understanding and interpreting others' emotional perspectives while controlling one's own internal feeling to express or communicate verbally or non-verbally effectively (e.g., Ekman,

1972; Matsumoto and Takeuchi, 1998; Matsumoto and LeRoux, 2003; Yoo, Matsumoto and LeRoux, 2006; Matsumoto, Yoo and LeRoux, 2007). Developing these skills or competences is of prime importance in different intercultural situations, not only as a way of avoiding the probable misunderstandings or misreading others' emotions or words, but also by illuminating the idea that it is not always an easy task to empathise with others (Breithaupt, 2017a).

In his 1995 book, *Emotional Intelligence,* Daniel Goleman defined the concept of emotional intelligence and identified the skills that could help people to overcome their emotional difficulties in their interactions. However, emotional intelligence has rarely been noticed in intercultural education fields compared to the intensive use of emotional intelligence in the fields of business or management or research (e.g., Goleman, 1998; Sharma and Sehrawat, 2014; Higgs and Dulewicz, 2016; Runde, 2016).

> One potential cause of this, as lamented by Alvino Fantini during his 2018 keynote speech on Exploring Intercultural Communicative Competence at Intercultural Competence and Mobility: Virtual and Physical conference at the University of Arizona, is that after more than four decades of intensified intercultural education there is still no consensus about the definition of intercultural competence nor its components (Guntersdorfer and Golubeva 2018, p. 55).

Emotional intelligence has been mentioned in some of the intercultural competence dimensions, yet it has not been particularly addressed as a theoretical phrase or term that shows the relationships between these two notions (Guntersdorfer and Golubeva, 2018). It is significant to raise discussion about this concept, emotional intelligence, and shed light on its key role in the field of intercultural education as it is relevant to my study where the relationship between English language teachers, learners, and their attitudes are examined. Therefore, I commence my discussion by introducing emotional intelligence and how it could be related to my research.

Initially, emotional Intelligence was introduced by Salovey and Mayer (1990, p. 189, cited in Guntersdorfer and Golubeva, 2018, p. 55) as "the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions."

Salovey and Mayer later redefined and modified their thinking about feelings as shown below:

> Emotional Intelligence involves the ability to perceive accurately, appraise and express emotion; the ability to access and/or generate feelings when they facilitate thoughts; the ability to understand emotion and emotional knowledge;

and the ability to regulate emotions to promote emotional and intellectual growth (1997, p. 10).

This new and popular model of emotional intelligence which was introduced by Mayer and Salovey in 1997 consisted of the four components pointed out in the above quote. They also developed a test to assess emotional intelligence (Mayer, Salovey and Caruso, 2004). It has been argued that their vision is very relevant to the intercultural dimension particularly in the way they define emotion as a basis of reasoning and show the significance of an individual's capability to evaluate her/his feelings to obtain broader insight into self and other (Guntersdorfer and Golubeva 2018). Therefore, the synergistic partnership between emotional intelligence and intercultural competence is much clearer here when addressing the research carried out by Byram (1997) and Deardorff (2006).

> Byram's views of 'interpreting and relating' highlights that intercultural competence is not a form of static knowledge that resides within each individual, but rather is something that is actualised as interlocutors actively interpret linguistic and non-linguistic messages and draw on cultural knowledge to enhance common ground (Guntersdorfer and Golubeva 2018, p. 55).

Moreover, Deardorff (2006) emphasises the significance of empathy and relates this ability to see values and behaviours as cultural trends that help to develop intercultural competence, which she frames basically as an effective or appropriate interaction. Byram (1997) defines empathy as the ability to decentre and sympathise with others as well as to consider others' opinions as a significant point in promoting an ethno-relative view over time. Also, a person needs to be in harmony with her/his emotional effects and to have the power and enthusiasm to control the feelings; this ability is also called emotional intelligence (Guntersdorfer and Golubeva 2018). Furthermore, research about students who study abroad indicates that emotional intelligence can impact on the cultural adaptability and performance of these students during their overseas education (Harrison and Voelker, 2006; Ornstein and Nelson, 2006; Gullekson and Tucker, 2012; 2014), which again could indicate the connection between emotional intelligence and intercultural competence. Empathy too has been addressed as an element in several intercultural dimensions (e.g., Hwang, Chase and Kelly, 1980; Hwang *et al*., 1985; Imahori and Lanigan, 1989; Gudykunst, 1993; Ting-Toomey and Kurogi, 1998; Spitzberg and Cupach, 2002; Deardorff (2006). In the following section, I try to conceptualise and address this issue more specifically.

2.9. Empathy in Intercultural Communicative Context

Empathy has been addressed as one of the components of intercultural competence; it has been defined as self-consciousness and control as well as inner inspiration and societal competences (Goleman 1995, 1998). Emotional intelligence has also been seen as one of the five elements of Mit-Erleben, the German phrase for empathy, which describes a central notion of this multifaceted feeling of "with-living, co-experience" (Breithaupt, 2017b, p. 15). This definition also aligns to Bloom's explanation of empathy as "the act of coming to experience the world as you think someone else does" (Bloom, 2016, p. 16).

Conversely, Chen and Starosta (2000, p. 5) have argued that it is not an easy assumption to make a connection between empathy and intercultural sensitivity and so to conclude that everyone who is more empathic has developed his/her intercultural competence successfully. While Chen and Starosta seem to take the opposite position to the one made by Guntersdorfer and Golubeva (2018), both could be true as each view could be valid due to different individuals' interpretations.

As a result, authors and educators have encountered a fundamental dilemma as regards applying empathy and its meaning in intercultural teaching. Therefore, this lack of consensus has raised doubts about whether it should be taught or included in intercultural education. I think it is an ability that should be developed and encouraged by educators particularly in academic contexts in order to create a supportive educational atmosphere. Empathy could improve students' motivations and their academic outcomes. On the other hand, Carol Davis (1990) who expressed her view regarding empathy in an article 30 years ago, contends that:

> The act of empathizing cannot be taught. According to Edith Stein, a German phenomenologist, empathy can be facilitated. It also can be interrupted and blocked, but it cannot be forced to occur. What makes empathy unique, according to Stein, is that it happens to us; it is indirectly given to us, nonprimordially. When empathy occurs, we find ourselves experiencing it, rather than directly causing it to happen. This is the characteristic that makes the act of empathy unteachable (Davis, 1990, p. 707).

Lately, Reiss (2017) has disputed claims such as Davis' and maintained that empathy should be considered as a primarily intellectual feature rather than an inborn characteristic quality. Helen Reiss who is a director of the empathy and relational science programme at Massachusetts General Hospital established several online training courses entitled "Empathetics" (www.empathetics.com) which aim to teach physicians more effective ways to communicate with people (Riess, 2017). She believes that empathy is a human competency that is variable and can be taught to raise the satisfaction of people and the productivity of the

communication. This programme could be promoted in educational contexts as well. Furthermore, Guntersdorfer and Golubeva (2018) believe that it is very important for educators to develop such awareness and to create opportunities for designing and integrating resources to promote empathy and other perspectives of emotional intelligence in intercultural training fields. Guntersdorfer and Golubeva's thinking is also in line with the work of scholars such as Gullekson and Tucker (2012), Harrison and Voelker (2006), and Ornstein and Nelson (2006) who consider the development of emotional intelligence as the focal point in promoting intercultural competence.

Concerning class activities, it is really beneficial to address empathy and emotional intelligence in the classroom. Teachers could help learners to evaluate the position and function of empathy in human communication as well as addressing and identifying the individuals' emotional experiences and how the feelings are perceived (Guntersdorfer and Golubeva, 2018). There are books and sites on the internet that give advice and relevant training on emotional intelligence to teachers. These books could be redesigned to address the level of learners (see Elias and Arnold, 2006; Mortiboys, 2012; Lewkowitz, 2016; Bauer, 2018).

Also, it would be valuable for English language teachers to be acquainted with some psychological theories and to read research regarding empathy, which raises questions regarding hypotheses about emotions in interaction. For instance, Nicholas Epley (2015) is a psychologist who encourages people to be aware of their judgement while reading other people's facial impressions. He maintains that emotions are not visible and that feelings can remain hidden; therefore, we should not give credit to our judgements concerning people's facial expressions. "Our intuitive sense that emotions leak out and are clearly visible to others, looks to be more of an egocentric illusion than objective reality" (Epley, 2015, p. 165). The invisibility of emotions could challenge the traditional approaches of intercultural training towards empathy that signify the interpretation of non-linguistic interactions and where learners are encouraged to search for a facial sign, body gestures, and tonal patterns in interactions (Spitzberg and Changnon, 2009). Thus, caution should be applied when non-verbal communication is being interpreted.

Indeed, envisaging individuals' situations could result in more misinterpretation or might have a negative impact on the communication (see Tarrant, Calitri and Weston, 2012; Vorauer, Martens and Sasaki, 2009). This idea probably surprises a lot of intercultural trainers as taking perspectives concerning the observation of people is one of the main abilities of intercultural dimensions; this ability is known as "attributional reasoning" (Morris

*et al.,*2014, p. 198; Spitzberg and Changnon, 2009). Epley and other psychologists invite us to consider 'getting-perspectives' rather than 'taking perspectives', meaning the verbalization and the verification of our perceived cues (Johnson and Bechler, 1998; Ames, Benjamin and Brockner, 2012; Epley, 2015, pp. 180-181)." Here, the emphasis is now placed on the articulation of one's insight and understandings of observed behaviours and illuminating the significance of what has been viewed with one's discusser (Guntersdorfer and Golubeva, 2018).

As shown in the previous paragraph, these authors strive to put more emphasis on the key role of meta-cognition while referring to empathy in intercultural interaction classrooms (Guntersdorfer and Golubeva, 2018). This emphasis could lead learners to develop broader insight into their feelings and be able to evaluate and analyse their emotions in a form of self-reflection (Morris *et al.,* 2014, pp. 207-215; Kaplan *et al.,* 2013). Epley (2015) introduces a specific technique called "talking sticks" to increase meta-cognitive knowledge of feelings. According to Epley, this technique belongs to the Native Americans who employed this method initially; the technique is also known as "parroting" (Epley, 2015, pp. 180-181). Parroting refers to restating comments or repeating feedback in order to develop a richer insight as repeating the feedback helps improve individuals' understanding. This technique could also be employed in intercultural training courses as it helps participants to become better listeners and to pay more attention to others' views. Growing this skill is essential for understanding others' perspectives. On the assumption that this method has not been applied as a habit in their communication, learners must be trained in this regard (Guntersdorfer and Golubeva, 2018). This method is one of the techniques that could be employed by trainers in intercultural education to enhance emotional intelligence and understanding. Psychology could also offer other ways and methods to address the development of emotional intelligence and empathy which it could be worthwhile to include in the trainers' repertoire in intercultural teaching (e.g., www.empathetics.com or Singer and Bolz, 2013). In this way, learners could reach the required level of awareness about empathy and acquire the ability to weigh up social intellectual variability in emotional encounters, the difficulty of understanding different emotional indicators through cultures, and the key role of empathy in improving individuals' awareness of the impact of feelings on intercultural interactions. Learners should also be made aware of empathy as an ability that could help them to interpret and relate to other cultures and nations beyond their own cultural boundaries (Byram, 1997). This empathy could be engendered by conversing about their emotional encounters and interacting with other people from a different cultural background in different intercultural

situations (Deardorff, 2006). Guntersdorfer and Golubeva (2018) agree with the notion of Weidemann and others (2007) that educators should increase their interdisciplinary knowledge to teach learners in the context of intercultural education more effectively (Weidemann, 2007).

As discussed above, English language teachers' awareness of intercultural competence is of vital importance in education. In addition, their intercultural awareness could be connected to their knowledge about empathy and emotional intelligence. Furthermore, English language teachers' intercultural identity and attitudes might inform their practices, as shown in my research. This linkage is discussed more thoroughly in the next section.

2.10. Identity to Intercultural Identity

Native and non-native English language teachers including ESOL and EFL teachers play a crucial role in teaching English as a foreign or second language to a high number of learners of diverse backgrounds and identities (Yang, 2017). It is worth considering English language teachers' intercultural identity promotion in my study in order to highlight differences in their intercultural understanding. The intention of my study was to address the various things that English language teachers could do to improve and strengthen their intercultural identity, their practices, and, as a result, their intercultural communicative competence.

Curtin (2010, p. 278) defined identity as the "social and cultural products of communicative practices that emerge in highly situated, interactional micro contexts". The dialogues that a person uses and the individual's actions (non-verbal interaction) show the character and identity of that individual which is then interpreted in different positions and contexts. As Chen (2011) notes, identity is extraordinarily connected to what we do, how we mean what we do, and how we choose what we want to do. As we move out of the home to meet the outside world, identity is a distinct point of approach from which we experience and participate in communication. It has to do with how we start conversations and how we keep silent about ourselves and others.

Identity is dynamic and can vary in different situations. It is built upon the social-cultural context in which a person lives. Consequently, identity can intentionally be changed and transformed in different contexts. Teacher identity is associated with the socio-cultural behaviour expected in their teaching practices. As individuals' characters are linked directly to the vision made for acceptable behaviour anticipated in a particular field, Pennington (2015) states that English language teachers' identity is associated with their practices as regards their intellectuality, language knowledge, and social-cultural effectiveness (see Brown, 2015). Pennington (2015) provides the following example of what an English

language teacher's (TESOL) identity might be: Each of the different empirical and contextual frameworks may represent different aspects of teacher identity in TESOL, which collectively form the combined identity of TESOL educators and define how a person working in the field of TESOL is conceived and designed as a teacher.

Thus, it is significant for English language teachers to enhance their intercultural identity in this globalised context. Kim (1996, p. 348) defines an intercultural identity as "an identity that conjoins and integrates, rather than separates and divides" and what individuals of diverse cultural backgrounds consider as their cultural perspectives or characteristics. Concerning the above quotes, Yang (2017) maintains that intercultural identity (related to ethnic, nationals, religious groups, etc.) refers to the sense of belonging of the individuals and what they share with people of different nationalities in flexible and various modes of verbal or non-verbal intercultural communication.

In the intercultural communication environments, individuals usually are inclined to reveal their intercultural identity according to the four orientations outlined by Cox (2004, p. 216): "home favoured, host favoured, integrated, and disintegrated." In Cox's discussion, the home favoured and host favoured groups refer to a national orientation, whereas individuals who embrace the integrated pattern could be more flexible and could adapt culturally to the new context and consequently experience fewer challenges in intercultural interaction; even though they keep their close contacts with their nation culturally, these individuals are also eager to communicate with speakers from diverse cultural backgrounds and could be flexible and adjust themselves to different cultures in the target country. This orientation could refer not only to international students, but also to individuals living abroad. Moreover, Yang (2017) maintains that identity can be addressed as interculturalities in multicultural contexts, renaming or restructuring identities as interculturalities. In a similar vein, Nair Venugopal (2009, p. 76) researched multi-model identity construction in Malaysia and considers "personhood as social identity" and "nationhood as national identity" in that multinational country.

Furthermore, intercultural identity has been addressed in terms of being a multifaceted attribute which includes ethnicity, nationality, social level, and a sexual category (some of which are more remarkable than others) and which are variable as regards individuals (Chen, 2014). Gu (2008, p. 57) explains how two Chinese (from rural areas), female learners studying bioscience and ESOL (in Hong Kong) were able to shift their identities in the social-cultural context of Hong Kong by communicating with native English language people in the fields of bioscience and ESOL. They were able to accommodate a "mainstream urban-

discourse community in the academic department where they studied and the English-speaking Christian community where they socialised with native English speakers". Therefore, social interaction or engagement was a key factor in (re)forming these individuals' identities as it helped those Chinese female learners to overcome the ambiguities and conflicts that Chinese individuals encounter and to open up ways to intercultural interaction and empathy. Social interaction or engagement could also help native and non-native English language teachers to (re)form their identities and help international learners to encounter the above issues effectively. As regards all these aspects, intercultural identity is identified as progressive, lively, and another form of individuals' promotion of intercultural interactive ability (Yang, 2017).

2.11. Development of Teacher Intercultural Identity

Teacher identity has been viewed as "an overarching construct including beliefs, goals and standards" associated with their practical instructions (Schutz *et al*., 2007, p. 226). The promotion of teacher identity can be scrutinised by employing various hypotheses (Yang, 2017). Varghese *et al*. (2005) state that three case studies of varied hypotheses such as "social identity theory, situated learning and image-text concept" can be utilised to shed light on language teacher identity (Yang, 2017, p. 4). Concerning their empirical data, they infer that each hypothesis has its merits and disadvantages. English language teachers with a wide range of knowledge and concerns can address different types of issues or topics in their lessons (Yang, 2017). Menrad-Warwick *et al*. (2013) found that second-language speakers' English teachers could strengthen their identities during their studies as a result of their intercultural learning. Teacher intercultural identity is variable and adaptable and can be altered to suit particular interactive contexts. Chen (2014, p. 14) points to her experience as a teacher in her intercultural interaction classroom where she is viewed as a migrant by her American learners and her feelings about identity in the following extract: "Asian-ness and foreignness emerged as most salient, contested, and fluid as intertwined with the course of materials that she had chosen." Thus, identity adaptation is necessary to meet the different learners' requirements in ESOL or EFL classes. The flexibility required by English language teachers could be also associated with the social-cultural competence expected of them in dealing pragmatically with intercultural interactions (Yang, 2017).

Given that intercultural understanding can occur over time, English language teachers need time to develop this competence. Most English language teachers can use more than one language and are willing to enhance their intercultural identities; however, these teachers can expect challenges such as cultural misunderstandings. Holiday (2010) argues that individuals

from diverse cultural circumstances engage in intercultural interaction in which their cultural within a particular cultural community class.

> It is such cultural diversity that makes the world's cultural heritage rich and keeps intercultural communicators interested in exploring its far-reaching dimensions. However, because they are working with a variety of stakeholders, especially students from different linguistic and cultural backgrounds on a daily basis, TESOL teachers must develop an intercultural identity (Yang, 2017, p. 530).

It is important to focus on those aspects that help us to realise how English language teachers can enhance their intercultural identity. Yang (2017) has divided these aspects into three groups: "intercultural verbal communication competence, intercultural nonverbal communication competence, and co-construction of intercultural identity" (Yang, 2017, p. 530). The active procedure of TESOL teacher intercultural identity formation has been given specific attention. Three distinct points/phases emerged in the intercultural communication procedure that English language teachers underwent. The initial point regarding their intercultural verbal communication relates to their ability to show their cultural and linguistic awareness about their nations and others, their speaking and writing abilities, and their approaches towards others while communicating interculturally. The second stage refers to their non-verbal intercultural competence concerning their diverse cultural awareness of self and others, their body language communicative skills, and their manners towards others group in non-verbal intercultural contexts, while the third point refers to their intercultural identity which was reconstructed and enriched through working with varied shareholders such as colleagues, communities, and learners (Yang, 2017). The growth of TESOL teachers' intercultural competence never ends as it is vigorous, purposeful, and changing. Therefore, English language teachers should consider the three significant points that were mentioned above to be able to develop their intercultural knowledge and identity as required in their educational contexts. The following sections give a better view of what is discussed by Yang.

2.12. Verbal Intercultural Communicative Competence

The intercultural identity of English language teachers can be considered in terms of the intercultural verbal communication they have developed over the course of pursuing their career and presenting a second language (Yang, 2017). Dogancay-Aktuna (2005) believes in the crucial importance of integrating the role of intercultural competence into English language teacher education by emphasising the differences between English language teachers' previous knowledge of the language, culture, and academic experiences and their present teaching prospects and academic contexts, and how these differences could be

addressed to help learners' development in this field. This also helps learners to shape and build their intercultural identity and to interact successfully and create harmony and connection with other cultures. Teachers' cultural and linguistic awareness regarding their learners' native languages and cultures partly shapes their intercultural identity. Turner (2010) maintains that highlighting the gaps between cultures and languages could improve the awareness of English language teachers and learners about the significance of intercultural interaction in education fields. In this way, academic achievement could be facilitated intercultural identity can be promoted and result in developing teachers' cultural and linguistic critical awareness. This awareness helps English language teachers to present cultural and linguistic discrepancies to their learners more effectively and enables learners to understand intercultural communication and become aware of others' points of views and their cultural differences (Yang, 2017). English language teachers' intercultural identities are specifically shown in different structures:

> When it is displayed in written and spoken language, or both, a theoretical concept of identity in discourse comes into play and can best explain how some English language teachers, particularly bilingual ones, provide learning support to newly arrived migrants and refugees in learning English as a second language (Varghese et al., 2005, p. 39).

Sharing the same linguistic and cultural points can lead to meeting learners' urgent requirements more effectively (Murray and Wigglesworth, 2005). For example, learners have more faith in teachers from their own culture and are more willing to share their concerns with these teachers. Consequently, these teachers can help them to adapt and overcome the cultural shock and the challenges they meet (Brooks-Lewis, 2009; Yang, 2015). Teachers who come from the same culture as their students may previously have encountered the same issues that their students are facing and so are aware of the ways to resolve such problems. Intercultural interaction is one of the main factors that can adversely influence people's stability, for example, refugees in countries such as Australia (Dandy and Pe-Pua, 2015). These negative impacts could be greatly reduced by English language teachers' demonstrating intercultural awareness and empathy while helping their learners (Yang, 2017). Therefore, English language teachers' intercultural identity promotion as revealed in their intercultural verbal interaction can develop their skill in managing their intercultural meetings, build up their intercultural interaction abilities, increase their awareness, and develop the manner in which they interact with other cultures, beliefs, and traditions (Yang, 2017).

2.13. Non-verbal Intercultural Communicative Competence

Non-verbal intercultural communicative competence has received less attention in comparison to verbal competence, although it plays a prominent part in human interactions. Its significance lies in its multifaceted features; individuals' views are often expressed through different types of body language which Yang (2017) terms "iconic gesture, metaphoric gesture, and beat". Furthermore, non-verbal intercultural interaction can be employed as extra resources because gestures are utilised as a tactic for effective interaction (Beattie and Shovelton, 2001; Kendon, 2001). For instance, English language teachers could help learners' understanding by using a suitable voice level and dialogue speed while speaking with their learners (Crookes, 2003). Furthermore, English language teachers' purposeful and symbolic movement through, for example, their iconic speech, body language, and their facial reactions could ease learning and help learners to understand better. Teachers' behaviour and performances in monitoring the physical distance they keep between themselves and their learners and giving them the appropriate space can result in improving the teacher-student relationship and promote learners' understandings (Yang, 2015a). The three major perspectives discussed above are called "paralinguistic, kinesics (body language from head to toe) and proxemics" in non-verbal interaction studies (Yang, 2017, p. 533).

English language teachers' non-verbal interaction ability has been seen as a key factor in their intercultural identity and as salient and vital in positive intercultural dialogues (Yang, 2017). Intercultural identity is a feature that is indirectly displayed in non-verbal intercultural conversation forms and actions (Yang, 2017) or as "identity in practice" (Varghese *et al.*, 2005, p. 39). As regards the concealed cultural atmospheres, teachers can exercise the [possible] influence of nonverbal interaction to incorporate its "x-factor" into their practices and make the learning more appealing (White and Gardener, 2012). This kind of communication undoubtedly conveys a silent, but resilient, meaning or point and creates authentic and recognised pictures of the intercultural speakers. As non-verbal intercultural interaction could result in unsuccessful interaction when it is used by an incompetent intercultural communicator, English language teachers require further training and education in this regard to learn how to confront the possible difficulties in this field. Yang suggests strategies such as "learning an additional language, undertaking cultural immersion, and promoting multicultural education in and outside of classroom setting" (Yang, 2017, p. 534) as ways to help facilitate teachers' intercultural identity. These are factors that could be considered in my research while I examine English language teachers' cultural knowledge to

determine whether they were considered by English language teachers or how they developed their intercultural competence.

Indeed, it is not an easy process for English language teachers to develop their intercultural identity. Some of the teachers could have been successful in achieving such competency, while others were not able to develop this competence. All these could be related to several factors such as academic factors, government strategies, and financial supports for colleges and universities, or the level of teachers' involvement in intercultural interaction, and finally their willingness in their professional enhancement which could be achieved through further training. However, in my view, English language teachers should be informed of the above concepts and take active actions towards enriching their intercultural knowledge to increase their learners' awareness regarding their intercultural identity and citizenship which is discussed in the following section.

2.14. Intercultural Citizenship or Intercultural Speaker

Language teaching should play an active role in the promotion of learners' intercultural awareness to enable learners to integrate language skills with the knowledge and attitudes required to become an intercultural citizen. This awareness could help learners to take part in intercultural interactions and become critical thinkers who can deal with today's dynamic world (Byram, 2008). Furthermore, integrity is likely to enable people to coexist and interact with other people beyond their own culture or ethnic groups in different situations locally or internationally (Byram and Wagner, 2017). Intercultural skills give people the chance to engage socially and go beyond the boundaries of their nationalities towards mutual respect and non-judgemental attitudes which result in reducing bias and prejudice. However, integrating cultural elements into language teaching seems controversial and raises issues such as cultural biases that could shape different cultural views regarding ICC research and other relevant core concepts, for example, interculturality and critical cultural awareness (Bouchard, 2018).

Bouchard (2018) conducted research regarding intercultural communicative competence, Nihonjinron, and native speakerism of English at Japanese high schools. In his book Bouchard concentrates in three areas. He initially indicates that ICC is a significant part of English language teaching in Japanese JHS (junior high school) classes along with Nihonjinron and native speakerism. The last two areas act as restraining powers against the promotion of ICC. Nihonjinron which refers to the uniqueness of Japanese and native speakerism and can manifest as:

prejudice, stereotyping and/or discrimination, typically by or against foreign language teachers, on the basis of either being or not being perceived and categorized as a native speaker of a particular language, which can form part of a larger complex of interconnected prejudices including ethnocentrism, racism, and sexism (Houghton and Rivers, 2013, p. 14).

The issues noted by Houghton and Rivers could also be an issue within some colleges in London and so if the above points do become apparent in my research, knowing about them could help me to figure out how these issues could influence English language teachers' practices and their personal development. Indeed, it is important to understand how English language teachers address these issues and deal with these challenges, if they arise in their educational contexts.

Further discussions arose about intercultural citizenship and intercultural speaker and brought about a shift from 'native speaker' to 'intercultural speaker' that needs to see the language learner as an independent (whole) person with cultural awareness. This disagrees with the notion that addresses the language learner as a person who is culturally unaware or lacks the cultural knowledge and requires him/her to gain that awareness from a 'native speaker'. It also denies the movement from the first language and cultural competence to the second ones concerning the native speaker as the ideal model, but the movement or the shift is considered as a multifaceted procedure of knowledge to arbitrate between self and other, meaning to lead the individual to become a 'linguistic or cultural mediator' (Bouchard, 2018, p. 134.6). Briefly, intercultural competence is deemed as a medium space or third space where meaning should be formed, conveyed, and transferred. Therefore, intercultural speakers are not considered as models of their nations but as people who have crossed boundaries and behave as national hybrids (Bouchard, 2018). However, scholars such as Alptekin (2000) disagree with this point They believe in 'communicative orthodoxy' meaning that 'native speakerism' and ideal second language use are the same and that it is the definitive aim of the language learner to gain this competency and to be seen as a member of the target society. This doctrine contrasts with Byram's ideology and his approach to intercultural communicative competence as it outshines the experience of the language learners in comparison to the experience of native speakers. This issue is addressed in Fantini's (2000) interpretation of ICC as effective interaction with other people from diverse cultures 'on their terms'. Fantini describes the language learner as a person who has obtained an etic perspective compared to the native speaker who has an emic standpoint and where IC or intercultural interaction is a procedure through which the language learner gains understanding of the emic perspectives.

My research is interested in learning about the intercultural competence of English language teachers and understanding the emic and etic views.

"Fantini's ICC model assigns the challenges of intercultural communication to L2 speakers, placing them at a clear disadvantage" (Bouchard, 2018, p. 137.2). In this deficit approach, native and non-native people do not communicate with Otherness in terms of democratic philosophy (Byram, 1997). Byram does not see the native speaker as an ideal model or language speaker; instead, his model sees the intercultural person as an individual who has the capacity to use the particular language effectively and is aware of "(a) the links between language as an 'object', (b) language use as a culturally laden activity, and (c) the cultural ramifications of real-world intercultural communication" (Bouchard, 2018, p. 137.2). Therefore, the intercultural speaker should be able to perform effectively in the third space as the third space is open, fluid but vague in terms of intercultural communication which cannot be simply described by two cultures meeting in a linear manner (Bouchard, 2018). Moreover, House (2007, p. 19) defines the intercultural person as "a person who has managed to settle for the In-between, who knows and can perform in both his and her native culture and another one acquired at some later date." This movement from a native speaker to an intercultural speaker has yet to be reached by the educators (Bouchard, 2018). Also, this shift needs to consider language learners as a whole and to include their background cultural knowledge. It could argue against the deficiency attached to the language learners and the conceptualisation that they culturally required of native speakers' advice in that regard (Bouchard, 2018).

Beltran-Palanques (2014, p. 64) highlights the English language learners' need to enhance their awareness regarding their own culture so as to understand and develop intercultural competence. From my point of view, English language teachers should have the ability to reflect on their own cultures and values in order to develop their awareness accordingly. In this way, they can help their learners to promote their knowledge. However, it has been said that developing students' cultural knowledge of students of their own cultures could impede their understanding of other cultures. Beltran-Palanques however believes that the understanding of their own culture as C1 could provide them with the general conception of their culture and consequently lead to an understanding of the second culture. Beltran-Palanques views this as a procedure of reflection which leads to the discovery of the second language and its culture. Beltran-Palanques (2014) suggests that it is important for English language teachers to shed light on different elements of culture and explain their functions in intercultural interaction. Doing so could be feasible if English language teachers could

incorporate the relevant activities into their practices. English language teachers need to become aware of the significance of intercultural learning resources and effective teaching approaches through reflective teacher training courses to re-examine their practices thoroughly. These topics are of prime importance and are discussed in the next sections.

2.15. Intercultural Learning Resources

Over the last decade, a number of studies have been conducted on English as a foreign language textbooks and how multinational topics have been presented in these books (see, for example, Ahmed and Narcy-Combes, 2011; Awayed-Bishara, 2015; Dinh and Sharifian, 2017; McConachy, 2018; Su, 2016; Tajeddin and Teimournezhad, 2015; Weninger and Kiss, 2013). Most studies of these studies were carried out in different countries such as Israel, Iran, Pakistan, Taiwan, and Hungary (Setyono and Widodo, 2019, p. 2). Although English language programmes in some countries, for example, China, Korea, and some in Israel emphasised the significance of intercultural interactions, the results of previous researches demonstrate a gap between their initial goals and the multicultural activities integrated into the textbooks (Kusumaningputri and Widodo, 2018).

It is also important to scrutinise multinational standards depicted in English language textbooks and other resources employed by English language teachers. It has been argued that these standards derive from the notion of cultural pluralism in which national diversities are appreciated. Therefore, equality and democracy are encouraged, and the presence of people from diverse cultural, religious, geographical, and socio-economic backgrounds is valued (Setyono and Widodo, 2019). Multiculturality pursues the purpose of English language as a global language as it aims at preparing second language learners to grow into intercultural citizens. Multinational standards are described as values that understand and appreciate the backgrounds' differences (Baker, 2012; Hajisoteriou and Angelides, 2016). Several studies were conducted to examine the English language textbooks in this regard.

A critical study of cultural depiction in EFL textbooks research was conducted in an Indonesian senior high school to explore the multicultural resources employed in textbooks (Setyono and Widodo, 2019). Critical discourse analysis was used to explore multicultural ideologies portrayed in Indonesian national English textbooks. In this research an ELT textbook entitled BahasaInggris Untuk SMA Kelas XII [English for Senior High School Grade XII], published by the MONEC in 2015, was examined. The textbook was authored by a group of ELT textbook writers who were aware of ELT methods in specific contexts such as Indonesia. This study particularly examined the multicultural values of senior high school students (the number of students and how they were chosen were not mentioned in the

article). The results of the research show that four goals of intercultural appreciation were met. The first and second themes address the goal of mutual respect between diverse cultures and nations with different ethical and religious backgrounds. The third refers to peace-making and preventing conflicts and the last theme shows the importance of cultural artefacts which should be valued and appreciated. The authors imply that due to the significant role of the English language as an international language, multicultural resources from other countries (which are called outer and expanding circle countries in the research) should be incorporated into English language teaching textbooks and resources (Setyono and Widodo, 2019).

Moreover, Shin, Eslami, and Chen (2011) investigated the multicultural aspects in international English textbooks, and they realised that, despite the presence of cultural perspectives in the books, inner circle cultural aspects outnumbered other diverse cultures. In line with this finding, Ahmed and Narcy- Combes (2011) noted the dominant presence of English language people's cultures in Pakistani English language textbooks compared to the presence of Pakistani culture.

It was also viewed in English books in Hong Kong and Korea which was stated in Yuen's (2011) respectively, as well as Su's (2016) case studies. Interestingly, the English language curriculum in Hong Kong and mainland China focuses on 'cultural awareness'. Lee and Xinghong (2019) investigated cultural representations in two primary schools' language textbooks. They applied Kachru's three-circle model and Moran's 4P framework with reference to productions, different perspectives, customs, performances, and individuals in order to explore the wider cultural depictions in the textbooks. The results showed that the contents of both books included national culture in addition to the foreign culture, while the focus in Chinese English textbooks placed on English culture was in the inner circle which represented products and individuals without paying enough attention to other cultures. In contrast, the English textbooks in Hong Kong presented a broader view of foreign cultures (Lee and Xinghong, 2019).

Song (2013) conducted a similar study in order to portray the diverse cultural prejudices, racism, and dominant presence of Anglo males in English textbooks. Song employed content analysis to explore the diversity of cultures depicted in the English textbooks. The four textbooks that were analysed with regard to the curriculum showed that the contents of the books were based mainly on American English culture. Although the English textbooks represented various cultural and intercultural communications, the dominant focus was on male characters, mainly white Americans and non-Koreans. Consequently, this could be an

indication of injustice and sexism or racism by putting emphasis on the presentations of American white males rather than on other individuals from diverse cultures (Song, 2013).

In a similar vein, Weninger and Kiss (2013) examined texts, pictures, and activities in English foreign language textbooks written by Hungarian writers. Two English textbooks were used in the classes; these were entitled 'Blogger' and 'Steps'. The results showed that the books contained articles on reputable individuals of diverse cultures and international feasts. There was more emphasis on the intercultural learning activities in Bloggers. Even though the lessons included explicit authentic cultural content, there was a lack of activities that motivated learners to reflect on their own cultural beliefs. Awayed-Bishara (2015) conducted a textual study in Israel. This study used a critical discourse analysis of six English textbooks used in Israeli high schools. The researcher found that while Palestinian culture and values were demonstrated inadequately in the textbook, the contents addressed a Western-oriented Jewish Zionist view. In contrast with the previous research, Tajeddin and Teimournezhad (2015) examined the cultural content of the national and international English language textbooks in Iran. They used content analysis and concluded that most of the national English books were culturally impartial and that only a few activities showed the target language's cultures in addition to other cultures. In contrast, the international English textbooks were comprised of intercultural features which are mostly based on the aesthetic classification.

In addition, Dinh and Sharifian (2017) analysed a recent English textbook that is used with grade 11 high school students 11 in Vietnam. They employed cultural linguistics to analyse a reading passage that consisted of visual images and texts in unit 8 of the English textbook. The results revealed that the unit dealt with the Vietnamese Lunar New Year as an event to celebrate. The unit centred on communicating with other relatives in a tradition manner as well as spreading joy, hope, and encouraging the unity which was described in Vietnamese cultural studies. This study is similar to other research conducted in outer circle nations such as Singapore and the Philippines and the expanding circle countries, Vietnam and Indonesia. Alcoberes (2016) reported that all selected English textbooks attempted to promote local cultures and values, which shows the impact of the national cultures of non-native English-speaking countries on English foreign textbooks. This is an indication of the inevitable impact of the national cultures of non-native English speakers on the English textbooks. The above studies reveal how much the Anglo culture and national cultures are represented in the English textbooks in different countries and that employing intercultural resources is of prime importance to develop learners' intercultural competence. All colleges should be aware of

such inclusion. Although my research investigated the intercultural competence of English language teachers, I also examined the resources that are used by English language teachers to explore how their practices are informed by the inclusion of intercultural resources and to identify the degree of their intercultural competence development and consequently how they reflect on their practices. Sercu (2006) and Dervin (2017) too have emphasised the importance of the integration of multicultural resources through communicative language teaching methods in order to promote language learners' intercultural competence. Using meaningful interactions, educators should figure out different methods to help teachers gain the required competence. In the context of this study, this aim cannot be achieved unless English language teachers and English language departments in different colleges become aware of the significance of intercultural awareness and its integration into teaching resources and also remove some restrictions and redefine their practices to meet this need. I think this aim can be accomplished only through reflective teacher training. This topic is discussed next.

2.16. Reflective Teacher Training

The importance of self-reflection should be highlighted and taken into consideration by all educators in every context. According to Gun (2011), self-reflection could be beneficial during regular teaching practice and training in particular. Reflection is more and more effective and is of greater value when educators re-evaluate or examine their teaching approaches and reflect on their practices in order to obtain richer insights (Bailey, 2006). It is also important for teachers to collect data (e.g., class observations, peer observations, video recording etc.) as a way to examine their attitudes, beliefs, practices, etc. about their teaching practices and to interpret them to modify their teaching in line with the results of their interpretations or self-reflection (Bailey, 2006).

Reflective practice in teaching is pivotal and applied in different educational contexts around the world. Self-reflection has been incorporated into a lot of training improvement schemes (Farrell, 2008; Leather and Popovic, 2008). However, self-reflection is not an easy task as "it requires critical thought, self-direction, and problem-solving coupled with personal knowledge and self-awareness" (Chant, Heafner, and Bennett, cited in Lee, 2007, p. 322). Richards and Lockhart's (1994, p.1) study indicates that "A reflective approach to teaching is one in which teachers collect data about teaching, examine their attitudes, beliefs, assumptions and teaching practices, and use the information obtained as a basis for critical reflection about teaching."

All teachers could look back on and examine their teaching in order to reflect and draw conclusions on their practices. This process happens when teachers consider the negative and positive perspectives of their current instructions, share their concerns and ideas with their peers, or invite another teacher to observe their practice to gain their insights. Such feedback can help them to form critical reflection and make it a daily exercise for them.

Critical reflection could also lead teachers to the level of awareness required in their practice. They could question their approaches by reviewing what they have done and why they employed such approaches in their classroom and then measure the productivity of their practices (Bailey, 1997). Teachers need to cultivate this ability to critique their own practices and to think about 'what' they have applied in their instruction and the reason behind it (Bartlett, cited in Posteguillo and Palmer, 2000). In this way, teachers could gain richer insight. As Gun (2011, p. 127) states: "Focusing on 'why' questions is what is important for critical reflection and this is how a deeper understanding of one's own teaching can be generated."

In terms of my own experience as an ESOL tutor or EFL lecturer for many years, I found that observing teachers and giving them constructive feedback was a very beneficial way to help them to develop further.

Gun (2011) suggests that being observed can produce two different results. Initially, some teachers might think they were performing perfectly, while others might consider taking different approaches towards the lessons in the future as the result of self-reflection. One might think that all teachers should be trained in this regard and learn how to reflect on their instructions to prevent harsh or extreme judgements. However, Bailey (2006, p. 326) maintains that "reflection is essentially personal, teachers must reflect for themselves; and the role of the trainer, or 'supervisor', should be to promote the reflection process by providing input but refraining from taking over." Therefore, the input is what should be taken into consideration by teachers for their self-reflection and development. However, Brandt (2008, p. 37) states that feedback on its own cannot be sufficient and so it should be "integrated in the form of reflective conversations with a number of features including the assigning of greater prominence to reflection, and to the presence of a facilitator and language learners."

Furthermore, Templer (2007) mentions that teachers should be aware of what is included in their lessons by holding up mirrors on their teaching instructions and be conscious of or evaluate the depth of their teaching approaches to develop their self-reflection further. More significantly, when teachers have the chance to discuss and evaluate their practices, they become able to address the issues and identify the solutions in an effective communicative

way. Bailey (2008, p. 8) indicates that "one reason why reflective teaching is worth doing is that it creates a context which promotes professional dialogue, i.e., reflective conversations." Rich and Hannafin (2009) maintain that it is evident that whenever teachers had the opportunity to discuss and write about their instructions, they gained invaluable benefit from doing so.

Garrett-Rucks (2018) claims that the public does not see language education as a high priority and that it will not do so until language instructors become aware of different methods of self-reflection that they can employ in the beginning level of their language learning and in their teaching practices. Nazari (2007, p. 203) emphasises the importance of English language teachers' self-reflection by indicating that "this has been one of the purposes of recent research in applied linguistics to enable teachers to reflect on their beliefs and practices." This approach could help to contribute to the development of English language activities as teachers' knowledge and practices could reflect on one another. However, English language teachers have different life experiences and education that impact their abilities. Some have had opportunities to travel abroad, while others were unable to move further than their own cities. I will discuss the issue of travel more explicitly in the following section.

2.17. Teachers' Intercultural Competence Development through Travel

Due to the teaching requirements in the modern world, teachers always remain learners as they ought to enhance their language and cultural knowledge. In particular, teachers who are aware of their key role in developing intercultural knowledge in their learners should be able to increase their awareness and abilities regarding the language more purposefully. Sometimes teachers ask themselves if they can teach intercultural competence effectively if they have not had an opportunity to live in a country where the language is used. Byram *et al*. (2017) believe that living in another country can result in teachers' intercultural competence and enable them to teach it accordingly. Furthermore, many learners maintain that studying abroad is incredible and life-changing because studying abroad can help learners to develop their self-perception and enable them to evaluate how skilful, sociable, open-minded, and flexible they are towards intercultural interaction (Clark *et al*., 2009, p. 193).

In contrast to Byram, Pederson (2010) draws a different conclusion from his recent research into learners who had studied abroad on a one-year course. He employed IDI and Bennetts' DMIS. The result of the study showed that exposure to another culture and living in another country does not necessarily result in changes. In fact, there were no notable discrepancies between learners who went abroad and those who continued their studies in their own

countries. As Pederson's results pointed to a different conclusion than Byram's study did (Byram *et al*., 2017), Pederson called for further research which was answered by Lantz (2014). Lantz (2014) conducted research in Britain. She gathered quantitative and qualitative data to evaluate the shifts in UK learners and non-UK learners in a British university psychology department. She too employed IDI and Bennetts' DMIS model to analyse the shift in the UK students. Lantz's results endorse Pederson's early conclusion.

The results of the quantitative data showed that the first-year UK and non-UK learners university were at the same developmental stage, with most in the lower minimisation (91.83) stage. Even though the students had remarkable intercultural interaction during the very first two semesters, no noticeable change was shown in the average score for both groups (90.84). Fourteen per cent of learners moved up a progressive stage while about a quarter relapsed one or more stages (Lantz, 2014, p. 263; the scores here refer to use of the IDI).

Lantz's data suggests that intercultural contact can impede the development of intercultural competence rather than promote it. Despite the high level of communication mentioned by learners, cultural challenges became an issue that restricted their communication and became an obstacle to the students' development of intercultural competence. In addition, students who were more experienced interculturally suffered from the same challenges as less experienced students:

> Cultural challenges may have negatively impacted development particularly for lower-scoring students with less experience of cultural diversity, although even students with extensive experience with diversity could experience cultural challenges (Lantz, 2014, p. 263).

Moreover, Vande Berg (2009) maintains that the mantra that studying abroad leads learners to develop intercultural competence has changed and is now questioned:

> Exposure to the new and different is thus a necessary, but not a sufficient, condition for learning: students learn in the new culture through actively engaging, reflecting, and trying out new hypotheses. Thus, the primary goal of learning abroad is not only to learn about but to have an experience of, another culture. Intercultural learning is developmental, not transformational (Vande Berg, 2009, p. S25).

In line with this research, a study carried out by Geeraert *et al*. (2014, p. 94) shows that having close communication with co-nationals can impede cultural adaptation. It was found that a high level of stress may be due to the lack of communication with other nationalities. Thus, having more communication with host nationals or other nationalities would benefit the learner or the visitor to the new cultural context.

Furthermore, it is obvious that language teachers have not always had the opportunity to travel abroad on either a short-term or a long-term visit to the country whose language they teach before they commenced their teaching. Marks and Moss' (2011) case study of a programme for tutors of different topics states that, although such an experience would have been beneficial and positive for the teachers, there was adequate provision and training available for the language teachers. Teachers can also update their knowledge through in-service training programmes and seminars. However, no research has been conducted to show the extent of such experience (travelling abroad) or its impact on teachers' intercultural competence and how it would impact their careers. Such experiences are often short and their impact could hardly be evaluated (Byram *et al*., 2017). The findings of my research may prove helpful in this regard as they showed that living abroad and having diverse cultural contact has not helped English language teachers to develop this awareness as required in the L2 field in London colleges. Although the researchers mentioned above claim that a lot of training courses are available to help English language teachers, the significance of the intercultural competence did not seem to be noticed in London colleges as a way to assist English language teachers or to modify the learning resources.

On the other hand, language teachers of New Zealand were given the chance to travel abroad and stay there for a year and research was conducted to evaluate their proficiency development as well as their intercultural competence. The studies explored the language teachers' awareness of intercultural competence as a requirement for teaching intercultural competence to their learners and the teachers were observed after their experience abroad. In the evaluation, Harvey *et al*. (2011) employed Byram's (1997; 2008) model of intercultural communicative competence. In the interview and questionnaires teachers used examples of how they could improve their understanding of a country via travelling there. The research revealed that most of the participants' comments emphasised the significance of social interactions and engagement. These responses were an indication of the ways participants demonstrated "objectives within the subcompetencies" which appear in Byram's model as attitudes, communication skills, and discovery. These objectives encourage the interaction with people of diverse background and cultural adaptations (Byram, 2008, pp. 230-232).

Surprisingly, Harvey *et al*. state that teachers' ability to teach the language did not correlate with the impact of the trip and their intercultural competence development; in fact, a negative connection was found. The finding revealed that there would be less awareness of teaching ICC, even though this competence had been recognised and developed, meaning that teachers were not certain about integrating this competence into their instructions. In addition, the

observations showed that the teachers did not seem to be competent enough or knowledgeable enough about different teaching methodologies to include intercultural competence in their teaching (Harvey *et al*., 2011).

Even though the teachers claimed that they were more confident regarding cultural teaching, they carried on their previous practices where the prime focus was on the 'four Fs': 'foods, fairs, festivities and facts', and consequently culture was placed in the background of their teaching instruction (Harvey *et al*., 2011, p. 92). Therefore, teachers are recommended to have more IC training (Byram *et al*., 2017). Although my research showed the same results as Harvey *et al*. (see chapter 4), I believe English language teachers who have had the opportunity to live in another country where the language is used can obtain undeniably invaluable experience and richer knowledge that can be integrated into their teaching. At the very least, they would be able to use the story of their international experiences with their learners to show them that they could understand the challenges they face and advise them how to deal with these difficulties. This shared experience could also lead learners to increase their intercultural competence.

2.18. From Internationality to Intercultural Competence

Intercultural encounters and communications often happen in different contexts where they are shaped through personal contacts and experiences. Cultural differences and confrontations can also be experienced in international education settings. It is very important to investigate whether these contact experiences can result in the promotion of intercultural competence (Otten, 2003). Study on this hypothesis has shown that intercultural meetings do not necessarily result in increasing the intercultural competence of people (Allport, 1954; Amir, 1969). In fact, intercultural encounters can even build stereotypes and discrimination if the experiences of critical incidents in intercultural contexts are not evaluated on cognitive, affective, and behavioural levels. Therefore, social involvement is not sufficient if it is not happening at a personal level; consequently, intercultural education requires personal reflection and shared community practices with people from diverse cultures rather than ordinary interactions (Brewer, 1996; Gaertner, Dovidio and Bachman, 1996). I believe that English language teachers' reflections could help them to improve their practices if they were to realise the importance of intercultural communicative competence. Intercultural learning can result in intercultural competence over time, when there is a possibility of developing knowledge, attitudes, and skills via constructive communication with other people from different cultural backgrounds nationally and internationally (Bennett, 1993; Dignes and Baldwin, 1996). It is however also argued that the experience of diversities can prompt

irritation, feeling disparity, and restrict individuals' cultural views. As the extract below shows, Bennett's model sees the development of intercultural sensitivity as an ongoing process (Bennett, 1986; 1993).

> The developmental model posits a continuum of increasing sophistication in dealing with cultural difference, moving from ethnocentrism through stages of greater recognition and acceptance of difference, here termed as ethnorelativism (1993, p. 22).

The above model not only explains how cultural diversity is understood, but also addresses the strategies that can hinder such awareness i.e., ethnocentricity in our thinking, attitudes, and beliefs. The model can be viewed "as a phenomenological one in the sense that it explains a learner's subjective experience of cultural difference, not just the objective behaviour" (Otten, 2003, p. 16). Bearing in mind that the systems in others' cultures are just as intricate as an individual's own culture, we cannot rely on any immutable impression of our cultures or others. In fact, "culture is action" (Bennett, 2001, p. 8) and our worlds are recreated through our shared activities, or as Agar (1994, p. 22) puts it "Culture is not what some group has; it's what happens to you when you encounter differences."

Intercultural engagements can be complicated, especially when located in particular educational settings. The academic context introduces a series of interaction regulations and policies. Individuals who are acquainted with that academic context are also aware of the guidelines that direct the interactions. As Günthner and Luckmann (1995) point out, an educational setting could raise the intricacy of intercultural interaction and result in multifaceted irregularities. For instance, some individuals have an opportunity to communicate easily in their mother tongues (referring to native learners) due to their academic awareness of that context and the terminology, while others (non-native learners) are less aware of the academic standards and cultural atmosphere generally (Otten, 2003). There is a similar issue in all organisations where differences in communication are not allowed, since the varied and unfamiliar interactions could have negative impacts on the processes of that institution. Therefore, "diversity that cannot be assimilated to the frame of reference is perceived as disturbing to the institutional routines" (Otten, 2003, p. 16). Hence, it is the responsibility of the English language teachers to deal with this issue and consider the impacts of academic frameworks on learners and adjust these to the international academic requirements. Cultural differences "take us into territories uncharted, where we make our own new rules, and this in itself imposes a certain kind of strain in an often deeply conservative profession" (Marginson, 2000, p. 26). Diversity plans could be established as

approaches to create equal social opportunities for individuals from minority groups. These diversity programmes should be designed by decision-makers in a different academic context to create a positive teaching environment for all individuals without any discrimination (Coleman, 2001). Smith's (1997, p. 139) review of some 300 diversity programmes concludes:

> The evidence continues to grow that serious engagement of issues of diversity in the curriculum and in the classroom have a positive impact on attitudes toward racial issues, on opportunities to interact in deeper ways with those who are different, on cognitive development, and on overall satisfaction and involvement with the institution. These benefits are particularly powerful for white students who have had less opportunity for such engagement.

This diversity engagement could also enhance intercultural competence in all institutional contexts including the L2 education field. This topic is discussed in the following section.

2.19. Intercultural Competence Teaching in L2 Education

The significance of intercultural competence has been growing in L2 education and educational guidelines in Europe, Australia, and North America since the late 1980s (Garridoand Alvarez, 2006; Lo Bianco, Liddicoat and Crozet, 1999; Liddicoat, 2004; Sercu, 2006; Knutson, 2006). In Europe, the acquisition of intercultural competence has been mentioned in the Council of Europe's (2001) Common European Framework of Reference for Languages: learning, teaching, and assessment. A plan for intercultural competence improvement based on Byram's (1997) model which encourages second language teachers to adopt and put IC into practice in their specific settings has been presented (Garridoand lvarez, 2006). In 2002 the British Quality Assurance for Higher Education also emphasised the intercultural dimension in language education in 2002 (ibid.).

Five principles have been introduced nationally in the United States; these consist of "communication, cultures, connections, comparisons and communities" and are called the five Cs (Standards, 1996, cited in Zhou, 2011, p. 34). Diaz-Greenberg and Nevin (2003) who conducted research within the United States studied the five Cs approach. They interviewed three trainee English language teachers who were completing their degree to examine their understanding of the five Cs approach (communication, culture, connections, comparisons, and communities) as well as the four Fs approach (facts, food, fashion, festivals, and folklore). Their research showed the significance of multicultural education and critical pedagogy in these two approaches (the five Cs and four Fs) and concluded that these could help language teachers to reflect on and develop their intercultural teaching practice (ibid). By gaining a richer insight into teachers' self-reflection, Diaz-Greenberg and Nevin

emphasised the issues that might affect cultural teaching. For instance, the teachers believed that the four Fs approach:

> (Food, Fashion, Festivals, and Folklore) undervalues the complex nature of culture, while the Five Cs approach (Communication, Cultures, Connections, Comparisons, and Communities) involves incorporating all the five topics in a systematic approach at all levels of language instruction (2003, p. 215).

Diaz-Greenberg and Nevin's study showed that the teachers were familiar with different cultural aspects and approaches and that they were able to present the five Cs in their instructions, even though their course books did not embrace these cultural perspectives. Indeed, the English language trainee teachers were aware of the importance of their roles as teachers who were responsible for the integration of cultural aspects into their practical pedagogy. For this reason, teachers were advised to adapt their teaching methodologies (e.g., communicative approach) to facilitate the development of the intercultural competence of the learners. Although the national curriculum for language education takes cognisance of the intercultural changes in many countries, researchers (e.g., Garrido and Alvarez, 2006; Sercu, 2006) debate whether intercultural competence teaching, and even cultural teaching, has been fully applied in language teaching. European researchers believe that the results of the cultural teaching of most language teachers may not necessarily match with what is mentioned in the theoretical literature (Larzen-Ostermark, 2008; Sercu, 2006; Sercu, Mendez Garcia and Castro Prieto, 2005). Sercu (2006) stated that European L2 teachers who took part in her research were classified into two groups concerning their cultural teaching practices. The first group of English language teachers focused largely on the communicative teaching method; the second group of participants' instructions were based not only on the communicative teaching method, but also employed cultural teaching to enhance the learners' knowledge regarding the target language and its culture. Sercu concluded that although the different approaches taken (mostly teacher-centred) and the tasks applied in the lessons were indicative of the cultural instruction that helped learners to become aware of cultural perspectives of the language, it did not in practice create an opportunity for students to become more involved and search for cultural aspects of the language to analyse critically.

Moreover, Larzen-Ostermark (2008, p. 539) in her research into EFL teachers in Finland describes three categories of cultural instructions. She terms the first form "Pedagogy of information". In this category, cultural teaching was performed through different activities that were designed to engage learners and promote their knowledge of another culture. These

tasks could encourage learners to become actively involved in the process of learning and gaining intercultural insight. The second category was "Pedagogy of preparation". This category includes teachers who create an opportunity for their students to participate in learning the culture of the second language by listening to the teacher's anecdotes regarding their intercultural knowledge. These English language teachers use intercultural dialogues about the discrepancies between home and L2 culture. This method could help learners to behave appropriately while interacting with native English speakers. The third category was "Pedagogy of encounter". This pedagogy refers to a real intercultural encounter in L2 learning and teaching. This part of Larzen-Ostermark's research refers to a few female teachers who had had a chance to live abroad, and consequently, they had obtained intercultural experience. These encounters had engaged teachers in authentic activities e.g., meeting native speakers and having real interactions with them. These interactions led to or encouraged the teachers to create some semi-authentic activities such as role-play to help learners to gain the experience of intercultural interaction indirectly. I think the above pedagogies are very significant; the pedagogy of encounter in particular is extremely helpful. As a non-native English language teacher, I used authentic resources such as London newspapers to address current social, political, and cultural issues to help learners to develop in this field more effectively. Thus, it is important for English language teachers to acquire such experiences via travelling or studying other cultural backgrounds and particularly the target language culture in order to help learners to understand cultural differences and cope with the new culture. Given that there is a clear link between English language teachers' intercultural experiences, awareness of the language, and the target culture that issue is discussed next.

2.20. Intercultural Education and Language Study

Intercultural awareness is currently prioritised in language education, and this emphasis is evident in the ways an intercultural communicative approach is employed in L2 to raise learners' intercultural competence (Garrett-Rucks, 2016). In the linguistic field, an emphasis has been put on the teaching beliefs and values of the target culture (Omaggio-Hadley, 2001). Byram (1988) also extends the idea of communicative competence as he depicts language as a social-cultural activity that conveys the meanings and beliefs of a group or community in a particular context. Gradually, the significance of learners' intercultural awareness regarding other countries and their cultural perspectives come to light when culture begins to be considered as a shared mode of communications, manners, and intellectual concepts which are recognised through social interaction (CARLA, 2018). It is quite obvious that cultural

awareness cannot be provided directly for learners as they should build up these experiences independently through their active engagement in and outside of the classrooms to discover the borders between self and others (Liddicoat and Scarino, 2013). More significantly, as culture is considered as an active object rather than an inactive entity, learning has also been deemed to be an active process that involves evaluation and reflection on cultural differences (Liddicoat and Scarino, 2013). "This is one of the reasons why culture learning in foreign language education has come to increasingly emphasize learners' intercultural learning over discrete knowledge about target culture facts" (Garrett-Rucks, 2018, p. 113).

The development of intercultural learning came to prominence in 1990 with the growing concern around promoting cultural awareness in foreign language education (Garrett-Rucks, 2018). Byrnes (1991) had also emphasised the prominence of the subjective element of culture performance as a foundation for current academic methods in intercultural education. Moreover, concerning learners' self-awareness in cultural education, Kramsch (1993) maintains that it requires time and a specific context for learners to reflect on their own culture and those of others. Kramsch believes that cultural reflection can occur in a third-place which is located between the first culture and second culture/s and that all cultural conducts are seen as being established in a specific cultural setting. Relatedly, Byram (1997) illustrates the intercultural education process as introspective and subjective. Thus, the expansive notion of intercultural education has resulted in a variety of descriptions and theories that have provided the foundation for various methods for its evaluation (Garrett-Rucks, 2018).

Fantini (2006) denotes the congruence of intercultural communicative competence. He lists several relevant terminologies that have been applied in the literature such as intercultural competence, intercultural sensitivity, or cross-cultural competence, all of which address similar aims. All of these terms refer to the ability of language teachers or learners to transcend their own identity and culture and to be able to interact with other people of diverse cultures. Scholars and language educators have also addressed the crucial role of intercultural awareness in second language teaching and learning. Foreign language teachers agreed that cultural awareness should be included in the English language classes as an addition of the Cultures Standards to National Standards for Second Language Education (ACTFL, 1996; 1999; 2006), later renamed the World-Language Readiness Standards (ACTFL, 2015), to highlight the significance of cross-cultural investigation and evaluation to develop intercultural awareness (Garrett-Rucks, 2018).

Due to the role of language as the intermediary of one's knowledge and its mirroring and influencing human's worldviews (Fantini, 2012), it is vital to identify how language could help build up social meanings to understand wider principles and values (McConachy, 2018). Therefore, language knowledge creates opportunities for learners to:

> (1) Gain an insider's perspective toward target cultures' traditions, customs, beliefs, and ways of behaving; (2) expand their worldviews; (3) build intercultural sensitivity toward alternate perspectives and cultural differences; and (4) strengthen, as well as expand, their identity as a global citizen (Byram, 1997; Noels, Pelletier, Clément, and Vallerand, 2003; Norton, 2006; Risager, 2006, cited in Garrett-Rucks, 2018, p. 114).

The depth of the challenges that a learner encounters when learning the second language creates great opportunities for the improvement of one's way of thinking that goes beyond egocentrism and promotes more effective interaction between cultures (Byram, 1997; Garrett-Rucks, 2014, 2016). Significantly, the intercultural communicative competence of learners could be improved via learners' reflection on their own cultures (Byram, 1997; Fantini, 2011; Garrett-Rucks, 2013; Liddicoat and Scarino, 2013; Kramsch, 1993, 2009; McConachy, 2018). Garrett-Rucks (2016) points out that many language teachers are not adequately aware of the importance of cultural teaching and consequently are not able to integrate it into their language instructions and resources, even though there has been a great emphasis on the role of language awareness (which includes cultural knowledge as well) in second language education. As a result, language education has not been given sufficient attention in internationalisation endeavours, and, more questionably, among societies. This will not happen until language instructors can identify different approaches to develop learners' self-reflection on their cultural and linguistic awareness from the beginning of their studies. This shows the significance of teacher training courses again (Garrett-Rucks, 2018) and the required shifts in second language teaching. These are discussed in the following section.

2.21. Shifts in Second Language Teaching

English language teaching has gained significant status around the world and has been changing massively over the last decade. It has experienced a variety of changes through modernisation. Several elements appear to have had a major impact on English language teaching recently; these include the shift of teaching methods, the formation of new awareness about English, and more contextualised and integrated English language teaching in the dynamic field of TESOL (Ramani and Modi, 2019). There has also been a remarkable improvement in the contents of English language textbooks. They have:

…become less ethnocentric, more intercultural, less stereotyped, and more critical. In the syllabus, they reflect new descriptive information about the language and methodology (reflecting ideas of student learning style and self-direction). There has also been an increasing tendency towards more locally relevant non-global publishing of courses and materials. For example, the SCOPE Program book (BULATS) (Ramani and Modi, 2019, p. 6).

Furthemore, there has been a continuous change in teaching methodologies to help learners to use their communicative competence to interact internationally. This communicative approach to teaching has been encouraged in English language teaching fields (Ramani and Modi, 2019) and consequently could help the development of intercultural competence. Although the recent changes noted above should be very effective in English language teaching and learning, these shifts still need to be developed in London colleges. Over several years of my research in London, I realised that English language teachers commonly employ the same learning resources that were used in the past, for instance, task-based language teaching resources, while the UK government currently requires better language skills from the migrants. Today's Britain's national ideology is that young people in London honour their diversity with a variety of racially-related idioms (Cheshire, 2019). Knowledge of language is certainly important for access to employment, health care, and many other aspects of daily life and is needed to help immigrants to integrate into their new communities (Pillar, 2016, p. 161, 3). Hogan-Brun (2017) mentions examples of free tuition and support for immigrants across Europe so that they can participate and contribute to different communities. He also refers to measures to ease interaction and respect in multicultural societies. The current era of public language discourse in Western Europe poses a major challenge to social relations and, unfortunately, it is difficult to anticipate an imminent change in the current political climate (Cheshire, 2019).

At the same time, language education in the USA has experienced a fundamental change (Garrett-Rucks, 2018). Initially, the focus of language education changed from the traditional foci to promoting learners' knowledge and skills in pursuing their further academic studies as well as improving their abilities to resolve their life issues effectively (American Academy of Arts and Sciences, 2017).

As discussed before, teaching methods have gone beyond promoting the linguistic competence of learners and to consider the communicative language teaching method as a better approach to teaching and assessing learners, since the focus of the communicative language teaching method is based upon the three modes of interaction: "interpretive, interpersonal, and presentational" (ACTFL, 2015, cited in Garrett-Rucks, 2018, p. 115). The

recent approaches facilitate intercultural learning. It is very important to enable learners to develop their linguistic awareness as well as their intercultural competence so that they are able to interact with others more effectively (SCALE, 2018). One assessment called edTPA evaluates teaching candidates' understanding of teaching and students' learning authentically. It states:

> Consistent with the *World-Readiness Standards for Learning Languages* (2015) and the ACTFL/CAEP Program Standards for the Preparation of Foreign Language Teachers, world language instruction should afford students opportunities to develop cultural competence (SCALE, 2018, p. 2).

This competence helps students to employ the language to explore, illustrate, and reflect on different perspectives of cultures and languages and to be able to make a comparison between their own cultures and languages and those of others (SCALE, 2018). The implementation of edTPA in 41 of the USA's 50 states showed the significance of language teachers' training in terms of becoming aware of cultural reflection or consideration in their practices. Integrating humanities aspects in language education also helps to build bridges across cultures and facilitate learning and appreciation of other cultures. It also helps to raise learners' awareness of the competitive capitalist workforce represented in some countries such as the United States (Garrett-Rucks, 2018).

In order to support the above goals, different organisations which are associated with national standards for language and intercultural education, for example, ACTFL/NCSSFL Can-Do statements (ACTFL, 2017; Moeller and Yu, 2015, cited in Garrett-Rucks, 2018, p. 117) have been strengthened in terms of the awareness of intercultural and linguistic competencies which are assumed to be complementary (two sides of a coin). These competencies are introduced as equally reliant on each other and as having a significant impact on international awareness (Garrett-Rucks, 2018). The next section addresses this area.

2.22. Internationalism and Interculturality

Byram (2018) argues that all education, particularly foreign language education, should consider the internationalist dimension; this dimension refers to issues that are of massive importance for states and countries. This dimension enables learners to reflect on their worldviews, their own identity, and their own country so as to envisage those issues differently or in a different light.

> Hoffman captures this experience as not only conceptual but also embodied as she reviews her life in a new language: Because I have learned the relativity of cultural meanings on my skin, I can never take any one set of meanings as final (…). It's not the worst place to live; it gives you

Archimedean leverage from which to see the world (1989, p. 275, cited in Byram, 2018, p. 72).

Internationalisation has been defined in many ways as regards contexts and communities and has been linked to democracy. Golmann (1994, p. 54 and xii), for example, refers to Kant and Wilson who maintain that democratic shifts are linked to the internationalists' schemes at the local stage: "[It is part of] the tradition of internationalist thinking to consider law, organization, exchange, and communication to be more likely to lead to peace and security if states are democratic than if they are authoritarian." While this definition separates internationalism's position from that in UNESCO and OECD texts which do not necessarily relate universal or international citizenship to democracy. Osler and Starkey's (2003) notions are more similar to internationalism as they associate a former UNESCO account with Held's (1997) concept of "cosmopolitan democracy". Osler and Starkey (2015, p. 32) believe that learners "celebrate multiple identities as well as loyalties and belongings at a range of scales, such as those relating to families, neighbourhoods, cities, nations, and continents, or, indeed at the global level, to their fellow humans." By taking this stance, education is taking the initiative in providing global citizenships for internationalism more willingly than what exists now (Byram, 2018).

There is also a moral perspective of shared accountability or duty in internationalisation which signifies global peace. This aspect of internalisation has been shown in various ways at different times to encourage the improvement of "peace education" (Forum Mondial des Droits de l'Homme, 2014, p. xiv). Kuehl (2009) believes that this globalist/international perspective of globalisation became evident post-1945 in the form of democratic humanism which was illustrated in the Human Rights' statements. Malkki (1994, p. 56) too cites the Human Rights' statements as an indication of the "internationalism of transcendent values." Although human rights and democratic values might not be encouraged and highlighted in some countries, particularly in Islamic nations, if English language teachers become aware of peace education, they could include and develop these values within their practices. Moreover, education including foreign language teaching has been influenced by a standard notion of internationalisation as noted below:

- Understanding the merits of globalisation as it creates opportunities for collaborations in different social classes and contexts such as employment, education, etc.
- The follow-up through equal collaboration and empathy, peace-making, and success for members.
- To make sure that democracy has been executed equally about Human rights.

Concerning curricula and educational programme, internationalism thus includes:

- A holistic view of many teaching disciplines which could be incorporated within the course programmes;
- The application of educational procedures brings equality between members and encourages rationality and democracy in resolving issues (Byram, 2018).

The democratic approach is one of the main points that should be taken into consideration through intercultural discourse within a wider international context. The relationships between these concepts will be discussed more explicitly in chapter 4 where English language teachers' practices are addressed. Also, concerning English language education, it is important to explore the relationship between internationalisation and English language teaching and so it is discussed in the following section.

2.23. Internationalisation and English Language Teaching

As regards foreign language teaching curricula, requirements for a more in-depth academic perspective could be recognised and applied via internationalism. Byram (2018) believes that two factors should be taken into consideration to address these requirements. Initially, the requirement to identify global issues through effective foreign language teaching should be recognised. For example, the Bavarian syllabus for languages (Staatsinstitutfür Schulqualität und Bildungs Forschung, 2004, cited in Byram, 2018, p. 71) refers explicitly to peace education with the emphasis on developing the qualities of acceptance, mutual respect, and acculturation in language education to promote peace between nations. Secondly, the dominant objectives of foreign language teaching and how they should be delivered must be considered as well as the humanistic purposes. The Norwegian language curriculum (Utdanningsdirektoratet, 2006) shows that programmes such as foreign language teaching could encourage both the educational and humanistic sides in education.

> Competences in language and culture shall give the individual the possibility to understand, to "live into" and value other cultures' social life and life at work, their modes, and conditions of living, their way of thinking, their history, art, and literature (Byram, 2018, p. 71).

The humanistic goal of language teaching and learning is to encourage respect for other beliefs as a result of experiencing other lifestyles. This could motivate learners to gain richer insight regarding their being (themselves) and help improve their self-development. As Byram (2018, p. 71) maintains, language instruction could promote curiosity, awareness, and broad-mindedness regarding individuals' lives and identity and have a positive impact on individuals' motivations and self-development.

Furthermore, the significance of intercultural competence has been shown in the regional and foreign language teaching programmes in France, as these promote social responsibility and freedom of movement (Ministère de l'Éducation nationale, 2009). Modern language education addresses the intercultural facet as a crucial element in education as this dimension helps the learners to obtain not only linguistic competence, but also to achieve a broader aspect of language to ease their interaction and to make them more effective.

> It aims at the "appropriation" and mastery, by learners, of knowledge (savoirs), attitudes (savoir-être) and skills (savoir-faire). Going beyond familiarity with a fact about a country, the knowledge skills and attitudes give access to an understanding of foreign cultures (Byram, 2018, p. 71).

However, the Norwegian programme goes beyond the introduction of the language competence for democratic action as its foundation since the Norwegian statement indicates that:

"Good competence in languages will also lay the ground for participation in activities which build democracy beyond country borders and differences in culture" (Byram, 2018, p. 71).

Therefore, it can be seen that the internationalist dimension places great emphasis on the significance of humanistic values, otherness, analytical ways of thinking regarding self as one's identity and country, the increasing association with schooling to boost social responsibility, and engagement in democratic activities which go further than national borders. Additionally, English language teachers' beliefs, knowledge, and their degree of self-awareness should be taken into consideration. These are described more explicitly in the following section.

2.24. Teacher's Self-awareness, Beliefs, and Knowledge

 Self-awareness refers to the ability to choose, admit or deny notions, concepts and burdens, particularly those originating from other and prevailing cultures. Individuals should be aware of their own culture and national history (Hyde, 1994). This statement explains the significance of the awareness of one's own culture in intercultural interaction as a means to deter clichés and misunderstandings related to the understanding of other cultures. Intercultural competence values others as well as oneself. It involves two-sided knowledge and awareness which promote the understanding of oneself and respect and appreciation of others (Cheng, 2012).

To be realistic, English language teachers cannot have all the cultural knowledge they need as some have never had the chance to engage with other cultures, as discussed earlier. However,

English language teachers should have the capability of seeing how misunderstandings might arise and how they could be resolved. Thus, it is essential that English language teachers have the interpretative skills which enable them to compare and relate ideas together in the language field (Zhou, 2011). We also have to bear in mind that however interculturality is being enhanced, there is still the possibility of being rejected or creating reactions among different groups. Nonetheless, such issues can be evitable if intercultural mediators become critically aware of their values and how these could impact others' views. This involves raising the teacher's awareness and evaluation of self and others which can lead teachers/learners to a more conscious awareness of others' cultural issues and differences (ibid.).

Moreover, Garrido and Alvarez (2006) believe that the lack of intercultural competence in EFL teaching and learning emanates partly from the fact that language teachers are not quite aware of this perspective, meaning that they are not as knowledgeable and confident as expected, and therefore they are not in the position to execute IC. Teachers have a vital role in any academic transformation (Fullan, 2001; Kennedy, 1996) and intercultural teaching should be integrated into language teaching from the early stages of second language teaching (Crozet and Liddicoat, 1997). This adds more weight to language teachers' responsibilities as it requires the integration of intercultural competence into language teaching (Sercu, 2006). However, intercultural competence teaching needs to be learnt and addressed by language teachers who have the responsibility to adopt and apply it in their classrooms (Garrido and Alvarez, 2006), although this might not be required explicitly in some colleges' policies.

The question therefore is what could the educators do to assist language teachers to attain intercultural competence teaching knowledge? To respond to this query, we need to know what factors affect language teaching. Researchers (e.g., Connelly and Clandinin, 2000; Xu and Connelly, 2009) believe that there is a discrepancy between knowledge for teachers and teacher knowledge. Knowledge for teachers refers to the awareness and abilities that could be acquired by teachers to execute that knowledge properly in their programme; teacher knowledge introduces, as Xu and Connelly (2009, p. 221) point out, "a narrative construct which references the totality of a person's practical knowledge gained from formal and informal educational experience" which includes knowledge-for-teachers. It is proposed that teachers' teaching and their performance are rooted in their holistic experience rather than in what they have acquired. Hence, Connelly and Clandinin (1988, cited in Zhou, 2011, p. 41) "use a metaphor of teachers as curriculum planners" to illuminate the significant role of

teachers in teaching. They argue that a curriculum designed by teachers who have authentic knowledge of the programme based on their own lives becomes not the product of educational expectations and requirements but the outcome of teachers' life experiences. Consequently, they claim that teachers do not have the administrative role in the curricula, but the role of planners. It is also advisable to enquire into these teachers' knowledge and practices in order to understand their approach and to facilitate their achievement of intercultural competence teaching knowledge.

The thoughts, philosophies, and beliefs of teachers could represent their attitudes and cognitive facets of their knowledge and these could have an impact on their practices (Zhou, 2011). Their actions and words are reflections of their beliefs and these could be used to help them outline their pedagogical performance to enhance their instructions (Castro, Sercu and Mendez Garcia, 2004; Errington, 2001, 2004; Farrell and Tan Kiat Kun, 2007, Johnson, 1992; Pajares, 1992). In L2 education, it has been widely argued that teachers' views could affect their instructions and play a significant part in how they implement the novel practices to enhance students' intercultural competence acquisition (Dill and Associates, 1990; Freeman, 1989, 2001; Johnson, 1992; Richards and Nunan, 1990; Sercu, 2006). North American and European researchers have carried out studies regarding L2 teachers' thoughts and insights concerning intercultural competence, and the outcomes show that most teachers believe that their primary responsibility is to promote learners' linguistic competence, a belief which deters them to some extent from employing intercultural competence teaching (Castro, Sercu and Mendez Garcia, 2004; Larzen-Ostermark, 2008; Sercu, 2006; Sercu *et al.*, 2005; Sercu, Mendez Garcia and Castro Prieto, 2005). As teachers' beliefs and their cognition could have an impact on their teaching practice, English language teachers' cognition is another strand of research. What they think and believe as well as their knowledge of EFL could have an impact on their practices (Borg, 2006). Johnson (2006) claims that researching teachers' cognition has contributed widely to providing insight into teachers' perceptions and beliefs in teaching practice research. Two crucial factors need to be considered in my research. The initial factor is teachers' beliefs that could influence teachers' practice as the learning resources and opportunities learners receive could be affected and informed by teachers' beliefs. Another factor refers to teacher education and knowledge that impact teachers' instruction and which could also be based on teachers' beliefs (Borg, 2011).

Beliefs play a significant role in the learning system as they could impact the approach teachers and learners apply to address their positions and their duties. Beliefs could also influence teachers' instructions and their lesson designs (Abasifar and Fotovatnia, 2015).

Gilakjani and Sabouri (2017) similarly mention that beliefs could affect what teachers achieve in their educational contexts. Beliefs could act as guidelines to help teachers to adopt their instructional approaches to deal with probable challenges such as creating motivation in learners or improving their language skills in the teaching context (Gilakjani and Sabouri, 2017, p. 78).

Therefore, it is vital to be aware of teachers' beliefs since teachers have a central role in the process of teaching and learning (Jia, Eslami and Burlbaw, 2006). The research on teachers' beliefs shows that their pedagogical practices and performance have been influenced by their perceptions, and that these can affect learners' attainment (Grossman *et al*., 1985; Johnson, 1992; Prawat and Anderson, 1988). The above section of the literature review underlines the importance of examining teachers' beliefs and the impacts of these beliefs on their intercultural teaching practices. This issue is discussed in-depth in the next section.

2.25. The Beliefs of English Language Teachers Regarding Intercultural Competence

Pajares (1992) believes that English language teachers' beliefs are significant in improving intercultural competence in EFL/ESL classes. Pajares (1992, p. 307) indicates that "teachers' beliefs can and should become an important focus of educational inquiry." Cooper (1990) and Dreher (2002) believe that the attitude of teachers is interrelated with their behaviours and decisions in their classrooms which consequently have an impact on students' learning results. Pajares (1992, p. 311) also maintain that "Beliefs are far more important than knowledge in determining how individuals organize and define tasks and problems and are stronger predictors of behaviour." He believes that beliefs have a greater role in affecting decision-making as regards behaviour than knowledge has. Beliefs filter the knowledge over time and have stemmed from the mind which can make them hard to modify, observe, or measure, because of their complexity; they can however be "inferred" (Bullock, 2010, p. 115; Pajares, 1992). Yero (2002) also mentions that teachers' behaviours are based on their ideology in EFL classrooms. Thus, teachers' beliefs regarding intercultural competence are crucial to create a suitable atmosphere for EFL learners as this can help EFL learners to promote their intercultural awareness and become a worldwide citizen.

Errington (2004, p. 40) argues that teachers' beliefs "appear to have a potentially significant impact on innovation by influencing what is possible, desirable, achievable and relevant from the teacher's governing perspective." Tillema (1994) points out that the process of teachers' knowledge acquisition could be refined by their ideology, so if the subject of teacher education relates to their beliefs, the objectives of learning are more likely to be attained. He suggests that it is crucial to be aware of teachers' educational background, knowledge, and

beliefs to attain effective teacher preparation and improvement. Therefore, it could be argued that English language teachers' beliefs are one of the main factors that could impact and form English language teachers' practical pedagogies (Berger *et al.*, 2018). Some researchers such as Han (2010), Han and Song (2011), and Zhou (2011) scrutinised teachers' viewpoints concerning intercultural language teaching in China. Han and Song (2011) carried out research (through a questionnaire survey) to examine 30 (24 females, 6 males) university English language teachers' awareness of intercultural competence in the Chinese EFL field. It was revealed that the teachers were unfamiliar with different perspectives of other cultures; therefore, intercultural teaching was restricted in those universities and that restriction could have originated from EFL teachers' inadequate knowledge about other cultures. This demonstrates the importance of the teachers' intercultural competence in effective intercultural teaching which is the main focus of my research.

