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ABSTRACT

ADVANCEMENTS IN TEACHING LANGUAGES INTERCULTURALLY: A GLOBAL ANALYSIS OF SCHOLARLY IMPACTS UPON CONTEMPORARY INTERCULTURAL LANGUAGE LEARNING AND TEACHING

by

Jessica D. Downey

In response to growing awareness of real-world limitations of narrowly linguistic language pedagogies, and of unintended but enduring negative consequences, research has continued to demonstrate that teaching languages interculturally is not merely educationally facilitative, but essential. Although increasingly sophisticated, intelligible, and creative theoretical discussions and research conclusions are presented within pertinent disciplines, there is comparatively little comprehensive knowledge concerning the extent to which instructional ideologies, practices, and professional circumstances align with crucial advancements in the designs and implementations of intercultural language learning and teaching. Even less is understood about how these relevant components of intercultural language education may vary among different groups of language instructors worldwide. To address these gaps within a framework engaging interdisciplinary insights from areas such as intergroup relations, translingual education, and cross-cultural psychology, this study investigated the perceived impact of scholarly advancements in intercultural language education upon the opinions, attitudes, practices, and wider learning environments of language instructors with differing educational backgrounds across the globe. Findings showed significant differences between groups with regard to degrees of supervisory support; intercultural language teaching ideologies; the frequency with which language instructors made efforts to teach culture, and their perceived preparedness in using various pedagogical methods to do so. Implications for critical and efficacious intercultural language education are discussed, along with recommendations for broader academic initiatives, psychometric analyses of different

language educator groups, and new avenues for professional development and teacher education research.

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CHAPTER 1: INTRODUCTION

Rationale and Significance

Learning a language is for many students a vastly rewarding and enriching experience. For others, some of the inherent emotional processes, interfering sociopolitical realities, and narrowly linguistic language pedagogies have the potential to contribute to a range of unintended consequences. Examples include the reinforcement of stereotypes and unequal power relations; resistance to or rejection of language and cultural learning; high levels of communication anxiety; intolerance of certain dialects, accents, and social groups; distressing misinterpretations of unfamiliar interpersonal behaviors and relational norms; inaccurate understandings of sociolinguistic realities; breakdowns in the development of cross-cultural relationships; and many more (Blume, 2017; Galloway & Rose, 2018; Hismanoglu, 2011; Meyer, 2014; Norton, 2000; Woodrow, 2006). Over the course of decades, various useful resources and methods of confronting some of these issues have been discussed across disciplines (see Aaron et al., 2018; Jain, 2014; McKay; 2000; Nagda & Derr, 2004; Pettigrew, 1998; Wickline, 2012). Nevertheless, recent research suggests that language learners are still struggling in a plethora of ways that are not solely, or even often predominantly, linguistic (Dessel & Dessel, 2012; Glass & Westmont, 2014; Hismanoglu, 2011; Müller, 2013; Zacharias, 2019).

The effective teaching of culture is, unquestionably, a considerably complex and challenging pursuit (Byram & Wagner, 2018; Chiesa et al., 2012; Liggett, 2014). Although there are a number of highly influential theoretical publications on intercultural language teaching (e.g., Byram, 1997; Byram et al., 2002; Corbett, 2003; Kramsch, 1993, 2013; Liddicoat & Scarino, 2013), far less contemporary research investigates the extent to which language instructors are aware of these crucial issues affecting language learners, as well as external factors which may potentially facilitate or hinder the success of an intercultural language learning paradigm. Nor do we have sufficient knowledge of general intercultural language teaching ideologies and the effect that these have upon what is currently being done to address students' needs educationally. To shed light upon these gaps in the literature holistically, the overarching research question explored in the present mixed-method, cross-sectional study was: What is the perceived impact of certain scholarly advancements upon contemporary intercultural language teaching and learning? In light of critical issues and developing principles in pertinent fields, the following research questions were addressed:

1. What are the perceived theoretical ideologies, practices, and levels of pedagogical preparedness among different groups of language educators worldwide, as they relate to certain crucial components of intercultural language teaching and learning?
2. What are some of the relevant institutional circumstances that shape the broader intercultural language learning environments in which different groups of language educators teach?

Researcher Positionality

All researchers have unique experiences and complex identities, which continue to influence their scholarly work. Positionality statements are therefore important for clarifying how investigators situate themselves in relation to the subject of study, their research participants, and the values that underlie their research (Gary & Holmes, 2020). In light of the awareness I have gained from my experiences, the following statement is provided to assist readers in understanding some of my motivations for investigating intercultural language teaching and learning, and why I believe this subject is an important area of study.

Comments my language students make, and experiences they relate, reverberate in my mind. These comments and experiences reflect diverse challenges that range, for example, from social and psychological anxiety, to unfamiliarity with intercultural communication, to hostility or assault. “I was so afraid of making a grammar mistake that I didn’t dare to speak.” “I told him I didn’t know what my parents’ jobs were and now he is angry. What should I do?” “When I got to my dorm, my roommate told me she didn’t want an international roommate.” “When I was at the mall, a woman grabbed my arm and asked me if I felt hot in my clothing [niqaab].” For reasons including these, I cannot teach language to my students without also teaching culture. Furthermore, I have realized that the teaching of culture to language learners is insufficient without additionally educating other groups of students. I therefore take the educational facilitation of shared intercultural language programming for all students very seriously, and have come to learn that by teaching culture effectively, it is possible to accomplish various aims.

In addition to feeling responsible for helping my students address some of the challenges and sociopolitical realities they will encounter, I am equally motivated to sustain the more positive developmental experiences they have. To observe, for example, the discreet amusement and satisfaction in the faces of my students from places where weather is not king of small talk when, for the first time, they realize why their U.S. American peer has just spoken to them about

the weather again, is thoroughly rewarding (see Geddes, 2015; Jumanto, 2014). Receiving reports that some of the native English speakers who participated in my workshop on intercultural communication wrote in their reflections something along the lines of, "I actually get it now," demonstrates to me that aspects of my methodologies are succeeding. Even those who are initially resistant to facilitated intercultural experiences may later report that these were some of the most eye-opening and valuable educational experiences they have participated in.

To empower students and inspire interest while simultaneously fostering critical thinking concerning the limitations of all of our cultures are formidable and realizable goals that can most effectively be accomplished through education enacted by their teachers. In my professional experience, I encounter instructors who are adamant that language learners be taught about culture and who make efforts to teach it, yet find it challenging to design appropriate methodologies or to assess cultural learning successfully. I am also aware of language courses in which culture is not emphasized, as well as theoretically uninformed curricular and extracurricular cultural programming that, despite good intentions, sometimes results in superficial learning or other unintended outcomes. Concurrently, I know of instructors across disciplines who continue to demonstrate excellence in cultural instruction, as evidenced by their scholarship and student testimonials. I therefore reflect upon this study, which investigates the generalizability of contemporary intercultural language teaching perceptions, as a step toward laying some of the groundwork for future research into the eternal creative possibilities for bringing to life the different principles upon which the present study is based. In providing these self-reflections and motivational analyses, readers can see my positionalities more transparently.

Organization of the Dissertation

This dissertation begins with a review of recent empirical research that has been conducted on intercultural language education. This section is followed by an interdisciplinary theoretical discussion of some of the most crucial ways in which language and cultural learning are connected, as they relate directly to the research that was carried out in this study. Next, the research methodology is presented and followed by a discussion of the statistical and qualitative interview findings. The dissertation proceeds with a presentation of the Rasch analyses that were used to examine validity and reliability, and concludes with a discussion of the study's implications, limitations, and recommendations for future research.

CHAPTER 2: LITERATURE REVIEW

Introduction

This chapter begins with a discussion of how culture and intercultural language education are defined in the present study. This discussion is followed by a review of current research on intercultural language teaching and learning, including a discussion of language educators' intercultural cognitions, personal competencies, teacher education interventions, and analyses of group educator differences. The chapter concludes with a theoretical discussion of the role that culture plays in language learning and teaching.

Terminology

Defining and Undefining Culture

Definitions of culture abound, ranging from one's "development or improvement by education or training" (Macquarie, 2017, p. 201), to a "set of shared attitudes, values, goals, and practices that characterizes an institution or organization" (Merriam-Webster, 2020, p. 304), to "the distinctive ideas, customs, social behaviour, products, or way of life of a particular nation, society, people, or period" (Oxford English Dictionary, n.d.). In practice, however, the numerous possible definitions and multifarious meaning extensions of culture in particular still bemuse the academic community and many definitions of culture do not productively facilitate understanding or educational application. Therefore, the operationalized assumptions made in this research regarding what culture is, and what culture is not, are provided as follows:

1. Culture is collective. While students' personalities and unique identities play crucial roles in intercultural education as a whole, culture is concerned with the shared ways of groups of people, rather than of individuals (see Pettigrew, 1998).
2. Culture is learned (Moya, 2002). In the process, human beings are exposed to a particular culture's "habits of interaction and preferred ways of living" (p. 158). This is true whether we accept different features of our cultures, actively resist them, or are unaware they exist.
3. Cultures can be national, intranational, and transnational. As an example, there are certain values, passed down through generations, which people from different social groups in a single country tend to share (e.g., Kohls, 1984; Vile, 2015). Within countries, there are also groups of people whose cultures differ from national norms (e.g., Howley et al., 2009). Finally, cultures can transcend national and other borders.