Furthermore, in Larzen-Ostermark's (2008) research, although the majority of Finnish EFL teachers (13 Finland-Swedish teachers of English at the upper level of a Finland-Swedish comprehensive school) thought that teaching cultural competence was significant, they believed that cultural competence is about the knowledge of the facts of culture rather than the ability to empathise and deal with differences. This led them to teach the facts of different cultures. There were only a few teachers in this research who were able to understand and consider otherness as the goal of cultural instruction which focused on developing prominent qualities such as forbearance and understanding in L2 education. A minority of the teachers assumed that they were able to deliver cultural knowledge from an intercultural point of view.

In a different vein, another study was conducted by Nazari and Zraga (2019) regarding English Language lecturers' beliefs about teaching English language reading. A quantitative research method including a questionnaire was used to examine 273 lecturers' views in this regard. The result of the research showed the lecturers who maintained that their reading teaching approaches had not changed over time agreed on a bottom-up method as the optimal approach to instruct the reading skill. The lecturers also indicated that the chosen methodology was based on their personal experience of learning this skill.

Furthermore, Narvaez, Ramirez and Vasco (2017) conducted a qualitative research on beliefs of pre-service tutors about the instruction of English language. The research included nine pre-service English language teachers from the third year of the BA English programme at Universidad del Tolima in Colombia. The researchers examined their language educational backgrounds, teaching folders, and reflection journals or diaries. Class observations and

interviews were also conducted with the teachers. The result of the research showed that the beliefs of these English language teachers had been substantially influenced by their life experiences as students (Narvaez, Ramirez and Vasco, 2017).

In a similar vein, Karimi and Dehghani (2016) carried out research on the extent of the correspondence between Iranian EFL teachers' beliefs about how to teach reading and their practical conduct. Eighty English language teachers participated in the research. A questionnaire which was based on Teachers' Orientation to Reading Instruction was employed to explore teachers' beliefs regarding reading teaching. A quarter of the participants' classes were observed. The results revealed that there was a narrow relationship "between the uncertified teachers' self-reported beliefs about reading instruction and their actual reading instructional practices and a high relationship between the certified teachers' self-reported beliefs about reading instruction and their reading instructional practices" (Nazari and Zraga, 2019, p. 5).

Kilic (2013) conducted research into intercultural competence in Turkish EFL teaching in the context of Turkish universities. The study aimed to demonstrate English language teachers' views regarding intercultural competence. A questionnaire survey using Likert scales gathered data from 368 English lecturers in Istanbul. The cultural goals of English language teaching were explored. The English language lecturers' points of view are represented as follows. One of the research questions examined English language teachers' understanding of second language teaching. The teachers had to indicate their degree of agreement/approval or disapproval regarding eight English language teaching aims. The results showed that just under 60% of English language lecturers thought that promoting learning skills would be useful, followed by just over 51% of English language lecturers who maintained that assisting students to become able to read literary works in the foreign language would be helpful. Objectives around motivating students about the foreign language came third whilst development of open-mindedness with positive beliefs about different cultures came fourth. Moreover, students' learning skills that would be useful for other subject areas such as memorisation, presentation skills, and so forth were placed fifth (ibid., p. 51). While the mean for other options which referred to providing information about shared values and beliefs was 4.17, the mean for enhancing the learner's understanding of their own culture was 3.88. Therefore, most English language lecturers supported the main objectives which included flexibility and open-mindedness towards other cultures, shared values, and beliefs but did not regard them as the main objectives.

The questionnaire also explored the English lecturers' beliefs about intercultural competence. This part consisted of 12 statements and the lecturers were asked to signal the degree of their approval or disapproval with those options using the 5-point Likert scale options. The analysed data showed that English lecturers ranked the option: "Teaching culture is as important as teaching foreign language: highest. The statement: "the more learners know the foreign culture the more tolerant they are" was ranked second (Kilic, 2013, p. 53). Other options such as: "I wish to enhance the acquisition of intercultural competence in my class" and "Intercultural teaching has no impact on learners' acquisition" were ranked third by the lecturers. The mean for this option was 3.89. Specifically, 67 lecturers strongly agreed (18.2 %), 218 lecturers (59.2 %) agreed, 63 lecturers (17.1 %) were undecided, 17 lecturers (4.8 %) disagreed, and 3 lecturers (.8 %) strongly disagreed with the item. The results for the statement "I would like to promote intercultural skills in my classes" showed that 8 lecturers (2.2%) strongly agreed, 25 lecturers (6.8%) agreed, 59 lecturers (16.0%) were undecided, 182 lecturers (49.5%) disagreed and 94 lecturers (25.5%) strongly disagreed with the item. Kilic also found that the lecturers who participated in his research believed that intercultural teaching does not affect pupils' learning. The study concluded that English language lecturers supported the language teaching objectives in general. It appeared that cultural goals were not chosen as the priority of English lecturers in the English language teaching field in Istanbul (Kilic, 2013) as these lecturers believed that the prominent goals of English language acquisition were based on teaching linguistic and general skills. Although the surveyed English language teachers voted in favour of cultural teaching objectives, the result showed that their preferences were based upon the attitudinal dimension of cultural instruction to enhance the optimistic view of other nations and their cultures. Therefore, it seems that culture teaching for these teachers was based on the process of attitudinal development rather than teaching the cultural dimensions of the language directly (ibid.).

Furthermore, in Kilic's research, the integration of intercultural competence in language classes was supported by English language lecturers. However, they were unable to agree on how to incorporate intercultural competence within their English language resources (Kilic, 2013). This uncertainty could derive from their lack of knowledge about how to embrace intercultural competence in their lessons. English lecturers might question how probable it is that a student could benefit from intercultural teaching without linguistic proficiency. Yet, if they believe that including intercultural competence is necessary for language teaching, their indecisiveness showed that they are not completely aware of this competence and do not know how to define or present it to learners (ibid.).

Finally, the Turkish English language lecturers believed that they were quite aware of other cultures when they were asked about their familiarity with a different aspect of other cultures. The scale was designed intentionally to illuminate English language teachers' beliefs concerning their level of intercultural competence. However, English language lecturers did not reveal their unfamiliarity with any aspects of other foreign cultures which might be indicative of their confidence in having sufficient knowledge about other cultures (ibid.). In addition to English language teachers' beliefs, there is another factor that should be taken into account when we talk about English language teachers, that is, their nationality. As my research study involved native and non-native English language teachers in London, the following section discusses this matter further.

2.26. Native and Non-Native English Language Teachers

Although there are a great number of studies regarding the identity of English language teachers and the dichotomy between native and non-native English language teachers (NEST/NNEST), little attention has been given to the topic of the interculturality of these groups. Many researchers have studied the differences between native and non-native English language teachers in TESOL (e.g., Lazarton, 2003; Nemtchinova, 2005; Palvlenko, 2003). The use of native and non-native abbreviations before the terminologies of English language teachers (i.e., native English language teacher and non-native English language teacher) has created a wide disparity between these professionals and has led to misjudgements (Rosie, 2002) and this form of differentiation may contribute to discrimination against non-native English language teachers in the professional fields of ESOL and EFL. It has been argued that non-native English teachers cannot be as competent as native English language teachers since they lack the linguistic and cultural knowledge of the language (Warwick, 2008). However, as Sparrow points out, there are many professionals in the field of English language teaching who are "multilingual and interculturally savvy" (Sparrow, 2000, p. 750), and they have been neglected because of the prevalent discrimination between the English language teachers. Also, nativeness has been defined differently; for instance, Davies (2004) addresses the principles of the nativeness as a childhood acquisition of the language, comprehension and production of idiomatic forms of the language, understanding regional and social variations within the language, and competent production and comprehension of fluent, spontaneous discourse. As it appears, one of the differences between nativeness and non-nativeness refers to the childhood acquisition of a language. Yet, the native and non-native distinctions exist in English language teaching field to show the differences between English language teachers and probably their backgrounds. My research did not intend to

bestow legitimacy on these distinctions, but to make a comparison between their definitions of intercultural competences. Different definitions of these terms support the idea of native-ness as Davies and Cook stated before which suggested a native speaker is the one who acquired the language in their childhood. However, there are some adult learners who have achieved a very high level of proficiency in the English language and are quite as competent as the native English speakers. It is worth noting that in my research, I referred to these terms (native and non-native) with regard to the participants' own definitions of their identities as native or non-native English language teachers in London.

Most importantly, the experience of English language teachers should be highly appreciated in TESOL pedagogy and the teachers who are not completely aware of cultural issues in language teaching need further assistance to integrate interculturality into their practice successfully (Kramsch, 2009). Therefore, teachers whose life experiences have led them to interculturality and who "just as importantly have a meta-cognitive awareness of their competence" (Byram, 1997, p. 20) are much required in this field. However, interculturality is not appreciated in all countries as some political systems and colleges' policies do not allow English language education to go beyond linguistic instruction.

Native English language teachers are assumed to be more effective teachers than non-native English language teachers. This assumption is equally spread amongst those who simply define non-native teachers as less competent teachers and those who are not aware of the differences between how to instruct English language and how to use it. Hence, nativeness has become equivalent to supremacy in practical pedagogy (Sutherland, 2012). Private language institutes, schools, and other educational settings mostly use the candidate's nativeness as a major requirement and preference. Although nativeness could not guarantee the language proficiency of the group, and their superiority could be an illusion (ibid.).

Furthermore, House (2007, p. 19) uses the term "intercultural speaker" instead of "native speaker" as a model for a particular language, and declared that an intercultural speaker is thus "a person who has managed to settle for 'In-between', who knows and can perform in both his and her native culture and another one acquired at some later date." Creese *et al*. (2014) mention that even though the notion of native-speakerism has been credited as required, the concept is still relevant to practices in this field. Byram *et al*. (2013, p. 251) also indicate that "for many teachers, learners and the general public, the purposes of language teaching remain the same and appear to be self-evident: to develop the ability to communicate," a purpose which has been delineated when referring to the native speaker model in a communicative language teaching paradigm (Bouchard, 2018, p. 134.8).

Historically, the prominent status of native English speakers influenced English language pedagogy and linguistic studies (Sutherland, 2012). It appears that the native speakers were taken as mere assessors of what is correct or incorrect in vocabulary and grammar. They were also taken as ideal role models in English language teaching (Kachru, 1994; Sridhar, 1994). This idea has been rejected by its opponents over time as some people contend that English speakers are not always the best English language teachers and because they believe that nativeness should not be the only measurement for applied linguistic research (Sutherland, 2012). It could in fact be difficult to distinguish whether or not some highly qualified linguists are natives or non-natives.

Cook (1999) believes that the general view of a native speaker refers to a person who has learned a language as his/her first language; however, others argue that this perception of the native speaker is an inconsistent concept as they believe other terms such as expert users would be more appropriate and could replace the native as the prefix to the term English language teacher (Sutherland, 2012). Furthermore, it has been argued that power relations have led to the NEST/NNEST dichotomy as this dichotomy could be used as a strategy of favouritism (Liu, 1998; Phillipson, 1992), and particular powers have been exercised through the division among NNEST and NEST (Braine,1998). This kind of discrimination has led to some organisations' and students' preference for native English language teachers over non-native teachers. As Holliday (2006, p. 385) points out, native speakerism is "A pervasive ideology within ELT, characterized by the belief that 'native-speaker' teachers represent a 'Western culture' from which spring the ideals both of the English language and English language teaching methodology."

In addition, bureaucratic rules could be another factor that impedes the employment of non-native English language teachers as ESL/EFL teachers outside of their home countries since their English competence is still under question (Clapson and Hyatt, 2007). Takada (2000) explains how parents of some students at her Japanese middle school objected to the employment of Japanese English language teachers as they believed native English teachers had the expertise to manage English lessons more effectively than Japanese teachers. This could lead to the devaluation of the proficiency of Japanese English language teachers. In general, non-native English language teachers are underestimated; this underestimation may result in growing frustration in these teachers, as they could feel this rejection and the feeling of not being valued as much as native English language teachers (Thomas, 1999).

The ethnicity or race of non-native English language teachers also has an impact on the judgment that these teachers may encounter in their educational settings (Sutherland, 2012).

For instance, in Canada, some learners asked a Hong Kong teacher of English whether she was working as a volunteer in their school (Lee, 2000). The suggestion here was that no one would pay a Chinese person to teach English. Lee's finding very closely mirrors Amin's (1999) interviews finding with ESL teachers who migrated to Canada and stated that their students supposed only white people would have the ability to teach Canadian English. She mentioned that even English teachers were surprised when she introduced herself as a native English speaker; their surprise might have been because of her Pakistani accent and the dark colour of her skin. According to Braine (1999), non-European English language teachers, regardless of whether they are native or non-native English speakers, are rejected when there are not sufficient jobs in Western universities, or they are ignored when they should have been employed. Kubota (2002, p. 87) also contends that "whiteness and the ideal of the native speaker are in a "complicit relation" with each other, prejudicing some against, and causing disadvantages for, NNES teachers who are not white."

While favouritism and disfavouritism toward non-native English language teachers should be deterred, we should pay more attention to the contributions which could be made by these groups. Honey (1997) indicates that NNES teachers currently do most of the English language teaching around the world, and, with the development of technology, this group has greater access to native-speaker guidance and assistance. Honey believes that non-native English teachers still require native English teachers' support. However, Honey fails to notice that the statuses of native English language teachers do not guarantee their capability in English language teaching. While it could be true that English native teachers have certain advantages, it does not mean that they are inherently good teachers or better teachers than non-native English language teachers (Sutherland, 2012).

Other studies have proved that non-native English language teachers have their strengths as educators and native English teachers have flaws (ibid.). Jenkins (2012), for instance, argues that it is wrong to assume that only English speakers are proper/ideal English teachers regardless of their lack of training or experience. Furthermore, Philipson (1996) believes that non-native English language teachers could be the most suitable role models in English teaching as they have endured the same procedure of studying another language as their learners are experiencing. Non-native English teachers have become accustomed to the real challenges which their students would encounter, and they have a greater awareness of individuals' cultural, linguistic requirements or expectations. It appears that ESL educators, whose first language is the same as that of their learners are linguistically aware of the differences and obstacles between their first language and their second language. Therefore,

they can predict the problems and assist the learners to remove these obstacles more effectively (Sutherland, 2012). Non-native English teachers were eventually seen and viewed by other professionals as equal practitioners in educational organisations as, in 1998, TESOL approved the credibility of this group through the foundation of a NNEST "caucus." This helped non-native English teachers to be seen more clearly and created a greater opportunity for mutual communication and support among TESOL teachers regardless of their nationalities (Rosie, 2002; Braine, 1999; Sutherland, 2012). Medgyes (1992) also points out that despite their different language backgrounds, non-native tutors could be as successful as their native English colleagues in this field. It is difficult to easily ascertain if some bilingual people are native or non-native English speakers because their professional characters make it difficult to distinguish whether they belong to the native category or non-native English speakers; there are undoubtedly people with less linguistic proficiency who can be categorised as native English speakers (Sutherland, 2012). Byram (1997) is one of the opponents of the term native English speakers and criticises the view that learners should imitate native speakers as he believes that doing so would not help learners to achieve native competency. Hence, he promotes mutual communications to exchange information, decentre oneself, and accept others' perspectives to develop communicative competence as a positive way of enhancing intercultural competency. Proponents of Byram's view also defy the authority of native English speakers and say that considering a native speaker as an ideal model is not approachable or easy to identify (Kramsch, 1993; McKay, 2002). Cook (1994) remarks that focusing on emulating the native speaker could impede language learners' autonomy. The CEFR (2001) asserts that language learners should keep their social identity and enrich their identities through the experience of otherness culturally and linguistically. Furthermore, in the case of some popular foreign languages such as French and English, it is not easy to determine the representation of the native speaker as these languages are spoken in a range of countries with diverse societal identities. "These pluricentric languages produce different standards which make it neither possible nor desirable to impose a single model" (Kachru, 2005, p. 163). For that reason, aiming at emulating a restrictive and normative model of a native speaker is not advisable (Guilherme, 2002).

Indeed, English language teachers, irrespective of whether they are native or non-native speakers or not, can have differences and similarities in terms of their language proficiency and their teaching methodologies in different contexts. However, non-native and native English language teachers in London (see my 2014 recent research) into the teaching methodologies of these two groups) have a lot in common as being in London, one of the

world centres of English, could be an opportunity for them to develop the quality of their teaching, eliminate their weaknesses, enhance their intercultural competence, and meet international English language teachers. I believe non-native English language teachers could have developed their intercultural competences as a result of living and mingling with the British society in London, which could have led them to be more flexible, open-minded, and understanding of their students' educational needs. Undeniably, this context could provide the native and non-native English language teachers with the opportunity to share their strengths, their various linguistic, cultural, and educational backgrounds through collaborative work (Rosie, 2002; Larsen-Freeman and Anderson, 2011). I also think that it is the knowledge of English language teachers that should be taken into consideration, and that English native language teachers should no longer be considered as superior to non-native English language teachers. In this regard, the findings of my research could contribute to the knowledge of dichotomisation of the native and non-native English language teachers and how their intercultural knowledge should be highlighted and promoted in L2 education rather than their native-ness in order to avoid stereotyping and eliminate prejudices and discrimination around the world.

2.27. The Dichotomy of Native and Non-native English Teachers in Relation to Intercultural Competence

The concept of native and non-native English teachers' interculturality has also been the subject of debate. It has been argued that native English teachers are intuitively aware of the language of their country and have developed their linguistic competence in a natural way which could not be attained by non-native English teachers. However, this view does not seem tenable when applied to the culture of a country as the country could embrace many cultures that could not be easily acquired, unlike the language (Cheng, 2011). The culture of the country can be learned throughout individuals' lives as they gain experience and meet different societal groups at various stages as they move into new societal groups. Therefore, English native teachers cannot claim complete authority on the culture of their countries as they might not have the required knowledge of those cultures in the same way that might be possible with the language (Byram, 2003). In other words, the native speaker "who belongs to a culture is often unable to analyse and conceptualise what is too familiar in his/her culture; they cannot see the wood for the trees" (Byram, Gribkova and Starkey, 2002, p. 12). It seems that the outsider perspective is required and this valuable insight could be provided by the non-native teachers.

Thus, a non-native English teacher has the benefit of "seeing a culture from a distance" (ibid.) and can then reflect on their own culture. While the distinction between native and non-native teachers may have emanated from prejudice and narrow-mindedness, the English language teachers' linguistic and cultural analysis ability would be the significant element in the second language teaching regardless of the nationalities of the teachers (Byram, 2001). Weisman (2001, p. 222) indicates that non-native English teachers or bilingual teachers have a "vital role models … [as they] can offer their students the opportunity to imagine possibilities for their future that do not negate their cultural world view." Some authors assert that their interculturality is the strength of the non-native teachers. As Nemtchinova (2005) notes, these teachers' knowledge of another language and culture increases their ability to be explicit about cross-cultural evaluations and helps them to integrate their experiences into their teaching. Although this author shows how personal subjectivities could be intertwined in professional identities, no study has been conducted on the intercultural competence of English language teachers in London colleges or how their intercultural competence could impact their practices, which is the aim of my study.

My research is set in London colleges, a rich multicultural context that is assumed to have important implications for the intercultural competencies of the English language teachers. Surprisingly, as far as I am aware, no research has been conducted on the intercultural competence of English language teachers in London colleges up to now, despite the city's being so important on the English language scene and whose overwhelmingly intercultural dimension cannot be disputed. One would thus expect a high degree of intercultural competence in London-based teachers (rather than, for example, teachers in China). Could it be that this possession of intercultural competence was assumed and that surface fluency in everyday life transactions camouflages the need for intercultural competence of both students and teachers?

We live in an uncertain world where the pace of change is very fast. The world is evolving and human values including the components of intercultural competence need to be cultivated in all social interactions. Intercultural features such as empathy, respect, adaptation, open-mindedness, and democracy should be integrated into all academic settings to encourage individuals to decentre their beliefs and views, to build a bridge between different cultures, to appreciate the differences, and to develop equality and peace based on humanity.

Yet, the London setting is a highly multicultural context and is expected to have provided the native and non-native English language teachers with greater opportunities to deal with differences and develop intercultural competence. The London classroom has a greater

probability of having learners from various nationalities and therefore it is assumed that the teachers might have gained more experience in dealing with intercultural differences. English language teachers have greater responsibilities as international and intercultural mediators to help learners to see the world differently by encouraging them to reflect on their culture/s, thoughts, to see others' values, and to become open-minded. They could also help learners to be more tolerant and respectful towards individuals from other cultures. English language teachers could help learners to raise their awareness about different global issues such as democracy by employing effective intercultural learning resources. These could lead learners to become better thinkers and have positive impacts on different social activities, which consequently would result in making a better world. My research addresses what we can learn from English language teachers' approaches to teaching intercultural competence, whether intercultural teaching is a common feature in the current English language teaching syllables, and whether teachers' personal experiences and educational beliefs have an impact on the delivery of intercultural teaching or vice versa.

My study could significantly contribute to all educational programmes in the UK and other countries as it signals the prominent role of intercultural competence in the world of communication. My research could show how intercultural competence is neglected in educational practices such as ESOL and EFL fields in London colleges and identify the lack of intercultural competence in English language teachers in London where this competence is expected to be cultivated and informed at all levels. Needless to say, having knowledge of this competence could have increased individuals' awareness regarding effective communication and mutual respect for other nationalities. This could subsequently eliminate stereotyping, prejudices, discrimination, and miscommunications between different cultural groups in different social contexts where individuals' interactions are of prime importance. We live in a world that requires effective intercultural communication between people, as we can see all around us how misinterpretations and miscommunications between individuals cause international political disasters on a large scale and socially could hinder the intercultural development of individuals such as English language teachers and learners. Therefore, how intercultural competence is perceived is of paramount importance as it offers one way to eradicate the negative impacts of discrimination and misunderstandings between people from diverse cultures. My research not only examined the English language teachers' perception of intercultural competence, but has also explored the impact of this competence on their practices and their attitudes, beliefs about how to design their lessons, and how to integrate intercultural teaching and learning resources effectively into their practices.

My study aimed to identify different limitations that may have led to the lack of English language teachers' intercultural competence and consequently to suggest different guidelines to properly implement intercultural competence not only within London colleges, but also other academic and non-academic contexts. Furthermore, my research highlighted current constraints such as class time or lack of in-service teaching training programmes in different English language teaching contexts which could be indicative of the lack of awareness in educators who design and structure the curriculum, the content of English language textbooks, different resources, and learner assessments. Eventually, introducing English language teachers' specific training programmes, effecting fundamental shifts in curriculum design and contents, and encouraging English language teachers to reflect actively on their practices could make a major difference in London colleges.

2.28. Summary and Conclusion

Intercultural competence education could bring about fundamental shifts in English language teaching fields. This competence has not yet been fully addressed and developed in different English language contexts, particularly in London, and the development of this competence has remained mainly within the theoretical framework. This chapter has provided a comprehensive literature review of intercultural competence teaching in L2 education. It examined different theories that linked directly to this competence. The very first section of this review addressed the spread of English as a lingua franca, culture, and cultural competence. The middle section considered intercultural awareness, different definitions and theories of intercultural competence, emotional intelligence, empathy, identity, verbal and nonverbal intercultural communicative competence, intercultural learning resources, intercultural education, and language study. The final part of this chapter dealt with internationalism, interculturality, teachers' awareness, teacher beliefs, and native and non-native English language teachers before directing the discussion back onto the intercultural competence of English language teachers in order to shed further light on the significance of this competence and thus the aims of this study.

Chapter 3

Method of the Study

3.1. Introduction

The study's research questions and objectives were outlined in chapter 1 while the relevant literature was addressed and developed in chapter 2. This chapter includes the description and justification of the research method. It explains the method adopted in pursuit of the study's primary research goals to collect and analyse real life data from English language teachers.

This chapter presents a detailed account of the pilot study and how it helped to refine the research instruments. It also includes a description of the participants, data collection procedures, processes that were deployed in the study, and the approach that was adopted to analyse the data. The following sequence describes the stages further:

Researcher's epistemological standpoint→ Research design→ Case study→ The logic of case study→ Research tools→ Reflections on pilot study→ Advantages and limitations of qualitative case study methods→ Descriptions of participants and colleges→ Validity and reliability→ Triangulation→ Ethics and social politics→ Data analysis approaches.

Following Stake (1995), this study develops a "case study which will be drawn from holistic and biographic research methods" (Stake, 1995, p. xi). Case study has been considered as distinctive from other types of qualitative research methods as this approach allows an in-depth investigation of phenomenon (Denzin and Lincoln, 2018, p. 344). The main aims of case studies are to obtain the descriptions and the interpretations of others i.e., research participants (Stake, 1995). I employed comparative case studies. I assessed each case and then compared their particular features (Denzin and Lincoln, 2018). The comparative case study method allowed me to make comparisons between the participants who are native English language teachers and those who are non-native English language teachers in London colleges. This approach also involved in-depth interviews and observations which helped me to uncover and portray the complexities of the cases to some extent and so to make sense of them. The in-depth interviews included pre-observation and post-observation interviews. The pre-observation interview was based on English language teachers' educational background and past experiences. The post-observation interviews integrated my direct observations on the development of these native and non-native English language teachers' intercultural competence. My primary intention was to gain an insight into native and non-native English language teachers' knowledge of intercultural competence and how this competence has been developed and employed practically over time. I also intended to investigate the impact of intercultural competence on English language teachers' practices and their educational beliefs

about how to teach the English language. Thus, the chosen qualitative research method helped me to address participants' different perspectives about intercultural competence and provided me with a richer insight into and interpretation of their viewpoints and teaching practice (Hennink *et al*., 2011).

3.2. Researcher's Epistemological Standpoint

In this study, I employed a qualitative research method and relied on an interpretive paradigm which shaped my research. My research is highly influenced by the humanistic approach which "believes that truth is a social construction (that is, one culture's truth may not be another's)" (Newby, 2014, p. 37). Humanism supports the idea that people have different views about the real world as the decisions they make and their actions are held inside their mind so they are not visible (ibid., p. 38). People's reactions and interpretations could be the results of their beliefs and values. My research is based on the interpretive paradigm as I investigate perceptions, experiences, and beliefs of English language teachers which could not be visible or tangible out there in the real world (Newby, 2014, p. 38).

As mentioned earlier, there was a gap in the literature on the ESOL and EFL London English language teachers' perception of intercultural competence and how they could develop and integrate it into their practices effectively. To explore these issues, I have adopted an interpretive qualitative approach in which different individuals could have different interpretations that are linked to their beliefs and values. A researcher such as Newby (2014) indicated that his research and his interpretations have correlated to his worldview and values. Also, Nazari (2017, p. 103) stated that there could be different understandings and interpretations of a social or educational issue which could be based on individuals' interpretations. As my research is located in that paradigm, I have scrutinised English teachers' intercultural competence and the impact of this competence on their educational beliefs and practices. As Cohen *et al*. (2011) and Kawamura (2020) mentioned, an interpretive researcher starts with participants and embarks on gaining insights into their worldviews and opinions and then attempts to build an emergent theory from the results and data of the study concerning the research purposes.

Methodologically, my research is situated on the qualitative end of the qualitative-quantitative continuum. As I explore, describe, and explain the perspectives of the participants in their terms and without interfering with the natural setting, the data will take the form of words rather than numbers (Punch and Oancea, 2014, pp. 3-4). The qualitative research method relies on collecting non-numerical data in the forms of words, statements, observations, photographs and videos which could be different from the quantitative research

method. The quantitative research method is based on information about quantities and relies mainly on the numerical data, and qualitative data is descriptive, and regards phenomena which can be observed but not measured, such as language. The quantitative research method basically follows the confirmatory scientific method as it focuses on the hypothesis testing. In quantitative research the hypotheses have been stated and tested with regard to empirical data to find out their accuracy, whereas qualitative research is based on the exploratory scientific approach and used when a topic is not quite known and requires further study and interpretation (Johnson and Christensen 2016).

Using qualitative approach, one can also investigate how individuals have a subjective perception of social reality and how it is interpreted. Field notes and interviews can also be used to collect qualitative data, and grounded theory and thematic analysis could be used for the data analysis. A qualitative research method involves a multi-method approach that applies an interpretive and naturalistic approach to the subject matter. This means qualitative researchers conduct research in their natural contexts and analyse phenomena in the light of their meanings (Denzin and Lincoln, 1994). Moreover, the interpretative paradigm includes several characteristics that seek to appreciate people's lived experience and their perspectives, i.e., insider perspectives (Bryman, 2008). This approach necessitates the acknowledgment of the subjective meaning that is attached to people's experiences rather than emphasising realities (Bryman, 2008, p. 14). Different human actions, academic events, and experiences have different meanings and interpretations (Nazari and Willis, 2014). That reality can be deemed varied, subjective, manifold and constructed or created (Cohen *et al*., 2011; Heighman and Croker, 2009). Individuals' experiences and their outlooks regarding their surroundings are worth studying (Bryman, 2008). In this regard, human beings cannot be viewed as lifeless objects as they can understand the meaning of the world around them, and their understandings can vary according to time and contexts (Bryman, 2008; Heighman and Croker, 2009; Vine, 2009). In qualitative research methodology, the researcher may generate a theory during a study and present it at the end of a project. Theory-generation is an inductive process of building from broad themes from the data to a generalised model or theory (Kawamura, 2020).

In qualitative research, a theory can be generated during the study and then be presented at the end of the research. It is an inductive method for constructing a generalised theory from findings in order to arrive at significant themes and statements (Kawamura, 2020). Theory

can also emerge from specific contexts rather than preceding research (Cohen *et al*. 2011, p. 18; Bryman, 2008, p. 373).

According to Connelly and Clandinin (1988, p. 26), "personal practical knowledge lies in the person's experience, in the person's present mind and body, and in the person's plans and actions." Furthermore, the philosopher Dilthey (1976, cited in Richman, 1976, p. 163) maintains that science cannot describe humankind and cannot help them to understand themselves. Dilthey asserts that:

> Only from his actions, his fixed utterances, his effects upon others, can a man learn about himself; thus he learns to know himself only by the round-about way of understanding. What we once were, how we developed and became what we are, we learn from how we acted, the plans which we once adopted, how we made ourselves felt in our vacation, from old dead letters, from judgments on which were spoken long ago… we understand ourselves and others only when we transfer our own lived experience into every kind of expression of our own and other people's lives.

Thus, my study drew on the experiences of humans and shed light on the importance of English language teachers' knowledge and experiences. As Stake (1995, pp. 99-100) asserts, "knowledge is constructed rather than discovered." Human knowledge is the product of people's perception of the world around them rather than a construct that can be found without any interaction. Accordingly, the researcher has a crucial role in explaining qualitative data, and, in fact, could be called an interpreter (Stake, 1995). Moreover, the data collected cannot avoid the subjectivity of the researcher. As my research focuses on the interpretation of English language teachers' perceptions and practices, my personal (subjective) views inevitably influenced that interpretation. The next section explains how my research was designed to meet the study's aims.

3.3. Research Design

As Goodson (1981, p. 69) indicates "in understanding something as intensely personal as teaching, it is critical to know about the person the teacher is." Education could be considered as a mode of communication that is based on the relationship between teachers and learners. Teachers have vital roles in describing, elucidating, arbitrating, and understanding what occurs in various educational settings. Given that they could be cases of interest in research and education, we need to hear their stories to discern their uniqueness and commonality (Stake, 1995). Their beliefs, incentives, and insights, including their intercultural competence, could have impacted their professional practices. Since I intended to explore how intercultural competence is understood and developed by native and non-native English

language teachers and what the possible impacts of the intercultural competence on their practice are, an interpretive qualitative case study was judged to be the most suitable method for my research. Taking the qualitative case study approach has allowed me to explore the English language teachers' perspectives on the relationships between their personal, educational, teaching experiences, and their development of intercultural competence; how they have defined and addressed the intercultural competence in their classes; and, how their practices have been influenced by their intercultural competence. My research tools included non-participant observation where I entered the research scene and learned how these English language teachers performed in their ordinary pursuits and delivered the interculturality in their practice. Interviews were also used. Through these I was able to explore the English language teachers' educational experiences, their teaching approaches, their perceptions of intercultural competence, and how they have developed this competence over time. Here I was guided by Denzin and Lincoln's (2011; 2018) view that:

> [The] qualitative research is also a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, and recordings of the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (Denzin and Lincoln, 2011, p. 3).

The qualitative approach starts with collecting data regarding societal and human issues and how they are being addressed by groups or individuals in different contexts. That approach is relevant to this research as English language teachers' instructions were observed and studied. Qualitative research is also conducted in natural settings to collect data which includes the views and experiences of candidates as well as their interpretations (Creswell, 2013). Qualitative studies also conduct research designed to reflect individuals' lives, groups, or societies, and the researcher's role is to obtain a holistic view of the context and its arrangements. Following this method also allowed me to elicit information as an insider to develop a richer and emic insight into the subject under investigation. Due to their multidimensionality and diversity qualitative research methods offer broad ways of collecting data and explicating it (Punch, 2005). My research employed a comparative case study as a strategy to collect data. Case study is explained in the next section.

3.4. Case Study

The case study approach is a type of qualitative research method that has been used as a specific approach to examining the social world (Denzin and Lincoln, 2018). There are different definitions of case study; however, "a generally accepted aspect is that it is an approach, in which the object of inquiry is set in a natural context, is unique (in the sense of singular) and bounded" (Paltridge and Phakiti, 2015, p. 119). A case study suggests exploratory traits and analytical methods for explaining a phenomenon transparently and explicitly, considering all perspectives in a contextualised way (McKinley *et al*., 2019). Most case studies focus on individuals and programmes in education and other social contexts. A case study can be seen as 'trans-paradigmatic' in that it could be carried out under the postpositivism, critical theory, and interpretive paradigms (Van Wynsberge and Khan, 2007, p. 8). The nature of the particularity of the case studies derives from the researcher's interest and professional experience which allow a detailed exploration of the case rather than generalised observations of the issues (Paltridge and Phakiti, 2015, p. 120).

The qualitative case study concentrates on obtaining a richer insight into the case or cases in a genuine way to preserve the authenticity of the setting, which in this study is the educational setting. The setting includes a holistic view of the whole case and its unity. As Goode and Hatt (1952, p. 331) point out, "the case study then is not a specific technique; it is a way of organising social data to preserve the unitary character of the social object being studied." There is no specific definition for a case as it could be simple, multidimensional, or a more diverse case. The case could present behaviours, actions, and contexts of groups, societies, or individuals (Punch, 2005, p. 144).

Stake (1988, p. 258) indicates that a case study is "a study of a bounded system, emphasizing the unity and wholeness of that system, but confining the attention to those aspects that are relevant to the research problem at the time." Here the term 'bounded' refers to a framework which we i.e., the researchers specify to investigate the phenomenon and are quite aware of what can be called a case or not within this specific boundary (Stake, 2005, cited in Paltridge and Phakiti, 2015, p. 120). Also, the setting of the case is significant and needs to be portrayed precisely, whilst bearing in mind that without the context, we (researchers) cannot have a case (Yin, 2009). Besides, Yin (1984, p. 23) believes that:

> A case study is an empirical inquiry that investigates a contemporary phenomenon within its real context; when the boundaries between phenomenon and context are not evident; and in which multiple sources of evidence are used.

Yet, the boundaries have to be portrayed and identified by the researcher. Defining the boundaries enables the case study to become more specific as it focuses on one social element or occurrence which is holistically described and which hinges on inductive reasoning when organising several sources of information (Merriam, 1988, p. 16). Cases studies can also lead to theory-building. The issues discussed in my research could contribute to the improvement of theory as they are located within the analytical induction structure. As Nazari (2007, p. 6) put it:

> Analytical induction is a qualitative technique whereby the researcher seeks to offer provisional explanations of a case by examining it. If the inspection of other cases shows that the case researcher's initial explanation is not rigorous, the explanation will be revised and reformulated. The research will go on either by the case researcher themselves or other researchers until the explanation cannot be contested any longer. This study is meant to contribute to the development of such an explanation.

In this way, my research can be generalised to theory as it is built inductively from qualitative data in the form of my respondents' detailed responses to my questions (Newby, 2014; Bryman, 2008, p. 12). However, McKinley *et al*. (2019) claim that the goal of qualitative research is neither based on generalisation nor representation of other cases; rather, it merely concentrates on describing and improving insights into the participants' experiences. Nevertheless, Stake (1995) indicates that it might be beneficial to choose cases which could be representative of other cases, although that choice could also depend on the type of case. There are three types of case studies: intrinsic, instrumental, and collective/comparative case studies. The first two types use a single case; this could refer to a person or a group, whereas the latter embraces multiple cases (Punch, 2005, p. 144). An intrinsic case study is when a specific case is of interest to the researcher, whereas an instrumental case study could be a study of a specific case which could lead to a better understanding of a topic or refute a hypothesis. The collective or comparative case study refers to an instrumental case study where several cases needed to be considered to gain insight regarding an issue and the factors surrounding it. The intrinsic and instrumental cases are single cases and the main emphasis rests within the case; in collective/comparative case study the primary attention lies inside and between various cases (ibid.). The collective case study could be called a multiple case study as it is based on an investigation of several groups, individuals, or organisations (Paltridge and Phakiti, 2015). Applying multiple case studies can produce outstanding variation among individuals (McKinley *et al*., 2019).

My research took a comparative and multiple case studies approach as it included English language teachers from different educational backgrounds which led me to find some similarities between the participants. Several cases were examined, described, and compared to one another to obtain a broader understanding of native and non-native English language teachers' perceptions and the development of intercultural competence in London colleges. My study used 16 English language teachers from six different London colleges as cases in the belief that these individuals might be representative of other cases in this context (London colleges and the UK more generally).

3.5. The Logic of Case Study

As Mitchell (1983, p. 188) pointed out that there had not been much progress in the epistemology of the case study, he embarked on showing a clear picture of the case study to demonstrate the reliability and credibility of its process. He argues against the claim that case study research was invalid due to the attempt to generalise from a single case. He believes that this criticism is rooted in a misunderstanding that case studies and surveys employ similar methods of inference from data to theory. He argues that this criticism is a misjudgement as surveys apply statistical deduction from sample to population, whereas case study includes logical inference which shows the rational connection between characteristics of a case. Yin (1984) also points out that case studies lean towards analytical induction rather than statistical generalisation. Hence, a case study is utterly dependent on logical inference, and "the validity of the extrapolation (in the case study analysis) depends not on the typicality or representativeness of the case but the cogency of the theoretical reasoning" (Mitchell 1983, p. 207). Mitchell (1983, p. 200) also maintains that theoretical relationships between events can be developed through an in-depth examination of a case or cases:

> The process of inference from case studies is only logical or causal and cannot be statistical…we infer that the features present in the case study will be related in a wider population not because the case is representative but because our analysis is unassailable. The emphasis (is) on case studies used to relate theoretically relevant characteristics reflected in the case to one another in a logically coherent way.

Thus, case inferences are based on several cases and so they are likely to have relevance to other contexts. My research therefore began with gathering the data which was then used to contribute to the formation of a theory (Kawamura, 2020). Hammersley (1992, p. 168) indicates that "one can distinguish between studies that are primarily exploratory, being concerned with generating theoretical ideas and those which are more concerned with testing hypotheses." This research therefore relies heavily on inductive reasoning to contribute to the

formation of a theory regarding the ways English language teachers conceptualise and promote intercultural competence.

3.6. Research Tools

To address the research question, a qualitative research method was adopted. This study consisted of 16 semi-structured interviews and 30 non-participant and unstructured observations which were carried out in six different colleges in different areas (southwest, northwest, southeast, and east) of London. The participants were 16 male and female, native and non-native English language teachers who hold varied qualifications including TESOL Cert, CELTA, MA in TESOL and Applied Linguistics; one of the participants was studying toward a Ph.D. The participants also have varied experiences in this field; some of them have been teaching for just a few years, while others have been employed in this field for a longer period. Observation and interviews that underlie the interpretive paradigm were employed as the tools for collecting data in my research.

Qualitative observation pays attention to all relevant phenomena and the details. One of the observer's roles could be conducted as the participant while the observer takes the role of an insider (a participant) and spends time in the field observing and participating. In the participant as observer, the researcher spends some time in the field while the research participants are informed about the research (Johnson and Christensen, 2016). Although, I applied the non-participant observer approach for all my observations and I did not get involved in the teaching and learning activities in the classrooms, I had informed one of the colleges of my research aims, as the main intention of starting the job there, was to add to my research. Therefore, this might be seen as participant as observer according to Johnson and Christensen (2016). Having said that, I acknowledge that my presence in the classes as an observer might have had some effects on the teaching and learning behaviour of the teachers and students, what is called 'the Hawthorn effect' or 'the observer's paradox' (Prera, 2021). To minimise this effect, I spent a lot of time with the teachers and students in the colleges' premises before starting to observe them in the classes. I also reassured the teachers that my research was not evaluative and judgemental, but explorative and descriptive. In this method of observation (non-participant observation), the observer acts impartially, as an outsider, taking notes on what is happening in the setting (Busetto *et al.*, 2020). This tool enabled me to gain an in-depth insight into different educational and social situations and to portray English language teachers within their settings. This method of investigation is popular in social science as it helps the researcher to see the participants' attitudes and behaviours and record interactions (e.g., between English language teachers and learners). Observation is

also "used to understand and interpret cultural behaviour" (Mulhall, 2003, p. 306, cited in Hennink *et al.*, 2011, p. 170). Even though observation appears to be straightforward, it is complex as it requires different actions such as watching, listening, and taking notes on people's actions and communications. The context or the physical setting also requires detailed observation and description to demonstrate the real setting where these people are located. Observations in a qualitative case study may not be structured and the researcher does not employ pre-set codifications; rather, observation happens naturally in an open-ended procedure (Punch, 2005, p. 171).

Accordingly, unstructured observations were carried out in my research and I observed English language teachers and how they were practically integrating intercultural competence within their practice. In this way, I located myself as an outsider in order to gain an insider view and so serve the purpose of my research well (Hennink *et al.*, 2011; Busetto *et al.*, 2020). To further inform my investigation, I conducted in-depth semi-structured interviews with the participants after my initial observation of them in their teaching settings. I chose to conduct semi-structured interviews because, as Paltridge and Phakiti (2015, p. 305) note, "a semi-structured interview allows the researcher to diverge from the interview protocol to explore listener responses in greater detail." Semi-structured interviews use open-ended questions that address the broad areas of interest (Busetto *et al.*, 2020). The interview process included two phases: a pre-observation interview which was conducted before the classroom observation and a post-observation interview that was carried out after that observation. Some (10) of the participants chose to participate in the interview via email. This format was deemed appropriate because emailing offered a simple way to distribute the questions and allowed participants to feel more comfortable while answering the questions (Macnaughton *et al.*, 2020). As Mayan (2009) states, most qualitative study is based on information gathered from observation, text, and interviews. For many years traditional interviews were carried out through face-to-face communication, but as the technology has advanced, other alternatives such as email has been substituted to ease the process of data collection (Oltmann, 2016; Redlich-Amirav & Higginbottom, 2014) and researchers derive most of their data from email interviewing when the face-to-face interview is difficult (Cook, 2012). Email interviewing provides an opportunity to access candidate's views and memories in their own words. The candidates could record and share many anecdotes to present their ideas and experiences. This method also enables candidates to build their own experiences with their own dialogue with the interviewer. Moreover, it is empowering to the English language teachers as it allows them to be in charge of the interview process (Bowker & Tuffin, 2004) by enabling

them to respond at their convenience (Kennedy, 2000). Nazari (2017) succinctly summarises the reasons for using emails as an interview approach: Semi-structured interviews have certain limitations. For instance, they are time consuming to carryout, transcribe and analyse. This method of collecting data could also be expensive if they involve travelling. In addition, the presence of the interviewer might affect the way the interviewee responds to questions (Newton, 2010). Therefore, I decided to carry out the interviews via email, as this would save me time of making appointments, travelling and transcribing the data. Nias (1991) and Miller and Cannell (1997) suggest that the very factor that interviews are not face-to face may strengthen their reliability, as the interviewee might disclose information that may not be so readily forthcoming in a face-to-face, more intimate situation"(Cohen et al.,2011, p. 206; Nazari, 2017, p. 104).

This interview process was based on a one-to-one method of gathering data in which the interviewer and interviewee communicate particular issues. My main intention was to obtain a better understanding of English language teachers' beliefs, experiences, and practices by applying a semi-structured interview structure. The interview provided me with the opportunity to converse with the interviewees and they could share their narratives with me. This interview method allowed us to create "a meaningful-making partnership between interviewee and interviewer which indicates that an in-depth interview is a special kind of knowledge producing conversation" (Hesse-Biber and Leavy, 2006, p. 128). This type of conversation requires the use of a semi-structured interview guide and asking questions in an open and empathic way (Hennink *et al*., 2011; Busetto *et al*., 2020). The detailed aspect of the interview is significant in that its depth strengthens the research and helps the researcher to obtain an in-depth understanding of participants' points of view regarding the research issues and thus can provide the emic perspective or insider's view (Hennink *et al*., 2011, p. 109).

The participants were provided with a list of 9 questions. These questions were prepared on the basis of the literature review, internet research, and my knowledge and experiences as an English language teacher. The interview questions were first piloted and then refined on the basis of the results of the pilot study. As my research questions centred on the participants' perceptions and understanding of IC, my interview questions first probed the English language teachers' educational background and experiences; in this way I was able to collect data and to attain the emic aspect of the research (Hennink *et al*., 2020). The data was audio-recorded and transcribed verbatim for analysis. The pre-and post-observation interview questions are included in Appendix (B).

I expected that the data gathered from the pre-observation interviews would enable me to answer my first research question about the teachers' intercultural concept awareness and whether they believed that they had obtained such skill and, if they believed they had, how they had reached that point or level over time. I also believed that conducting a pre-observation interview in which I could obtain wider factual information regarding each participant's background history, for instance, their life experiences and education before the observation would enable me to gain a wider view (Hennink *et al*., 2020) when I observed them *in situ*. Following the short interviews, class observations were used to help me to ascertain whether the participants' interview claims about interculturality materialised in their classes or whether they differed from their practices. In addition, these classroom observations helped me to investigate how the participants have integrated intercultural competence in their teaching instruction. I carried out 30 observations to establish the participants' teaching methodologies and how they presented or delivered interculturality in different activities practically. In line with Flick (2002, p. 134), I believe that observation is an effective way of gaining "the insider's knowledge of the field through the researcher's increasing assimilation as a participant in the observed field." The value of knowledge generated through observation is not based only on what the observer explores in the natural setting; it also leads to a wider discovery of participants' attitudes, behaviour, and beliefs (ibid.). As this type of observation is direct it requires a very explicit transcription of the recorded interview for further analysis and interpretation. Depending on the permission each teacher had given me, I audio-recorded the interviews (using my mobile) and transcribed all the words and events for further analysis and interpretation. Although there is a lower dependency on others' responses in observation, compared, for example, with interviews or questionnaires, this method has other limitations such as being time-consuming. First, the observer needs to gain the consent of all the participants before starting the research's data collection, and secondly, it takes long hours to observe, transcribe, and analyse the data (Creswell, 2013). In addition, certain things cannot be deduced from observation, for example, invisible factors such as participants' values or internal emotions which cannot be observed and so the researcher is solely dependent on the direct observation and her subjective opinion to interpret the observed incidents (Dornyei, 2007). However, observation was ultimately deemed to be a desirable method because of its ability to a gain a broader understanding of what occurs in the classroom and to provide me with the opportunity to analyse and compare the participants' responses with their instructions and so to interpret them accurately (Flick, 2002). However, it is important to note here that the Hawthorne effect

can be at work when observing others, as there is no doubt that the presence of the researcher (me) could have impacted the behaviour of the participants to some extent.

The post-observation interview questions were designed to allow me to make a comparison between the participants' perceptions, reasons, and rationales and their actual behaviour in the classrooms. The interviews also provided me with the emic view and enabled me to probe issues. Accordingly, the participants' responses helped me to obtain a richer insight into their practices, clarifying why they had selected particular methods and strategies to deliver and enhance the intercultural competence of the learners (Borg, 1998; 1999). To ensure that the research tools could be employed effectively, a pilot study was carried out to test them. The following section provides a detailed description of the pilot study.

3.7. Reflections on the Pilot Study

A pilot study was conducted to examine the feasibility of the research method. Pilot studies are an effective way to explore and detect weaknesses in a study's design and research tools. A pilot study also helps refine and modify the research methodology (Newby, 2014). A pilot study can also examine and test different areas of the research. Moreover, researchers should bear in mind that it is important to pilot their studies to learn about things such the teachers' availability, accessibility to the teachers and colleges, teaching programmes, and the possibility of conducting the study within those contexts, i.e., colleges or schools (Creswell, 2013). For this reason, I employed a pilot study to test my data collection procedure before undertaking the main study. As interview questions play a crucial role in obtaining effective data, the interview questions were initially reviewed several times to uncover any flaws and failings (Newby, 2014). I have applied a two-stage process in relation to the interviews: 1. Selection and refinement of questions after the pilot interviews; 2. Disregarding questions that did not yield relevant answers after the main interviews. First, I created several drafts of the interview guide which had been reviewed by my supervisors. They had advised me to avoid using direct or unfamiliar terms such as intercultural competence because some participants might find difficulty in defining them or relating them to their experiences. Therefore, using familiar language or synonyms such as diverse cultures (instead of intercultural competence) was more appropriate, as this would remove any potential issues or difficulties. Also, another question ('What is your definition of intercultural competence?') was refined because it was originally so direct. Due to the fact that the English language teachers might have difficulty or unfamiliarity with the term, I finally decided to place this question at the end of the interview where I asked: 'Have you ever heard of intercultural competence?' What do you think about it? Leading or repetitive questions were also modified

or removed to ease the process of data collection. For example, the question: 'Can you describe a time when you were working with someone who did not share the same teaching style as you?' Or 'do you have a particular approach to teaching English? How would you describe your approach/approaches?' Were removed, as it was asked in the post observation interview question 1(see appendix B) before.

Eventually, pilot interviews were conducted with three English language teachers to examine the flaws in the interview questions further. During the pilot interview process, I realised that some of the interview questions were not relevant to my research questions and could confuse and lead to unclear answers. Also, I have deleted the questions which are addressed in the following table as they were mentioned differently in other questions. As stated before, I had to apply a two-stage process in relation to the interviews: 1. Selection and refinement of questions after the pilot interviews; 2. Disregarding questions that did not yield relevant answers after the main interviews, to eliminate repetitive questions and responses. The following table shows the questions that were not taken into consideration in the main research. For example, 'what is your attitude towards students of diverse cultures?' could be used as the main reference of English language teachers' ability to adapt to different cultural contexts rather than 'Can you tell me about a time when you had to adapt to a different cultural context?' and etc.

Table: 3.7.1

Can you tell me about a time when you had to adapt to a different cultural context?
Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?
Has teaching a multicultural class led you to understand students from other cultures better? How?
What factors do you think can help you to develop your knowledge of dealing with diverse cultures?
Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?
Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?
Does your identity influence your work with diverse learners? How?
Is it important to meet English teachers from other nationalities? Why?

Moreover, some questions that provided me with short or uninformative responses rather than the expansive or informative responses I was seeking were removed. For example, 'what are your teaching goals as an English language teacher?' 'do you need to use another language to teach? Why?' and 'do you attend English language teachers' conferences/seminars? Why? '

It should be noted here, although some of my friends had promised to provide me with access to some colleges, in practice, they were not successful in assisting me as the colleges were not eager to be involved in my research. This reluctance might have been due to the sensitivity of my research questions as their primary focus relates to the English language teachers' practice and knowledge. I had never imagined that obtaining permission and access to the colleges would prove to be such a difficult and slow process. For instance; on one occasion I sent several emails to a college, and, eventually they agreed to give me access, but on one condition. They asked me to support students while observing the teacher or to work as a volunteer teacher in their conversation club. Although my response to these requests was positive, when they realised that my request included interviews as well as observations, they rescinded their initial permission. They may have done so because they did not wish to be scrutinised or felt insecure about allowing an outsider to gain access to their private professional matters. As (Cohen, 2011, p. 167) put it:

> Some groups may not wish to open themselves to public scrutiny as they may have much to lose by revealing their membership and indeed, their activities may be elicited, critical of others, unpopular, threatening to their professional security.

My difficulty in securing the agreement of colleges to allow me to observe and interview some of their English language teachers may have arisen because of my naive approach towards the colleges as I was very open and honest. Therefore, it took me several months to find the participants for my pilot study.

Although finding the participants was a rather difficult job, I recognised that one observation of each participant was unlikely to provide me with the data I sought; thus, I strove to increase the number of observations to enrich the data. I was successful in conducting s five observations for my pilot study. I was able to observe three different classes at different colleges in the north and west of London. Also, the observations of the classes in my pilot study led me to be more selective when choosing the next colleges and classes to observe, as I discovered that some of the classes I observed could not provide me with rich data, since their practices were more focused on the requirements of the lessons, i.e., aspects such as citizenship or language form and syntax. Appendices (A) and (B) provide the main interview

and observations, and the samples of the pilot study can be found in Appendix (C). As every research method has its own merits and weaknesses, these issues are discussed in the next section.

3.8. Advantages and Limitations of Qualitative Case Study Methods

All research methods have their advantages and limitations and case studies are not exempt from these. Adelman *et al*. (1976, p. 149) indicate that there are several merits in employing a case study as one's research method. Qualitative research methods including a case study can be powerful tools as they enable researchers to learn more than required due to their enormous flexibility (Newby, 2010, p. 123). The "Qualitative research method can respond and adjust to the changes during the study, it can demonstrate phenomena clearly and plainly (in human terms) through the stories or other language generated by the participants" (Brown, 2015, p. 16). Casanave (1995, cited in Paltridge and Phakiti, 2015, p. 131) states that "there is nothing as engaging as a case study when someone is curious about an aspect of another person's life. It helps us to look closely at ourselves and include personal reflections as part of the case study report."

In contrast to other methods, a case study is pragmatically well-built and therefore "likely to appeal to practitioners, who will be able to identify with the issues and concerns raised" (Nunan, 2002, p. 78). Case studies can be representative of multiple views and suggest multiple interpretations whereby the data could be used by other researchers for further reinterpretations. A good case study neither generates a generalisation nor moderates such a generalisation; it may nonetheless boost the confidence the reader has in that generalisation (Stake, 1995). Also, "following a constructivist view of knowledge does not require the researcher to avoid delivering generalisations" (Stake, 1995, p. 102). This view creates an opportunity for readers "with good raw material for their own generalizing" (Stake, 1995, p. 102). Furthermore, this research method is more achievable for practitioners who observe and relate the case study to their own experiences as the principle of relativity is undeniable in this method of research. When a case study is used, each researcher can contribute to the research and each reader can derive particular meanings from it (Stake, 1995). Therefore:

> It reduces the dependence of the reader upon unstated implicit assumptions which necessarily underlie any type of research and makes the research process itself accessible. Case studies, therefore, may contribute towards the democratisation of decision-making (and knowledge itself) (Adelman *et al*., 1976, p. 149).

Furthermore, the case study method of research is a mixture of different methods such as interviews and observations for gathering and analysing data, rather than being limited to a

particular technique (Nunan, 2002). For example, qualitative interviews have a highly versatile feature which could be expanded by the virtue of the research over time (Dornyei, 2007). As Gubrium and Holstein (2002, p. 676) indicate, "Qualitative interviewing provides an open-ended, in-depth exploration of an aspect of life about which the interviewee has substantial experience, often combined with considerable insight." More significantly, this approach helps us to eliminate the risk of misunderstandings occurring between researchers and the participants as both parties have the opportunity to clarify their words and enhance the conversation. The flexibility and openness of the interview reduce the uncertainty of non-completion, which is one of the essential merits of qualitative research (Creswell, 2013).

However, every method has its disadvantages; these include the limitations of the study and so they need to be considered. The qualitative research method has been criticised because of its subjectivity, meaning that this method is too dependent on the opinions of the researcher regarding what is significant or worth more emphasis in the research. The researcher him/herself collects the data so that what is observed and recorded in the form of interviews relies on the decision and preference of the researcher, which may not always be genuine and structured, and so it is often difficult to administer an authentic replication. In addition, the interpretation of the results could be affected by the personality and character of a researcher which might derive from the subjective learning of the researcher (Bryman, 2008).

Nazari and Willis (2014) declared that the objectivity of the qualitative research method could be considered in two ways: the reduction of subjectivity concerning the positivist proposals, or granting the characteristics of subjectivity and its impact on the research data and the analysis under the interpretivist paradigm. and Weldon (1999) argue that it is not possible to obtain objectivity in qualitative research and our (researchers') subjectivity, as Wolcott (1949) pointed out, is expected in the process of researchers' reflection, even though the researchers attempt to act impartially to maintain their objectivity. As interpretivists claim, "the rigour, then, is in the subjectivity" (Nazari and Willis, 2014, p. 111). Therefore, subjectivity could prompt the rigour of social research positively.

The extent of information or findings in qualitative studies is limited since it is difficult to conduct a wide investigation. As there are usually a small number of people being observed or interviewed in a specific context, it is not feasible to generalise the results to other contexts. It is argued that providing only a few cases or examples limits the generalisability of a case study's findings. Indeed, a case study cannot be used as representative of other cases; rather, "the findings of qualitative research are to generalize to theory rather than to population" (Bryman, 2008, p. 391). As English language teachers are the cases in my study,

the following section provides a detailed view of these participants and their educational contexts.

3.9. Descriptions of Participants and Colleges

In a qualitative case study, participants are not chosen randomly as doing so would not help the development of the research findings. The main intention of my research was to obtain a rich insight into the intercultural competence of native and non-native English language teachers in London colleges. Achieving this aim required a deep consideration of participants who could contribute to the development of my research. Therefore, I used a non-random method or purposeful sampling for selecting my participants. The participants were chosen purposefully, with special care, and flexibility. These participants are the people who could help fulfil the purpose of the research and provide me with in-depth insight into issues within my research topic (Hennink *et al.*, 2020). This method of sampling can be called non-probability sampling as this method does not include every member of the population; in this study the participants were selected on the basis of their education in the ESOL and EFL fields. For that reason, the participants could be seen as representative of English language teachers in those colleges where they teach (Mc Combes, 2019).

It was also crucial to contact the participants and colleges to reveal the purpose of the study and negotiate access prior to undertaking the research (Dornyei, 2007). For this reason, I sent requests to several native and non-native English language teachers who were teaching in different London colleges. The colleges were located in different areas of London. However, as the description of the colleges could indicate the exact location and educational policies administered in those academic contexts, their identities have been described in general terms only. As mentioned earlier, the colleges are located in six different areas of London. Two were located in south and southeast London; another two colleges were located in the central north and northwest London; and, the last two colleges were located in east and west London. The south London college is a huge building that accommodates all levels of ESOL and EFL courses as well as higher education programmes. This college has several campuses; one of them was founded more than 100 years ago, whereas another one was established nearly 30 years ago. The east, west, and central north London colleges were small and newly founded (less than 10 years ago) and they run two to five classes. The northwest London college also was newly established and runs approximately five EFL and ESOL classes. Most of the English language teachers I observed were working in south London colleges as there were more available ESOL and EFL teachers and classes there for me to research. All the colleges' policies were adhered to including equality and mutual respect between staff and learners.

Moreover, the colleges supported diversity and appreciated social, cultural, and national differences. It is also worth noting that two of the colleges (one in the south and one in the east) offered employers and their staff high-quality training, as was mentioned in their policies. The educational policies showed the significance of the English language teachers' qualifications, experiences, and up-to-date resources that the teachers should use to deliver the lessons effectively. Yet, nowhere in any of the colleges' educational policies were the cultural or intercultural competence of English language teachers highlighted or addressed specifically.

In addition to selecting the colleges, selecting the participants was a very significant issue. As noted already, the selection of English language teachers was based on purposive sampling to address the research questions effectively (Silverman, 2019). These participants were chosen purposefully in terms of the area of their expertise, qualifications, and experiences. The participants were provided via email with requests and consent forms which described my research in advance. The requests indicated the purpose of the research and assured the participants about the confidentiality of the research and were designed to gain the participants' permission to include them in the research. Having obtained participants' consents, direct observations and semi-structured interviews were conducted to gain a richer insight into their views and practices and how they related to the research questions.

When following the qualitative method, it is not practical to study a large number of participants as the main concerns of qualitative research rest on the quality of the data and the experiences of the participants (in this case, English language teachers). The way to decide on the appropriate number of participants to employ for qualitative research relates to the question of saturation (Glaser and Strauss, 1967).

> This is simply the point at which the information you collect begins to repeat itself. After reaching information saturation, further data collection becomes redundant because the purpose of recruitment is to seek variation and context of participant experiences rather than a large number of participants with those experiences (Hennink, *et al*., 2011, p. 88).

As mentioned earlier, 16 English language teachers from different London colleges participated in this research. They hold different qualifications including (1) Ph.D. student, (6) MA, (8) BA, CELTA, and (2) Dip TESOL Trinity. They varied in their experiences of English language teaching; some have been teaching for a few years (3 years), while others have longer experience (nearly 30 years). For the purposes of this research, the term native English language teachers refers to those who were born in English-speaking nations and non-native are those who were born in other countries where their first language was not

English. The following table shows the exact features of the English language teachers who were observed and interviewed.

Table 3.9.1

Participants' Descriptions

Participant	Nationality and L1	Qualification	Gender	Age Range	Experience	Level of students
Participant A	Non-native Hungary/Hungarian	MA in TESOL And CELTA	Female	25-35	9 years	Intermediate
Participant B	Non-native/ Poland/Polish	MA in English Philology.	Female	60-70	20 years	Entry 1 and 2
Participant C	Native	BA in Lifelong Learning	Female	50-60	29 years	Intermediate and Upper-intermediate
Participant D	Native	BA in Chemistry with Biomedicine and TEFL	Female	25-35	3 years	Pre-intermediate
Participant E	Native	BA in English Literature and TEFL	Male	50-60	23 years	Entry 3 and Pre-intermediate
Participant F	Native	BA in Environmental Biology and CELTA	Female	50-60	15 years	Entry 2 and 3
Participant G	Non-native Spain/Spanish	MA in Language Teaching and PGCE	Female	55-65	20-30 years	Entry 3 Intermediate
Participant H	Native	BA in Biology, MA in Applied Linguistics, CELTA and DELTA	Male	45-55	10 years	Entry 3
Participant I	Native	BA in Spanish and Latin American Studies and Cert TESOL	Male	25-35	5 years	Upper-intermediate
Participant J	Non-native Czechoslovakia/Czeck	MA in English and History and PTLLS	Female	35-45	15 years	Entry 2 and 3
Participant K	Native	BA in English Language and Literature	Male	55-65	25 years	B2 Advanced
Participant L	Native	Diploma in English Language Teaching	Male	55-65	12 years	Upper-intermediate
Participant M	Non-native Iranian/Persian (Farsi)	MA in TESOL and MA in Research Education and Social Sciences	Female	40-50	10-15 years	Entry 3 and Level 1
Participant N	Native	BA in Law, CELTA and PGCE in Primary Education	Male	25-35	5 years	Upper-intermediate

| Participant O | Native | English A level and CELTA | Female | 50-60 | 8 years | Pre-intermediate |
| Participant P | Native | BA in Nutrition Dietetics, Postgraduate certificate in Linguistics, MA in TESOL and Applied Linguistics | Female | 40-50 | 6 years | IELTS |

There were particular reasons for choosing these participants (native and non-native English language teachers) and collecting the data in these London colleges. First, most of the English language teachers and colleges were used to the process of qualitative research because this method is a regular procedure in these colleges and they are often involved in cooperating with other colleges or universities regarding teacher training programmes. The teachers and students were also aware of the procedures of observation and interviews as they regularly had other visitors or supervisors from other organisations come into their classrooms each term. Furthermore, the teachers were likely to be willing to cooperate in this kind of research as it might help them to reflect on their practices. The colleges were chosen due to their accessibility and hospitality towards the research. It was vital to choose colleges that were hospitable and easily accessible as these features helped me to learn more about the study context and participants (Nazari and Allahyar, 2012). As Stake (2002, p. 446) mentioned, the researcher can lean "toward those cases that seem to offer an opportunity to learn…. That may mean taking the one most accessible, the one we can spend the most time with." Furthermore, as the interviews and observation were time-consuming, I selected colleges that could provide me with access to both the teachers and the classrooms so that interviews and observations could be carried out (Stake, 1995). Furthermore, Ellen (1984, p. 241) mentions that "the accessibility of community informants to an accepted fieldworker can be a great time saver and advantage." It was crucial to consider the accessibility of the colleges alongside choosing the right participants as learning and collecting data could be restricted in less accessible or hospitable colleges (Stake, 2000). I was familiar with a few of the English language teachers and I also asked the heads of departments to introduce me to other English language teachers to arrange further interviews and observations for my research.

3.10. Validity and Reliability

When conducting research, it is crucial to consider "the need not only for being accurate in measuring things but logical in interpreting the meaning of those measurements" (Stake, 1995, p. 108). The validity of the research is highly dependent on researchers' ethical

responsibilities and protocols to preclude misunderstandings (ibid.). "We need certain procedures which researchers and readers come to expect, efforts that go beyond simple repetition of data gathering to deliberative effort to find the validity of data observed" (Stake, 1995, p. 109). The validity of my study can be established through the process of conducting the research and the way its results were analysed rather than through its generalisability (Macnaughton *et al*., 2020).

On the one hand, Cohen *et al*. (2011) points out that absolute validity cannot be achieved in a qualitative study and that we can therefore rely merely on a degree of validity in this type of study. On the other hand, Bryman (2008) indicates that validity can be enhanced and strengthened through "internal validity by which we mean whether there is a good match between researchers' observation and theoretical ideas they develop" (Bryman, 2008, p. 376). Furthermore, Guba and Lincoln (1994) introduce two main criteria: the trustworthiness and authenticity of the research. These are the basic standards in every study. The validity of research can also be relied upon if it meets three criteria. The first criterion is 'transparency of method'; this comprises how the research has been conducted and shows the researcher's ability to manage the research. Transparency of method could include how the data has been collected, transcribed, and analysed as well as how the researcher has influenced and addressed all relevant issues. The second criterion is 'submission'; this refers to the researcher's awareness of unpredicted events which could emerge during the process of data collection and subsequently how the direction of the study might be diverted. For instance, while a researcher is observing a class and behaviours, many other things might be happening that could lead the researchers beyond the research questions and help her to excavate further. Therefore, an ideal study has a firm design that allows the research to find its way. It is also very important that the researcher acts as an outsider (not as a professional or a teacher) while doing the research and merely observes people's behaviour or a classroom. This point relates to another criterion for enhancing the validity of research known as 'making the familiar strange' whereby the researcher needs to act impartially to experience a new role as an outsider (stranger) and find out how this positioning could help her "to approach a situation for the first time and to be actually aware of how it operates as a culture" (Paltridge and Phakiti, 2015, p. 52). The third and last criterion for validity is 'making appropriate claims' which means that qualitative research "looks at instances of behaviour rather than broad tendencies in that it cannot prove, for example, that certain percentages of people believe certain things" (ibid., p. 52). Making appropriate claims rests on the idea that specific things could happen at a specific time and in a specific situation. These specific things are the cases.

These however do not need to be proven as qualitative research is not responsible for substantiating any claims; rather it reveals a truth that helps us to reconsider what is happening in a particular situation. However, as different researchers could have different interpretations, it is the data that can explain and give meaning to what has been collected by a researcher (ibid.).

Furthermore, the reliability of research can be ensured through precise sampling (Cohen *et al*., 2007). For example, the details of the observations could help improve the reliability of my research as the relevant data has been recorded precisely and can address the issues claimed (Silverman, 2019). Each step in my research was described clearly and all the study's procedures were recorded precisely to avoid any misinterpretations and ambiguity. This reporting transports the readers into the actual settings of the cases (Partridge and Phakiti, 2015) and creates a connection between readers and the world of the cases (ibid. p. 124). According to Stake (1995, p. 85), drawing the reader into the world of the research in this way leads to "naturalistic generalisation," (Stake, 1995, p. 85) as he states that "Naturalistic generalizations are conclusions arrived at through personal engagement in life's affair or by vicarious experience so well constructed that the person feels as it happened to themselves." Hamilton (1981, cited in Stake, 1995, p. 86) noted that he "would like to keep a restricted definition of naturalistic generalisation. That is, to distinguish between (1) making an inside-the-head generalization and (2) being able to communicate the reasons for making a generalisation." Readers are sometimes more familiar with different cases than the researchers and they can make their own generalisation. "The readers will take both our narrative descriptions and our assertions: narrative descriptions to form vicarious experience and naturalistic generalizations, assertions to work with existing propositional knowledge to modify existing generalizations" (Stake, 1995, p. 86).

In addition, conducting the pilot study was another way to increase the reliability of my study and it was possible to conduct it before the main research. The pilot study helped refine the study's data collection tools, and more importantly, to select the participants and settings carefully, so that they could provide me with sufficient or rich information at the time of the actual study (Tellis, 1997) and therefore increase the reliability of the research proper. The research outcomes truthfully and accurately reported what had been observed. The views of interviewees and participants were considered as precisely as possible to promote the credibility and reliability of the research. The data was collected, transcribed, and described in-depth to shed light on the process of the research and allow the readers to follow the research process thoroughly.

Accordingly, my research aimed to preserve the standards noted above in the process of collecting data and presenting it to the readers as found in order to avoid misinterpretation and ambiguity. Needless to say, all the details of the observations and interviews were noted down very explicitly to develop and maintain the transparency of my research. I also triangulated my observations and interviews to enhance the meaningfulness and the truthfulness of my research.

3.11. Triangulation

Triangulation is achieved by employing multiple sources of data in order to conduct data analysis and enhance the validity of the research (Brown, 2015). Triangulation helps a researcher to demonstrate the validity and reliability of the research. Triangulation helps researchers to validate "a claim, a process, or an outcome through at least two independent resources" (Newby, 2010, p. 122). There are different types of triangulation, for example, "investigator triangulation, theory triangulation, method triangulation, interdisciplinary triangulation, and data triangulation" (Brown, 2015, pp. 20-21). I used method triangulation in that I included multiple methods of collecting data, i.e., through interviews and classroom observation. My research used three information sources: pre-observation interview, observation, and post-observation interview. In the pre-observation interview, the English language teachers were asked about their education and experiences. The data gathered here related mainly to the participants' educational background as English language teachers. The pre-observation interviews were followed by classroom observations which allowed me to gain a greater awareness of the teachers' practices and to make a comparison between their words and their instructions. This comparison also helped me to determine whether their claims (in the interview) could be confirmed or not. Therefore, this method helped me to examine the truthfulness of the claims the English language teachers had made in their interview about how they have integrated interculturality in their practice while I was observing them in those particular settings. Furthermore, the data from my post-observation interviews was used triangulated with the data from the observation and vice versa. "In triangulation, researchers make use of multiple and different resources, methods, investigators and theories to provide corroborating evidence which shed light on a theme or perspective" (Creswell, 2013, p. 251). In this way, triangulation gives more credibility, validity, depth and variety to the data in qualitative research (Cohen *et al*., 2007).

There are a number of other ways in which triangulation can be achieved. According to Newby, these include:

- Repeat data collection by another researcher as a test of reliability.

- Obtaining information about the same process from two or more different people involved in the process.
- Corroborating interview evidence with documentary evidence or vice versa (Newby, 2010, p. 122).

I asked other colleagues to read my research to make sure my views and interpretations were not biased. This approach also helped to ensure and achieve the triangulation required in my research.

3.12. Ethics and Power Relations

Ethical issues refer to the role of values and morality in the process of research (Bryman, 2008). They include how participants should be treated in the research and what kinds of activities are involved in the research to clarify the researcher's role and relations with the candidates (ibid.). It was crucial to consider the ethical issues in this study as it involved human participants and collecting data in natural settings.

First, it is necessary to inform the authorities who are in charge of each setting of the purpose of the research (Hennink *et al*., 2011). I informed the native and non-native English language teachers who participated in this study, as well as the head of English departments in each college, of the purpose of my research in order to obtain their formal permission for my research through the consent forms. The identity of the participants was anonymised, and the confidentiality of all private information has been respected (Cohen, 2011). I refer to the participants as participants A, B, etc. Eventually, the data used in my research will be destroyed to further ensure the participants' confidentiality and anonymity. This research study has been approved by the Ethics Committee of the London Metropolitan University.

Furthermore, it is crucial to consider power dynamics in the research. The power dynamics between the researcher and the researched individuals can be an issue in qualitative research because of the hierarchical relationship between the researcher and participants. "In traditional research, the roles of researcher and subject are mutually exclusive: the researcher alone contributes the thinking that goes into the project, and the subjects contribute the action or contents to be studied" (Reason, 1994, p. 42). In my research, I strove to build a bridge between myself and the participants' understanding, as well as establishing my role and the participants' responsibility in the research process, i.e., allowing me to obtain information from them. As the researcher and participants make a unique contribution to the study, I tried to build trust with the participants and adopted a democratic approach to create a friendly atmosphere between myself and the participants, to show them respect, to allow them to feel involved, and, significantly, to avoid any conflicts. This approach also allowed the

participants to share their views more confidently, and as a result my presence in their classes would have seemed less threatening. I believe that my democratic communicative approach created an informal, respectful, and friendly atmosphere with participants and so established a feeling of power equality (Karnieli-Miller *et al*., 2009, p. 279).

3.13. Data Analysis Approaches

The focus of qualitative research is on the study of people's lives in an authentic situation. This rich multidimensional method allows researchers to use a variety of techniques to analyse data. As Coffey and Atkinson (1996, p. 14) mention, "there is variety in techniques because there are different questions to be addressed and different versions of social reality that can be elaborated." These varied methods can be interrelated, "overlapping and complementary, and sometimes mutually exclusive" (Mile and Huberman, 1994, p. 9, cited in Punch, 2005, p. 194).

Given that my study is set within an interpretive paradigm, as explained previously, interviewing and observation played a significant role in my research through direct interpretation and detailed explanation of the findings derived from these. Also, segmenting, coding and developing a category system has been used for the data analysis in addition to the direct interpretation (Johnson and Christensen, 2016). This method involves dividing the data into meaningful analytical units. These units could be words, a single sentence or several sentences. It might include a large passage such as a paragraph. These units could be labelled using descriptive words or category names (Johnson and Christensen, 2016, p. 571). Also, Stake (1995, p. 78) indicates, "the search for meaning often is a search for patterns, for consistency, for consistency within certain conditions, which we call correspondence," and direct interpretation can greatly depend on the search for themes emerged from the data. Direct interpretation is an effective technique and as such enabled me to explain the cases, to make sense out of the data, and to lead me to my conclusions. Case study hinges on these methods in that "the caseworker sequences the actions, categorizes properties, and makes tallies in some intuitive aggregation" (Stake, 1995, p. 74). Following this process, the most relevant patterns or segments in the interviews and observations were selected, underlined, and categorised. Consequently, the themes or descriptive words helped me to make comparisons between native and non-native English teachers' development of intercultural competence and the impact of this competence on their practices.

3.14. Summary

In this chapter, I have described the process of developing the study's data collection tools, data collection process, and data analysis. I also justified my study method by drawing on the

concepts of qualitative research, case study, interpretivism, semi-structured interview, and direct observation. The participants were described and the issues of validity, reliability, and research ethics were also addressed. Finally, I addressed the data analyses. The next chapter presents these.

Chapter 4

Results, Analyses and Discussion

4.1. Introduction

While the previous chapter described the methods used to collect and analyse the study's data, this chapter presents and analyses the data. The results of the analysis are discussed accordingly. As explained in the previous chapter, this study was based on qualitative data analysis. The data was analysed by searching for the most meaningful phrases and statements and reducing them to a few themes or categories that were relevant to the research questions, current literature, and the participants' views (Creswell, 2008, p. 184). I employed direct interpretation as the method of the data analyses; I also generated themes which emerged from the observation notes and participants' statements to link the results of the observations and interviews.

This chapter reveals the results and analyses of 16 interviews and 30 observations which were carried out in six different colleges in different areas of London. The 16 participants included 11 males and 5 females and both native and non-native English language teachers. The teachers held various qualifications including TESOL Cert, CELTA, MA in TESOL and Applied Linguistics, and just one was studying toward a Ph.D. The participants also had varied experience in this field; some of them have been teaching for 3-6 years, while others have been working in this field for nearly 30 years. In the next section, I explain how significant themes that were derived from the observations and interview data were analysed.

4.2. Converting Observation Data and Interview Data to Themes

Segmenting, coding and developing category system has been used for the data analysis in addition to the direct interpretation (Johnson and Christensen, 2016). The labels or codes which are descriptive words or category names such as cultural awareness, intercultural attitude or background education have been employed to show different perspectives of English language teachers and their practices explicitly. Therefore, my direct interpretation is based on the themes emerged from the data as mentioned before. At this stage, I read through both the observation and interview data line by line looking for the emerging themes. In this process I underlined and labelled key statements and phrases that related to the study's research questions and the relevant theories. After labelling the data, I sorted it into several groups, for example, educational background, the English language teachers' experience, their ability to speak other languages, or multilingual skills that were located in the pre-observation section and were used partly to examine English language teachers' general knowledge as well as their intercultural awareness with reference to the data. Also, other

themes such as cultural awareness and intercultural learning resources were placed in the post-observation section, and they were used as indications of English language teachers' awareness, beliefs and attitudes. The analyses of class observations which addressed the impact of intercultural competence of English language teachers on their practices were shown in the participants' English language teaching approaches, attitudes, and so on were placed in a separate column. All the significant themes were placed in a table for each participant to ease the triangulation process. "Meanings are then formulated from the significant statements and phrases. The formulated meanings are clustered into themes allowing for the emergence of themes common to all of the participants' transcripts" (Creswell, 2008, p. 332). This method was also applied to the interview analyses. As mentioned earlier, the relevant statements and phrases were underlined in different tables, and labelled in bold with regard to the research questions, particularly the last interview question which examined the impact of the development of intercultural competence on English language teachers' practices (in the observation, Appendix A). In addition, I have summarised the participants' key statements on some of the interview questions (e.g., 1 and 5) in different tables in order to amalgamate the data into the discussions.

Six of the interviews were conducted face to face; the other 10 participants replied to my questions via email as these English language teachers were unable to participate as expected due to their busy schedules. Although I had not planned in my main methodology to gather some of my interview data in this way, I was constrained by the participants' preference. Even though this way was less time-consuming and could have given the participants more freedom to respond to the questions (Newby, 2010), the email interview format could have constrained me in terms of gaining a richer insight into the participants' views and so may likely have affected the results.

Thus, the most relevant themes or codes in the interviews and observations were selected and classified. The themes helped me to make comparisons between native and non-native English language teachers' development of intercultural competence, their beliefs, and application (or lack) of this competence in their practices. Sections 4.4 and 4.5 below show the observations and interviews for Participant A's observation 1 and 2, and the participant's interview. The rest of analyses for the other participants are located in Appendix C. The full data from the other participant observations and interviews is provided in Appendices A and B.

4.3. Interview Guide

This research investigated the intercultural competence of English language teachers in London colleges. The purpose of this study was to explore: how English language teachers in London colleges conceive of 'intercultural competence'; what the impacts, if any, of their intercultural competence on the processes of their teaching are; and what the relationships between English language teachers' intercultural competence, their beliefs about intercultural teaching are.

Initially, the participants were informed of the confidentiality of the research through the consent form before the research began. Subsequently, there was a short pre-observation interview with each candidate to elicit factual information about their educational backgrounds, experiences, their chosen teaching methodologies, and their perceptions of intercultural competence. This interview was followed by the first observation and the second part of the interview accordingly. I should note here that some of the participants were observed only once due to their unavailability, and for this purpose, the number of observations has been shown before each table.

The second interview (post-observation interview) took place after the observation or, to be precise, after the second observation (if there was one); the second interview lasted for half an hour. A few of the interviews were audio-recorded face to face, while others were conducted via email. I have located the pre-and post-observation data and analyses in one table to develop the clarity of the findings. In this way, the relationship between the data can be seen more tangibly.

In addition, the identities of the participants have been anonymised as I used letters to introduce the participants (e.g., participant A, B, C….) in order to respect their privacy. As mentioned earlier, the following sections show Participant A's observations and the interview to give a better view of what has been done in the research. The other tables demonstrate the analyses of other participants are located in Appendix C. The analysis tables of the non-native English language teachers come first and are followed by the native English language teachers' data analyses to provide an opportunity for further comparisons.

Observations 4.4	
Table 4.4.1	
Participant (A), Observation (1), Female, Non-native	
Level: Intermediate level	
Number of students: 7	
Age: 18-40	
Gender: Mixed	
Nationality: Asian and European	
Time: 9:30-11 am	
9:30am	
The English language class was located on the first floor of the college. The classroom was bright and warm. The tables were arranged in the form of a U-shape; therefore, all students could have an easy access to the white board and computer which were set up in front of them. There were some educational posters on the walls around the class and some of them included a piece of advice such as never judge a book according to its cover which seemed interesting.	
The lesson commenced at 9am. I introduced myself to the English language teacher who seemed nice and friendly. I found a place in the left corner of the class to be less obtrusive. The teacher asked me and students whether we needed tea or coffee and some of them ordered their drinks. The teacher had brought a couple of cupcakes so the students could eat the cakes with their drink. The teacher asked Students to introduce themselves to me and they did it in turn pleasantly.	
9:35am	**Intercultural**
Class discussion: The <u>teacher asked students about good and bad regulations in their countries. The teacher was monitoring them from the front. Then she asked one of the students who was from Japan what she was talking about? And the student said smoking is not allowed in some cities in Japan which is a good regulation. A Hungarian student followed the conversation that in her country smoking is allowed in the streets and public areas which is not a good regulation and it should be banned. All students participated in the discussion and declared their views.</u>	**learning resources**

9:40 Teacher asked the students *what they would do if they were president*. It seemed to me that the lesson was about second conditional sentences. Then she gave them an example using indicatives e.g., 'do you ban drinking alcohol in the streets?' to open the discussion. She provided them with a list of new words and phrases, so they could use words to produce new ideas and sentences. The students started working in pairs and used those specific words in their conversation. One of the students said "they could close supermarkets on Sundays; therefore, people could spend more time with their family". Another student mentioned we could have a fairer tax system, and then the teacher asked the meaning of tax and explained it by giving an example. The teacher was walking around the tables to check their answers. Finally, students shared their answers with the class. One of the students said we need to improve the educational system. Another one rejected the traditional method of the educational system and she mentioned Swedish students don't have to do a lot of homework and it does not affect their success and results at school, as they have obtained the highest marks in a survey. After that the teacher wrote the answers on the board. She gave them another example: 'if I was a president I would stop killing animals', then she explained some grammar points (conditional sentence type 2) more explicitly. 10:00am The <u>teacher asked students the meaning and the tense of sentences on</u> the board. She referred to one of the sentences: <u>If I was a president I would change the education system.</u> She said "Am I a president" then she said, "I am not so it is imaginary" and then she asked about the tense of the sentence whether it is present or past to show the grammar points and engage students in the theme of the lesson. The students copied the examples from the board and then the teacher asked them to give more examples accordingly, and then the teacher repeated the grammar points once more. 10:15am The teacher explained the stresses in the words and she used an example to show the most stressed words, for example, 'If I was president for a month,	**Intercultural learning resource**

I'd <u>change</u> the <u>educational system'</u>. The underlined words declared the most stressed words in the sentence. Then she checked the way students stressed the words one by one and asked them to repeat the words aloud to correct their pronunciations.

10:20 am

Then, she used 'might' and 'could' in the sentences and explained how the meaning of sentences could change with regard to the new words.

Teacher asked students again: "What would you do if you were president?" A student said if "I was a president I would change the educational system."

Teacher asked the student what you would say to your friend if she was sick; the student said I would say "If I were you I would go to the hospital."

10:25

Teacher distributed another hand-out to students regarding second conditional sentences. She asked them to fill the gaps in that exercise using 'would' and 'past tense'. Then the teacher walked around the class and monitored their performance. She used more examples for the students who needed more explanation. The teacher seemed concerned about one of the students who was not performing well. She stopped by her desk and explained the grammatical points to her more explicitly. The teacher seemed unbothered about the excuses the student gave her regarding her poor performance. She appeared positive and helpful.

10:35 Students shared their answers with the class and gained the feedback from the teacher. The teacher asked them to do another activity using the verbs in brackets to make second conditional sentences. The teacher matched weaker students with stronger ones to share their ideas with one another. Then the teacher asked students in turn to answer the questions aloud so she could write the right answers on the board. She gave them feedback and commented on their performance as she said "good job well done".

10:55 am

Teacher wrote two sentences on the board: "If I won the lottery, I'd buy a house". "If I win a lottery, I will buy a house".

The teacher explained the meaning of a lottery and reminded them of the first conditional sentences. Then she asked the students whether they had any questions and swapped the place of some students so they could discuss with

new partners. The question that they needed to discuss was: "In what circumstances would you lie to a police officer?" She joined each table to hear their conversations and helped them to come up with more ideas by using more examples. Then she asked them to share their ideas with the class. One of the students said "If I lived in another country I would lie to a police officer, as the police officers are so strict in the UK".

(Table 4.4.2)	
Non-native, Female, Participant (A) Observation (2)	
Level: Intermediate class	
Nationality: European and Asian	
Gender: Mixed	
Number of students: 7	
Age: 18-45	
Time: 9:30-11 am	
The class is located on the right side of the building where it seems quiet and cosy. It includes an interactive white board and a computer. The tables are set in the shape of an L to give students the opportunity to access the board and teacher easily. I greeted the students and found a seat at the back of the class where I could be unobtrusive. The class commences at 9.30am.	
9:30 am	
It seems that there are some students from <u>the same country in the class which encourages their talk in their own mother tongue</u>. The teacher stops them and asks one of them <u>how was her trip to Paris.</u> The student shows her pleasure by saying "It was great, although there was a delay in train departures". The teacher continues the discussion by asking her "<u>Where did you stay? The student answers: "I stayed in my friend's house that was close to Eifel tower which could be visible from my place".</u> Teacher asks another student how was her weekend. And she answers that "she has gone to <u>natural museum and an outlet</u>". Then the teacher continues with the previous students about when was the first time you went to Paris. And the student replies that "it was many years ago and I stayed for 6 months, but the city had not changed".	**Communicative language teaching**
9:45am	
The teacher <u>uses her laptop to show the students the Stretford centre before the Olympic Games and afterwards.</u> Hence, they could see the differences and how this place has changed over time. The teacher <u>stops students who are conversing in their first language again!</u>	**Intercultural learning resources**
She asks them to report the changes they have seen in the pictures to her. One of the students says the Stretford centre looks like a ghost city before 2004. The teacher asks them to repeat the word <u>ghost and shows them the phonetics.</u>	

Another student mentions that Strafford is clean now while it wasn't clean before the Olympics. The teacher says to one of the students you are from Madrid and asks has Madrid changed over time. The student says; yes, there is more public transport such as buses and trains, so travelling is more convenient nowadays. The government has done a lot of institutional and economic infrastructure, but the prices have gone up and people should pay a lot of tax. Another student joins the discussion and mentions that new buildings are built such as skyscrapers; the government also does a lot of marketing to attract more tourists and show the Spanish culture to other nations. The teacher asks students "If I want to go on holiday what kind of items could I carry easily?" The students suggest a book and light items, and then the teacher displays the items that are convenient to take away on the white board such as an umbrella, a mobile phone and etc. 10:00 am The teacher provides students with another task which is a photo of Dubai, and a student mentions that her father has been there once and the highest tower in the world has been built in Dubai, and people are very rich. Teacher asks about the changes, whether Dubai has been changed over time and the student adds; it was more like a desert before but it is modernised now and there are a lot of commercial buildings over there nowadays. She also mentions that everything seems fake or unreal in Dubai. 10:05am The teacher gives students another task that includes two emails and students should read the emails and do a true and false activity at the end. The emails contain information about Dubai and how it has changed in recent years. The teacher observes them from a distance. She asks them to compare their answers with their partners. Then they could share their answers with the class. 10:15am The teacher asks them to read the second email again, and say what has changed in Dubai over the past ten years. Do you think the changes are positive or negative?	**Effective intercultural learning resources** **Intercultural learning resource** **Intercultural learning resource**

The teacher asks them to do it all together. She writes a sentence on the board; "There have been a lot of building" then she asks which words are plural and singular. The teacher explains the grammar points more explicitly and asks the students to repeat after her. She asks them another question to make sure they have understood the grammar. The teacher also explains the <u>basic</u> grammar rules in order to clarify the current grammatical points through examples such as; has, have, is, and are as follow: "There isn't much milk. There aren't many people".	
10:30	
Teacher asks students to talk more about the changes; one says the population is increasing. There are constant problems with traffic and parking. They are working on a new metro system.	
<u>Then the teacher asks the students to include negative points of the development</u>. A student indicates "the population is growing very fast which is not good. The improvement of buildings is very fast but it seems it happens very fast". It is clear that the student means the government of Dubai is in a rush to modernise their country which is not a good point. Another student mentions "the communication system has improved and people use internet which could be considered as a positive point in Dubai."	**Intercultural learning resource**
10:45 am	
There is another activity which requires gap filling. It is a personal email that should be completed by students.	
Beginning: The teacher writes on the board introduction/topic	
Then teacher asks one of the students how we start an email. One says "thanks for your email" to be polite while answering an email. Another says "I say Hi Lucy and how are you?" The teacher asks a student, "If you are asking something what is the best way of writing an introduction in an email". And the student indicates that "we can say I hope this mail finds you well" in a formal email. Then the teacher adds "we can introduce the topic" and another student suggests "we can say I have some exciting news". The teacher writes on the board "some exciting news to share with you". So, they fill the gaps with teacher. After this activity the class ends.	

4.5. Interviews **Table 4.5.1** **Participant (A) Non-native, Female** <u>Pre-observation questions</u> 1-Please describe your educational background? When did you start studying English? <u>I started learning English as a foreign language at the age of 8 in an English language school in Greece</u>. My studies lasted for about 8 years after which I sat and passed Cambridge Proficiency Exam. What followed wa<u>s a four-year university course in English Language and Literature. After that I did a Master's in TESOL which was followed by a CELTA course.</u>	**Educational background**
2- When did you start teaching English language? Can you describe your experience in this field? I started teaching English about 9 years ago as a private tutor and was mostly helping young children cope with their schools' English lessons and homework. A year later, I was still a private tutor, though, I was fully responsible for children's, teenagers' and adults' English language learning, being fully in charge of their course, the lessons' syllabi and their training regarding all Cambridge exams. In September 2011, together with my private tuition, <u>I started working as an English language teacher in a school in Greece until August 2012 when I moved in London</u>. I had a one-year break from teaching in order to study for my Master's degree in TESOL. After completing my Master's, I <u>started working as an English language teacher in colleges</u>/private schools which I've been doing ever since.	**Experience**
3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching? <u>Apart from English, I can speak Greek (mother tongue) and French</u>. I can't say these have a major impact on my teaching as, in my opinion, different languages need to be based on different methodologies in order to be taught and learnt. I could certainly say, though, that my knowledge of different languages makes me more pro-active in terms of errors and mistakes. <u>I can more easily predict what type of mistakes students are likely to make and I can perhaps understand the origin of these mistakes a bit better.</u>	**Multilingual knowledge**
<u>**Post-observation questions**</u> 1. Did you apply a particular approach in the lesson? How would you describe the approach?	
I applied the <u>communicative approach which enables students to work on their listening and speaking skills even when practising grammar</u>. Even though the choice of topics was made by me, my students had the opportunity to discuss the topics together and exchange their ideas and opinions. The grammar theory (second conditional) was taught using the students' examples and I tried to elicit the theory instead of delivering it straight to them. I also gave them the opportunity for peer correction as this enables team-work and boosts their confidence in whole classroom feedback.	**Communicative approach**
2. Please describe your attitudes towards students from diverse cultures?	
<u>These change according to the group. I could say that with Mediterranean people I felt the need to be more welcoming and friendly, while with Japanese</u>	**Cultural awareness**

and Korean I had to keep a more professional approach. It's very difficult to answer though. My attitude <u>is very often affected by the students'</u> attitude. And their attitude is very commonly affected by their age or even their language level.	
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	
In general, lots of different factors: family, work/school environment, religion, manners. For me personally, <u>I think it would be behaviour and moral values.</u>	**Attitude**
4. What do you think about team-teaching between native and non-native English language teachers?	
Well, I think that there is a difference between knowing a language and knowing how to teach and learn it, but both are necessary in language teaching. Both native and non-native teachers lack in different areas, and at the same time are very good at others when it comes to teaching. <u>I think that native speakers have a really good pool of vocabulary and this is extremely handy in teaching; non-native speakers have a very good grounding in grammar. So why not combine these</u>?	**Team-teaching**
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	
It's difficult to always choose my resources with the students' culture in mind, especially when the language input becomes a priority. <u>For me it's important to avoid topics that could be offensive for a particular culture group and to find the ones that will give enough room for language learning. Reading practice is usually the most convenient as I can easily find texts with information on different countries. Students seem very interested in learning about different countries and are frequently more willing to compare them to their own ones. This gives a lot of opportunities for reference to their cultures and encourages more members to engage themselves in the conversation.</u>	**Effective intercultural learning resources**
6. Have you ever heard of intercultural competence? What do you think about it? I think that nowadays it's quite important and more people (and teachers especially) <u>should be aware of it. It's really useful in cases of migration as students' adjustment into the new culture becomes smoother. It can also lead to respect and acceptance when different cultures are merged</u>.	**Understanding of intercultural competence**

Discussion
4.6. Introduction
This research was based on qualitative data and aimed to explore intercultural competence of English language teachers in London colleges. As mentioned earlier in the literature review chapter, there has been a significant amount of research into the intercultural competence of English language teachers, but none has been conducted regarding the intercultural competence of native and non-native English language teachers in London colleges. The purpose of my research was to fill this gap in the literature and to show the significant role and impact of intercultural competence not only in L2 education, but also in other intercultural and educational fields such as international affairs, politics, NHS, social services, and many other fields. My study aimed to establish whether native and non-native English language teachers are aware of intercultural competence and, if they are, how this competence has influenced their practices.

The results of my research showed that English language teachers seemed to have subconsciously conceived of intercultural competence to various degrees, although most of them had an indistinct view of intercultural competence. My study revealed that only a few English language teachers were aware of the term 'intercultural competence' and its application in London colleges. It appeared that non-native English language teachers have developed broader views and richer awareness of intercultural competence in comparison to their native English language teacher peers. These findings emerged (see appendices A, B and C) from both interviews, observations and their analyses, one of the participant's observations and interview are shown in the previous sections (4.4 and 4.5). The findings reported here could also be an indication or a reminder of a significant point that scholars such as Byram and Holliday have frequently highlighted which is that English language teachers require a richer understanding of the English language, regardless of their nationalities, so that they can assist learners to develop their intercultural competence.

As stated earlier, my research contributes to the literature by addressing the following research questions:

- How do English language teachers in London colleges conceive of 'intercultural competence'?
- What are the impacts, if any, of their intercultural competence on the processes of their teaching and their educational beliefs about how to teach the English language?

My research analyses and themes were linked to Byram's model of intercultural competence. This was one of the first models to be proposed in intercultural interaction in the field of L2

teaching and learning (Byram, 1997). Byram's perception of the five categories of intercultural competence derived from three typical classifications: knowledge, attitudes, and skills; these were explained in chapter 2. These categories were linked to the English language teachers' perception of intercultural competence and include the background education and experiences of English language teachers in ESOL and EFL fields. This study also examined the development and impact of this competence on their practices and their beliefs about how to teach the English language to some extent. As my study is bounded to English language teachers' intercultural competence, the bounding of this research was consistent with comparative qualitative case studies and an inductive data analysis. The interviews consisted of 9 questions including 3 pre-observation questions and 6 post-observation questions. The analyses were conducted in light of these questions by using the data from observations and interviews.

As mentioned earlier, significant themes or phrases were identified from the participants' statements and related to the relevant literature. The themes associated with intercultural competence were underlined and linked to a number of categories, i.e., the educational background of English language teachers, their ability to speak other languages, and multilingual skills. These categories were then used to address the English language teachers' perception of intercultural competence, while other themes such as cultural awareness, linguistic awareness, English language teachers' intercultural attitudes, and their teaching approach were associated with the development and impact of intercultural competence on their practices. The participants' beliefs about how to teach the English language were also examined on the basis of the teaching methodologies and learning resources they applied in their classrooms (see observations, Appendix A). Accordingly, the analyses of the observations were placed alongside the interview analyses to gain richer insights into the participants' views and practices and to obtain an appropriate triangulation of the data. This data could present the degree of native and non-native English language teachers' awareness concerning their cultural and multicultural awareness, which could be significant factors in the perception and development of intercultural competence.

In this chapter, I have addressed and discussed English language teachers' perception of intercultural competence and the impact of English language teachers' beliefs and attitudes on their practices. I have also gone further and examined how they have applied different intercultural resources through collaborative work as well as their views regarding team teaching. I have used the relevant data including native and non-native English language teachers' observations and interviews' statements to provide a broader view of what was said

and happened in both the interviews and observations. I have also provided tables that provide a brief overview of the data. These tables enriched the analyses and resulted in richer discussion. The following section addresses the English language teachers' perception of intercultural competence and its development and its impact on them.

4.7. English Language Teachers' Knowledge, Experience and Intercultural Competence

Intercultural competence is now considered as a significant dimension in human existence in the 21st century as a consequence of the growing diversity in many societies. There is a great need for English language teachers to perceive and address this competence in their academic interactions as intercultural competence is of prime importance in individuals' relations and English language teaching and learning fields. Intercultural competence can be improved through lifelong education and relies on real experiences provided in specific contexts (Rings and Rasinger, 2020). As my research intended to explore how English language teachers have conceived of intercultural competence, I took their educational background, experiences, and their bilingual/multilingual knowledge into account in order to discover whether there were any connections between them. The first three pre-observations questions and the final post-observation interview question (question 6) addressed the English language teachers' intercultural competence, their background education, and their experience in the ESOL and EFL fields as well as their understanding of the intercultural competence. Accordingly, the following table presents the results of the three pre-observation interview questions. The results of the 6 post-observation interview questions are then described in a narrative way that addresses participants' statements impartially.

Table 4.7.1

Summary of Participants' Pre-observations Statements

Participants: Non-native (NN) and Native (N)	Question 1 /pre-observation	Question 2 /pre-observation	Question 3 /pre-observation
	Educational background	**Experience**	**Bilinguality/Multilinguality**
A (NN)	MA in TESOL And CELTA	9 years	Multilingual
B (NN)	MA in English Philology.	20 years	Multilingual
G (NN)	MA in Language Teaching and PGCE	20-30 years	Multilingual
J (NN)	MA in English and History and PTLLS	15 years	Multilingual
M (NN)	MA in TESOL and MA in Research Education and Social Sciences	10-15 years	Bilingual
C (N)	BA in Lifelong Learning	29 years	Multilingual

D (N)	BA in Chemistry with Biomedicine and TEFL	3 years	Multilingual
E (N)	BA in English Literature and TEFL	23 years	Multilingual
F (N)	BA in Environmental Biology and CELTA	15 years	Multilingual
H (N)	BA in Biology, MMedSci in Sports Science, MA in Applied Linguistics, CELTA and DELTA	10 years	Multilingual
I (N)	BA Spanish and Latin American Studies and Cert TESOL	5 years	Multilingual
K (N)	BA in English Language and Literature	25 years	Multilingual
L (N)	Diploma in English Language Teaching	12 years	Multilingual
N (N)	BA in Law, CELTA and PGCE in Primary Education	5 years	Multilingual
O (N)	English A Level and CELTA	8 years	Multilingual
P (N)	BA in Nutrition Dietetics, Postgraduate certificate in Linguistics, Ma in TESOL and Applied Linguistics	6 years	Bilingual

The above table shows the varied educational background and experiences of the English language teachers who participated in this study. These English language teachers had studied in a variety of fields and had taught in the ESOL/EFL field for different lengths of time. As mentioned earlier in the research method chapter, 16 English language teachers from six different London colleges participated in this research. They hold the following qualifications: (1) Ph.D. student, (6) MA, (8) BA, CELTA, and (2) Dip TESOL Trinity. The length of their experience in the English language teaching context varied; some had been teaching for only a few years (3 years), while others had longer experience (nearly 30 years). Although one might argue that participants' academic qualifications do not necessarily result in their having higher proficiency or adequate knowledge in English language teaching fields, some of these qualifications could be indicative of the specific knowledge English language teachers require in order to work professionally in the English language academic fields. As

Rings and Rasinger (2020) indicate, particular knowledge and insight gained through particular educational studies and experiences can impact individuals' worldviews and their knowledge about other nations (Ring and Rasinger, 2020). Byram (1997) mentions that English language teachers should be able to provide learners with linguistic competence as well as intercultural competence as learners need to be prepared to communicate effectively with people from diverse cultural backgrounds. I think this could not only include the knowledge of other cultures, but could also refer to language awareness as they are inseparable. As Zhang (2017) maintains, ESOL and EFL teachers' knowledge should be comprised of knowledge of the language knowledge, academic experiences, applied linguistic knowledge, knowledge of L2 pedagogy, and the skill to incorporate the knowledge into practice. Thus, the knowledge of L2 and cultural knowledge could have helped English language teachers to perceive and develop intercultural competence.

According to the data, there may be a minor connection between the degrees of English language teachers' perceptions of intercultural competence as two non-native English language teachers (A and M) and one native English language teacher (P) who had obtained their MA's in TESOL and Applied Linguistics revealed in the pre-observation interview that they had had the opportunity to study intercultural competence at university (see question 1 in the pre-observation section, the above table, and Appendix A). Although other participants had achieved their MA in English language fields such as Applied Linguistics or English Philology, none of them relate their understanding of intercultural competence to the specific subjects they had studied at university.

While it might also have been assumed that English language teachers' experiences (i.e., years of teaching or travelling abroad) and the length of their teaching could have resulted in their broader perception of intercultural competence, the data did not suggest that there could be any relationships between English language teachers' experiences and their intercultural competence.

In a similar vein to this study, Estaji and Rahimi (2018) explored teachers' perception of intercultural communicative competence and their practices around teaching culture in the EFL classrooms. The aim of their study was to investigate the impact of the EFL teachers' educational background and experiences on their perception of intercultural communicative competence. They too intended to explore whether the teachers' practices were influenced by this competence. For this reason, they carried out semi-structured interviews with 12 instructors along with a questionnaire survey using Likert scale questions with 111 EFL teachers (59 males, 52 females) to collect data. The results showed that there were no major

variations in EFL teachers' awareness of intercultural communicative competence in terms of their educational backgrounds and their practical experiences, although the data did reveal the impact of this competence on their "self-perceived instructional practices" (Estaji and Rahimi, 2018, p. 1). Their study shows a similar result as my research found, as my research found no connection between English language teachers' experiences and their perception of intercultural competence. However, the data did suggest that there could be a link between London English language teachers' educational background with their perception of this competence, as discussed earlier.

Furthermore, the question of whether bilingual/multilingual English language teachers were able to perceive and develop intercultural competence further was worth investigating. Undoubtedly, knowledge and awareness of other languages could be relevant to competence in interacting with individuals from other countries as bilingualism and multilingualism refer to cognitive complexity and the skill to shape several perceptual classifications (Arasaratnam-Smith, 2016). Bieri (1955) has addressed these qualities as significant assets as regards intercultural competence (Gudykunst and Kim, 2003). Other studies have revealed that bilingual people compared to monolingual ones could be better at conducting longitudinal activities (McLeay, 2003). Consequently, it could be argued that being bilingual or multilingual would be advantageous to English language teachers as these qualities provide them with more opportunities for intercultural communications (Arasaratnam-Smith, 2016). However, my research showed that, although the majority of participants were bilingual/multilingual (or monolingual) had had opportunities to learn an/other language/s, live abroad, and teach in different contexts, these abilities had not necessarily resulted in a notable development of English language teachers' intercultural competence. In other words, although one might assume that bilingualism/multilingualism, travelling abroad, and teaching in various contexts could have helped the participants to promote their intercultural awareness, as Byram (2017) supports this idea, my data revealed that this was not completely true in the case of London English language teachers, as other languages were not considerably or purposefully used in their ESOL and EFL classroom practices. In addition, travelling abroad or knowing other languages may not necessarily help people in general and English language teachers in particular to enhance their intercultural awareness more substantially. It seems that a more explicit focus on the issue of intercultural awareness is necessary in order to facilitate interlocutors' reflective approach to this issue. This topic was addressed and discussed explicitly in the literature review (see section 2.17).

Furthermore, the data from question 6 in the post-observation interview showed English language teachers' different interpretations of intercultural competence. The analysis of the English language teachers' perception of intercultural competence and whether they have heard about this competence revealed that most native and non-native English language teachers (9 out of 16) were unaware of the term 'intercultural competence', while others had a narrow view of this competence. Six English language teachers (Participants C, D, I, F, G, and J) defined this competence as cultural awareness or understanding cultural differences, which could be seen as one of the components of intercultural competence. Scholars such as Byram (Ring and Rasinger, 2020) refer to this component as the 'knowledge component'. The knowledge component also addresses individuals' awareness about their own culture/s and other cultures. The following statements are indicative of participants' views in response to the question (6 in Appendix, B): Have you ever heard of intercultural competence? What do you think about it?

Participant (C) Female, Native, BA (HONS) in Lifelong Learning, Experience: 29 years

That is the term you use. In my context, we use the term cultural awareness. I believe my previous answers already express how I feel. I think it is of great value in understanding our learners and creating lessons that will bring out the best in our learners.

Participant (D) Female, Native, degree in Chemistry and TEFL, experience: 3 years

No, but as you mentioned, I think this is a very constructive idea to use in the classroom. It ensures everybody feels secure and safe with the content of the lesson and does not cross any lines with people's beliefs, backgrounds, or cultures. I think it also helps students to feel valued as their culture is being recognised and it helped them to know how to interact with other cultures in an appropriate way.

Participant (F) Female, Native, BA Biology and CELTA, experience: 15 years

That's the first time I have heard of it. I think it's about understanding different cultures and being able to relate and empathise with different nationalities. It is being able to do your work more effectively with different cultures and not allowing differences to affect what you'd like to achieve from that person or group, whether it's colleagues or students.

Participant (I) Male, Native, BA Biology, BA Spanish and Cert TESOL, experience: 5 years

I have not really heard of it, but imagine it is about communicating and interacting with people from various cultures/backgrounds without these cultural differences having a detrimental effect on the people communicating with each other? I think it is very important to develop intercultural competence and open your mind to how people from different backgrounds

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see things differently but also how you can avoid taking offence and also being unknowingly offensive towards someone else.

Participant (G) Non-native, Female, MA in language teaching and PGCE, experience: 20-30 years

No, I wasn't aware of the term until you came to college and explained it to me. I think it's crucial especially in London to develop an awareness of other cultures and being able to interact with them.

Participant (J) Non-native, Female, MA in English and History and PTLLS, experience: 15 years

Not before. I just kind of think that delivering English is not about delivering teaching English it is about learning culture as well. You should be open to other cultures. There are people who represent their cultures. They bring all their personality including their culture to the class. Whether I like it or not you sooner or later would need to address who they are not just their learning needs.

The cultural component was also considered to be one of the three main components of Byram's model. This component does not merely refer to a particular culture, but includes information about how other nationalities and individuals act and how their intercultural communications occur in different contexts (Byram *et al*., 1997). The knowledge component also addresses individuals' awareness about their own culture/s and other cultures. This knowledge could increase their multicultural awareness, interaction knowledge, and cultural self-awareness. Cultural self-awareness includes the ways that individuals' identities and their global views have been influenced by their culture/s (Zhang, 2017). Given these theories, it seemed that my study participants have addressed only the cultural differences in their definition of intercultural competence, thus focusing on a narrow notion of this term. I would argue they would benefit from learning about the whole spectrum that the term denotes and, most importantly, how practical applications of IC could shape classroom pedagogies. Consequently, a more linear progression towards a full comprehension of the term could have been established among those participants, which in turn could lead to more observable progress towards their conceiving of and developing intercultural competence. As stated earlier, only one native English language teacher (Participant P) and two non-native English language teachers (Participants A and M) were aware of both the term and the definition of intercultural competence. They had studied this competence during their Masters' degrees in TESOL and Applied Linguistics. For example, the participant M (a non-native) mentioned in the interview that she was currently studying intercultural competence and was very

interested in it. She also mentioned that this competence is a very complicated concept and that there are different, vague and complex definitions of it. She said that she was following Adrian Holiday's definition of IC. Moreover, she referred to this competence by saying: "when we talk about intercultural competencies, knowledge, and awareness of different beliefs, values, and practices, the ability to engage with them, and the ability to evaluate them, I believe in evaluation and re-evaluation" (see Appendix B). She showed clear views of this competence. Furthermore, the Participant P (a native) responded to question 14 saying:

> Yes, because I'm doing my Master's. I think it's important and I think it's a real thing and it is a competency that most English teachers should have and I think it is developed. It doesn't like just arrive as it is and it takes some type of maturity to develop it, you know like a graduate who'd only ever lived in like a whole British family and never had that much experience of being in the world of multiculturalism may not have the same ability as somebody who'd been brought up in the middle of London and had friends from all over the world in the same classroom as them. So, I think there's some experience with it.

Participant (A), Non-native, Female, MA in TESOL and CELTA, experience: 9 years

> I think that nowadays it's quite important and more people (and teachers especially) should be aware of it. It's really useful in cases of migration as students' adjustment to the new culture becomes smoother. It can also lead to respect and acceptance when different cultures are merged.

The specific qualifications that the above participants held could suggest that TESOL programmes could provide a framework of reference for other EFL and ESOL teacher training courses in London as a way to establish a more explicit focus on developing teachers' intercultural competence through formal teaching instruction. This approach would act as an initial step towards acquiring this competence by raising teachers' awareness and also stimulating further development in this respect through self-reflection on intercultural encounters and literature in the field.

On the other hand, some of the English language teachers' descriptions of intercultural competence were largely influenced by my detailed explanations of the term. Due to the unfamiliarity of most of the participants with the concept of IC, I had given a short presentation and explained the definition of intercultural competence to the participants to clarify the purpose of my research. The presentation led them to later borrow my words in addressing this competence. Nine of the 16 participants were not aware of the term 'intercultural competence' as the following excerpts show that some of the participants had a very indistinct view of this competence:

Participant (B) Non-native, Female, MA in English Philology, experience: 10-15 years

No, I hadn't known the term but having read about it, <u>I have realised that I have been applying it in my ESOL teaching profession for years, rendering it to my students. It seems to be the essence/core of E and D and successful teaching of ESOL.</u>

Participant (K) Male, Native, BA degree in English Language and Literature, experience: 25 years

Yes, but a long time ago probably in a book <u>by Claire Kramsch, I assume that I have acquired some over the years</u>. I know it excited me once.

Participant (L) Male, Native, Diploma in English language teaching, experience: 12 years

<u>No.</u>

Participant (O) Female, Native, English (A) level and CELTA, experience: 5 years

<u>No.</u>

Participant (H) Male, Native, BA Biology, MA in Applied Linguistics, CELTA and DELTA, experience: 10 years

I have heard of it. <u>I don't have any strong</u> thoughts about it, to be honest.

Also, some of the participants (i.e., D, E, F, I, and N) could define IC, using my previous explanation of intercultural competence. The following excerpts are indicative of their responses:

Participant (D) Female, Native, a degree in Chemistry and TEFL, experience: 3 years

<u>No, but as you mentioned, I think this is a very constructive idea to use in the classroom. It ensures everybody feels secure and safe with the content of the lesson and does not cross any lines with people's beliefs, backgrounds, or cultures. I think it also helps students to feel valued as their culture is being recognised and it helped them to know how to interact with other cultures in an appropriate way.</u>

Participant (E) Male, Native, BA English Literature and TEFL, experience: 23 years

No. Sorry, no. I've never heard those two terms explained. Well, I don't know what to think because I don't know what it means. Regardless of English Language teaching, <u>I think everyone should have just the awareness of where they come from</u>, why it is they think as they think. The relative merits of thinking like that as opposed to other ways. Just a little bit of a perspective is always good. <u>I think it's invaluable to language teaching just because you're dealing with people from different parts of the world every day</u>. <u>Your job is to make them feel comfortable in the classroom. Part of that is that they've got someone that they can trust, not to kind of come into</u>

conflict with every time they express themselves and their beliefs and interests. So, it's very important in a language class, but I think it's useful generally.

Participant (F) Female, Native, BA biology and CELTA, experience: 15 years

That's the first time I have heard of it. I think it's about understanding different cultures and being able to relate and empathize with different nationalities. It is being able to do your work more effectively with different cultures and not allowing differences to affect what you'd like to achieve from that person or group, whether it's colleagues or students.

Participant (N) Male, Native, Law Degree, CELTA and PGCE in Primary Education, experience: 5 years

No, it is very beneficial because communicating effectively with people of different cultural backgrounds allows for a better understanding of a person's way of thinking and learning. It allows you to be open to discussion and new ideas. It shows the person you care about and value their background. This can create a better rapport with the person and may allow them to feel comfortable in your company which can allow for things - lessons - to run more smoothly and effectively.

The above statements showed English language teachers' intercultural competence to some degree. Although some of them did not seem to be aware of the term 'intercultural competence' or its definition, it was possible that they were reflecting IC in their practices. It is therefore significant to explore English language teachers' methods of teaching in this regard as these could shed further light on their perception of intercultural competence and whether their practices or their educational beliefs have been informed and influenced by this competence. The following section includes English language teaching methods and the resources which were applied in the participants' academic contexts.

4.8. English Language Teaching Approaches and Learning Resources

English language teachers' teaching methodologies could be indicative of the ways they integrate intercultural resources into their instructions and so could be indicative of their intercultural competence to some extent. The research data showed that the English language teachers relied mainly on two teaching approaches: the task-based teaching method and the communicative language teaching approach. The data from question 1 showed that all the native and non-native English language teachers chose an appropriate method in relation to the observed lesson they were teaching. Basically, the non-native English language teachers (A, B, G, and M) applied the communicative language teaching method. The method is based mainly on socio-cultural topics and its use stimulated open-mindedness, tolerance, collaborative work, critical reflection, and meaningful interaction between learners.

The native English language teachers defined their teaching methodologies in different ways. Participants C and P drew on constructivist and communicative language teaching methodologies as their main approaches. Participant C mentioned that she has applied an approach and activities that fostered meaningful dialogue and critical reflection. In this way, she believed that she could provide an opportunity for learners to re-examine and reconstruct frames of references as well as encourage them to think more critically and have greater agency in their learning.

On the other hand, Participants D, E, F, and O had rather hazy and unclear notions of English language teaching methodologies. They referred mostly to certain types of activities which were performed in their classrooms, while Participants H, and N's teaching approach was the student-centred approach. Participants I and L compared their teaching approaches to (ESA) which is an abbreviation for Engage, Study and Activate used in the TESOL intensive course. This method could be close to communicative language teaching methods depending on the resources which are employed within English language teachers' practices. These are investigated further in the learning resources section. Furthermore, Participant K indicated that he relied mainly on the task-based English language teaching approach. I think the English language teachers' teaching approaches could impact the resources they employ within their practices and could influence and develop the intercultural competence of learners accordingly. Although Hymes (1972) described the task-based approach as one of the components of communicative competence, the focus of this approach has been predominantly placed on the linguistic promotion of learners. However, communicative competence entails not only linguistic competence, but also other competences which address the socio-cultural components broadly (Estaji and Rahimi, 2018).

As Byram (1997) notes, when a teacher and a learner communicate, they not only interchange ideas, but also see one another as individuals or as someone from a particular societal community; thus, this perception could affect the process of the communication including the information they exchange, their expectations, and interpretation. Consequently, people's social identity is inevitably linked to their social communication. In the English language teaching context, the mode of communication and interactive competence take this point into consideration by highlighting the significance of the awareness of the appropriate language in addition to linguistic competence (Byram, 1997). For this reason, the communicative English language teaching method has been considered as a significant approach towards the promotion of intercultural learning as it is a "process which grows out of the interaction between learners, teachers, text, and activities in a classroom context" (Breen and Candlin,

1980, p. 95). When this method is applied, communication is encouraged between learners and target culture/s and consequently learners are motivated to interact effectively in the target language without being afraid of making mistakes (Dordevic, 2009). Bennett's (2017) judgment criteria for deciding whether English language teachers perceived interculturality refers to English language teachers' ability to coordinate meaning among cultures. This communicative competence is identified in his DMIS (Developmental Model of Intercultural Sensitivity) as competence which built upon linguistic competence, the skills to comprehend and make meaningful communications in different settings. Bennett (2017) states that constructivist communicative competence addresses the natural individual skill to manage meaning and behaviour using multifaceted techniques within larger contexts. Perception is the first step of adopting a worldview (Bennett and Castiglioni, 2004) and to progress from an individual's own culture; gaining interactive skills across other cultures is the main theory of Bennett's (2017) DMIS. Thus, English language teachers need to be aware of the importance of cultural and intercultural components and to be able to choose an appropriate teaching approach in order to help learners in this regard. The following table provides a brief overview of the English language teachers' teaching methodologies, according to their statements in the post-observation interview (Question 1, Appendix B) in order to better illustrate the participants' own views of their teaching approaches.

Table 4.8.1

Participants' Teaching Approaches

Participants Non-native English language teachers	Teaching Method	Participants Native English language teachers	Teaching Method	Participants Native English language teachers	Teaching Method
A (NN)	Communicative approach	C (N)	Constructivist teaching approach/communicative approach	I (N)	Engage, study, and activate
B (NN)	Communicative approach	D (N)	Custom-made	K (N)	Engage, study, and activate
G (NN)	Communicative approach	E (N)	Following the syllabus	L (N)	Task-based approach/eclectic
J (NN)	Students' needs	F (N)	Activities' performance/referring to task-based approach	N (N)	Engage, study, and activate
M (NN)	Communicative approach/selective	H (N)	Student-centred	O (N)	None

	approach				
				P (N)	Student-centred

As the data revealed, the non-native English language teachers (A, B, G, J, and M) and two native English language teachers (C and P) seemed to have developed broader views of the teaching methodologies, while other participants had a narrow view of teaching methodologies and did not seem to be aware of the broader view of the communicative approach to be integrated into their instructions in this respect.

Understandably, employing the communicative language teaching method cannot be prescribed for all levels of ESOL/EFL students as the lower-level learners (E1 and E2) initially need to build up their linguistic competence. Yet, English language teachers need to be broadly aware of the teaching approaches and be able to design their lessons in order to enable learners to interact more meaningfully in all intercultural contexts. This idea is discussed further in the observation report in the following section where I show what learning resources were applied in participants' practices because teaching approaches and resources are considered to be interconnected. Although most of the participants claimed that they employ the communicative language teaching method, their practices were not fully informed by that approach, or rather, to be fair, they relied mostly on the narrow dimension of communicative competence which was based on the promotion of the linguistic competence of the learners rather than their intercultural competence as well as the narrow component/s of intercultural competence which aimed to meet the linguistic competence, exam requirements, and briefly addressed factual cultural differences.

As mentioned earlier, it might not be possible for English language teachers to adapt their teaching methodology to develop learners' intercultural competence in every educational context. Also, they might not be able to integrate all cultural learning resources to develop learners' intercultural competence. Yet, they could help students to discover more about cultures via referring to their own cultural experiences and using a student-centred teaching methodology which leads to rich communication between students. This outcome could even be achieved to some degree by the communicative language teaching method that provides the basis for promoting learners' intercultural competence. Furthermore, cultural knowledge is known as the fifth skill in addition to the main four language learning skills. Learners need to develop their cultural knowledge about the target language in order to uncover the socio-cultural differences and similarities between their own culture/s and other culture/s (Karimboyevna, 2020). For this reason, English language teachers need to become aware of a

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variety of teaching pedagogies and resources which lead to development of learners' intercultural competence.

However, it might be argued that English language teachers are not the only ones who are responsible for the lack intercultural competence; the significance of the development and inclusion of intercultural competence could, for instance, have been emphasised and encouraged from above by academic hierarchy. This failure to consider IC might have emanated from the heads of English language departments' lack of awareness of intercultural competence, and as mentioned earlier, college regulations and time restrictions. The heads of the English language departments could learn about IC and train their English language teachers about these competencies as a way to understand the significance of IC and to deliver it to their teachers. My reason for referring to the role of the heads of departments is that on several occasions I had to explain intercultural competence and its definition to the head of ESOL and EFL departments, as they seemed to be unaware of this concept. To address this issue explicitly, I had an opportunity to observe an English language teacher (Participant, H, native and male) who happened to be the head of the EFL department at a well-known international college. He claimed that he had never heard of intercultural competence or its definition until he met me and I explained it to him. I had assumed that London colleges would be one of the richest contexts that would provide learners with greater knowledge of the English language compared to other colleges or other countries. However, it seemed that English language teachers or these colleges (let alone the colleges' contextual policies or regulations) were too preoccupied with the dominant facet of English language education which put more emphasis on the linguistic proficiency and exam requirements than on inculcating IC.

Furthermore, this same issue has also been raised in other studies to various extents. For example, Al Mawoda (2011) conducted similar research to mine. His study explored teachers' perception of teaching intercultural competence in English in Bahrain secondary schools. He undertook an interpretive and exploratory study that was located within a socio-cultural framework. Its empirical data comprised semi-structured interviews with 17 English language senior teachers and a questionnaire survey with 197 English language teachers.

He concluded that 8 out of the 17 participants' perception of intercultural competence referred to their understanding of human beings and humanity and that we as humans should improve our awareness regarding other people and their cultures. Furthermore, two participants indicated that intercultural competence refers to the mode of communication between people from different cultures. Two further participants in his research added that it

is important to understand other cultures in order to respect and appreciate their values. His study showed English language teachers were unsure about how to embed cultural resources into their class activities. He implied that this uncertainty could be indicative of their lack of awareness about intercultural competence, class time limitation, and lack of in-service training in this regard. In addition, another study which was conducted by North American and European researchers showed that English language teachers were not aware of intercultural competence and that they put more emphasis on promoting learners' linguistic competence which could have consequently prevented English language teachers from applying intercultural competence teaching (Castro, Sercu and Mendez Garcia, 2004; Larzen-Ostermark, 2008; Sercu, 2006; Sercu *et al.*, 2005; Sercu, Mendez Garcia and Castro Prieto, 2005). Although this research was carried out in the previous decade, it seems that English language teachers' perceptions of intercultural competence have not changed notably over time given that my research shows the same results in the London context. To further investigate this possibility, it was also vital to examine the learning resources which were used in London colleges.

Interview question 5 (see Appendix B) related to classroom resources. Here, most English language teachers (all the non-native and 9 out of the 11 native participants) claimed that they used cultural learning resources, while Participants J, L, and N maintained that they used learners' mother languages to appreciate other cultures and interact with learners more effectively. Only one native English language teacher (Participant O) seemed completely unaware of these types of learning resources when he answered: "None if I did, I can't imagine how it would affect intercultural learning." This finding could suggest that most participants were aware of the importance of integrating cultural resources into class activities as it seemed that they could not differentiate between cultural competence and intercultural competence, although it is one of the components of intercultural awareness. Another interpretation could be that these participants could have developed the perception of intercultural competence to some degree, and they have a narrow view of this competence, regardless of whether or not they were familiar with the term 'intercultural competence' or its meaning. The key phrases and statements from the interview (question 5, Appendix B) and class observations (Appendix A) are summarised in the following table to highlight participants' views about learning resources and to provide a better comparison between native and non-native English language teachers' instructions.

Q 5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

Table 4.8.2 Interview and Observation Notes from Q5

Non-native English language teachers	Interview statements	Observation notes
Participant (A)	I avoid topics that could be offensive for a particular cultural group. Students seem very interested in learning about different countries and are frequently more willing to compare them to their own ones.	She used photos of a shopping centre, Stretford Mall, and Dubai to show and compare the changes that happened there. She asked learners to make comparisons of recent changes in their own countries/cultures with others.
Participant (B)	English teaching books with texts about their countries and/or cultures, through self-produced materials about different religious/cultural festivals to students' own stories about themselves.	She used different photos of items such as jam, honey, wine, family photos, adjective for gay and lesbian in a communicative way and let the students make the comparisons between their own countries' products and beliefs with others.
Participant (G)	Visual resources like pictures of people from different cultures and ethnicity, different places not only from the UK, flashcards, cards, smart board, audios, IT, reading texts, foreign names, and surnames, stories set in their countries. We do parties and we all bring food from our countries. Students have the opportunity to know about other people's cultures and religions.	She used fundraising, raising money for different charities in the UK as topics for class discussion, also learners' family photos for exam preparation. This exercise required a deep communication between learners and teacher, particularly the exam preparation activity which was one to one, between the teacher and each student, although focused on exam preparation, the family photos of students show their diverse socio-cultural background and raised a rich discussion between them.
Participant (J)	I use pictures or online resources or draw something on the board. Sometimes I use their first language as a little bit of encouragement.	She used different topics such as health, wine, gambling, how to make appointments through role-play, and a quick review of some grammar points.
Participant (M)	I also try to bring in global issues and when looking at the indicators of their cultures, I try to incorporate what is relevant to them and what they're interested in. It is important to make intercultural learning explicit and conscious. I try to personalise lessons so students can bring in their own cultural identities to the learning.	The teacher has chosen a variety of topics such as 'referendum/Brexit' and its impact on students' lives. She used different topics such as celebrities including Shah Rukh Khan and JK Rowling the author of Harry Potter to raise the discussion in a very communicative way.
Native English language teachers	**Interview statements**	**Observation notes**
Participant (C)	I use authentic materials such as TED TALKS. The aim is to expose learners to people from all over the world. The lesson included a World Press Photographic exhibition, which addressed world issues and peoples.	She used the world press photographic exhibition as an activity to discuss different cultures and events around the world. She also employed online dictionaries and sites to help with pronunciation and accents, as well as using non-verbal gestures to show the sound movement.
Participant (D)	I often open up discussions in class about learners' cultural backgrounds, by asking them to compare their experience in England to their normal life. I think it helps to enrich the lesson and their interaction with other cultures in the same class.	She used different notes to show English currency and a quick talk about other countries' currencies.
Participant (E)	As I say, in the international classes, students are very interested in London and the culture of London. So, a lot of what I do is kind of London based which seems to come from me, but equally, the internet as a resource. The learners are also the most important resources.	He used activities to show how to write a letter, quick talk about fifth November and fireworks, discussion about how to plan and set up a business and which businesses are strong.
Participant (F)	We use a lot of photographs and pictures to represent the diversity of the class. Students need to learn about English culture but it is important that they discuss their own cultures too. They need to be able to relate to the activities.	She used past papers to prepare students for the speaking and listening exams such as interviews, food recipes, picnic, and fitness centre topics.

Participant (H)	Ask students to share experiences (students as a resource), visuals, images, and texts, etc. Students can learn from each other, appreciate differences in understanding the world.	He used teacher-centred resources such as the differences between finding jobs, and job hunting in students' countries, the UK's or a reading which was about 21st-century skills, which was led by the teacher.
Participant (I)	I let the students be the resource themselves, offering their opinions/beliefs about various matters in the class. Students working with other students from a different country to theirs so they can educate each other about aspects of their own cultures.	He raised a quick discussion about different ways to relax which was led to some discussions about how people from different countries relax. There was another brief discussion about different cities; Masdar, London, Dublin and etc.
Participant (K)	I try to avoid an over-reliance on Anglo-focused materials. I also encourage and try to contribute resources themselves to the class.	He used the activities that were teacher-centred. There was a brief activity about video games and prominent entrepreneurs; students should introduce their partner to a prominent entrepreneur from their culture.
Participant (L)	I often greet and chat with students in their language. I find strengthens the connection as a teacher. I find this is particularly helpful with shyer Asian students.	He used a short story and another topic about quitting smoking to raise discussion accordingly.
Participant (N)	If I can speak some words in the language of the students I am teaching then I use them. I make them aware that my French or Italian is not as good as theirs. This allows them to understand that the teacher is like them – he is learning a different language and his pronunciation is not perfect.	He employed different pictures of shopping centres as flee market, outlets, or supermarkets to raise discussion and make cultural comparisons. He also used some idioms to familiarise students with English culture.
Participant (O)	None, if I did, I can't imagine how it would affect 'intercultural learning'.	The topic is about the education system in the UK which was explained implicitly by the teacher.
Participant (P)	I like food, students bring food from their countries at the end of term, what is the best thing to do is everyone brings a dish from their own country. I also use students' experiences in the classroom.	Some topics were written on the board, for example; health, food for thought, the pace of life, arts and culture and etc. Students should choose one of the topics and interview one another using one of those topics to write a survey and produce a piece of writing.

Similarly, the interpretation of the observation analyses in Appendix C and Appendix A revealed that English language teachers were able to integrate cultural resources to some extent into their practices. While some of the class activities (for example, those of Participants F, G, E, P, etc.) were tailored with regard to the exam requirements, Participants G and P (non-native, female and native female respectively) were able to be more creative and provide semi-authentic resources for students to raise further discussions. For instance, Participant P asked her students to move to another class and interview other students in that class. Learners should conduct a survey regarding different subjects such as the pace of life or a good diet. It helped the learners to communicate broadly with other international students and scrutinise other points of view. However, as the class time was constrained, other English language teachers such as Participants F or E did not seem to have priorities other than focusing on past exam resources. The findings from the observations also revealed that while non-native Participants A, B, G, J, M (see Appendix A) and native Participants C, I, L, N, P (see Appendix A) were able to embed broad and narrow socio-cultural activities into their lessons by using pictures from different cities/people, shopping centres, family pictures, and a

variety of activities which included diverse socio-cultural contexts, other participants (e.g., Participants O and K) designed their resources to strengthen the linguistic competence of learners. Their instructions focused mainly on general objectives of English language teaching such as syntax and the four linguistic skills which included writing, reading, speaking, and listening. For example, Participant L (native, male) used a short story to teach his learners; the lesson was not only teacher-led, but also lacked the required socio-cultural interaction in that context. None of the learners were encouraged to use or relate their own experiences to that task in the class, although the short story could have provided a good foundation for an extensive discussion. Therefore, some participants could have been encouraged to develop the skill to design and integrate the relevant activities which embed the knowledge of other cultures and products to develop learners' intercultural competence (Byram, 1997).

English language teachers such as Participants A, B, C, H, J, G, M, and P were able to embed richer/broader intercultural activities and strengthened students' skills to relate to their own culture or to compare it with other cultures more effectively. For example, Participant J (non-native female) used role plays between a doctor and patient or between a patient and receptionist. This activity could have improved learners' cultural or intercultural encounters by putting them in a semi-authentic position to experience meeting people from other cultures. These types of activities are called experiential learning and they can help develop learners' self-awareness as well as their cultural awareness (i.e., their understanding of others' cultures) (Byram, 1997).

Other participants (D, E, I, K, L, and N) followed the textbooks. Following this restrictive approach could not lead learners to gain greater awareness culturally or interculturally. As appeared in their instructions, the resources included narrow socio-cultural elements that could hardly address or help develop the intercultural awareness of the learners. However, Participant A (non-native, female, see chapter 4) chose and applied resources carefully to further improve the cultural awareness of her students as she used a comparative method to teach the present perfect tense in which she invited students to introduce other countries and the current changes in those countries to other learners. She employed different reading texts regarding different countries such as Dubai and the recent changes that had happened in those contexts. Participant A also encouraged learners to think about the current changes or developments in their own countries and make comparisons accordingly. The learners were also able to relate their own countries, cultures, and experiences to that activity. That activity helped learners to discover more about Dubai and its modernisation and then to compare

those changes with changes that had happened in England or their own countries. In contrast, the focus of Participant E's lesson (male, a native English speaker) rested on letter writing in which intercultural learning was not addressed as the core instruction inevitably relied on writing skills. It should however be borne in mind that English language teachers should not be expected to design class activities that necessarily included intercultural resources while teaching the writing skill. However, if this teacher had been aware of the significance of this competence, he could have been more creative and could have integrated broader cultural and intercultural activities into the writing task. To address this point more explicitly, I used Participant A (non-native, female) as an example and compared her practice with Participant E's (native, male) instruction. In the observation, I noted that Participant A also taught email writing as another part of her lesson; she asked learners to write an email to their friends about Dubai and its developmental changes to explain what had changed in Dubai over the past 10 years. They had to write about whether they thought the changes were positive or negative. Initially as explained above, the participant asked learners to discuss the question in depth and then to write the email. The grammar points and how the email should be written were taught later. This teaching approach indicates how integrating effective intercultural resources can be used to broaden learners' views and how English language teachers could tailor their resources concerning learners' intercultural awareness development.

Another English language teacher, Participant F (native, female, see Appendix A) also did not include effective intercultural learning resources; that omission might have been due to the time constraints while she was practising general interview questions with her students. She could however have encouraged such inclusion using some comparative questions to stimulate learners to relate their personal experiences to those questions. The focus of the class activity was placed on preparing the learners for the speaking exam. To be fair, the approach to this task could have related to the pressure that English language teachers experience when the exams are imminent or to other institutional limitations which require further modifications. Obviously, English language teachers cannot marginalise the general objectives of English language teaching because the main focus of the English exam rests on the learners' linguistic competence; therefore, development of intercultural competence was often impeded or completely neglected.

As Baker (2015) mentions, both cultural activities and intercultural learning resources should be indicative of cultural differences to enable students to make comparisons between diverse cultures in their interactions. As these comparisons provide richer insight and knowledge about other cultures people would therefore be able to relate their own culture/s to others'

cultural practices and products. With this in mind, English language teachers should be careful when they make these comparisons as simple representations and descriptions of other cultures which put emphasis only on national culture and which were employed in most language teaching resources barely embraced intercultural competence or could lead to the promotion of intercultural competence awareness. For example, using pictures of different landmarks such as the Eiffel Tower or shopping centres could not lead to an understanding of the cultures fostered by individuals in these groups. Also, the descriptions of other cultures could not be done impartially or randomly by English language teachers, as it is significant to demonstrate the cultures as they are when the comparisons were made. This could indicate that English language teachers need to employ a wide variety of cultural representations with regard to the language including L2 speakers to discover these as addressed in intercultural competence awareness. Unquestionably, it is necessary to make some cultural generalisations as otherwise it would not be easy to understand where to start the interaction; however, generalisations should be applied with care and flexibility. When we start our communications with other cultural groups, it is important that we can adapt our interactive manners with regard to other individuals' cultures rather than sticking inflexibly to our generalisations regarding how interactions should be conducted as generalisation without flexibility can lead to stereotyping and can hinder effective intercultural interactions (Kramsch, 2009; Baker, 2011; Holliday, 2011). Unfortunately, there was little evidence of such flexibility and adaptation occurring in terms of comparisons in the classes I observed or in language education.

Moreover, the English language teachers' practices were informed by the narrow dimension of knowledge that includes knowledge of societal groups and their artefacts as noted by Byram (1997). However, while the English language teachers in this study cannot ignore the general aims of English language education, their lessons could have been more inclusive if their awareness had been developed regarding the importance of intercultural competence. As Borg (2003, p. 91) put it, "there is a relationship between teachers' perception and practices in the sense that not only they inform and affect each other, but they are also influenced by factors including institutional one." Obviously, the institutional factors (time limit, wash-back effect, college requirements, and policies) cannot be denied or ignored in any educational context as they are prescribed by the head of English departments and so should be met.

In addition to the previous points, it can be seen how some of the participants' instructions were influenced by the exam requirements. For example, the non-native participants (G or J, see Appendix A) and the native participants (F and P, see Appendix A) encouraged learners

to focus on the exam requirements and preparation (listening and speaking and IELTS) which could show the wash-back impact on their instructions. Indeed, none of the colleges were actually supportive of intercultural communicative teaching as their priorities were primarily on learners' language proficiency which included teaching four skills: speaking, listening, reading, and writing. While some English language teaching textbooks included general cultural elements (food, education, shopping, and so on) to familiarise international students mainly with the British culture, other cultures were rarely addressed in the textbooks. Also, the limitation of time and the resources did not allow further improvement, and expectedly, the focus of the classes I observed was placed on the development of syntax and (the four) general English language skills as mentioned earlier.

During my teaching career in both EFL and ESOL fields, I noticed that it is not always possible to integrate a wide range of intercultural resources into the lessons as such inclusions are not required in the assessments. Most importantly teachers should follow the instructions of the colleges and use their tailored resources within the time restraints of the class. However, as a teacher I have always been supportive and immensely approachable. I have provided my students with unlimited access to my teaching resources and they could send me their work or approach me outside of the class time as I set up a WhatsApp group for them. Nevertheless, the limitation of the class time and the requirements of the colleges were still great barriers to proceeding further than required. As we all know, English language learners are always tested with regard to their general English language knowledge; therefore, the slow development of intercultural competence should be expected because this competence has not been recognised or highly considered in English language fields.

In theory, intercultural and multicultural learning resources have been considered as key factors in intercultural education. These resources play a vital role in familiarising learners with other cultures, nations, values, and beliefs. English language textbooks and materials not only help learners to develop an understanding of Anglo-American and British cultures, but also help learners to reflect on their own cultures by making comparisons. In this regard, Setyono and Widodo (2019) indicate that it is significant for English language teachers to become able to adapt their teaching materials and activities with regard to the promotion of intercultural/multicultural values. English language teachers should consider employing multicultural resources to address multicultural aspects in order to encourage learners to take part in multicultural learning activities. Applying these resources could also enrich English language textbooks and open the doors to multicultural interaction. In order to achieve this purpose, English language teachers should be able to promote learning activities and create

opportunities for debates regarding creative cultural products which represent people and communities from diverse cultural backgrounds. This could also facilitate the development of learners' intercultural communicative competence (Setyono and Widodo, 2019). Therefore, it is necessary to conduct more research regarding the role of English language textbooks in multicultural contexts to help the authors of these books to incorporate more multicultural and intercultural-focused resources into their books. This also helps to promote multicultural awareness of discrepancies or diversities (Ruiz-Cecilia, 2012) as well as provide a richer understanding of the multinational beliefs represented in a country where different nationalities and languages are spoken. Setyono and Widodo (2019) also mention that English language textbooks should consist of a variety of texts which have been chosen carefully to pursue policymakers and the authors' goals as well as the syllabus. Textbook authors rely heavily on syllabus principles to select articles and emerging activities; however, textbooks could integrate ideas and deliver them into formal curricula (van Dijk, 2001), convey notions and beliefs to build up learners' personalities (Awayed-Bishara,2015; Widodo 2018), and inculcate international and national ethics in learners (Gebregeorgis, 2017). Briefly, English language resources such as textbooks could contain linguistic aspects as well as cultural beliefs and standards (Setyono and Widodo, 2019).

In the past, English language textbooks represented the inner circle cultures which include mainly the USA and British cultures. Subsequently, the outer circle countries' cultures were scarcely depicted in these books. All the previous studies addressed in chapter 2 (section 2.15) implied that employing appropriate intercultural learning resources is vital to the future development of the intercultural competence of learners and that developing these resources should be encouraged in all educational contexts.

More importantly, English language teachers should promote their critical awareness regarding the textbooks they employ as the resources to enhance learner's intercultural competence (Widodo, Wood and Gupta, 2017). With the growth of the English language, there has been a theoretical alternation regarding the integration of culture in ESOL and EFL English language teaching textbooks. This change which advocates for the inclusion of national English diversities and multinational perspectives supports the intercultural competence that has been approved by English language lecturers and tutors universally (Setyono and Widodo, 2019). Thus, it is crucial for English language teachers to choose appropriate approaches and employ intercultural learning resources in their practices. As the findings of my research show, the lack of intercultural learning resources in London colleges could be due to the lack of awareness of English language teachers regarding the importance

of such inclusions. English language teachers need to become aware of the significance of intercultural learning resources and effective teaching approaches through reflective teacher training so that they can re-examine their teaching instruction. This idea was discussed thoroughly in Chapter 2. My research found that English language teachers' teaching approaches and resources were not fully informed by intercultural learning resources. Non-native English language teachers' practices lean primarily towards the communicative language teaching approach, which could be indicative of the broader dimension of knowledge as a component of intercultural competence, while some of the native English language teachers' instructions were more influenced by task-based teaching. Their teaching objectives were mainly focused on the linguistic dimension of language teaching or the narrow view of communicative competence, as Nazari (2007) put it. The teaching methodologies and the learning resources that were applied in London colleges could also be inextricably linked to English language teachers' educational beliefs about how to teach the English language (to international learners). Although this point has already been discussed to some extent above, English language teachers' belief could be examined in other ways as well. For this reason, I have expanded this discussion further in the following section alongside their attitudes.

4.9. English Language Teachers' Beliefs, Attitudes and Cultural Awareness

As Byram *et al*. (1997) state, everyone's beliefs and values can change throughout their lives as they move to a new society or communities. English language teachers should be aware of their own beliefs and values and they should be prepared to adapt, accept, and understand the beliefs and values of other people from diverse cultural backgrounds in order to achieve the objectives of intercultural competence in their teaching practice. There are a number of factors that could influence English language teachers' instructions, beliefs, and attitudes towards students of diverse cultures. The sources of English language teachers' beliefs could rely on a number of factors such as A) English language teachers' previous experiences as learners. This experience could give them a better insight into the challenges their learners encounter and help them to overcome the issues. B) English language teachers' own teaching experiences help them to identify what kind of approaches they should employ in a different educational context with different learners. C) English language teachers' characters play a part as some teachers choose a particular method because it matches their personality. D) Conducting research could help English language teachers to shape their beliefs and principles (Kindsvatter, Willen and Ishler, 1988; Abdi and Asadi, 2011; Zhou and Liu, 1997). Moreover, Mansour (2008a) claimed that teachers' educational beliefs including their duties,

students' roles, and their teaching methods are shaped by their individual beliefs derived from the standards which emanated from their religious norms and principles. To find out what has influenced English language teachers' beliefs in London; I used participants' direct responses to two questions (2 and 3 in Appendix B) along with the findings of my observations to address English language teachers' practices and beliefs.

To start this discussion, I first referred briefly to the participants' attitudes in the observations and then addressed their responses to the interview questions. The majority of native and non-native English language teachers were able to suspend their views and they were willing to relativise their own values and behaviours towards their learners with the exception of two participants (B, native and O, non-native) who showed contradictory attitudes during their instructions. These are described explicitly after the responses given to the interview questions. The rest of the participants (A, C, D, E, F, G, H, I, J, K, L, M, N, and P) were supportive and understanding towards students verbally and nonverbally.

In the interview, most English language teachers indicated that cultural encounters were one of the main factors which have impacted their attitudes and beliefs and consequently their practices. English language teachers' beliefs could have originated from socio-cultural and historical elements as well as their individual experience, according to Xin and Shen Juliang (1999) and Li (2012). Social psychologists put emphasis on the role of socio-cultural elements in shaping teachers' beliefs as they indicate their beliefs are formed during the process of accepting culture (Pourhosein Gilakjani and Sabouri, 2017). This notion was also confirmed by Kukari (2004) when he mentioned that there is a connection between teachers' cultural awareness and their beliefs which could reflect on teachers' practices and behaviours. My findings showed that Participants D, F, H, K, N, O, P, E, and I emphasised the significant role of cultural experiences in their lives; these could possibly have led them to cultural awareness to some extent; as already noted, such cultural awareness is a component of intercultural competence. The following question was been used to understand factors that had influenced teachers' beliefs and attitudes to other cultures: In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

I have underlined direct statements that indicate the participants' attitudes and added my assessment of their statements below them (see full interview data in Appendix B).

Participant (D) Female, Native, a degree in Chemistry and TEFL, experience: 3 years

> I really enjoy working with students from diverse cultures, I find it very interesting and it creates a stimulating work environment when I come across a new culture to work with.

I don't think one group can entirely represent the whole culture so I think that I would treat each group with a new outlook when it comes to beliefs or attitudes towards culture. If I have a really positive experience with one French group, for example, the next group could be really terrible to work with. Therefore, I don't let my experiences influence my opinion of the culture as a whole. I think one thing that could affect my beliefs and attitudes about a culture is learning more about it by speaking to my students about their lives and experiences. In this way, I would learn first-hand about life and the culture where they're from and it would impact the way I think about their culture in the future as I would have a real-life example to refer to.

Participant (F) Female, Native, BA biology and CELTA, experience: 15 years

I have a positive attitude towards students; I can't have a negative attitude. I can't be racist. As a teacher, I have to provide equal opportunities for all students. As an ESOL tutor, you need to be tolerant and put any kind of negativity aside. I am tolerant and understanding. I feel it is a positive thing that we can learn from each other. They can learn from me, I can learn from them, and they can learn from each other, and develop themselves through that.it makes the class more interesting.
At the moment, I could say I have mixed with most cultures, the only thing if I have not mixed with them, it is probably negative and I heard negative and it could have been from media. But it is only as a person I did not know about that particular culture, and I have heard about them from general media. It could impact my belief in a positive way when I get to know them. I have worked in different places and mixed with different cultures, and living in London provided me with the opportunity to know and mix with different cultures. That has actually made me more tolerant.

Participant (H) Male, Native, BA Biology, MA in Applied Linguistics, CELTA and DELTA, experience: 10 years

Don't know how to answer this question. I have the same attitude towards all my students. Previous experience of meeting people from those cultures, media, learned information from studies.

Participant (I) Male, Native, BA Biology, BA Spanish and Cert TESOL, experience: 5 years

I love to teach students from diverse cultures as it gives everyone in the class a chance to learn about different ways of life and encourages open-mindedness when it comes to different opinions about certain lifestyles/beliefs and I try to ensure that people are open to how things are done in different cultures without judging or any xenophobic attitudes.
Only if the students are intolerant of another student's beliefs and attitudes, the quality of being open-minded is a very important one for me and one that should be encouraged in the classroom.

Participant (K) Male, Native, BA degree in English Language and Literature, experience: 25 years

Living abroad, speaking a foreign language, and living with, working with, and teaching people from different cultural backgrounds.
I treat people with respect and try and ensure that students treat each other with respect. I don't however, when teaching in the UK, shy away from topics that are central to British culture that some students find challenging, although I hope I am always sensitive when covering such topics.

Participant (N) Male, Native, Law Degree, CELTA and PGCE in Primary Education, experience: 5 years

The same as any other person, adapting lessons to the needs of the students, and providing extra support where it is needed to ensure students make progress in lessons. All students are treated equally in the lesson delivered to them, but lessons cater deeply to the needs of the students to ensure they have an understanding of the lesson at hand as well as making progress in the lessons. Each culture will have its areas of language which will be of a high level than other cultures.
Current political events taking place over the world may require a need for sensitivity during lessons. Person[al] beliefs may play a part, but should not be diminishing to the students or lesson, also, gaining a better understanding of the students' backgrounds will allow for better attitudes of students' beliefs and attitudes.

Participant (O) Female, Native, English (A) level and CELTA, experience: 5 years

I feel privileged to be meeting people from all over the world just minutes from where I have lived all my life.
I teach educated grown-ups who are generally dedicated learners and as such I consider every individual to be their own person. As such, I can't imagine anything 'cultural' that would impact my beliefs and attitudes towards them. Surely, every teacher is the same? I'd be intrigued to know how other teachers answer this one!

Participant (P) Female, Native, BA in Nutrition Dietetics, postgraduate certificate in Linguistic, Ma in TESOL and Applied linguistics, experience: 6 years

I am quite an open person. I want to learn about their different cultures and find out about them. I am quite curious actually and I find out about new cultures, different ways of thinking, and different ways of just looking at the world. It's quite amazing really.
Sometimes, if you misinterpret what they're doing, like maybe they're really quiet but that doesn't mean that they don't know. Whereas, if you interpret that as they don't understand or that they're a bit slow, something like that. Then, you could have a negative idea about them. Whereas really, they just don't want to speak out in front of everyone and then another one. Maybe,

they're speaking out and they're just saying it all wrong because they're not really paying attention to errors and stuff like that, so you've got to… I think your own experience and how open you are and <u>what your previous experiences were in that set of people. If they all had positive experiences, then maybe you would have a more positive idea.</u>

As the above statements show, English language teachers' beliefs and attitudes have been shaped during their practices and so support Li's (2012) statement that English language teachers' beliefs could be formed and adapted over the course of their practices and education. English language teachers' cultural encounters may have led them to new ways of thinking and have a positive impact on their attitudes, and consequently they have become more open-minded and tolerant. Moreover, the teachers' beliefs were highly influenced by their formal and informal experiences. For example, Participant K said "Living abroad, speaking a foreign language, and living with, working with, and teaching people from different cultural backgrounds" had helped to shape this attitude. Participant F too stated "I feel it is a positive thing that we can learn from each other. They can learn from me, I can learn from them, and they (referring to learners) can learn from each other, and develop themselves through that. It makes the class more interesting." This example could be indicative of how the English language teachers' beliefs have been shaped through their experiences; as Mansour (2008a) indicated, there are two kinds of experiences—formal and informal experiences—that impact English language teachers' beliefs. Informal experience is achieved through daily life, different issues, and encounters, while formal experience is obtained through education and training. In this regard, Zeichner (1980) represented both informal and formal experiences as 'socialization influences,' saying that fellow teachers' teaching at schools had more power to impact teachers' beliefs than their formal university experiences had (Pourhosein Gilakjani and Sabouri, 2017, p. 80). This idea could be true as learning theories does not always lead to richer insight unless these are put into the practice; the above statements could confirm this notion to some extent.

Furthermore, the environment and their working contexts are sources of information for English language teachers and learners. In a high cultural context such as London, English language teachers will have been exposed to people from different cultural backgrounds (Neuliep, 2015). This context could help English language teachers to enhance their multicultural awareness and also provide them with an opportunity to reflect on their knowledge and experiences about other cultures while comparing and relating their own experiences and interpretations to those of others (Byram, 1997).

In the interview, a few participants (A, H, E) referred to family, work context, and media in addition to cultural awareness as factors that influenced their beliefs and attitudes. The media was mentioned by four participants (E, F, H, and P). For example, Participant E stated in his interview: "I think people are influenced by the media people." A substantial number of the study participants suggested the media as a key factor that impacts and shapes people's views immensely (Neuliep, 2015). A theory called cultivation theory which was proposed by Gerbner (1998) and his associates states that long-term contact with media such as TV could result in or "cultivate" a societal realism in the minds of individuals which is just based on what is represented on TV; this could have a direct reflection of the programmers' view on individuals' frame of mind or beliefs. Gerbner (1998) explains this theory as follows:

> We have used the concept of "cultivation" to describe the independent contribution television viewing makes to viewer conceptions of social reality…When we talk about the "independent contribution" of television viewing, we mean that the development (in some) and the maintenance (in others) of some set of outlooks or beliefs can be traced to steady, cumulative exposure to the world of television (cited in Neuliep, 2015, p. 195).

The media provides images, news, and stories which may not be as accurate as these events are in the real world, but the readers and viewers cannot distinguish the falsehood that lies beneath them; therefore, viewers believe in this news as representative of those realities. Gerbner (1998) also contends that the impact of media may have begun in childhood as people start watching TV at a very young age, and the programmes are designed for this purpose, although some individuals are sceptical and may not be convinced easily or just be passive viewers. However, this cultivation as Gerbner claims is dynamic and should be modified with regard to the new generation. I believe people should be more careful nowadays as the media, particularly the new technologies, have provided broad access to information about different societies and individuals which could be misleading and might lead them to stereotype. Some of these misleading portrayals were listed above, while others can be seen in the following excerpts:

Participant (A), Non-native, Female, MA in TESOL and CELTA, experience: 9 years

> These changes according to the group I could say that with Mediterranean people I felt the need to be more welcoming and friendly, while with Japanese and Korean I had to keep a more professional approach. It's very difficult to answer though. My attitude is very often affected by the students' attitude. And their attitude is very commonly affected by their age or even their language level.

In general, lots of different factors: family, work/school environment, <u>religion</u>, manners. For me personally, <u>I think it would be behaviour and moral values.</u>

Participant (E) Male, Native, BA English literature and TEFL, experience: 23 years

Yeah, I was thinking. There was something on BBC iPlayer which I didn't watch. I didn't have time because of my son, but it was… I gather the idea was that it was about British people becoming refugees and I think it's the important thing to remember the… You know, whilst we feel incredibly stable here in this country and therefore, kind of look, at the world in a different way. I think it's a really useful idea here. <u>To consider things from other people's perspectives and consider the idea [we] might need a future planet Earth in a hundred years' time to all be refugees and moving around the different parts of the world as a situation requires.</u> So, yeah, I think it's important to remember that I'm from a particular culture among many other cultures and in a very postmodern sense all equally interesting, valid. I mean there tends to be… We tend… maybe not in London, maybe other parts of the country over Brexit and make assumptions kind of based on concentric circles from where we are. You know, my town, the UK, EU. There's a lot of kind of post structures writers. Essentially, one of them looks at the idea that every concept has its kind of opposite and he in his book is talking about the idea of cultural identity and having a part and having borders between nations and essentially, if you have nation A and nation B. Essentially, they're all part of the same concept of nationhood and there for that reason, they aren't separate concepts or even separate identities. They fold back into each other and he was talking… He was positing the idea of a passport less world. A borderless world, but, <u>I'm also a student from many diverse cultures. I don't see myself as any different from those students and I've been in other language classes. Been in other countries kind of in the situation that they're in now and namely, I've been a foreigner. I think it's a very useful experience.</u> I think a lot of kinds of particular perspectives come from never having left your own country and it's a terrible shame to have such a mono-focal perspective of the world.

Speaking generally, <u>I think people are influenced by</u> <u>the media; people are influenced by their own culture. Age is a factor</u>. I mean, I have existed for over forty years. So, when I was at school, it was in the seventies, the eighties. So, what I learned then is dated and aged. You know, the world has moved on tremendously. Also, <u>education and family could be other factors</u>. You know, essentially, every piece of information comes towards you. You know, you try and make a judgment. Is that sound, is that you? Some of it gets through that filter and so, I think you are <u>affected by structures and beliefs that surround you</u>. It's very difficult to kind of immunise yourself against them all the time. They do get through newspapers that you wouldn't consider reading, but other people have those who end up in a conversation. As well as, I try and surround myself with <u>like-minded people generally</u>.

Individuals' beliefs and moral standards can originate from their religions (as was mentioned by Participants A, B, and C). For example, Participant B said: "religion is enriching and teacher's tolerance at every level of education contributes to better integration." Participant A also added that a lot of different factors had influenced her beliefs such as "family,

work/school environment, religion, manners. For me (referring to herself) personally, I think it would be behaviour and moral values." In this regard, Hubernere (1965, p. 78) stated that "the anthropological oriented dimension of culture, which covers different aspects such as the behavioural patterns of the people e.g., customs, daily life, standard of living and religion, social statues with them could be the factors that lead English language teachers to openness to other cultures and nationalities." Indeed, there are a great many factors that could help English language teachers to adapt and shape their educational beliefs as well as their beliefs about other cultures. It can be seen that participants M and G have different views and they addressed the importance of equality and inclusion in their classroom which could be used as examples in the democracy section in the following discussions.

Furthermore, Participant G said: "Spaniards are quite open when giving their opinion, I have found it difficult to work with some British people who seem to believe that improvising and avoiding planning is all right". This statement ran contrary to her other views that appreciated equality between men and women. Her views seemed unhelpful and judgemental as she took a cross-cultural approach when she overgeneralised how English people or other cultures behave and communicate in comparison to her own culture; this attitude could lead to stereotypes as Baker (2015) put it. These approaches could be problematic when associated with understanding one's images of intercultural interaction. Initially, making comparisons at the national level could lead to negligence in identifying other cultures' communities or classifications. Furthermore, the cross-cultural approaches could be constructed on misinterpretations of other cultural portrayals which could be generalised to individuals' groups and practices. Furthermore, cross-cultural comparisons suppose that individuals' interactive practices are static and inflexible. Yet, in intercultural interaction, particularly when the English language is used as an international language (lingua franca), English language educators can have the ability to adapt their behaviour in order to interact more effectively (Jenkins, 2014). The following excerpts shed light on the participants' views that were mentioned above.

Participant (B) Non-native, Female, MA in English Philology, experience: 10-15 years

> Diversity of cultures, religions is enriching, edifying, and teacher's tolerance at every level of education, and contributes to better integration.
> Extremism might be an issue I'll have to deal with more tactfully and might take longer to get resolved or maybe not.

Participant (C) Female, Native, BA (HONS) in Lifelong Learning, **experience: 29 years**

I love working with diverse cultures. I believe this experience helps us all to be more tolerant, open our minds to other ways of being, and learning. As a New Yorker, I grew up in a multi-cultural city and so it's natural and exciting!
As a Christian, I am called to love all people. That is the main thing that influences my behaviour.

Participant (G) Non-native, Female, MA in language teaching and PGCE, experience: 20-30 years

I'm strict with men from dominant male cultures, I don't allow them to interrupt female learners when they speak or impose their opinion on female learners. I encourage female students to speak up and stop males from imposing.
As West African students usually represent a minority in the area where I teach, I may get one or none in my class, I tend to adopt a very inclusive attitude towards them. My students are welcomed to talk about their culture.

How I conduct my work: I was educated in a Spanish semi-private school where organisation, quality of work, and meeting deadlines was a priority. Also, back at home, we were taught that working hard is essential. This has always influenced my life and work. I have found it difficult to work with some British people who seem to believe that improvising and avoiding planning is alright. Also, I have found and still find difficult the laid-back attitude that some British teachers of English and also some students adopt.
Spaniards are quite open when giving their opinion. I have been told I can be blunt and to the point of being rude to British standards.