4. Culture is dynamic (Paris, 2012). Although the speed at which cultures change varies across time and place, cultures, like languages and societies, are in constant flux (e.g., Hassa & Krajcik, 2016). By the same token, dominant and longstanding cultural conventions, assumptions, practices, etc., that are part of a given community, are always negotiable (see Canagarajah, 2013).
5. Culture and society are inextricably intertwined, but there are also important distinctions between the two. Although a detailed analysis of their similarities and differences is beyond the scope of this paper, the following information describes how the author understands the connections between the terms:

> Society is "a system of interrelationships among people." It refers to the fact that relationships among individuals exist, and in human societies, individuals have multiple relationships with multiple groups, and the groups themselves have interrelationships with other groups. … Culture refers to the meanings and information that are associated with social networks. "Family," for example, is a social group that exists in both the human and nonhuman animal world. But human cultures give the concept of family its own unique meaning, and individuals draw specific information from these meanings. Moreover, different human cultures assign different meanings to this social group. (Matsumoto & Huang, 2013, p. 17)

Intercultural Language Education

In this research, intercultural language education refers to the teaching and learning of a language, or languages, for equally linguistic and cultural purposes. This involves the effective and needs-based integration of language and cultural learning, i.e., the connecting of intercultural skills, knowledge, attitudes, and awareness, to the interrelated linguistic domains of speaking, listening, reading, writing, pronunciation, grammar, and vocabulary. Intercultural language education is additionally grounded in the assumption that native speakers of a given language, or languages, also require intercultural linguistic training for skillful and equitable communications to be actualized among language learning students and those with whom they interact.

In much of the literature reviewed for the present study, the phrasing "intercultural communicative competence" is emphasized (e.g., Czura, 2016; Eken, 2015; Gong et al., 2018). Although communicative competence, specifically, is a crucial component of any intercultural language education that engages all language skills, in this study, I take the position that the term

communication does not adequately call attention to every pertinent aspect of intercultural learning. For example, students may increase their knowledge and appreciation of culture through independent reading (e.g., Hoff, 2016) and develop empathy toward cultural others (e.g., Garrett-Rucks, 2016), but not yet possess the oral communicative skills to demonstrate their advancements comfortably and strategically. Therefore, intercultural "competencies" (e.g., Parks, 2020, p. 241) is used in this paper to emphasize the full range of intercultural language learning and to support more accurately and intelligibly teachers' abilities to assess students' strengths and weaknesses with regard to different intercultural language education components. Accordingly, intercultural communicative competence is used when citing other research studies, or when more performative communicative competence is the particular focus.

Literature Review

This literature review examines recent empirical research on intercultural language education that has been published during the past decade. Studies that explicitly named intercultural language education, teaching, and/or learning were included in the review, as well as those in which intercultural *communicative* teaching, learning, etc., was the preferred terminology. The selected research studies primarily involved pre-service, secondary-level, and university-level instructors of various languages worldwide.

Language Educators' Cognitions on Intercultural Pedagogy

Recent studies have investigated differing cognitions of language educators regarding contemporary intercultural language teaching (Czura, 2016; Eken, 2015; Gong et al., 2018; Oranje, 2021; Peiser & Jones, 2013; Tolosa et al., 2018; Vo, 2017). In a mixed-method study examining the knowledge and beliefs of instructors of various languages at several secondary schools in New Zealand, findings indicated that most participants had heard of intercultural language teaching, but were "unfamiliar with its principles" (Oranje, 2021, p. 150). Similarly, Eken's (2015) study found that although practicing university-level language instructors in Turkey were aware of the need for intercultural education, they were inexperienced with related activities and materials that could support this learning. Among various groups of language instructors who did include intercultural activities in their teaching, most adopted more traditional knowledge-based pedagogical orientations that, arguably so, virtually excluded or significantly outweighed, the educational development of demonstrated intercultural knowledge, skills, attitudes, and critical awareness (see Czura, 2016; Eken, 2015; Tolosa et al., 2018).

Language Educators' Personal Intercultural Competencies

In response to the discrepancy between the need for high-quality intercultural language teaching and the realities of instructors' perceptions and practices, some studies have evaluated the intercultural competencies of language teachers themselves (see Chao, 2016; Gong et al., 2018; Tolosa et al., 2018). For example, Chao (2016) found that approximately one third of English language teachers in Taiwan, from kindergarten to university, were unfamiliar with nonverbal communication across cultures, although the majority did feel confident about some aspects of their own intercultural abilities. Gong et al. (2018) similarly indicated that university Chinese as a Second Language instructors were knowledgeable of certain aspects of Chinese culture, but less familiar with others, such as different ethnic groups and social identities. In a multiple case study, although one secondary-level instructor of Japanese developed the pedagogical skills to go beyond surface-level features of culture and emphasize more "the thinking behind them," the instructor still reported that she felt "insecure" about her lack of cultural knowledge (Tolosa et al., 2018, p. 231).

In support of the personal intercultural development of language educators, various interventions have been carried out (Bektas-Cetinkaya, 2014; Curtis et al., 2016; Holguín, 2013; Mighani & Moghadam, 2019). At a university in Colombia, a semester-long course was created for pre-service language teachers to research various aspects of culture in different educational systems around the world (Holguín, 2013). Upon identifying patterns in participants' observation notes, interviews, and reflection papers, the instructors were reported to have "developed skills to interpret and contextualize cultural practices as well as become aware of cultural complexities" (p. 216). In a similarly motivated teacher education program in Turkey, findings indicated that certain in-class cultural content instruction and related activities, such as the analysis of a miscommunication between an Indian woman and a U.S. American man, increased pre-service language teachers' intercultural knowledge, skills, and awareness (Bektas-Cetinkaya, 2014). Conversely, it was also implied that, due to many language teachers' "limited face-to-face interaction in English with foreigners," no statistically significant effect upon their intercultural attitudes was found (p. 165). By extension, one can conclude that the intercultural communicative skills of "discovery and interaction" that participants were reported to have developed were not measured based upon actual interactions with people from other linguistic and cultural backgrounds (p. 162).

Interventions in Intercultural Language Teacher Education

Some interventions that directly support instructors' intercultural language teaching practices have also been investigated (Oranje, 2021; Tolosa et al., 2018). For example, Tolosa et al. (2018) studied how two intermediate-level instructors of French and Japanese, under the guidance of university researchers, increased their theoretical knowledge of intercultural language pedagogies and supported their teaching of cultural similarities and differences. Through an "inquiry cycle," defined as a "cyclical examination of current practices, implementation of new practices, and evaluation of findings to inform future action," results showed that participants evolved from a more fact-based orientation of teaching culture to one that was characterized by intercultural appreciation and deeper comparative reflection (p. 229). Similarly, Oranje (2021) examined how a cultural portfolio project mediated the value that secondary-level language educators attached to teaching critical reflection. Through assisting students in formulating cultural hypotheses and investigating them from multiple perspectives, participants simultaneously engaged in a "kind of in-house teacher education," leading instructors to better recognize the limitations of students' awareness of their own cultures, as well as reevaluate the initial assumption that reflection was a hindrance to language learning (p. 158). Findings from these studies, and others, imply that certain reflective, investigative, and process-oriented activities can support the intercultural development of language educators and their language learning students alike (Mighani & Moghadam, 2019; Oranje, 2021; Su, 2011; Tolosa et al., 2018).

Shared and Perceived Limitations

Recent research points to a number of related factors that may help identify reasons why some language teachers, in spite of agreement with the necessity for intercultural language education, do not frequently adopt such an orientation in practice. For instance, some instructors felt there was a lack of materials to support their own intercultural development (Chao, 2016). Others mentioned the potentially limited applicability of research findings on intercultural English language education in particular to the teaching of other languages such as Chinese (Gong et al., 2018). Although not expressed by multiple participants or confirmed by the language students themselves, an interviewee in Eken (2015) commented that "crowded classes," "uninterested students," and the arduous nature of intercultural developments made her

unoptimistic about the likelihood she could successfully incorporate cultural components into her language teaching (p. 68).

Finally, there is a dearth of research that has investigated institutional factors which may influence intercultural language teaching practices and aspects of the broader learning environments. To the author's knowledge, Gong et al. (2018) is the only study that has examined the relationship between intercultural language teaching and teachers' coworkers. In their study, Gong et al. (2018) found that the interpersonal relationships between language instructors and their colleagues and supervisors were positively associated with participants' development of cultural knowledge and their intercultural teaching objectives. Some research also indirectly implies that some teachers feel they have less freedom to deviate from more traditional language curricula, whereas others have asserted their "complete autonomy" to innovate (e.g., Tolosa et al., 2018, p. 231). In one theoretical publication, Liu et al. (2014) argue that it can be especially challenging in some universities for all instructors to integrate culture and language teaching because of prohibitive institutional factors:

> The same curriculum syllabus is constituted at the beginning of each semester for all the students regardless of students' individual needs, purpose of learning English and their English proficiency, and the teaching process followed the schedule in lock-step. There are supervisors on behalf of university to inspect whether the teachers are following the schedule or not. If not, the teacher will probably be criticized or penalized. Neither the teacher nor students have the right to choose their learning materials for classroom learning and teaching. (p. 43)

Empirically, however, the knowledge we have about how institutional structures and administrative policymaking may influence the implementation and advancement of intercultural language education is insufficient.