Participant (M) Non-native, Female, MA in TESOL and MA in Research Education, experience: 10-15 years

In EFL, we tend to have younger students. They are normally of a higher class as they can afford to come here to study and pay the huge fees. Their aspirations are to go to university, whereas the other students (in ESOL classes) tend to be migrants. There is a much wider range of people, some who are similar to the EFL students and others who are older, are professionals, have different aspirations, etc. My attitude doesn't change but obviously we look at their different needs and I try to adapt my lesson plan accordingly. However, most international students need to learn the same skills. For most students (in ESOL classes), there is an emphasis in the curriculum about life in the UK but I think this is missing from the EFL curriculum. In summary, I try to treat all of my students fairly.
First of all, I don't use culture in a single or plural form because the culture is dynamic and it is individual and always changing. I don't think anyone comes from a fixed culture or background. I try not to stereotype when I see certain behaviour and beliefs from a certain group. But, interestingly, you find common patterns within certain groups. I try not to assume that individuals belonging to the same group will have the same beliefs or follow the same patterns. Certain things impact my attitudes, such as individuals' behaviour, mainly respect.

As stated earlier, Participants G and M encouraged the democratic approach towards students of diverse cultures which I would argue should be taken into consideration in language teaching contexts. This notion was mentioned by other participants (e.g., participants B, I, C, and E) who supported open-mindedness and freedom of speech on a few occasions. For example, Participant E indicated that he would like to create "an atmosphere of fun which is really useful where people let themselves go in terms of speaking freely about what they believe." Also, Participant M (see observations, Appendix A) also encouraged broad discussions including democracy when she asked her learners to share their views regarding the following topics: "immigration, identity, crisis, and democracy." For this reason, I assume it is necessary to discuss this notion and intercultural competence and how they might be related a bit further. The literature review (section, 2.22) mentioned the notion of democracy in internationalism and interculturality in connection with Byram (2018). Dervin and Li (2018) also believe that there are similarities between the philosophy of democracy and interculturality discourse in education. It seems that democracy has currently become the central point in intercultural discourse particularly in connection with the arrival of the newcomers (new migrants) and increases in terrorism. Furthermore, the notion of democracy has obtained more attention alongside the interculturality discourse in Europe. This attention can be associated with the refugee crisis in 2015 as the diplomatic institutes consider the development of intercultural education and training their employees in this regard. Therefore, democratic competency has been added to the priority list of Council of Europe's tasks that need to be worked on internationally; "the council declares that it was working on a universal and objective system to define and measure democratic competence" (Dervin and Li, 2018, p. 13). Notable scholars from varied fields of interculturality were taken into consideration in this venture, and remarkably, the notions of democratic competencies and intercultural competencies were employed interchangeably. The primary democratic competencies consisted of 20 aspects which are similar to parts of intercultural communicative competence and are identified as "responsibility, tolerance, conflict resolution, listening skills, linguistic and communication skills, critical thinking, empathy and openness, and autonomous learning skills" (ibid.). These aspects (or so-called descriptors) show the knowledge, skills, and understanding of people, what they are capable of doing, and what they are to be prevented from doing (or their precautious points). With regard to the head of the education department, the primary purpose was to identify degrees of achievement for each aspect or competence (i.e., listed above) so that these could to be integrated into teacher education schemes,

employment assessments, and the institute syllabus all around the world (Dervin and Li, 2018).

The Council commenced the project in a particular setting, i.e., while terrorism was growing rapidly in European countries. People were perplexed and questioned their identities as they started marginalising themselves from others in order to be separated from them. Therefore, while the educational work of the institute or the council might have been seen as a prominent project, the portrayal of their plan seemed debatable as it was 'objective and universal'. The decision-makers and their identities as well as the aims of democracy and its inclusion were questionable (Dervin and Li, 2018). There was no clarity on, for instance: Who would make the final decision as to what democracy refers to and entails? Whose voices would be included in the descriptors? Would this lead to the "centre" (Europe) dictating to the rest of the world about what democratic and intercultural competences are?

Dervin and Li (2018) propose to decentre the way we think about interculturality through challenging a particular representation of democracy which places the other in an inferior position. This could be true in ESOL and EFL classes and colleges (or in other contexts) where there is a hierarchy between students and teachers or between teachers and the heads of departments to eliminate the pressure on learners and staff. Interculturality has often relied on biased and overly subjective and ethnocentric comparisons between cultures and countries (see McSweeney, 2002 when writing about the work of Hofstede, for example). That is why we adopt a critical intercultural perspective (Dervin, 2017; Li and Dervin, 2018), which attempts to reframe democracy from the "centre" ("the West") to the "periphery" (China). A critical intercultural perspective requires questioning the terms, concepts, and notions that we use to discuss this topic and to move away from Western-centric (and other kinds of centrism), somewhat biased and limited/limiting discourses that lead "us" to believe that "we" are "better," more "civilised," more "democratic" than the Other (Phillips, 2005). A more comparative discourse on how democracy is "done" "off the centre" often triggers self-sufficiency, self-promotion, and a-criticality, whereas, in my view, a more decentred approach may make an individual more ready to accept other viewpoints from international contexts and encourage open-mindedness at all levels.

Moreover, Participants J and I claimed their flexibility and open-mindedness were keys in dealing with learners from diverse cultures. English language teachers could promote their intercultural attitudes such as open-mindedness and tolerance which could lead to peaceful coexistence and communication among different cultures. Furthermore, these attitudes could enhance learners' self-development, curiosity, open-mindedness, and help them to decentre

their personal beliefs about diverse cultures (Byram *et al*., 1997). Participant J's response is provided below, while participant I's view was listed among those of the teachers who saw cultural encounters/awareness as the key element to their beliefs.

Participant (J) Non-native, Female, MA in English and History and PTLLS, experience: 15 years

> <u>Being open, flexible and teachable</u>. Be ready to teach and be taught by others as well. I don't have a problem if something is not working to go through it like a self-reflection. For example, I am working with some people who really need a lot of work. I haven't seen any fruit coming out of there. So, I asked the manager of the college if I could have extra hours with that group. It needed a completely different approach to teaching that group. It is kind of moving forward, trying something new because you don't want to use the same things or method, but at the same time reflecting what I have used…. Asking myself was it actually worth it? Did I employ the right approach and so on?
> I struggled a lot before as I was strict and trying to keep order in the class, as I had some students who were forced to be in the class rather than they want to be in the class. <u>I needed to change my belief and attitudes towards other people and became more tolerant as I was responsible for their learning and I had to provide them with the chance to learn the language.</u>

Participant L (native, male) was not mentioned in the above groups as he had only referred to his interest regarding other cultures: "I find it fascinating and interesting to learn about learners from around the world" could have stemmed from his curiosity towards other cultures. He was also very positive and respectful towards his learners in the observation (see Appendix A). The participants' statements in their interviews indicated that most of the participants focused on cultural encounters as the main factor which has influenced their beliefs, attitudes, and consequently their awareness about their learners' cultural background. In addition, a few of the English language teachers (Participants D, E, and N) mentioned that students could be the source of their awareness as the representative of their diverse cultures or nations, while Participant O seemed unaware of the issue, even though she answered: "I feel privileged to be meeting people from all over the world just minutes from where I have lived all my life." For that reason, I have put her under the first group who believed cultural encounters were of prime importance. As shown above, the responses of two native English language teachers (Participants L and O) were not clear enough for me to draw a specific conclusion about their specific views as their class time was limited and they answered my questions via email. Despite my request for better clarifications, they could not elaborate on the issue further.

The results of the observations also revealed different attitudes of English language teachers in terms of their classroom behaviour; eight of the participants showed their positivity by giving brief positive feedback to learners on their participation in the activities during the sessions. For example, most participants such as A, B, C, F, G, L, J, and M provided learners with quick positive feedback such as 'well done'. Two English language teachers (Participants M and J, non-native, females) seemed empathetic towards their learners as they cared about their wellbeing and advised the learners to see their GP if they had any illnesses. Participant M (non-native, female) encouraged a learner who had a heart problem to see the doctor soon. This was a clear example of empathy leading to practical advice; such behaviour is viewed as a significant component in several models of intercultural competence where it is seen as a precondition or requirement of people's awareness of international cultural differences or as a result of intercultural ability (i.e., Spitzberg and Cupach, 1984; Ting-Toomey and Kurogi, 1998; Deardorff, 2006; Arasaratnam, 2008). The models indicate the significance of being empathic or more understanding of people of diverse cultures when we have developed intercultural awareness.

That awareness could also be indicative of the ability of individuals or English language teachers who have achieved a high level of intercultural awareness and can feel others' emotions and situations. For example, students who have substantial intercultural training might have a better understanding of different emotional feelings in other people who are culturally different from them (Guntersdorfer and Golubeva, 2018). It may be true that Participant M (non-native, female) who was studying towards her PhD. has developed such competence over time. Therefore, being empathic and more understanding of other cultures could be indicative of having developed intercultural awareness towards people of diverse cultures. This also suggests that people who are more empathic and gain a high level of interculturality are likely to be able to communicate and behave more effectively in different intercultural contexts (Guntersdorfer and Golubeva, 2018).

> Mit-Erleben - the co-experience has an emotional/affective dimension. This includes the ability to access and/or generate feelings when facilitating thoughts; the ability to understand emotion and emotional knowledge—as Mayer and Salovey put it (1997, p. 10, cited in Guntersdorfer and Golubeva, 2018, p. 57).

Thus, emotional intelligence includes empathy as an effective element (Goleman, 1995) which has shaped the foundation of emotional intelligence and without this major component the capability of controlling feelings or responding and behaving well in intercultural contexts are unlikely to happen (Guntersdorfer and Golubeva, 2018). Furthermore, the

positive aspects of empathy (such as controlling feelings and being non-judgemental) have always been considered in the field of intercultural research. However, it is argued that empathy has also has a 'dark side' as mentioned by writers such as Prince (2011), Bloom (2016), and Breithaupt (2017b). This dark side also raises doubts about its role in intercultural competence (Breithaupt, 2017b) since empathy has focused on a constricted area which could be vague as people only understand someone who has gained similar experiences in a specific field (probably similar to them) (Bloom 2016).

> Therefore, we tend to co-experience the feeling of individuals close to us over the suffering of entire groups of people who are far from our field of experience. But this type of biased orientation is not the worst side of empathy *(*Guntersdorfer and Golubeva, 2018, p. 57).

However, it is necessary to point out and hypothesise the negative points of empathy when there is an unequal authority between two speakers in an intercultural context such as English language classes when the English language teacher has gained the power in that intercultural context and has not acquired the same experience as learner/s. I believe empathy could be exhibited in different ways as verbal and non-verbal communications. English language teachers' verbal and non-verbal interactions (body languages) could change learners' attitudes towards their studies. They could simply motivate or demotivate learners by showing different sides of empathy.

It is also worth noting that English language teachers who have studied emotional intelligence and are aware of its significance could have a greater impact on learners' development and attendance in the colleges. English language teachers should be sensitive to the feelings of learners and handle them appropriately to establish positive relationship and bonding between themselves and learners. They should create a safe atmosphere to reduce anxiety and negative feelings in English language learners during the process of their learning. This could be established through developing skills that help learners to feel valued and respected. English language teachers could use a variety of teaching approaches and activities which promote interaction, discussion between learners to build their confidence and share knowledge and opinion. This could also be applied through different resources that encourage cooperation and group work such as role plays and simulations which are related to the real world. Also, giving specific feedback on learners' performance and asking about their views and feelings or eliciting their feedback during different tasks could develop students' sense of belonging, self-esteem and promote intercultural attitudes, open mindedness and democracy in that setting (Ivenz, 2021).

As appeared in Participant's C (native, female) practice when she supported the ideas of fairness and liberty by saying that "people should have the right to choose to wear hijab or not in Paris" which could show her democratic approach as well as she encouraged learners to accept the differing views of other people, e.g., in religious or political matters and treating the people who hold these different views fairly. It is also vital for English language teachers to have developed the ability to adapt their behaviour towards learners from different cultural backgrounds and ethnicities. For example, Participant F (native speaker of English) was speaking about 'Ramadan as a respectful job'. Moreover, two of the participants (Participants E and I) were supportive of creating a fun and relaxed environment for students and used music to encourage it, whereas two of the participants (participant O, native, female and participant B, non-native female), as mentioned earlier, did not seem to be aware of their attitudes towards their students e.g., Participant O (native) who was a native English language teacher referred to one of her students as 'oi Iraqi', which could have been seen by other students as an inappropriate word and a negative attitude as she could have called him by his name. The learner was a mature and decent man who deserved to be treated with respect and dignity. Politeness is a significant element in intercultural contexts, and it is worth discussing the theory of politeness given its importance in intercultural communication and the fact that there are always some difficulties in understanding others' behaviours (Rings and Rasinger, 2020). Kádár and Haugh (2013, p. 57) maintain that "politeness does not reside in particular behaviours or linguistic forms, but rather in evaluations of behaviours and linguistic forms." Politeness has been considered as a way to reflect the individual's notions and assessments of verbal and non-verbal presentation because these are different in different contexts. The concept of politeness is intrinsically linked to the concept of intercultural interaction as it goes beyond essentialist views regarding rigid cultural models and their interpretation by people and allows an established inquiry into the subtleties of intercultural communication, of individuals' approaches, and anticipations. Furthermore, Brown and Levinson (1987) introduced some theories from social interaction into their arguments. The theory of face (Goffman, 1967) which is associated with politeness had a massive impact. Brown and Levinson examined discourse performances as face-threatening actions that in social interaction should be presented in a moderated manner to maintain communication that might, for example, be terminated if one of the individuals confronts another one's face. The previous authors introduced politeness as reparatory techniques employed by individuals to diminish the possible risk of face-threatening challenges. They clarified that politeness is an efficient way to communicate in different social contexts. Polite individuals can keep and

modify social interactions between people (Rings and Rasinger, 2020). In addition, Kadar and Haugh (2013, p. 244) state that the majority of the researches conducted regarding politeness in intercultural interaction emphasised challenging conditions in which linguistic and cultural differences have led to uneasiness and disrespect in communication. Thus, English language teachers should be aware of this concept and encourage respectful behaviour in their classrooms. English language teachers should see their students as a 'whole person'. Consequently, it is not only the intelligence of the learners that should be considered; their physical reaction and feelings during learning should also be taken into account (Larsen-Freeman and Anderson, 2011). Curran who supported the general counselling-learning approach and was interested in adult learning has conducted a lot of research in this field over the years. He indicates that adults do not feel comfortable in a new learning environment as they are so afraid of being labelled as idiots (Larsen-Freeman and Anderson, 2011). Curran asserts that English language teachers could help learners to avoid negative feelings by becoming learners' language counsellors. This approach does not necessitate achieving a degree in the field of psychology; it simply expects the teachers to be understanding and play the role of a counsellor when learners encounter difficulties in internalising the target language as the teachers have the capacity to change learners' negative fears a to constructive drive (ibid.).

Although, Participant O claimed in her interview that she did not take the cultural background of students into account as she maintained that she 'would treat learners with respect', unfortunately, her practice did not support that statement. I think being polite might vary in different contexts and cultures, but politeness should be employed between learners and teachers in all contexts as it can affect learners' motivation and emotional intelligence. I have seen learners who have lost their motivations and left the college as the result of English language teachers' inappropriate behaviour that discouraged the learner from continuing her study. Therefore, English language teachers should have the ability to interpret and understand learners' emotional cues and be able to overcome their personal feelings in different social contexts such as classrooms (Guntersdorfer and Golubeva, 2018). Strengthening these qualities is very important in educational and intercultural interactions as politeness could impede the misunderstandings that might arise in those contexts (Breithaupt, 2017a, pp. 18-21). It is worth addressing the emotional intelligence here as Salovey and Mayer (1990, p. 189, cited in Guntersdorfer and Golubeva, 2018, p. 55) mention that "the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's

thinking and actions." This definition is relevant to intercultural competence in that it refers to attitudes and feelings which could be monitored and guided to avoid misunderstandings between self and others (Guntersdorfer and Golubeva, 2018). Deardorff (2006) believes in the vital role of sympathy and understanding in promoting intercultural competence, while Byram (1997) has called it 'decentring'. It might be argued that little incidents of rudeness in classrooms should not be taken seriously, but as shown in the following setting, Participant B's attitude or understanding might affect or impede learner's progress or offend their personalities.

Participant B, a non-native English language teacher showed authoritative attitudes in her practice as she had collected all students' mobile phones and tended to control every movement of the students in her classroom! For example, a student who was a young man (he had worked in the army) in his late 20's was late due to the lack of bike parking in the college. As he entered the classroom, the teacher started questioning him about his lateness and referred to his background experiences as an army officer to show her disapproval. It is of paramount importance that English language teachers become aware of their unconscious bias which refers to their attitudes towards other individuals. This could be centred on various characteristic such as race, gender, different accent, physical skills or appearance (from birth), and English language teachers could fail to notice them as they might not be aware of their own beliefs explicitly (Bowman, 2020). This is also called unconscious or implicit bias which could have a negative impact on individuals' relationships in different contexts. English language learners should feel comfortable and welcome in their educational context and English language educators should be aware of their own personal biases and be able to reflect on their own biases in order to avoid misunderstandings and demotivating learners (Bowman, 2020).

 However, the majority of English language teachers' attitudes and beliefs could not be observable as explicitly as I had expected during their practices. In addition, I believe the attitudes and beliefs of English language teachers could not be assessed in one or two observations; furthermore, my presence could have influenced their practices to some extent. It is worth noting here that there were a few discrepancies between English language teachers' statements and their class instructions; therefore, some of the results led to contradictions between the data sets or between teachers' responses to the questions and their practical teaching behaviour, something which could occur quite naturally in every research.

 Many researchers believe that there is a link between teachers' beliefs and their practical pedagogies (Attardo and Brown, 2005; Johnson, 1992; Jones and Fong, 2007; Poynor, 2005;

Yook, 2010). It has also been argued that English language teachers' predetermined beliefs could impede their professional development, while teachers' beliefs are supposed to improve their professional careers and their practices (Johnson, 1992). In this regard, Borg (2003) assessed 64 teaching practices in L2 education and he claimed that teachers' beliefs are varied regarding English language teaching. Some English language teachers put the priority on explicit grammar teaching, while others tend to teach the grammar implicitly. Johnson (1992) has also conducted other studies and examined English language teachers' lesson plans in order to explore their beliefs pertaining to second language education. The results revealed that many teachers' beliefs emanated from their firm theoretical notions which are based on three English language teaching approaches: function-based, rule-based, and skill-based methodologies. The majority of educators' beliefs originated from the function-based approach at the time of the research. Johnson had observed three of 30 English language teachers to explore the source of their beliefs. The findings revealed that their teaching instructions leaned toward their theoretical philosophies. In a similar line, Jones and Fong (2007) carried out a study regarding English language teachers' beliefs. They interviewed 30 pre-service and in-service English language teachers and found that the teachers' experiences had been a key factor in shaping their beliefs which were mainly teacher-centred and based on the task-based approach. The researchers also maintained that most of English language teachers' beliefs had not been modified or changed over time, although they had been exposed to a variety of teaching approaches. Also, it is worth examining other areas of English language teachers' instruction to see how they have encouraged the interactions and collaboration between learners. For this reason, I have included the following section on collaboration.

4.10. Collaborative Work between Learners

Collaborative work could be used as a tool for developing the intercultural competence of English language learners in different L2 contexts (Deardorff, 2020). Dewey and Vygotsky viewed collaborative work or collaborative learning as the social construction of knowledge as they believe individuals' views have social roots as learners need to communicate in order to learn more effectively (Oxford, 1997). In other words, learning occurred as a result of individuals' social interactions and therefore is inseparable from societal life (Vygotsky, 1978; 1986). From Vygotsky's point of view, English language teachers guide learners to improve their linguistic and cultural knowledge in L2, and this knowledge could be formed through reflective review with other individuals such as their classmates, teachers and so on (Oxford, 1997), as was shown in my research.

Collaborative work can lead to more effective learning and communication across all educational contexts and particularly in EFL/ESOL multicultural contexts as it stimulates more meaningful interaction between learners from different cultural backgrounds. A wide variety of intercultural learning tools such as online resources, role plays and class activities which could reinforce collaborative work and stimulate effective communication between individuals (Deardorff, 2020). English language teachers need to learn this skill before setting out the activities that require in group work. Collaborative learning is a paramount factor in the classrooms as it could lead to a higher level of thinking and longer conversation among diverse learners (Kelly, 2017). With this in mind, I consider that it is worth discussing how collaborative work could result in more intercultural interaction which presumably could lead to increasing learners' intercultural competence in L2 education. The following table shows the result of the class observations on native and non-native English language teachers and how collaborative work has been encouraged and incorporated within their practices.

Table 4.10.1
Observations' Summary of Collaborative Work between Learners

Native English Language teachers	C (N)	D (N)	E (N)	F (N)	H (N)	I (N)	K (N)	O (N)
Observation	Group discussion about different pictures from different contexts	A brief discussion about Different methods of payment	Group discussion about Business plan and products	Group discussion Interview exercise	Interview exercise Role-play about job	Peer correction Brief discussion about smart cities and relaxation	Brief discussion about Business	No group discussion
Non-native English language teachers	A (NN)	B (NN)	G (NN)	J (NN)	M (NN)	L (N)	N (N)	P (N)
Observation	Group discussion about recent changes in countries and Comparison between countries' progress	Group discussion about trans-genders/ equality Everyday activities Pictures of different families'	Group discussion Charity Fundraising/party planning	Role-play Group discussion about Personal experience /gambling	Group discussion about 'Brexit' Celebrities Peer correction	A brief discussion about novels and movies Stopping smoking	A brief discussion about online shopping	Group work activity for writing Discussion about life and food/ Interview exercise

		contexts						

The result of the data revealed that native and non-native English language teachers employed activities that encouraged learner's collaboration and expanding discussion regarding different topics equally. Non-native English language teachers (Participants A, B, J G, and M) raised discussion about broad socio-cultural topics such as Brexit, fundraising, transgender, gambling, and recent developments in different countries which led learners to scrutinise those issues more deeply. English language teachers helped learners to acculturate to the knowledge of the specific communities and beyond the target culture and language (Oxford, 1997, p. 444). This approach could also help learners to make comparisons between their own country and culture and other cultures as well as stimulate critical thinking about the different systems of societies. For example, Brexit, recent developments in different countries, and fundraising for charities as discussion topics raised broad debate about the social and political system of the UK and encouraged learners to make comparisons between societies, cultures (including their own cultures and societies), and others. These topics also created fertile ground for debate about how the decision-makers could have a considerable impact on people's lives and so lead learners to a higher level of critical thinking. In collaborative learning, learners can communicate and exchange information in different ways, i.e., either explicitly or implicitly, during their informal conversations. The implicit socialisation process does not include or require analytical thinking or reflective learning but it can involve the values underlining normal behaviours. Conversely, explicit learning could happen purposefully when students were working on a task and asking questions about how and why things happen. In this method learners are analysing, exploring, and thinking critically as they reflect on their own assumptions and interpretations of the world. Therefore, reliable resources could help learners to communicate interculturally with one another and choose and reflect on assumptions consciously (Abrams, 2020). Dewey, a social constructivist does not only support the idea that language should be taught in a communicative and collaborative learning method, but is also in favour of integrating rich resources and contents such as friendship, power, and emotion. (Oxford, 1997). Drawing on broad contents and topics in L2 such as those used by the above participants can help to promote learners' intercultural competence as they refer to social-cultural realities.

Moreover, some native English language teachers, for example, Participants C and P embedded broad intercultural learning resources such as photos from different geographical scenes and diverse groups, war photos, sports photos into their lessons. Interviewing other

learners to complete a survey regarding the pace of life in the modern world was also an activity which led to huge collaboration and discussion among learners. Unarguably, these topics addressed the component of intercultural competence (knowledge) and led learners to richer interactions which could have helped them to develop intercultural competence to some extent.

Furthermore, as the data suggests, other native English language teachers created opportunities for learner collaboration; for example, Participants F and H created opportunities for learners to practise interview skills regarding jobs; this activity led learners to make brief comparisons between job interviews in their own countries and in other countries. Role plays and interviews could stimulate social communication in which English language learners play particular roles. These roles are representative of social character in real life, and learners could act out the social roles and make language mistakes without being judged as English language teachers support them emotionally (Oxford, 1997). The research in L2 has shown the positive impact of such activities which lead to a wide generation of real language and motivate learners' further engagement and willingness in class communications (Scarcella and Crookall, 1990).

In addition, the data shows that only one native English language teacher, Participant O, did not include activities that required learners' collaboration. Nevertheless, the class observation suggested that there were direct collaborations between the teacher and learners when she asked learners to answer the questions and share their responses with the teacher. However, I was able to observe her practical pedagogy only once, and I suppose that it would be unwise to rely on just this one instance because her other lessons could have been more inclusive and required broader collaboration. Hei *et al*. (2020) conducted another similar study about developing intercultural competence through collaborative learning. In that study, 252 students in an International Business and Management Study programme of a Dutch university took part in two surveys on collaboration in a group-learning activity and one survey on their development of intercultural competence. In addition, three groups of four to six students participated in focus group interviews (Hei *et al*., 2020, p. 1). The result of the research showed that when learners understood that the collaborative learning procedure is one which develops over time, the communication and group work progressed further. Moreover, the findings indicated that the development in learners' understanding of collaborative work linked to the improvement of intercultural competence (Hei *et al*., 2020). As was suggested in my research, their research also showed that collaborative work could

result in further contribution and more meaningful dialogue between learners from diverse cultural backgrounds and so could lead to improvement of their intercultural competence.

4.11. Team Teaching between Native and Non-native English Language Teachers

The previous section showed how collaborative work between learners could have led to the development of their intercultural competence. This section aims to examine English language teachers' views regarding teamwork or team teaching in the L2 contexts. Nowadays, native and non-native English language teachers work alongside each other in EFL and ESOL departments. Working together could lead them to share their views and concerns about different educational issues in the classrooms, something which could be of vital importance in increasing English language teachers' awareness of the language and culture/s.

Research on team teaching has been conducted in primary and secondary EFL classes in East Asian countries such as Taiwan where the effectiveness of team teaching was examined with respect to diverse cultures in relation to local teachers and EFL teachers (Benoit and Haugh, 2001). Some of the research showed that a poor partnership between native and non-native English language teachers originated from incompetency, incompatibility, and personal differences between teachers. Thus, there should be more research on factors that contribute to teachers' collaboration as such research could in a sense help teachers to develop their intercultural competence (Chen, 2009). I aimed to explore these with regard to English language teachers' views. However, the findings might be limited as there were no observations in this regard in my study. In fact, this topic is very broad and requires greater scrutiny and so needs to be carried out in another research as team teaching is not common in London colleges except in teacher training courses. Nevertheless, I believe that it is worth considering team teaching in my research.

Chen's (2009, p. ii) research indicated that intercultural competence is one of the elements included in team teaching. Other components such as professional competence, collaboration competence, intercultural competence, and language competence could also contribute to the development of teachers' qualities. Accordingly, it is very important to discover whether English language teachers support the notion of team teaching and if they are capable of working alongside other individuals in L2 teaching contexts.

In the interviews (see Question 4 in Appendix B), participants' opinions were sought regarding team teaching between native and non-native English language teachers. The results showed that the majority of the participants had positive attitudes towards team teaching. They were supportive of the collaboration between English language teachers and

believed in the constructive results of team teaching. The following excerpts provide examples of the participants' views and the relevant notions are underlined so that they stand out clearly.

Participant (A) (non-native)

Sharing different experiences can be a great source of information regarding different nationality students, especially if the teacher has worked abroad. It's also helpful to learn about these teachers' personal experiences as students.

Participant (B) (non-native)

Teachers complement each other with different teaching ideas; help each other with linguistic issues and their origins. All in all, it is a positive experience like as between two non-native English teachers.

Participant (G) (non-native)

I think it could be a positive experience as they may have different approaches to teaching and learning.

Participant (J) (non-native)

I definitely believe that there is so much enrichment on both sides. I use a lot of techniques that might be different from English native teachers. I learnt a lot about the letter sound system and spelling rules from native English language teachers. As a foreigner, I can relate to other foreigners and understand what they are going through in terms of learning another language. The native speaker could use my experience too.
They learn from you, you learn from them and whatever the outcome is, you just try to put it in your teaching; in the long run, it would benefit your students.

Participant (M) (non-native)

This is the way it should be. When it comes to language, there is a lot I can learn from native speakers. But also, those who have more experience of learning English as a second language have a lot to say about their experience of teaching. As a migrant, I can empathise with students and identify with a lot of their needs. So, team teaching can bring different things and we can all contribute.

As the findings suggest, all the non-native English language teachers support the notion of team teaching and referred to this approach as a positive experience. As Chen (2009) indicated, collaborative work between teachers could impact the effectiveness of English language teaching and learning in EFL settings. The participants noted above referred to collaborative teaching as a significant approach that could bring different methods of teaching approaches to the classroom. They also claimed that different teaching experiences as well as their personal experiences as non-natives, migrants, and learners of the English

language themselves could help native teachers to understand the linguistic and socio-cultural issues that students are experiencing in the new context and consequently could help them to tackle the issues more effectively.

> Phillipson (1996) considers NNESTs to be potentially the ideal ESL teachers because they have gone through the process of acquiring English as an additional language. They have the first-hand experience in learning and using a second language, and their personal experience has sensitized them to the linguistic and cultural needs of their students. Many NNESTs, especially those who have the same first language as their students, have developed a keen awareness of the differences between English and their students' mother tongue. This sensitivity gives them the ability to anticipate their students' linguistic problems (Rosie, 2002, p. 1).

Kamhi-Stein (2002) too indicated that non-native English language teachers could identify themselves as migrants which could influence their instructions. They would be able to employ resources that were advanced in other countries, i.e., outside the inner circle, to propose a number of perspectives. Also, they could use their own experiences as teachers, learners, and immigrants as knowledge grounds in L2 contexts. Furthermore, Hamada (2003) also related teachers' team teaching in the JET (Japan Exchange Teaching) programme to the development of intercultural competence. She mentioned that this programme proposed a new model of team teaching and could create a richer opportunity for promoting the intercultural competence of English language teachers. Hamada added that if local English language teachers could be sent abroad, they could gain cultural experiences which then enabled them to interact with other teachers more effectively. Therefore, both English language teachers, including the local ones and the foreign teachers, could understand the meaning of being 'sojourners' in another culture. However, although it was discussed in the literature review and is supported by Byram (2017), this method does not necessarily lead to the promotion of the intercultural competence of English language teachers. I think this programme could be effective if it were designed and executed purposefully and if the English language teachers became aware of the significance of this method. I believe this could be a very effective method as confirmed by some of the English language teachers (e.g., A and K) in my research. This method could also help English language teachers to understand and respect other points of view and accordingly have a positive impact on English language teachers' beliefs and attitudes towards people from different cultural backgrounds. The following statements show the native English language teachers' views regarding team teaching.

Participant (C) (native)

I have taught with non-native teachers in the past and I have always been so impressed by their language. Other than that, they were just my colleagues. I expected the same and didn't think about it. You don't have to be non-native to speak other languages and understand the learner's perspective. However, I think it's good for a teacher to have learnt another language. I think it's also important for non-natives to meet native English teachers. We can…learn from each other and I don't think one is more important than the other.

Participant (D) (native)

I think this is a good thing, having worked with non-native teachers I have had a very positive experience. Students see that there isn't only one way to speak the English language and are exposed to a different culture which is an enriching experience for them. Each teacher brings a different approach due to their different backgrounds which provides a greater variety and more interesting lessons for the students. It also encourages students to talk about their own culture more and enhances their English skills in this way.

Participant (E) (native)

Yeah. Sure. I mean it's great for the students to get kind of different perspectives. Cultural perspectives or linguistic perspectives for non- native, I've talked with teachers for whom English was not their first language and that's always interesting. I mean, the same way that learning another foreign language as we were talking about earlier, gives you a particular perspective on the process of language learning and language structures. Often, people who've learnt English as it was as a second language, have another insight into the learning experience. So, again, I guess it comes back to the idea of having knowledge of other languages is always a very useful thing and also knowledge of learning other languages.

Participant (F) (native)

I think it could be positive, and also you would have to be tolerant. You would have the same understanding as you have with students from other cultures. If the teacher came from a different culture, she would have different values and different ways of teaching. When I was working somewhere, there were some teachers who were from abroad; they were from Africa and Poland. They have different teaching styles to a certain extent, but because you have the same foundation of teaching it can be similar. I worked in a team in one of my earliest jobs with teachers from different cultures. I thought it was very interesting. The most important thing is that it doesn't matter which culture you come from as long as you know how to work as a team and you use your skills that you learned as a team and you can apply them while you work with anyone such as tolerance, understanding, etc. If there is any misunderstanding you have to talk and explain, because of the cultural difference and language barrier to a certain extent. Then you will be able to understand each other and learn from each other. Teachers have to take some time out, try to understand and talk together. When teachers have

strengths and weaknesses, they can sit together and work together to support and eliminate the weaknesses.

Participant (H) (native)

It sounds good because it is between a native speaker and a non-native speaker rather than that team teaching is beneficial. The different perspective gained and creating a professional network.

Participant (I) (native)

I'm not exactly sure what 'team teaching' is and therefore may not have actually done it before. I'm not sure if I like the idea of more than one teacher teaching the same class as it may cause some confusion among the students as to whom they report to. Instruction giving would have to be carefully structured so that all teachers know exactly what is happening and therefore can support both each other and the students alike. In the past, I was involved in a lesson where there were three teachers, two native English, one non-native, but I didn't feel like the non-native teacher's nationality has any effect on her teaching as she is C2 English with a near native level of pronunciation.

There are so many different accents of English, so I think it is important for students to meet and learn from people from various places since there is no one "standard" English. Sometimes I have met English teachers from other nationalities who have helped me understand the difficulties of particular areas of English through telling me of their experience of learning English to such a high standard.

Participant (K) (native)

The nationality of co-teachers is irrelevant. The personality of the person is more important.

Participant (L) (native)

I have never found this a problem but often a help. Non-native speakers are usually better at teaching English grammar in-depth as they have had to study it; however, subtleties in meaning are sometimes missed by non-native teachers.

Participant (P) (native)

It's good, I think team teaching is good if it's with native, non-native, whoever because you always get different ideas from different people. I think it's good.

As the data suggests, the native English language teachers cited above were in favour of the notion of team teaching as they could see the merits of this approach in different ways. Native English language teachers mainly viewed this approach as a positive method that could help both learners and teachers to enhance their cultural awareness while they are learning from one another. As Participant D mentioned, this model of teaching helps learners to be exposed to the different accents of the English language and provides learners with a greater variety of the English language in the class; therefore, the lessons would be more interesting. Moreover, this approach could result in the development of cultural and linguistic competence in English language teachers and learners. The native participants (F and I) had

previous experiences regarding team teaching that helped them to be more tolerant and understanding towards teachers from other cultural backgrounds with different values. Although Participant K did not believe in the terminologies of native and non-native as the descriptions or prefixes of English language teachers, he asserted that the personalities of English language teachers are of importance, which could be indicative of his rich insight and open-mindedness in this regard. Participant L highlighted another important factor in team teaching that could enable native and non-native English language teachers to complement each other when he pointed out native English language teachers have a wider knowledge of English language vocabulary and non-native teachers have a broader awareness of the syntax of the language.

More importantly, Participant F addressed the idea that English language teachers could eliminate misunderstandings through meaningful communication. McConnell (2000) noted how diverse cultures could cause misunderstandings between teachers from different nationalities. He addressed the problem by referring to the cultural discrepancy between Japanese individuals and foreigners. According to McConnell (2000), the Japanese seemed to avoid the foreigners in the workplace and to treat foreign teachers as outsiders. This example could be indicative of the distinction between insiders and outsiders that may cause cultural clashes. This separation could also prevent the foreign teachers from becoming insiders to the native (Japanese) context. The view that language teachers need to become insiders is evident in Participant N's statement when he said: "it is a good learning experience for non-native teachers. Native teachers may feel that they are teaching the non-native teacher as well as the students." However, non-native English language teachers might see this notion as labelling them as an 'outsider'. Obviously, Participant N had no clear understanding of team teaching and he seemed unaware of the benefits of team teaching. Another native English language teacher (Participant O) was also not in favour of this idea and did not consider team teaching to be a beneficial model as she mentioned "she did not see any merits in this approach." The following statements show these teachers' views more explicitly.

> **Participant (N) Native**
> It is a good learning experience for non-native teachers. Native teachers may feel that they are teaching the non-native teacher as well as the students. I prefer to teach a lesson on my own. It is also beneficial as you gain a teaching approach from a non-native person which you may be able to use in your lessons. This could be beneficial to you as it may be a better approach which may not necessarily be used in your country.

Participant (O) (native)

<u>I see no benefit for students to team teaching of any two teachers regardless
of where they are from. In fact, I think it could be disastrous!</u>

To sum up, the majority of the native and all of the non-native English language teachers (13 participants) were in support of team teaching, while two English language teachers (N and O) saw no clear value or benefit in team teaching. The rest of the native and the non-native English language teachers were seen to address the issue of the significance of cultural differences and how team teaching could improve their awareness and appreciation for other cultures and values which, once again, could be indicative of their intercultural competence to some extent. However, my research is based on the participants' statements and so relying only on these might be seen as limited evidence in this area. Other research has shown different results mainly in Asian countries (Korea, Japan, and Thailand) as the findings of those studies suggested different academic philosophies and cultural clashes between native and non-native English language teachers which were not seen in my data as it showed that most English language teachers had positive attitudes and were in favour of this approach. Thus, as Matsuda and Matsuda (2001) suggested, English language teachers could share their academic approaches and experiences to enhance the quality of English language teaching through collaboration. Furthermore, ideal team teaching derives from significant factors such as "willingness to compromise, complementarity and sense of empathy" (Carless and Walker, 2006, p. 473). As these factors refer to the components of intercultural competence English language teachers who have been able to understand differences and have gained positive insights into this model of teaching could be said to have acquired awareness of intercultural competence, regardless of being native or non-native English language teachers.

4.12. Limitations of the Study

Any research is subject to a number of restrictions, and so my study is not without certain limitations. Several limitations have influenced the result of my research. The following points are acknowledged as the limitations of my study. One of the most significant factors that limited my data collection was the busy schedules of the English language teachers as this factor impeded the data collection process including observations and interviews. Another drawback that should be pointed out was the need to modify the method of conducting some of the interviews i.e., via email rather than face to face. The need to change the interview process to suit some participants linked to the lack of availability of the English language teachers. As some of the interviews were carried out via email gathering the interview data took longer than originally predicted and also restricted my ability to request further clarification or explanation in cases of opacity or the inadequacy of the interviewees'

responses. These kinds of interviews have constrained my ability to reach more detailed and detailed conclusions. Furthermore, as this research is an interpretive study it could be viewed as very subjective research. The results might also seem contradictory, which could be an indication of the current realities in educational contexts (Nazari, 2017). Subjectivity and contradictory results are natural in qualitative interpretive studies. As Nazari (2017) puts it:

> Interpretivism in qualitative research, while rigorous, inherently work with data that is subjective and contextual, which places limits on the extent to which findings can be generalised. To put it another way, the degree of the generalizability of the research findings might be one of the limitations of my study (Nazari, 2017, p. 114).

Moreover, the focus of my study was to investigate the intercultural competence of native and non-native English language teachers and it considered teachers' views only in this regard. It would have been worth including learners' perspectives regarding the cultural and intercultural dimension of English language teaching. For example, it would have been interesting and useful to learn how learners conceive of and articulate their learning requirements and interests around intercultural teaching. Such results could elucidate the significant role of integrating intercultural competence in ESOL and EFL teaching fields. Furthermore, my research shed light on English language teachers' intercultural competence, beliefs, attitudes, and practice in six London colleges and included just16 participants. The size of the study may therefore seem to be very limited. It would have been more desirable to have conducted this research in more colleges or more cities in England. Finally, and most importantly, my research was highly influenced by the current pandemic psychologically and physically as it constrained my access to libraries in the way I had originally intended.

4.13. Conclusion

Assessing English language teachers' intercultural competence is not an easy job; it requires not only intimate knowledge and insight into the English language education fields, but also reliable measurements. As a novice researcher, I could not base my assessment on English language teachers' brief definitions of intercultural competence or on their attitudes as these could have been influenced by my words and my presence to some extent. I therefore put my emphasis on the observations of the teachers' practices and the intercultural resources employed in these different colleges. I examined how collaborative work was developed between learners and I considered the views of the participants regarding team teaching between native and non-native English language teachers to investigate their intercultural competence. The observations provided me with a richer insight into whether native and non-

native English language teachers have conceived of and developed intercultural competence implicitly or explicitly.

The data regarding English language teachers' perception of intercultural competence revealed that most of the English language teachers (9 out of 16 participants) were not aware of the term intercultural competence or the definition of this competence, with the exception of two non-native, female, participants (A, M) and one native, female, participant (P) as these teachers had studied IC during their Master's programme and participant (M, Ph.D. student) has been studying and conducting another study in this area. In addition, some of the participants (e.g., D, F, I, N) borrowed my definition of this competence, rephrased it, and explained it to me. It is worth noting that point here and taking it into consideration as it could impact the truthfulness of my research. Moreover, six English language teachers (Participants C, D, I, F, G, and J) talked about intercultural competence in terms of cultural awareness and cultural differences and these could be considered to be one of the components of intercultural competence. Although no relationships were found between participants' experiences, ages, their bilingual/multilingual skills, and living abroad and their awareness of intercultural competence, the data revealed that there might be a link between IC and the TESOL Master's programmes because three participants (two non-native, female, Participants: A, M and one native, female, participant P) had previously studied this concept at university. In addition, the majority of English language teachers' attitudes were positive. They were respectful towards international learners, and the majority (except for native Participant O) were supportive of collaborative work and valued team teaching (with the exception of native Participants N and O) as a way to develop their professional careers further.

Furthermore, the observations revealed that most non-native English language teachers (A, B, J, G, M) and three native English language teachers (C, N, P) integrated more effective and broader intercultural English teaching and learning resources than the other participants did. Although other English language teachers employed some resources which could raise and develop learners' intercultural learning, their practices showed that they were not adequately aware of including such material to encourage learners' sense of curiosity or discovery, to analyse, relate, and to reflect on their culture/s and beliefs. Their practices were based on delivering factual information and knowledge of English language and English language countries which required more teacher-centred and the traditional teaching methodology where learners are passive and the emphasis was put on the linguistic development (Breen, 1991; Byram, 1997). These types of resources which contain narrow cultural resources are

not considered as sufficient intercultural resources by theorists such as Byram. Most of the participants were able to contribute well to the pedagogy of information as they represented cultural concepts as factual knowledge. Moreover, while English language teachers should prepare and encourage learners to behave appropriately when encountering people of diverse cultures, their teachers' practical focuses rested on traditional and socio-linguistic dialogues such as using simple stories or linguistic resources (Participants K, E or F, male, native) which could hardly raise a broad and meaningful intercultural communication. Although English language teachers indicated the significance of integration of cultural/intercultural resources in their statements, not all of them were able to provide these materials in their practices (Borg, 1998). The observations revealed that some native and non-native English language teachers such as Participants A, B, C, G, J, M, and P (see Appendix A, observations) did use resources that aimed at learners' self-reflection to decentre their own views and beliefs and foster positive attitudes and respect for other individuals' viewpoints and perspectives. For example, Participant B talked about gay and transgender rights; Participant C raised discussion about liberty; and, Participant M encouraged discussion about democracy. These discussions could have led international learners to reduce their ethnocentric views and reflect on their own views and beliefs. Learners were also given opportunities to experience semi-authentic and authentic communications through conducting surveys and interviews in participant G, and P and J's classes. Learners were encouraged to experience real intercultural meetings through these experiential activities and these could have resulted in the re-evaluation of their own thoughts and feelings (Byram *et al.,* 1997).

Furthermore, English language teachers' beliefs may impact on their cultural and intercultural teaching practices; in other words, what English language teachers believe could shape their practical pedagogy (Errington, 2001; 2004; Johnson, 1992; Pajares, 1992; Baker, 2015). It could also be argued that there is a direct relationship between English language teachers' intercultural awareness, their practices and the resources used in their classroom. As addressed above, the English language teachers with broader intercultural competence tended to conduct and apply more cultural/intercultural learning and teaching resources, whereas English language teachers with lower or narrower intercultural competence did not integrate these resources into their instructions effectively.

 Finally, I strongly agree with the view that English language teachers could help shape learners' views, beliefs, and attitudes and teach them how to decentre their individual views in order to communicate more effectively in broader cultural contexts and become intercultural speakers (Byram, 1997; Garrido and Alvarez, 2006; Paige *et al*., 1999)

regardless of their nationalities. However, as Byram stated, there is no perfect teacher and some factors such as college regulations, policies, wash-back effects, and time limits constrain English language teachers' practices and so should be taken into consideration in order to arrive at a fairer judgement of English language teachers' IC practices.

Chapter 5

Conclusion

5.1. Introduction

The previous chapter contained the discussion of the findings and my insight into the intercultural competence of English language teachers. This chapter includes a review of the research questions, what was carried out in this research, and the main findings of the study. I will also share my recommendations regarding what could help to improve English language teachers' perception of intercultural competence and its development. Finally, further research in this field is recommended with regard to the current research.

5.2. Research Objectives and Findings

The main aim of my research was to explore English language teachers' awareness of intercultural competence, the development of their intercultural competence, how they define and address intercultural competence in their teaching, and how their intercultural competence has influenced their beliefs about how to teach the English language more effectively.

In the literature review, I referred to the evolution of communicative competence and the emergence of the intercultural competence phenomenon through the work of Byram, Dervin, Bennett and other researchers in this field. The roots of this concept were explored and described in depth in chapter 2. My research method was located in chapter 3 where I developed a view of a "case study which was drawn from holistic and biographic research methods" (Stake, 1995, p. xi) This qualitative research method included in-depth interviews and direct observations which helped me to explore and portray the complexity of the cases as well as providing me with the opportunity to triangulate the data.

My research analyses and themes were essentially based on Byram's model of intercultural competence and drew upon Byram's description of the five categories of intercultural competence which originated from three typical classifications: knowledge, attitudes, and skills. These were described in chapter 2. These categories or themes were used to address English language teachers' perceptions of intercultural competence and the impact of this competence on their beliefs and practices in the discussion chapter. My study was bounded to native and non-native English language teachers in London colleges and I applied a comparative qualitative case study approach and an inductive data analysis for the purpose of answering the research questions. The pre- and post-observation interviews consisted of 9 questions in total, and the analyses were carried out in association with the observations (30 observations). The observations centred around specific themes (linguistic knowledge,

cultural awareness and so on) which were initially derived from the participants' statements in order to form the basis of a more comprehensive and broader analysis in the light of relevant literature.

Prior to conducting the main study, I also carried out a pilot study to iron out any weaknesses in the interview questions and to gauge the number of observations required for my research (see chapter 3). In chapter 4, I showed and discussed the results of 30 observations and 16 interviews which were carried out in six different colleges in London. The research involved 16 participants had originally intended 6 males\ and 10 females; 11 were natives and 5 were non-native English language teachers. The teachers had achieved various qualifications including a BA in different fields (see the table in section 4.2, in Chapter 4), TESOL Cert, CELTA, MA in TESOL and Applied Linguistics; just one was studying towards a Ph.D. The participants had varied lengths of teaching experience: some had been teaching for 3 years, while others had taught in this field for more than 25 years.

The interviews included both pre-observation and post-observation phases that were carried out either face to face or via email due to the unavailability of some English language teachers for interview. The interviews were accompanied by non-participant unstructured observations to obtain greater insight into native and non-native English language teachers' awareness of intercultural competence. Furthermore, the analyses of the interviews were made in association with the observations, and they were discussed with regard to the research questions in the previous chapter.

The results of the study were discussed in chapter 4. My study revealed that native and non-native English language teachers appeared to have implicitly conceived of and developed intercultural competence to varying degrees, and this competence has influenced their educational beliefs and practices to a certain extent. Although most participants had an indistinct view of intercultural competence the non-native English language teachers seemed to have developed a broader view of intercultural competence compared to their native English language peers.

As the literature review and the discussion showed, my study is one of the few studies that has been conducted in the UK to address and investigate the intercultural competence of native and non-native English language teachers in London colleges. Recently, some similar studies have been carried out in state schools overseas and in Europe. Estaji and Rahimi (2018), for example, explored teachers' perception of intercultural communicative competence (ICC) and their practices for teaching culture in EFL classrooms; their findings suggest, as does my study, that with the increasing influence of globalisation, teachers of

language need to become teachers of language and culture by developing the specific elements of intercultural competence. The majority of the studies that I drew on in my research, as well as my research, showed that a fundamental shift is needed in institutional policies or regulations, curriculum programmes, and course books. They also indicated that further training courses could help English language teachers to achieve greater intercultural awareness and obtain adequate knowledge or a richer insight into intercultural competence. This awareness and knowledge are particularly relevant to contexts that feature diverse English language learner groups such as is the case in London colleges. Professional development courses could provide English language teachers with the opportunity to reflect on their practices and perceptions regarding intercultural competence. Also, these courses could help English language teachers to develop their knowledge about different teaching approaches and theories associated with intercultural competence teaching and learning.

5.3. The Impact of Intercultural Competence on English Language Teachers' Instruction

It was a daunting job to assess English language teachers' intercultural competence as there is no standard measurement for examining this competence. To understand the development of intercultural competence and how it has influenced English language teachers' instructions or their beliefs about how to teach the English language, I examined the learning resources which were used in the classrooms and how collaborative work was developed in teachers' instructions.

I was expecting that English language teachers' education, experiences, and bilingual/multilingual abilities could have a greater impact on their perception of intercultural competence than was found. In other words, although one might assume that bilingualism/multilingualism, travelling abroad, and teaching in various contexts could have helped the participants to develop their intercultural awareness, the data revealed that this could not be applied to all participants. Travelling abroad or knowing other languages may not necessarily help people in general, or English language teachers in particular to enhance their intercultural competence as required in L2 contexts. Interestingly, this study found that the impacts of these factors were not as broad as was assumed in other studies (e.g., Byram, 2018; Lantz, 2014). This study found only a minor link between English language teachers' previous studies and their understanding of intercultural competence; hence, these might not be seen as a major factor contributing to their perception of this competence.

For this reason, I examined the teaching methodologies and the learning resources which were employed in the classrooms. I realised that almost all non-native English language

teachers (A, B, G, J, M) and a few native English language teachers (C, P) applied broader intercultural learning resources through a communicative language teaching approach, while the remaining participants (D, E, F, H, I, L, K, O) mainly put their emphasis on limited cultural competence resources (factual cultural knowledge) in their teaching practices; consequently, the promotion of the linguistic competence was the focus of their lessons. Ideally, learning resources should be designed with care and entail space for individual views and opinions as well as providing students with factual knowledge as learners can be sources of different knowledge of culture/s. It is vital to employ authentic resources and that students can understand their objectives and their contexts. Resources from different backgrounds with varied perspectives should be incorporated in the lesson to give learners the chance to analyse them critically. Therefore, learners developing learners' analysis skills could be more vital than developing their factual knowledge (Byram *et al.,* 1997). It was however found that there is currently a void as regards these intercultural components.

Furthermore, the observations revealed that collaborative work between learners was developed in all settings, and the majority of English language teachers (except for the Participant O, female, native) encouraged dialogue between learners to a varying extent. Including such collaborative work could be indicative of English language teachers' ability to create opportunities for discussions between learners from diverse cultures. In addition, the majority of the English language teachers supported the idea of team teaching between native and non-native English language teachers, with only two native English language teachers (N, O) having no clear views on this model of teaching. While this finding could indicate that the majority of the participants understand the importance of intercultural encounters in different contexts, a few participants did not agree on the effectiveness of this method in terms of their further professional development.

Furthermore, the observation data revealed English language teachers' strong reliance on the textbooks as the main source of their teaching practice. Nonetheless, all the non-native English language teachers (A, B, G, J, M) and a few of the native English language teachers (C, P) were able to tailor and adapt the learning resources to create intercultural communication; the rest of the participants however followed the instructions in the books which did not address cultural differences and awareness broadly. To be fair, this reliance on the textbooks could be due to a range of reasons such as time limit, curriculum requirements, assessment deadlines, and institutional constraints that could apply to all educational contexts and restrict the participants' instruction.

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As discussed by Tuzcu Eken (2019), the development of intercultural competence requires due attention to the emergence of globalisation in all facets of life; therefore, English language teachers working in ESOL/EFL contexts such as London colleges should be encouraged to achieve intercultural awareness so that they can improve their students' awareness accordingly. A decade ago, Mughan (1995, p. 59) claimed that current (FL) English language programmes lacked a focus on intercultural competence and that there was a need to cultivate and adopt an approach to provide learners with opportunities to develop their intercultural learning. In a similar vein, and most recently, Tuzcu Eken (2019) also mentioned in her research that English language textbooks do not contain adequate intercultural resources to develop learners' skills in that regard. Although English language teaching books are not designed to improve intercultural competencies, it is of prime importance to develop such skills in the 21st century as our learners should not only become competent in the linguistic area, but also should be capable of becoming intercultural speakers or mediators.

Given the fact that English language teachers are usually overloaded with preparation, teaching, marking, feedback providing, attending meetings and paper work that consume a lion's share of their time, it might be unrealistic and impractical to ask them to take ownership of their own upskilling in emotional intelligence and intercultural knowledge. However, college management could probably arrange training for them in improving their emotional intelligence and intercultural knowledge and in the ways to enhance these in their students. Having said that, as far as enhancing these in the students are concerned, researchers in the field of English language teaching have introduced several ways to English language teachers; for example, one of the ways is to access such activities via Internet which provides learners with rich information about diverse cultures (Reid, 2014). Harmer (1991), Cullen (2000) and Reid (2014) maintain that authentic resources could be one of the sources of intercultural knowledge, which could be employed in English language classrooms as they mirror different cultures (Nunan & Miller, 1995). Cullen (2000) also mentions that activities and resources such as videos, songs or literature could be representative of the target cultures and help students to gain a richer insight into these cultures. The learners also understand the accurate usage of the language and how it has been employed practically. This gives them a better understanding of how world works beyond their own cultures (Ivenz, 2021). It is quite possible for English language teachers to convey the intercultural knowledge through quizzes and short presentations of cultural issues. The topic could be suggested by English language teachers and they could present the target cultures, for example, Brexit which could

demonstrate the current socio-cultural issue. Moreover, learners could select the topic and do the research independently. These resources could broaden learners' views regarding the target culture and language (Ivens, 2021). This method is also supported by Cullen (2000) as he states this kind of research could motivate and boost learners' interest in the target culture. Furthermore, English language teachers could use quizzes (as mentioned above) or follow up questions to enhance the discussion about those topics (socio-cultural topics) and provide learners with further information and feedback accordingly.

In addition to the above points, Borg (2015) indicates that teachers who are aware of cultural differences have developed the intercultural sensitivity know how to deal with them delicately. English language teachers are required to raise learners' awareness regarding how to interact effectively across cultures (Byram, 1997; Kramsch, 2013). Intercultural awareness helps eliminate stereotyping, miscommunications, unconscious bias and discrimination between individuals from different cultural background. However, achieving this level of awareness is not an easy task as a great number of English language teachers are not trained in this regard and so do not know how it could be embedded in their practices (Borg, 2015).

Thus, intercultural competence is important within rich multicultural contexts such as London colleges since English language education has a vital role in developing learners' knowledge, skills, and attitudes. It could be the responsibility of English language teachers to combine these attributes with English language teaching and learning to enable learners to develop intellectual awareness which addresses empathy, democracy, liberty, and self-reflection, as indicated by Canagarajah (2013, p. 173, cited in McConachy, 2018). Intercultural competence and democratic competence are interconnected through their definitions, according to McConachy (2018), while the performative competence is introduced as the closest definition of ICC to Byram's (1997) model since its focus lies on presentation and practical knowledge (Canagrajah, 2013).

I believe the sources of English language teachers' lack of intercultural competence should be investigated regardless of the nationalities of English language teachers. Being native and non-native may not be a key factor in determining whether English language teachers could have improved their intercultural competence. Davies (1995, p. 157) indicates that "the native speaker is a fine myth; we need it as a model, a goal, almost an aspiration. But it is useless as a measure; it will not help us define our goals." More importantly, House (2007, p. 19) has replaced the 'intercultural speaker' as a model with a person who knows his/her own culture and that of others. Holliday (2015, p. 11) agrees with the previous point by saying that the division between native and non-native English language speakers has vanished due to the

new form of our professional lives. This change has led to a shift from using the native speaker as a model to the intercultural speaker which needs to be improved by the language educators over time (Byram, 2018). What is more significant than this non-native/native dichotomy is the teachers' knowledge of and ability to evaluate and reflect on cultural differences and beliefs in order to become a competent English language teacher rather than simply the English language teachers' nationalities (Byram, 1997). There are fundamental factors that should be taken into considerations which could include a time limit, institutional requirements, and curriculum contents that have restrained English language teachers' skills to promote the quality of their practices. However, it cannot be denied that the lack of intercultural competence could also have originated from English language teachers' inadequate educational training, as discussed earlier.

5.4. Implications of the Study

The results of this study have revealed an apparent requirement for further teacher training programmes that particularly focus on intercultural competence teaching. They are arguably indicative of implicit negligence of intercultural competence in London colleges and the need for reintroducing this competence to English language teachers. My research contributes to the development of English language programmes through its investigation of the knowledge and awareness of English language teachers in London colleges. This study could help educators to promote programmes that embrace the learning of intercultural competence by English language teachers so that they can develop and integrate it into English language practice more specifically. Also, this study could help English language teachers to reflect on their teaching practices, beliefs, and attitudes in their practical contexts. Most importantly, my research sheds light on individuals' unconscious bias and suggests that English language teachers should become aware of their implicit bias through self-reflection and willingness to acknowledge the fact that implicit biases could have some interplay in individuals' lives (Bowman, 2020).

This research could not only help English language educators at all levels but could also develop a new avenue to highlight the significance of intercultural competence in other academic or non-academic fields, and social contexts such as the NHS, social services, international affairs, politics, and so on where human interactions are of prime importance. Furthermore, my research shows how intercultural competence awareness could impact the development of effective communications if this concept is perceived and applied appropriately. As it is apparent, individuals' interactions and endeavours have been affected by miscommunications and misunderstandings because of a lack of this competence, both on

a small scale and, sometimes consequently, at the level of world communication. My research could help people in every context to grow social-cultural awareness and become aware of the issues that could arise from stereotyping, prejudice, and misunderstandings. Thus, my research highlights the importance of intercultural competence and suggests reintroducing it into English language teaching wherever it is missing. This will be motivational to language learners, will improve the chances of successful communication, reduce the implicit biases between diverse speakers and could make a modest contribution to world knowledge and peace.

I suggest that purposeful pre-or in-service English language teaching and training courses could help English language teachers to engage in intercultural learning and enable them to integrate appropriate intercultural teaching resources into their practices. Although I understand and agree with the point that it might not seem very pragmatic to carry out intercultural language teaching extensively, as there would be some constraints, the development of intercultural competence could be achieved if appropriate actions were to be taken into consideration by, for example, integrating intercultural learning resources into pre-service and in-service training of English language teachers and also applying a pedagogical curriculum where learning and teaching ICC is a requirement.

More importantly, as Borg (2015) suggested, English language teachers should be encouraged to read more and conduct continuous research in English language teaching fields to reflect on their knowledge and practices to develop this competence professionally. On a different but relevant note, Byram *et al*. (2018, p. 149) argue that "Language teaching for intercultural communication is front and centre in the educational mission of facilitating our students' participation in intercultural citizenship, which is a sine qua non in today's world." It is also of prime significance that educational policies, curriculum contents, and guidelines put more emphasis on the awareness and development of intercultural competence and encourage further research in this regard (Sercu *et al*., 2005).

To sum up, this study's review of the literature revealed a gap in the literature on EFL and ESOL teachers' perceptions and understandings of intercultural competence and intercultural communicative competence. It has added to the literature on EFL/ESOL teaching and intercultural communicative competence by providing empirical evidence which shows that many practising English language teachers have only a very sketchy understanding of what constitutes intercultural communication competence and that they lack knowledge on how such competence can be built into their teaching pedagogy and practice.

The study also contributes to EFL/ESOL teacher training education by showing that there is a pressing need to integrate the intercultural competence theory and training into EFL and ESOL teacher training courses. Equipping EFL/ESOL teachers with ICC teaching skills is particularly important when their work involves teaching groups of students from a wide range of cultures and language backgrounds in the same class, as often found in London colleges, and when preparing them to participate in a globalised world.

Finally, the study also contributed some interesting insights into differences in native and non-native EFL and ESOL teachers' awareness of the importance of intercultural communicative competence and their efforts to integrate it into their lessons. By showing that some non-native teachers had a greater awareness of the role of ICC in their students' learning, the current research makes a valuable contribution, especially in terms of the native/non-native teacher dichotomy and the ongoing debate around native speakerism bias in the EFL/ESOL profession.

5.5. Recommendation for Further Research

In my research, native and non-native English language teachers' perception of intercultural competence and its impact on their beliefs and practices were investigated in six London colleges. Future research could address other interesting topics in this area. While the emphasis of my study has been mainly on English language teachers' awareness of intercultural competence, further studies could investigate the importance of the cultural or intercultural competence of English language learners. Focused research should also be carried out concerning the English language textbooks employed in London colleges to investigate the cultural and intercultural contents of English language textbooks, their impacts on English language teaching and learning, their contexts, and how they could be developed. Most importantly, further studies are required to investigate how English language teachers' attitudes and their personal biases (that might be implicit or explicit) could influence their practices and English language learners' motivation and progress, and what should be done to reduce these (implicit/explicit) biases. In line with the previous points, how the curriculum programmes and policies of colleges could be modified, adapted, and designed to integrate more effective intercultural contents and resources into lessons are other areas worth researching.

Considering all the above points, I have introduced the term 'intercultural competence' and its importance to my fellow colleagues and managers through informal conversations and

discussions regarding effective teaching methods and resources. I have also shared my research and findings with my colleagues to highlight the significance of this concept.

Moreover, I hope to move this research forward and make it more applicable through disseminating my research and findings at ESOL and TESOL conferences, through sharing my research and findings with college directors/managers, through publishing articles on my research and findings. I also hope that the above activities would help with reaching out to ESOL policy makers and make my research and findings accessible to them, I am aware, though, that this is a difficult objective.

I believe that much remains to be investigated, especially regarding effective teaching methodologies and approaches to intercultural language teaching and learning. There should be other studies to help English language teachers to reduce the effect of wash-back through new assessments' guidelines or new curricula. Also, further research could be conducted to facilitate English language teaching and learning, to provide more effective in-service or more particular pre-service training for English language teachers, and to contribute to the current intercultural world.

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Appendix (A)   **Observations**
Participant (B), Female, Non-native observation 1

Level: Entry 1 Number of students: 10 Gender: Mixed Nationality: Internationally Mixed Time: 10.30-12.00 I have been picked up from the reception by the line manager of the college and have been led to a class that is located on the second floor. I introduce myself to the teacher again as I had met her a few months ago while I have explained to the ESOL team of that college the purpose of my research. The teacher is very kind and welcoming and let me choose one of the seats at the back of the room. The classroom is bright and spacious. It includes a huge TV screen which is connected to the net on the front wall and a whiteboard. The walls are covered with different posters from different countries by the students. For example, there is a poster on the wall which was written by a Somali student. It includes three categories; food, people and weather. Each category is filled with a list of words/adjectives such as spicy, friendly or cold. 10:30 The teacher gives students a series of pictures and a list of words that should be matched together and students should say the name of each item in the picture using the words on the list, and then she gives them feedback. One of the pictures <u>is a bar of jam and the teacher asks whether they have jam in their country and one of the students says yes we have the same in our country</u>. <u>Another picture is a bottle of wine and the teacher asks another student who is from Pakistan whether they have wine in their country and the student mentions that it is forbidden in her country due to their religion</u>. Students say the name of items in turn and the teacher guides them indirectly to correct themselves. The teacher explains the meaning of the word, <u>'honey', more explicitly. She indicates that in English people say sweetie if they want to ask someone, while in America people use honey to show politeness and request something, for example, could you pass me the jar of honey, honey.</u> Students laugh at the example. The teacher has a sense of humour which enlightens the class. Students speak about Marmalade and the teacher explains that marmalade is made of orange and the best <u>Marmalade could be found in Spain. She speaks about her husband who is fond of Marmalade and he likes to eat Marmalade every morning</u>. The teacher asks <u>an Asian student whether they have got Marmalade and she says they have Jam which could be similar to Marmalade. The teacher asks another African girl whose answer is positive too.</u>	**Cultural awareness**

Another word is a packet of Cigarettes and the teacher asks a male student when is he going to stop smoking and he says soon. She admires the students whose answers are right and uses encouraging words such as 'good job or well done' to motivate them to take part in the activities**.**	
11:00am	
The teacher asks a student if you want to call your teacher what do you say? The students says 'teacher me'. Then the teacher asks her how old are you now she says I am older now. The teacher says you can <u>call me by my name as we are all adults</u>. She says I am asking about your tradition, not your personal information. <u>And she asks another Somalian man the same question and he says we say, 'teacher'. The teacher adds in this country, referring to the UK we use the first name or Ms to call a lady</u>. She also mentions that Madam could be used instead of Miss.	**Intercultural learning resource**
11:10am	
The teacher discusses the exam questions with the students. It seems that a photo should be provided for the first part of the speaking exam. <u>The photo should present an aspect of students' daily lives</u>. The teacher displays a photo on the interactive board. <u>The photo includes a family, parents, and two children, one boy and one girl</u>. Students should make questions such as; where are they? Are they in America? Are they playing? Are they happy in this picture? Are they your friend, and the teacher answers them using yes or no respectively. <u>There is a flag behind the family which was held by the parents. One of the students asks the teacher why they are holding the flag.</u> The teacher <u>answers they just want to show that they are in America.</u>	
11:20	**Collaborative work**
The teacher asks the students to work in groups now. She <u>divides them into several groups and they should look at their partners' pictures and ask questions from one another.</u> She walks around the class and leads students in the right direction including how to make questions using present simple tense.	
11:30	
The teacher asks students to use simple present tense and discuss what do they do every morning? They should keep the discussion for three minutes. The teacher is timing them and walking around to help them with pronunciations of different words. It takes a lot of energy as the teacher should keep repeating the words to help the students to copy the right pronunciation. The teacher says the longer you speak the better you get and you become more confident.	
11.40	
The teacher recommends students use the same picture for the exam and practice at home. The teacher asks a student to continue the discussion that is about '<u>their daily duties and lives</u>' individually for a few minutes, therefore all	

students in each group should talk for three minutes. Students talk about their daily routine, the time they get up or have a shower, etc. The teacher walks around the class and helps students who require extra help. The teacher <u>displays another picture on the board which shows a lady is cooking a meal and the teacher explains when you are describing a picture you should use present continuous.</u> Students start asking questions, the questions are not asked correctly, but as the teacher leads them, students start to pick the right form. Students ask questions such as <u>what is she wearing?</u> The teacher uses her hands to stop students or lead them in the right direction without saying a word. The Teacher writes different examples of present simple tense on the board to remind them of the structure now. The teacher starts asking questions using a different form of present simple tense such as: Do you speak English? Are you a student? Can you play piano? And students answer the questions in turn. The teacher asks all students to engage in the activity. 12:00 noon The teacher gives them some homework to practise at home. **Participant (B), Female, Non-native observation 2**	**Intercultural learning resources**

Level: Entry 2	
Students: mixed nationalities mainly Asian/Europeans	
Gender: Mixed	
Number of students: 18	
Time: 13:00-14.30	
I have been led by the line manager to the class as at the previous time. It is the same class that has been observed in the morning, but due to the requirements of my research I observe another session. The class includes a whiteboard and a TV which is connected to the computer to facilitate the learning better. Chairs are arranged in several rows and columns which face the board. I do not need to introduce myself again as they know me well this time. I find my seat at the back of the room as before and try to transcribe the relevant information as below:	
13.00	**Intercultural learning resource**
The teacher asks students whether they remember their previous lesson as she adds that it was about the description of people and characters. The teacher asks how to describe people and a student answers that we describe people with regard to their height, size and face. The teacher corrects her last word and mentions facial features.	
13:06pm	
The teacher writes the outline of the lesson on the whiteboard which includes a discussion about holiday and free time and story in the past. One student arrives late; the teacher shows her disapproval of his lateness and indicates that if he has been part of the army in the past, why he is late now. The student mentions that he has not been able to find a space for his bike. The teacher reminds him of the ground rules of the college; the student needs to go to the bathroom, so he leaves the class which makes the teacher more upset as she does not expect him to leave the class again. The teacher asks other students whether this kind of behaviour is acceptable in their countries and students answer differently, one says the teacher should give him a warning, whereas another student maintains that the student should not be allowed to attend the class if he is late.	
13:10pm	
The teacher asks students what they did the day before, and a student answers that she has studied for 1 hour. Other students participate and say what they did at home yesterday in turn.	
13.20	
The teacher displays a sample of reading that students should have answered at home on the interactive board and she asks them which part was the most difficult one for them. A student says I don't know the meaning of 'amusement' and the teacher explains the meaning by saying having fun and entertainment.	

13:30	
The teacher displays another activity on the board which includes 5 different kinds of readings. The teacher asks students whether they have been able to identify the readings. For example, have the students been able to tick email to show their understanding of that kind of text; some students' answers are positive while others are negative. The teacher gives them feedback.	
13:40pm	
Students do not know the meaning of a chart in a text and the teacher shows a chart on the interactive board and shows a bar chart for each student which includes their age or size. The teacher checks each part of the reading test with students to find out which part has been difficult for them and explains all parts one by one.	
14:00pm	
The teacher gives students a new activity which includes alphabetical order and students should put the words according to the alphabetical order such as (active, beautiful, difficult, unpleasant, attractive, and pleasant) which could be reordered with regard to the first letter of the words.	
14.05	**Intercultural learning resources**
The teacher displays another picture on the interactive board. The teacher asks students in their community can you look at other people and tell their friend if another person is ugly (To judge people appearances). Students have different views. Some say yes, while others say no it is not in our culture to judge people.	
14.10	
The teacher gives students another task which should be completed by some phrases such as 'mid, early or about.' For example; he is early twenty or she is in her late thirties. Students complete the gaps in turn and receive feedback accordingly.	
14.15	
Students should match pictures and sentences. The sentences include the description of each picture. Students should identify which picture could be matched with which description. For example, 'a blue car or a blonde female' could be matched with the relevant pictures. Students do the activity and receive feedback accordingly.	
14.20	
This activity includes adjectives to describe man and woman. The adjectives include 'attractive, beautiful, handsome, plain, pretty and ugly.' Students should identify which adjectives are used for men or women. The teacher explains that some people are gay or lesbian. She adds that we can use handsome as an adjective for gay people. The teacher also mentions that having a good character is important and it does not matter whether a person is gay or straight. A Somali student adds to the teacher's point and mentions	**Intercultural learning resource**

that she has had a gay teacher who has been very kind to her.	
14.30	
The teacher displays a series of adjectives on the interactive board and a student should match each adjective with its opposite (old=Young or ugly= beautiful). The student completes the activity and the teacher gives them feedback.	
The teacher gives students another sheet which is a short reading and includes a description of a person. Students should find spelling mistakes in that activity. For example, he looks like his mother or he is a bit overweight.	
At the end, teacher gives students a new sample of reading to be done at home.	

Participant (C) Native, Female, observation 1

Level: Intermediate and upper-intermediate	
Number of students: 14	
Gender: Mixed	
Time: 9.45-11.00am	
Nationality: Mixed European and Asian	
Upon my arrival at this college, I introduce myself to the receptionist and wait for the tutor to collect me at a meeting point. I had sent an email to the line manager and he had informed him about the day I would conduct my research in that college. Unfortunately, I have to find my way to the class as the teacher had forgotten to collect me. Anyway, I find my way to the class and introduce myself to students and the teacher. The class is big and bright. It includes an interactive board and a lot of tables which are arranged in a circle. I find my seat at the far end of the class and get settled to commence my observation.	
The teacher asks learners to find mistakes in different texts; each text contains a mistake where a letter in a word is wrong. For example, if the word should be 'hat', it is printed as 'hot'. The teacher gives sufficient time to students to do the exercise. Students share their answers with the class and receive positive feedback from the teacher.	
10.00	
In the first text called 'non-smoking', a <u>mule'</u> should be changed to '<u>male'</u>. The teacher <u>explains that there is a place for keeping these animals in England, and in Portugal is the same and we can find the mules in rural areas, then she asked different students from different countries such as Brazil and Japan whether they still use mule and some of their responses are positive</u>. The title of the text is <u>'Lonely heart'</u> the teacher asks students whether they know what it is and they say <u>it is an advert for a person who is looking for love</u>. The teacher asks them whether there is any other way to look for love and students say internet. Another word is 'bad' which should be changed to 'bar'. The teacher <u>explains that this word is pronounced differently in different parts as in south London you hear people that do not pronounce 'r' and you mostly hear the vowel sound 'a'</u>. The teacher asks a student to repeat the difficult words in the text such as advertisement, advert and rural.	**Learning resources**
10.30 am	
The teacher asks the students to take out their pronunciation cards which include phonetics. Students should look at the words that they have practised in a previous activity and find out which sounds are difficult for them, for example, in chips the vowel sound is short and ships the vowel is long and students should say to the teacher which one of these sounds are more difficult for them to practise and repeat further. The teacher <u>walks around the tables in order to help students who cannot pronounce the sounds properly, then the teacher says the sound several times and shows the length of the sound by her hand. If the sound is long her hand is stretched longer, while for shorter sounds,</u>	

it has been stretched less.	
10.40 am	
The teacher asks students to write down a name of a website <u>called 'Youglish' and she asks one of the students to explain it to the others. The student mentions that on that site they could find words that are pronounced with different accents and they can hear real people talking in a different context such as the news.</u> The teacher asks each table/ group to choose one word from the previous texts (exercise 1). A group has chosen 'atmosphere' and the teacher shows the website on the interactive board and she asks the first group to say their chosen word which is <u>'atmosphere' and she 'types' it in the search bar of Youglish and they could see a person saying atmosphere when explaining a review in a TV show</u>. The Teacher says that people currently check the meaning of words in the dictionary, but sometimes they need to look up the words on the Encyclopaedia. <u>The teacher shows the students how they can find the word 'atmosphere' in different contexts online such as online interviews or news.</u> She says that it is a very useful tool in order to get the sounds correctly. <u>She says I can speak Spanish and Portuguese and I know the pronunciation and the way sounds are pronounced are different. The teacher adds that it is good to expose yourself to different accents.</u>	**Intercultural learning resources**
The teacher <u>shows another site to the students which is called 'Ted Talks' and explains to the students that this site could help them to listen to different topics online.</u> The class ends and I thank the teacher and students and leave the class.	
Participant (C) Native, Female, observation 2	

Level: Upper-intermediate	
Students: 14	
Nationality: Mixed international	
Time: 11.15-13.00	
The college is located in the south of London and contains spacious classrooms for different levels of students. The class I am observing today is located on the second floor. The line manager of the college leads me to the class. The teaching facilities are an interactive whiteboard and a laptop which is placed on the teacher's desk. I have been introduced to the teacher before; therefore after a brief introduction to the student, I find a place in the right corner of the room and start my observation.	
11.15 am	**Intercultural learning resources**
The teacher exhibits <u>different kinds of photos on the walls, for example, a photo shows a ski man, whereas another picture shows a scene of war</u>, and then the teacher writes the following questions on the board.	
The world press exhibition:	
1. How does the photo make you feel and why?	
2. Where do you think it was taken and why? Where do you think it may have been taken?	
3. What do you think was happening when the photo was taken?	
4. Where was the photographer when the photo was taken?	
<u>The teacher divides the students into several groups, and all groups should walk around the class in order to look at the photos closely</u> <u>and discuss in groups.</u> The teacher walks around the class and helps the students to expand their discussion by posing relevant questions, for example in a photo there is a man and a woman who looks sad, the woman wears a scarf while the man does not wear a shirt. A student says there is a contrast between the man and woman with regard to their appearances. <u>The student indicates that the woman is sad and it might be because the hijab is banned and they are</u>	**Collaborative Work** **Effective**

disappointed. The <u>Teacher says in France the hijab is banned in the workplace and I know a woman who really likes to wear the hijab but she can't as it is forbidden. She adds France is very secular and they try to eradicate religion from society</u>.	**intercultural Learning resources**
The teacher <u>also mentions that she had the same conversation with another teacher who is Canadian and very fair. This teacher believes that people should be able to choose what to wear.</u> The teacher <u>believes that it is fair to listen to other opinions, although you might not agree with them and sometimes you should agree to disagree. It is healthy to discuss things and not be very close-minded and not hit the earth.</u> Then the <u>teacher explains that 'hit the earth' means 'we don't have to react to others' opinion and we should be open-minded.</u>	**Effective intercultural learning resources**
12.00noon	
The teacher moves to another group who believes <u>the picture shows 'a serial killer'</u> and the teacher asks students some questions such as '<u>whether the killer belongs to a special group like FBI or Mafia to help students to expand the discussion</u>'. The teacher <u>also adds that Saudi Arabia executes serial murderers and she asks another student whether they have the same punishment in their country. The student who is from Indonesia believes that there is a death penalty punishment for drug dealers in her country.</u>	**Intercultural learning resources**
1**2.15** pm	
The teacher is talking to another group who are discussing 'a red bra and black jean'. The teacher <u>mentions that red is a gang colour in the USA.</u> The teacher <u>asks what they think about gangs and a student answers that some gangs are poor people.</u> The teacher mentions that my <u>definition of gang according to my experience in America is that these people are unemployed or alcoholic and drug dealers who do not do anything and kill others easily</u>.	**Intercultural learning resources**
12.30 pm	
The teacher starts talking about another picture which shows <u>a scene of war and a man wearing his head with his hands to avoid being hit by the pieces</u>	

of wall that are thrown to him by an explosion. The teacher asks the group where they think the photo was taken. <u>Some of the students believe it should be taken in Afghanistan, while others believe it might have been taken in Syria. They also add it might have been taken by a journalist.</u> The teacher walks around the class explains that the pictures are taken in different settings by different journalists. She gives them a hand-out that shows the students how to analyse and evaluate things. Students should write about the pictures as their homework.	**Intercultural learning resources**

Participant (D), Female, Native, only one observation	
Level: Pre-intermediate Number of students: 11 Gender: Mixed Nationality: mainly European Time: 8.30-9.45 8.30	
My observation takes place in the East of London. As I have been working in this college, the line manager has provided me with access to a few classes, therefore there is no need for any formal introduction and students know me well, as I have assessed their speaking skill prior to my observation. The classes are located on the second floor. The rooms are huge and spacious like seminar rooms including a projector and an interactive whiteboard. I greet everyone in the class and find an empty seat in the corner of the class. The aims of the lesson are written on the board which includes how to do shopping.	
The teacher shows different kinds of notes and coins to students and asks them how much they are. Students participate well and say the number of notes and coins voluntarily. Then the teacher asks students about 'the currency of their countries', most students mention that their currency is the 'Euro'.	
In the very first activity, students should look at the picture of British notes and coins and say how much money they would have if they had one of each note and coin. If the students have sterling on them, the teacher asks them to take the notes and coins and show them to the class. Some students show their currency in notes and explain to the teacher how much there is. Students are asked to add up the coins and notes that are shown in the pictures. Students are working in groups to do the exercise. They come up with the following answer:	**Collaborative work**
£50 + £20 + £10 + £5 + £2 + £1 + 50p + 20p + 10p + 5p + 2p +1p = £88.88	
8.55 Students should write down the currency used in their countries and tell the	**Narrow intercultural learning**

class. The teacher asks them to show the class any notes and coins they have on them if possible, and students follow their teacher's instruction and show <u>their notes and coins including euro to other students and are quite enthusiastic to participate in this part.</u> 9.00 The Teacher explains the aim of the lesson which is 'practising the shopping and teaching zero and definite article.' She displays some examples on the board such as 'the currency of England is the pound'. 'London is a beautiful city.' She adds if we talk about things in general we do not need to use articles, but when we use specific names we should use articles as follow: 'the currency of Brazil is the real'. The teacher asks students to read the examples in the book. Students read the examples in turn. The teacher asks learners to read a text and correct the mistakes they see with zero and definite articles. She writes an example on the board and asks the student to correct it first. Then the teacher asks students in pairs to read the text (below) about Yu-Lin and correct any mistakes they see with zero or definite articles. When they have finished they listen and check their answers. Yesterday I decided to go shopping in London. In China, we use the Yuan, so British money is strange for m<u>e. In the UK, things are so cheap compared to China!</u> In Covent Garden, I went to the Apple Store to buy an iPhone. I wanted to buy the iPhone 6 but they didn't have one in red. I was really disappointed, so I went <u>to Oxford Street,</u> and I saw the big Primark store there. I decided to go there and I was so excited. The prices were so cheap! I bought so many clothes! <u>I love Primark!</u> I always pay by cash when I go shopping, so I changed more money at a bureau exchange <u>near Buckingham Palace. After going there, I went to Westminster to see Big Ben, Westminster Abbey and the Houses of Parliament. I bought some souvenirs at some shops in Westminster.</u> I loved my shopping day in London. Next week, I'm going to the USA and my first stop is New York. People tell me that shopping there is fantastic and the prices are so cheap! The teacher gives students time to find out the mistakes. Students find out the mistake and cross out the additional articles in the text such as 'I went to	**resources** **Narrow intercultural learning resources**

the Oxford Street.' There are several names of London streets, shops and historical places in the text which could familiarize the students with the name of streets and shops in London or England. Students look at the text with the teacher and she explains more explicitly where the articles could be applied. The teacher explains that for Paris we do not need the articles, whereas for the UK and USA we need to use the articles. 9.30 The <u>teacher puts students into small groups.</u> Students should think of methods of payment other than cash and, in groups, write them on the mind map in their workbooks. The teacher gives them time to share their ideas, and after a few minutes students, mention voluntarily 'debit card, credit card, PayPal', etc. It is the end of my observation in this class as I have to join another class to conduct my next observation.	**Collaborative work**

Participant (E) Native, Male, Observation 1	
Level: Entry 3	
Number of students: 14	
Nationality: mixed	
Time: 18.30 -20pm	
I arrive 15 minutes before the class at the college which is located in a busy street. The tutor has kindly collected me from the reception and we converse regarding the progress of my research on the way to his class. He mentions that he is doing a PhD in history and he knows how difficult it is when we should rely on others' participation to complete research. He leads me to the second floor where the class is located. The tables are arranged in different rows to provide students with the opportunity to access the interactive board and communicate with one another. The students know me well so I needn't introduce myself again; therefore I just find a seat nearly at the back of the room and start my observation as below:	
The teacher starts the class by checking the attendance list and reads the name of students who are absent. One of the students has just come back from his country and the teacher is checking his bag whether he has brought any souvenirs for his classmates. He says it is a rule if anyone is going on holiday they should bring something from that country. The teacher <u>also speaks Italian to cheer up Italian students</u>.	**Bilingual**
18:30 Students are divided into different groups to practise letter writing. In this activity, <u>students should choose the correct option in each line to create one complete letter.</u> The teacher walks around tables and encourages Spanish students to speak English while communicating with one another. One of the sentences is as follow:	
Dear friend/Dear my friend/ Dear /the /my friend/ <u>Dear Tom</u>/Dear friend Tom.	
• Or I am write/ I write/ I'm written/ <u>I'm writing</u>	**Task based approach**
Students should choose the best option that is grammatically correct in each line. The teacher helps some of the students who have problems with the meaning of some of the sentences. He asks them to use <u>Google translator to check the meaning of them</u>. The teacher explains some of the grammar points explicitly through using examples e.g., <u>which word is a pronoun and which one is the subject</u>. He firstly	

asks students what is the subject, to encourage students to think and find the answers independently.	
He also explains the meaning of some words by acting, for example: 'knocking' teacher uses his fingers to hit the table to convey the meaning.	
19:15	
There is a list of 32 sentences or phrases and students should work together and find the right option in each line. Another sentence is Tom and me/ me and Tom/ Tom and me, we / Tom and I/ Tom, me, us/.	
The teacher draws a table on paper and writes subjects and objects to show them the difference between objects and subjects.	
19.30: The teacher asks the students to look at the above activity together. Students answer the questions in turn as some of them are underlined above.	
The teacher explains how to write 'writing' and explains that we use just one t in this word as the vowel sound is followed by a consonant. Then he writes 'regret' on the board and explains that we have consonant, vowel and another consonant therefore, we use another 't' if we say regret in present continuous tense such as 'I'm regretting'. He also explains the difference between subject and object for all of the students.	
One of the students asks when the end of term is, and the teacher says it is in the first week of July, on the 4th of July when there is a firework. He explains that we have fireworks on different dates in England. The teacher indicates that these fireworks are about religion and the fireworks refer to 1517 when Martin Luther started a new church which was protestant, and it caused wars between Catholics and Protestants between 1618 -1648. A student explains her experience of firework in Miami when African people celebrate their independence day in America. The teacher also adds that other nationalities such as Irish or Scottish people have other days for firework. Then the teacher moves to another line and students give him the right answer.	**Narrow intercultural learning resources**
The letter has been completed now and the class ends at 8 pm.	

Participant (E) Native, Male, Observation 2	
Level: pre-intermediate	
Number of students: 10	
Nationality: mainly Central Asian and African	
Time: 11:30 am	
11.30 am	
I arrived 15 minutes before the class at a college in South London which was a huge splendid college located in a busy street. I was collected from the reception by the tutor and we could have a short chat before commencing the observation. He led me to the second floor where the class is located. The tables were located around the class to provide the students with the opportunity to interact with other people. The classroom also included an interactive board and a smaller whiteboard which were located in front of the students.	
The students were talking about the recent explosion in Manchester and one of them mentioned that she has decided to enjoy life fully as she didn't know when she dies. Obviously, the sad event had affected the students.	
I could see the topic of the day on the board which was about business and students should have a two-minute presentation accordingly. The topic was presented as follow:	
If you were to start your own business what would it be and why?	
11.45	**Intercultural learning resources**
The tutor started the lesson and before that he handed me the materials of that session. The teacher asked the students if it is time for them <u>to discuss and he posed another question as 'which business is strong nowadays?' Students indicated that airlines were very strong businesses.</u> The tutor displayed the aircraft that was strong businesses such as 'Airbus'. <u>He showed different aircrafts on the whiteboard such as Beluga, Boeing.</u> The teacher <u>mentioned that two weak airlines as Cuba and Kiev.</u>	
12.00	
The teacher asked the students to discuss the advantages and disadvantages of their partner's business plan. Students should consider the following questions:	**Task-based approach**
<u>The teacher led the communication.</u>	
Do people do what you do?	
The threat of new entrants:	
Will people happily use your rival's product?	
Bargaining power of suppliers:	
Is it easy for someone else to start doing the same thing?	

Threats of substitutes: Do people have to use your product or can they do/use something else?	
The tutor joined some of the groups and gave them hints to discuss the topic. 'He asked them did they have a travel agency and whether they have a website for their businesses'. Another student mentioned that she wanted to open a hotel and own a lot of buses. Then the tutor asked her how she would start doing that business. Did she check with the transport suppliers? And so on.	**Collaborative work**
The teacher moved to another group and asked a student: do other people do what you do and she answered as I was planning to have a dancing class I found out that there was no dancing class in my area. The teacher asked the student which group she was going to teach dancing, and he added whether the students were professionals, children or beginners. The tutor asked her about her business plan. Whether she has rented a building, or did she know how to design the building accordingly? Another student indicated that they could decorate the room with mirrors. The teacher also mentioned that 'students should think about different costs such as how much they were going to charge the students or pay for the building. The Tutor asked the student what would be the name of her school? And he encouraged her to consider other elements such as the hours of teaching, whether the classes are flexible or not in her planning'.	**Narrow intercultural learning resources**
The teacher went around the tables and helped students by posing more questions to interact effectively. A student mentioned that she wanted to sell hand written Korean cards in the UK and the teacher asked her whether there were enough customers for her business to boost the discussion. 12:30: Students were asked to mingle and go around other tables to discuss their business plans with other groups who were from different countries. Music was played in the background to provide a pleasant atmosphere for people while discussing their choices and plans. The first song was about money which was somehow relevant to the topic, while the second one just included a mere song. The tutor joined each group again and posed different questions (as above questions) to encourage the discussion while listening to them closely. The teacher tried not to stare at students while they were speaking to ease the communication. The tutor listened to students carefully and corrected their pronunciations on spot during the interaction. 12:45: Students should present their business plan by swapping their places and explaining the above panning briefly for one another.	**Collaborative work**

Participant (F) Female, Native observation 1 Level: Entry 2 Time: 9:45 am Number of students: 13 Gender: Mixed international students Age: 19-45 9.45 My seat was located in the right corner of the classroom where I could observe the teacher and her performance clearly. The class was a large and spacious room which could allocate 20 learners. There were two interactive whiteboards that could be connected to a projector to do extra activities in the classroom. The learners sat in two lines in front of the whiteboards and they signed the attendance list one by one. 10.00 The teacher asked students about their <u>activities during the weekend</u>, what they have done or where they have gone and the students answered the questions randomly. Then <u>the learners had to ask the same questions to one another and one of them had to write about his/her partner on the board.</u> The teacher kept her distance and let other students correct their classmates. For example, one of the students wrote on the board about his partner, she told me "she was boring" and another learner corrected the sentence and said she was bored. The teacher explained the difference grammatically and added that the student could say her week was boring. Another student mentioned as part of her weekend duties 'she went shopping for <u>Ramadan</u>' in response to teacher's question (what did she do in the weekend?). The teacher showed a deep understanding of <u>Ramadan.</u> She believed people who are fasting during Ramadan <u>are doing a difficult and respectable job.</u> I noticed one of the students was late and she claimed that she had lost her homework while the teacher went to her desk and helped her to find the papers/her homework. 10.30 There was another activity which was reading. There was a name in the text which was similar to one of the students' names 'Tanya' and the teacher asked that student to read that section. It was about an advertisement regarding 'Supersavers' then the teacher explained the meaning of new words such as 'flexible' by asking who was working and used students' answers to explain the meaning of that word. <u>The teacher also asked what was the minimum wage and one of the students answered '£7.20' and the teacher added that it would be changeable with regard to people's age in the UK.</u> 10.45 The teacher asked the students to read the instruction first then answer the questions in the reading in turn. She gave them feedback and corrected them on spot. 10.55 The teacher gave them a list of multiple-choice questions and one of the questions seemed ambiguous to the teacher, it was about an interview and she asked my opinion regarding the correct option and I assisted her humbly by leading her to the right answer. She was open and positive towards my urgent intervention. 11.10 English signs had to be matched with their descriptions and students should answer in turn. She gave sufficient time to one of the learners who was slow	**Communicative approach** **Cultural awareness** **Narrow intercultural learning resources**

and confused to find out the right match or answer. The teacher was tolerant and understanding as she moved to another activity.

11.20

This activity was about interview advice. The teacher asked the students to put sentences in the right order according to their priorities. Students should answer in turn and correct each other. The sentences contained the general rules of the interview such as how to dress up in an interview which was numbered by the students. The teacher followed their answers and gave them the freedom to find out the right order.

Participant (F) Female, Native observation 2 Level: Entry 3 Nationality: European and Asian Number of students: 12 Gender: Female Time: 12.30-14pm This college is the place where I teach as an ESOL tutor, therefore I do not need to gain formal permission as my colleague is aware of the nature of my research and she tries to be helpful. The class is designed as an IT class and each student has a computer on her/his desk. There is a huge TV screen on the front wall which could be connected to the computer in order to facilitate the teaching. There is a whiteboard near to the TV and two comfortable chairs for teachers. There are also huge windows on the left side of the room which add more light to the class. Chairs and tables are set in a way to give students the opportunity to communicate with one another better. As I taught this class before I go straight away to the class and find a place at the back of the room. 12.30 pm Cooking desert is the topic for discussion and one of the students say that I make traditional sweet like Baklava and teacher asks what ingredient they use. The student mentions flour and adds another word in Albanian such as maize, corn floor, oil, sugar and eggs. She explains the procedure of making Baklava such as mixing the ingredients all together at once. Other students try to help her to use more words to describe how Baklava is being made. The teacher asks all students to repeat the following sentence after her; 'I need to cut it into small circles' and then the student continues describing how the baking has proceeded. 12.45pm As it appears, teacher prepares students for the final exam, therefore she uses past papers. The papers are given to the students and they should read the questions in order to find out the keywords before the listening is going to be played. The teacher gives students a few minutes to go through the questions in order to familiarise themselves with the topic and keywords. 13.00 pm Firstly, students should listen to the previous listening which is about how a dessert is made. The ingredients such as butter, cinnamon are listed in their hand outs and they need to find out other ingredients (in the listening) such as soft brown sugar, lemon juice in order to fill the gaps in the activity. 13.10pm Another listening is being played regarding a fitness centre and the classes they offer. The teacher plays the audio 3 times as the speaker is talking too fast. Students should find out the opening times and a list of two main fitness	**Narrow intercultural learning resources** **Task-based approach**

facilities of the fitness centre. Also, they need to find out what is free in the café? Students answer the questions in turn and receive feedback. One of the students has to leave the class early as she has a young kid at home, although the teacher is not happy with her sudden disappearance, she encourages her to study at home and come to the classes as much as she could. The teacher plays the audio again; therefore the students could double-check their answers.	
13.20pm	
The teacher asks another student to read another task of speaking. Students <u>should complete the task in a small group of 2 to 5 people</u>. '<u>The topic of the task is; you are at a group interview for part-time work in the summer at a local leisure centre. The students should answer the following questions: why do they want to work in the summer? What experience do they have? And when can they start the job?</u>' They have five minutes to prepare and take notes. The teacher gives them the space to do the job.	**Collaborative work**
<u>They all should take part in this task as small groups</u>. Firstly, students should introduce themselves, and give their personal details to one another. <u>The second part is regarding their family situation including where they live and what are their interests.</u>	
13.30 pm	**Communicative approach**
The teacher <u>asks the students to start talking in their groups and</u> record their voices to practise for the exam. Students start speaking in turn. The first group starts talking; student A introduces herself and gives the reasons why she needs the job. Student B answers the same question including their personal details such as name and family name and their interests or hobbies e.g., riding, walking, etc.	
The second group follows the previous group and answer similar questions. Student (A) indicates that she is very fond of art and sport to apply for the job and another student (B) mentions her previous job as a lawyer to express her interest in the job.	
13.40 pm	
The teacher asks the student to play their recording and listen to their voice in turn to find out their errors. The teacher listens to their speaking and corrects them on spot. The teacher also asks them to repeat the right words after her.	
13.45 pm	
The teacher provides students with another activity which includes a topic for speaking. The topic is as follow; '<u>your class is planning an end of term celebration; decide how you are going to plan it in your group.</u>' There are also some options that have been listed below the topic to help learners to expand their discussion such as '<u>going out for a meal in the evening, a cinema trip, afternoon tea and cakes, a class picnic and a party at somebody's house.</u>' Students are given 5 minutes to prepare themselves for the discussion. They could make notes which should be brief to remind learners of what they are planning to say in the main discussion.	**Collaborative work**

Students should choose their preferences and say why they have chosen that option, they should also give examples of what they might actually do and asking questions of other students to communicate effectively. The teacher is walking around the class and gives them extra information and help if they need it. Students are taking notes now and they should record their voices again. For example, student (A) suggests going to the cinema while student (B) thinks having a picnic is a better idea but student (C) prefers to have a garden party. Student (A) agrees with student (B) as she believes having a picnic would be the best idea and more appropriate. They listen again to their voices and the teacher corrects them on spot.	**Collaborative work**

Participant (G) Female, Non-native observation 1	
Level: Entry 3	
Number of Students: 18	
Nationality: mixed international students	
Gender: Mixed	
Time: 11:00	
The teacher shows the students the result of their exams and indicates that some of them should be faster as they need extra practice. She also mentions that they could work in a group with people from the same country to practise more effectively. They could have one to one individual help.	
11.10	
The teacher gives students a dialogue to practise in 10 minutes. This activity includes a conversation between a manager and a student. The student has a problem at work and discusses the problem with their colleague or manager (examiner). Both, the student and the examiner evaluate and plan a solution. Students should fill the gaps in the dialogue with the words such as 'wondering', 'to', 'able', 'would' in the dialogue. The teacher times students and reminds them of the remaining time for completing the conversation.	
For example:	
Student: I'm wondering if I could have Wednesday off.	
Manager: I see. And why do you need to have Wednesday off?	
The teacher walks around the class and monitors the students remotely. After that students should say the answers in turn. The teacher calls students by their first name and they share the answers with the class. The teacher asks about the grammar points such as the tense of some sentences and reminds students of the form of these sentences like present perfect. She also explains that in a sentence that 'can' is used we should use the infinitive verb such as 'I can swim'. She asks them to practise the dialogue at home and use the useful expression e.g., 'I am afraid' in their daily conversation or in their writing.	
11:30 am	
Group discussion is encouraged at this stage and the <u>teacher divides students into a number of groups</u>. Per group includes two or three students. The teacher also explains that in the exam they need to introduce themselves while they start the exam. Then the teacher describes the process of the exam and asks them to consider <u>these procedures in their conversation in order to prepare students for the real exam</u>. The teacher also mentions if students do not understand the questions properly, they should ask the examiner to repeat the questions in the exam.	**Collaborative work**
A topic is introduced to students now. The topic is: '<u>we need to organise a fundraising event</u>' and the teacher explains that four or five question words could be used in their discussion and each group could choose a topic or a charity in order to raise money and make a conversation accordingly.	**Intercultural**

Where When Who What and How	learning resources
The teacher asks the students how you do it. Students start to say their views and the teacher uses an example to help students to open the discussion, she mentions that <u>in some countries if children are going to a school trip they go to the streets and ask people to donate some money to their trip, but it is not usual in England.</u>	
<u>Some students mention cancer research charity, and the teacher believes that it is an important charity that helps so many people.</u> Then the teacher asks students to sit in a circle to do a face to face discussion. <u>Another group of students discuss puppies which are sold to raise money for the British Heart Foundation</u>. The third group suggests baking cupcakes or cooking traditional foods to raise money. The teacher joins one group and this group suggests that they can have a cake competition. People can bring their cakes and compete with one another.	**Effective intercultural learning resources**
The teacher asks another student if they are ok with this way of fund raising. The teacher tends to play the role of the examiner. She asks a student in the group whether she agrees with her friend's suggestion to have the competition. The teacher also adds what's the event for? And who is it for? A student answers for a child.	
The teacher <u>suggests that if you want to collect money to help blind people, you need to know when you are doing this</u>. The teacher also asks the students where they want to do this activity. A student suggests in the yard of the college. The teacher asks them whether they should consider having the fundraising event outside of the college, or maybe going to the gym or canteen.	**Collaborative work**
The teacher asks what else we can do to raise money. The teacher also gives students advice regarding their pace of talking, not interrupting each other, not being dominant or give the slow students more time to elaborate on the discussion.	
If you want to sell food you should sell something that would be of interest to everyone such as sweets. It is because there are students from different cultures.	
12:00	
The teacher then asks all students to pay attention to her and she says fundraising is very common in the UK, if students want to collect money they can go to a school in order to sell some items in that school which includes drinks, sweets, painting books, balloons to collect money as the students suggest.	**Intercultural learning resources**
The teacher changes the place of the fundraising and says if you want to do fundraising in the college what would you sell and students suggest sandwiches, accessories, T-shirt. The teacher <u>says that they should be careful about selling traditional food as not all people like traditional food such as spicy food.</u> It is a strategy of marketing when you want to sell something to support a certain group.	
The teacher asks students to make questions accordingly and one of the students, the student (A) suggests what event are we going to have? Another student (B) maintains: When are we organising the event? The student (C) answers on Saturday, the teacher says the most important question is: where are we organising the event? Students answer in the college and then when? Another student (D) reminds them of the weekend and mentions that on Saturday most students are not coming to the college. The teacher asks what you think about having the event in	

the college. Is the place good for you? And the student (E) says: yes, as we know this college and we can bring our friends to the college.	
Another student (F) indicates that it would be better to have the event in a mall on Saturday, as a lot of people are going there on Saturday. The teacher asks students one by one whether they agree or disagree with the idea. The teacher asks a student if Saturday is ok for her and she says Sunday would be better, but another student disagrees with her by saying that the mall closes very early on Sunday. Another student agrees with her point and adds that Sunday is not a good day as some people might travel to another city and go outside of London to have fun.	**Collaborative work**
The teacher asks them to summarise what they have said in the class. The teacher also asks students another question as: who is going to do the activity? Students answer classmates, colleagues and teachers. It is the end of this session and the teacher gives them homework and asks them to practise the exam questions at home.	

Participant (G) Female, Non-native observation 2	
Level: Intermediate	
Gender: Mixed	
Age: 20-40	
Number of students:18 students	
Time: 11.00-12.30	
The college that I have been conducting some part of my research is located in South East of London. It is a huge college with high security; therefore I had to email the line manager of the ESOL department in order to inform them about the day I was going to conduct my research in advance. Upon my arrival at that college, I had to introduce myself to the receptionist to inform the line manager who could lead me to the class.	
When I get to the class, the teacher asks me to introduce myself as well as introducing the topic of my research to students. She writes the topic of my research on the board and explains the meaning of intercultural competence very briefly to the students.	
The teacher gives students a task for group discussion. She gives them tips for the real exam e.g. how to communicate in a group discussion. The teacher advises them to look at their partners and try to communicate naturally and if they do not understand the examiner's question they should ask the examiner to repeat the question again. She gives the following topic to them: You need to plan a retirement party for your colleague?	**Intercultural learning resources**
The teacher also asks them to make a plan first, including when they will have a party? Where we are having the party? Who is going to the party?	
She mentions that they need to talk about it for 2 minutes in the exam. She asks them to be respectful and let their peers talk.	
11.30	
Students should show a picture of their past, the special moment they had in the past in order to have a proper conversation with their teacher.	
A student shows a picture to the teacher in order to open a discussion. The teacher looks at the picture which shows the student in a seafood market. The teacher asks her how often she eats seafood. The student answers once a week as it is more expensive in the UK compared to her country (Chile).	**Intercultural learning resources**
The teacher asks other questions and the student answers as following:	
What else do you do in the market? I have a meeting with my family and my cousins. Later I go to the beach to have fun.	
She mentioned that her mother has bought her an earring in the market, and it encourages the teacher to ask another relevant question as below:	
How did you feel when your mother bought you the earing? I felt so happy.	

How long did you stay in Chile? For a short time	
Do you usually wear these earrings? Not every day as it is not comfortable.	
Why aren't they very comfortable? The earrings are so bigger. The teacher corrects her are bigger.	
The Teacher recommends the students concentrate on the past and use plurals properly at the end.	
12:00	
The teacher asks another student to tell her about her story. The student started the conversation by saying that she had taken a picture last summer in Africa on her holiday. <u>We went to Guiney in West Africa. I was born in Guiney</u>. The teacher starts the questioning as following:	**Intercultural learning resources**
How long have you been in this country? I've been 16 years old.	
Do you miss your country? My grandmother and atmosphere, most beautiful beach Robana.	
Is it a touristic place? Yes	
What were you doing in the picture? I was sitting in the veranda with my family.	
How did your grandfather feel when he saw you? So happy cried and picked me from the airport.	
What did u do with your grandfather? I was going with him to his shop and we went to the village together. We stayed there. It was a coincidence that my cousin had a baby there we stayed for the celebration.	
Are you a Muslim? Yes, <u>after the baby was born they had to do the baptism. They had to shave the baby's hair. And a person in the mosque had to announce the baby's name. They celebrate and eat food.</u>	
In Africa, there are a lot of Muslims. Can they dance?	
In Guiney, people can dance when pronounce the name of the baby or at the weddings.	
Have you been able to see your grandfather again? No, he died.	
Has he ever given you advice? Yes, I have to choose my friends carefully and be patient.	**Intercultural learning resources**
Did he have a more important role than your father? Yes, he was more effective in my life than my father.	
It is the end of the conversation with this student who followed the teacher's instruction well and he obtained positive feedback as he used past tense properly.	
12.15	
Another student shows her picture with her husband. The <u>photo was taken in Germany</u>. The teacher starts the conversation as follow:	
Who took the photo? A man took it. It was taken in Germany. My husband and I	

moved to Germany to celebrate our anniversary.	
How long have you been married? 1 year	
Did you have a good time? The trip was a surprise.	
Do you usually travel with your husband? Not that much but I went two days with him to Germany	
What did you do in Germany? We went to a restaurant. <u>We went to a famous castle in Germany</u>. I saw a wedding in the castle and took photos with the bride and groom.	**Intercultural learning resources**
Who asked the couple for the photo? My husband.	
Were they ok? Yes	
Where did you stay? We stayed in a hotel.	
Was it good? yes	
How did you go there? We fly there, we went to Heathrow.	
<u>Where did you go? River Rhine.</u>	
<u>What was the name of the city? Dusseldorf</u>.	
Are you going back to Germany? For holiday. My husband's friend is living there and he invited us to visit them.	**Intercultural learning resources**
What did your husband do while you were there? He gave me a surprise the restaurant brought me the cake and singing anniversary songs.	
<u>The student is worried about making mistakes and the teacher says that it doesn't matter if she makes mistakes</u>. And she continues the conversation with the following questions.	
What other surprise did your husband do? He gave me a necklace with a green stone and gave me a bracelet for my wedding which is a good match with the necklace.	**Intercultural learning resources**
12.30	
Student 4 joins the teacher in order to practise the conversation as follow:	
Teacher: What do you want to do in the exam? Student: I have brought my wedding picture with my husband.	
When did you get married? In 2008.	
<u>Did you marry here or in Pakistan? In Pakistan</u>.	
How long did it take? 3 days, 1 day henna on my hands. The teacher says I think they make lovely designs, the <u>student adds a 2 day Barat or Nikahvancuate, the official day of marriage.</u>	**Intercultural learning resources**
What did people give you? The guests gave me so many gifts mostly gold; my husband gave me a necklace.	

Is it beautiful? Yes.

Do you still have it? No, he has given it to someone special to her.

What did the guest do? They had fun but not dancing.

How was the banquet hall? It was very big and beautiful.

Did you have to pay? My brother and my dad paid for the first and the second day, while the third day was paid by my husband.

 This conversation finishes now and teacher says to the student that the way she told the story seemed very natural. The teacher recommends the student underline the past tense in the previous text I gave you and concentrate on the past tense.

12.45

Student (5) has just arrived and joined the teacher to make the conversation. The student mentions that she has brought a picture of her sister which was taken in little Hampton 2 years ago. The picture shows her nieces as well. The teacher starts the conversation as following:

How old are they now? He is 10 years old….

When was the picture taken? It was taken a few years ago.

When did you go there? July 2013

How did you go to little Hampton? I went there by train.

How long did it take you? It took me an hour and a half.

Did you go on your own? I went with my husband. I stayed with my sister and we had a picnic and had delicious sandwiches.

Did you take anything with you? A chocolate cake.

Did you try the chocolate cake? Not that much when I cook I don't eat a lot. In summer we went there it was very crowded.

Did you swim? No

Where are you from? Thailand

In Thailand, are there a lot of beaches?

Did you swim in the sea? Sometimes, but I don't like big waves.

How long did u stay in little Hampton? For a week.

What did you do with your sister? We talked about the past and drank.

Have you seen her again? No.

How long? Nearly four years.

The teacher says that she could drive there as it takes four hours, her sister could come here. The teacher gives her positive feedback as she admires her speaking and recommends her to revise.

Participant (H) Male, Native, observation 1

Level: Entry 3

Number of students: 12

Nationality: international

Age: 19-45

Gender: mixed

Time: 18.30-20.00

This college is located in southwest of London and offers other courses as well as EFL and ESOL classes. I have been picked up from the reception by the line manager who is actually the teacher of the class I am going to observe. He is a very nice gentleman and tries his best to keep my company on the way to his class. We have had a general conversation regarding my research, and he wishes me well with the research.

The class is located on the second floor. It is quite spacious and bright. An interactive whiteboard has been placed on the front wall and tables are arranged as circles to give the students the opportunity to interact with one another. The teacher introduces me to the class and leads me to my seat in the left corner of the room behind all the students. It gives me the opportunity to see all the students and activities.

The teacher gives them a new folder to organise their papers properly. He has written the topic and objectives of the day on the board which is about jobs and employment. He has provided the students with small handy whiteboards and markers to write their individual answers there and show them to the teacher when required.

18.30 pm

The teacher asks students to write down two things they remember from the topics they have covered recently. The teacher asks students to explain what they are doing to the new comers or late students. The teacher walks around the tables and gives the students advice if they need extra help. He mentions how students should apply 'present perfect' in their sentences. A student says 'crime' and 'murder'. Another student mentions past perfect. The teacher

listens patiently to the students and corrects them on spot, for example, 'run off' which was corrected as 'run-off with'. The teacher joins one of the tables and asking one of the students around that table about new vocabulary she has learnt recently such as 'robbery, cut red-handed'. The teacher <u>asks the definition of red-handed</u> and the student explains that if I use a red pen and my mother sees me it means red-handed, and the teacher corrects her without saying whether she is right or wrong. The teacher <u>indicates that if you are caught during an action you are caught red-handed. It is an English idiom which is mostly used by native English language people.</u>	**Intercultural learning resource**
6.45 pm	
The teacher displays a picture of different kinds of ice creams on the board. The teacher <u>asks students 'what is the name of the ice cream seller?' a student says ice cream man, the teacher comments on her point and adds that it is a bit sexist and you should say ice cream person</u>. The teacher shows another photo of a person who wears a mask like divers and holding balls then the teacher mentions golf player and golf course. The teacher says we are looking at different jobs today and he wants them to write down exactly the questions he is reading.	
1. What is the best job you've ever had?	**Narrow intercultural resources**
2. What is the worst job you've ever had?	
3. What is your dream job? (Realistic)	
4. How many jobs have you had? (Roughly, more or less, approximately)	
5. What is your current job?	
The teacher walks around tables and explains further if students require extra information or help. He explains for one of the students that they should use the tense that has been used in the questions to answer them. <u>Another student asks how to write rough and the teacher says rough is similar to tough, he writes on the board '–ou—ly' and asks the student to fill the gaps to help the student to find the answers (the missing letters for roughly) on her own (self-correction).</u>	

19.00pm	**Task-based teaching approach**
The teacher asks students to write the rest of the sentences and he reads the questions aloud for them and gives them time to write the answers down.	
6. Do you have any <u>perks</u> at work?	
7. Are you a good employer or employee? If yes, how?	
8. What makes a good boss?	
9. What are the differences between working <u>in the UK and working in your country?</u>	
10. What is your plan for getting a better job (if you want one)?	
The teacher asks them to check the spell of the words and the grammar as he observes them from the distance. He asks some of them if they have found the ideas (or have answered all questions) for all of the questions.	
The teacher asks a student to choose one of the questions and answer it. The teacher asks students to guess or look at the dictionary to find out the meaning of the words such as 'perk'. <u>A student says it is the same as Spain if it means you receive a bonus or tip at work.</u> The teacher <u>explains that it also could include free coffee at work.</u> Then he checks the pronunciation of 'employee and employers' with the students. The teacher adds that employees should pay more tax or VAT.	**Intercultural learning resource**
He writes another question on the board 'what makes you a good boss?' The teacher asks them whether it is a good question or not? Students 'response is negative. The teacher encourages the learners to participate in the discussion and students suggest 'a boss should be generous, kind.'	
The teacher <u>displays some answers on the interactive board such as the best job I've ever had was an astronaut.</u>	**Teacher-centred**
<u>The worst job for me was working in a call centre.</u>	
He asks another student to mention another question in the list	
What are the differences –between working---------in ----the--------UK and	

working in your country? And then he writes between in the first gap and asks students to find out the second word with regard to the name of their countries then he fills the gap accordingly. The teacher also adds that there is another similar word which could be used after united instead of the kingdom like States for the United States. 19.30 pm The teacher asks the <u>students to use the questions to interview one another</u>. Then he gives students extra papers to write down the answers. The teacher encourages students to be focused as he introduces some ground rules (to students) such as stay on the topic don't start gossiping, do not speak in your language, and use topic-specific vocabulary. The teacher asks a pregnant lady whether she needs a more comfortable chair and he brings her one. The teacher <u>asks students to mingle and walk around the class to interview one another</u>. The teacher joins each table and leads them to find out the right way. Students walk around the class and interact with one another. I could hear one of the students asked another one what are the differences between finding jobs in the UK and your country? And the students replied that in Italy it is not easy to find jobs but here it is easy. The teacher gives the students some space to work together. She wants to go to Spain as soon as possible because she is homesick. The teacher goes around tables and asks them questions such as which tense is appropriate to answer some questions like present simple does /do. The teacher ends the session and asks learners to revise the previous lessons at home.	**Collaborative work** **Collaborative work**

Participant (H) Male, Native, observation 2	
Level: Entry 3	
Number of students: 16	
Nationality: international	
Gender: mixed	
Age:20-40	
Time: 18.30-20.00	
I have been picked up from the reception by the line manager who is actually the teacher of the class I am going to observe for the second time. He is a very nice gentleman and as before he tries his best to keep my company on the way to his class and has a general conversation regarding my research. This college is located in southwest of London and contains other courses as well as EFL and ESOL classes. The class is located on the second floor. It is quite spacious and bright. An interactive whiteboard has been placed on the front wall and tables are arranged as circles to give the students the opportunity to interact with one another. The teacher introduces me to the class and leads me to my seat in the left corner of the room behind all students. It gives me the opportunity to see all the students and activities. The following words are written on the whiteboard while I start my observation:	
Skills for the 21st century	
A: Interpersonal skills	
B: Working independently	
C: Bilingualism	
D: Technological knowledge	**Intercultural learning resources**
E: critical thinking	
F: teamwork	
G: organisational skills	
H: management skills	
6.30	
The teacher asks students what they could remember about the previous reading they had. The teacher asks students to be focused and not start	

chatting while discussing the previous lesson, then he asks a student <u>what is the most important skill? How we describe bilingualism? The</u> student answers that if a person knows another language and the teacher asks her again to what extent the person should know the language? <u>The student remains silent and the teacher adds a person who could speak another language as a native person</u>. 6.45 The Teacher asks students to find out how many syllabuses are in the words that are listed above. The Teacher walks around and asks them to do it individually. <u>A student is late and the teacher leads her to her seat by using her language (Spanish)</u>. Students should play a game to practise the syllabus as the teacher explains and remind them of the previous activity they had before. Students should do it by sitting down and standing up The Teacher writes 'education' on the board and asks them how many syllabuses does it have? Students say 4 and the teacher asks them where is the stress and they say that the stress is on't'. The Teacher points to another word which is 'interpersonal' on the board without saying it. Two students should show the syllabus in a play and when it comes to the stress word 'p', one of them stands up Another word is 'critical' and another group should show it, the very first student has stood up to show the stress on the first syllabus and it continues. 'Organisational' is the last word and its stress is shown by another group as they mention it is located on 'z'. 7.00 pm Students should find some words such as <u>appreciate, inspire and collaboration in an article</u> and choose the correct meaning. The teacher encourages the students to tell each other the word and listen to one another to check if the pronunciation is correct. The teacher asks students to write their answers on <u>the small whiteboard and show it to the teacher individually</u>, and then the teacher could see and check all their answers at once. The teacher asks students to say the pronunciation of some words such as collaboration loudly and asks them again what is its verb which is answered collaborate.	**Multilingual knowledge** **Task-based approach**

7.15 pm
 	
Next activity is collocations and the teacher asks them what collocation is? And then he explains it through examples on the board such as 'make' that could be used with 'the bed' and 'do' with 'homework'.
 	
Students should find verbs in the article that collocate with the nouns given in the activity, for example,
 	
    a.   ………..a career.
 	
    b.   … understand ……..cultural differences, technology.
 	
    c.   ………… a job.
 	
 'Have' should be added to the first sentence and 'understand' could be added to the second sentence. 'Find' is also the best option for the third sentence. One of the students' answers is wrong, but the teacher says you can use this word with information but not on this occasion. He doesn't say directly that she is wrong. They have another verb as 'prioritise' and the teacher asks them how they prioritise their tasks during a day to show them the meaning of the word.
 	
7.30 pm
 	
Students should complete a conversation by choosing the correct verbs, and then check their answers with the collocations in the previous exercise. The following is a part of the conversation:
 	
A: I know you are a lawyer. But what do you……do…… exactly?
 	
B: I work in the music industry. We……deal with …….legal conflicts about music.
 	
A: Do you meet a lot of pop stars, then?
 	
B: Not really. I sometimes…speak…on the phone to the artists, but I usually…attend…….meetings with other lawyers.
 	
The teacher asks students to add the new words in their vocabulary books while he gives me a paper that shows how students should write the new
	Task-based approach

words as a list on that paper in order to memorise them. The teacher asks students to check the activity with their peers, and he gives them a few minutes then he asks them whether they are ready, and when they all are ready he asks the students to answer in turn. Students' answers are written on the board by the teacher, therefore everyone could see the sentences clearly. 7.45pm The teacher asks learners to practise the conversation together as a role play. <u>They are divided into several groups and they should change the same conversation structure using their own real job.</u> <u>A student does the role play with the teacher</u>. She changes the conversation as 'I know that you are a teacher, but what do you do exactly? The teacher answers: I teach in a college and so on….. Students should mingle at this stage of the lesson and they should swap their places with other students in order to practise the dialogue further with new partners. The teacher walks around tables and checks their words and helps them if they need extra information e.g., how to change the words with regard to their jobs, and he gives them feedback.	**Collaborative work**

Participant (I)Male, Native, observation 1	
Level: Upper-intermediate	
Number of students: 11	
Age:19-45	
Time: 9.00-10.30	
Nationality: European and Asian	
Gender: Mixed	
I have been introduced to the teacher and led to the class which is located on the first floor. The class includes an interactive board and huge windows that let the sun brighten the class. There is a phonemic chart and some samples of previous students' work on the walls and chairs are arranged in a U shape. I find my seat at the back of the room and introduce myself to students briefly.	
9.00	
The teacher asks students to discuss 'the ways they choose to relax' in pairs. He watches them and listens to their words. The teacher turns to students after 5 minutes and asks them how do they relax? A student says I take a shower, while another student mentions that she listens to music and watches a movie or sits on a balcony that is surrounded by green fields and a river. The student also mentions that she lives in a village in Moscow. Some students who are from Asian countries such as Korea or an Arab country indicate that they are having a message to relax.	**Communicative approach**
9.15	
The teacher asks students to look at a page in their books and read the rules to relax and then discuss it with one another. The teacher also adds that they can also discuss whether those suggestions which are stated in the book are good or bad. He plays a nice piece of music to create a nice atmosphere in the class as he helps students if they need extra assistance. A student asks the meaning of 'idly', the teacher writes 'idle' on the board with the meaning (lazy-lazily). Then the teacher asks students whether they have tried those rules regarding relaxation. Some students are positive and admit that they spend more time in bed in the morning. A student claims that he does not have time to stay more in bed, whereas another student mentions that it would be better medically to stay more in bed in the morning. The teacher asks the quiet students to contribute more and give their opinions.	
9.30 am	
The teacher asks students to do another activity. Students should choose 'too, too much, too many or enough' in the correct place in each sentence. The teacher also mentions that they could find some examples of these grammar points in a text they had practised the previous day. He gives them time and asks them to share their answers with their partners.	

9.35 The teacher displays the text on the interactive board and he points to some examples in the text such as 'we worry that we are too slow' and the teacher mentions that too has got a negative meaning here. The teacher also underlines the following sentences to show how to use those points: 'Many people complain that they don't have enough time, they have too much work to do every day.' 9.40: The teacher asks students to look at the sentences in the previous activity again and discuss whether they should put the words (including enough, too, too much, etc.) before or after an adjective or a noun. The sentences are as follow: • we aren't efficient or productive to succeed • There are always things that they haven't done we worry that we are slow. The teacher asks students where they put too or enough and students answer that they put 'too' before an adjective, while 'enough' could be used after adjectives. 9.45 Another activity which should be completed by using 'so or such' in the following sentences: • People have <u>so little</u> time to slow over such a long period of time that they are permanently tired • Being <u>so tired</u> can seriously affect your health • We are in <u>such a hurry</u> that we are creating big problems for ourselves. The teacher also writes some examples on the board as follow: 'English is such an easy language' or 'Phil is so horrible.' Then he asks students to read the grammar rules and see if they have any problem with the points. 10.00: The teacher writes another example on the board 'the weather in England was so bad that I had to book a ticket to go back home' or I'm miserable all the time.' He also explains that we use '<u>so and that to show the cause and effect.</u>' 10.05: the teacher gives students an extra activity to practise '<u>too, enough, so and such</u>', for example: 'She speaks quite quickly but she makes <u>too many</u> mistakes. <u>We haven't got enough milk.</u> The teacher explains the difference between 'much (uncountable) and many (countable)' and students follow his lead to complete the relevant activity.	**Task-based Approach**

Participant (I) Male, Native, observation 2	
Level: upper-intermediate	
Number of students: 14	
Gender: Mixed	
Age: 20:45	
Nationality: Mixed Asian, American and European	
Time: 10.45	
I have been introduced to the teacher and led to the class which is located on the first floor. The class includes an interactive board and huge windows that let the sun brighten the class. There is a phonemic chart and some samples of previous students' work on the walls and chairs are arranged in a U shape. I find my seat at the back of the room and as students know me well this time there is no need to introduce myself again. The classroom is located on the first floor and includes an interactive board and the tables are arranged in a U shape.	
The teacher gives students a new exercise and they should find the right option in each sentence. It is the following session of the previous class I had observed at 9 am; therefore the activities are to some extent the same as the previous session as it appears. The examples are as follow:	
I have such/so much work to do that I often have to work at the weekend	
You spend too much/many time in front of the computer	
We don't have money enough/many to buy a new car.	
He doesn't like his job, but he is too/ much lazy to look for a better one.	
Students share their answers with the class in turn and the teacher gives them feedback. I notice that students are not in agreement about the temperature of the class, while some prefer to close the window others prefer it to be closed. The teacher does not interfere and lets them decide as they wish**.**	
11.00am	
The teacher asks students to make 4 sentences using 'so, too much, too many and enough'. The teacher walks around the class and helps students whenever they need it. The teacher displays the following examples on the board to help students to come up with more sentences.	**Task- based approach**
Tommy is so handsome that I can't concentrate anymore. Tommy is the teacher's colleague who is observing his class today (as peer observation).	
The weather today is too cold to go to the beach.	
There isn't enough time to watch a movie in the lesson.	
A student mentions in my country I can go to the beach today if I was in my country back home, and the teacher adds of course Saudi Arabia is so hot.	
The teacher displays a picture of different cities such as London, Songdo, Dublin and Masdar on the interactive board and asks the students why do they	

think that these cities are smart cities? Students should discuss the above points in pairs and share their ideas with one another. After a while teacher says 'mesigracias' to attract students' attention. A student says that he has gone to Masdar and he loves it so much as it contains high beautiful buildings that we couldn't see in other countries. The teacher adds that all the energy of the city is taken from the solar system.	**Collaborative work**
11.20 Students should listen to an interview that gives information about the above cities such as traffic congestion that is applicable in London or the traffic system in Dublin which helps people to avoid congestion charge and where to find a free car park. Students should find out the two main ideas of a 'smart city' by listening to the interview. A student says that having a good quality of life and the teacher asks how we could have a better quality of life and another student answers by using technology, for example, there are some applications which could tell us where to find parking spaces in the city.	
11.40 Students should read the audio script on a page in the book and find words or phrases which means: • Level of enjoyment and health in someone's life • The people in a particular area • The problem of too many vehicles in the streets= congestion • A place to leave your car = car park The teacher asks the students to answer in turn and the above meanings are matched with words such as quality, local, traffic and parking.	**Task-based approach**
11.50 Students should match the words 1-7 and a-g to make collocations, such as public transport or air pollution as listed below: 1. Quality a. development 2. Local b. pollution 3. Traffic c. transport 4. Parking d. of life 5. Urban e. congestion 6. Air f. spaces 7. Public g. residents	**Task-based approach**

The teacher asks the students in turn to share their answers with the class and he gives them feedback.	**Narrow intercultural learning resource**
12.00	
Another listening is played; it includes two speakers who are talking about the cities they live in. Students should listen and answer the following questions:	
Do they like living there? Why /why not?	
Do they think it fits the idea of a 'smart city'?	
The teacher asks where the first speaker was from. Students answer that the speaker was from Germany and she likes to go to cafes. Then the teacher asks does she think that Munich is a smart city and students say yes, because of the developments in the city.	
The teacher asks students whether they say white and black in their language and some say that they say the same as English people such as people from Saudi Arabia while others (like Spanish)indicate it is being said differently as black and white. The teacher also asks me about how we say white and black in Persian and I mention my idea. Students should listen again and find out which points are made by which speakers in the audio as the following:	
Daniela	
In many American cities, people work in the centre but live outside the city.	
Richard	
Munich has serious problems with traffic congestions.	
The centre of Munich is quite a relaxing place to be.	
Bangkok is disorganised but full of life	
The teacher asks the learners whether they have been able to find out the answers and students mention the above statements to show their understanding of the task and this session ends.	

Participant (J) Female, Non-native, observation 1 Level: Entry 2and3 Gender: Mixed Number of the students: 15 Nationality: Asian and Eastern European Age: 25-65 The college is located in the west of London. I was introduced to the teacher via mail and when I arrive there she has been expecting to see me. She introduces me to students as she guides me to my seat, where I could see all the students and activities from that angle. The room is very spacious and contains large windows and a whiteboard. The class commences at 12 noon. A question is written on the board to engage students in the topic. 12 pm 'How do you keep fit and healthy?' The above question demonstrates the topic of the day. The teacher indicates 'How do you keep fit and healthy?' Can you tell me who is the fit person, a student (A) says I am fit, I every day go to a club (meaning fitness club). Another student (B) says I am eating healthy vegetables. The teacher says I want you to tell me what does it mean to be fit? Student (C) says I exercise. Student (D) adds when we are fit we are shinning and our skin is good. The teacher lifts a table and says when you are fit you can lift a table without any pressure; it means that you are strong. The teacher asks other questions: 'what does it mean to be healthy? What is the meaning of healthy?' She continues does anyone have flu or cold. A student says if you are careful about the food and exercise it means that we are good and healthy. The teacher emphasises on the meaning and asks them to give her the exact definition of healthy, and another Student mentions when we are not healthy we are sick. Then the teacher agrees with her response. 12:15pm:The teacher writes 'so so' on the board, she explains for the students when you are not sure about your health condition, whether you	**Communicative Approach**

are well or not you can say <u>'so so' which is usually used by English native language people</u>. The teacher asks students not to speak in their first language. She also asks them <u>to discuss in groups</u> and encourages them to speak about the following topics. 'How do they keep fit and healthy? What do you do to keep fit and healthy?' Students start talking about the topic and she walks around tables to monitor their discussion closely and encourages them to converse further.	**Collaborative work**
12:30pm After a few minutes teacher asks students to stop and encourages some or quiet students to participate in the class discussion. Then she repeats the previous question 'what do you do to keep fit and healthy?' she asks each group to share their ideas with the class. <u>The teacher writes the ideas on the board e.g., walking, eating vegetables, no smoking, no alcohol and eating fruit. She explains some people do not drink alcohol because of their religion, whereas others avoid it because of their health condition</u>. A student contradicts the idea and says; 'my husband says if we drink one glass of wine every night, it will improve our heart condition'. The teacher comments on her point and indicates although it might be true, we should be careful.	**Intercultural learning resource**
Another student mentions stress is very harmful and we need to avoid stress to sleep well at night. The student adds another sentence to her previous point as: 'gambling makes stress and we do not have to do gambling'. The teacher says it is very true and gambling should be banned.	
The teacher repeats the question again: <u>'what do you do to avoid the stress?' She continues we can manage the stress by going to the gym</u> and if necessary we can go to the doctor. <u>Students suggest we can avoid the stress by listening to music, going to the cinema, dancing, exercising, hugging loved ones, laughing and going on holiday</u>. The teacher says if you find out you are under stress if you laugh you will be relaxed.	**Intercultural learning resource**
13.00pm	
The second part of the class is about grammar which includes 'plural	

forms'. The teacher explains singular and plurals through examples. She writes examples on the board 'toy---toys, key----keys'.

The teacher indicates that this part is a just a quick revision, child----children, nappy----nappies. The focus is on the end of words and how 'y' changes to 'I' when the word is plural. She writes some words such as box, bus, address and …….on the board and asks the students to change them to plural. Students say the plural forms of the words such as boxes and buses.

13.15

The teacher asks the students what is the difference between verb and nouns? A student answers noun is a name. The teacher comments on her point and gives her positive feedback as well done and adds that nouns are naming words. Then she shows a bottle of water and mentions 'water is a noun' and asks the students to give more examples. Students say cinema, park and eyes…. as nouns.

The teacher asks another question 'what is a verb?' And the eldest student in the class says it refers to actions such as moving, talking and walking….

The teacher asks the students to underline different letters such 'x, s and y' to highlight the points (making plural forms) they were working on previously. She adds we always need to add e to make changes to the words which include these letters(x, s and y) in their endings. The teacher gives them an activity that includes the singular and plural forms and students need to change the forms accordingly. The teacher walks around the tables and checks some of their answers. Then she asks the students to share the answers with the class. Students answer in turn, and the teacher writes the words on the board as the students spell the words for her. In addition to the previous task, the teacher writes more words such as 'eyelash' on the board and asks the weaker students to give the plural forms of the word. One of the students gives the correct answer as 'eyelashes'. As it is an adult English class and it includes older people, it

requires more work and respect and the teacher tries to keep them quiet respectfully. The class ends at 2 pm and the teacher gives students another topic for next week which is about hospital appointments.

Participant (J) Female, Non-native, observation 2	
Level: Entry 2and 3	
Nationality: Asian and East European	
Gender: mixed	
Number of students: 18	
Age:20-60	
Time: 12-14pm	
I introduce myself to the students and find a chair in the corner of the class to settle in. The class is spacious and bright. There is a whiteboard which is located in front of the class. Chairs are arranged in a U shape and all students are able to access the board and a material equally as it appears.	
12:00pm	
Class ground rules are said by the English language teacher. The teacher asks learners to speak in turn and let each other participate in the class discussion equally. The topic of the day is introduced by the teacher as 'booking an appointment'. As the teacher writes some words on the board, she asks learners to take notes of them such as appointments, D O B, soonest and symptoms. Then the teacher asks learners 'what is an appointment?' A student answers; 'we need it to see a doctor'. The teacher adds it is about time, and she continues when we need to see somebody urgently what are we doing? You need to have an urgent or emergency appointment. If you have a condition that is on-going you need to see the doctor regularly. The teacher explains different types of appointments as mentioned above for students explicitly. The teacher also mentions that some people with diabetes in the UK need to see the doctor every three weeks or month.	**Communicative approach** **Intercultural learning resource**
The teacher asks 'what is D.O.B?' And students say Date of Birth. Then the teacher asks 'what are symptoms?' A student says 'a little bit of something' while another student adds that 'it is a sign'.	
12:20 pm Students are asked to explain the role of a receptionist. Student (A) says 'it is a secretary job', student (B) adds 'we can ask a receptionist	

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for information', and student (C) indicates that 'it can be a solicitor appointment'. Student (D) answers 'a receptionist can book an appointment'. The teacher writes their definitions on the board, therefore everyone could see all of them.

12:30 pm.

The teacher asks learners 'what else can a receptionist do?' Students say they can book another appointment or can refer people to the hospital. The teacher also asks them to write a list of words such as; the name of patient, time of appointment, and the name of the doctor on a paper as an activity which needs to be completed later as a form.

12:35 The teacher reads a dialogue loudly for the students and they need to listen and obtain information to complete the previous task which includes the name of the doctor and patient.

The teacher obviously uses some names such as Ahmad and Dovoritica which are Asian and East European in the dialogue and at the end of the dialogue she employs the word 'khoda hafiz' instead of saying goodbye in another language which is the mother tongue or first language of some learners. This makes learners laugh and adds a little bit of joy to the session.

12:45 pm. The teacher asks learners to provide her with the information they have received from the listening to complete the previous task as a form. The learners should have identified the name of doctor or patient accordingly. For example; the name of the doctor could be matched with Ahmad and the list of symptoms could be completed by bad coughs and temperature.

12:55pm: The teacher explains the role play that they are going to practise after a short break. She explains how it should be done properly. She asks them to choose an illness which they know about it to open the discussion later.

13:05pm: The teacher gives them a hand out which includes a dialogue.

Collaborative work

Students should read it aloud in turn and the teacher corrects them on spot. 3:15 pm: Learners should use a sample conversation and do the role-play. For example, student (A) is a receptionist who is asking Student (B) for personal information including name, date of birth and so on. Some learners interrupt the teacher and one of them mentions that she had pain last night as she had cut her finger, while other students start explaining their recent personal experiences when they needed to get appointments. <u>It seems that they are encouraged to expand the discussion and go beyond what should be done at that moment which should be merely included practising that dialogue. The teacher listens patiently and allows them to share their ideas with the class.</u> The teacher's attitude shows the degree of her tolerance respect towards other learners who are mostly adults. A student asks the teacher the meaning of the assessment, and the teacher explains the meaning through using examples. She says if you need to attend a class, initially you need to be assessed. If you go to a doctor you need to give information regarding your health condition which could help the doctor to assess your health condition. 13:30 pm: At this time, the teacher asks learners to be focused and divides them into groups to converse together and do the role-play of a receptionist and a patient. Students use the hand-out and practice the dialogue which is a conversation between a patient and receptionist. They need to employ their own names as the name of the patient and make some changes with regard to their own health condition or their recent illness. The teacher walks around and listens to them carefully while giving them feedback. 13:45 pm Finally, the teacher asks them to practise the dialogue at home in order to have a further discussion next session.	**Intercultural learning resource**

Participant (K)Male, Native, **only 1 observation**	
Level: B2	
Number of students: 10	
Gender: Female	
Age:20-35	
Nationality: mixed European and Asian	
Book: Empower, Cambridge English	
Time: 10.45	
I find my way to the classroom which is located on the first floor. The teacher arrives and I introduce myself to him properly as I did not have the chance to be introduced to him by his manager. He introduces me to students cheerfully. He seems a very pleasant gentleman. The class is surrounded by glass walls and includes an interactive board. The tables are arranged in a U shape and I find an empty seat near the door where I could see the activities well.	
As the class's wall is made of glass the teacher says to me that he feels like a fish in the classroom and he imitates a fish's action for me that makes me laugh.	
10.45	
Students are given a reading text which is called 'A career in the video games industry'. Students are asked to answer the multiple-choice questions with regard to a reading text. For example: What is the writer's main point about the video game industry in the first paragraph? Students mention that the correct answer is A.	**Task-based approach**
The teacher asks students to answer the above questions randomly. He asks the meaning of some words such as 'expanding' and 'orchestra' to make sure that the students have understood the meaning of the words. 'C' is the correct answer.	
• In the first paragraph, we are told that A. video games have not been effectively exploited as learning tools. B. young people are being offered more demanding games to play. C. people used to misunderstand the true nature of video games D. other technologies have forced the games industry to compete.	
11.05	
The teacher asks students to find out the difficult words in the text and then	

work in groups and explain the meaning of those words for one another.	**Collaborative work**
The teacher monitors the students remotely as they are working in groups and one of the students asks the teacher the meaning of 'intricacies' while another one <u>asks the meaning of 'endeavour', also the following words are being questioned 'entrepreneurial' and 'persevere and 'pervasive'</u>. The teacher asks whether anybody knows the meaning of intricacy and a student says complexities, the teacher admits the answer and explains that it refers to details of something. Some students say the meaning of the above words and the teacher encourages them to think more and find out the meaning of the words. A student says that pervasive is like a big brother and the teacher explains that it is everywhere and explains the meaning of the words explicitly. A <u>student asks the meaning of 'breadth' and teacher writes 'broad' on the board and refers to wide and width and says that it is the same for 'broad' and 'breadth' to show the widespread of computer games.</u>	**Task based approach**
11.30	
The teacher asks students to '<u>introduce your partner to a prominent entrepreneur from your culture.</u>' tell your partner about something you found difficult but that you persevered with. The teacher leads the conversation.	**Narrow intercultural learning resource**
What is the most intricate thing you have ever made?	
How do you plan to move up the ladder in your chosen field of work or study?	
The teacher finds out that most students are sleepy and bored; therefore he asks students to join him in the middle of the class and stretch their arms and do some physical exercises. After that students should go back to their seats and start discussing the above questions in pairs.	
11.40	
The teacher goes around tables and listens to students' words then he asks them to pronounce the difficult words one by one then he gives them a long list of the new words such as '**entrepreneur' 'pervasive'** and asks them to repeat the words after him.	
After that the teacher shows a picture of deer on the interactive words and asks students what this is, and while the students say that this is a deer the teacher says what kind of deer it is. The teacher says it is a joke and writes 'No eye deer' is the same as no idea and explains that it is how it sounds when they pronounce the words.	
11.55	
The teacher asks students to look at a page on their books, which is about pronunciation.	
Tom: you're not too annoyed?	

Becky: No, in fact, not at all

Tom: you did say that it was the perfect flat.

Becky: and it is.

The teacher explains that students could not hear the pronunciation of all the words (as they join together) in English and asks the students to repeat the words as they heard them. Students repeat the words and the teacher checks their pronunciations. The teacher asks students which sounds are joined together in the following sentences.

Becky: I've no idea where we are. I've never seen this street before.

Tom: just wait and see

Becky: where on earth are we going?

Tom: Wait and see.

Students repeat the words and decide which parts are joined together such as no and idea as it seems there is a 'w sound 'between no and idea'. The teacher asks students to practise in pairs and identify the words that are linked together. It is the end of this session.

Participant (L) Male, Native, observation 1	
Level: Upper-intermediate	
Number of students: 11	
Age: 20-30	
Gender: Female	
Nationalities: Mixed European and Asian	
Time: 13.00	
This college is located in the southeast of London near Greenwich park and the Thames river. When I drive down to that area I feel inspired by looking at the beautiful scenes and green fields. I have written to the manager of this college and after several months of communicating with them, they have eventually arranged a date for me to conduct my research. I go straightaway to the staff office to visit the line manager who seems a very busy man. He has written the name of the classes and their numbers on a piece of paper and let me find my way to the class independently. When I enter the class, the teacher is not present as I am a bit early. Students look at me curiously and I introduce myself as a research student. The classroom is big and equipped with an interactive board. Chairs and tables are ordered in a C shape to provide equal access to the resources for all students. The teacher arrives after 10 minutes and as he sees me he remembers that he has seen me before in the corridor. I introduce myself to him and explain the purpose of my research to him as I could feel that he is a bit uncomfortable. I give him peace of mind by saying that this observation is just for my research and not be handed to anyone else or being published, as it is quite confidential and no names would be used in the research.	
13.00	**Task-based approach**
The teacher writes a topic on the white board and asks students to discuss about it. The question is 'what is your favourite story (including novel or short story)?' Students start discussing in pairs and the teacher observes them from the distance. Then the teacher asks students about what they have discussed, some students say they have talked about movies and films while others have	**Collaborative work**

<u>discussed novels and fictions</u>. 13.15 The teacher gives students a copy of <u>a short story</u> which needs to be read by them and the new vocabulary should be underlined. The story is called 'the dream'. The teacher gives them time to read the story and then he writes three questions on the board and asks the students to discuss the answer in pairs. The questions are as follow: • Did he kill her? • Did she kill herself? • Was he telling the truth about what happened? Students discuss the above questions with one another and the teacher monitors them discreetly. <u>The story is about a Russian man who tells a story of his wife's dream for a passenger who moves from New York to Petrograd.</u> The Russian man is a lawyer and his late wife has been from Swiss, a native of Geneva. She had been a very cultivated woman and she could speak several languages including German, Italian apart from her mother tongue which was French. She has been very fond of her husband (a Russian man) but they could not get along well as she has had a bitter tongue. Once the Russian man has been awakened by her piercing scream and asked her what was the matter. She has told him that she had had a fearful nightmare; she had dreamt that he was trying to kill her by throwing her over the balusters from their own floor. The Russian man claimed that he had done his best to soothe her. The dream frightened his wife and she became a little less bitter and more tolerant. But some months later, she had had the dream again. She had burst into tears and asked him whether he had hated her. The Russian man had sworn by all the saints in the Russian calendar that he loved her. Then the Russian man has asked the passenger whether he knows how his wife has been died, and then he adds that she was found late one night at the bottom of the stairs with her neck broken.' The teacher asks students to read the following questions again and discuss them further: Did he kill her? Did she kill herself? Was he telling the truth about what	**Narrow Intercultural learning resources**

happened?	
A student mentions that she might be sleepwalking, while another student disagrees with her and indicates maybe it is her husband who has been sleep walking and he killed her.	
Then the teacher writes <u>short story features on the board and asks the students to contribute to the point. The </u>teacher has divided the class into groups, and then he asks (team A) to tell their opinions and they mention <u>that the story includes one set which is limited to a place like a restaurant</u> when two men meet each other there. Team (B) as the teacher calls them adds that there are few characters in the short story that do not have names and the story is open-ended and includes a simple relationship.	**Collaborative work**
14.00	
The teacher divides students into groups again and asks them to create a short story. He walks around the class and sits with some students to listen to their plans and their stories.	
14.15	
The teacher reads students' stories one by one and gives them feedback such as using more vocabulary or keeps writing the story. The story should be completed at home and it will be checked by the tutor next week.	

Participant (L) Male, Native, observation 2	
Level: Upper-intermediate	
Number of students:10	
Nationality: Mixed European	
Age: 20:35	
Time: 15.00	
The class is located on the second floor. It is a bright and spacious room which allocates 20 students. Tables are arranged in a U-shape and give them easy access to the interactive board that is placed on the front. The teacher is so friendly and welcoming as I have observed his previous lesson with another group.	
15.00	
Before the lesson starts a student asks the teacher what is the difference between Mocha and cappuccino and the teacher mentions that in Mocha there is chocolate and coffee while Cappuccino does not contain chocolate.	
15.10	
The teacher asks students to turn to a page in their books and discuss the following questions in pairs: 'What would you like to change about yourself or the way you live? Why? How would you go about making the change?'	**Communicative approach**
The teacher asks a student what he would like to change and the student says that I work a lot and do not do exercises so I do not have enough energy. Another student mentions that she has to change her eating habit as she does not like cooking and she keeps eating crisp and chocolate. She also adds that she does not eat vegetables and the teacher mentions that most Korean people are famous because of their healthy diet and other students agree with the teacher.	**Teacher-centred approach**
15.25	
Students should read two different texts as A and B. Each student should read one of the texts either A or B, then answer the questions and share their answers with their partners and eventually with the class. The teacher reads the questions aloud and asks the students to answer. Students answer the questions in turn, e.g.,	

a student mentions that a person in the reading text wanted to quit smoking but it took her a year to stop smoking.	
15.40	
The teacher asks students to swap their place meaning if a student has read text A, now he/she has to read text B to answer further questions.	
15.46	
The teacher asks the questions such as 'how long has Ginny been trying to give up smoking?'	
Or what was the first step Ginny decided to take? Students use the information in the text and answer the questions in turn. The teacher speaks about his brother who has given up smoking after smoking cigarettes for 20 years.	
16.00	
• <u>Students should discuss the following questions in pairs:</u>	**Collaborative work**
• Do you know anyone who has given up smoking? And how did they do it?	
• Do you think that going to a life coach is a good way to stop smoking?	
• Have you ever made a significant change to your lifestyle? What was it? Did you find it difficult?	
Students discuss the above points in pairs, and the teacher observes them remotely. I could hear a student who is from Switzerland mention to her friend that she has not been able to cook in her country back home, but since she has moved to London she tries cooking.	
16.05	
The teacher indicates that he used to live in Thailand for 16 years but since he has come back to England he has joined his mates again so he has started drinking and following English culture (including going to pubs regularly). A student says that her father was smoking and one day he decided to quit and he did it.	

16.10	
The teacher displays an explanation of future perfect and future continuous on the interactive board, he adds some examples to the points such as I'll have achieved all the goals I have set myself. The teacher also displays a timeline on the board and explains the difference between the tenses.	
16.15	
Students should choose the correct option to complete a text, for example, I'll be speaking/have spoken to Clare again next week. A student mentions that the first part is correct and he receives positive feedback. Other students contribute equally as the teacher calls their names and students give the answers and receive feedback. Then the teacher asks them to revise the grammar points at home and the class ends.	

Participant (M)Female, Non-native observations 1	
Level: Entry 3 and Level 1	
Nationality: Mixed Asian and European	
Gender: Female	
Age: 18-55	
Time: 11:00-12.30	
This college is located in the south part of London and I have to introduce myself to the reception in order to be guided to the class. I knew the English language teacher; therefore I just had to introduce myself briefly to students. The teacher was welcoming and friendly and led me to my seat at the back of the class to be unobtrusive. The class was bright and the tables were arranged in the shape of L. It included big windows which made the class brighter, as well as two whiteboards plus a big screen TV which was connected to a computer.	
I arrived at the end of a mock exam when the teacher asked students to mark their exam papers individually. And then the teacher checked their results by asking their marks, afterward the teacher gave them some information regarding the exam rules including what they could bring to the exam.	
11:16	
The class officially starts with a discussion about 'referendum'. One of the students asked the teacher to write the keywords on the board such as critics, protest, etc. Then the teacher asked students to start the discussion. A student (A) indicated that English people do not know about European Union, the consequences are unpredictable, everybody is losing here.	**Effective intercultural learning resources**
The teacher asked others if they agree with her point or not. Another student (B) mentioned that it is because English people think we are here to take their jobs. Student (A) continued that we come to England to work, but English people go to our country for enjoyment. Student (C) joined the discussion and added that some English people are worried as they might need a passport to move to Spain. The teacher gave them compliments to show her agreement with students' words or asked them other questions to expand the discussion.	**Communicative teaching approach**
Student (A) also added we are sad as this division would affect the strength of England and it might encourage other countries to separate from the European Union. Student (D) declared that it is like a divorce when a man and woman get separated.	
Another student was worried about university regulations whether she could go to Cardiff University and the teacher explained that there won't be any new rules to impede their education.	
The teacher wrote some words on the board such as immigration, identity, crisis and democracy to provide students with more words to extend the discussion. The teacher also used some of the words and mentioned that it could be some kind of identity crisis which makes people think about where do they belong?	

And some people say it is about immigration….	**Effective Intercultural learning resources**
A student added to the teacher's point that <u>old English people go to Spain to drink</u> and throw themselves from their hotel to the sea and die (other students laughed as it might have been taken as a joke). Student (D) indicated that many people came <u>from Latin countries to work in Spain</u>. Student (C) maintained that English people are so special, some students agreed with her, whereas others disagreed.	
11: 30 am	
The teacher provided students with the percentage of voters who were supporting or opposing the referendum, then the teacher asked students 'to think about other issues such as changes in the world and whether labelling people based on where they come from is right or wrong? She also asked for their opinion whether students think are these definitions biased. Then she asked to think about democracy whether it is good, or in another word is it good that the majority of people decide for the minority? The teacher also added that some people couldn't make informed decisions as they are not enough knowledgeable to predict the consequences.	
11:45	
The teacher had provided students with some cards <u>which include different names of modal verbs such as can, could, must and should. The teacher had divided the class into several groups and each group had a modal word</u>. Then the teacher read the definition of a modal verb and the group that had that modal verb should say the name of that modal verb. For example, the teacher read a definition of a modal verb as 'the possibility of something', and students should show the right card (such as could or might) to the teacher with regard to the definition.	**Collaborative work**
Then the teacher showed two different modal verbs including must and might and asked students which one shows certainty and which one shows the possibility. The students followed her instruction and answered that the first one represented the certainty while the second one showed the possibility.	
The teacher also used an example as follows: I am bored what shall we do tonight? In order to explain how 'should' be used, and then the teacher added when we are guessing about something in the past like referendum we could use might as below:	
'Some people might not have been aware of the referendum'	
12:00 Teacher provided them with another range of cards which included the examples of modal verbs and asked the students to match them with the previous cards (which included the names of the modal verbs). The students should join other groups to find the right match.	
At the end, the students had to read the examples loudly, for example, you must be studying very hard which could be matched with 'obligation.'	
12:15 :The teacher asked them to think more about the referendum in order to have another conversation the following week.	

Participant (M)Female, Non-native observations 2	
Level: Entry 3	
Gender: Female	
Time: 10: 00am	
Number of students: 13	
Age: 18-55	
The class is located in a college in the south of London. The class is a huge room which contains a TV and interactive board. The tables were set in an L shape. The class is merely arranged for Pakistani women who did not want to share the class with men.	
The teacher gives students a task to do, and then she writes some words on the board such as; 'to have a heart disease, to be on the mend, to be ill, to be in poor health, to come down with a cold and to have an allergy to the medication.'	
10:00 am	
The students should use these words to make a short dialogue. The teacher has divided the class into different groups; therefore they should make sentences together and practise the dialogue accordingly. The teacher walks around the class and answers students' questions. She gives them 5 extra minutes to finish the task. One of the students says I am not well. The teacher asks her; <u>are you under the weather?</u> And she cannot understand, therefore the teacher explains the meaning through an example; she says when <u>you are not fine it means that you under the weather and it is mostly used by native English language people.</u>	**Intercultural Learning resources**
The teacher asks two of the students to practise the dialogue in front of the class. It is sort of patient and doctor role play. Students have made sentences e.g., do you have an allergy to the medication? To form the dialogue. The teacher observes them and gives them feedback. One of the students shares one of her relative's experiences regarding heart problems with the class. The teacher listens and shows concern for that person asking relevant questions such as how did she understand that she has had a heart problem? But the student explains her own heart problem and the teacher asks her to see the doctor as soon as possible. Some students discuss heartbeats and the teacher says when you are walking fast, your heart is beating very fast. One of the students leaves the class to answer a call. The teacher asks other students; how many urgent calls do they receive during the class? The answer is a lot. The teacher says I have a list of things to do and I never answer my calls in the class, how come you cannot be like me. Students say because you are a good manager. The teacher says; no because you can get away with it. They all laugh together.	**Collaborative work**
Then they <u>continue the role play in turn</u>. The teacher keeps giving them feedback and corrects their sentences.	
10:30 am	

The teacher introduces a new topic called; 'attitudes to work'. The teacher explains that they are going to watch what people think and what are their attitudes to work? But before that, the teacher asks them to discuss; 'what is their personal attitudes to work? While she is preparing the power points and videos.	
The materials are tailor-made and are designed by the teacher. Students start discussing the question in pairs. The teacher asks them to briefly explain what they have discussed. One of the students says I work as a part-time carer. Another group reports that they are all housewives and unemployed; it is the reason why they sometimes get bored.	**Intercultural learning resources**
A student says I have been working in a charity for 14 years as a volunteer. The teacher adds attitudes to work could be positive or negative. Then she shows the first power point which includes 'life is too short for the wrong job'. The teacher asks students what is the meaning of this sentence? Students suggest we should like the job. The second power point that comes up includes some photos and students should answer the following questions with regard to the photos that are displayed on the board such as: where are the people in the following pictures? What are they doing? And, are they satisfied with their jobs? Then teacher displays the pictures again and students should match the questions with the pictures.	
11:00	**Intercultural learning resource**
The teacher asks a student what is the woman in the picture? Is she happy? The student says the woman is in a coffee machine and she is not happy as she has not enough space in that coffee machine. She shows another picture which includes a washing machine in which a lady has sat on a chair and washing people's clothes. A student says it is against the human rights to put a person in a washing machine. Another student speaks about her experience in Rome where some people do not have a washing machine.	
11:20 am	
The teacher asks students to discuss the following question:	
• Why were these pictures taken? What can be the message of them?	
A student answers; because the message is that it is a wrong job. Another student suggests that the pictures show those people are not satisfied with their job.	
The teacher explains a box symbolises the limitation of life such as time and job. She gives students time to argue the following questions:	
• Are all people satisfied with their jobs? Why? Why not?	
• What are common problems that people have in connection with their jobs?	**Communicative approach**
• Why do some people take jobs that they don't even like?	

11:30 am	
Students start answering the questions in turn, a student indicates when people do not get enough money they are not happy. Another student says sometimes people have limited experience. The job is difficult and too challenging. The job does not suit the personality.	
A student suggests when people are desperate they take jobs that they do not like just to survive. <u>The teacher mentions that some people do jobs to make ends meet meaning they can meet their basic needs.</u>	
Then the teacher asks them is it a good situation? Who has put you in this situation? Students say, family. Who else has put you in this situation? Students say the governments or the bigger society.	
11:45am	
The teacher gives students new work sheets. <u>Each sheet includes a story of a celebrity with his/her picture on the top of the paper. There are three different worksheets and each group has received a different worksheet.</u> Students should read the stories and discuss it further with their pairs using the previous question that was mentioned above.	**Intercultural learning resources**
The teacher asks about '<u>a celebrity called Shahrokh Khan'</u> and students who have the story regarding his life should answer the teacher's questions such as; why is he so successful? A student says because he has played in 60 movies in the past 16 years. The teacher explains that we measure success differently. Another student suggests that he is the king of romance she says he knows what the woman wants in a movie, although he is not beautiful. The teacher asks whether beauty is a factor in choosing people. Some say, yes, while other students disagree and say, no. The teacher asks them to give an example of a beautiful person. A student suggests <u>David Cameron is a good-looking man</u>. The teacher admires her choice and admits it.	**Intercultural learning resources**
12:00	
<u>Another story is about the writer of Harry Potter, JK Rowling,</u> the teacher asks students why is she so successful? A student says because she could change her life, she was divorced and she was on government benefit while writing her first novel.	
<u>The teacher asks students to compare Shahrokh Khan and JK Rowling</u>: how did they start their job? Were they always successful? Students use the information on the sheets to answer the question. Shahrokh Khan was not fond of Indian movies but he became a movie star later. JK Rowling started with nothing, she was on a government benefit and she was nearly penniless, but she started writing children's books. Then the idea of Harry Potter came to her mind while travelling on a train. Writing the story of Harry Potter made her very rich.	**Collaborative work** **Intercultural learning resources**

12:10 The teacher shows another power point which includes new words such as; creative, inspirational, hardworking, imaginative and wealthy. The teacher asks learners to stay longer and use the new words in their discussion, for example, 'who do you think in your opinion is imaginative?' And students suggest JK Rowling as she has produced Harry Potter and so on. 12:15 The teacher gives them homework and the class ends.	**Collaborative work**

Participant (N)Male, Native, only one observation	
Level: upper-intermediate	
Number of students: 12	
Gender: Mixed	
Nationality: nationality	
Age:16-19	
Time: 9.00-11.00	
This college is located in East London which required me to change two trains to get there. I have been teaching in this college for a while hoping to find more participation for my research, and I persuaded one of my colleagues to let me conduct my observation in his class. The class has located on the second floor, fully equipped with a projector and an interactive whiteboard. The chair and table are arranged as squares to ease students' communication. I enter the class quietly and find a place at the back of the class. Students know me well as I assessed them initially when they had enrolled in this college.	
9.00 am	
The teacher starts the lesson with a quick warm-up that he has gone shopping in the morning and asks students whether they could guess what he has bought. Students are not able to predict the answer therefore teacher gives them a hint and points to the pocket of the croissant on his desk to help students to find the right answer.	
The teacher also asks students where they could buy the croissant. Students answer that they could buy it from a supermarket such as Tesco or Lidl…	
The teacher gives students a new worksheet that shows a series of <u>pictures which could be matched with a list of words in a box under it</u>. Students match the words such as <u>(1. mail order 2. online auction 3. auction 4. charity shop 5. car boot sale 6. flea market 7. town centre 8. outlet village 9. market)</u> to the pictures to describe different types of shopping. At this stage, the teacher does not explain any new words or does not give students the answers. Students give the answers in turn and receive positive feedback.	**Narrow intercultural learning resource**
9.20 am Students have to discuss the most popular ways of shopping in their own countries. The teacher divides students into groups and they have to discuss the above point. Some students say that shopping online is the most popular method of shopping nowadays, such as a <u>Tunisian man who believes it is a quick way of shopping,</u> while others maintain that shopping in outlet village would be most popular due to breakdown of some prices. 9.30	**Collaborative work**
Students should listen to the following transcript to check their answers:	
"Shopping is so easy these days! You don't even have to leave your house! Mail-order companies like Amazon sell everything imaginable. I remember when they	**Task based**

started and they only sold books. Now you can get clothes, electronics, gifts, you name it and all for a really good price too! The variety is amazing! I don't like waiting for things to arrive though. That's why I still sometimes go into the town centre to do my shopping. It's nice to be able to touch things. I always buy my clothes in town because I like trying them on. It costs a bit more but it's worth it. If I really want to save money but still try things on I can always go to the outlet village. It's quite far away from everything, but it's good that all the shops are in one place and I still save money. There are always lots of parking spaces too. One thing I always do is go to the local market on a Saturday. I buy all the fruit, veg and meat I need for the week. It is always fresh, locally produced and of very good quality. It is lovely shopping outside in the summer but not so enjoyable in the winter when it's cold and raining. Recently my friend got me into shopping on eBay. It is an online auction website. People buy and sell everything imaginable on there, from clothes to collectables, and even things like autographs and concert tickets. It's the same as going to a real auction in a way because you bid on the things you want. Real auctions though don't seem very common anymore. I imagine them being for expensive items like painting and jewellery, but I know some houses have auctions of furniture and machinery too which can be sold very cheaply. At least in a real auction, you get your goods instantly. With eBay, you usually have a lot longer to wait – about a week –to see if you've won. You usually have to pay for your items to be delivered too, which I don't like. The same friend who introduced me to 'eBay' is also responsible for my new fascination with car boot sales. If you've never been to one, they're quite different from a normal shopping experience. If you've ever been to a flea market, car boot sales are fairly similar. At a flea market people sell their items on the floor or on a table and you can haggle for the best price. You can usually get good bargains, as long as you don't get embarrassed. You can also find amazing and unusual things there. Well, car boot sales are the same but people put everything in the back of their car, drive it to a field, and sell them there. It can get pretty muddy though if it's been raining! It's a great way to recycle useful but unwanted goods that might otherwise have been thrown away, so it's good for the environment too. More and more people are trying to save money, so I think they'll keep growing in popularity. I think that's why charity shops are doing well too. People donate because they want to give to charity, and people shop there for the same reason. I don't always find the things I'm looking for but it depends on what has been donated. If you save money at the same time then why complain!" 9.40 am The teacher asks the students to discuss the advantage and the <u>disadvantage of different kinds of shopping such as online auction, car boot sale or charity shop.</u> Students come up with their own ideas on the advantages and disadvantages of the different ways to shop in Exercise 1. When they have finished, the teacher plays the recording as the above transcript again, so that they can add the advantages and disadvantages mentioned to their table. A student mentions that we could order things through mail as it has got a great variety, but we have to wait for things to arrive. Another student indicates that it is good to do shopping in a charity shop as	**approach** **Intercultural learning resources**

we are helping the charity, but we do not always find what we want, and so on.
 	