Analyses of Group Differences

Despite the reporting of descriptive demographic information about participants in recent quantitative or mixed-methods research, such as educational level, teaching experience, institutional type, etc. (Chao, 2016; Eken, 2015; Gong et al., 2018; Vo, 2017), only one of the reviewed studies (Czura, 2016) investigated potentially significant variation in intercultural language teaching among different groups of instructors. Results in Czura (2016) indicated there were statistically significant differences regarding perceptions of intercultural communicative

competence between student language teachers majoring in English and those majoring in history, with a minor in English. For example, the group of history majors "were more convinced that intercultural education is as important as language education;" however, they were also more skeptical that language and cultural instruction could be integrated educationally (p. 93). Finally, other studies have made claims about the generalizability of certain educator groups without conducting inferential statistical analyses of group differences (e.g., Eken, 2015), treated diverse groups of language educators as single groups in their analyses (Chao, 2016; Gong et al., 2018; Vo, 2017), and/or relied upon descriptive statistical analyses triangulated with qualitative data to investigate a large and diverse sample of language educators teaching at various levels in a "wide range of institutional contexts" (Chao, 2016, p. 81).

Conclusion

Holistically, current research on intercultural language education appears to be insufficiently rigorous, pedagogically implementable, and critically grounded; yet it can be argued that the present body of empirical literature has strong potential for advancement through further investigation and interdisciplinarity. Although the intentional and planned integration of language and cultural learning is implied within the name "intercultural language" education, cultural instruction is still not adequately discussed or examined in direct connection with language teaching. In other words, even though language and cultural pedagogies are more purposefully taking place within the same classrooms, and efforts are being made to improve language teacher education, the constructs of language and culture continue to be frequently presented as separate, and language learning alone appears still to be the predominant area that is being explicitly instructed and assessed—at least within the particular orientations of intercultural language learning and intercultural language teaching research. Finally, it is surprising how infrequently the actual experiences of language learners with cultural others, as provided by their instructors or programs, were mentioned or discussed in the reviewed studies.

Theoretical Discussion

This discussion is informed by theoretical publications on intercultural language education from the past two decades, and by related scholarship from other pertinent fields such as sociology, cultural studies, communication, and psychology. The discussion is organized into three interconnected sections which examine some of the crucial processes involved in intercultural language learning and teaching, as they relate directly to the theoretical ideologies

investigated in the present study. This theoretical discussion addresses some of the gaps in the intercultural language education literature, by examining important themes more comprehensively through interdisciplinary theoretical review.

Learning Us Through the Lenses of Others

The academic study of culture is as much concerned with the study of other cultures as it is with the study of one's own. Culture manifests itself in many ways, for example, in our facial expressions and body language; in the ways we communicate friendliness and politeness; in our attitudes toward time, personal space, and multigenerational living; and in what we emphasize in our shared histories. In rediscovering our culture from the perspectives of others, an important concept is Bourdieu's notion of doxa, defined as values and discourses that "tend to be viewed as inherently true and necessary . . . but are in fact quite arbitrary and contingent" (see Webb et al., 2002, p. xi). For example, Webb et al. (2002) pointed to the increasing recognition in countries such as Australia and the United States of the unjust and forcible removal of indigenous persons in the formation of new societies, while at the same time the idea that the land in question might be returned to them is "literally unthinkable—or at least, inarticulable" to some (p. 119). As another example, cultures have different ways of relating to strangers and of establishing trust—means that are taken for granted by them as second nature, or conceived of as universal (see Jumanto, 2014; Meyer, 2014; Pinto, 2011). Students who are unaware of how their own cultural practices and standards influence their experiences with others will find it problematic and challenging to interact and relate in non-ethnocentric ways.

Moving beyond understanding our cultures from a national perspective, intercultural language learning also requires *intra*national awareness surrounding social identity categories such as race, gender, class, sexual orientation, (dis)ability, etc. Similar to Bourdieu's concept of doxa, "misrecognition" reflects the ways in which individuals get "caught up" in their social roles and fail to question how they "have actually been produced as particular kinds of people" (Webb et al., 2002, pp. xi; xiv). Consequently, progress may be less likely to take place when it conflicts with well-defined social roles, or when students lack the critical awareness or skills to conceptually and socially transcend them. While it is considered good teaching practice in some cases to position students as experts from whom the instructor can authentically learn (Lipponen & Kumpulainen, 2011), teachers should be careful not to present given individuals as sociocultural experts or assume that they represent an entire group solely on account of their

nativity. Rather, students should be taught to acquire expertise and more complete sociocultural understandings from international and intranational perspectives.

In the same sense that a native of a culture or society does not automatically possess sociocultural expertise, a native speaker of a language is not automatically an *expert* speaker of that language. As Byram (2003) explained, native speaker "authority" is challenged by critical analysis from external cultural and linguistic perspectives (p. 61). This perceived authority is also challenged by sociocultural analysis, which reveals that language education across the globe often continues to privilege educated, White, middle-class speakers of particular social dialects over others (see Fairclough, 2001; Kubota & Lin, 2012; Ortega, 2017). These biases have consequences and, without awareness of how these realities influence intercultural communications, a language education is incomplete.

Native speaker biases of authority may also contribute to perceived *intra*national linguistic homogeneity. For example, the People's Republic of China, whose "common speech" is Mandarin (Putonghua), continues to be treated in Western publications as a homogenous society when it is in fact home to "at least 60 languages from five different language families and 47 writing systems" (Beckett & MacPherson, 2005, p. 301, as cited in Stites, 1999). Overall, many nations are more multilingual, multidialectal, and multicultural than they are given credit for. Language learners require knowledge of their own sociolinguistic realities, as well as critical understanding of the implied significance that is afforded to some languages, dialects, and cultures, but not to others.

Experiencing the Cultures of Others

In the academic study of culture, it is worth emphasizing that "learning about another culture does not mean that one must accept that culture" (see McKay, 2000, p. 9). Cultures are multifaceted and to varying degrees may be hypocritical. It would be rare to find individuals who accept every aspect of their own culture, let alone another. In practice, it is also worth stressing that teaching the rules of another culture is not the same as expecting students to behave according to the prescribed norms of that culture (Savignon & Sysoyev, 2002). Developmentally, students need to learn about cultures so they can make informed decisions as to how they wish to behave, as well as to challenge cultural values and practices in respectful and skillful ways.

According to McKay (2000), "there are many benefits to including a variety of cultures" in the intercultural classroom (p. 7). Given that it is possible to become ethnocentric in two

cultures, in the same sense that it is possible to become ethnocentric in one (Byram, 2003), the inclusion of various cultures in students' learning is potentially an essential component for encouraging the examination of multiple perspectives and for reducing dichotomous thinking. Yet, dichotomies have dominated culture-related research for decades. This can be observed, for example, in the representation of different cultures as direct versus indirect, high-context vs. low-context, collectivistic vs. individualistic, compatible vs. oppositional (see Al-Issa, 2005; Benet-Martinez et al., 2002; Hall & Ames, 1995; Hofstede & McCrae, 2004; Pinto, 2011). This arguably Western inclination toward dualistic thinking interferes with other methods of making sense of the world and of one's experiences. Correspondingly, it follows that McKay's (2000) suggestion for including Western and non-Western cultures in intercultural education is especially important. Moreover, as Byram (2003) explained, "the more experience of other cultures a learner has, the more easily they will see the relativity of their own culture or cultures" (p. 65). Although it is impossible to know everything about a given culture, it is always possible to know more. As students increase their (accurate) background knowledge, experiences, and skills with a language and the cultures of those who speak it, some of their learning may translate into more general intercultural linguistic awareness. This can facilitate students' abilities to more successfully discern cultural nuances, anticipate potential challenges, and communicate with increased linguistic and cultural sensitivity when encountering a new culture for the first time.

Teaching Language and Culture Together

For language learners to communicate effectively and comfortably with others, they require interactions beyond the classroom. As Savignon and Sysoyev (2002) contended, however, some language programs rarely provide their students with adequate opportunities for out-of-class interactions. To the author's knowledge, more recent information about such opportunities for language learners has not been provided in other scholarly, peer-reviewed articles in the field. Nevertheless, while in-class role play and exposure to sociocultural diversity can be educationally valuable, they are no substitute for authentic dialogue and interactions with social and cultural others. In the absence of authentic interpersonal and intercultural experiences, language learners face "significant hardship in communicating meaning" to their audiences (Genc & Bada, 2005, as cited in Bada, 2000, p. 101). More precisely, success in intercultural communication lies in the combination of appropriate and formal educational preparation along

with real intercultural experiences (Hismanoglu, 2011). In providing one without the other, the potential for negative consequences increases (see Gurin-Sands et al., 2012).

In teaching language interculturally, there are a number of misconceptions of which educators should be aware. This first relates to the widespread misconception that a native speaker of a language is analogous to an expert speaker. Rather than positioning the native speaker as the model for linguistic and intercultural communicative competence, Byram (2003) suggested the "intercultural speaker" model (p. 144). Similarly, Alptekin (2002) recommended the educational aim of graduating "successful bilinguals with intercultural insights and knowledge" who can function well locally and internationally (p. 63). Another common misconception among language educators, according to some scholars, is to assume that by teaching language, instructors are automatically teaching culture or intercultural competence (Byram & Wagner, 2018). Cultural learning, however, is not believed to be an incidental outcome of language education. Even when students trust they have acquired complete and accurate information about a given culture, their assumptions often consist of oversimplified and ethnocentric understandings (see Su, 2011). Therefore, educators need to make an informed decision to teach language for intercultural purposes (Byram & Wagner, 2018).

A third identified misconception is the belief that *any* presentation of culture qualifies as cultural teaching (Savignon & Sysoyev, 2002). Too often, intercultural education is "broken into episodic and sporadic 'intercultural hours,' disconnected from any project or educational planning, dramatically superficial and flattened into a stereotypical aspect of a culture" (Chiesa et al., 2012, p. 400). Concurrently, good intentions will not overcome lack of attention to educational theories that inform high quality teaching. To be interculturally competent in a language, language curricula require a number of affective, cognitive, and behavioral objectives, which include deeper levels of learning over time:

> *Attitudes*: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own . . . *Knowledge*: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction . . . *Skills of interpreting and relating*: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own . . . *Skills of discovery and interaction*: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills

> under the constraints of real-time communication and interaction . . . *Critical cultural awareness/political education*: an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. (Byram, 2003, p. 62)

Conclusion

Ultimately, students' abilities to understand culture and to engage in successful communications across language varieties, with sensitivity to the cultures of those who speak them, depend upon well-informed educational preparation combined with authentic interpersonal interactions. Through this process, students and teachers have the means to gauge the success and ongoing needs of learners' intercultural communicative development that cannot be realistically or completely measured in any other way. Nonetheless, some of the assumptions made in these theoretical publications regarding the ideologies of language educators are not in all cases supported by statistical evidence demonstrating, for example, the generalizability of certain misconceptions that some have about the effective learning or teaching of language and culture. Nor do the reviewed publications in general involve discussions of the extent to which the opinions and practices of language educators as a whole align with those that scholars accept and promote. Accordingly, the present study addresses some of these gaps to gain more understanding of contemporary intercultural language education, with the goal of creating a preliminary foundation for future pedagogical research.

CHAPTER 3: METHODOLOGY

Introduction

In this chapter, the research questions and the conceptual framework informing the construction of the online survey are presented. This is followed by a discussion of the study's research methods and ethical considerations. The chapter concludes with an examination of the triangulated methods of data analysis employed in the study.

Research Questions

The overarching aim of the present study was to investigate the perceived impact that certain advancements in intercultural language teaching have had upon language educators and intercultural language education today. In light of critical issues and developing principles in the field, the following research questions were addressed:

1. What are the perceived theoretical ideologies, practices, and levels of pedagogical preparedness among different groups of language educators worldwide, as they relate to certain crucial components of intercultural language teaching and learning?
2. What are some of the relevant institutional circumstances that shape the broader intercultural language learning environments in which different groups of language educators teach?

Data from three groups of language educators were collected: language educators with completed doctoral degrees, language educators with completed master's degrees, and language educators who were also graduate students at the time of the study. To examine whether there were significant differences between these groups of educators regarding the study's two research questions, the following inferential statistical questions were additionally addressed:

1. As they relate to certain crucial components of intercultural language teaching and learning, are there significant differences between language educator groups regarding their perceived theoretical ideologies, practices, and levels of pedagogical preparedness?
2. Are there significant differences between language educator groups regarding (1) the levels of support they receive from superiors to teach culture in their language courses and (2) the general quantity of opportunities that are provided to all language learners where they teach to interact with people from different cultural affiliations?

Conceptual Framework

The survey questions developed for the present study were informed by current research and theories in intercultural language teaching and learning. Similar to the reported lack of opportunities for some groups of pre-service language instructors to participate in activities to develop their own intercultural competencies (e.g., Holguín, 2013), analyses of recent research imply that opportunities for language learners to engage in authentic, facilitated, and educational interactions with social and cultural others are also frequently neglected in the intercultural language teaching scholarship (see Czura, 2016; Eken, 2015; Gong et al., 2018; Oranje, 2021; Peiser & Jones, 2013; Tolosa et al., 2018; Vo, 2017). This is to say that one major underlying assumption seems to be that language students and pre-service teachers can successfully acquire intercultural linguistic skills, knowledge, attitudes, and awareness, without ever actually interacting with sociocultural and linguistic others.

Another related and broader assumption identified is the belief that, as cultural and sociolinguistic diversity increases, so too does cultural plurality. Hence, it is believed to be correspondingly up to individuals to make good use of the purported opportunities that exist all around them. In numerous societies, however, one of the greatest challenges many students face in their intercultural linguistic development is that learning opportunities can be severely limited by inequitable power relations between groups (Norton, 2000). For instance, studies have revealed that international students of color reported experiencing more discrimination based upon language, as well as less social acceptance, when compared with domestic and international students from primarily White regions (Lee, 2010, p. 72; Lee & Rice, 2007). In Woodrow's (2006) study, data indicated that language learners from Confucian Heritage Backgrounds also tended to experience more anxiety as a cultural group than some of their European and Vietnamese counterparts when interacting with native speakers of English in particular. These and other sociocultural and psychological realities justify scholars' assertions that all language instructors have a responsibility "to address the whole student and give students the opportunity to develop their language skills and their identity through interactions with other cultural affiliations" (Byram & Wagner, 2018, p. 147). The fact that researchers continue to stress this need for educators "to make a conscious decision to teach languages for intercultural communication" further implies that this principle has not been widely heeded (Byram & Wagner, 2018, p. 147). In light of these theories, findings, and implications, part of the present

study investigated the extent to which opportunities to interact with people from different cultures were, and were not provided, to students in participant groups' affiliated language programs across the globe.

This study's survey questions were additionally grounded within some more robust and holistic insights from the intergroup relations literature. A major strength of intergroup relations and contact theories is that some of its scholarship distinguishes between essential conditions of learning, e.g., the potential for friendship, and those which are simply facilitative, e.g., broader equal group status (Allport, 1954; Pettigrew, 1998). Such distinctions tend to be more latent and equivocal within much of the intercultural language education literature (see Bektas-Cetinkaya, 2014; McKay, 2000; Tolosa et al., 2018). Therefore, to investigate the quality and pertinent conditions of contemporary intercultural language pedagogies, survey questions further examined the degree to which the knowledge of participant groups aligned with essential educational theories, as well as the potential mediating variable of supervisory support that was or was not perceived to have been provided to participants (see Liu et al., 2014).

The remaining set of survey questions investigated how favorable teachers were to intercultural language education and the criticalness of their related ideologies. Favorability questions examined the level of importance participants attached to language-and-culture integrated instruction, their interest in teaching it, and the frequency with which they made strong efforts to do so. Questions regarding participants' critical ideologies examined thoughts about whether students should be educated to challenge other cultures and their own, feelings toward native speaker models of intercultural language education, and feelings toward the inclusion of social identity groups in the learning process. Finally, structured, open-ended interviews consisting of six questions were carried out to collect additional triangulated qualitative data, which could help elaborate upon any significant statistical findings. These questions inquired into language educators' cultural teaching practices, perceived pedagogical preparedness, and related perspectives and experiences.

Research Methods

Participant Selection

Online surveys were emailed to 705 language educators across the globe. The names of instructors of many different languages, including those involved in language teacher education, were selected from the proceedings of recent language-related conferences that attract

international audiences. In some cases, the email addresses of selected instructors were collected from published conference proceedings. When not directly available, the email addresses of prospective participants were searched for online in their listed institutional websites.

In addition to selecting the names of individual instructors from conference proceedings, the names of colleges, universities, and secondary schools were selected. Subsequently, additional email addresses of language educators were collected from institutional websites. In the cases in which this process led to a single institution being selected in a given country, other institutions within the same general region were also searched for to protect the anonymity of prospective participants and increase representativeness. During this subsequent process, efforts were made to include language educators from public and private educational institutions, as well as from institutions with varying student population sizes.

Data Collection

Online surveys are frequently used to investigate diverse aspects of higher education, especially because they are believed to offer certain advantages over research that is conducted in offline settings (Roberts & Allen, 2015). In the present study, use of an online survey facilitated quantitative data collection from "geographically disparate" regions, as well as supported "reduced social desirability and experimenter expectancy effects" (Roberts & Allen, 2015, p. 95, as cited in Best & Krueger, 2004; Evans & Mathur, 2005; Gosling et al., 2004; Hewson & Laurent, 2008; Skitka & Sargis, 2006; Tuten, 2010). Although there are identified challenges with carrying out online survey research, such as declining response rates, differing habits of checking email, increasingly sophisticated spam filters, etc., certain strategies can help address these limitations (Saleh & Bista, 2017; Sauermann & Roach, 2013; Shih & Fan, 2008). For example, customizations and modifications in the wording of email reminders were used in the present research to help increase response rates (Sauermann & Roach, 2013). Furthermore, prospective respondents were informed that they would be provided with future publications of the research, if interested, which was intended to be a nonmonetary incentive that was not contingent upon participation (see Pit et al., 2014; Ryu et al., 2005).