10.00 am
 	
The teacher asks students 'what an idiom is'. He mentions that today I have ants in my pants. He also asks students whether they have read the <u>Harry Potter book</u> and students give the teacher different answers as yes or no. Some of the students have read the book, while others haven't had time to read the book as they claim. The teacher adds that students could find a lot of idioms in the Harry Potter book such as 'Ran cannot sit because he has got ants in his pants.' Then he adds I am a very good teacher as 'I am as cool as a cucumber.' The teacher explains when someone is cool and relaxed we could use this idiom.
 	
<u>Students read should the vocabulary spot now and discuss whether they have similar idioms in their own languages/countries?</u>
 	
Below is a brief explanation of the idioms:
   • Have money to burn.
   • Get your money's worth.
   • Money burns a hole in your pocket.
   • Money doesn't grow on trees!
 	
Some students believe that they have the same idioms in their country while others still are struggling with the meaning of these words.
10.15
In this part, students should fill the gaps in sentences with money idioms from the vocabulary spot in the previous exercise such as:
 	
Even though it was expensive, you were there all day and had a great time, so I think you got your money's worth.
 	
   1. Don't spend everything you have on a holiday. Remember, money doesn't grow on trees.
 	
10.30
 	
The teacher walks around the tables and asks the price of different items which are placed on the students' tables such as pencil cases and notebooks. The teacher points to a pencil case and asks a student whether his pencil case is for sale. The student mentions that it is not for sale and the teacher says what if I pay you £5000 and the student's answer that the price is great and teacher could have it for that price. The teacher asks students to imagine that they want <u>to haggle for a t-shirt in London which costs £20 and is too expensive.</u> The student should use the <u>expressions from the vocabulary spot in the previous exercise such as 'how about… or what if I pay more'</u> and they write five sentences they can use. When they have finished, they practise with their partner.
 	
<u>Students practise haggling for four items using either the 1st or 2nd conditional as below:</u>
1. If you give me ten for a pound, I'll buy them. 2. I would buy the BMW if it was
	Intercultural learning resources
	
	Collaborative work

£1000 cheaper.
3. If you give me a 20% discount, I'll take it. 4. If it wasn't raining, I'd pay full price.

10.45

It is time that I should leave the class to start another observation. I thank the teacher and say goodbye to the students.

Participant (O), Female, Native, observation (1)

Level: pre-intermediate	
Number of students: 10	
Nationality: mixed nationality, mainly Asian	
Time: 13.00	
This college is located in the south east of London. I have received the number of the class I am going to observe before; therefore I go directly to first floor, room 3, and sit there until the tutor arrives. She has seen me in the staff office before, and she is very welcoming and sounds very supportive as she becomes familiar with the nature of my research. She introduces me to the students and offers me a chair near to the interactive board where she displays all the activities. The class is big enough to accommodate 18 students; chairs are also ordered in a U shape and give all students easy access to the materials that are going to be displayed on the interactive board.	
The teacher reminds students of the subject of the week which is 'Education'. There are some new students in the class and the teacher repeats their names to practise how the names are being pronounced. The names are Ali and Beqer or Anilhan and so on. The teacher says Turkish students are usually late and she is waiting for one of them to arrive. The teacher says that she hopes that the Turkish girl had not been offended by the words she used another day.	
13.10	**Task based approach**
The teacher gives students a new activity. <u>Students should fill the gaps in the sentences using the keywords that are listed above the sentences.</u> The words are: 'fee, accredited, massive, higher education and enrol.'	
1………………means very large.	
2. If a course is…………………….., it has official approval.	
The teacher explains the words by using examples such as Mr Trump is	

accredited as being a bad man or London eye is being described as a massive object or Michael Jackson songs are being described as massive songs.

13.15

The teacher asks students 'do you know when English people finish school?' Students answer at 18, and the teacher continues the discussion by asking them 'what is the meaning of to enrol?' whilst a student says 'to record a name on a list' and teachers repeats the answer and asks other students whether they agree. The teacher adds that students' names should be on a list while they continue their education. The teacher walks around the tables and checks students' work and gives them positive feedback.

13.20

The teacher displays the activity on the interactive board and writes the answers on the board while students share their answers with the class. One of the students mentions that the answers that are written on the board are not clear (as the quality of the text was low) and the teacher clears up the interactive board and writes the words on the whiteboard.

13.25

The teacher asks students to complete another task which was similar to the previous activity, therefore the students should complete the sentences with the words listed above the sentences. A student says something which is unclear and teacher says 'oi Iraqi, no' and the student who is a mature man smiles.

13.30

The teacher asks students to give her the answer while she is writing them on the interactive board. Students give the answers in turn and the teacher gives them positive feedback if they are correct. The teacher mispronounces a student's name and students laugh then the teacher says that she is trying to pronounce the Arabic words like Arab people.

13.40 <u>The teacher gives students another activity which is a reading text</u> and asks them to find the following information as quickly as they can. The questions are as follows: • What does MOOC stand for? • How many accredited MOOCs are there in the UK? A student asks the teacher what BBC stands for. The teacher writes on the board 'British Corporation Broadcasting' and then she writes the USA asking students the same questions and they answer the United State of America. The teacher turns to me and asks me whether I have any questions and I just thank her. The teacher monitors the students remotely and gives them a specific time to read the text which is titled 'Are MOOCs the future of higher education?' The first paragraph starts with: "Dr. Barbon of Edge Hill University teaches a MOOC- a massive open online course. The course is one of the only two accredited MOOCs in the UK at the moment. Barbon says that many students enrol on MOOCs because they are free and they enjoy communicating with other students." The teacher gives students more time to complete the task and she tries to cheer the students up by using positive words such as well done, or you use the new words very well. Some of the students are Turkish and they speak in their mother tongue while the teacher maintains that she does not understand Turkish words and Turkish students should feel very safe in her class and then she laughs. 13.55 pm Students have to give the answers in turn and the teacher displays the text on the board and underlines the sentences on the interactive board, for example 'massive open online course' for the first question that I have mentioned earlier.	**Teacher centred approach**

14.05 The teacher explains the next activity which includes two halves of sentences and they should be matched together. The teacher gives students time to complete the task while one of the students seems bored and the teacher has realised that the level of the class is too low for him; therefore he could leave the class later. The student tries to stand up and goes to the bathroom while he stumbles on the way out and 'teacher asks him whether he is drunk and students laugh'. A student finishes before the other student, and the teacher gives him a positive compliment as good work. The teacher says that it is a very sophisticated reading and if you could find 4 right answers that would be great. 14.11 The teacher displays the task on the interactive board and students give her the answers in turn while she is writing the answers on the board. One of the answers includes quality assurance and the teacher explains the meaning by saying that the college has quality assurance as it has accredited by British Council. 14.16 pm The teacher asks students to look at the chunks and explains that chunk is a big part of a sentence while a student mentions that it's like a Chinese name. Teacher says that her English friends call her 'chunky' as she is a bit fat and she is not offended by this word, as it refers to her extra weight. Students should rearrange the words to make phrases from the text at this stage. The words are as follows: 'Higher bridge to education a, a good really too, of, thousands, students of tens and so on. The teacher gives students time to rearrange the words and walk around the tables just in case if they need extra help. She gives some students positive feedbacks cheerfully as she says loudly yes; you have done it very well. The teacher asks students to give her the answers in turn and she gives them a positive complement as they have impressed her.	**Teacher-centred approach**

Participant (P) Female, Native observation (1)	
Level: IELTS	
St Gender: Female	
Age:20-30	
Students: 7	
Nationality: European and Asian	
Time: 9.00 am	
The class is located on the second floor of the college. As I have been there before I ask the staff to give me the number of the class that I am going to observe. The teacher is my old friend and she has been working in this college for several years. The class is spacious and bright. It includes an interactive board and tables which arranged in a U shape to give students equal access to the interactive board. The teacher introduces me and herself to students, as it is her first day in that class, therefore we are both new to the students. They welcome us kindly. I find an empty seat in the left corner of the class and start writing my observation as below:	
9.00 am	
The teacher asks students to say how many types of writing are being used in the IELTS exam (part1), and students mention 'bar chart, cycle and pie chart'. A student asks the teacher how we call the starting and ending in a cycle and the teacher points out that it is called a process.	
The teacher asks again what types of information students need to know and students answer that they need to look at the percentages. Then the teacher gives them a bar chart to work on with their partners within 5 minutes.	**Task based approach**
The bar chart shows the results of a questionnaire to investigate <u>why native and no-native speakers of English at a university in Australia learn languages</u>. The questionnaire was given to 1000 students.	
9.20 am	
The teacher asks students to read out the sentences they have made with regard to the chart. Each group reads aloud a sentence. A student says 'native and non-native speakers learn a language as it is useful for work'; whereas another student adds that it could help them to improve their personal development and so on.	
9.30 am	
Another task is given to the students which includes questions regarding the bar char. The teacher indicates that students need to develop their speed in using language and finding information from a graph, chart or diagram. The teacher asks students to write down answers to the questions as quickly as they could. The teacher also adds that they should remember to write the	

information accurately. The questions that are given to students are as follow: - What does the bar chart show? - Where were the students from? - Which of the two groups were more positive about language learning? - Which reason comes top among non-native speakers of English? - Which reason comes bottom top among non-native speakers of English? And etc… The teacher asks students where were the students (refers to the students in the Australian university) from? As those students were studying in Australia. The teacher indicates that the question could mean that some people should have come from different countries to Australia. The teacher asks students to answer the questions orally now. Students look at the bar chart and indicate the percentage accordingly, for example, more than 90% of non-native speakers of English think learning another language could help them to improve their job prospects, and while 60% of native speakers of English believe learning another language could help them to improve their job prospects. 9.40 Students are asked to write 150 words including an introduction, a discussion paragraph, and a conclusion in 15 minutes. Teacher monitors them and walks around the table to check their writing. After 15 minutes the teacher asks the students whether they were able to write in paragraphs and students responses are positive. Then the teacher asks them to count their words whether it has reached 150 words. A student mentions that she needs to add more, while another claims that she has written more than 150 words. 10.00 The teacher gives them another activity which is the model answer including nine parts of the text that have been jumbled, and students should work together and put the words in the right order and write out the whole text. The teacher is very friendly with students and walks around the tables and helps students who need extra support to find the right answer. She gives them hints regarding how to put some sentences together and where to put an adjective like 'striking' in the following sentence: the chart striking most that those the feature of is students for positive had the mother not English whom learning there is tongue a more attitude to language than native speakers. The right answer is 'the bar chart shows the result of a survey on the reasons behind learning languages among 1,000 native and non-native English speakers at a university in Australia.' 10.25 The teacher gives the students another sheet that includes the right answers;	**Task based approach** **Collaborative work**

therefore students could compare their answers with them accordingly.

The teacher asks students; how long is the introduction on the model? Students indicate that it includes just one sentence. The teacher mentions that they should mind their time limit when they are writing and gives them a 15 minutes break which means this session ends now.

Participant (P) Female, Native observation 2	
Level: IELTS	
Students: 7	
Gender: Female	
Age:20-30	
Nationality: European and Asian	
Time: 10.45-12.00 noon	
This class that I have attended now is the next session of the IELTS class I have been observing since 9 am. The class includes the same facility such as interactive board, and tables are arranged in a U shape. Students know me well this time; therefore there is no need to repeat the introduction. I find a seat where I could be less obtrusive and start my second observation of this teacher.	
10.45 am	
Teacher gives students an IELTS book now and asks them what topics are included on the very first page of the book. Students mention 'health, food for thought, location, problems, places, free time, work balance, the pace of life, arts and culture'. The teacher writes all these topics on the whiteboard. The teacher asks a student where she has come from and she answers that she is from China, then the teacher continues 'what the pace of life is in China, and the student indicates that people are in rush.	**Communicative approach**
10.55 am	
The teacher asks students to choose one of the above topics (including food, culture, free time, etc.) in the above list and produce a bar chart accordingly. The teacher asks students that they need to make 6 to 8 questions to make the bar chart; she adds in order to make the bar chart appropriately they need two categories such as male or female. The teacher also mentions that students could refer to the age, and categorise the age numbers to different age groups such as 20 and over 20 or 30 to 40 and so on, to divide the bar chart. Students choose different topic and start discussing in pairs. A group has been discussing food and calories, whereas another group prefers to talk about the pace of life.	**Collaborative work**
The teacher monitors their discussion and helps them out when needed. Students who discuss 'the food' are sharing their questions with another group by asking them: how many portions of food do you eat in a day? Do you prefer to walk to school or by transport? And the second groups' answers will be used in a bar chart by the first group.	
A student asks if she could add a scooter and skateboarding as a form of transport for going to work. The teacher asks about her nationality, as a skateboarding is rarely used in London, and the student says that she is from	**Communicative approach**

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<u>Switzerland.</u> 11.00 <u>Students are going to another class to collect data for their bar chart. They should interview other students in that class in order to complete the data required for the task.</u> Students are asking other groups of students (from a different level, intermediate) to answer their survey for the bar charts. Some of the questions are as follows: what do you do in your free time? Do you often eat a balanced diet? How many hours do you spend for working or studying? Do you listen to music in your free time? After finishing the survey, students return to the class and the teacher emphasises once more that in the bar chart you should compare two things together. Students are going to make the bar charts now. The teacher gives students a graph paper to find the percentages easily. 11.40 Students share their bar charts with another group at this stage and the teacher gives them time to write down the first task of writing which includes 150 words as she monitors their writing. It is the end of this session and I thank the teacher and say goodbye to the students.	**Intercultural learning resource**

Appendix (B) Interviews

Participant (B), Non-native
 Pre-observation questions
    1-Please describe your educational background? When did you start studying English?
 I completed <u>English Philology for 5 years at the Silesian University in Poland and received a MA in English Philology.</u> That was between 1972 and 1978.
 2- When did you start teaching the English language? Can you describe your experience in this field?
 <u>I used to teach English to secondary grammar school students between the ages of 14 to 19 for 10 years. I currently teach at London College.</u>
   3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?
 My first language is <u>Polish and I also speak Russian and a little bit of German.</u>
	Educational background
	
	 Experience
	
	 Multilingual knowledge

Post observation questions 1. Did you apply a particular approach in the lesson? How would you describe the approach? <u>I taught the multicultural group of Entry 1 and Entry 2 ILP ESOL students as usual trying to be an objective observer of their E and D abilities and made adequate comments re. particular "misdemeanours", misunderstandings e.g. explaining the difference between the titles (Mr Mrs Miss and Ms) or adjectives describing male or female appearance (handsome, beautiful, good looking etc.) by adding comments about homosexuals or transvestites wanting the students to develop more tolerance.</u>	 **Cultural awareness**
2. Please describe your attitudes towards students from diverse cultures? <u>Diversity of cultures, religions is enriching, edifying and teaches tolerance at every level of education and contributes to better integration.</u>	 **Attitude**

3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?
 	
 Extremism might be an issue I'll have to deal with more tactfully and might take longer to get resolved or maybe not.
   4. What do you think about team teaching between native and non-native English language teachers?
 	
 <u>Teachers complement each other with different teaching ideas; help each other with linguistic issues and their origins. All in all, it is a positive experience like as between two non-native English teachers.</u>
   5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?
 	
   I use a range of materials starting with excerpts from <u>English Teaching</u>
	
	 Collaborative work

books with texts about their countries and/or cultures, through self-produced materials about different religious/cultural festivals to students' own stories about themselves.	**Effective Intercultural learning resources**
6. Have you ever heard of intercultural competence? What do you think about it?	
No, I hadn't known the term but having read about it, <u>I have realised that I have been applying it in my ESOL teaching profession for years rendering it to my students.</u> It seems to be the essence/core of E and D and successful teaching of ESOL.	**Understanding intercultural competence**

Participant (C) Female, Native
Pre-observation questions
   1-Please describe your educational background? When did you start studying English?
I have a BA (HONS) in Lifelong Learning with Canterbury Christ Church and I am originally from New York and practise my mother tongue since childhood.
2- When did you start teaching the English language? Can you describe your experience in this field?
I have been teaching English since 1991. I have taught the full range of levels and ages as well as Business English, some teacher training and Director of Studies. My experience includes teaching in Poland, Portugal, Spain and the UK.
  3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?
I can speak Portuguese and Spanish. I feel that it has helped greatly to understand the learner's perspective as well as in predicting problems and analysis of errors. Furthermore, I believe it has given me empathy for my learners.
	Educational background
	
	Experience
	
	Multilingual knowledge

Post observation questions 1. Did you apply a particular approach in the lesson? How would you describe the approach? The lesson was aimed at developing speaking skills: expressing opinions, questioning, engaging in discussion and justifying opinions. This included challenging opinions respectfully. My role was to guide, elicit, provoke through Socratic questions, avoiding right or wrong answers. My approach is 'constructivist'. By this I mean that the emphasis is not on what the teacher does but on what the teacher can get the students to do. I have also incorporated transformative learning theory, which involves taking an approach and using activities which foster meaningful dialogue and critical reflection. The aim is to compel learners to re-examine and reconstruct frames of reference, and in so doing, learners use the themes as a platform to lead a discussion which goes deeper. There is an exchange of cultural histories in these discussions which involve the cultural imagination. I have conducted action research on this and it will soon be published. The findings strongly suggest that Book Club fosters transformative learning. The salient themes were: altered reading identities, freedom to be fully themselves, the importance of being genuine in a second language and cultural awareness that led to tolerance. This has been one way I have dealt with learners' cultural backgrounds. When I first came to London I was given a class where all of my students came from South Korea or Japan and I had never worked with these nationalities before. Initially, I found it very difficult to understand their accents but quickly got used to them. Also, I had to adapt my teaching to enable them to speak more in discussion without my having to nominate. I did a lot of project work and working in pairs, which created a safe space for each learner to contribute.	**Constructivist teaching approach**

2. Please describe your attitudes towards students from diverse cultures? I love working with diverse cultures. I believe this experience helps us all to be more tolerant, open our minds to other ways of being and learning. As a New Yorker, I grew up in a multi-cultural city and so it's natural and exciting!	**Cultural awareness**
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures? As a Christian, I am called to love all people. That is the main thing that influences my behaviour. 4. What do you think about team teaching between native and non-native English language teachers? I have taught with non-native teachers in the past and I have always been so impressed by their language. Other than that, they were just my colleagues. I expected the same and didn't think about it. You don't have to be non-native to speak other languages and understand the learner's perspective. However, I think it's good for a teacher to have learnt another language. 5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning? I use authentic materials such as TED TALKS, www.breakingnewsenglish.com amongst many others. The aim is to expose learners to people from all over the world. The lesson where I was observed included a World Press Photographic exhibition, which addressed world issues and peoples. 6. Have you ever heard of intercultural competence? What do you think about it? That is the term you use. In my context, we use the term cultural awareness. I believe my previous answers already express how I feel. I think it is of great value in understanding our learners and to create lessons which will bring out the best in our learners.	**Attitude** **Effective intercultural learning resources** **Indistinctive view of intercultural competence**

Participant (D) Female, Native
 Pre-observation questions
    1-Please describe your educational background? When did you start studying English?
 I graduated in 2016 with a degree in Chemistry with Biomedicine. In June 2016 I completed my <u>TEFL teacher qualification to teach English as a foreign language</u>. English is my first language.
 2- When did you start teaching the English language? Can you describe your experience in this field?
 I started teaching English in <u>2015 at an English Language summer camp in Italy. I returned to Italy the following summer and stayed for a year, teaching English in summer camps, schools, colleges and as a private tutor.</u> I have had a very positive experience in this field, <u>I felt very happy and rewarded working with the students</u>. I also felt that I was delivering fun and useful lessons to the students and I could see the results of my work in their improvement in English. I learned a <u>lot of new skills, including how to communicate effectively with non-native speakers and how to work in a team with people from different cultures</u>.
   3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?
 <u>I am intermediate in Italian.</u> This impacts my teaching of Italian students as it allows me to know if <u>they have fully understood what I am teaching in English and helps me to explain certain words and phrases in Italian if needed.</u> The process of learning Italian has helped me <u>to understand what it is like for a learner of a new language and helps me to teach in a way that is understandable and not overwhelming.</u>
 Post observation questions
    1. Did you apply a particular approach in the lesson? How would you describe the approach?
 	
 <u>My approach is to speak at an understandable pace for the level and to make lessons interesting, fun and useful for the learners in real life.</u> I try to teach a new language point and then emphasise the practical application by using peer conversational practice in class. I try to rely on discussion and role play as much as possible in order to get the students speaking the language and focussing on their pronunciation, intonation and fluency. I would describe this approach as 'custom-made' <u>as I plan my lessons depending on the students, and their abilities and interests</u>.
    2. Please describe your attitudes towards students from diverse cultures?
 	
 <u>I really enjoy working with students from diverse cultures, I find it very interesting and it creates a stimulating work environment when I come across a new culture to work with.</u>
 	
    3. Please describe your attitudes towards students from diverse cultures?
 	
 In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?
 <u>I don't think one group can entirely represent the whole culture so I think that I would treat each group with a new outlook when it comes to beliefs or attitudes towards a culture. If I have a really positive experience with one French group</u>
	
	 Educational background
	
	 Experience
	
	 Bilingual knowledge
	
	 Selective method of teaching/narrow view of teaching methodologies
	
	 Cultural awareness
	
	 Attitude

for example, the next group could be really terrible to work with. Therefore, I don't let my experiences influence my opinion of the culture as a whole. I think one thing that could affect my beliefs and attitudes about a culture <u>is learning more about it through speaking to my students about their lives and experiences. In this way, I would learn first-hand about life and the culture where they're from and it would impact the way I think about their culture in the future as I would have a real-life example to refer to.</u>	**Cultural awareness**
4. What do you think about team teaching between native and non-native English language teachers?	
<u>I think this is a good thing, having worked with non-native teachers I have had a very positive experience. Students see that there isn't only one way to speak the English language and are exposed to a different culture which is an enriching experience for them. Each teacher brings a different approach due to their different backgrounds which provides a greater variety and more interesting lessons for the students. It also encourages students to talk about their own culture more and enhances their English skills in this way.</u>	**Collaborative work**
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	
<u>I often open up discussions in class about learners' cultural backgrounds, by asking them to compare their experience in England to their normal life.</u> I think it helps to enrich the lesson and their interaction with other cultures in the same class. <u>This affects students as it makes them think and learn about other cultures and widens their perspective of the world through their interaction with another culture.</u>	**Cultural awareness**
6. Have you ever heard of intercultural competence? What do you think about it?	
<u>No, I think this is a very constructive idea to use in the classroom. It ensures everybody feels secure and safe with the content of the lesson and does not cross any lines with people's beliefs, backgrounds or cultures. I think it also helps students to feel valued as their culture is being recognised and it helped them to know how to interact with other cultures in an appropriate way.</u>	**Understanding the intercultural competence**

Participant (E) Male, Native	
Pre-observation questions	
1-Please describe your educational background? When did you start studying English?	
I was educated at a very little primary school. I think it was a private primary school. After that, I went to a grammar school and I then went on to university, did a bachelor's degree that <u>was English literature</u>. Then, I did a TEFL Certificate and went abroad and taught abroad for a while. 1994. So, that was when I did the TEFL certificate. Then, I sort of worked in the private sector and studied in FE in 2000. So, as part of working in FE, I did the DELTA as it was then and then to conform to industry standards in FE did kind of what then ended up as the PTTLS. But, at the time I did it, it ended up as the ESOL certificate top up, so a <u>level 4 and level 5 ESOL professionalism</u>.	**Educational background**
2- When did you start teaching the English language? Can you describe your experience in this field?	
So, I started <u>teaching the English language in 1994</u>. That was when I went for the first year that was in the Czech Republic. I was working for one school, so a private school and a lot of in-house business. They kind of had like one to one with the people in different ministries and so on. They also had some residential classes. I was teaching <u>Ukrainian air traffic controllers</u>. Then I came back to London, different schools in <u>the private sector, some changed like Francis king and so on and then as I say it started in the public sector in 2000.</u> The two sectors are quite different, different motivations, different sort of approaches I guess. Obviously, the private sector was motivated by the same principles as the rest of the market. Whereas, if the colleges are government-funded so they are trying to meet funding requirements, so we talk in terms of qualification aims, and syllabuses are always very exam-based. These colleges were fairly unusual because we have ESOL, and we have EIS, and I work In EIS which in a sense is a bit like that private sector, but within a public FE college. So, our students tend to be, for example EU students who come here for a couple of years, do a qualification and then go on using that qualification or it tended to be the difference between ESOL and EIS is always been slightly blurred, but it's tended to be that kind of European union students that come into EIS. This class though, is different in that it's when the qualification aims stopped being the mains to the exams and started being skills for life, there was more of this kind of differentiation between the international students who could not get funding and so it just came on Cass and so their profiles go much more international, not just in the European Union and they tend to have different kinds of requirements/ needs for itself.	**experience**
3-Can you speak another language? If yes, which one? And how does they/it impact your teaching?	
A couple, yes, so, at home, I <u>speak Spanish with my wife,</u> but not with my son. I do accidentally do that. I do the English and my wife does the Spanish, but I also because I've done some teaching abroad. I also speak. I worked actually, I took a year out teaching and worked for a Russian businessman and he sent me every day for <u>Russian lessons</u> for a couple of months, so my Russian got quite good. <u>I lived in Poland and worked in Poland</u>, teaching English, <u>so I speak Polish</u>. Yes, I mean firstly, learning another language, I remember back on CELTA when I did an hour of Danish and firstly, you get to see someone teaching through the current dogma method of not using English in order to teach, but also just awareness of the	**Multilingual knowledge**

difficulties of learning a language. Sometimes I think there is maybe a problem in that what works for you as a learner. What you don't want to do is go home and say, generalise and say, well when I was learning this really worked and therefore, this will work for everyone. No. Everyone's got their own unique needs and everyone learns languages in a different way, but I think that it's very useful to see a- What another language looks like and how and how another language works and how your expectations of another language are often confounded as oh really you haven't got that in another language etc, so completely different structure with tenses and grammar, etc. Very useful and also I mean I had a go at Chinese for 3 pages of a book and the fact that I just simply couldn't get my head around it means that I have a lot of respect for people from language groups so radically different from English when they're trying to do English. I have a great deal of sympathy now for that reason.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

Yes, I think originally <u>I kind of, maybe a decade ago, always gone for a really traditional sort of presentation in context and then test each test. I think I did a lot of more micro-lessons, so it's much more flexible.</u> Something will come up in a lesson, we'll look at it. We'll go back to what we talked about before and as long as the students are happy with that. Sometimes, in the long term, students really want structure. So, as long as you've got a plan for learning which runs throughout the syllabus, it is fine, but in an individual lesson, I think it's great to be flexible. It's really kind of a shame when oh you know; let's leave that out because it doesn't conform to what we are talking about now. Bring it all in. Otherwise, a tiny note of a lesson plan is dictating what you do for the next two and a half hours. Whereas, a natural fact in the real world. What happens and also the students get involved. Basic on what they're interested in comes in. Making it up as we go along would be a less professional way of saying it, but yeah. I'm flexible and we do micro lessons.

2. Please describe your attitudes towards students from diverse cultures?

Yeah, I was thinking. There was something on BBC iPlayer which I didn't watch. I didn't have time because of my son, but it was… I gather the idea was that it was about British people becoming refugees and I think it's the important thing to remember the… You know, whilst we feel incredibly stable here in this country and therefore, kind of look at the world in a different way. I think it's a really useful idea here. <u>To consider things from other people's perspectives and consider the idea might need a future planet Earth in a hundred years' time to all be refugees and moving around the different parts of the world as a situation requires.</u> So, yeah, I think it's important to remember that I'm from a particular culture among many other cultures and in a very postmodern sense all equally interesting, valid. I mean there tends to be… We tend… maybe not in London, maybe other parts of the country over Brexit and make assumptions kind of based on concentric

| | **Selective method of teaching** |
| **Attitude &** |
| **Cultural awareness** |

circles from where we are. You know, my town, the UK, EU. There's a lot of kind of post structures writers. Essentially, one of them looks at the idea that every concept has its kind of opposite and he in his book is talking about the idea of cultural identity and having a part and having borders between nations and essentially, if you have nation A and nation B. Essentially, they're all part of the same concept of nationhood and there for that reason, they aren't separate concepts or even separate identities. They fold back into each other and he was talking… He was positing the idea of a passport-less world. A borderless world, but, <u>I'm also a student from many diverse cultures. I don't see myself as any different from those students and I've been in other language classes. Been in other countries kind of in the situation that they're in now and namely, I've been a foreigner. I think it's a very useful experience</u>. I think a lot of kinds of particular perspectives come from never having left your own country and it's a terrible shame to have such a mono-focal perspective of the world.	**Cultural awareness**

3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Could impact, so speaking generally, I think people are influenced by the media people are influenced by their own culture. Age is a factor. I mean, I have existed for over forty years. So, when I was at school, it was in the seventies, the eighties. So, what I learned then is dated and aged. You know, the world has moved on tremendously. Also, education and family could be other factors. You know, essentially, every piece of information comes towards you. You know, you try and make a judgement. Is that sound, is that you? Some of it gets through that filter and so, I think you are affected by structures and beliefs that surround you. It's very difficult to kind of immunise yourself against them all the time. They do get through newspapers that you wouldn't consider reading, but other people have those who end up in a conversation. As well as, I try and surround myself with like-minded people generally.

4. What do you think about team teaching between native and non-native English language teachers?

<u>Yeah. Sure. I mean it's great for the students to get kind of different perspectives. Cultural perspectives or linguistic perspectives for non-native. I mean, let's maybe that I think that needs picking a bit.</u> So, in terms of L1, I've talked with teachers for whom English was not their first language and that's always interesting. I mean, the same way that learning another foreign language as we were talking about earlier, gives you a particular perspective on the process of language learning and on language structures. Often, people who've learnt English as it were as a second language, have another insight into the learning experience. The moment I'm team-teaching with a teacher who has English as a joint L1. So, someone who is bilingual. Less useful as well. So, again, <u>I guess it comes back to the idea of having knowledge of other languages is always a very useful thing and also knowledge of learning other languages.</u>	**Attitude**

5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning? As I say, in the international classes, <u>they are very interested in London and the culture of London. So, a lot of what I do is kind of London based which seems to come from me, but equally, the internet as a resource and also, just that idea of the learners of the resource.</u> The learners are the most important resources. To a certain extent, the classroom not the class. It's outside the class and outside this classroom… Maybe so much in one's worth, but in London, it's a huge database of information culturally speaking. But equally, <u>seeing the student next to you as a resource means</u>… Like I say, you're learning cultures without even getting out of your seat. Once you get away from that model of who is the teacher, this particular culture is the only culture you need or you're interested in and you know, to get on in the classroom, you have to conform to this. So once you get over with that we all kind of become the resource of… So, yeah, it's purely intercultural. Less so. I mean. For example, I've got a class in the morning which is mostly made up of one nationality and one particular age group as well; I think there's less intercultural loom there. This class… So, there's… It's an international class, so there's a gap in it if you like. In that, you tend not to have students from the EU, but apart from that, you can get students from anywhere where English is kind of the widely spoken, official L1. So, yeah. The b<u>igger range of nationalities, big difference in cultures, the difference in kind of ways of looking at the world and yeah, as I said, before they've come to a different country. Some people don't imagine that there's another way of looking at the world or that any other way of looking at the world is wrong and the only right way, is the way that they've learnt just because inherit trust in their parents' educational system itself. So, yeah, to come and sit here and see that there are other ways of looking at the world, I think is really useful.</u>	**Cultural awareness**
6. Have you ever heard of intercultural competence? What do you think about it? No. Sorry no. I've never heard those two terms explained. Well I don't know what to think because I don't know what it means. But if you're happy to explain it briefly, I would be happy. What do you mean by competence? Do you have a mind-set which allows you to relate well to other cultures? Regardless of English Language teaching, <u>I think everyone should have just awareness of where they come from, why it is they think like they think. The relative merits of thinking like that as opposed to other ways. Just a little bit of a perspective is always good.</u> <u>I think it's invaluable to language teaching just because you're dealing with people from different parts of the world every day.</u> Your job is to make them feel comfortable in the classroom. Part of that is that they've got someone that they can trust, not to kind of come into conflict with every time they express themselves and their beliefs and interests. So, it's very important in a language class, but I think it's useful generally.	**Indistinctive view of intercultural competence**

Participant (F) Female, Native **Pre -observation questions** 1-Please describe your educational background? When did you start studying English? I have a very varied educational background; I have a more science background. I started off doing Metropolis Polytechnic where I got my high level of national diploma. Then I moved to London and I went to South Bank University and I obtained a degree in <u>environmental biology my family pushed me towards science</u>. After my science degree, I went off to the hospital and worked as a technician then I changed my job and started working <u>in a community centre as an activity coordinator</u>, and I did community work for a couple of years. I was told I had a knack for teaching. There were some people who had issues with their computers; there was some slight issue at work. I thought it would be better to do a course so I started doing a course in teaching IT, so I was given a <u>qualification for IT teaching and found a job at a training center</u> in Tottenham. After I started the job the funding had dried up, and what they had was a <u>teaching assistant for ESOL</u>. I got there by accident and I found the job interesting, for this reason, I decided to study my <u>CELTA</u> in 2002 so that I could actually start teaching in ESOL classes instead of being a teaching assistant. 2- When did you start teaching the English language? Can you describe your experience in this field? As I said before I was doing the teaching assistant I found that a bit frustrating as I couldn't really express myself as a teacher, I was just supporting learners, so I decided to get my CELTA and it was 2003-2004 when I started <u>teaching in a training center</u>. They had set books to work from and I had to follow the book and working through the Headway book. After working in the training center I found another job as an ESOL tutor which was combined with a child care course at Lewisham College. They didn't give me any guidelines, so I really had to use all my experience of being a mother and also my Science experience combined with the ESOL to do that kind of teaching. Then I had another career change and I went back to community work again where there were ESOL classes alongside community work. <u>Learners were mainly from Asia including Bangladeshi and Indians.</u> I have just remembered that before teaching at Lewisham College I was working in an organization called Fair-axis which fights for refugee rights. It was <u>ESOL embedded with science; there was a mixture of Asian and South American learners</u>. It was for people who wanted to go on to study medicine or go on to work in hospitals. Also, the community center was doing a project which was working with parents of children that meant I would go to the <u>school of East London area and teach the parents ESOL embedded with social health as well as doing my community developer work</u>. Learners were mainly from Asia and Europeans. As times go on I started using my resources and developing myself as I go along. I have just CELTA and I do have TESOL as well. It is gained knowledge as you mix with other organization and learn from them. After that job, I left there and I went on to work with a training center which was attached to a church, and they had their pastors and the church was predominantly <u>Portuguese and Brazilian</u> and their pastors come over here. But they need particular qualifications like IELTS in order to progress. So I taught IELTS and also the church had an employment center where I was able to get into there and teach English and employment skills to learners who were predominantly Protégées', some African, Brazilians and	**Educational background** **Experience**

Spanish speakers. In addition to that I did teach them functional skills with employability. So that was my first experience of functional skill, and I had to embed that with ESOL. I did that for two years then I had a break for a while. Then I was able to get another job in a private college where most of the students from Pakistan and I found that very difficult. I am very used to teaching with people from different cultures that can share each other's cultures and talk about that and learn from that, I couldn't tell them anything. Every time I put the group work together to share or discuss a situation in your home town or the different food in home town, everything was the same as they were from the same culture. I never had such an experience, all men from Pakistan with the same culture and religion; however, it was a good positive experience for me. After one year, I worked at a factory which was something different and I had to work and communicate with supervisors and team leaders that English was not their first language. I had to teach them the company format as well as teaching them English, how they were going to translate that to their own stuff. There was some special terminology, it was a mixture of Polish and Indians and that was a high level 1 and 2. I went to work with an organization that managed to get a project to work with the parents. The organization was very resource-led and cultural-led and very much about developing resources to suit the culture of the class where I learnt a lot about developing the resources there. So that involved me working with parents so that I could engage them with ESOL and help them to improve the learning of their children I worked there for 1 year and a half. I went to Barking College: there was a mixture of European and Asian learners in the class, people who were introduced through the Job Centre. My last experience was with TIS and they heavily relied on my experience and learners were from diverse cultures, they were mainly from European, African and Asian countries. I have obtained very varied experience in this field. 3. Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?	**Cultural awareness**
I can speak and understand the African language, Uroba, which is a language of a part of Nigeria. If there are any students from that area or Africa I could relate to what they are talking about in terms of their culture and I could give examples to help them to understand the English language better. I could understand what they mean in terms of culture and belief system. **Post observation questions** 1. Did you apply a particular approach in the lesson? How would you describe the approach?	**Multilingual knowledge**
It is always good to find out what they already know about the topic and also to find out what they have done if not in England in their own country. The topic was about formal and informal letter writing a letter in their own country and here in England, they might not have written a letter in England, but they would have written a letter in their own language, so they can identify what are the differences between their own country and here. To really use what they know already to help them learn something new. There was a lot of interaction and it involves a lot of movement, group work and teamwork to engage all the learners in the activity. 2. Please describe your attitudes towards students from diverse cultures?	**Communicative approach** **Attitude**

I have a positive attitude towards students; I can't have a negative attitude. I can't be racist. As a teacher, I have to provide equal opportunities for all students. As an ESOL tutor, you need to be tolerant and put any kind of negativity aside. I am tolerant and understanding. I feel it is a positive thing that we can learn from each other. They can learn from me, I can learn from them, and they can learn from each other, and develop themselves through that.it makes the class more interesting. 3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	**Attitude**
At the moment, I could say I have mixed with most cultures, the only thing if I have not mixed with them, it is probably negative and I heard negative and it could have been from media. But it is only as a person I did not know about that particular culture, and I have heard about them from general media. It could impact my belief in a positive way when I get to know them. I have worked in different places and mixed with different cultures, and living in London provided me with the opportunity to know and mix with different cultures. That has actually made me more tolerant. 4. What do you think about team teaching between native and non-native English language teachers?	**Team-teaching**
I think it could be positive, and also you would have to be tolerant. You would have the same understanding as you have with students from other cultures. If the teacher came from a different culture, she would have different values and different ways of teaching. When I was working somewhere, there were some teachers who were from abroad; they were from Africa and Poland. They have different teaching styles to a certain extent, but because you have the same foundation of teaching it can be similar. I worked in a team in one of my earliest jobs with teachers from different cultures. I thought it was very interesting. The most important thing is that it doesn't matter which culture you come from as long as you know how to work as a team and you use your skills that you learned as a team and you can apply them while you work with anyone such as tolerance, understanding, etc. If there is any misunderstanding you have to talk and explain, because of the cultural difference and language barrier to a certain extent. Then you will be able to understand each other and learn from each other. Teachers have to take some time out, try to understand and talk together. When teachers have strengths and weaknesses, they can sit together and work together to support and eliminate the weaknesses.	**Collaborative work**
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	**Intercultural learning resources**
We use a lot of photographs and pictures to represent the diversity of the class. I make sure that I use a mixture of images to represent the difference. This helps them all contribute to the lesson. Yes, they need to learn about English culture but it is important that they discuss their own cultures too. They need to be able to relate to the activities. 6. Have you ever heard of intercultural competence? What do you think about it?	**Intercultural competence (Copied my words)**

No, that's the first time I have heard of it. <u>I think it's about understanding different cultures and being able to relate and empathize with different nationalities. It is being able to do your work more effectively with different cultures and not allowing differences to affect what you'd like to achieve from that person or group, whether it's colleagues or students.</u>	
	Educational background
Participant (G) Non-native **Pre-observation questions** 1-Please describe your educational background? When did you start studying English? I started studying English in Year 5 in Primary School mainly grammar, vocabulary, reading, writing and translation. No speaking or listening activities were developed in the class until my A-levels. I also did <u>a 5-year University degree called Licenciatura in Spain</u>. After this, I studied the Spanish course equivalent to the English <u>PGCE for a year</u> and got my qualification. Three years ago I undertook a Masters in Language Teaching at Birbeck. 2- When did you start teaching the English language? Can you describe your experience in this field? When I was 18 years old, I helped secondary school <u>Spanish kids</u> with their English. It was mainly teaching grammar, writing complex sentences, reading and pronunciation. The lessons were delivered in Spanish. I also taught English to <u>Secondary School kids</u> and <u>undergraduates for a private language school in Spain</u>. In London, I delivered Spanish in <u>Secondary schools and adult education</u>, also to undergraduates, and English language as well in an <u>FE College in London</u>. 3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?	**Experience**
	Multilingual knowledge
I can speak <u>Spanish, some basic Galician and Portuguese. I understand and read intermediate level Italian and French.</u> They impact on my English teaching particularly in the following areas: • Pronunciation, accent, intonation: I may pronounce some words and phrases with a slightly different sound and intonation and with a Spanish accent. • <u>I'm able to help Latin based language speakers to understand English vocabulary, expressions or sentence structures by talking to them in their language or in Spanish.</u> • I can <u>understand the difficulties Spanish native speakers</u> may encounter when learning English and English culture.	**Collaborative work**
• **Post observation questions** 1. Did you apply a particular approach in the lesson? How would you describe the approach? In the Presentation, question and answer on a one to one basis, I used an individualistic, student-centred approach. In the group discussion, I used a <u>student centred, interactive and collaborative approach.</u> <u>Easily learn</u>. Chinese, Thai, Vietnamese, Spanish, Portuguese people	**Attitude**

tend to find English pronunciation very difficult. Pakistani, Afghani, Indians are usually very good at speaking and listening but have poor writing skills and tend to repeat the same words or phrases/sentences twice. For example, a common structure these students may use: I usually go to the cinema because I love watching films on the big screen that's why I usually go to the cinema.
2. Please describe your attitudes towards students from diverse cultures?
 	
I'm strict with men from dominant male cultures, I don't allow them to interrupt female learners when they speak or impose their opinion on female learners. I encourage female students to speak up and stop males from imposing.
As West African students usually represent a minority in the area where I teach, I may get 1 or none in my class, I tend to adopt a very inclusive attitude towards them. My students are welcomed to talk about their culture.
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?
 	
     • **How I conduct my work**. I was educated in a Spanish semi private school where organization, quality of work and meeting deadlines was a priority. Also back at home we were taught that working hard is essential. This has always influenced my life and work. I have found it difficult to work with some British people who seem to believe that improvising and avoiding planning is all right. Also, I have found and still find difficult the laid back attitude that some British teachers of English and also some students adopt.
 	
     • Spaniards are quite open when giving their opinion. I have been told I can be blunt and to the point of being rude to British standards.
 	
4. What do you think about team teaching between native and non-native English language teachers?
 	
It's a fantastic idea. Learners can benefit from different teaching approaches. I think native speakers tend to give an emphasis to vocabulary, speaking and listening activities whereas non-native speakers tend to focus on grammar, reading and writing. Also, non-native teachers understand students' needs better as they were English students in the past.
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?
 	
Visual resources like pictures of people from different cultures and ethnicity, different places not only from the UK, flashcards, cards, smart board, audios, IT, reading texts, foreign names and surnames, stories set
	Attitude
	
	Team-teaching
	
	Intercultural learning resources
	
	Understanding the intercultural competence

in their countries. We do parties and we all bring food from our countries. Students have the opportunity to know about other people's cultures and religions.

6. Have you ever heard of intercultural competence? What do you think about it?

No, I wasn't aware of the term until you came to college and explained it to me. I think it's crucial especially in London to develop an awareness of other cultures and being able to interact with them.

Participant (H) Male, Native	**Educational background**
Pre-observation questions	
1-Please describe your educational background? When did you start studying English?	
I have a degree in Biology and a MMedSci in Sports Science. <u>I then did my CELTA and taught abroad. I then studied for an MA in Applied Linguistics and ELT and then took courses whilst in service in FE such as the DTTLS.</u>	**Experience**
2- When did you start teaching the English language? Can you describe your experience in this field?	
I have been teaching English since 2000. I did my initial teacher training (CELTA) in the <u>UK then worked in Spain for 3 years</u>. I then worked at a university as a teacher and teacher training. Following that <u>I have worked in FE for the last 10 years teaching ESOL and EFL (mainly). I have worked as an adult ESOL manager including outreach projects in specific language communities in London. I have worked in an ESOL department for16-18 year olds and lead on projects about identity and the impact of being in the UK.</u>	**Multilingual knowledge**
3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?	
<u>I can speak Spanish. It enables me to see L1 transfer errors and understand the source of errors and adapt teaching accordingly. I can do this for other related languages now such as French and Italian.</u>	**Selective teaching method**
Post observation questions	
1. Did you apply a particular approach in the lesson? How would you describe the approach?	
Not overtly. <u>I try to teach in a student-centred way and apply different methods within this approach</u>. My approach is quite structured and I like moving <u>students from WORD to SENTENCE and then TEXT level or in reverse.</u> I think my students like having a clear structure to lessons, and as a teacher, I do to. I think this was seen in the session I taught.	
2. Please describe your attitudes towards students from diverse cultures?	**Cultural awareness**
Don't know how to answer this question. I have the same attitude towards all my students.	
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	**Team-teaching**
<u>Previous experience of meeting people from those cultures, media, learned information from studies.</u>	**Cultural awareness**
4. What do you think about team teaching between native and non-native English language teachers?	
<u>Sounds good,</u> although not necessarily because it is between a native speaker and a non-native speaker rather than <u>team teaching is beneficial</u>	**Lack of intercultural competence**
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	
<u>Ask students to share experiences (students as a resource), visuals, and source images suitably, and source texts suitably, etc. Students can learn</u>	

from each other, appreciate differences in understanding the world and they can better understand why they are in the classroom.	**Education background**
6. Have you ever heard of intercultural competence? What do you think about it?	
I have heard of it. I don't have any strong thoughts about it to be honest.	
Participant (I) Male, Native	
Pre-observation questions	
1-Please describe your educational background? When did you start studying English?	
I studied in a grammar school until I was 18 years old and then went to university to study Spanish and Latin American Studies.	
I am a native English speaker and studied the English language and literature since I was 18. I did my Cert TESOL qualification in October – November 2012.	**Experience**
2- When did you start teaching the English language? Can you describe your experience in this field?	
I first taught English in Mexico in 2009 but went on to do my Cert TESOL qualification in October – November 2012. I have been teaching full-time since June 2013. I thoroughly enjoyed my experience of conducting conversation classes in Mexico and this inspired me to complete the Cert TESOL course after I graduated from university.	**Multilingual knowledge**
3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?	
I am near fluent in Spanish and have a good level in French and Portuguese. I also studied Japanese in school for 6 years, although can barely remember any now. I also studied Czech during my Cert TESOL course and have actually kept this up since on a very casual basis, just learning more from my Czech friends. Knowing these other languages has greatly helped me understand some of the functions of English and also helps me understand the problems certain students encounter when studying English and it also allows me to think of ways to adapt my explanations to best suit particular students.	
Post observation questions	**Communicative approach**
1. Did you apply a particular approach in the lesson? How would you describe the approach?	
The approach I used was a typical ESA (engage, study and activate) approach. First using an Engage task to get the students interested in what the subject of the lesson would be by getting them talking about their own experience of the subject in question (how the students relax) which was easy as we had studied something similar the previous day when reading an article about how people nowadays are too obsessed with getting things done quickly. We then used some example sentences from this reading task we had completed the day before with the target language included (so, too, enough, too much, too many, etc.). We then went on to the Study stage where we looked at further examples and analysed why we were using each word and the grammatical reasons for using these words (e.g. with nouns, with adjectives, with countable/uncountable nouns). After this, the students moved on to the Activate stage in which they were told to discuss aspects of their life and the lives of others regarding relaxation/stress and were encouraged to use this target language	**Cultural awareness** **Attitude**

2. Please describe your attitudes towards students from diverse cultures?	
I love to teach students from diverse cultures as it gives everyone in the class a chance to learn about different ways of life and encourages open-mindedness when it comes to different opinions about certain lifestyles/beliefs and I try to ensure that people are open to how things are done in different cultures without judging or any xenophobic attitudes.	**Team-teaching**
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	
Only if the students are intolerant of another student's beliefs and attitudes, the quality of being open-minded is a very important one for me and one that should be encouraged in the classroom.	
4. What do you think about team teaching between native and non-native English language teachers?	**Cultural awareness**
I'm not exactly sure what 'team teaching' is and therefore may not have actually done it before. I'm not sure I like the idea of more than one teacher teaching the same class as it may cause some confusion among the students as to whom they report to. Instruction giving would have to be carefully structured so that all teachers know exactly what is happening, and therefore can support both each other and the students alike. In the past, I was involved in a lesson where there were 3 teachers, two native English, one non-native, but I didn't feel like the non-native teacher's nationality has any effect on her teaching as she is C2 English with a near-native level of pronunciation.	**Indistinctive view of intercultural competence**
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	
I don't usually use any particular resources to achieve this, but rather let the students be the resource themselves, offering their opinions/beliefs about various matters in the class. In spoken discussions I always try to get students working with another student from a different country to theirs so they can educate each other about aspects of their own cultures.	
6. Have you ever heard of intercultural competence? What do you think about it?	
I have not really heard of it, but imagine it is about communicating and interacting with people from various cultures/backgrounds without these cultural differences having a detrimental effect on the people communicating with each other? I think it is very important to develop intercultural competence and open your mind to how people from different backgrounds see things differently but also how you can avoid taking offence and also being unknowingly offensive towards someone else.	

Participant (J) Non-native	
Pre-observation questions	
1-Please describe your educational background? When did you start studying English? My highest qualification is an <u>MA in English and</u> History that took 5 years, and then I completed <u>PTLLS</u> in 2008. The very first English I've had was when I was 9 years old. I was a bit hopeless and lost in learning English, but my parents provided me with a private English teacher and it helped me improve further.	**Educational background**
2- When did you start teaching the English language? Can you describe your experience in this field? I started teaching as <u>a trainee teacher in 1998 while I was at University</u>. And it was two groups, I was teaching two subjects including English and History (World History, not only English) 8-10-11 years old students as well as 18-19 years old students. <u>I was working as a supply English language teacher until 2003.</u> Then I moved to the UK in 2003 and I was teaching Literacy and functional skills to English native students. Also, <u>I have been working as an FE or ESOL tutor since 2006 to now. I started working with youth then adults.</u> I enjoyed teaching foreigners more as I have more freedom and less paperwork here. I produce the materials weekly.	**Experience**
3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching? <u>Slovak, Czech and passive German</u>. In a sense, what I was thinking about is that there are some concepts in those languages that actually paradoxically may help me to teach, many people have problems with using vowels or a combination of the vowels. Sometimes something in your mother language would help you with the sequence of the letters. The <u>German language can be used to help with irregular verbs.</u> <u>There is a concept in that language that is similar to English verbs and if someone knows the German language can use the similarities to understand English better.</u>	**Multilingual knowledge**
Post observation questions 1. Did you apply a particular approach in the lesson? How would you describe the approach? In a sense, I do have a particular plan. <u>I think the priority is laid upon the students' needs; I wouldn't try to be too scientific or too theory-based.</u>	**Selective method of teaching**
2. Please describe your attitudes towards students from diverse cultures? <u>Being open, flexible and teachable</u>. Be ready to teach and be taught by others as well. I don't have a problem if something is not working to go through it like a	**Attitude**

self-reflection. For example, I am working with some people who really need a lot of work. I haven't seen any fruit coming out of there. So I asked the manager of the college if I could have extra hours with that group. It needed a completely different approach to teaching that group. It is kind of moving forward, trying something new because you don't want to use the same things or method, but at the same time reflecting what I have used…. Asking my self was it actually worth it? Did I employ the right approach and so on?	
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	**Attitude**
I struggled a lot before as I was strict and trying to keep order in the class, as I had some students who were forced to be in the class rather than they want to be in the class. I needed to change my belief and attitudes towards other people and became more tolerant as I was responsible for their learning and I had to provide them with the chance to learn the language.	
4. What do you think about team teaching between native and non-native English language teachers?	**Team-teaching**
I definitely believe that there is so much enrichment on both sides. I use a lot of techniques that might be different from English native teachers. I learnt a lot about the letter-sound system and spelling rules from native English language teachers. As a foreigner, I can relate to other foreigners and understand what they are going though in terms of learning another language. The native speaker could use my experience too.	
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	**Multilingual knowledge**
With lower classes, I use pictures or online resources or draw some thing on the board. Sometimes I use their first language as a little bit of encouragement. This way kind of brings us closer. Every time I use their first language, suddenly it brings a smile on their faces especially towards the end of class. They kind of brighten up and they start connecting again.	**Understanding the intercultural competence**
6. Have you ever heard of intercultural competence? What do you think about it?	
Not before. I just kind of think that delivering English is not about delivering teaching English it is about learning culture as well. You should be open to other cultures. There are people who represent their cultures. They bring all their personality including their culture to the class. Whether I like it or not you sooner or later would need to address who they are not just their learning needs.	

Participant (K) Male	
Pre-observation questions	
1-Please describe your educational background? When did you start studying English?	
I did a degree in English Language and Literature at Liverpool University. My mother tongue is English.	**Education background**
2- When did you start teaching the English language? Can you describe your experience in this field?	
I started in 1993. I've taught most levels to teenagers and adults. As well as teaching in the UK, I have also taught in France, Italy, Poland and Saudi Arabia.	**Experience**
3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?	
I speak French and Italian. It makes me more aware of the needs of the learner. I also know what it is like to be a bored student in a language class.	**Multilingual knowledge**
Post observation questions	
1. Did you apply a particular approach in the lesson? How would you describe the approach?	**Selective method of teaching**
I'm quite fond of having some vaguely task-Based approach to much of my teaching. Eclectic is a nice way of saying I use lots of stuff from different methods that seems to work	
2. Please describe your attitudes towards students from diverse cultures?	
I treat people with respect and try and ensure that students treat each other with respect. I don't however, when teaching in the UK, shy away from topics that are central to British culture that some students find challenging, although I hope I am always sensitive when covering such topics.	**Cultural awareness**
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	**Attitude**
An odd question, I try and leave my prejudices outside the classroom.	
4. What do you think about team teaching between native and non-native English language teachers? The nationality of co-teachers is irrelevant. The personality of the person is more important.	**Attitude Team-teaching**
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural	**Intercultural learning resources**

learning? _I try to avoid an over-reliance on Anglo-focused materials. I also encourage and try to contribute resources themselves to the class._	
6. Have you ever heard of intercultural competence? What do you think about it? Yes, but a long time ago probably in a book _by Claire Kramsch, I assume that I have acquired some over the years_. I know it excited me once.	**Indistinctive view of intercultural competence**

Participant (L) Male **Pre-observation questions** 1-Please describe your educational background? When did you start studying English? <u>Native speaker, Diploma qualified.</u> 2- When did you start teaching the English language? Can you describe your experience in this field? <u>12 years ago as a full-time teacher but several occasional teaching jobs abroad. Diploma qualified.</u> 3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching? <u>Thai – Upper-Int. French - Intermediate. Spanish - Intermediate. Japanese, Mandarin, Arabic and Cantonese are Elementary. Currently learning Italian for fun</u>! **Post observation questions** 1. Did you apply a particular approach in the lesson? How would you describe the approach? <u>ESA approach (Engage, study and activate) – Encouraging learners to explore and discover vocabulary and grammar.</u> 2. Please describe your attitudes towards students from diverse cultures? <u>I find it fascinating and interesting to learn about learners from around the world.</u> 3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures? <u>N/A?</u> 4. What do you think about team teaching between native and non-native English language teachers? <u>I have never found this a problem but often help Non-native speakers are usually better at teaching English grammar in-depth</u> as they have had to study it, however, subtleties in meaning are sometimes missed by non-native teachers. 5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning? <u>I often greet and chat with students in their language before or after a class. Or use a few words of their language to encourage them in their efforts, which I find strengthens the connection as a teacher. – He understands me he speaks my language. I find this is particularly helpful with shyer Asian students.</u> 6. Have you ever heard of intercultural competence? What do you think about it? <u>No.</u>	 **Educational background** **Experience** **Multilingual knowledge** **Communicative approach** **Attitude** **Cultural awareness** **Lack of knowledge about intercultural competence**

Participant (M) Non-native	
Pre-observation questions	
1-Please describe your educational background? When did you start studying English?	
I started my education in Iran when I did my first degree, which was <u>a BA in translation</u>. Then towards the end of my studies, I became interested in an English language teaching course, which was about the methodology, the history of English language teaching, as well as some practical aspects. I really got into this particular module. I had never thought about teaching up until that point. I was mainly focused on translation and thinking about doing translation in my future career but the direction completely changed. When I began this part of the course I really liked it and I had the opportunity to do a TTC (that's what we called a teaching qualification in those days). I always consider this as a turning point in my career and my educational path. That completely changed the direction of my education. I went on to do a <u>Master's degree in teaching</u> English Language. When I started my MA, I began teaching as a teaching assistant in Iran. Later on, I took a part-time lecturing job in a university in Iran, before I came to the UK. All of the students I taught at this university were Iranian. All of the students were either doing their BA in English Translation or they were majoring in other fields, such as Engineering and Herbal Medicine. When I came to the UK, I embarked on doing another <u>Master's in Research</u>, Education and Social Sciences. As well as studying the more practical aspects of research and social sciences, we had the chance to focus on our main area of interest and expertise. For me, this was English Language teaching, which I did my dissertation in. Right now, I'm doing my <u>PhD</u>. Like most other Iranian students, I started studying English at secondary school, focusing on grammar. I never went to any private English classes. I must say. I really struggled when I started my BA at university because I only had a very limited background in English, which was mostly grammar and written English. Therefore, I studied a lot on my own.	**Educational background**
2- When did you start teaching the English language? Can you describe your experience in this field?	
I started teaching English when I finished my BA. In fact, in the last year of my BA, I was doing some part-time private teaching. I also taught in a school, teaching younger students but it wasn't a permanent job. Once I finished my BA, <u>I taught for six or seven years, before coming to the UK.</u> When I started my first teaching job, I was a novice and I had a lot to learn, and especially regarding the practical aspects of teaching. It really helped me a lot. I remember that we relied a lot on text books. It was really a nice atmosphere, <u>a really nice college, so we helped one another. We exchanged ideas and it was a really positive experience.</u> However, when I came to the UK, I had to wait to gain a work permit until I was able to begin teaching again. Eventually, when I started my Masters, it was so intensive that I couldn't work. When I finished, <u>I applied for a job in retail</u>. This helped me more with my English and interaction. Later on, I <u>found a job at a private college.</u> It was really good as I was given the autonomy to do as I pleased. <u>I ran different types of classes, with varying amounts of students</u> in. I had to design the syllabuses myself so I was in charge of everything. I was given a lot of independence. I began teaching at this particular college at the end of	**Experience**

2008. I taught there for a couple of years and at the same time, I was doing a part time job in retail.	
My first job in retail helped me with my teaching job as I met a lot of different people from different backgrounds as the shop was in central London. I got to practice English in a professional and non- professional context, which opened my mind to a lot of social aspects when using the English language in the real world. This is different than what is written in textbooks and the ideas that I had about English when I was in Iran.	
After I finished my first teaching job in the U.K, I found a job in a secondary school, as an ESL teacher. Whilst at this school, I also taught English Literature for the IB course (International Baccalaureate), and that was exactly what I was studying in my Master's. I could finally see that manifestation of all the theories I had learnt in education as I was teaching a course that was recognised globally. This was the type of education that I always dreamed of, even as a student. I was immediately attracted to it and felt that this was the role I should be in. Unfortunately, the school I was teaching in belonged to the Saudi government and a lot of things happened and our department eventually closed. This experience was invaluable though as it was a different context, a different type of team work and as part of my teaching, I had to give support in mainstream subjects. The ESL students were mostly from Arabic speaking countries.	
After this job, I applied for a job in the college I am currently working at, a completely new context. This is a government funded college. My current experience here has been invaluable. Each place I have taught at has had a different context and structure so I have learnt a lot. At this school I am accountable to the government in a way and so I have to deliver to their requirements. The students are mainly migrants who are settling in the UK. I'm teaching to young adults (under 19 year olds) but it's challenging as there are lots of policies that the government set out. Therefore, there is a lot of stress in this job and many other teachers aren't satisfied. There are a large group of Somalian and Pakistani students but during the evenings and weekends, many are Polish and Eastern European.	
3.-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?	
My first language is Persian. This does impact my teaching as I am very conscious of my background. For example, I use it to my advantage, whether I'm comparing the structures or looking at the concepts in two different languages. I always encourage learners to make conscious use of their first language.	**Bilingual**
Post observation questions	
1-Did you apply a particular approach in the lesson? How would you describe the approach?	
Yes. I think my lesson was in two parts. One was on 'Brexit' because obviously it was the topic of the day and we had already started talking about it. But I also had a lesson on language, the linguistic aspect, which was more diverse. I have more of a social approach to my teaching. I try to incorporate daily issues, social and political topics, as much as I can, especially as they are related to individuals' lives. I thought that this has to be incorporated into the lesson because, in a way, it's going to affect all of us. It is something that everybody should have the opportunity to express their opinion on. But at the	**Selective method of teaching**

same time. I always look at the linguistic aspect and how the lexical items can be taught. So I bring these two together.	
2- Please describe your attitudes towards students from diverse cultures?	
In <u>EFL, we tend to have younger students.</u> They are normally of a higher class as they can afford to come here to study and pay the huge fees. Their aspirations are to go to university, whereas the other students <u>(in ESOL classes) tend to be migrants.</u> There is a much wider range of people, some who are similar to the EFL students, and others who are older, are professionals, have different aspirations, etc. <u>My attitude doesn't change but obviously, we look at their different needs and I try to adapt my lesson plan accordingly.</u> However, most international students need to learn the same skills. For most students (in ESOL classes), there is an emphasis in the curriculum about life in the UK but I think this is missing from the EFL curriculum. In summary, <u>I try to treat all of my students fairly</u>.	**Cultural awareness** **Attitude**
3- In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	
First of all, I don't use culture in a single or plural form because the culture is dynamic and it is individual and always changing. I don't think anyone comes from a fixed culture or background. I try not to stereotype when I see certain behaviour and beliefs from a certain group. But, interestingly, you find common patterns within certain groups. I try not to assume that individuals belonging to the same group will have the same beliefs or follow the same patterns. Certain things impact my attitudes, such as individuals' behaviour, mainly respect.	
4- What do you think about team teaching between native and non-native English language teachers?	
This is the way it should be. When it comes to language, there is a <u>lot I can learn from native speakers</u>. But also, those who have more experience of learning English as a second language have a lot to say about their experience of teaching. As a migrant, I can empathise with students and identify with a lot of their needs. So <u>team-teaching can bring different things and we can all contribute.</u>	**Team-teaching**
5- What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	
It is limiting to use pure British English and American English so I try to use recordings of highly proficient speakers who do not have English as their first language. They might speak minority's dialects too.<u> I also try to bring in global issues and when looking at the indicators of their cultures, I try to incorporate what is relevant to them and what they're interested in.</u> <u>It is important to make intercultural learning explicit and conscious.</u>	**Effective intercultural learning resources**

Therefore, I use specific tasks and resources to support this. <u>I try to personalize lessons so students can bring in their own cultural identities to the learning.</u> 6- Have you ever heard of intercultural competence? What do you think about it? I currently study intercultural competence and am very interested in it. It is a very complicated concept. There are different vague and complex definitions. <u>I am following Adrian Holiday. When we talk about intercultural competence, knowledge and awareness of different beliefs, values and practices, the ability to engage with them and the ability to evaluate them I don't think that tolerance is a part of it. Respect is, but not tolerance. I believe in evaluation and reevaluation.</u>	**Understanding the intercultural competence**

Participant (N) Male, Native	
Pre-observation questions	
1-Please describe your educational background? When did you start studying English? I was born and educated in England. Law Degree (2010), CELTA (2013) and PGCE in Primary Education (2017).	**Educational background**
2- When did you start teaching the English language? Can you describe your experience in this field? In 2013 – studied for the CELTA and then taught at summer schools ever since. Moved to Spain for a few months and taught English to adults. Teach every summer at summer schools in London.	**Experience**
3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching? Urdu and Hindi. It allows me to understand that every language has words which do not necessarily have the same meaning in English. It also allows me to be more understanding of students need on a personal level.	**Multilingual knowledge**
Post observation questions	
1. Did you apply a particular approach in the lesson? How would you describe the approach? Student-centred teaching approach where the students speaking are the main focus of the lesson. The teacher talking time is reduced to allow for maximum student participation. Maintaining a good rapport with students thought the lesson to create a fun and enjoyable environment. Discussion amongst the class, to engage students' curiosity which will allow them to think of other approaches and challenge their own perceptions and understanding of certain topics.	**Communicative approach**
2. Please describe your attitudes towards students from diverse cultures? The same as any other person, adapting lessons to the needs of the students and providing extra support where it is needed to ensure students make progress in lessons. All students are treated equally in the lesson delivered to them, but lessons cater deeply to the needs of the students to ensure they have an understanding of the lesson at hand as well as making progress in the lessons. Each culture will have its areas of language which will be of a high level than other cultures. 3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures? Current political events taking place over the world which may require for a need of sensitivity during lessons. Person beliefs may play a part, but should not be diminishing to the students or lesson, also, gaining a better	**Cultural awareness** **Attitude**

understanding of the students' backgrounds will allow for better attitudes of students beliefs and attitudes. 4. What do you think about team teaching between native and non-native English language teachers? It is a good learning experience for non-native teachers. Native teachers may feel that they are teaching the non-native teacher as well as the students. I prefer to teach a lesson on my own. It is also beneficial as you gain a teaching approach from a non-native person which you may be able to use in your lessons. This could be beneficial to you as it may be a better approach which may not necessarily be used in your country. 5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning? If I can speak some words in the language of the students I am teaching then I use them. I make them aware that my French or Italian is not as good as theirs. This allows them to understand that the teacher is like them – he too is learning a different language and his pronunciation is not perfect. 6. Have you ever heard of intercultural competence? What do you think about it? No. It is very beneficial because communicating effectively with people of different cultural backgrounds allows for a better understanding of a person's way of thinking and learning. It allows you to be open to discussion and new ideas. It shows the person you care and value their background. This can create a better rapport with the person and may allow them to feel comfortable in your company which can allow for things - lessons - to run more smoothly and effectively.	**Team-teaching** **Multilingual knowledge** **Indistinctive view of intercultural competence (copied my words)**

Participant (O) Female, Native	
<u>**Pre-observation questions**</u>	
1-Please describe your educational background? When did you start studying English?	
<u>I went to a Catholic Grammar school and studied English to A level.</u> I also studied Latin and French to O level. Then I did a degree in Sociology and a further degree in Homeopathy. I am a native speaker and I have a <u>CELTA.</u>	**Educational background**
2- When did you start teaching the English language? Can you describe your experience in this field?	
<u>Since 2010.</u>	**Experience**
3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?	
<u>I can get by in French and Spanish. This and the Latin I was forced to learn at school are extremely useful when it comes to the structures of European languages, lexis and etymology.</u>	**Multilingual knowledge**
<u>**Post observation questions**</u>	
1. Did you apply a particular approach in the lesson? How would you describe the approach?	
<u>No</u>	**Lack of knowledge about teaching methodologies**
2. Please describe your attitudes towards students from diverse cultures?	**Cultural awareness**
<u>I feel privileged to be meeting people from all over the world just minutes from where I have lived all my life.</u>	
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	
<u>I teach educated grown-ups who are generally dedicated learners and as such I consider every individual to be their own person. As such I can't imagine anything 'cultural' that would impact my beliefs and attitudes towards them.</u> Surely, every teacher is the same? I'd be intrigued to know how other teachers answer this one!	**Lack of knowledge about multicultural definition**
4. What do you think about team teaching between native and non-native English language teachers?	**Lack of knowledge about intercultural learning resources and team teaching**
<u>I see no benefit for students to team teaching of any two teachers regardless of where they are from.</u> In fact, I think it could be disastrous!	
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	
<u>None, if I did I can't imagine how it would affect 'intercultural learning'.</u>	**Lack of knowledge about intercultural competence**
6. Have you ever heard of intercultural competence? What do you think about it? <u>No.</u>	

Participant (P) Female, Native	
Pre-observation questions	
1-Please describe your educational background? When did you start studying English?	
I did my nurse training first and did a diploma in nurse training and then I had a change of career and I was doing my degree in nutrition dietetics. Had the final year to do, but I didn't do that because my son was born, my disabled child, so I stayed at home and looked after him. Then, after four years I had been at home, I went back to work and I wanted something that I'd fit around the kids, so then I did my <u>CELTA, and then after the CELTA, I did a postgraduate certificate in linguistics and then after that, I did my MA in TESOL and Applied Linguistics</u>.	**Educational background**
2- When did you start teaching the English language? Can you describe your experience in this field?	
I started teaching the English language in 2012. I did the C<u>ELTA </u>and I went to a college and the C<u>ELTA </u>lets you practise a bit. Then I got a job in a <u>summer school for a bit and then I did the summer school at the place I work now. Then I continued on with that. Then I did some work in colleges.</u>	**Experience**
3-Can you speak another language? If yes, which one? And how does they/it impact your teaching?	**Bilingual awareness**
<u>A little bit of Arabic</u>, but only a tiny bit. Yeah, in that it's given me the experience of being like speaking in another language and how embarrassing, horrible it feels. I hate you when I'm speaking in Arabic. I like reading and I like writing in Arabic, but when I speak in Arabic, I hate it so much.	
Post observation questions	
1. <u>Did you apply a particular approach in the lesson? How would you describe the approach?</u>	**Communicative approach**
No, not really. <u>I try to use the approach that's more communicative and I try to mix it up because sometimes you do need time when you're actually physically writing it down, trying to figure it out. You need some time like that</u>. You need some time where you're using more conversation. Depend on what you're trying to teach and what you're trying to learn because English language is such a big, broad thing. It depends on what you're going for. What you're learning for. In today class, <u>it was more task-based I think in the IELTS</u> because it had a fear objective. They wanted to know how to do this exam, so it's more like let's do it and then they made their own thing. It was more task-based I think.	**selective teaching approach**
2. Please describe your attitudes towards students from diverse cultures?	
I am quite <u>an open person</u>. <u>I want to learn about their different cultures and find out about them. I am quite curious actually and I find out about new cultures, different ways of thinking and different ways of just looking at the world</u>. It's quite amazing really.	
3. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?	
Sometimes if you misinterpret what they're doing. Like maybe they're really quiet but that doesn't mean that they don't know. Whereas if you interpret that as they don't understand or that they're a bit slow something like that. Then, you could have a negative idea about them. Whereas, really they just don't want to speak out in front of everyone and	**Attitude**

then another one. Maybe, they're speaking out and they're just saying it all wrong because they're not really paying attention to errors and stuff like that, so you've got to… <u>I think your own experience and how open you are and what your previous experiences were in that set of people. If they all had positive experiences, then maybe you would have a more positive idea.</u>	**Team-teaching**
4. What do you think about team teaching between native and non-native English language teachers?	
It's good. <u>I think team teaching is good</u> if <u>it's with native, non-native, whoever because you always get different ideas from different people.</u> I think it's good.	
5. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?	**Intercultural learning resources**
<u>Lots of time we do like food from your country, you know like stuff like that where they think about their own things and at the end of term what is the best thing to do is everyone brings a dish from their own country.</u> I like food, so I prefer it this way and then also using it from their own experiences. When they use their own experiences in the classroom. I think if they see it is appreciated, then they don't feel like they have to be English to speak English because they don't because it's a second language, it's not their home language. So you know you don't have to change your whole culture because you're learning a language. At the same time, you have to understand the culture of the language you're trying to speak.	
6. Have you ever heard of intercultural competence? What do you think about it?	
<u>Yes,</u> because I have done my MA in TESOL and Applied Linguistics. I think it's important and I think it's <u>a real thing and it is a competency that most English teachers should have and I think it is developed.</u> It doesn't like just arrive as it is and it <u>takes some type of maturity to develop it, you know like a graduate who'd only ever lived in like a whole British family and never had that much experience of being in the world of multiculturalism may not have the same ability as somebody who'd been brought up in the middle of London and had friends from all over the world in the same classroom as them.</u> So, I think there's some experience with it.	**Understanding the intercultural competence**

Appendix (C)
 Observations and Interview Analysis
Table 1
Participant (A), Non-native, Female

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	**Educational background**	**Effective intercultural learning resources**
	Experience	
	Multilingual knowledge	**Cultural awareness**
Post-observation interview	**Communicative approach**	
	Effective intercultural resources	
	Cultural awareness	**Collaborative work**
	Team-teaching	
	Attitude	
	Understanding of intercultural competence	

Table 2

Participant (B), Female, Non-native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	Educational background	Effective intercultural learning resources
	Experience	
	Multilingual knowledge	Communicative approach
Post-observation interview	Attitude	
		Collaborative work
	Promoting learners' intercultural awareness	Intercultural learning resources
	Team-teaching	Cultural awareness
	Understanding of intercultural competence	

Table 3

Participant (G), Female, Non-native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation Interview	**Educational background**	**Effective intercultural learning resources**
	Experience	
	Multilingual knowledge	**Communicative approach**
Post-observation interview	**Cultural awareness**	
	Attitude	
	Team-teaching	
	Effective intercultural learning resources	
	Understanding of intercultural competence	

Table 4

Participant (J), Female, Non-native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	Educational background	Effective intercultural learning resources
	Experience	
	Multilingual knowledge	Communicative approach
	cultural awareness	
Post-observation interview	Selected method of teaching	
	Attitude	
	Team-teaching	
	Multilingual knowledge	
	Understanding of intercultural competence	

Table 5

Participant (M), Female, Non-native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	Educational background	Effective intercultural learning resources
	Experience	
	Bilingual	
Post-observation interview	Cultural awareness	Communicative approach
	Selected method of teaching	
	Socio-cultural approach	Cultural awareness
	Attitude	
	Collaborative work	Collaborative work
	Team-teaching	
	Effective intercultural resources	
	Understanding of intercultural competence	

Table 6

Participant (C), Female, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	Educational background	Effective intercultural learning resources
	Experience	
	Multilingual knowledge	
Post-observation interview	Constructivist teaching approach	
	Cultural awareness	
	Attitude	
	Collaborative work	Collaborative work
	Team-teaching	
	Indistinct view of intercultural competence	

Table 7
Participant (D), Female, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observation 1
Pre-observation interview	Educational background	Task-based approach
	Experience	
	Multilingual knowledge	
Post-observation interview	Selected method of teaching	Narrow intercultural learning resources
	Cultural awareness	
	Attitude	
	Team-teaching	
	Understanding of intercultural competence	

Table 8

Participant (E), Male, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Observations 1 and 2
Pre-observation interview	Educational background and experience	Bilingual
	Multilingual knowledge	Task-based approach
		Teacher centred
Post-observation interview	Selected method of teaching	Communicative approach
	Cultural awareness	
	Attitude	
	Cultural awareness	
	Indistinct view of intercultural competence	

Table 9
Participant (F), Female, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	Educational background and	Task-based approach
	Experience	
	Multilingual knowledge	
Post-observation interview	Communicative approach	Communicative approach
	Cultural awareness	
	Attitude	
	Collaborative work	
	Intercultural learning resources	
	Team-teaching	Cultural awareness
	Understanding of intercultural competence	Narrow intercultural learning resources

Table 10
Participant (H), Male, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation Interview	Educational background and	Task-based approach/teacher centred
	Experience	Communicative approach
	Multilingual knowledge	Multilingual awareness
Post-observation interview	Selected method of teaching	Narrow intercultural learning resources
	Cultural awareness	
	Attitude	
	Collaborative work	Collaborative work
	Team-teaching	
	Lack of knowledge about intercultural competence	

Table 11

Participant (I), Male, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	Educational background and experience	Task-based approach
	Multilingual knowledge	Bilingual
Post-observation interview	Communicative approach/narrow view of teaching methodologies	
	Cultural awareness	Narrow intercultural learning resources
	Attitude	
	Collaborative work	
	Team-teaching	Collaborative work
	Indistinct view of intercultural awareness	

Table 12

Participant (K), Male, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations (1)
Pre-observation interview	Educational background	Task based approach
	Experience	
	Multilingual knowledge	Collaborative work
Post-observation interview	Task-based approach and selected teaching approach	
	Cultural awareness	
	Indistinct view of multicultural definition	
	Attitude	Narrow intercultural learning resources
	Team-teaching	
	Indistinctive view of intercultural awareness	

Table 13

Participant (L), Male, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	**Educational background**	**Communicative approach**
	Experience	
	Multilingual knowledge	
Post-observation interview	**Communicative approach**	
		Cultural awareness
	Cultural awareness	
	Attitude	**Collaborative work**
	Team-teaching	**Narrow intercultural learning resources**
	Lack of knowledge about intercultural competence	

Table 14
Participant (N), Male, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observation 1
Pre-observation interview	Educational background	Communicative approach
	Experience	
		Task-based approach
	Multilingual knowledge	
Post-observation interview	Communicative approach	
		Narrow intercultural learning resources
	Cultural awareness	
	Attitude	Collaborative work
	Team-teaching	
	Indistinct view of intercultural competence	

Table 15

Participant (O), Female, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observation 1
Pre-observation interview	Educational background	Task-based approach
	Experience	
		Teacher-centred approach
	Multilingual knowledge	
Post-observation interview	Lack of knowledge about teaching methodologies	
	Lack of knowledge about multicultural definition	
	Attitude	
	Lack of knowledge about intercultural learning resources	
	Lack of knowledge about intercultural competence	

Table 16
Participant (P), Female, Native

Interviews: stages 1 and 2	Themes emerging from interviews	Themes emerging from observations 1 and 2
Pre-observation interview	Educational background	Task-based approach
	Experience	
	Bilingual knowledge	Communicative approach
Post-observation interview	Communicative approach/selected teaching method	
	Attitude	Effective intercultural learning resources
	Cultural awareness	Collaborative work
	Intercultural learning resources	Effective intercultural learning resources
	Team-teaching	
	Understanding the intercultural competence	

Appendix (D) Section (1)
Pilot studies of observations and interviews
Participant (1) Female, Non-native, Observation (1)
Level: IELTS
Age: 18-45
Nationality: Asian, European and African
Gender: female
Number of Students: 8
Time: 11.15-12.45

The college is in the North West of London, and the classes are located on the second floor. I introduce myself to the receptionist and the head of the English language department leads me to the class which is ascertained for the observation. I have been introduced to the teacher and students.