Qualtrics, the software used to create and distribute the online survey, facilitated the researcher's ability to track response rates and email invitation reminders to participants, which they could read and consider at their convenience. Upon completing the survey, respondents

were invited to email the researcher directly if they were interested in participating in a short follow-up phone or email interview.

Online Survey Construction

To investigate crucial aspects of the broader intercultural language education environment, 20 Likert-scale items of agreement and one of frequency were created. Because some studies have shown that online surveys requiring fewer than 14 minutes to complete tend to have higher response rates, a 5-point Likert scale was used to reduce the time needed to answer all of the questions (Saleh & Bista, 2017, as cited in Asiu et al., 1998; Handwreck et al., 2000). Throughout the survey, Likert items were presented to participants with the primary goal of facilitating survey completion. Efforts were made to organize survey items thematically; however, certain questions were moved to groupings with different themes to present more complex items toward the end of the survey, as well as to increase flow and digestibility of content. Demographic questions were additionally created to collect data about participants' language courses, teaching experience, educational level, student populations, and parts of the world in which they taught.

Ethical Considerations

This study was approved by Miami University's Research Ethics and Integrity Office prior to its initiation. The online survey data were collected in Qualtrics, a secure hosted service, and Internet Protocol (IP) addresses were not collected at any time during the project. Prospective respondents were informed that participation was voluntary, that they could skip questions they did not wish to answer, and that participation was restricted to individuals 18 years of age or older. Recipients of the online survey invitation were also given a link to a separate form where they could provide their email addresses if they were interested in receiving publications of the study's findings. The online survey and contact form were not linked; therefore, participants' identities could not be connected to their individual survey responses.

Prior to participating in the follow-up interviews, respondents were provided with consent forms and given sufficient time to consider the terms before the start of the interviews. With respondents' permission, phone and Zoom interviews were audio recorded and transcribed, and the content of the email interviews was copied and pasted into a Word document. After completing these steps, the email correspondence and audio recordings were permanently deleted, and any potentially identifying information was omitted from the stored data.

Participants were informed that the data would be retained until December of 2022. Prior to this date, data were stored in Qualtrics and on the researcher's password protected work computer. No person other than the author and one committee member had access to the data. As a condition of approval for carrying out human subjects research, prior successful completion of ethics and integrity training was also required.

Data Analysis

The data from the online survey were first analyzed to compile descriptive statistical information and then to carry out inferential statistical tests. Subsequently, the qualitative interview data were analyzed using a "thematic networks" technique (Attride-Sterling, 2001, p. 386). The following section provides an overview of these triangulated analyses.

Statistical Analyses

The data were exported from Qualtrics into Microsoft Excel and then prepared for non-parametric inferential analyses in the Statistical Package for the Social Sciences (SPSS). Because data collected from Likert-scale surveys are ordinal, the Kruskal-Wallis H test was used to analyze differences in responses among three groups of language educators worldwide: those with completed doctoral degrees, those with completed master's degrees, and those enrolled in a language teaching related graduate program. Following the identification of five significant differences between groups ($p < .05$), the Mann-Whitney U post hoc test was used to identify the specific groups that differed significantly and the particular survey items on which they differed.

Qualitative Analyses

Data from the email and transcribed phone and Zoom interviews were analyzed thematically. Specifically, these analyses were carried out through an iterative process in which each of the item responses were first reviewed for "Basic Themes" identified in the textual data, and subsequently grouped into "Organizing Themes" made up of "clusters of similar issues" (Attride-Sterling, 2001, p. 388). This process facilitated the researcher's ability to more concisely summarize the main ideas extracted from the qualitative data, and to present "a more abstract and more revealing" interpretation of participants' responses (p. 389). During these analyses, the textual data were additionally examined numerous times to ensure accuracy of interpretation and of comparisons across participants, as well as to select representative quotes that would support verisimilitude (Loh, 2013).

CHAPTER 4: RESULTS

Introduction

This chapter discusses the findings of the present study, beginning with a description of the demographic characteristics of the online survey participants. Next, the online survey's descriptive statistical results are presented, followed by a discussion of the inferential statistical analyses which demonstrated that there were some statistically significant differences between the language educator groups. The chapter concludes with a report of the findings from the triangulated qualitative interviews.

Participant Demographics

A total of 116 educators participated in this study, with a response rate of 16.5% and completion rate of 92%. The three largest groups of participants had completed doctoral degrees (n = 49), master's degrees (n = 37), or were graduate students in language teaching related fields (n = 24). The remainder of participants who provided demographic information had earned undergraduate degrees (n = 2) or other professional credentials (n = 2). Nine percent of the total respondents participated in the subsequent email interviews (n = 6) and phone interviews (n = 7).

Participants' teaching locations were described broadly in some cases, which included single reports of "the Caribbean," "Europe," "the Middle East," "North America," and "the Pacific." The reported countries in which the greatest number of participants taught were the United States of America (n = 41), Egypt (n = 5), India (n = 5), Iceland (n = 4), Israel (n = 4), and Turkey (n = 4). Data about participants' nationalities or places of origin were not solicited; however, interview data indicated that a number of educators lived and worked transnationally. Finally, demographic information about the language backgrounds of participants' students was collected. This data indicated that the majority of participants taught classes consisting mostly of heterogeneous student groups, i.e., from various language backgrounds.

Table 1 - *Participant Characteristics*

Language educator groups	Completed doctoral degree		Completed Master's degree		Graduate students		Full sample	
	n	%	n	%	n	%	n	%
Teaching experience								
0–4 years	2	4	5	13.5	5	21	13	11
5–9 years	7	14	5	13.5	2	8	15	13
10+ years	40	82	27	73	17	71	86	74
Teaching level[a]								
College/university	44	88	32	86	17	71	93	80
Secondary school	4	8	7	19	3	13	16	14
Other	8	16	2	5	4	17	16	14
Teaching location[b]								
North America	25	51	11	30	8	33	52	45
Asia	14	29	9	24	9	37.5	32	28
Europe	7	14	7	19	4	17	18	16
Other	5	10	10	27	3	12.5	14	12

Note. Participants (n = 4) with undergraduate degrees or other language teaching qualifications are included in the full sample categories.

[a] Some participants taught at multiple levels.

[b] Some participants taught in various locations. The teaching locations not listed in the table included Africa (n = 5), Oceania (n = 6), and South America (n = 7).

Table 2 - *Languages of Instruction*

Full sample	n	%
Arabic	2	2%
Chinese[a]	4	4%
Danish	2	2%
English	67	59%
French	10	9%
German	5	4%
Hawaiian	1	1%
Italian	1	1%
Japanese	2	2%
Korean	1	1%
Latin	2	2%
Polish	1	1%
Russian	1	1%
Spanish	8	7%
Tamil	1	1%
Turkish	1	1%
Welsh	1	1%
Multiple languages	13	11%
Language teacher educators[b]	13	11%
Linguistics[c]	9	8%
Literature[d]	5	4%
Not specified	6	5%

[a] Chinese was specified in one case as Mandarin.

[b] Most of this small group taught language teacher education and language courses.

[c] Linguistics courses included Chinese, Danish, English, French, and German linguistics; educational linguistics, sociolinguistics, general linguistics, and research methods in linguistics.

[d] Most of this small group taught literature and language courses.

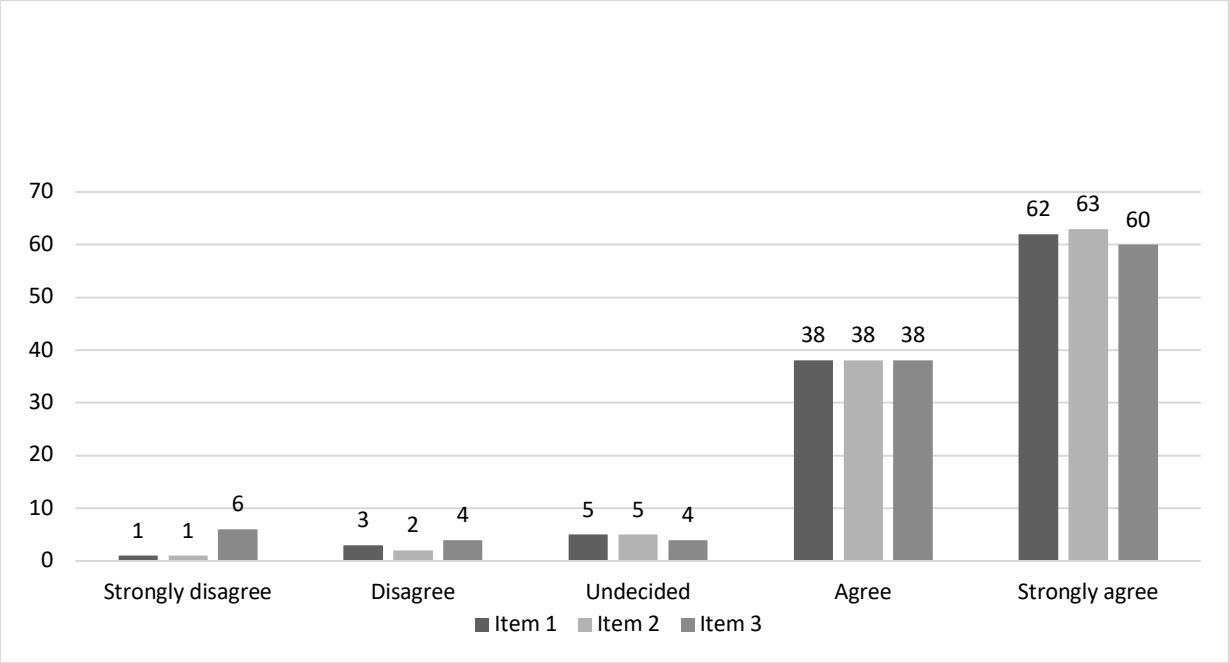
Table 3 - *Demographic Characteristics of Participants' Language Student Groups*

Largest student groups	n	%
Heterogeneous groups	46	40%
English speakers	30	26%
Spanish speakers	24	21%
Chinese speakers	14	12%
Arabic speakers	7	6%
Hebrew speakers	6	5%
Persian speakers	6	5%
Icelandic speakers	5	4%
Turkish speakers	4	4%
Portuguese speakers	3	3%

Descriptive Statistics

The following tables and figures represent the distribution of responses to each survey statement. The percentages and sums of values for each item reflect the entire data set. In comparing findings from groups of related items, the data indicate that positive measures of favorability toward intercultural language teaching (Items 1–3) did not always align with important measures of perceived pedagogical preparedness (Items 4–5). While the majority of respondents did report different levels of agreement with feelings of preparedness, large numbers of respondents, collectively, still felt unprepared or undecided. In the final measure of perceived pedagogical preparedness (Item 7), which inquired into participants' academic backgrounds, the total percentages of those who agreed (including a rating of agree or strongly agree), and the total remainder of those who could not agree that their degree programs had required major coursework on cultural instruction were almost identical (49.5% and 50.5% respectively). Similarly, the percentage of respondents who agreed they were familiar with advances in intercultural language education (Item 6) was 45%, whereas 49% of respondents did not (indicated by a rating of strongly disagree, disagree, or undecided).

Figure 1 - *Overall Favorability Toward Intercultural Language Teaching*



[a] Item 1 (*n* = 109): "I feel it is very important to teach culture to language learners (even if it is not a policy)."

[b] Item 2 (*n* = 109): "The teaching of language should be tied to the cultures associated with that language."

[c] Item 3 (*n* = 112): "I feel very interested in teaching culture to language learners (even if I do not teach it)."

Table 4 - *Perceived Pedagogical Preparedness to Teach Culture*

Statement item	Strongly disagree		Disagree		Undecided		Agree		Strongly agree	
	n	%	n	%	n	%	n	%	n	%
Item 4 (n = 111)[a]	2	2	9	8	20	17	41	35	39	34
Item 5 (n = 110)[b]	3	3	14	12	27	23	45	39	21	18
Item 6 (n = 110)[c]	4	3	23	20	30	26	37	32	16	13
Item 7 (n = 109)[d]	11	9	30	26	13	11	36	31	19	16

[a] "I feel that I am very prepared to use a variety of methods to teach culture (even if I do not)."

[b] "I feel that I am very prepared to assess cultural learning successfully (even if I do not)."

[c] "I feel I am very familiar with advances in intercultural language education."

[d] "In the degree program in which I was trained/am being trained to teach language, courses or major coursework on cultural instruction is required."

The descriptive data suggest that respondents found it relatively easy to agree that cultural instruction is important in language education and that language and cultural teaching should be integrated. Data also demonstrated that basic foundational principles of intercultural language teaching were predominantly agreeable, apart from one item that appeared to be perceived as slightly questionable. This questionability was indicated by 18% of respondents who were undecided about whether language learners should develop skills to teach aspects of their culture(s) to others (Item 10 in Table 5). The most variability was found within measures of respondents' more critical intercultural language teaching ideologies, indicating that language educators with similar views on the importance of cultural instruction differed in their beliefs about how it should be defined and enacted.

Table 5 - *Foundations of Intercultural Language Teaching*

Statement item	Strongly disagree		Disagree		Undecided		Agree		Strongly agree	
	n	%	n	%	n	%	n	%	n	%
Item 8 (n = 110)[a]	1	1	1	1	7	6	46	40	56	48
Item 9 (n = 111)[b]	1	1	1	1	3	3	48	41	58	50
Item 10 (n = 112)[c]	2	2	5	4	21	18	48	41	36	31
Item 11 (n = 110)[d]	1	1	2	2	3	2	46	40	58	50

[a] "Language learners should develop awareness of similarities between their culture(s) and the target culture(s)."

[b] "Language learners should develop awareness of differences between their culture(s) and the target culture(s)."

[c] "Language learners should develop skills to teach aspects of their culture(s) to others."

[d] "I feel it is very beneficial to teach a variety of cultures in the language classroom."

Table 6 - *Critical Intercultural Language Teaching Ideologies*

Statement item	Strongly disagree		Disagree		Undecided		Agree		Strongly agree	
	n	%	n	%	n	%	n	%	n	%
Item 12 (n = 112)[a]	20	17	31	27	23	20	29	25	9	8
Item 13 (n = 112)[b]	7	6	13	11	26	22	44	38	22	19
Item 14 (n = 111)[c]	1	1	5	4	12	10	55	47	38	33
Item 15 (n = 110)[d]	1	1	3	3	24	21	42	36	40	34

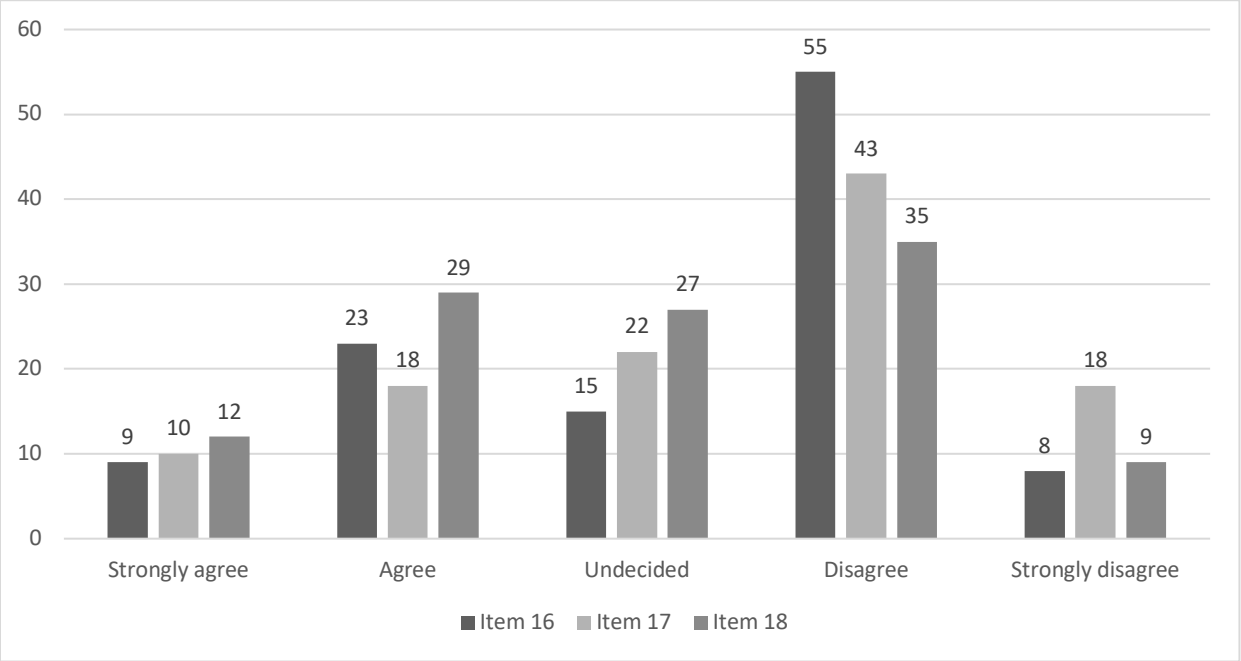
[a] "Language learners should be educated to challenge the cultures of others."

[b] "Language learners should be educated to challenge their own cultures."

[c] "I feel it is very important to teach language learners about social identity groups."

[d] "Unintended learning outcomes frequently result from intercultural language teaching."

Figure 2 - *Critical Intercultural Language Teaching Ideologies (Flipped Items)*



Note. Levels of agreement are reversed in Items 16–18. Increased disagreement indicates higher levels of criticalness.

[a] Item 16 (n = 110): "Students tend to learn culture automatically when they are taught another language."

[b] Item 17 (n = 111): "Native speakers tend to be the best model of linguistic competence in a language."

[c] Item 18 (n = 112): "Native speakers tend to be the best model of cultural competence in a language."

The majority of language educators reported having superiors who, to different degrees, supported cultural instruction in the language classroom; 30% of participants reported otherwise (Item 19 in Table 7). A slightly higher percentage of respondents (37%) were also not able to agree that the language learners where they taught were provided many opportunities to interact with people from different cultural affiliations (Item 20 in Table 7).