It is an IELTS class for international students and it is located on the right side of the building. There is an interactive board which is connected to a laptop on the teacher's desk. The chairs are also arranged in a U shape before the whiteboard; therefore it could be easily accessible as expected. I find a seat in the right corner of the class where has given me easy access to conduct my observation. Yet, I could see the activities and the English language teacher's performance. The teacher speaks about the Halloween party which is arranged for next Wednesday prior to the lesson, and then she explains the objectives of the day that include phrasal verbs.

11.15 Reading

The first activity includes a reading text which is called 'environmental issues'. Students should read the text answer the questions accordingly. There are multiple-choice questions as well as 'yes or no questions' which include statements that should be answered with yes or no according to the information that the students obtain from the reading passage. The teacher allows the students to find the answers individually and if they are not successful she provides them with more information to lead them to the correct answer. The reading text is about environmental truth, scientific facts, global warming …..

11.30 am

The teacher asks learners to find all the phrasal verbs in another text and then she asks what the phrasal verbs are and students say some of them such as put up, fall apart and pick you. The teacher gives them few minutes to do the activity. Students have to read the reading

passage and find the phrasal verbs and then they should answer in turn. The teacher gives them feedback in the end.

11.40 am

It is a controlled practice, students should make phrasal verbs. Students should find verbs in one box and match them with the correct preposition in another box. The phrasal verbs include pass out, set up, etc. Then they have to match the phrasal verbs with specific sentences, for example, I love Italian restaurants, but we go so rarely now because it's expensive to 'eat out', therefore, 'eat out' is matched with this sentence. The students answer in turn and obtain the feedback.

11.50 am

Students are asked to write five sentences using phrasal verbs and they can use the new words in the reading passage to make the sentences. The teacher monitors them remotely. After few minutes she asks them whether they have been successful to produce all sentences. Some students have made 3 sentences, whereas others have made 4 sentences. The teacher asks them to read their sentences loudly and share them with the class. Then she gives them feedback. For example, one of the students indicates that '_this business is running by a family friend and the teacher recommends her to say this business runs by a family friend.'

12.00   Writing task 1

 This part includes a short discussion about pollution. Teacher asks students what is the root of pollution? What is the cause of pollution? Then there is a free discussion about cities and countries like China and India that are the most polluted countries because of transportations or factories. The teacher says there are a number of reasons that the air is polluted. Cars are one of the main reasons for pollution everywhere. Then the teacher asks students; 'what is the solution and what could be done to reduce the pollution'? A student compares London with Holland, she points out how people are encouraged to use bikes in Holland as riding a bike is safe over there, whereas in London, it is not safe to ride a bike as the roads are narrow.

12.05am

The teacher gives them another hand-out which includes a table that shows the percentages of CO emissions for different forms of transport in the European Union. There is also another pie chart on that sheet which includes the percentages of European Union funds being spent

on different forms of transport. The teacher explains the table firstly, and then students should look at the percentages and compare different funds that are spent for different modes of transport such as roads, railways and report it to teacher.

12. 15 pm

The teacher asks learners to do an activity which includes filling gaps with regard to the information they have obtained from the table and pie chart. Students should follow the instruction and share the answers with their partners. The teacher asks them to share their answers with the class in turn, and then she gives them feedback e.g., 'the European Union spends the highest percentage of funds for the roads transportation system'.

12.30pm

The teacher asks learners to look at the structure of the previous activity in order to find out how the text has been written. How the main ideas or main features are presented in different sections. One of the students mentions that the main ideas are covered in the second and third paragraphs and the comparison of the chart has been written in the conclusion. Another student asks whether they should compare the data or percentages in their writing exam and teacher explains patiently the procedures of writing that include the comparison.

12.35pm

The teacher asks learners to look at another graph which shows the number of vehicles owned by per thousand people in China from 1987 to 1999. Students should summarise the information by selecting and reporting the main features, and make comparisons. The teacher asks them to write the introduction in 4minutes, and then she observes them from the distance. The teacher asks them to read what they have written and one of the students reads loudly the introduction about the graph. The teacher gives them feedback accordingly and recommends the students to use a term such as; 'grow rapidly'. The teacher treats them equally apart from their nationality. Then she explains the draft for them, for example; the growth was lower in 1991 and then it was increased in 1995. The teacher asks them to participate and speak about the graph and make comparisons.

12.50: Homework

Write about the graph.

Participant (1), Female, non-native, Interview
Pre-observation questions

1. Please describe your educational background? When did you start studying English?

I started studying English in high school. I studied English for about 14 years + 1 year of further education in CELTA. My first degree was a Bachelor's in furniture design. I completed my MA in furniture design. After a while, I found out that working in that field was not appealing, so I studied CELTA as I always felt attracted to English language teaching.

2. When did you start teaching the English language? Can you describe your experience in this field?

I started teaching English about 6 years ago. I was always interested in this language, so my natural interest led to teaching other Lithuanians. The overall experience was very positive; it is why I wanted to develop my knowledge in this field. I have worked as an English language teacher in different places such as summer schools and I have taught different people from different countries such as Italians, Asians, South Americans and Spanish. My approach was different towards students from different countries because of their cultural backgrounds.

3. Do you have a particular approach to teaching English? How would you describe your approach/approaches?

I use a lot of visuals and I always try to encourage students' discussions. We are focusing on ecological issues. As you probably noticed I like to engage all students in the activities through class discussion and group works. Thus my approach is mostly communicative.

4. Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I also speak Lithuanian (my native tongue). It does impact my teaching, because I can understand how to approach new grammar/ vocabulary in order to succeed.

5. Do you need to use another language to teach? Why?

No, I do not need to use another language. I don't believe that using another language to translate will benefit students.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach? The lesson was focused on (STT) student teacher activities and

encouraged a variety of techniques while writing Task (1) required students' engagement and a lot of discussion.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Yes, I have changed my style of teaching after CELTA course. There are some subjects while teaching students from different backgrounds and cultures. I would be careful if there are Muslim students in the class not choosing sensitive issues which might offend these groups.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes, it has. There are some particular subjects (religion, eating habits and cultural differences) that I approach with sensibility and consideration.

4. Can you tell me about a time when you had to adapt to a different cultural context?

I need to consider cultural backgrounds almost every time (some students are from African, Asian countries) with different cultural beliefs. I have to consider and choose neutral subjects with careful consideration.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Studying cultural backgrounds and travelling helped me to know students better. Travelling provided me with a great deal of experience regarding people from different countries, for example, Japanese students are shy, whereas European students are more talkative, so I mixed them together in order to encourage Asians to participate more in the class discussion.

6. Please describe your attitudes towards students from diverse cultures?

Considerate, sensible and open-minded. I always consider my students' background cultures when I'm planning the lesson. I also consider where is the line I need to draw in my lesson. We mostly plan according to students' needs and we consider different factors to improve students' learning while planning a reading or listening in a lesson.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Their cultural background will affect my behaviour for sure. Because students are from different countries and their religion and thoughts are so different. With regard

to my personal experience, friends and colleagues stories I try to mix students together in order to boost their learning.

8. What do you think about team teaching between native and non-native English language teachers?

Non-native English language teachers learned the language themselves. Therefore, they can have more creativity to approach language in different matters. You can learn from each other, because I can learn some specific tricks from a native language teacher or I can teach them some particular approach in their teaching as I have gone through the same experience as a learner.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

When I was practising my teaching during CELTA course I needed to consider the level of my students. Most of them were from South America. We decided to choose subjects that my students were familiar culturally.

10. Can you describe a time when you were working with someone who did not share the same teaching style as you?

I usually try to adapt to different environments and learn new techniques from my peers. In a summer camp I was working alongside another teacher with a group of teenagers. That teacher was very focused on grammar, whereas I tried to create more opportunity for students to discuss and communicate through visual activities.

11. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

Adapt to differences and use subjects acceptable to different cultural backgrounds (travelling, education, food, health issues and ecology).

12. Does your identity influence your work with diverse learners? How?

Yes, absolutely. I am able to understand the nature of their mistakes and the way students face learning challenges.

13. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

I use variety of course books, authentic materials, videos. It helps students to learn using different recourses.

14. How do you motivate students to engage and involve in the process of language learning?

By trying to get to know them, also by giving subjects that directly touch their everyday lives.

15. Do you attend English language teachers conferences/seminars? Why?

   Not at the moment. However, I like to develop and gain new experience from my peers.

16. Is it important to meet English teachers from other nationalities? Why?

   Yes. They can suggest how to teach students from their countries.

17. What are your teaching goals as an English language teacher?

   To motivate my students and myself, to make sure that my students succeed after the course.

18. Have you ever heard of intercultural competence? What do you think about it?

Intercultural competence as I understand is the physical behaviour or communication in different languages it could be not in the English language, it could be in any other languages.

Participant (2), Male, Non-native, observation (1)
Level: intermediate-upper intermediate
Nationality: mixed European, Asian
Number of students: 18

Age: 20-50
19.00-21.00

This is a private college located in north London. I have visited this college before to arrange my observation. So I knew the manager who is very friendly and willing to help me. They have sent me an email to schedule my observations and I have decided to observe their evening classes as I am teaching during the day.

I introduce myself to the receptionist and we exchange happy New Year wishes, then she leads me to the appointed class for the observation. The class is located on the first floor. It is like a seminar room spacious and cosy. A huge whiteboard and a projector are visible on the front and the teacher is busy with arranging the materials of that evening. He has seen me before, therefore I introduce myself to him quickly and try to have a quick conversation regarding his educational background and experiences before students arrive.

The topic is about life in the UK. The teacher explains the last days of Queen Mary, queen of Scott's. A video is played for the students. It is about Queen Mary, Queen of Scott and Queen Elizabeth. There are narrators in the movie who explains that those queens were cousins by royal blood. The narrator also describes the beauty and marriage of Queen Mary. It refers to the relationship between two queens which is based on jealousy and rage. The story continues showing how Scott's were ruled by a Protestant ruler while Mary's husband was Catholic. The movie shows how people exceed drinking at parties and how Lord Donnelly was killed.

The teacher is setting up the projector and displaying a test paper on the board .The lesson starts with a question regarding Patron Saints' days which refer to some Saints such as Saint David, Patrick, George and Andrew. It also speaks about official holidays which include St Patrick's days and St Andrew's day.

The teacher asks what are the main Christians festivals and students say Christmas day, the birth of Jesus Christ. People serve turkey, pudding and mince pie. Another student mentions Boxing Day as a bank holiday. Student C adds Easter holiday and Good Friday as the day of death of Christ. Ash Wednesday or Lent that is to 40 days before Easter. The teacher speaks about Diwali which is in October and celebrated by Hindus and Sikhs. It is also known as festival of light.

He also explains Hannukah which is in November and December and is celebrated by Jewish for 8 days. Vaisakhi is a Sikh festival which celebrates the founding of the Sikh community known as Khalsa, on 14th April each year.

Eid Adha and Eid al Fitre are two Eids or festivals which are celebrated by Muslims. Adha reminds Muslims of their commitments to God, and Eid al Fitr is the end of Ramadan whilst Muslims have fasted for a month. He speaks about Valentine's day which is on 14th February each year. A student mentions April fool's day when media can deceive the public.

The teacher asks when is Mother's Day and students answer that it is the Sunday, 3 weeks before Easter, and Father's day is on 3rd Sunday in June. The Halloween is on 31/10 of each year. Remembrance days 11/11 of each year people go to Cenotaph in Whitehall in London and there is a 2-minute silence and wreaths are laid on the ground. The teacher shows the picture of the place which is located in the middle of the road. The teacher asks students what kind of flower they see in the picture. And a student says 'poppy' as the battlefield where the soldiers died were full of poppies.

The teacher adds art and culture which refer to 1066-1488, the middle age great Cathedral and churches were built such as the White Tower in the Tower of London. The teacher shows some pictures on the board and he asks students which one is the house of parliament and students should choose the right picture.

The teacher asks another student by asking her what a Cenotaph is and the student answers that it is war memorials which are located in White Hall and this is the site of the annual Remembrance Day service by the queen, politician and foreign ambassadors.

The teacher then asks another student, who is Joseph Turner? Is he a police officer? The student says landscape painter. He asks the class what is the turner prize? A student says the prize was first awarded in 1984. It was founded by a group called the Patrons of New Art who had been formed in 1982 to encourage wider interest in contemporary art and assist the (then) Tate Gallery in acquiring new works. The teacher asks when Queen Elizabeth II was crowned. The student says in 1952.

7.30

What are the musical teachers? Time Rice, Jesus Christ Superstar, Evita, Cats and the Phantom of the Opera. The teacher mentions that the Edinburgh festival Fringe Festival which is the biggest festival in Scotland. Then the teacher asks students what is Prom? Students choose an 8 week summer season of orchestral classical music that takes place in various venues. The teacher continues asking the following questions:

Who was Henry Purcell? A student answers he was the organist a musician at Westminster Abbey. Who was Gustav Holst? Another student mentions that he was a music composer who wrote "the Planet". Where is the O2? Students say it is in Greenwich, South East of London. Who was William Walton? A student says he wrote film scores, opera, and marches for the coronations of George Viand Queen Elizabeth II.

The teacher asks students who are British? No one could answer, therefore the teacher adds anyone from the UK is called British and it doesn't matter if you are born here or not. The teacher shows students the famous music festival and explains how the question could be designed in the exam Glastonbury, The Isle of Wight Festival V (Virgin) Festivals or Electronic Zoo Festival

7.50

The teacher gives the name of sites which could help them with the final exam.

Participant 2, Male, Non-native, observation (2)
Level: Upper-intermediate and Advanced
Number of students: 20
Gender: Mixed female and male
Age: 20-50
Nationality: European and African
Time: 18-20 pm
The receptionist has introduced me to the teacher before and this time she shows me the way.

After a short greeting to the teacher and students, I find a place in the back corner of the class. The class is big and accommodates a lot of chairs and tables as well as a laptop which is connected to the interactive board. Chairs are arranged in several rows and provide students with equal access to the board.

6.15 pm

The teacher asks students some questions to check their understanding of the previous lesson. Then he displays the following statement on the board and students have to choose whether the question is false or right.

The NHS was established by the labour Party in 1948.   False   <u>True</u>

He continues asking more questions which are mostly about politicians and the history of England. He indicates in one of his sentences that Margaret Thatcher belongs to the Conservative party as Teresa May and if we look at the first letter of her names you can see the similarities between their names, both names include T and M.

7.40 pm

The topic of this lesson is 'fashion, design and literature'. The teacher explains that Thomas Chippendale is a furniture designer in the 18 century. Students should read that text regarding that designer and answer the questions. One of the questions is: Who won the Noble Prize in Literature? And the options are as follow,

1-Novelist: Sir William Golding

2- The Poet: Seamus Heaney

3- The playwright: Harold Pinter

Students answer the teacher in turn and he gives them feedback at the end. The second article is about Middle Ages and British poetry which introduces different poets such as Geoffrey Chaucer and his poem Canterbury Tale. The other poet is John Milton who wrote paradise lost. Students should read the article and identify which sentence is right or wrong at the end. For example:

8.00 pm

The teacher has provided students with another short reading about Olympic Games. Some of the questions are shown below:

When did Britain host the Olympic Games in the UK? Students should find out the dates as follow: 1908-1948 and 2012 when the UK hosted Paralympic games. Where was the venue? The answer is Stratford in East London. Students find the answers one by one and share them with their partners and the teacher gives them feedback.

8.20 pm

Sport is another topic of the day and students should communicate and explain different kinds of sports such as Cricket, football, rugby and golf. They speak about Ian Botham who captained the English Cricket team and hold a number of English Test cricket record, both batting and bowling. One of the students asks the teacher where the national stadium is, and he adds Wembley stadium. The teacher asks students what the most popular sport in the UK is. Students respond all together 'football'. One of the students says when Chelsea loses a game I can't eat that day and I lose my appetite. The teacher explains that you can see the statue of Bobby Moore in the Wembley Stadium. Another student points out that the most well-known rugby league competition is the Super League and it is between Wales, Ireland, Italy, France, England and the teacher helps him by adding Scotland.

A student mentions that Donald Trump is coming from America to play golf in Scotland and the teacher adds that St Andrews in Scotland is known as the home of golf. Another student adds golf belongs to posh people, but the teacher says most of the best golf players are from poor areas. The teacher also mentions the name of Andy Murray and students add to his point that he is Scottish and he is the first British man who has won a single title in the Grand Slam tournament since 1936. He won Olympic gold and silver medals and was runner-up in the men's singles at Wimbledon. A student asks what is Grand Slam. The teacher explains that it is a term we use for tennis.

Participant (2) Male, Non-native interview

Pre-observation questions

1-Please describe your educational background? When did you start studying English? I studied business and finance. I studied English since I was a child.

2- When did you start teaching the English language? Can you describe your experience in this field?

I started teaching English since 2013

3-Do you have a particular approach to teaching English? How would you describe your approach/approaches?

I use the teacher-learner interaction approach to ensure that all learners participate in-class activities.

4-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

No, I only speak the English language.

5-Do you need to use another language to teach? No, I don't need to use other languages. Why?

I use more visual images and pictures. I also use body gestures to communicate with learners

Post observation questions

Did you apply a particular approach in the lesson? How would you describe the approach?

1. I use visual flashcards and interactive questions to elicit learning. I also use role-play and group discussions to encourage learners to speak.

Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural backgrounds? How?

No, my style of teaching is always effective irrespective of the learner's cultural background.

Has teaching a multicultural class led you to understand students from other cultures better? Yes. How? The body languages differ from culture to culture.

Can you tell me about a time when you had to adapt to a different cultural context? Some cultures are quite spontaneous in acting and asking questions. This can disrupt the whole class. However, I allow all learners to ask questions as and when they want while managing the classroom.

What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

I think travelling around the world and interacting with other people can help me to develop my knowledge in dealing with diverse cultures

Please describe your attitudes towards students from diverse cultures?

I love meeting people from all cultural backgrounds. I take delight in meeting people from diverse cultures.

In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Actions and behaviour of people.

What do you think about team teaching between native and non-native English language teachers?

I think team teaching can impact knowledge on the learners. It depends on the method of teaching.

Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

I have never engaged in team teaching.

Can you describe a time when you were working with someone who did not share the same teaching style as you?

I have never experienced it

Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I speak clearly to be heard by all learners. I use body gestures. I observe the body language of learners as well. I also ask for confirmation from learners

Does your identity influence your work with diverse learners? How?

No, I approach all learners with open mind.

What kind of resources do you use to show your appreciation of other cultures within your practice?

I use interactive questions to encourage learners to tell stories about their cultures. And how does this affect students' intercultural learning? I think it has improved their intercultural learning.

How do you motivate students to engage and involve in the process of language learning?

I encourage learners to share their experiences with the class. I also ask learners to engage in role-playing.

Do you attend English language teachers' conferences/seminars? Why?

No, but I will like to attend one in the future.

Is it important to meet English teachers from other nationalities? Why?

Yes, it is important because knowledge can be shared.

What are your teaching goals as an English language teacher?

To help others to speak and integrate into English society

Have you ever heard of intercultural competence? What do you think about it?

Yes, it is a basic skill for people who interact with diverse cultures.

Participant (3) Male, Non-native, Observation (1)
Level: Entry 1
Nationality: European
Gender: mixed
Age: 20-35
Number of students: 3
Time: 19:00 -21:00
This college is a private college located in north London. It offers different courses as ESOL and IT. I had gone there last year; therefore the manager of the college knew the purpose of my research. I have been introduced to the tutor by the receptionist and he leads me to my seat at the back of the class. This class is small and allocates few chairs, tables and a whiteboard. Chairs are organized around small tables.

19.00

The teacher revises the previous lessons. He writes a word such as 'verbs' and asks students to give him some examples. Students suggest verbs 'to be, to do, or to have'. Then the teacher writes 'noun' on the board and ask students give him some examples of noun such as names; 'Mary' and 'chair'. The teacher explains that adjectives are used to describe nouns. Then he describes comparative adjectives though examples such as 'big>>> bigger', 'expensive>>> more expensive', 'bad >>>worse'. The teacher refers to the first language of one of the students and says adjective in your language is after noun but in English is located before the noun.

19.30

The second activity is about opposite words. The teacher asks students what is the opposite of 'young' and a student says 'old' and students suggest other adjectives to practise the opposite words further. The teacher provides students with some activities regarding comparative adjectives. He also offers help to a student who has difficulty in understanding different forms of adjectives. The teacher also explains that 'bad' and 'good' are different adjectives compared to other adjectives, as their comparatives are different, since the words completely shift to 'better' and 'worse'. The teacher gives students another adjective as 'far' that could be changed to 'further'. He adds that the change depends on the syllables.

19.45

Students have to complete sentences using the right comparative adjective. One of the sentences is 'Britain isn't very 'big', 'France is 'bigger' than Britain'. Another sentence is: people today aren't very polite, in the past, they were more polite. The teacher explains how to use 'er' or 'more' + 'than', such as 'Athens is older than Rome'. Then the teacher asks students to compare the Royal hotel with the Grand hotel. A student says 'Royal hotel is cheaper than Grand hotel'. Students give more examples to show their understanding of the adjectives.

8.00 pm

The teacher explains how to use 'less' instead of 'more' to compare two things such as 'Europa hotel is less expensive than Royal hotel'. The teacher also indicates that they can add 'much' to put more emphasis when using adjectives such as 'Canada is much bigger than France'.

8.15

Students should do some exercises and use 'comparative adjectives + than'. There are two people in this activity that are called Ben and Liz and students should compare them with one another. For example; 'Liz doesn't work hard, Ben works very hard'. Therefore, 'Ben works harder than Liz'. Students work together and use comparative adjectives. The teacher asks the answers and they have to answer in turn and the teacher gives them feedback accordingly.

8.30

The teacher asks students to complete the sentences using objective pronouns such as; she isn't very old. You are…older than her. The teacher explains the grammar explicitly. He

writes all the subjects on the board then he shows them the object pronoun of each subject by giving them more examples as the previous sentence. Students should do another activity to practise the points further. They share the answers with their partners. The teacher checks students' responses closely and if they have any problem he writes the sentence on the board and explains it thoroughly. For example; 'they haven't got much money', 'you have more money than them'.

8.45

Students have to complete sentences with 'a bit or much + comparative' such as 'Emma is 25', 'Gary is 24/5', therefore the answer is 'Emma is a bit older than Gary. Students do the activities one by one and the teacher gives them feedback.

Participant (3) Male, Non-native, Observation 2
Level: Entry 1
Nationality: Asian and European
Gender: Mixed
Number of Students: 3
Age: 25-35
Time: 19.00 -20:15
I introduce myself to the new students and find a place at the back of the class to be quiet as well as unobtrusive. There are a few students in this class mainly Europeans. The class is big enough to locate 10 students. The facilities include a whiteboard and a computer. The chairs are arranged in a form of vertical lines which give equal access to all students to see the

board. One of the students has come from Italy and the teacher starts the lesson by referring to different cities and the languages are spoken there as follow:

19.00

The teacher speaks about cities in Italy in which people speak Albanian. He asks about Morocco and the language is spoken there. He refers to the same student and asks her again whether she could speak French too, while her answer is positive. The teacher gives her positive feedback as he says it is an advantage to speak two languages.

19.15

The teacher explains that he has covered different tenses and he intends to teach adjectives in this lesson. He refers to verbs then he talks to Italian students and says in the Italian that the Italian language has the same verb as an auxiliary verb to help the student further. The teacher explains that in English, we need a verb to show the action such as 'work' and he uses it in a sentence as 'I work', then changes it to negative 'I don't work'. Also, he explains how to make questions in present tense using the previous sentence in a question form: 'Do I work?' Then he explains that we use adjectives to describe nouns such as an 'old desk'. He compares English and Italian language to show the differences between the places of adjectives. He revises the previous lesson and explains the comparative adjectives such as 'cheap' changes to 'cheaper' in comparative. He says you can add 'a bit' and 'much' to put more emphasis on the adjective.

19.40

Students should do some exercises to practise the adjectives further. For example, 'Jack's mother is 52'. 'Jack's father is 62'. Therefore, the comparative answer is: 'Jack's mother is much younger than his father'. The teacher says in the Italian language that Italians say 'un po' meaning 'a bit'. He uses his mother tongue to explain the word to a new Italian student. The teacher watches them closely and gives them feedback. It seems mostly teacher-centred as the the teacher sits with each student and guides them through the activities.

20.00

The teacher explains that we have another kind of adjectives that are superlatives. He says that there are some adjectives that are irregular such as 'good' that changes to 'better' and 'best', and if the adjectives have more than one syllable we should add 'most' before the

adjective to show 'the superlative adjectives' while comparing three things together; such as 'the most intelligent'. He shows them three boxes to explain adjectives more tangibly and he says 'the second box is bigger than the first one', and 'the third box is the biggest' compared to the other two boxes. The teacher asks students to follow his instructions and do other activities using superlatives. A student compares the prices of three hotels and says 'Europa hotel is the most expensive hotel'. Another student looks at a picture of different people and compares their height and says 'A is taller than B' and 'C is the tallest'. They use alphabet letters to address people in the picture. It is the end of the lesson, and I leave the class as I gratitude the teacher and students for having me in their class.

Participant (3) Male, Non-native, Observation (1)
Pre-observation interview questions
    1. Please describe your educational background? When did you start studying English?

I have a degree in political science. It's like an old degree, the one that lasts five years. After that, I got a Ph.D. in comparative public law. I don't have any English qualifications. Qualification is the self-sided battle. This is the qualification I teach. But, I don't have any English degree nor my PhD is from England. What I got here is the PTLLS, the IELTS and the CELTA. I finished the CELTA in March 2015. I started studying English… As my father is as well an English teacher. I was teaching English in an elementary school. So, I can say

that I approached English from a really early age. Since I was really a child and in school since I was five years old. In Italy, we study only English grammar, and in elementary school we don't learn English. So, it was just my father. We can say I started officially studying when I was twelve, Thirteen.

2. When did you start teaching the English language? Can you describe your experience in this field?

When I got the first day's job or when I also started teaching, what do you mean? I started to teach. I think it was in 2015 in a summer school. So, my first paid job in summer school was in July 2015. From June-July 2014, I have been teaching, volunteering and supporting homework clubs and stuff like this. I worked as a teaching assistant as well. So far I am very happy. Honestly. I like what I do. I mean teaching is also a nice activity and it's very rewarding. I find that really rewarding. You know it's a way to put into good use all the knowledge we gather with our studies and I really like it. Also, teaching ESOL classes, teaching adults, immigrants. They need English, so the fact that you actually impact their lives and you can actually see this. So, it's very rewarding.

3. Do you have a particular approach to teaching English? How would you describe your approach/approaches? Why?

When I was studying at CELTA, I prefer the more, kind of, let's say an interactive approach. So, starting from problems or actual tests so I can check what my students know already and then, I maybe teach something, but I'm trying to not do lecturing. I teach by giving my students exercises and activities. I use a test to collect some knowledge. So, I test my students. Then, I see what they need, so I can teach and then, I test again.

4. Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I'm not English, so I can speak Italian and Spanish. I think it's a good thing you know other languages. It's a good thing. I think you can also relate better with your students. For example, I'm Italian and I have an Italian student, I always try to avoid talking in Italian. My classroom is an exceptional learning environment, so I wouldn't take it as an example. But, usually, I don't talk in my language with them. So, in my help, because language is culture. Knowing a language means you know a bit of the culture and you can use this to make more interesting lessons and stuff like this. But, I think it's a good thing knowing other languages and of course, it has a positive impact on your teaching method and your teaching style.

5. Do you need to use another language to teach? Why?

No, but I can use some Italian or Spanish words to communicate with some students.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

   Yes. Although I told you, I mean I would advise you not to take MacPherson as an example because you know how peculiar it is. In a lesson, I always use more or less, the same method. I always try to test them to see what they know and then, I move to the actual teaching. Telling them what it's about, in that particular lesson, as we started the lesson before and I was like continuing… I think it's like where you exercise at the beginning. I went through, explaining other things. More or less, I always use the same approach. First, I start exercises and then from there, I go deep into the grammar or whatever they need.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Of course, I teach English. So… although I'm not English, of course students have to relate to English culture. So, I try not to discriminate. I try not to change my approach to students according to their nationality. I treat them and I teach them English always in the same way. For example, if you have a class of twenty Chinese, you know that they have particular features, e.g. cultural features. You have to respect them. For example, in class, there is a guy that follows a particular religion. I don't know and he/she finds something upsetting. I try to avoid this. But, I always try not to discriminate. Not try to change my approach, my behaviour according to the nationality of my students.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

I think so because with experience this becomes better and better. You become better and better in doing this. I've learnt a lot recently about Turkish people and Turkish culture. This has led me to understand Turkish culture better. And now when I teach in other environments, of course, I take those learning with me and yes, it helps me understanding better, e.g. Turkish culture. It helps me to establish a better relationship with the student. It is a lot about the relationship you establish with your student and you have to try to make them feel at ease, so they respond in a certain way and of course, knowing their cultural preferences will give you an advantage in establishing a better relationship with that student.

4. Can you tell me about a time when you had to adapt to a different cultural context?

Not that I can think of. I had to change my behaviour because I've always taught with ease and understood what the question is, as I've always taught here in England. I have never faced a different cultural environment when teaching English. So, I don't feel like I have been in a different cultural environment so far. I've experienced a different cultural environment. Let's say… always when teaching. Well actually this summer, I had to teach a class and students were all Chinese so, I didn't have a student from another nationality and we had to adjust a bit. As I know that they don't like too much talking, so I tried to give them more written stuff.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

First of all, the experience I do believe is the first. You need experience. I do believe in approaching as well on a parental level. Actually, I did this during the CELTA and I really liked this book. I read a book about each language. So, how speakers from different languages deal with learning English and which are the most common mistakes, French speakers, Italian speakers or Polish speakers do. So, I liked this a lot because it gave me a good understanding. A good idea more or less of the different problems people speaking different languages has when they have to learn English. So, a bit I think studying as well helped me. But, I think in this field, I mean it comes to the experience that you have I do believe.

6. Please describe your attitudes towards students from diverse cultures?

First of all, as you might know, every time I've taught at a college, they have regulations about diversity and respect diversity and equal opportunities, so I mean we have to read a lot of this kind of…we have to take a lot of this kind of short courses. Online courses about how to respect diversity and yes, I always try to treat everyone with respect and in the same way, y without thinking about their nationality. For the knowledge I have of these different cultures I try to avoid what might upset them.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

I have an idea of… For example, Turkish students and then what can make me change this idea. I've never thought about which factor. I don't know actually which factor can impact. On one side, studying and trying to understand better my students. Actually yes, looking at

the register. Yes if I have to say a factor. Yes. I think of the register because I usually study the register a lot when I get a new class and of course, I try to see which might be the difficulties of different students according to their native language. Of course, sometimes, I have to adjust my initial thoughts. Yes. Of course, always the experience because the more you do this, the better you get and the better idea you get of students and different cultures. But, I think yes, by assessing students as it being like when I discovered about the culture and also when I had to adjust my idea about the culture.

8. What do you think about team teaching between native and non-native English language teachers?

I think it's great. Again, because it gives students a better understanding of the fact that the English language is spoken all over the world and there are many different accents inside the UK. If I would just travel from south to north, you can find different… You can hear different accents, different ways of speaking the same language and this is a feature that students have to get used to and understand, what matters is the correct pronunciation. So, the fact of having a mixed team of teachers, I think it is better. It helps more students. Also most of the time with grammar, we are better as non-native English language teachers, while a native speaker is better for speaking and as well for beginners, maybe it's better having a non- native teacher maybe for advanced, it's better to have a native one. So, yes I definitely think it's a good thing to have a mixed team.

9. Can you describe a time when you were working with someone who did not share the same teaching style as you?

Not really honestly. I haven't really had to change so much of my teaching style.

10. Can you describe a time when you were working with someone who did not share the same teaching style as you?

The fact is that I've never taught with someone else in the class. I mean, I've never shared the class with someone else. Yes, this happened a few times. Well actually, this was very good. At the end of each lesson, I would just be emailing the other teacher about what we had done in the lesson, so the other teacher could prepare another lesson according to what I've done. Yes. I mean I had to co-operate, but not that I had to change my teaching style in order to co-operate.

11. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

Of course, I always teach in a multicultural classroom, so I always add a context of different beliefs, attitudes and cultures. First of all, I try not to discriminate. If I know something can upset, I try not to also say and be careful in what I say as well actually. I'm quite careful in what I say during the lesson to try not to upset people from different cultures and also when… For example, we talk about religion or topics that might be controversial; I always try to teach students to respect each other's points of view and to listen to one another.

12. Does your identity influence your work with diverse learners? How?

Of course, I think that our identity, my personality influences my work and as a result, I think that my… I'm quite an outgoing person and I think this helps in establishing good relationships with students and in particular I managed to make them feel at ease almost all the time. I manage this. I try. Actually, I'm quite successful in this. Students always find they like my classes for all the kinds of relationships we establish in the class. I try to respect people from different cultures and my identity as an Italian in this actually doesn't. Actually, I try to put aside my identity. I'm a foreigner as they are here so. Also, it is appealing that I come from a different culture. So, it might be interesting. As for me, it's interesting to hear about their cultures.

13. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

Honestly, they stress a lot during all the courses I take to learn how to teach that we have to embed British values in our lessons. So, it's not that I adapt my resources to other cultures. I adapt my resources for the English culture, the British culture to present. Let's say that actually this word appreciation. I don't do that because I try not to say this is good or this is bad. Also, I prefer my resources if I think about culture. It's the British culture that I think about embedding in my lessons. I think the fact that they have to relate with another culture that is the British culture, it's good and also I mean it opens their minds. Again, learning a language means learning a culture. The language has a way of saying things that are ways of doing things. So, at the end of the day, language is culture. So, I think for them, studying the British culture or another culture is a good thing.

14. How do you motivate students to engage and involve in the process of language learning?

As I always teach adults, well I taught teenagers in summer school to motivate them. I try on one side, to make an interesting lesson, as much interesting as I can. On the other side, I

remind them that they pay to be there, so it's better to make the most out of it and as well with adults. With adults, it's a bit different because they are already motivated to be there. They are already motivated in a way or another we can say. But, you have to involve them in the learning process, so you try to make them part of it as well, part of the learning process. So, you share with them objectives and also part of your working scheme.

15. Do you attend English language teachers conferences/seminars? Why?
So far, I haven't done it. I will start doing it because we have a duty of attending I don't know how many hours, a set amount of hours each year of continuous professional development. CPD. So, we have to attend seminars and conferences about teaching and English language teaching. It's part of the requirements of teaching here in the UK. You have to attend a certain amount. I mean so far, I haven't really done it. I will start next year.

16. Is it important to meet English teachers from other nationalities? Why?
Yes, it's important and it's also interesting because we foreigners, we have a thing where the fact that we look at the language from outside. So, most of the time, you get from non-native teachers a really good insight into the language. So, it's not only important, but it's also interesting and stimulating to meet English teachers from other nationalities.

17. What are your teaching goals as an English language teacher?
My teaching goals are of course to… Allowing another person to live and work here in the UK is my main goal as an English teacher. So, teaching actually the language to this other person. Then, my goal is regarding my career and they are different from this.

18. Have you ever heard of intercultural competence? What do you think about it?
Honestly, no. I've never heard about it. Also, when we were learning how to teach English and learning how to teach in general, I have never matched this expression. It's been with you the first time I've met this expression and in the interview when I talk with you. I think it's the ability, the skill of relating to different cultures. So, relating to different cultures so to react with different cultures. I know about it a bit.

Pilot Study, Interviews, Section (2)

<u>Pre-observation questions</u>

1-Please describe your educational background? When did you start studying English?

I started learning English as a foreign language at the age of 8 in an English language school in Greece. My studies lasted for about 8 years after which I sat and passed Cambridge Proficiency Exam. What followed was a four-year university course in English Language and Literature. After that I did a Master's in TESOL which was followed by a CELTA course.

2- When did you start teaching English language? Can you describe your experience in this field?

I started teaching English about 9 years ago as a private tutor and was mostly helping young children cope with their schools' English lessons and homework. A year later, I was still a private tutor, though, I was fully responsible for children's, teenagers' and adults' English language learning, being fully in charge of their course, the lessons' syllabi and their training regarding all Cambridge exams. In September 2011, together with my private tuition, I started working as an English language teacher in a school in Greece until August 2012 when I moved in London. I had a one-year break from teaching in order to study for my Master's degree in TESOL. After completing my Master's, I started working as an English language teacher in colleges/private schools which I've been doing ever since.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

Apart from English, I can speak Greek (mother tongue) and French. I can't say these have a major impact on my teaching as, in my opinion, different languages need to be based on different methodologies in order to be taught and learnt. I could certainly say, though, that my knowledge of different languages makes me more pro-active in terms of errors and mistakes. I can more easily predict what type of mistakes students are likely to make and I can perhaps understand the origin of these mistakes a bit better.

Post-observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

I applied the communicative approach which enables students to work on their listening and speaking skills even when practising grammar. Even though the choice of topics was made by me, my students had the opportunity to discuss the topics together and exchange their ideas and opinions. The grammar theory (second conditional) was taught using the students' examples and I tried to elicit the theory instead of delivering it straight to them. I also gave them the opportunity for peer correction as this enables team-work and boosts their confidence in whole classroom feedback.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from [a] different cultural background? How?

Yes, absolutely. In Greece students' main goal is to pass Cambridge exams and great emphasis is placed on grammar and vocabulary. This could demotivate students in the UK whose interest is to be able to live and work in the UK and are not interested in any exams. In addition, teaching adults means that the majority of students are used to the learning methods they experienced in their countries. For example, for Spanish and Japanese students, learning the grammar in a communicative environment is something new. Usually, the majority seem to enjoy this way of learning as it's both educative and stress-free. However, there were cases when students requested for the actual grammar rules to be written and provided in order to feel more confident. Furthermore, students from different cultural backgrounds might not feel comfortable pairing with students of different sex or age. There were cases when I didn't have the opportunity to pair students with different people in the class and situations in which pair-work was not possible at all.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Definitely. I am aware that a specific cultural background can make students shyer and more reluctant to participate (for example, Japanese and Russians). Spanish and Italian students can be more talkative and therefore more dominating. The examples I gave before have helped me evaluate students with a better judgement as I can understand whether my students' lack of motivation towards English can be the result of indifference towards the topic/subject or something else.

4. Can you tell me about a time when you had to adapt to a different cultural context?

Two years ago, I had to teach a two-hour lesson about Christmas and students had to share their experiences at [a] great length of the class. As a great number of students were Japanese and Muslims, I had to change the lesson into 'Celebrations' instead. This gave my students the opportunity to talk about different celebrations they have in their countries, and it was even more interesting!

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Personal experience as [a] foreigner, work experience, as I can see the characteristics which same culture students share, and feedback from people who have worked with people from other cultures. Travelling is also helpful as it taught me a lot on this matter.

6. Please describe your attitudes towards students from diverse cultures?

These change according to the group. I could say that with Mediterranean people I felt the need to be more welcoming and friendly, while with Japanese and Korean I had to keep a more professional approach. It's very difficult to answer though. My attitude is very often affected by the students' attitude. And their attitude is very commonly affected by their age or even their language level.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

In general, lots of different factors: family, work/school environment, religion, manners. For me personally, I think it would be behaviour and moral values.

8. What do you think about team-teaching between native and non-native English language teachers?

Well, I think that there is a difference between knowing a language and knowing how to teach and learn it, but both are necessary in language teaching. Both native and non-native teachers lack in different areas, and at the same time are very good at others when it comes to teaching. I think that native speakers have a really good pool of vocabulary and this is extremely handy in teaching; non-native speakers have a very good grounding in grammar. So why not combine these?

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

I haven't experienced this so far. I only had the opportunity to be observed by my peers and receive their feedback and suggestions. I was happy to take some of them on board, but these weren't about my teaching style.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I try to do some research about my groups' culture, especially if the group consists of cultures I never had the opportunity to explore before. Such knowledge allows me to choose the attitude I want to have in front of my class. It also makes me pro-active; I can avoid sensitive subjects and prevent conflicts among the students more easily. I also try to accept students' opinions in debatable topics and my only feedback is about their language production.

11. Does your identity influence your work with diverse learners? How?

Perhaps being a non-native speaker and working abroad has made me a bit more open-minded and more aware of the fact that there are indeed cultural differences which can be used both positively and negatively.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

It's difficult to always choose my resources with the students' culture in mind, especially when the language input becomes a priority. For me it's important to avoid topics that could be offensive for a particular culture group and to find the ones that will give enough room for language learning. Reading practice is usually the most convenient as I can easily find texts with information on different countries. Students seem very interested in learning about different countries and are frequently more willing to compare them to their own ones. This gives a lot of opportunities for reference to their cultures and encourages more members to engage themselves in the conversation.

13. Is it important to meet English teachers from other nationalities? Why?

Yes. Sharing different experiences can be a great source of information regarding different nationality students, especially if the teacher has worked abroad. It's also helpful to learn about these teachers' personal experiences as students.

14. Have you ever heard of intercultural competence? What do you think about it? I think that nowadays it's quite important and more people (and teachers especially) should be aware of it. It's really useful in cases of migration as students' adjustment into the new culture becomes smoother. It can also lead to respect and acceptance when different cultures are merged.

Participant (B), Non-native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I completed English Philology for 5 years at the Silesian University in Poland and received a MA in English Philology. That was between 1972 and 1978.

2- When did you start teaching the English language? Can you describe your experience in this field?

I used to teach English to secondary grammar school students between the ages of 14 to 19 for 10 years. I currently teach at London College.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

My first language is Polish and I also speak Russian and a little bit of German.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

I taught the multicultural group of Entry 1 and Entry 2 ILP ESOL students as usual trying to be an objective observer of their E and D abilities and made adequate comments re. particular "misdemeanours", misunderstandings e.g. explaining the difference between the titles (Mr Mrs Miss and Ms) or adjectives describing male or female appearance (handsome, beautiful, good looking etc.) by adding comments about homosexuals or transvestites wanting the students to develop more tolerance.

Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Slower students or students with low literacy backgrounds i.e. with English being their first reading/written language require more differentiation and tolerant attitudes. Therefore it takes longer to deliver the message to them via stories, explanations or class discussion.

2. Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes, definitely. I can sometimes recognise the reasons for certain negative or over positive attitudes and "misdemeanours" originating from the students' varied cultural and religious backgrounds. Discussing their opinions openly in class and looking for different ways of dealing with the issues e.g. from study skills and time spend at home revising to accepting/ tolerating each other by working together in class. Reading books or websites about my students' countries, cultures and religions has been very exciting, informative and contributed to my better understanding of their position, i.e. (a mental or emotional position adopted with respect to new attitudes to e.g. dressing code, working with different gender students). Open forum class discussions seem to be also helpful. However, there is not always enough time to do this in class due to the pressures of curricula.

3. Can you tell me about a time when you had to adapt to a different cultural context?

In cases of disagreement displayed by students e.g. ageism in adult classes.

4. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Reading books or websites about my students' countries, cultures and religions has been very exciting, informative and contributed to my better understanding of their position.

5. Please describe your attitudes towards students from diverse cultures?

Diversity of cultures, religions is enriching, edifying and teaches tolerance at every level of education and contributes to better integration.

6. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Extremism might be an issue I'll have to deal with more tactfully and might take longer to get resolved or maybe not.

7. What do you think about team teaching between native and non-native English language teachers?

Teachers complement each other with different teaching ideas; help each other with linguistic issues and their origins. All in all, it is a positive experience like as between two non-native English teachers.

8. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

N/A

9. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

As above; as every class

10. Does your identity influence your work with diverse learners? How?

Obviously, different teachers' personalities influence learners irrespective of the students' diversity. Less or more tactful tactics, openness and sincerity contribute to various lesions with students of different backgrounds because of their bias or prejudice. The latter disappears with the length of time spent with the students as they start comprehending the need for mutual tolerance and acceptance. However, sometimes you get some stubborn individuals who might take longer to adapt to multiculturalism.

11. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

I use a range of materials starting with excerpts from English Teaching books with texts about their countries and/or cultures, through self-produced materials about different religious/cultural festivals to students' own stories about themselves.

12. Is it important to meet English teachers from other nationalities? Why?

I think: Yes. Some students get a possibility of identifying themselves with their teachers, could make future plans more confidently understanding a wide range of possibilities for themselves, feeling they are not alone/singled out.

13. Have you ever heard of intercultural competence? What do you think about it?

No, I hadn't known the term but having read about it, I have realised that I have been applying it in my ESOL teaching profession for years rendering it to my students. It seems to be the essence/core of E and D and successful teaching of ESOL.

Participant (C) Female, Native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I have a BA (HONS) in Lifelong Learning with Canterbury Christ Church and I am originally from New York and practise my mother tongue since childhood.

2- When did you start teaching the English language? Can you describe your experience in this field?

I have been teaching English since 1991. I have taught the full range of levels and ages as well as Business English, some teacher training and Director of Studies. My experience includes teaching in Poland, Portugal, Spain and the UK.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I can speak Portuguese and Spanish. I feel that it has helped greatly to understand the learner's perspective as well as in predicting problems and analysis of errors. Furthermore, I believe it has given me empathy for my learners.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

The lesson was aimed at developing speaking skills: expressing opinions, questioning, engaging in discussion and justifying opinions. This included challenging opinions respectfully. My role was to guide, elicit, provoke through Socratic questions, avoiding right or wrong answers. My approach is 'constructivist'. By this I mean that the emphasis is not on what the teacher does but on what the teacher can get the students to do. I have also incorporated

transformative learning theory, which involves taking an approach and using activities which foster meaningful dialogue and critical reflection. The aim is to compel learners to re-examine and reconstruct frames of reference, and in so doing, learners can think more critically and have greater agency in their learning.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Our classes are multi-cultural which has an impact on classroom management and highlights the importance of creating a culture of learning which is safe and inclusive and where every learner has a voice. I designed a Book Club strategy which involves learners reading different graded readers and different levels to enable learners to engage with the text and not merely memorise the story.

The deadline for finishing the book is 3 weeks when there is Book Club Day. Learners bring food and drinks and talk about their books whilst sharing 'breaking bread'. This creates a safe space where learners feel they can not only talk about events in the book, but also contribute personal narratives. There is a hybrid of 'book talk' and 'life talk'. This Book Club discourse has proven to lead to a meaningful discussion where learners address a broad range of topics including: crime, love, beauty, bullying, religion and abuse amongst others. The aim of the Book Club is for each presenter to present their book, but more importantly, to use the themes as a platform to lead a discussion which goes deeper. There is an exchange of cultural histories in these discussions which involve the cultural imagination.

I have conducted action research on this and it will soon be published. The findings strongly suggest that Book Club fosters transformative learning. The salient themes were: altered reading identities, freedom to be fully themselves, the importance of being genuine in a second language and cultural awareness that led to tolerance. This has been one way I have dealt with learners' cultural backgrounds.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

It has highlighted areas where they may struggle and also about particular strengths. For example, my French student is very fluent and has an impressive range of vocabulary. However, she needs to work on grammatical accuracy. She often chooses to work with a South Korean student who may not be as fluent but

she recognises her ability to create complex sentences in both her writing and speaking.

4. Can you tell me about a time when you had to adapt to a different cultural context?

When I first came to London I was given a class where all of my students came from South Korea or Japan and I had never worked with these nationalities before. Initially, I found it very difficult to understand their accents but quickly got used to them. Also, I had to adapt my teaching to enable them to speak more in discussion without my having to nominate. I did a lot of project work and working in pairs, which created a safe space for each learner to contribute.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Reflective feedback has been extremely useful. It has become part of our culture of learning and has been very positive. It gives them a chance to think about their learning and for me to know what they think and feel. They have been very honest and have appreciated the platform to express their feelings. Tutorials are also very helpful! Talking to students is such a good way to learn from them!

6. Please describe your attitudes towards students from diverse cultures?

I love working with diverse cultures. I believe this experience helps us all to be more tolerant, open our minds to other ways of being and learning. As a New Yorker, I grew up in a multi-cultural city and so it's natural and exciting!

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

As a Christian, I am called to love all people. That is the main thing that influences my behaviour.

8. What do you think about team teaching between native and non-native English language teachers?

I have taught with non-native teachers in the past and I have always been so impressed by their language. Other than that, they were just my colleagues. I expected the same and didn't think about it. You don't have to be non-native to speak other languages and understand the learner's perspective. However, I think it's good for a teacher to have learnt another language.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

I have worked with many teachers and I have never changed my teaching style or required it of another colleague. We have shared ideas and some are incorporated and others not. I respect the professionalism of my colleagues, and am open to adopting ideas or approaches I have felt would enhance my teaching. The point is not about my relationship with my colleague, it's about my learners. They are the point.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I'm not sure what you mean. What I can say is that I create a culture of learning where learners feel respected, valued and stimulated. However, they know I have high expectations of and for them and will do my best to enable them to think for themselves.

11. Does your identity influence your work with diverse learners? How?

Of course our identity influences our work and how we see our role. All learners are unique and special and that's not more so because of their nationality. A teacher's personal narrative as anyone's will influence every aspect of life.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

I use authentic materials such as TED TALKS, www.breakingnewsenglish.com amongst many others. The aim is to expose learners to people from all over the world. The lesson where I was observed included a World Press Photographic exhibition, which addressed world issues and peoples.

13. Is it important to meet English teachers from other nationalities? Why?

From my experience, it has given me valuable insight to how English is taught in other countries and how this has impacted on the learners in my classroom, some positively and some negatively. Whilst their grammar may be strong in some cases, their speaking is so poor because the emphasis is on grammatical accuracy and the preconception that it has greater value. I think it's also important for non-natives to meet native English teachers. We can learn from each other and I don't think one is more important than the other.

14. Have you ever heard of intercultural competence? What do you think about it?

That is the term you use. In my context, we use the term cultural awareness. I believe my previous answers already express how I feel. I think it is of great value

in understanding our learners and to create lessons which will bring out the best in our learners.

Participant (D) Female, Native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I graduated in 2016 with a degree in Chemistry with Biomedicine. In June 2016 I completed my TEFL teacher qualification to teach English as a foreign language. English is my first language.

2- When did you start teaching the English language? Can you describe your experience in this field?

I started teaching English in 2015 at an English Language summer camp in Italy. I returned to Italy the following summer and stayed for a year, teaching English in summer camps, schools, colleges and as a private tutor. I have had a very positive experience in this field, I felt very happy and rewarded working with the students. I also felt that I was delivering fun and useful lessons to the students and I could see the results of my work in their improvement in English. I learned a lot of new skills, including how to communicate effectively with non-native speakers and how to work in a team with people from different cultures.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I am intermediate in Italian. This impacts my teaching of Italian students as it allows me to know if they have fully understood what I am teaching in English and helps me to explain certain words and phrases in Italian if needed. The process of learning Italian has helped me to understand what it is like for a learner of a new language and helps me to teach in a way that is understandable and not overwhelming.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

My approach is to speak at an understandable pace for the level and to make lessons interesting, fun and useful for the learners in real life. I try to teach a new language point and then emphasise the practical application by using peer conversational practice in class. I try to rely on discussion and role play as much as possible in order to get the students speaking the language and focussing on their pronunciation, intonation and fluency. I would describe this approach as 'custom-made' as I plan my lessons depending on the students, and their abilities and interests.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Yes, I have mostly taught Italian, Japanese and French students, which are all a different culture from me, and I try to cater my lessons to their interests. With French and Italian students, I try to use words that are similar in their language in order to aid their understanding. When teaching grammar rules, I focus on the common mistakes made by speakers of French and Italian, as I have some knowledge of those languages. With Japanese students, I rely more on using technology and lots of images to cultivate an understanding of the lesson's topic. With all groups, I use

conversation and speaking exercises. In Italy, many of the students came from Morocco, Romania, China and Moldova so I was required to teach classes with mixed-cultural backgrounds, I approached this by changing my style of teaching to be inclusive and not just cater to the Italian students.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes, it has shown me how different cultures have different learning styles and classroom behaviour, for example, Japanese students are very well behaved and respectful of their teachers, whereas Italians can be quite loud and talk over the teacher, so they require more discipline. I find there are differences depending on the country students have been educated in and this affects their learning style. Japanese learn well when they can read and sound out the words; Italians prefer to learn grammar rules very rigorously before attempting to speak. It has helped me to understand more of the mind-set of other cultures.

4. Can you tell me about a time when you had to adapt to a different cultural context?

In Italy the school system is different from the one I am used to in England. Students always stand up when the teacher enters the room and do not often leave their desks or classroom during a lesson. Their lessons are longer than in the UK, normally lasting from 1.5 to 2 hours. They get short breaks that are spent in the classroom and are only allowed outside at lunchtime. Therefore, the students can be quite restless and fidget during lessons, so this was something I had to adapt to.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

I think just having a knowledge of different cultures can help when interacting with people because it allows you to understand their experience and perspective a bit more.

6. Please describe your attitudes towards students from diverse cultures?

I really enjoy working with students from diverse cultures, I find it very interesting and it creates a stimulating work environment when I come across a new culture to work with.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

I don't think one group can entirely represent the whole culture so I think that I would treat each group with a new outlook when it comes to beliefs or attitudes towards a culture. If I have a really positive experience with one French group for example, the next

group could be really terrible to work with. Therefore, I don't let my experiences influence my opinion of the culture as a whole. I think one thing that could affect my beliefs and attitudes about a culture is learning more about it through speaking to my students about their lives and experiences. In this way, I would learn first-hand about life and the culture where they're from and it would impact the way I think about their culture in the future as I would have a real-life example to refer to.

8. What do you think about team teaching between native and non-native English language teachers?

I think this is a good thing, having worked with non-native teachers I have had a very positive experience. Students see that there isn't only one way to speak the English language and are exposed to a different culture which is an enriching experience for them. Each teacher brings a different approach due to their different backgrounds which provides a greater variety and more interesting lessons for the students. It also encourages students to talk about their own culture more and enhances their English skills in this way.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

I have never had to co-teach a lesson, so this has not been an issue for me.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I try to make myself as clear as possible using slow, clear instructions, images and asking confirmation of understanding questions. When a topic comes up where people may have different attitudes or beliefs, I make sure everybody gets a chance to state their opinion and that they are listened and responded to in a respectful manner by myself and other students. For example, I encourage students to give a presentation about their own cultures to the class, I ask them questions and allow other students to ask them questions about their cultures to open up the conversation and create a common ground**.**

11. Does your identity influence your work with diverse learners? How?

My identity as a native English speaker does influence my work with diverse learners as I am speaking my mother tongue to a room full of non-native speakers. This means I have to choose my words carefully so everybody can understand, and I have to try and relate to the students, no matter what their culture is. This means I have to know about their background a bit, in order to change my approach. For example, if I was

doing a lesson about food to a class with students of a faith where certain food is not allowed, I would be aware and be sensitive about this issue. Likewise, I wouldn't talk about things like war if I knew there were refugees in my class.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

I often open up discussions in class about learners' cultural backgrounds, by asking them to compare their experience in England to their normal life. I think it helps to enrich the lesson and their interaction with other cultures in the same class. This affects students as it makes them think and learn about other cultures and widens their perspective of the world through their interaction with another culture.

13. Is it important to meet English teachers from other nationalities? Why?

Yes, because English is a language now spoken all over the world, in many countries that have their own culture. So it is important for learners to get a full picture of the English language and how it is spoken all over the world.

14. Have you ever heard of intercultural competence? What do you think about it?

No, I think this is a very constructive idea to use in the classroom. It ensures everybody feels secure and safe with the content of the lesson and does not cross any lines with people's beliefs, backgrounds or cultures. I think it also helps students to feel valued as their culture is being recognised and it helped them to know how to interact with other cultures in an appropriate way.

Participant (E) Male, Native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I was educated at a very little primary school. I think it was a private primary school. After that, I went to a grammar school and I then went on to university, did a bachelor's degree that was English literature. Then, I did a TEFL Certificate and went abroad and taught abroad for a while. 1994. So, that was when I did the TEFL certificate. Then, I sort of worked in the private sector and studied in FE in 2000. So, as part of working in FE, I did the DELTA as it was then and then to conform to industry standards in FE did kind of what then ended up as the PTTLS. But, at the time I did it, it ended up as the ESOL certificate top up, so a level 4 and level 5 ESOL professionalism.

2- When did you start teaching the English language? Can you describe your experience in this field?

So, I started teaching the English language in 1994. That was when I went for the first year that was in the Czech Republic. I was working for one school, so a private school and a lot of in-house business. They kind of had like one to one with the people in different ministries and so on. They also had some residential classes. I was teaching Ukrainian air traffic controllers. Then I came back to London, different schools in the private sector, some changed like Francis king and so on and then as I say it started in the public sector in 2000. The two sectors are quite different, different motivations, different sort of approaches I guess. Obviously, the private sector was motivated by the same principles as the rest of the market. Whereas, if the colleges are government-funded so they are trying to meet funding requirements, so we talk in terms of qualification aims, and syllabuses are always very exam-based. These colleges were fairly unusual because we have ESOL, and we have EIS, and I work In EIS which in a sense is a bit like that private sector, but within a public FE college. So, our students tend to be, for example EU students who come here for a couple of years, do a qualification and then go on using that qualification or it tended to be the difference between ESOL and EIS is always been

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slightly blurred, but it's tended to be that kind of European union students that come into EIS. This class though, is different in that it's when the qualification aims stopped being the mains to the exams and started being skills for life, there was more of this kind of differentiation between the international students who could not get funding and so it just came on Cass and so their profiles go much more international, not just in the European Union and they tend to have different kinds of requirements/ needs for itself.

3-Can you speak another language? If yes, which one? And how does they/it impact your teaching?

A couple, yes, so, at home, I speak Spanish with my wife, but not with my son. I do accidentally do that. I do the English and my wife does the Spanish, but I also because I've done some teaching abroad. I also speak. I worked actually, I took a year out teaching and worked for a Russian businessman and he sent me every day for Russian lessons for a couple of months, so my Russian got quite good. I lived in Poland and worked in Poland, teaching English, so I speak Polish. Yes, I mean firstly, learning another language, I remember back on CELTA when I did an hour of Danish and firstly, you get to see someone teaching through the current dogma method of not using English in order to teach, but also just awareness of the difficulties of learning a language. Sometimes I think there is maybe a problem in that what works for you as a learner. What you don't want to do is go home and say, generalise and say, well when I was learning this really worked and therefore, this will work for everyone. No. Everyone's got their own unique needs and everyone learns languages in a different way, but I think that it's very useful to see a- What another language looks like and how and how another language works and how your expectations of another language are often confounded as oh really you haven't got that in another language etc, so completely different structure with tenses and grammar, etc. Very useful and also I mean I had a go at Chinese for 3 pages of a book and the fact that I just simply couldn't get my head around it means that I have a lot of respect for people from language groups so radically different from English when they're trying to do English. I have a great deal of sympathy now for that reason.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

Yes, I think originally I kind of, maybe a decade ago, always gone for a really traditional sort of presentation in context and then test each test. I think I did a lot of

more micro-lessons, so it's much more flexible. Something will come up in a lesson, we'll look at it. We'll go back to what we talked about before and as long as the students are happy with that. Sometimes, in the long term, students really want structure. So, as long as you've got a plan for learning which runs throughout the syllabus, it is fine, but in an individual lesson, I think it's great to be flexible. It's really kind of a shame when oh you know; let's leave that out because it doesn't conform to what we are talking about now. Bring it all in. Otherwise, a tiny note of a lesson plan is dictating what you do for the next two and a half hours. Whereas, a natural fact in the real world. What happens and also the students get involved. Basic on what they're interested in comes in. Making it up as we go along would be a less professional way of saying it, but yeah. I'm flexible and we do micro lessons.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Yes, I mean if you're teaching these reactive and if your teaching style is reactive. I remember we had a teacher quite a long time ago. It was when I was in FE, but back in Putney which back in 2000 something and he used to say to students look you know, if there was ever some issue in the class then he would say we're a team and I think this idea of kind of you know hierarchy a teacher and students and the idea of teachers as kind of facilitators of learning, it's a nice idea especially when you're looking at the idea of a team and everyone is going to pull their weight and everyone is going to do input. I think some students because of their past learning styles are more reticent, they are kind of not use to the idea of contributing and kind of like to be taught in a very passive way. I really focus on speaking. Speaking is kind of the, for me, it's really integral to remembering something. Writing something down, yes, especially in a list; a great way to forget it, but if you use language in speaking it tends to stick and again, this might be my biased as a language learner. But I like the idea of students kind of trying something new. You know, they've not been used to the idea of speaking in groups. I think it benefits them, even if it's something they are slightly uncomfortable with at first. I mean, it's great if by the middle of the syllabus, they've changed their minds and realised it's really good to kind of contribution. To come out themselves and speak.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes. I mean. I think there's a perception in the industry that monolingual classes aren't able for when you've only got students from one culture and I think yes that it clearly is reductive, but I do think you. It's almost like an intensive course in that culture, so when I was teaching Georgian same, you know that really. You see Georgians interact with Georgians. It's an insight into the Georgian culture, but equally, you can sort of learning when you've got a multilingual class because each kind of different language group or different cultural groups all kind of react in different ways. The only problem then is if just hypothetically, you only ever taught one multilingual class. You don't know until you build up a kind of larger knowledge of what's common in behaviour which is kind of. I mean some of the simple easy things of mannerisms and gestures like pointing to the nose to sort of reference to something. I think over time with multilingual classes, you build up a cultural picture as well.

4. Can you tell me about a time when you had to adapt to a different cultural context?

Teaching abroad, I think. I wonder if and I'm not entirely sure in my own mind whether what I did abroad was radically different from what I do here. I think the difference is why has someone walked into your classroom and here particularly with the international classes that we do part of what people have paid for is to be immersed in an English speaking environment and this particular locality and its cultural environment which in itself is. I mean a lot of students come to London and they're like it's very great here. I've only met people from my country before. I've never ever met and London's so full of so many different cultures and that's kind of…

Whether knowing me in advance or not, it's something they really are quite pleased about when they get here. So bringing London into the classroom and showing them London and all the different cultures, that's really good. Did I do that when I was abroad? I think so. I think there's kind of when you learn a language, you're often interested in culture. Perhaps, secondarily, I mean, for example when I was teaching people in the ministry in the Czech Republic, they weren't really, they weren't just dealing with English or British people when they learnt English. They were using it to communicate with other businessmen and other ministers from all the countries in the EU and North America etc. So, they weren't really interested in Shakespeare, but they would be interested in perhaps the bigger, global picture of language and maybe a global culture because in the Czech Republic, they've really only been in contact with

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Warsaw pact counties culturally speaking for the previous fifty years, so yeah, kind of a global view. Maybe something that came along with the English.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

A global interest, I mean. I love history and more so interested in politics. I mean I'm actually a member of a trade union. I'm quite active in the trading union and so, as a trade union, it's quite involved with issues in other countries. We have some links with trade unions in South America, so there's definitely a global aspect there and I think also clearly, if you're teaching English, especially in the public sector, you're doing it because of a kind of commitment globally to kind of a particular world view. So yeah, I think just the act of becoming an English teacher and travelling and taking interest in how planet Earth ends up. They are all interconnected. They are interconnected. So, I think being interested in finding out. I mean I'm… as I said really interested in history. I've continued studying Master's and PhD and I'm now doing… Yeah, learning is very important. In the classroom, yeah, just encouraging the students to contribute. Although, with this class, I think they're kind of interested in finding out about London… About culture in London and equally other students aren't just interested in that. They're also interested in that whole kind of cosmopolitan experience that includes learning about the cultures of the other students in the class. So, the classroom is actually part of this micro cosmopolitan of London. In that, they can meet people from other countries and learn about their cultures.

6. Please describe your attitudes towards students from diverse cultures?

Yeah, I was thinking. There was something on BBC iPlayer which I didn't watch. I didn't have time because of my son, but it was… I gather the idea was that it was about British people becoming refugees and I think it's the important thing to remember the… You know, whilst we feel incredibly stable here in this country and therefore, kind of look at the world in a different way. I think it's a really useful idea here. To consider things from other people's perspectives and consider the idea might need a future planet Earth in a hundred years' time to all be refugees and moving around the different parts of the world as a situation requires. So, yeah, I think it's important to remember that I'm from a particular culture among many other cultures and in a very postmodern sense all equally interesting, valid. I mean there tends to be… We tend… maybe not in London, maybe other parts of the country over Brexit and make assumptions kind of based on concentric circles from where we are. You

know, my town, the UK, EU. There's a lot of kind of post structures writers. Essentially, one of them looks at the idea that every concept has its kind of opposite and he in his book is talking about the idea of cultural identity and having a part and having borders between nations and essentially, if you have nation A and nation B. Essentially, they're all part of the same concept of nationhood and there for that reason, they aren't separate concepts or even separate identities. They fold back into each other and he was talking… He was positing the idea of a passport-less world. A borderless world, but, I'm also a student from many diverse cultures. I don't see myself as any different from those students and I've been in other language classes. Been in other countries kind of in the situation that they're in now and namely, I've been a foreigner. I think it's a very useful experience. I think a lot of kinds of particular perspectives come from never having left your own country and it's a terrible shame to have such a mono-focal perspective of the world.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Could impact, so speaking generally, I think people are influenced by the media people are influenced by their own culture. Age is a factor. I mean, I have existed for over forty years. So, when I was at school, it was in the seventies, the eighties. So, what I learned then is dated and aged. You know, the world has moved on tremendously. Also, education and family could be other factors. You know, essentially, every piece of information comes towards you. You know, you try and make a judgement. Is that sound, is that you? Some of it gets through that filter and so, I think you are affected by structures and beliefs that surround you. It's very difficult to kind of immunise yourself against them all the time. They do get through newspapers that you wouldn't consider reading, but other people have those who end up in a conversation. As well as, I try and surround myself with like-minded people generally.

8. What do you think about team teaching between native and non-native English language teachers?

Yeah. Sure. I mean it's great for the students to get kind of different perspectives. Cultural perspectives or linguistic perspectives for non-native. I mean, let's maybe that I think that needs picking a bit. So, in terms of L1, I've talked with teachers for whom English was not their first language and that's always interesting. I mean, the same way that learning another foreign language as we were talking about earlier,

gives you a particular perspective on the process of language learning and on language structures. Often, people who've learnt English as it were as a second language, have another insight into the learning experience. The moment I'm team-teaching with a teacher who has English as a joint L1. So, someone who is bilingual. Less useful as well. So, again, I guess it comes back to the idea of having knowledge of other languages is always a very useful thing and also knowledge of learning other languages.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

Yeah, well, actually, kind of no, I can't really think of a time when I've changed my teaching style because I've been working with another teacher or perhaps. On the other hand, I changed my teaching style all the time because I'm responding to so many different factors. I don't think that would necessarily be a large factor in the teaching style I have. I mean. For example, when you team teach, sometimes you divide up and kind of… Oh ok. Well if you take in towards that section of the exam because we are very syllabus based because they've all got their qualification aims to look at, so you take them towards writing and so you kind of put the grammar and feed the grammar into that and I'll really work on it and so teaching different aspects of language. You know, a bit of a teaching style. But, no, not really, I don't think it's been such a big influence among so many influences that's been really kind of obvious to see.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I think one great tool in a classroom is not necessarily laughter. Laughter actually can go horribly wrong. It's got to be on an understanding of kind of neutral respect. We never laugh at people, but I think an atmosphere of fun is really useful where people let themselves go in terms of speaking freely about what they believe. I don't think it is good. I think that a level of honesty is good even if it throws up conflicts and issues because it's better to deal with those conflicts and issues rather than just ignore them. But, yeah, I think often, by having that kind of relaxed atmosphere with music, generally, we're all kind of having fun rather than sort of an authoritarian atmosphere in class which is always kind of, you know, focused on the teacher as this fount of knowledge and distributing information as opposed to a kind of interplaying this

interchange of different ideas. So, if we're all on a level playing field and humours great at doing that. If you can laugh at yourself, then we can be free to be ourselves. Then, we're really seeing other people as they are and learning of their cultures.

11. Does your identity influence your work with diverse learners? How?

Yeah. I think, as they say, my kind of political perspective and also, my kind of love of travelling and moving around, seeing different kinds of cultures. Well, yeah, my English identity as a saying is partly that political idea and it's also partly that kind of person in me who really loves kind of learning about other cultures. I mean, it sounds slightly cliché when I say it like that, but yeah. I'm really interested in history. The history of art is actually what I'm studying at the moment. I love travelling. I remember the first time I went travelling on my own, not with my parents, with some people from school and I just said wow I've got to do more of this. This is, this is actually just being placed in a totally different situation and thinking and feeling differently because of it. It was just absolutely amazing. I really got to travel a lot and I just loved moving around South America, around Russian and Europe. Yeah, like I said, being a foreigner. The experience of being a foreigner helps you to understand some of the difficulties with students. I mean. For example, in an FE college, there's quite a lot of bureaucracy and kind of… We're taught about attendance and we're taught about moving towards the exam and it's very easy to kind of forget that we are real people with real problems. We've got to work, we need money, we're away from home and we don't have the support that we had in our home country. So, remembering what it was like when you were abroad is really useful for supporting the students.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

As I say, in the international classes, they are very interested in London and the culture of London. So, a lot of what I do is kind of London based which seems to come from me, but equally, the internet as a resource and also, just that idea of the learners of the resource. The learners are the most important resources. To a certain extent, the classroom not the class. It's outside the class and outside this classroom… Maybe so much in one's worth, but in London, it's a huge database of information culturally speaking. But equally, seeing the student next to you as a resource means…

Like I say, you're learning cultures without even getting out of your seat. Once you get away from that model of who is the teacher, this particular culture is the only culture you need or you're interested in and you know, to get on in the classroom, you have to conform to this. So once you get over with that we all kind of become the resource of… So, yeah, it's purely intercultural. Less so. I mean. For example, I've got a class in the morning which is mostly made up of one nationality and one particular age group as well; I think there's less intercultural loom there. This class… So, there's… It's an international class, so there's a gap in it if you like. In that, you tend not to have students from the EU, but apart from that, you can get students from anywhere where English is kind of the widely spoken, official L1. So, yeah. The bigger range of nationalities, big difference in cultures, the difference in kind of ways of looking at the world and yeah, as I said, before they've come to a different country. Some people don't imagine that there's another way of looking at the world or that any other way of looking at the world is wrong and the only right way, is the way that they've learnt just because inherit trust in their parents' educational system itself. So, yeah, to come and sit here and see that there are other ways of looking at the world, I think is really useful.

13. Is it important to meet English teachers from other nationalities? Why?

Yeah, it's useful. I think, as I say, you kind of… For example, if also by other nationalities, you mean people with a different first language who've come from that English language learning group as a second language. That's kind of invaluable. I don't know the reason why going back right away, longer than I care to admit. I think I've already said. If you're going back to the early nineteen ninety's, as a newly qualified teacher, it was amazing how bad I was at teaching in the first couple of months. Well, ones I've been doing and the other ones, I've done. What was the difference? Unless, you've actually studied that, that's not something you would know, instinctively aware of the framework of language that you've inherited, unless you learnt it as a L2. So, back then when I went to teach in Prague as it always asking the Czech teachers who'd learnt English as a second language, saying oh, what's the grammar point, what's going on here? How do you differentiate the vocab? So that's… Yeah… That's an invaluable perspective in terms of how you should teach.

14. Have you ever heard of intercultural competence? What do you think about it?

No. Sorry no. I've never heard those two terms explained. Well I don't know what to think because I don't know what it means. But if you're happy to explain it briefly, I would be happy. What do you mean by competence? Do you have a mind-set which allows you to relate well to other cultures? Regardless of English Language teaching, I think everyone should have just awareness of where they come from, why it is they think like they think. The relative merits of thinking like that as opposed to other ways. Just a little bit of a perspective is always good. I think it's invaluable to language teaching just because you're dealing with people from different parts of the world every day. Your job is to make them feel comfortable in the classroom. Part of that is that they've got someone that they can trust, not to kind of come into conflict with every time they express themselves and their beliefs and interests. So, it's very important in a language class, but I think it's useful generally.

Participant (F) Female, Native

Pre -observation questions

1-Please describe your educational background? When did you start studying English?

I have a very varied educational background; I have a more science background. I started off doing Metropolis Polytechnic where I got my high level of national diploma. Then I moved to London and I went to South Bank University and I obtained a degree in environmental biology my family pushed me towards science. After my science degree, I went off to the hospital and worked as a technician then I changed my job and started working in a community centre as an activity coordinator, and I did community work for a couple of years. I was told I had a knack for teaching. There were some people who had issues with their computers; there was some slight issue at work. I thought it would be better to do a course so I started doing a course in teaching IT, so I was given a qualification for IT teaching and found a job at a training center in Tottenham. After I started the job the funding had dried up, and what they had was a teaching assistant for ESOL. I got there by accident and I found the job interesting, for this reason, I decided to

study my CELTA in 2002 so that I could actually start teaching in ESOL classes instead of being a teaching assistant.

2- When did you start teaching the English language? Can you describe your experience in this field?

As I said before I was doing the teaching assistant I found that a bit frustrating as I couldn't really express myself as a teacher, I was just supporting learners, so I decided to get my CELTA and it was 2003-2004 when I started teaching in a training center. They had set books to work from and I had to follow the book and working through the Headway book. After working in the training center I found another job as an ESOL tutor which was combined with a child care course at Lewisham College. They didn't give me any guidelines, so I really had to use all my experience of being a mother and also my Science experience combined with the ESOL to do that kind of teaching. Then I had another career change and I went back to community work again where there were ESOL classes alongside community work. Learners were mainly from Asia including Bangladeshi and Indians. I have just remembered that before teaching at Lewisham College I was working in an organization called Fair-axis which fights for refugee rights. It was ESOL embedded with science; there was a mixture of Asian and South American learners. It was for people who wanted to go on to study medicine or go on to work in hospitals. Also, the community center was doing a project which was working with parents of children that meant I would go to the school of East London area and teach the parents ESOL embedded with social health as well as doing my community developer work. Learners were mainly from Asia and Europeans. As times go on I started using my resources and developing myself as I go along. I have just CELTA and I do have TESOL as well. It is gained knowledge as you mix with other organization and learn from them. After that job, I left there and I went on to work with a training center which was attached to a church, and they had their pastors and the church was predominantly Portuguese and Brazilian and their pastors come over here. But they need particular qualifications like IELTS in order to progress. So I taught IELTS and also the church had an employment center where I was able to get into there and teach English and employment skills to learners who were predominantly Protégées', some African, Brazilians and Spanish speakers. In addition to that I did teach them functional skills with employability. So that was my first experience of functional skill, and I had to embed that with ESOL. I did that for two years then I had a break for a while. Then I was able to get another job in a

private college where most of the students from Pakistan and I found that very difficult. I am very used to teaching with people from different cultures that can share each other's cultures and talk about that and learn from that, I couldn't tell them anything. Every time I put the group work together to share or discuss a situation in your home town or the different food in home town, everything was the same as they were from the same culture. I never had such an experience, all men from Pakistan with the same culture and religion; however, it was a good positive experience for me. After one year, I worked at a factory which was something different and I had to work and communicate with supervisors and team leaders that English was not their first language. I had to teach them the company format as well as teaching them English, how they were going to translate that to their own stuff. There was some special terminology, it was a mixture of Polish and Indians and that was a high level 1 and 2. I went to work with an organization that managed to get a project to work with the parents. The organization was very resource-led and cultural-led and very much about developing resources to suit the culture of the class where I learnt a lot about developing the resources there. So that involved me working with parents so that I could engage them with ESOL and help them to improve the learning of their children I worked there for 1 year and a half. I went to Barking College: there was a mixture of European and Asian learners in the class, people who were introduced through the Job Centre. My last experience was with TIS and they heavily relied on my experience and learners were from diverse cultures, they were mainly from European, African and Asian countries. I have obtained very varied experience in this field.

3. Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I can speak and understand the African language, Uroba, which is a language of a part of Nigeria. If there are any students from that area or Africa I could relate to what they are talking about in terms of their culture and I could give examples to help them to understand the English language better. I could understand what they mean in terms of culture and belief system**.**

Post observation questions

1-Did you apply a particular approach in the lesson? How would you describe the approach?

It is always good to find out what they already know about the topic and also to find out what they have done if not in England in their own country. The topic was about formal and informal letter writing a letter in their own country and here in England, they might not have written a letter in England, but they would have written a letter in their own language, so they can identify what are the differences between their own country and here. To really use what they know already to help them learn something new. There was a lot of interaction and it involves a lot of movement, group work and teamwork to engage all the learners in the activity.

2- Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

I would not say that I have changed the style because I think that kind of style helps really with people of different backgrounds, but maybe I might change the content of what I put in there because it could be anything, a lot of courses I've done are embedded. If I am teaching adult learners like parents it is going to be the same approach but it is going to be more vocabulary as I have taught ESOL courses which embedded with others. I have developed my approach using try and error. You just see over time how things work or not work for the classes I taught. Every class is different; therefore my approach would change accordingly, for example, while I was teaching Pakistani men, they didn't like group work and I had to tell them everything as they were not flexible. They were from the same gender and culture and they were not willing to work in groups. The class tended to be more teacher-centered, to be more lecture format. It was like the university, the lecturer should talk all the time. I change the content in different classes depending on different courses I do, with my images I would use images and materials from their cultures, so they could relate to it more.

3- Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes, definitely. It is just amazing, it is just you learn about their lifestyle, and you learn about their background. Certain community or certain cultures, I have noticed, they actually are limited of education. They do not go to college, they just stay home. They don't have any education experience, whereas other cultures such as Indians have gone to schools, I learn about their food, their customs and religion. I also learn about their beliefs system and their

values, therefore it has allowed me to become much more tolerant, adapting and knowledgeable on how to approach the next class with the same people from that particular culture.

4- Can you tell me about a time when you had to adapt to a different cultural context?