Table 7 - *Broader Intercultural Language Learning Environment*

Statement item	Strongly disagree		Disagree		Undecided		Agree		Strongly agree	
	n	%	n	%	n	%	n	%	n	%
Item 19 (n = 109)[a]	4	3	8	7	23	20	43	37	31	27
Item 20 (n = 109)[b]	7	6	19	16	17	15	35	30	31	27

[a] "In my workplace, superiors are very supportive of cultural teaching in language courses."

[b] "Where I teach, all language learners are provided many opportunities to interact with people from different cultural affiliations."

Table 8 - *Frequency of Intercultural Language Teaching Practices*

Statement item	Very rarely		Rarely		Sometimes		Often		Very often	
	n	%	n	%	n	%	n	%	n	%
Item 21 (n = 110)[a]	0	0	3	3	25	22	32	28	50	43

[a] "In my courses, I make great efforts to teach culture to my language students."

Inferential Statistics

Non-parametric statistical analyses showed significant differences ($p < 0.05$) between language educator groups on five survey items. These included two items relating to intercultural language teaching ideologies and single items relating to perceived pedagogical preparedness, the frequency with which participants made great efforts to teach culture in their language courses, and the reported levels of the supervisory support they received in doing so. Tables 9 and 10 present the results of the Kruskal-Wallis H measures of all group differences on these five survey items, with each mean rank indicated by MR.

Table 9 - *Group Differences: Intercultural Language Teaching Ideologies*

Statement item	Doctoral degrees		Master's degrees		Graduate students		N
	n	MR	n	MR	n	MR	
Item 7 [a]	49	61.71	34	49.21	23	42.35	106
Item 15[b]	49	59.06	33	49.50	22	42.39	104

Note. No significant differences were found between the group of language educators with completed master's degrees and the other two educator groups for Item 15.

[a] "Language learners should be educated to challenge their own cultures."

[b] "I feel it is very beneficial to teach a variety of cultures in the language classroom."

Table 10 - *Group Differences: Preparedness, Frequency of Teaching, Supervisory Support*

Statement item	Doctoral degrees		Master's degrees		Graduate students		N
	n	MR	n	MR	n	MR	
Item 12[a]	49	60.94	34	46.94	22	44.68	105
Item 21[b]	49	61.80	33	47.48	23	42.17	105
Item 19[c]	49	57.30	33	54.45	22	38.89	104

[a] "I feel that I am very prepared to use a variety of methods to teach culture (even if I do not)."

[b] "In my courses, I make great efforts to teach culture to my language students."

[c] "In my workplace, superiors are very supportive of cultural teaching in language courses."

Table 11 reports the corresponding test statistics for the Kruskal-Wallis H test, demonstrating that there were significant differences between some of the educator groups on some survey items. Tables 12, 13, and 14 report the results of the Mann-Whitney U tests, which identified the specific language groups that differed significantly, and the particular survey items on which they differed.

Table 11 - *Kruskal-Wallis H Test Statistics*

	Item 7	Item 12	Item 15	Item 19	Item 21
H-Values	7.819	7.003	6.548	6.500	9.245
df	2	2	2	2	2
Asymp. Sig.	.020	.030	.038	.039	.010

Table 12 - *Mann-Whitney U Tests: Completed Graduate Degrees*

Statement item	Group 1[a]		Group 2[b]		U-value	p	Z
	n	MR	n	MR			
Item 7	49	46.16	34	36.00	629.000	.047	-1.987
Item 12	49	46.76	34	35.15	600.000	.022	-2.296
Item 21	49	45.96	33	34.88	590.000	.025	-2.245

[a] Language educators with completed doctoral degrees.

[b] Language educators with completed master's degrees.

Table 13 - *Mann-Whitney U Tests: Completed Doctoral Degrees and Graduate Students*

Statement item	Group 1[a]		Group 2[b]		U-value	p	Z
	n	MR	n	MR			
Item 7	49	46.16	23	27.87	365.000	.013	-2.495
Item 12	49	46.76	22	28.91	383.000	.040	-2.052
Item 15	49	39.46	22	28.30	369.500	.016	-2.398
Item 19	49	39.83	22	27.48	351.000	.015	-2.445
Item 21	49	40.84	23	27.26	351.500	.005	-2.779

[a] Language educators with completed doctoral degrees.

[b] Language educators who were graduate students at the time of the study.

Table 14 - *Mann-Whitney U Tests: Completed Master's Degrees and Graduate Students*

Statement item	Group 1[a]		Group 2[b]		U-value	p	Z
	n	MR	n	MR			
Item 19	22	22.91	33	31.39	251.000	.040	-2.054

[a] Language educators who were graduate students at the time of the study.

[b] Language educators with completed master's degrees.

The data presented in these tables demonstrate that for Items 7, 12, and 21, there were statistically significant differences between the group of language instructors with completed doctoral degrees and the groups of language instructors with either completed master's degrees or who were graduate students at the time of the study. Compared with these two groups, more agreement was found among language instructors with completed doctoral degrees that "language learners should be educated to challenge their own cultures" (Item 7), greater feelings

of preparedness to use a variety of methods to teach culture (Item 12), and greater frequency in their efforts to teach culture to language students (Item 21).

The data presented in Table 13 show that for Item 15, there was a statistically significant difference between the group of language instructors with completed doctoral degrees and the group of language instructors who were also graduate students. This finding shows that in comparison with the graduate students, there was more agreement among the group of language instructors with completed doctoral degrees that it is "very beneficial to teach a variety of cultures in the language classroom."

Finally, statistically significant differences were also found between groups on Item 19. These demonstrated that there was less agreement among the graduate students that the superiors in their workplaces were "very supportive of cultural teaching in language courses" when compared with both the group of language educators with completed doctoral degrees and the group of language educators with completed master's degrees.

Qualitative Findings

The following qualitative analyses were carried out to investigate in more depth the statistical conclusions reached in this study. Subsequent to completing the online survey, thirteen language educators participated in individual interviews, which took place via email, phone, or Zoom. These interviews consisted of one preliminary closed question, followed by seven open-ended questions. To increase transparency and more precisely represent the data, numbers have been provided in each of the analyses which indicate the number of instructors who reported on particular themes. These triangulated methods of data collection and analysis helped construct an illustrative overview of some of the crucial issues affecting language learners and language instructors, as they relate to the current landscape of intercultural language education as a whole.

Preliminary Question: How often do you teach culture in your language courses?

The majority of instructors reported teaching culture in their language courses "very often" (n = 5) or "sometimes" (n = 5). One instructor reporting teaching culture "often" and one reported teaching culture "rarely." One instructor did not respond to this question.

Q1: Which areas of culture do you feel are most important to teach your students and why?

Eight respondents, who reported teaching culture either sometimes or very often, emphasized the importance of teaching students about different cultural practices. As one respondent explained, "Certain misconceptions or a misplaced word or gesture can be

embarrassing (at the least) or even insulting." Of these eight respondents, five stressed the importance of helping students understand the rationales for different practices and the implicit values associated with them. One respondent described this reasoning as follows, also noting the importance of intranational cultural variables:

> We talk about elements of surface and deep culture and I try to get students to think about elements of culture that are less visible or obvious than clothing, music, holidays, etc. Another issue that comes up is the variation within a culture and subgroups. I think this is really important because while there's an "Egyptian culture," elements that are shared by most Egyptians, there are differences based on region and social class. It's important for them to know that as one of 330 million Americans, not all of my opinions, practices, values, etc. are shared by all Americans.

Three instructors responded to this question differently, with their responses implying that culture was used primarily as a means to support language learning. For example, one instructor who rarely taught culture explained: "I tell them the origins of the expression 'eat the humble pie' or 'kick the bucket' because some students find it mnemonically useful." Another instructor who sometimes taught culture commented, "I think it depends on what I'm doing with the target language, but I suppose . . . anything that would involve culture and understanding the language, um, like slang, idiomatic phrases, things like that, holiday—holiday words, stuff like that." The third instructor, who approached cultural teaching in a similar manner, but also reported teaching culture often, additionally expressed ambivalence about whether the examples identified actually involved culture:

> Every time I'm teaching, I always say, you know, in this country they do this and in other countries they do that. And even if I'm talking about the way people speak, I might say, you know, in China, these are the consonants that they have difficulty with and in Russia, these are the consonant clusters that they use. You know, things like that. So, I don't know if I'm talking about culture at that point or not.

Q2: What do you feel has prepared you to teach culture?

The majority of respondents reported on various types of personal experiences they believed had helped prepare them to teach culture. For example, eight respondents explained that their experiences abroad, such as living, working, studying, traveling, and/or volunteering in other countries helped prepare them pedagogically. Seven respondents also attributed their

preparedness to interactions with people from different cultures in general, and others described how their own bicultural familial experiences (n = 3) or experiences learning and speaking multiple languages (n = 3) prepared them to teach. One way that a respondent's cultural experiences directly informed classroom instruction was described as follows: "I can use a lot of my own personal experience to provide examples and, I hope, model open-mindedness and humility when engaging with people from another culture."

Five respondents additionally reported that their experiences teaching language helped prepare them to teach culture, and three attributed their preparedness to being a "native speaker," a native of the target culture, or to having interacted with "native speakers" and read about "native-speaker cultures." One respondent who described having a lifetime of experiences with other languages and cultures emphatically reported, "I had no training."