When I was working with the Pakistani men I just had to adapt, in fact, all that what I had learned about being flexible or using different resources to encourage group work did not work out in that class as they required a more teacher-centered class. That is how they were taught before, and if there were other people from different nationalities, they would be more flexible to my teaching and it would have been easier for me to mingle with the students and encourage the interaction, therefore they could learn more from each other. I had to be careful of what to expect with men and women. Once, I had a Somali man in a class and I was going to ask him to shake/touch a woman and he says no they do not touch women or whatever like that. In one of my classes, there was a Muslim woman who covered all her face except her eyes and she was not comfortable sitting beside men, so I had to adjust my sitting plan.

5- What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

I think basically speaking; the best way is to find out from learners. Having a conversation about cultures will bring about tolerance between other class members also understanding which helps us to tolerate each other. It is very important that the students understand that they are from different cultures. Having a conversation regarding diverse cultures helps me to understand the differences and become more tolerant. Also, I do some personal research as well.

6- Please describe your attitudes towards students from diverse cultures?

I have a positive attitude towards students; I can't have a negative attitude. I can't be racist. As a teacher, I have to provide equal opportunities for all students. As an ESOL tutor, you need to be tolerant and put any kind of negativity aside. I am tolerant and understanding. I feel it is a positive thing that we can learn from each other. They can learn from me, I can learn from them, and they can learn from each other, and develop themselves through that.it makes the class more interesting.

7- In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

At the moment, I could say I have mixed with most cultures, the only thing if I have not mixed with them, it is probably negative and I heard negative and it could have been from media. But it is only as a person I did not know about that particular culture, and I have heard about them from general media. It could impact my belief in a positive way when I get to know them. I have worked in different places and mixed with different cultures, and living in London provided me with the opportunity to know and mix with different cultures. That has actually made me more tolerant.

8- What do you think about team teaching between native and non-native English language teachers?

I think it could be positive, and also you would have to be tolerant. You would have the same understanding as you have with students from other cultures. If the teacher came from a different culture, she would have different values and different ways of teaching. When I was working somewhere, there were some teachers who were from abroad; they were from Africa and Poland. They have different teaching styles to a certain extent, but because you have the same foundation of teaching it can be similar. I worked in a team in one of my earliest jobs with teachers from different cultures. I thought it was very interesting. The most important thing is that it doesn't matter which culture you come from as long as you know how to work as a team and you use your skills that you learned as a team and you can apply them while you work with anyone such as tolerance, understanding, etc. If there is any misunderstanding you have to talk and explain, because of the cultural difference and language barrier to a certain extent. Then you will be able to understand each other and learn from each other. Teachers have to take some time out, try to understand and talk together. When teachers have strengths and weaknesses, they can sit together and work together to support and eliminate the weaknesses.

9- Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

I could say about a time when I was teaching in a college, and my colleague had to divide the class into two groups and we had to work together and discuss the way forward for the next step, and in that way, none of us stood on each other's toes because we had an understanding of we had to do. Everybody was clear, it didn't matter what the teaching style was, what

mattered was the outcome. Because we had a particular outcome to achieve for this reason we split up the class and we worked together.

10-Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

The most important thing is to make all people in the class aware of the situation. It's about making the whole class aware that each member has different beliefs, attitudes and cultures. Everybody needs to accept the situation and once this is clear, and then everyone can work together and maybe draw up a class contract to set out the rules and work together to achieve specific goals. It is important to share differences to gain a better understanding of one another.

11-Does your identity influence your work with diverse learners? How?

I think so, yes. I'm a woman and I'm black. Sometimes they ask me questions about where I come from and who I am. I feel that I can share my beliefs and culture during activities. For example, if we are discussing marriage customs, they can share their beliefs and I can share mine. I learn about them and they also learn about me.

12-What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

We use a lot of photographs and pictures to represent the diversity of the class. I make sure that I use a mixture of images to represent the difference. This helps them all contribute to the lesson. Yes, they need to learn about English culture but it is important that they discuss their own cultures too. They need to be able to relate to the activities.

13-Is it important to meet English teachers from other nationalities? Why?

It can only enrich you and because you are both from different nationalities, they may understand more about the learning process of students from that nationality. You can find out from them about different ways of teaching in their culture.

14-Have you ever heard of intercultural competence? What do you think about it?

No, that's the first time I have heard of it. I think it's about understanding different cultures and being able to relate and empathize with different nationalities. It is being able to do your work more effectively with different cultures and not allowing differences to affect what you'd like to achieve from that person or group, whether it's colleagues or students.

Participant (G) Non-native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I started studying English in Year 5 in Primary School mainly grammar, vocabulary, reading, writing and translation. No speaking or listening activities were developed in the class until my A-levels. I also did a 5-year University degree called Licenciatura in Spain. After this, I studied the Spanish course equivalent to the English PGCE for a year and got my qualification. Three years ago I undertook a Masters in Language Teaching at Birbeck.

2- When did you start teaching the English language? Can you describe your experience in this field?

When I was 18 years old, I helped secondary school Spanish kids with their English. It was mainly teaching grammar, writing complex sentences, reading and pronunciation. The lessons were delivered in Spanish. I also taught English to Secondary School kids and undergraduates for a private language school in Spain. In London, I delivered Spanish in Secondary schools and adult education, also to undergraduates, and English language as well in an FE College in London.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I can speak Spanish, some basic Galician and Portuguese. I understand and read intermediate level Italian and French.

They impact on my English teaching particularly in the following areas:

- Pronunciation, accent, intonation: I may pronounce some words and phrases with a slightly different sound and intonation and with a Spanish accent.
- I'm able to help Latin based language speakers to understand English vocabulary, expressions or sentence structures by talking to them in their language or in Spanish.
- I can understand the difficulties Spanish native speakers may encounter when learning English and English culture.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

   In the Presentation, question and answer on a one to one basis, I used an individualistic, student-centred approach. In the group discussion, I used a student centred, interactive and collaborative approach.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Yes, I think I have but as you said I do it naturally without any planning as I have been teaching people from different cultural backgrounds for many years. I can't recall much now. Perhaps, avoiding CDs, and recording with my own voice some listening tasks to make them easier for Spanish speakers who don't have good listening skills. I have shown a more patient and encouraging attitude towards Chinese or Thai students who are somehow more reserved and quiet than the others.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Absolutely, I've become aware of how specific cultural groups approach and learn the language, the difficulties they encounter or the aspects they easily learn. Chinese, Thai, Vietnamese, Spanish, Portuguese people tend to find English pronunciation very difficult. Pakistani, Afghani, Indians are usually very good at speaking and listening but have poor writing skills and tend to repeat the same words or phrases/sentences twice. For example, a common structure these students may use: I usually go to the cinema because I love watching films on the big screen that's why I usually go to the cinema.

4. Can you tell me about a time when you had to adapt to a different cultural context?

A few months after my arrival to the UK I was given a large group of Vietnamese students. At the beginning, I used to behave in a very Latin way: loud, moving rapidly around the class using body language a lot. Students didn't react or respond much. When I targeted questions to individual students in front of the class they didn't seem to feel comfortable. So I changed my approach and became more tactful, gentle and used less hand gestures.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Well planned lessons that take into consideration students' backgrounds. I am a good listener and observer, I usually like knowing students' points of view and how they see and analyse matters. I am open to other views and ways of living. I am interested in my students' cultural traditions, food, costumes, family

relationships. Having travelled to other countries and meeting people from other cultures, for instance, India, Morocco, Mauritius, Cuba.

6. Please describe your attitudes towards students from diverse cultures?

I'm strict with men from dominant male cultures, I don't allow them to interrupt female learners when they speak or impose their opinion on female learners. I encourage female students to speak up and stop males from imposing.

As West African students usually represent a minority in the area where I teach, I may get 1 or none in my class, I tend to adopt a very inclusive attitude towards them. My students are welcomed to talk about their culture.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

- **How I conduct my work**. I was educated in a Spanish semi private school where organization, quality of work and meeting deadlines was a priority. Also back at home we were taught that working hard is essential. This has always influenced my life and work. I have found it difficult to work with some British people who seem to believe that improvising and avoiding planning is all right. Also, I have found and still find difficult the laid back attitude that some British teachers of English and also some students adopt.

- Spaniards are quite open when giving their opinion. I have been told I can be blunt and to the point of being rude to British standards.

8. What do you think about team teaching between native and non-native English language teachers?

It's a fantastic idea. Learners can benefit from different teaching approaches. I think native speakers tend to give an emphasis to vocabulary, speaking and listening activities whereas non-native speakers tend to focus on grammar, reading and writing. Also, non-native teachers understand students' needs better as they were English students in the past.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

I used to co-teach (both teachers were in the class at the same time) an intro class with a teacher who found it very difficult to teach reading, grammar and writing activities in the lesson. This teacher preferred to develop games and activities

which required students moving around the class. I found this difficult as I was not used to it. However, I learnt another side of teaching.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I keep a flexible, tolerant, patient attitude. I speak slowly and encourage learners to do the same. I expect learners to listen to their classmates without interrupting. I understand that turn-taking is not a common practice in many cultures so I allowed it at the beginning of a course but discourage it later on. I may use words in other languages. I invite students to talk and share their knowledge about their countries, food, religion, etc… with their classmates.

11. Does your identity influence your work with diverse learners? How?

Yes, my identity has definitely influenced my teaching. Spaniards are not as individualist as British people, we tend to care for others, family, friends and even people we don't know. As a teacher, I've noticed I tend to help my students a lot not only with English issues but also with personal matters.

- Getting physically close to people and physical contact is socially allowed in Spain. I can easily sit next to a student, show understanding or encouragement by patting on the back/shoulder, a hug.

- Punctuality is an important issue in this country. In Spain, it is acceptable to arrive at a meeting 5 or 10 minutes late. At the beginning of a course and especially in winter (I know by experience how hard London winter can be for students) I tend to be flexible and very patient with students who arrive late. I never expect them to apologise in front of the class for their lateness as I know it could be humiliating for some cultures and also it will interrupt the lesson.

- Showing appreciation for gifts I've received from students whereas I've noticed that some British teachers have refused to accept gifts. In Spain is extremely rude to reject a gift and I know in some cultures is the same.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

Visual resources like pictures of people from different cultures and ethnicity, different places not only from the UK, flashcards, cards, smart board, audios, IT, reading texts, foreign names and surnames, stories set in their countries. We do

parties and we all bring food from our countries. Students have the opportunity to know about other people's cultures and religions.

13. Is it important to meet English teachers from other nationalities? Why?
I think it could be a positive experience as they may have different approaches to teaching and learning.

14. Have you ever heard of intercultural competence? What do you think about it?
No, I wasn't aware of the term until you came to college and explained it to me. I think it's crucial especially in London to develop an awareness of other cultures and being able to interact with them.

Participant (H) Male, Native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?
I have a degree in Biology and a MMedSci in Sports Science. I then did my CELTA and taught abroad. I then studied for an MA in Applied Linguistics and ELT and then took courses whilst in service in FE such as the DTTLS.

2- When did you start teaching the English language? Can you describe your experience in this field?
I have been teaching English since 2000. I did my initial teacher training (CELTA) in the UK then worked in Spain for 3 years. I then worked at a university as a teacher and teacher training. Following that I have worked in FE for the last 10 years teaching ESOL and EFL (mainly). I have worked as an adult ESOL manager including outreach projects in specific language communities in London. I have worked in an ESOL department for16-18 year olds and lead on projects about identity and the impact of being in the UK.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?
I can speak Spanish. It enables me to see L1 transfer errors and understand the source of errors and adapt teaching accordingly. I can do this for other related languages now such as French and Italian.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

Not overtly. I try to teach in a student-centred way and apply different methods within this approach. My approach is quite structured and I like moving students from WORD to SENTENCE and then TEXT level or in reverse. I think my students like having a clear structure to lessons, and as a teacher, I do to. I think this was seen in the session I taught.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Yes. If I know approaches to study in different cultures, I can adapt teaching to lessen the shock of meeting a new language and a completely different style of teaching. In fact, in my classes with students from the EU I have had to adapt in order to keep them happy with explicit grammar sessions etc. They are familiar with learning in this way and if this is taken away they sometimes respond negatively. Similarly, if students are not accustomed to communicative/freer activities it can seem strange for them to do them in class. They may not consider it proper learning so strategies have to be used to make clear what we are doing is helping to learn.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes, through sharing experiences and our understanding of the world, I now have a better understanding of cultures and the similarities and differences we may have. From a linguistic point of view, I know typical errors that students from different countries make and why they do this. I know about education in different countries and how this schooling experience may impact on behaviour in class and responses to teaching methods.

4. Can you tell me about a time when you had to adapt to a different cultural context?

I had to adapt my teaching method to a large group of Chinese English teachers on a summer study programme in the UK. Students wanted both language and teaching skills as part of the course. Some were very experienced teachers. The class was also comprised of people from different professional standings from within the education system in China and so interactions were influenced by this.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Spending time with people of different cultures.

6. Please describe your attitudes towards students from diverse cultures?

Don't know how to answer this question. I have the same attitude towards all my students.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Previous experience of meeting people from those cultures, media, learned information from studies.

8. What do you think about team teaching between native and non-native English language teachers?

Sounds good, although not necessarily because it is between a native speaker and a non-native speaker rather than team teaching is beneficial

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

Monitoring language patterns when giving information and understanding that some colleagues need information in certain ways for it to be meaningful.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

Just try and approach people in ways in which they respond well too. If it's not working, I'll try something else.

11. Does your identity influence your work with diverse learners? How?

I have to be aware that my story is different from that of the learners in my class. My take on things can be different from others. I guess this is a natural influence. Choice of approach to teaching, my style of speaking, my preferences in terms of how classes should be and what I should expect from learners.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

Ask students to share experiences (students as a resource), visuals, and source images suitably, and source texts suitably, etc. Students can learn from each other, appreciate differences in understanding the world and they can better understand why they are in the classroom.

13. Is it important to meet English teachers from other nationalities? Why?

It is important to meet with the English language teachers, full stop, of course, from other nationalities too. The different perspectives gained and creating a professional network.

14. Have you ever heard of intercultural competence? What do you think about it?

I have heard of it. I don't have any strong thoughts about it to be honest.

Participant (I) Male, Native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I studied in a grammar school until I was 18 years old and then went to university to study Spanish and Latin American Studies.

I am a native English speaker and studied the English language and literature since I was 18. I did my Cert TESOL qualification in October – November 2012.

2- When did you start teaching the English language? Can you describe your experience in this field?

I first taught English in Mexico in 2009 but went on to do my Cert TESOL qualification in October – November 2012. I have been teaching full-time since June 2013. I thoroughly enjoyed my experience of conducting conversation classes in Mexico and this inspired me to complete the Cert TESOL course after I graduated from university.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I am near fluent in Spanish and have a good level in French and Portuguese. I also studied Japanese in school for 6 years, although can barely remember any now. I also studied Czech during my Cert TESOL course and have actually kept this up since on a very casual basis, just learning more from my Czech friends. Knowing these other languages has greatly helped me understand some of the functions of English and also helps me

understand the problems certain students encounter when studying English and it also allows me to think of ways to adapt my explanations to best suit particular students.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

The approach I used was a typical ESA (engage, study and activate) approach. First using an Engage task to get the students interested in what the subject of the lesson would be by getting them talking about their own experience of the subject in question (how the students relax) which was easy as we had studied something similar the previous day when reading an article about how people nowadays are too obsessed with getting things done quickly. We then used some example sentences from this reading task we had completed the day before with the target language included (so, too, enough, too much, too many, etc.). We then went on to the Study stage where we looked at further examples and analysed why we were using each word and the grammatical reasons for using these words (e.g. with nouns, with adjectives, with countable/uncountable nouns). After this, the students moved on to the Activate stage in which they were told to discuss aspects of their life and the lives of others regarding relaxation/stress and were encouraged to use this target language

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

As I stated before, my knowledge of other languages allows me to explain things in a more efficient way if I understand how their native language works and therefore which particular areas I will need to give more detailed explanations of. My style of teaching does not differ much between cultures since we have up to 15 different cultural backgrounds in the class, so it would be virtually impossible to change my teaching style for each student. On the occasions where I have had a monolingual class, for example of Taiwanese students, I knew they would not be as confident with speaking out in class and I had to find ways of making the students more compelled to speak out, with incentives such as prizes and constant reassurance that mistakes are a good thing and that nothing bad would ever come from making a mistake in my class. On the other hand, a particularly rowdy group of Italian students may have needed some incentives to be quiet and therefore I had to devise ways to encourage listening in silence when I was giving instructions.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes, for example, I have learnt that the Russian language has no articles, and therefore Russian students will find this particular area of grammar challenging. Also, seeing my students comparing aspects of their own culture to that of another student in the class has shown me some interesting differences. Most notably with my Saudi students, who have such vastly different norms and values in their culture to most other cultures, for example, co-education and the social activity between men and women. Some students from other cultures found this very strange, although I always encourage them to be tolerant and open-minded about different countries and not dismiss another's culture as wrong or their cultural norms as superior, unless it is something that I should be promoting as British values, for example, equality and denouncing xenophobia, sexism, homophobia etc.

4. Can you tell me about a time when you had to adapt to a different cultural context?

When doing a lesson about the world of dating and its differences around the world, I had to be very sensitive towards the Saudi students, who come from a culture where dating as we know it in this country simply does not exist, and give students from that country the opportunity to explain how this situation is different in their country, all the while emphasising that this is just a difference of culture and not something to judge someone from that country for (especially when the Saudi students explained how a man can have multiple wives) and also promoting the British values regarding this area too.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

I like to give students the opportunity to share information and opinions about their own cultures whenever I can, always attempting to pair students together, thus helping both the students and me learn about different cultures. In group feedback, I often ask students to tell their partners how things would be different in their home country related to the topic of the class.

6. Please describe your attitudes towards students from diverse cultures?

I love to teach students from diverse cultures as it gives everyone in the class a chance to learn about different ways of life and encourages open-mindedness when it comes to different opinions about certain lifestyles/beliefs and I try to ensure that people are

open to how things are done in different cultures without judging or any xenophobic attitudes.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Only if the students are intolerant of another student's beliefs and attitudes, the quality of being open-minded is a very important one for me and one that should be encouraged in the classroom.

8. What do you think about team teaching between native and non-native English language teachers?

I'm not exactly sure what 'team teaching' is and therefore may not have actually done it before. I'm not sure I like the idea of more than one teacher teaching the same class as it may cause some confusion among the students as to whom they report to. Instruction giving would have to be carefully structured so that all teachers know exactly what is happening, and therefore can support both each other and the students alike. In the past, I was involved in a lesson where there were 3 teachers, two native English, one non-native, but I didn't feel like the non-native teacher's nationality has any effect on her teaching as she is C2 English with a near-native level of pronunciation.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

In the lesson I mentioned before we didn't necessarily work together as we organised the lesson so that the students went from one place in the room to another, spending just 20 minutes at each "station". Each teacher had a quick 20-minute lesson prepared to do with the students that focused on a particular set of target language (mostly simple lexical items, since the students' level was so low)

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

Often students' beliefs do not play a big role, since we tend to avoid teaching about sensitive areas such as religion, but of course, when students make their beliefs known, I usually try to address this with the whole class to explore the reasons for these beliefs that have come from their upbringing and, as I said, make sure each student's beliefs are respected and not judged, as long as it does not go against the Prevent training which we have all had in which we try to promote British core values, one of which is tolerance and acceptance of other's beliefs.

11. Does your identity influence your work with diverse learners? How?

As a British person from London, I have grown up in a very multicultural environment and I like to think I am very open-minded and can judge what acceptable things to discuss in class are and what topics to stay away from to avoid conflict or offence in the classroom. Personally, I do not have any set religious view or belief that anyone should be pressured to believe something from an outside force, for example being forcibly preached to and being discouraged to disagree with whatever is being preached, but am accepting of other's beliefs as long as those people do not try to affect someone else's freedom to believe what they want.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

I don't usually use any particular resources to achieve this, but rather let the students be the resource themselves, offering their opinions/beliefs about various matters in the class. In spoken discussions I always try to get students working with another student from a different country to theirs so they can educate each other about aspects of their own cultures.

13. Is it important to meet English teachers from other nationalities? Why?

- I think it is, because English is a global language and there is, therefore, not just one type of English, but rather English can be slightly different depending on who speaks it and where they're from. In real life, these students will not always be speaking to native speakers of English, so it's important to open them up to the possibility of talking to people who are also not native speakers. There are so many different accents of English, so I think it is important for students to meet and learn from people from various places, since there is no one "standard" English.
- Sometimes I have met English teachers from other nationalities who have helped me understand the difficulties of particular areas of English through telling me of their experience of learning English to such a high standard.

14. Have you ever heard of intercultural competence? What do you think about it?

I have not really heard of it, but imagine it is about communicating and interacting with people from various cultures/backgrounds without these cultural differences

having a detrimental effect on the people communicating with each other? I think it is very important to develop intercultural competence and open your mind to how people from different backgrounds see things differently but also how you can avoid taking offence and also being unknowingly offensive towards someone else.

Participant (J) Non-native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

My highest qualification is an MA in English and History that took 5 years, and then I completed PTLLS in 2008. The very first English I've had was when I was 9 years old. I was a bit hopeless and lost in learning English, but my parents provided me with a private English teacher and it helped me improve further.

2- When did you start teaching the English language? Can you describe your experience in this field?

I started teaching as a trainee teacher in 1998 while I was at University. And it was two groups, I was teaching two subjects including English and History (World History, not only English) 8-10-11 years old students as well as 18-19 years old students. I was working as a supply English language teacher until 2003. Then I moved to the UK in 2003 and I was teaching Literacy and functional skills to English native students. Also, I have been working as an FE or ESOL tutor since 2006 to now. I started working with youth then adults. I enjoyed teaching foreigners more as I have more freedom and less paperwork here. I produce the materials weekly.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

Slovak, Czech and passive German. In a sense, what I was thinking about is that there are some concepts in those languages that actually paradoxically may help me to teach, many people have problems with using vowels or a combination of the vowels. Sometimes something in your mother language would help you with the sequence of the letters. The German language can be used to help with irregular verbs. There is a concept in that language that is similar to English verbs and if someone knows the German language can use the similarities to understand English better.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

In a sense, I do have a particular plan. I think the priority is laid upon the students' needs; I wouldn't try to be too scientific or too theory-based.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

There was a situation once I was teaching complete beginners. I realised that the students didn't take notes. I've come from a place that students take notes of whatever the teacher says. I sometimes reinforce the idea and ask students to take notes, but as it is sometimes very time-consuming and some students are slow I have sort of compromised and ask them to take notes of key parts. Also, I hand out more notes to students and learn and use their first mother tongue while teaching them. It helps students to understand better. Due to the advancement of technology, many times I allow students to record the key parts of the sessions to aid their learning at home. For example, they can record the pronunciation of difficult words then they can practise it at home, and eventually they can use the words correctly not only at home but also outside the world.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

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Yes, they reflect the culture they are part of, I learn about my students partly by observing them, partly by asking them. Through the teaching, I learn about students' culture as well. Class is all about people, through the people I learn a lot about their culture. For example, Persians are very warm and friendly people, especially with the ladies I've come to terms with that I don't have to have a problem hugging ladies, it is kind to reaffirm these people. It shows them that I am approachable. Suddenly it became part of me, and when it is needed I don't need to think twice: I do it, although we are thought at university to avoid physical contact.

4. Can you tell me about a time when you had to adapt to a different cultural context?

There are some occasions that people come to class and say hi as it is in their culture, but it interrupts the process of the teaching, so I sort of try to compromise not to confront them. I have adapted to this kind of behaviour, although I think it is inappropriate. There are some students coming to the class not primarily to learn English but to socialise, I am trying to remind them of the importance of the lessons.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Part of that is when I start teaching with the right questions, such as where do you come from? Why are you here? I can Google it up or ask a colleague from the same culture for more information. I remember once I had a student who could speak Japanese and I know a few words so I tried to communicate with the student in Japanese which brightened her up so much. It is appreciating what you have. Culture is represented by people, but even in the same culture we may find completely different people, so we need to be open, flexible, non- judgemental and respectful towards other people.

6. Please describe your attitudes towards students from diverse cultures?

Being open, flexible and teachable. Be ready to teach and be taught by others as well. I don't have a problem if something is not working to go through it like a self-reflection. For example, I am working with some people who really need a lot of work. I haven't

seen any fruit coming out of there. So I asked the manager of the college if I could have extra hours with that group. It needed a completely different approach to teaching that group. It is kind of moving forward, trying something new because you don't want to use the same things or method, but at the same time reflecting what I have used…. Asking my self was it actually worth it? Did I employ the right approach and so on?

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

I struggled a lot before as I was strict and trying to keep order in the class, as I had some students who were forced to be in the class rather than they want to be in the class. I needed to change my belief and attitudes towards other people and became more tolerant as I was responsible for their learning and I had to provide them with the chance to learn the language.

8. What do you think about team teaching between native and non-native English language teachers?

I definitely believe that there is so much enrichment on both sides. I use a lot of techniques that might be different from English native teachers. I learnt a lot about the letter-sound system and spelling rules from native English language teachers. As a foreigner, I can relate to other foreigners and understand what they are going though in terms of learning another language. The native speaker could use my experience too.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

When I started teaching English to beginners in a community centre, the community had introduced an interpreter for the students who was interpreting all my words for the students. It was very difficult to adapt my pace according to the interpreter, and find that it would impede students' development. But for some time I had the interpreter in the class.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I always make clear to people that this is the way how we are going ahead. If there is a difference in the culture, I explain to them the ground rules, and what I expect from them. For example, if some students keep coming late and saying hi to me or other students, they would interrupt my teaching, so I told them while you are late there is no need for greeting just take your seats and follow the lesson, although it is against their culture they seem they are fine and not bothered about it.

11. Does your identity influence your work with diverse learners? How?

In a sense, I would not try to push my identity if you think about it that way. Even though we tend to be punctual, I try to encourage students indirectly to be punctual. We are very kind and hardworking people. If somebody comes to the class just to socialise and spoil the moment for others that is something that I would not like to see in the classroom.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

With lower classes, I use pictures or online resources or draw some thing on the board. Sometimes I use their first language as a little bit of encouragement. This way kind of brings us closer. Every time I use their first language, suddenly it brings a smile on their faces especially towards the end of class. They kind of brighten up and they start connecting again.

13. Is it important to meet English teachers from other nationalities? Why?
Yes, Well, they learn from you, you learn from them and whatever the outcome is, you just try to put it in your teaching in the long run it would benefit your students.

14. Have you ever heard of intercultural competence? What do you think about it?
Not before. I just kind of think that delivering English is not about delivering teaching English it is about learning culture as well. You should be open to other cultures. There are people who represent their cultures. They bring all their personality including their culture to the class. Whether I like it or not you sooner or later would need to address who they are not just their learning needs.

Participant (K) Male

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I did a degree in English Language and Literature at Liverpool University. My mother tongue is English.

2- When did you start teaching the English language? Can you describe your experience in this field?

I started in 1993. I've taught most levels to teenagers and adults. As well as teaching in the UK, I have also taught in France, Italy, Poland and Saudi Arabia**.**

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

I speak French and Italian. It makes me more aware of the needs of the learner. I also know what it is like to be a bored student in a language class.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

I'm quite fond of having some vaguely task-Based approach to much of my teaching. Eclectic is a nice way of saying I use lots of stuff from different methods that seems to work

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

My focus would be on encouraging students to share the cultural experience: getting them to talk about their backgrounds and explore in a supportive atmosphere. I try to mould my lessons around the people in the classroom rather than just adapt a template. I've only lived in an otherwise mono-cultural society it was as the token foreigner.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

I have never lived or worked in a mono-cultural environment so I don't remember a time when I wasn't involved in this process of understanding.

4. Can you tell me about a time when you had to adapt to a different cultural context?

I spent two years in Saudi Arabia where there were many things I couldn't do in my private life and many topics that could not be broached in the classroom. There are questions you cannot ask in a police state.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Living abroad, speaking a foreign language, and living with, working with and teaching people from different cultural backgrounds.

6. Please describe your attitudes towards students from diverse cultures?

I treat people with respect and try and ensure that students treat each other with respect. I don't however, when teaching in the UK, shy away from topics that are central to British

culture that some students find challenging, although I hope I am always sensitive when covering such topics.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

An odd question, I try and leave my prejudices outside the classroom.

8. What do you think about team teaching between native and non-native English language teachers?

The nationality of co-teachers is irrelevant. The personality of the person is more important.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

Only by working to make sure our approaches to the classroom complement each other.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?
It all comes naturally!

11. Does your identity influence your work with diverse learners? How?
My Quakerism means that I am part of a cultural minority myself, which means that I automatically question some of the central tenets of British society such as the culture of social deference and respect for the military. This might make me more sensitive to those who feel themselves alienated within British society. It means that I am, perhaps more aware of the diversity not only between cultures but also within them. I treat my students as individuals who are influenced by the religious, social and national cultures they were brought up within, but may also seek to challenge and question those influences. Ideally, the classroom should be a safe space for people to express themselves.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

I try to avoid an over-reliance on Anglo-focused materials. I also encourage and try to contribute resources themselves to the class.

13. Is it important to meet English teachers from other nationalities? Why?

This is such a strange question I hope that I learn from all my colleagues and that perhaps they learn from me. I have been teaching for 20 years and have never worked for an institution where all my colleagues were British.

14. Have you ever heard of intercultural competence? What do you think about it?

Yes, but a long time ago probably in a book by Claire Kramsch, I assume that I have acquired some over the years. I know it excited me once.

Participant (L) Male

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

Native speaker, Diploma qualified.

2- When did you start teaching the English language? Can you describe your experience in this field?

12 years ago as a full-time teacher but several occasional teaching jobs abroad. Diploma qualified.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

Thai – Upper-Int. French - Intermediate. Spanish - Intermediate. Japanese, Mandarin, Arabic and Cantonese are Elementary. Currently learning Italian for fun!

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

   ESA approach (Engage, study and activate) – Encouraging learners to explore and discover vocabulary and grammar.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

   I often change my style according to the type of learners. Sometimes teacher lead. Other times student-lead or task-based etc.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

   Yes! I have grown up and been exposed to other cultures throughout my life which helps me empathise with various cultural differences. There can be occasional differences between students but most younger students tend to be open to other cultures and races.

4. Can you tell me about a time when you had to adapt to a different cultural context?

   It happened while I was teaching in Thailand, when I had a student from the royal family in the class and I knew that I had to have sensitivity when talking about the royal family as this can be a delicate topic.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

   Exposure is key and learning by asking students about their lives and families. Discussions about food are often good places for students to engage in cultural topics as they are so interlinked.

6. Please describe your attitudes towards students from diverse cultures?

   I find it fascinating and interesting to learn about learners from around the world.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

   N/A?

8. What do you think about team teaching between native and non-native English language teachers?

I have never found this a problem but often help Non-native speakers are usually better at teaching English grammar in-depth as they have had to study it, however, subtleties in meaning are sometimes missed by non-native teachers.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

   No.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

    I generally avoid religion as a topic as everyone seems to have their own opinions. Also, political topics can be explosive if someone holds particularly strong views. Not that these topics are necessarily problematic, but know your students well before engaging in it.

11. Does your identity influence your work with diverse learners? How?

    I have lived most of my life out of the UK so I have experienced being a foreigner or outsider and have learnt that language is a key in bridging the cultural divide. So yes this has very much influenced my teaching approach.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

    I often greet and chat with students in their language before or after a class. Or use a few words of their language to encourage them in their efforts, which I find strengthens the connection as a teacher. – He understands me he speaks my language. I find this is particularly helpful with shyer Asian students.

13. Is it important to meet English teachers from other nationalities? Why?

    I don't think where a teacher comes from makes any particular difference as to how they should be treated. So in that sense – No, not important.

14. Have you ever heard of intercultural competence? What do you think about it?

    No.

Participant (M) Non-native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I started my education in Iran when I did my first degree, which was a BA in translation. Then towards the end of my studies, I became interested in an English language teaching course, which was about the methodology, the history of English language teaching, as well as some practical aspects. I really got into this particular module. I had never thought about teaching up until that point. I was mainly focused on translation and thinking about doing translation in my future career but the direction completely changed. When I began this part of the course I really liked it and I had the opportunity to do a TTC (that's what we called a teaching qualification in those days). I always consider this as a turning point in my career and my educational path. That completely changed the direction of my

education. I went on to do a Master's degree in teaching English Language. When I started my MA, I began teaching as a teaching assistant in Iran. Later on, I took a part-time lecturing job in a university in Iran, before I came to the UK. All of the students I taught at this university were Iranian. All of the students were either doing their BA in English Translation or they were majoring in other fields, such as Engineering and Herbal Medicine.

When I came to the UK, I embarked on doing another Master's in Research, Education and Social Sciences. As well as studying the more practical aspects of research and social sciences, we had the chance to focus on our main area of interest and expertise. For me, this was English Language teaching, which I did my dissertation in.

Right now, I'm doing my PhD.

Like most other Iranian students, I started studying English at secondary school, focusing on grammar. I never went to any private English classes. I must say. I really struggled when I started my BA at university because I only had a very limited background in English, which was mostly grammar and written English. Therefore, I studied a lot on my own.

2- When did you start teaching the English language? Can you describe your experience in this field?

I started teaching English when I finished my BA. In fact, in the last year of my BA, I was doing some part-time private teaching. I also taught in a school, teaching younger students but it wasn't a permanent job. Once I finished my BA, I taught for six or seven years, before coming to the UK.

When I started my first teaching job, I was a novice and I had a lot to learn, and especially regarding the practical aspects of teaching. It really helped me a lot. I remember that we relied a lot on text books. It was really a nice atmosphere, a really nice college, so we helped one another. We exchanged ideas and it was a really positive experience.

However, when I came to the UK, I had to wait to gain a work permit until I was able to begin teaching again. Eventually, when I started my Masters, it was so intensive that I couldn't work. When I finished, I applied for a job in retail. This helped me more with my English and interaction. Later on, I found a job at a private college. It was really good as I was given the autonomy to do as I pleased. I ran different types of classes, with varying amounts of students in. I had to design the syllabuses myself so I was in charge of everything. I was given a lot of independence. I began teaching at this particular college

at the end of 2008. I taught there for a couple of years and at the same time, I was doing a part time job in retail.

My first job in retail helped me with my teaching job as I met a lot of different people from different backgrounds as the shop was in central London. I got to practice English in a professional and non- professional context, which opened my mind to a lot of social aspects when using the English language in the real world. This is different than what is written in textbooks and the ideas that I had about English when I was in Iran.

After I finished my first teaching job in the U.K, I found a job in a secondary school, as an ESL teacher. Whilst at this school, I also taught English Literature for the IB course (International Baccalaureate), and that was exactly what I was studying in my Master's. I could finally see that manifestation of all the theories I had learnt in education as I was teaching a course that was recognised globally. This was the type of education that I always dreamed of, even as a student. I was immediately attracted to it and felt that this was the role I should be in. Unfortunately, the school I was teaching in belonged to the Saudi government and a lot of things happened and our department eventually closed. This experience was invaluable though as it was a different context, a different type of team work and as part of my teaching, I had to give support in mainstream subjects. The ESL students were mostly from Arabic speaking countries.

After this job, I applied for a job in the college I am currently working at, a completely new context. This is a government funded college. My current experience here has been invaluable. Each place I have taught at has had a different context and structure so I have learnt a lot. At this school I am accountable to the government in a way and so I have to deliver to their requirements. The students are mainly migrants who are settling in the UK. I'm teaching to young adults (under 19 year olds) but it's challenging as there are lots of policies that the government set out. Therefore, there is a lot of stress in this job and many other teachers aren't satisfied. There are a large group of Somalian and Pakistani students but during the evenings and weekends, many are Polish and Eastern European.

3.-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

My first language is Persian. This does impact my teaching as I am very conscious of my background. For example, I use it to my advantage, whether I'm comparing the structures or looking at the concepts in two different languages. I always encourage learners to make conscious use of their first language.

Post observation questions

1-Did you apply a particular approach in the lesson? How would you describe the approach?

Yes. I think my lesson was in two parts. One was on 'Brexit' because obviously it was the topic of the day and we had already started talking about it. But I also had a lesson on language, the linguistic aspect, which was more diverse.

I have more of a social approach to my teaching. I try to incorporate daily issues, social and political topics, as much as I can, especially as they are related to individuals' lives. I thought that this has to be incorporated into the lesson because, in a way, it's going to affect all of us. It is something that everybody should have the opportunity to express their opinion on. But at the same time, I always look at the linguistic aspect and how the lexical items can be taught. So I bring these two together.

2- Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

Yes. My style of teaching can vary, depending on the lesson, depending on the objectives. But I wouldn't change my style to suit different cultural backgrounds. I would modify my lessons instead. The second thing is that when we talk about different cultural backgrounds, I need to tell you that in the college where I teach, we have to adhere to equality and diversity policies. We have to show that we are showing an awareness of diversity. Obviously, this is a very complex area and different teachers have different styles. We tend to assume cultural backgrounds, based on the visible cultural indicators, such as nationality and religion. We have, for example, a lot of Muslim women who are covered. This tells us about their practices and shows that they have very firm beliefs. Some teachers make the assumption that there is a general Muslim belief and practice, which is not true in reality. I don't think we do enough to delve into cultural thoughts and beliefs.

3- Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes. But, as I said, I'm not sure how much depth we get into the layers of their cultural backgrounds. I have, for example, a lot of Polish students. Nationality, jobs,

education and religion tend to be big cultural factors and indicators but I don't think we do enough to get to know individuals. We tend to group them.

4- Can you tell me about a time when you had to adapt to a different cultural context?

I always do that. Right now, I am teaching a group of Muslim women from the same country and same sect, which is considered a minority in their country and a lot of them have fled their country. They have a lot in common but one thing is that all of these women asked for a female teacher and would like their class to be all female as they would feel more comfortable. Before taking on this class, I felt uncomfortable as this is against my own beliefs. I am a very flexible person but there are certain things I like to comply with. For example, I think when living in Britain, a democratic country as much as you are free to practise your own beliefs, I think one of the things which we most highly value in this country is the equality between men and women. So I was not sure; to be honest, I had mixed feelings. When I met them, I immediately took a liking to them. I really liked them and we get on really well. A lot of important issues have come up with regards to women's rights so I have tried to use this as a basis for my lessons. I have tried to create opportunities for them to express their views, but, having said that, I have to have a very conservative approach in this matter as I don't want to offend these women. It's interesting as when we have had these discussions, I have found that some are very open and flexible and they disagree with one another. This is what I like.

5- What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

I think the best thing is to create opportunities for the learners to bring in their own views and to talk about their own cultures and practices, rather than making assumptions about them. This is the best way to avoid stereotyping and at the same time creating an opportunity to share. I like to create a particular emphasis on individuals' real-life experiences.

6- Please describe your attitudes towards students from diverse cultures?

In EFL, we tend to have younger students. They are normally of a higher class as they can afford to come here to study and pay the huge fees. Their aspirations are to go to university, whereas the other students (in ESOL classes) tend to be migrants. There is a much wider range of people, some who are similar to the EFL students, and others

who are older, are professionals, have different aspirations, etc. My attitude doesn't change but obviously, we look at their different needs and I try to adapt my lesson plan accordingly. However, most international students need to learn the same skills. For most students (in ESOL classes), there is an emphasis in the curriculum about life in the UK but I think this is missing from the EFL curriculum. In summary, I try to treat all of my students fairly.

7- In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

First of all, I don't use culture in a single or plural form because the culture is dynamic and it is individual and always changing. I don't think anyone comes from a fixed culture or background. I try not to stereotype when I see certain behaviour and beliefs from a certain group. But, interestingly, you find common patterns within certain groups. I try not to assume that individuals belonging to the same group will have the same beliefs or follow the same patterns. Certain things impact my attitudes, such as individuals' behaviour, mainly respect.

8- What do you think about team teaching between native and non-native English language teachers?

This is the way it should be. When it comes to language, there is a lot I can learn from native speakers. But also, those who have more experience of learning English as a second language have a lot to say about their experience of teaching. As a migrant, I can empathise with students and identify with a lot of their needs. So team-teaching can bring different things and we can all contribute.

9- Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

When we share classes, we follow a scheme of work tentatively. There might be days when we want to change for a number of reasons so we are very flexible. However, I don't make adjustments for my colleagues, unless it's to complete work. I do make adjustments for my learners though.

10- Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

Well, I think that every class contains different beliefs, attitudes and cultures. There are visible indicators: nationality, age, job, religion so I try to be respectful with what I can see but there is a lot I don't know. I try to encourage students to interact with one another; I sometimes group them together deliberately so they practise expressing their opinions with respect. But it's very difficult as when it comes to sensitive topics, they tend to be very biased and hold very strong positions. I think this is an art. Learners should learn to debate without losing respect for one another and they should also learn to be good listeners. This is what I try to encourage and I try to model this myself.

11-Does your identity influence your work with diverse learners? How?

I would describe part of my identity as being able to communicate and live in peace with people who demonstrate different values and practices to mine. I believe in a peaceful world where people can negotiate so I enjoy working with diverse learners because this gives me an opportunity to learn more about others and communicate with them.

Part of my identity is as a migrant. I believe in a diverse world where people can live in peace together so I would like to be part of that myself. This profession provides opportunities for me to encourage others to live and work peacefully together.

12-What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

It is limiting to use pure British English and American English so I try to use recordings of highly proficient speakers who do not have English as their first language. They might speak minority's dialects too. I also try to bring in global issues and when looking at the indicators of their cultures, I try to incorporate what is relevant to them and what they're interested in.

It is important to make intercultural learning explicit and conscious. Therefore, I use specific tasks and resources to support this. I try to personalize lessons so students can bring in their own cultural identities to the learning.

13-Is it important to meet English teachers from other nationalities? Why?

Definitely, it would be very interesting to compare the context of their practice, what issues they normally face and how they practice in general. Different practices have different contexts and different needs so it very important to share.

14-Have you ever heard of intercultural competence? What do you think about it?

I currently study intercultural competence and am very interested in it. It is a very complicated concept. There are different vague and complex definitions. I am following Adrian Holiday. When we talk about intercultural competence, knowledge and awareness of different beliefs, values and practices, the ability to engage with them and the ability to evaluate them I don't think that tolerance is a part of it. Respect is, but not tolerance. I believe in evaluation and reevaluation.

Participant (N) Male, Native

1-Please describe your educational background? When did you start studying English?

I was born and educated in England. Law Degree (2010), CELTA (2013) and PGCE in Primary Education (2017).

2- When did you start teaching the English language? Can you describe your experience in this field?

In 2013 – studied for the CELTA and then taught at summer schools ever since. Moved to Spain for a few months and taught English to adults. Teach every summer at summer schools in London.

3-Can you speak another language? If yes, which one? And how do/es they/it impact your teaching?

Urdu and Hindi. It allows me to understand that every language has words which do not necessarily have the same meaning in English. It also allows me to be more understanding of students need on a personal level.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

Student-centred teaching approach where the students speaking are the main focus of the lesson. The teacher talking time is reduced to allow for maximum student participation. Maintaining a good rapport with students thought the lesson to create a fun and enjoyable environment. Discussion amongst the class, to engage students' curiosity which will allow them to think of other approaches and challenge their own perceptions and understanding of certain topics.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

I put more focus on the pronunciation of words with French students. I use more visuals with the Chinese students to aid their learning. I have adapted the lesson on

the spot if students are finding an area difficult to understand. This allows me to cater to the needs of the students despite their cultural backgrounds**.**

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

Yes. How they interact with one another and also their cultural differences. It allows me to adapt lessons to cater to the needs of students which allows me to prepare lessons more effectively.

4. Can you tell me about a time when you had to adapt to a different cultural context?

During a lesson with an all Chinese low ability group, the majority of the class did not understand basic areas of learning so the lesson was adapted by assessing their understanding during the lesson and making appropriate changes to allow students of this background to have an understanding of the lesson at hand. 5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Speaking to students and my own research, speaking with teachers. Having an understanding of the needs of diverse cultures through the above and also own research as well as being open to change and taking into account other opinions. 6. Please describe your attitudes towards students from diverse cultures?

The same as any other person, adapting lessons to the needs of the students and providing extra support where it is needed to ensure students make progress in lessons. All students are treated equally in the lesson delivered to them, but lessons cater deeply to the needs of the students to ensure they have an understanding of the lesson at hand as well as making progress in the lessons. Each culture will have its areas of language which will be of a high level than other cultures. 7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Current political events taking place over the world which may require for a need of sensitivity during lessons. Person beliefs may play a part, but should not be diminishing to the students or lesson, also, gaining a better understanding of the students' backgrounds will allow for better attitudes of students beliefs and attitudes.

8. What do you think about team teaching between native and non-native English language teachers?

It is a good learning experience for non-native teachers. Native teachers may feel that they are teaching the non-native teacher as well as the students. I prefer to teach a lesson on my own. It is also beneficial as you gain a teaching approach from a non-native person which you may be able to use in your lessons. This could be beneficial to you as it may be a better approach which may not necessarily be used in your country.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

When my colleague had a more effective way of teaching which benefited the students. I took this teacher's style of teaching and ideas and incorporated them into my lessons which proved effective. This idea of learning throughout one's career not only benefits the teacher, but also the students who are our main concern.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

Speak the same with all students. Provide extra support to those who need it.

11. Does your identity influence your work with diverse learners? How?

Yes. It allows me to understand their culture and religious beliefs – as I am a religious person myself.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

If I can speak some words in the language of the students I am teaching then I use them. I make them aware that my French or Italian is not as good as theirs. This allows them to understand that the teacher is like them – he too is learning a different language and his pronunciation is not perfect.

13. Is it important to meet English teachers from other nationalities? Why?

A) Yes. As mentioned in question 9, I gain a different teaching approach which may be more beneficial than your current style of teaching. It is always good to be open and learn new ways of teaching thought your teaching career. They may have a better understanding of students need and can help you in this area.

14. Have you ever heard of intercultural competence? What do you think about it? No. It is very beneficial because communicating effectively with people of different cultural backgrounds allows for a better understanding of a person's way of thinking and learning. It allows you to be open to discussion and new ideas. It shows the person you care and value their background. This can create a better rapport with the person and may allow them to feel comfortable in your company which can allow for things - lessons - to run more smoothly and effectively.

Participant (O) Female, Native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I went to a Catholic Grammar school and studied English to A level. I also studied Latin and French to O level. Then I did a degree in Sociology and a further degree in Homeopathy. I am a native speaker and I have a CELTA.

2- When did you start teaching the English language? Can you describe your experience in this field?

Since 2010.

3-Can you speak another language? If yes, which one? And how do/es they/it   impact your teaching?

I can get by in French and Spanish. This and the Latin I was forced to learn at school are extremely useful when it comes to the structures of European languages, lexis and etymology.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

   No

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

   No, I have only ever taught multi-lingual classes and never found it necessary.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

   No.

4. Can you tell me about a time when you had to adapt to a different cultural context?

No, I have only ever taught multi-lingual classes and have never had to adopt. Students come to England to get a full English experience. Why on earth would I adopt.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

Being in the classroom teaching them and noticing how they behave.

6. Please describe your attitudes towards students from diverse cultures?

I feel privileged to be meeting people from all over the world just minutes from where I have lived all my life.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

I teach educated grown-ups who are generally dedicated learners and as such I consider every individual to be their own person. As such I can't imagine anything 'cultural' that would impact my beliefs and attitudes towards them. Surely, every teacher is the same? I'd be intrigued to know how other teachers answer this one!

8. What do you think about team teaching between native and non-native English language teachers?

I see no benefit for students to team teaching of any two teachers regardless of where they are from. In fact, I think it could be disastrous!

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?
No.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I am always myself. I am respectful of everyone in the room as I expect them to be of me. I smile a lot, I am very encouraging and I have high expectations. I also have a very clear speaking voice which I adopt to the level of the group, not the diversity of cultures.

11. Does your identity influence your work with diverse learners? How?

Definitely, students learn English in London for a full immersive cultural experience and are often disappointed to discover that they are more likely to meet more non-native speakers than natives. I feel exactly the same if I want to learn Japanese in Japan and I would expect a native Japanese teacher to teach me. In my experience, EFL students far prefer learning English from a native speaker,

especially someone from London who knows quite a lot about English history and etymology which is part of the job as far as I am concerned.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

None, if I did I can't imagine how it would affect 'intercultural learning'.

13. Is it important to meet English teachers from other nationalities? Why?

Not at all.

14. Have you ever heard of intercultural competence? What do you think about it?

No.

Participant (P) Female, Native

Pre-observation questions

1-Please describe your educational background? When did you start studying English?

I did my nurse training first and did a diploma in nurse training and then I had a change of career and I was doing my degree in nutrition dietetics. Had the final year to do, but I didn't do that because my son was born, my disabled child, so I stayed at home and looked after him. Then, after four years I had been at home, I went back to work and I wanted something that I'd fit around the kids, so then I did my CELTA, and then after the CELTA, I did a postgraduate certificate in linguistics and then after that, I did my MA in TESOL and Applied Linguistics.

2- When did you start teaching the English language? Can you describe your experience in this field?

I started teaching the English language in 2012. I did the CELTA and I went to a college and the CELTA lets you practise a bit. Then I got a job in a summer school for a bit and then I did the summer school at the place I work now. Then I continued on with that. Then I did some work in colleges.

3-Can you speak another language? If yes, which one? And how does they/it impact your teaching?

A little bit of Arabic, but only a tiny bit. Yeah, in that it's given me the experience of being like speaking in another language and how embarrassing, horrible it feels. I hate you when I'm speaking in Arabic. I like reading and I like writing in Arabic, but when I speak in Arabic, I hate it so much.

Post observation questions

1. Did you apply a particular approach in the lesson? How would you describe the approach?

No, not really. I try to use the approach that's more communicative and I try to mix it up because sometimes you do need time when you're actually physically writing it down, trying to figure it out. You need some time like that. You need some time where you're

using more conversation. Depend on what you're trying to teach and what you're trying to learn because English language is such a big, broad thing. It depends on what you're going for. What you're learning for. In today class, it was more task-based I think in the IELTS because it had a fear objective. They wanted to know how to do this exam, so it's more like let's do it and then they made their own thing. It was more task-based I think.

2. Have you ever changed your style of teaching in order to teach more effectively to people/students from different cultural background? How?

   Yeah, I have. Sometimes you can go even more communicative approach, but sometimes they just don't appreciate it and they don't understand it and they can't adapt to it, so you put in some grammar and vocabulary that' very structured and they feel safe, so if you just go completely communicative, they will just get lost, so I have done that before now. Sometimes, it's quite hard because you come in with a certain idea to adapt to what you're doing. It's a bit tricky.

3. Has teaching a multicultural class led you to understand students from other cultures better? How?

   Oh yes. Definitely, but the only… like here we have multicultural, but only certain cultures. Like we have a lot of South Korean, Japanese, Chinese, French, Italian, Spanish, Arabs are mostly Saudi Arabian. So, you learn about those cultures and how they interact with each other. Just from experience.

4. Can you tell me about a time when you had to adapt to a different cultural context?

   I worked in Saudi Arabia, so there I had… There, it's so different. Like here, in the British way, they try to make the student like student- centred. There it's very much teacher-centred and at the beginning they really couldn't get the way I was trying to teach them. So, I had to change the way I was teaching a little bit, but not all the way because I wanted them to actually take responsibility for their own learning, but they couldn't even take responsibility for bringing their pen. So, it was just from the beginning. They had to start learning how to bring a pen and a book. That was the first objective then. You know, like to write, to physically writing the alphabet and then, looking at your own books, doing their own homework, coming on time. I really had to change how I was teaching.

5. What factors do you think can help you to develop your knowledge of dealing with diverse cultures?

I think realising that your own culture is not the best and every culture has differences and just also at the same time if you're teaching in a context of like you're in a British school, then you do give that culture the British cultures where there are. So, they need to learn about it. So, there is no point in just teaching them completely in their own culture. Let's say the Chinese way. So, the Chinese way you teach the same way that they been used to. They will be used to it, but they come here for the difference because they want to see the difference and feel the difference. So, you have to accept it.

6. Please describe your attitudes towards students from diverse cultures?

I am quite an open person. I want to learn about their different cultures and find out about them. I am quite curious actually and I find out about new cultures, different ways of thinking and different ways of just looking at the world. It's quite amazing really.

7. In your opinion, what factors could impact your beliefs and attitudes towards people/students of other cultures?

Sometimes if you misinterpret what they're doing. Like maybe they're really quiet but that doesn't mean that they don't know. Whereas if you interpret that as they don't understand or that they're a bit slow something like that. Then, you could have a negative idea about them. Whereas, really they just don't want to speak out in front of everyone and then another one. Maybe, they're speaking out and they're just saying it all wrong because they're not really paying attention to errors and stuff like that, so you've got to… I think your own experience and how open you are and what your previous experiences were in that set of people. If they all had positive experiences, then maybe you would have a more positive idea.

8. What do you think about team teaching between native and non-native English language teachers?

It's good. I think team teaching is good if it's with native, non-native, whoever because you always get different ideas from different people. I think it's good.

9. Can you give an example of a time when you had to make an adjustment to your teaching style in order to successfully cooperate with another colleague?

I think you do adjust. If your team- teaching, you share a class. You have to adjust where you're going to and what you're doing, but It has to be like both ways and sometimes that can be quite good and sometimes you know like if you're a bit flexible and the other person is a little bit flexible, it will help because even if you

have a plan in your head, you get in there and then something takes you forever and you thought that was going to be five minutes, then it could end up like half an hour. So you need to have that relationship with the other person that you can say look, this took me forever, but this is where we ended up and they're ok with that and you the same with the other person.

10. Could you please describe how you communicate effectively in a classroom, within a context of different beliefs, attitudes and cultures?

I try to give people space and also not to be too forceful and realise that these are your views, and maybe somebody else, they have different views, but that's their view and just accept that you're different really.

11. Does your identity influence your work with diverse learners? How?

I think because part of my identity is that I converted and that I am married to you know like an African person and I have children that are dual nationality. Yes, this affects you because then you have different experiences and then that will affect how you work with other people because you will be more accepting. That's what I hope anyway. How, because you have experience of a different way of looking at things and then you had to overcome that difference like just lateness or something like that, not taking it personally because somebodies late every time. You've got to know, at the same time, you've got to tell that person that you're angry about that. You know, you've also got to show that you wouldn't accept this in this context of a school. But, at the same time, you've got to listen to them and realise that this is part of the culture and it will take them time to learn it. So, it's like an adjustment time.

12. What kind of resources do you use to show your appreciation of other cultures within your practice? And how does this affect students' intercultural learning?

Lots of time we do like food from your country, you know like stuff like that where they think about their own things and at the end of term what is the best thing to do is everyone brings a dish from their own country. I like food, so I prefer it this way and then also using it from their own experiences. When they use their own experiences in the classroom. I think if they see it is appreciated, then they don't feel like they have to be English to speak English because they don't because it's a second language, it's not their home language. So you know you don't have to change your whole culture because you're learning a language.

At the same time, you have to understand the culture of the language you're trying to speak.

13. Is it important to meet English teachers from other nationalities? Why?

Yes, because they would have more different. I don't know about different nationalities or from different places. I would say that they teach in different places because they might be different nationalities, but all taught in the same college, went to the same place, so their teaching staff might be very similar, but if they've taught in different places, then their experience would be different and then you could get more information to learn more.

14. Have you ever heard of intercultural competence? What do you think about it?

Yes, because I have done my MA in TESOL and Applied Linguistics. I think it's important and I think it's a real thing and it is a competency that most English teachers should have and I think it is developed. It doesn't like just arrive as it is and it takes some type of maturity to develop it, you know like a graduate who'd only ever lived in like a whole British family and never had that much experience of being in the world of multiculturalism may not have the same ability as somebody who'd been brought up in the middle of London and had friends from all over the world in the same classroom as them. So, I think there's some experience with it.

Appendix (E)

UNIVERSITY RESEARCH ETHICS REVIEW FORM

In the case of **postgraduate research student** projects (i.e. MRes, MA by Project/Dissertation, MPhil, PhD and DProf), this form should be completed by the student concerned in full consultation with their supervisor.

In the case of **staff** research projects, this formshould be completed by the member of staff responsible for the research project (i.e. as Principal Investigator and/or grant-holder) in full consultation with any co-investigators, research students and research staff.

Further guidance on the University's Research Ethics Policy and Procedures, along with links to relevant research ethics materials and advice, can be found on the Research and Postgraduate Office Research Ethics webpage:

http://www.londonmet.ac.uk/research/the-research-and-postgraduate-office/current-students/research-ethics.cfm

This form requires the completion of the following three sections –

> **SECTION A: APPLICANT DETAILS**
> **SECTION B: THE PROJECT - ETHICAL ISSUES**
> **SECTION C: THE PROJECT - RISKS AND BENEFITS**

SECTION A: APPLICANT DETAILS

A1	Background information
	Research project title:
	An investigation into the intercultural competence of native and non-native English teachers in London
	Date of submission for ethics approval:
	Proposed start date for project:20/09/2014
	Proposed end date for project:2017
	Ethics ID no: ***** (to be completed by RERP)

A2	Applicant details, if for a research student project
	Name:Mehrnaz Jamali
	London Met Email address: mej0099@my.londonmet.ac.uk

A3	Principal Researcher/Lead Supervisor
	Member of staff at LondonMetropolitanUniversity who is responsible for the proposed research project either as Principal Investigator/grant-holder or, in the case of postgraduate research student projects, as Lead Supervisor
	Name:Dr Ahmad Nazari
	Job title: Principal Lecturer for Languages and Course Leader for MA TESOL and Applied Linguistics
	London Met Email address:a.nazari@londonmet.ac.uk

B1 | The Research Proposal

An investigation into the intercultural competence of native and non-native English teachers in London

Introduction

B2 This proposal aims to investigate whether London English teachers have developed their intercultural competence, and if yes, how they have reached to this level of competence, and what are the possible impacts of their intercultural competence on the process of their teaching. This study is mainly based on qualitative case study which includes interviews and observations of several English tutors (native and non-native) in different colleges and universities of London. This research explores the English teachers' perspectives on the relationships between their personal (identity), educational, teaching experiences and their development of intercultural competence, how they define and address the intercultural competence, and how their practice is affected by their intercultural competence. English teachers might have different definitions for 'intercultural competence', and consequently their approach toward learning and teaching cultural issues would be divergent. The primary focus of this research is to present how the English language teachers address this competence and how their awareness of the cultural issues could impact on the quality of their teaching (had influenced their instructions).

Literature review

B3 There have been a lot of studies regarding the identity of English language teachers and the dichotomy between native and non-native English teachers, whereas little attention has been given to the topic of the intercuturality of these groups. Many researchers have studied the differences between native and non-native English teachers in TESOL (e.g., Lazarton, 2003; Nemtchinova, 2005; Palvlenko, 2003). The use of native and non-native abbreviations before the terminologies of English teachers created an imparity between these professionals which has led to misjudgements (Rosie, 2002), and this might contribute to discrimination against non-native English teachers in the professional field. It has been argued that non-native

B4 English teachers could not be as competent as native English teachers since they lack the linguistic and cultural knowledge of the language (Warwick, 2008). There are many professionals in this field of English language teaching who are "multilingual and

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| | interculturally savvy" (Sparrow, 2000: 750), and they have been neglected because of the prevalent discrimination between the English teachers. Yet, the experience of these intercultural teachers should be highly appreciated in TESOL pedagogy, and the teachers who are not completely aware of cultural issues in the language teaching need further assistance to integrate interculturality into their practice successfully (kramsch, 2005). Therefore, the teachers whose life experiences have led them to interculturality and who "just as importantly have a meta-cognitive awareness of their competence" (Byram, 1997:20) are much required in this field.

Professional organisations of the U.S. encouraged the advancement of national standards for foreign language teaching and learning which aims at developing learners' knowledge and understanding of the second language culture (Phillips, 2003), in which the cultural analysis of the relationships between the traditions, beliefs and artefacts are required by the learners. Culture has been defined as similar traditions, attitudes and skills shared by a group of people. However, the view of national standards regarding cultures has recently changed as "culture is now looked at as diverse, dynamic and loosely bounded" (Warwick, 2008: 619). Atkinson (1999: 643) suggested a view of culture in the second language teaching, in which learners have been regarded as "individuals in context with multiple, contradictory and dynamic identities." Furthermore, Kubota and Harklau (1999) assert that it is necessary to represent the culture in TESOL to help students to enhance their cultural competence. Hence, an awareness of cultural complexities in a globalised world is encouraged. In the meantime, some factors such as worldwide conflicts between West, East and European economic incorporation have given rise to the importance of the language pedagogy and communication across boundaries which lead to interculturality (Byram, 1997; Wesche, 2004).

The concept of intercultutality is not a new phenomenon in language teaching as there have been a lot of intercultural discourses which have led to more methodical use of this term (Dervin, 2009; Cantle, 2012). However, the intercultural competence is not completely integrated into the language education despite of its popularity in the research (Dervin, 2009). Little attention has been paid to the concept of the interculturality in the language area, even in the departments that include interculturality. Some teachers claim that the interculturality is integrated in their instructions while in reality what they present is other cultural rules or stereotypes (ibid.).

'Intercultural competence' has a variety of definitions. Byram (1997 cited in Warwick, 2008:619) indicates that intercuturality "involves attitudes of curiosity and openness, skills in |

The label **B5** appears in the left column of this page.

interpretation, mediation and a critical awareness of conflicting value systems." Chen and Starosta (1996: 358-359) define the intercultural competence as "the ability to negotiate cultural meanings and to execute appropriately effective communication behaviours that recognise the interactants' multiple identities in a specific environment", meaning that the person who possesses this competence could be able to interact meaningfully and efficiently in order to accomplish their aims alongside appreciating others' cultural identities and values. This requires developing the knowledge and sensitivity to other cultures, obtaining a richer understanding of the cultural differences and self-awareness which could be referred to the individual's social and cultural identity that leads to intercultural awareness (Jandt, 2010).

It is argued that knowledge, skill and attitudes are part of intercultural competence that is accompanied with individual values which belong to the identities of those societies. The attitudes of intercultural people are indication of their level of intercultural competence; these manners include curiosity, open-mindedness and otherness. This means intercultural people would be able to decentre their own values, beliefs and behaviours in order to see and consider others' point of views and perspectives. Cultural knowledge is another significant feature which leads to better interaction between social groups with different identities. This knowledge consists of two fundamental factors: the first one is the knowledge of the procedures and products of other societies, and the second one is the knowledge of how these procedures work, meaning what is the process of being accepted or perceived by other people as well as obtaining some knowledge about them (Byram, 2003).

Fairly, it is impossible for the English teachers to have all cultural knowledge they need, as some of them did not have the chance to come into contact with other cultures. In fact, they require developing their intercultural competence and gaining knowledge about other cultures alongside their teaching. However, English language teachers should have the capability of seeing how misunderstandings might arise and how they can be resolved. Thus, having the interpretative skills which help the English teachers to compare and relate ideas together are essential in the language field (ibid.).

We also have to bear in mind that however interculturality is being enhanced, there is still the possibility of being rejected or creating reactions among different groups which would be evitable if the intercultural mediator becomes critically aware of their own values and how it would impact on other views. This raises the awareness and evaluation of self and others which leads the teachers and learners to consciousness about others' cultural issues and differences.

There are also further debates regarding the concept of native and non-native English teachers' interculturality. It is discussed that the native English teachers are intuitively aware of the language of their country and have developed their linguistic competence in a natural way which could not be attained by non-native English teachers. However, this view cannot be true about the culture of that country as it could not be achievable intuitively, and in fact the country could embrace many cultures which could not be easily acquired like the language. The culture of the country could be learned throughout individuals' lives when they gain experience and meet different groups of the society in various stages with preserving their own values as they move into new societal parties. Therefore, English native teachers cannot claim the authority on the culture of their countries and are not in the position to address what is true or untrue as it might be possible with the language (Byram, 2003). In other words, the native speaker "who belongs to a culture is often unable to analyse and conceptualise what is too familiar in his/her culture; they cannot see the wood for the trees" (Byram; Gribkova; Starkey, 2002:12). Even though they obtain a lot of national cultural experiences, they are not completely aware of all the perspectives of their own cultures.

Thus, a non-native English teacher has the benefit of "seeing a culture from a distance" (ibid.), and then would be able to reflect on their own culture. The discrimination between native and non-native teachers could be emanated from prejudice and narrow-mindedness, while the ability of the cultural analysis would be the significant element in the second language teaching regardless of the nationalities of the teachers (Byram, 2001). Weisman (2001:222) indicates that non-native English teachers or bilingual teachers are "vital role models who can offer their students the opportunity to imagine possibilities for their future that do not negate their cultural world view." Some authors assert that interculturality is the strength of the non-native teachers, as Nemtchinova (2005) notes that these teachers' knowledge of another language and culture increases their ability to be explicit about cross-cultural evaluations and helps them to integrate their experiences into their instructions. Although this author shows how personal subjectivities could be intertwined into professional identities, little study has been conducted on the intercultural identities of English language teachers or how their intercultural competence could impact on their practice (Alsup, 2006), which is the aim of this study.

Research method

Since my intention is to explore the intercultural competence of native and non-native English

teachers, how this competence is understood and developed by English teachers and what are the possible impacts of the intercultural competence on their practice, an interpretivist qualitative approach would be the most suitable paradigm for this study. In this research I will develop a view of case study which will be drawn from holistic, ethnographic and biographic research methods. The main aims of the case study are to obtain the descriptions and the interpretations of others (Stake, 1995), and the qualitative research methods (interview, observation) will help me to discover and portray the multiple view of the case.

> "Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations and recordings to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them". (Denzin and Lincoln, 2011:3)

This approach starts with collecting data regarding societal and human issues and how they are being addressed by groups or individuals in different contexts, which are relevant to this research, as the behaviour of individuals are going to be observed and studied. Moreover, qualitative research is being conducted in natural settings to collect data which includes the views of candidates and the interpretations of the data (Creswell, 2013).

The focus of this research is on the links that the teachers see between their experiences, their identities, their intercultural competence, teaching practices and particularly their approach to teaching culture in the classroom. Initially, I will send a request to native English teachers and non-native English teachers. I will illuminate my intention and confidentiality of the research through ethical forms. I will have observations and semi-structured interviews with the participants concerning the research questions to gain a richer insight of their views and practices.

Qualitative research has a highly versatile feature which can be expanded by the virtue of the research over time (Dornyei, 2007) and it is one of the main advantages of this method. Also, this approach gives us the freedom to elicit the relevant data, as it has the flexibility to gain more information, and it can be enhanced during the actual research process. For instance, if I need to ask more questions in my interview, I can have the opportunity to expand the interaction and enquire further. Another important feature of this method is that there is nothing pre-determined or strictly structured in this mode of research. Glaser and Strauss in their seminal work emphasised that "the qualitative study does not necessitate applying the

literature or theories prior to the investigation to affirm that the emergence of categories will not be contaminated by concepts more suited to different areas" (Glaser and Strauss, 1967; Dornyei, 2007: 37).

Furthermore, observation is an effective way of investigating and eliciting 'the insider's knowledge of the field through the researcher's increasing assimilation as a participant in the observed field' (Flick, 2002: 134). It is not only based on what the observer reveals in the natural setting, but also it leads to a wider discovery of participants' attitudes and beliefs (ibid.). This type of observation is direct and requires a very explicit transcribed recording for further interpretation. Although there is less dependency on others' response in the observation compared with interviews, it has certain limitations, as the observation is time consuming, and the observer needs to gain all participants' consent prior to the research. Also, there are invisible factors such as participants' values or internal emotions which cannot be observed and the researcher is solely dependent on the observation and his/her subjective opinion to interpret the observed incidents (Dornyei, 2007) On the other hand, this method can be beneficial in terms of gaining richer insight of what really occurs in an authentic situation, and it provides us the opportunity to analyse and compare the participants' responses with their pedagogical practices in order to interpret them accurately (Flick, 2002).

Semi-structured interviews will be conducted as well, concerning their definition of interculturality and how they might have improved it over years. The interview will be designed to make a comparison between participants' theories and rationales with their actual behaviour in the classrooms. Indeed, the data of interviews will be used as triangulation to the data of the observation. "In triangulation, researchers make use of multiple and different resources, methods, investigators and theories to provide corroborating evidence which shed light on a theme or perspective" (Creswell, 2013: 251). This way gives more credibility and validity to the data adapted in the qualitative research (Cohen et al., 2007).

It also appears that the interview is an ideal mode of collecting particular data, as the interviewer is in the control of the situation and has the ability and opportunity to conduct the research without any restrictions. "Qualitative interviewing provides an open-ended, in-depth exploration of an aspect of life about which the interviewee has substantial experience, often combined with considerable insight". (Gubrium and Holstein, 2002: 676) The interviewer can also obtain the personal opinions of the participant regarding his/her research area. Moreover, we apply this method as we are willing to hear the participant's stories, views and reduce the pressure of power relationship between ourselves and the participants (Creswell, 2013). We

conduct qualitative research when we want to report an event, and there is nothing pre-determined or strictly structured. This method helps us "to write in a literary, flexible way that conveys stories without the restrictions of formal academic structures of writing" (ibid: 48).

Glaser and Strauss in their seminal work emphasised that "the qualitative study does not necessitate applying the literature or theories prior to the investigation to affirm that the emergence of categories will not be contaminated by concepts more suited to different areas" (Glaser and Strauss, 1967; Dornyei, 2007: 37). More significantly, the qualitative approach helps us to eliminate the risk of misunderstandings occurring between us and the participants, as both parties have the opportunity to clarify their words and enhance the conversation. The flexibility and openness of the interview reduce the uncertainty of non-completion, and is one of the essential merits of the qualitative research (Creswell, 2013).

It is also crucial to consider the ethical issues behind this method, as the nature of this research involves human participation and during the observation or interview we might encounter some unpredictable issues or problems which could impact on the process of collecting data. For this reason, I will obtain the ethic approval of the university by completing a relevant form and submitting my research proposal before conducting my practical research. Furthermore, I will inform the participants who are English teachers, and the head of English departments of different colleges or universities to gain the formal permission for my research by consent forms. I will assure that the identity of the participants will be quite anonymous, and I will refer to them as participant A, B, etc. Eventually, after applying the relevant data to my research I will destroy all the evidences/data for the sake of confidentiality.

Summary and conclusion

It has been significantly cherished in the language teaching profession that teachers and learners do not merely need the grammatical knowledge and skill of a language but also the ability to use the language in socially and culturally appropriate ways. This was the main concern of 'Communicative Language Teaching' which made some changes in teaching methods and emphasised on the importance of intercultural dimension as one of the aims language teaching (Byram,1997).

Unfortunately, there has not been adequate research regarding the intercultural competence of English teachers and whether they have perceived this quality and developed it over time in London colleges. There are also a number of factors that need to be considered when we intend to probe the intercultural competence of the English teachers such as; social identity, race, the process of acculturation and so on. The intercultural competence is different from

factual knowledge of another country; therefore, the English teachers should have the capability of developing this competence in their learners as it helps them to communicate with people of different cultural backgrounds and multiple identities (ibid.).

The English teachers need to be aware of the cultural issues that might rise in their classroom which require them "to decide consciously about the issues raised by their own feeling about their languages and associated cultures. Teachers cannot be neutral on cultural issues since they respond to other cultures as human beings and not just as language teachers. They need therefore to consider how their own stereotypes and prejudices may influence their teaching subconsciously, and what the effects of this may be on learners. They also need to reflect upon how they respond to and challenge their learners' prejudices not only as teachers but also as human beings subconsciously influenced by their experience of otherness" (ibid :p.30).

This study is mainly based on qualitative case study which includes interviews and observations of several English tutors (native and non-native) in different colleges or universities of London. This research explores the English teachers' perspectives on the relationships between their personal (identity), educational, teaching experiences and their development of intercultural competence, how they define and address the intercultural competence, and how their practice is affected by their intercultural competence. The primary focus of this research is to present how London English language teachers address this competence and how their awareness of the cultural issues could influence their instructions. Little study has been conducted on the intercultural identities of English language teachers or how their intercultural competence could impact on their practice (Alsup, 2006) which is the main goal of this study.

The research questions are:

How do English teachers in London conceive of 'intercultural competence'?

What are the impacts, if any, of their intercultural competence on the process of their teaching?

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Research Ethics

Please outline any ethical issues that might arise from this study and how they are to be addressed.

NB all research projects have ethical considerations. Please complete this section as fully as possible using the following pointers for guidance.

- Does the project involve potentially deceiving participants? Yes/<u>No</u>
- Will you be requiring the disclosure of confidential or private information? Yes/<u>No</u>
- Is the project likely to lead to the disclosure of illegal activity or incriminating information about participants? Yes/<u>No</u>
- Does the project require a Criminal Records Bureau check for the researcher? Yes/<u>No</u>
- Is the project likely to expose participants to distress of any nature? Yes/<u>No</u>
- Will participants be rewarded for their involvement? Yes/<u>No</u>
- Are there any potential conflicts of interest in this project? Yes/<u>No</u>
- Any other potential concerns? Yes/<u>No</u>

If you answered yes to any of the points above, please explain.

Does the proposed research project involve:

- The analysis of existing data, artefacts or performances that are **not** already in the public domain (i.e. that are published, freely available or available by subscription)? Yes/<u>No</u>
- The production and/or analysis of physical data (including computer code, physical entities and/or chemical materials) that **might involve** potential risks to humans, the researcher(s) or the University? Yes/<u>No</u>
- The direct or indirect collection of **new data** from humans or animals? <u>Yes</u>/No

If you answered yes to any of the points above, please explain.
I will collect data by observing adult EFL classes and interviewing EFL teachers or lecturers. The interviews would be conducted privately and as I need to explore the lecturers' educational experiences and views regarding the topic (intercultural competence) I will arrange the meetings where would suit the participants. There would probably be a short interview which would take place before each observation with respect to their experiences, and another interview (post interview) would be after the observation which would be longer compared to the pre-observation interview, in order to elicit more in-depth information regarding the topic.
The participants and the head of English departments of the colleges/universities will be informed in advance. I will formally seek their permissions to conduct my research through the consent forms (A copy attached). The identity of the participants

will be anonymous and I will assure the participants about the anonymity of their identities and I will refer to them as participant A, B, etc in my research. The data I collect will be confidential, and I will destroy all the evidences/data after I applied the relevant information to my research.

Will the proposed research be conducted in any country outside the UK? If so, are there independent research ethics regulations and procedures that either: No

- **Do not** recognise research ethics review approval from UK-based research ethics services? Yes/<u>No</u> and/or
- Require **more** detailed applications for research ethics review than would ordinarily be conducted by the University's Research Ethics Review Panels and/or other UK-based research ethics services? Yes/<u>No</u>

If you answered yes to any of the points above, please explain.

Does the proposed research involve:

- The collection and/or analysis of body tissues or fluids from humans or animals? Yes/<u>No</u>
- The administration of any drug, food substance, placebo or invasive procedure to humans or animals? Yes/<u>No</u>
- Any participants lacking capacity (as defined by the UK Mental Capacity Act 2005)? Yes/<u>No</u>
- Relationships with any external statutory-, voluntary-, or commercial-sector organisation(s) that require(s) research ethics approval to be obtained from an external research ethics committee or the UK National Research Ethics Service (this includes research involving staff, clients, premises, facilities and data from the UK National Health Service, Social Care organisations and some other statutory public bodies within the UK)? Yes/<u>No</u>

If you answered yes to any of the points above, please contact your faculty's RERP chair for further guidance.

SECTION C: THE PROJECT - RISKS AND BENEFITS

C1	Risk Assessment
	Please outline
	• the risks posed by this project to both researcher and research participants. **There will not be any risks and I will have a pilot study to deter any possible misunderstanding. The confidentiality will be announced and I will assure the participants about the anonymity of their identities through the consent form (the permission would be taken in advance) and I will do my research in the most unobtrusive way.**
	• **The ways in which you intend to mitigate these risks. The participants will**

be adult teachers and lecturers who are aware of the process of my research, and they will obtain all the necessary information prior to my research and through the consent form. They also can choose where the interview could take place. And they will have ultimate freedom to change their minds or not answering the questions which would not be pleasant, but I will attempt to pose the interview questions to avoid any misunderstanding.

- I will assure them about the anonymity and confidentiality of the data, and the data will be destroyed at the end for the sake of confidentiality
- I also will explain the purpose and aims of my research to deter any misunderstandings
- the benefits of this project to the applicant, participants and any others.

My research will benefit the participants by providing them with the opportunity to reflect on the nature and objectives of their subject matter, and redirect their present teaching practice.

The questions will be inspiring and help participant to be a critical thinker and obtain a greater insight into intercultural competence language teaching.

PhD in TESOL and Applied Linguistic
Faculty of Social Sciences and Humanities
London Metropolitan University Information

Your permission is requested to record and transcribe your speech for the purposes of a research project in fulfilment of the requirements for a PhD in TESOL. You may withdraw from the project at any time.

Consent Form

I give permission for the recording that has been made of my speech to be used for the purpose of this research. I understand that this is the only purpose for which it will be used, that confidentiality will be strictly observed, and that no identifying information will be made available regarding myself. I understand that this consent form will be stored separately from the recording, so that the recording cannot be traced to me.

Name:

Signature:

Date:

Checklist to be completed by applicant prior to submission of the form

Section	*Completed*
Section A	✓
Section B	✓
Section C	✓
Research Proposal attached	✓

Please submit this *Form* as an email attachment to the Chair of your faculty's Research Ethics Review Panel (RERP)and copy in <u>all</u> of the staff and students who will be involved in the proposed research.

See: http://www.londonmet.ac.uk/research/the-research-and-postgraduate-office/current-students/research-ethics.cfm

<u>Please note</u> that research ethics approval can be granted for a maximum of 4 years or for the duration of the proposed research on the condition that:

- The researcher must inform their faculty's Research Ethics Review Panel (RERP) of any changes to the proposed research that may alter the answers given to the questions in this form or any related research ethics applications

- The researcher must apply for an extension to their ethics approval if the research project continues beyond 4 years.

Feedback from Ethics Panel

	Approved	*Feedback where further work required*
Section A	x	
Section B	x	Please supply draft consent form/information sheet. Please provide a little more information on the interview and on the observation of teaching.
Section C	x	Please fill in the 'project- Risks and Benefits' part. Please comment on the anonymity of institutions and on data storage. Please comment on the benefits of the project.
Date of approval NB: Researcher to be notified of decision within <u>two </u>weeks of the submission of the application		The concerns above have been addressed in this revised application. Research ethics approval is given on condition that - the consent form is developed further. It needs researcher's and supervisor's LondonMet contact details as well as clearer specification of what the participant is consenting to (2 interviews + classroom observation; recordings, use of anonymised quotes). - a separate consent form for the institution (Head of English) is required. - an information sheet about the research is required unless the relevant information is represented on the consent forms. 21/03/15 Klaus Fischer