Three respondents described how different avenues of academic study supported their pedagogical preparedness to teach culture. These consisted of an undergraduate degree or graduate coursework in anthropology (n = 2), as well as graduate-level study at an international training organization (n = 1).

> My teacher training program did involve some training in teaching about culture, but it was limited. We did get the admonition not to simply focus on "flags, foods, and festivals," but not a great deal of proactive training. What has truly deepened my teaching practice is my training in cultural and linguistic anthropology. I have been taking graduate courses for three years and I have found this to be incredibly helpful to teaching about culture and addressing cultural issues in the classroom.

Q3: Please provide a few examples of how you teach culture in your courses.

Eight respondents provided examples of how the intercultural communicative and relational needs of particular student groups were addressed in their classes. For instance, an instructor of multiple languages including Welsh described teaching students how to use informal and formal pronouns for "you," requiring the instructor's (mostly monolingual English-speaking) students "to distinguish between people in a way they never have before." Similarly, an English instructor discussed teaching different forms of address to Indian students who, for example, may become shocked when encountering the "tendency among some Western peoples of addressing their parents by their first names [which] is inconceivable in Indian culture." Another instructor discussed teaching students about unfamiliar rhetorical styles, pointing out,

for example, that many Spanish-speaking groups from Latin America "like to talk around the issue," unlike a lot of English-speaking groups in the U.S. who tend to get "straight to the point."

Four respondents described having students carry out research, for example, by investigating a particular aspect of a culture's history or educational system, along with the ways in which the selected aspect impacts people's ideas and societies. This research, they explained, would be combined with other tasks, such as a writing assignment or a presentation. Respondents also shared personal anecdotes and experiences with their students (n = 2) or assigned particular readings and videos (n = 5) to prompt discussion and reflection on culture, even when not naming it as such:

> In my Russian class, I use a children's cartoon (Cheburashka), as I believe that children's stories can be insightful as to what certain cultural ideals are. I don't explicitly teach "culture" here, but students notice certain themes like teamwork and working together and the kinds of phrases that are used in different situations.

Other respondents prompted students to examine stereotypes and cultural misunderstandings (n = 2), with three instructors suggesting that the degrees of "culture shock" experienced by students transitioning between Western and non-Western cultures may be greater. One instructor assigned presentations on students' countries of origin as a method of providing students a knowledge and "comfort base" to facilitate language learning, and another instructor commented on the need to be careful when introducing topics to which some students might have strong reactions, such as polygyny and polyandry. Finally, one respondent explained how the cultural learning activities depended on the age of the students:

> If we're talking about the elementary school children, they were very interested in American holidays like Halloween, Christmas, even though you know all the children are Jewish and they don't really see Christmas as the birth of Christ but as a holiday with Santa Claus, so they want songs about it and they want some vocabulary. On the university level, as I say, it meant talking about what is business culture in the English speaking world. … I had students do group work, they would have to choose a country and research it and find out about its business culture, negotiations, business meetings, casual meetings, gift giving, things like this, so I really became aware, being, I would say, multicultured myself. I became very aware that this is *key* to successful business and I would also say to successful language learning.

Q4: Have you had any negative experiences teaching culture? If so, could you describe them?

Seven respondents reported they had not had any negative experiences teaching culture, with three of these respondents providing certain qualifications. These consisted mostly of students' reactions to what they had been learning. For example, one instructor who sometimes taught culture reported, "not so much a negative experience as an example of different ways of looking at things:

> A student of mine once asked me "why are all the words the wrong way round in Welsh?" – to which I replied, "they're the right way round in Welsh, they're the wrong way round in English". I of course did not mean what I said. I was just trying to explain that there can be more than one way of doing things. However, it was difficult to get this point to stick, so I used another example, i.e., if you believe that 4 + 3 = 7, you are right. This does not mean that someone who believes that 5 + 2 = 7 is wrong, or those who think that 1 + 6 = 7. In many aspects of life, your methods represent **a** way of doing something, not **the** way.

Another instructor who also sometimes taught culture responded, "no, nothing 'negative' but many uncomfortable moments:"

> There have been moments where some students might laugh (not in a good-natured way) at something culture-related. One example that comes to mind is when I was teaching an introductory linguistics class, and I was describing a characteristic of a dialect of English. One of the students laughed and said, "well, that's stupid." I made sure to explain to them that from a linguist's point of view, no one dialect is more "logical" or any better than another, and that it might be interesting for this student to explore what this reaction stems from.

An instructor who very often taught culture replied, "I wouldn't say negative, but it's really hard," and then described experiences in which a few students had been "just so stuck on wanting to interpret things the way they want to interpret it," despite being introduced to evidence disconfirming certain stereotypes and engrained beliefs. Another instructor who taught culture very often and replied "no" to this question added that many students seem to have "that attitude that they don't really need it [cultural instruction], but they do." This respondent was particularly surprised by one language learner who was knowledgeable of culture and had more experience with culture than her peers, but who still wondered: "Why do I have to understand the

way they think or the way they work? I'm never going to be their friend because we're just so different. … For four years, I haven't had that really good a connection with them."

Four respondents answered "yes" to this question, providing some examples of particularly negative experiences. One instructor who taught culture very often explained that "the negative issues are more the personal examples the students come up with." For example, a Muslim student of this instructor, who only felt comfortable sharing certain negative experiences with her small group, "related a couple of stories where she was verbally abused" for wearing a hijab. Another instructor described a "very negative" experience in which a personal lack of cultural awareness caused students to feel their religion had been disrespected:

> This was when I was teaching in Morocco. … I had shown a clip of a documentary film to support a speaking class, and there was a visual cartoon image of Muhammad that I hadn't noticed, and my students noticed. Then we had to stop it, and we talked about it, and then I immediately told my director about it because I wanted him to hear it from me first and not a student. Then the director basically said that he would support me and agreed that I should apologize . . . and be prepared the next day to start with like a formal apology and I explained where I was coming from, and that I wouldn't do this again, and um, that I felt bad. And then the student that brought it up, like, forgave me and was like, "That's fine teacher. Just know better next time." … I literally was blind to it. I was ignorant about what I was watching and the cultural impact it would have.

Another instructor who sometimes taught culture and responded "yes" to this question described several additional challenges. For example, when teaching students about differences between U.S. American and Egyptian hospitality customs, the respondent explained:

> One of the students was upset because he felt that the other teachers and I were saying that Egyptian culture is inferior to American culture—even though we kept saying that customs or traditions are just different and therefore aren't better or worse. I remember feeling really confused about why the student had an interpretation that was so different from what was intended. … I think situations like this one have made me much more careful to frame differences as descriptions rather than comparisons.

Another example provided by the same instructor described students' lack of critical self-awareness: "I think what bothers me most is that many of my students refuse to see the racism

that exists in their own society, which they see as justified in contrast to the racism that exists in the U.S."

Q5: Do your students feel they are learning enough about culture? Why do you think so?

Instructors provided various types of responses to this question, with two describing direct reports from their students. One instructor who very often taught culture responded, "Yes, as they [students] tell me that they have." Similarly, an instructor who sometimes taught culture commented, "I think if you asked my students, they would think it's more than enough (and some have even said as much)." Another instructor responded, "yes," which was based upon observations of students' conversations.

Two instructors who also taught culture very often, or sometimes, responded, "I think so," with one adding that a lot of students' questions "have a cultural element to them." Dissimilarly, one respondent who sometimes taught culture reported:

> I do think . . . that they aren't very interested in other cultures generally and aren't that interested in examining their own culture; they often don't seem that interested in having more "knowledge" than the stereotypes they grew up with, which could be related to their age and intellectual maturity.

Two other instructors who sometimes or often taught culture commented, "I feel like I'd have to ask them [the students]" or that it would be "difficult to quantify" whether students' cultural learning had been sufficient:

> They're not required to do that in my class. So, if you mean, just generally speaking, in their lives—are they learning enough about culture to help them in their lives? That's also difficult to answer. … But from my personal perspective . . . I would say that they're not learning enough about culture. … I wish I could teach more of it, and I think it's much more important than most people agree that it is.

In contrast, one instructor who rarely taught culture reported that cultural learning "beyond a bare minimum" is unnecessary: "Most students learn English as a library language or as the medium of education. They really don't need to know about the culture of English-speaking countries." Another instructor's response revealed how language learners themselves might also initially feel that further cultural learning is unnecessary, yet potentially reevaluate their positions after developing more awareness:

> I think before we get into cultural content, most of my students would not say that they need to learn more about culture. However, once we get into it, there are a lot of "a-ha!" moments. I do not teach culture to the exclusion of other content, so, there is not tension between it and students' expectations of what we are "supposed" to be learning. Even grammar questions can be part of cultural discussions.

Three instructors who very often taught culture provided responses implying that students had not developed deep cultural knowledge or awareness in their language courses. As one of these instructors explained:

> The food is always the first thing. … And they don't go much beyond that. For most of them, they adjust to like, "How are you?" They adjust to, you know, "Bless you." I mean it's a very superficial adjustment, I feel like for most of them.

Another instructor who also very often taught culture responded, "Well, I don't know if they are aware that it's a cultural class in the way that it's presented. It's not like we discuss, 'Let's talk about culture today.' I weave it into what it is we're doing." Similarly, another instructor who sometimes taught culture commented, "I have never consciously done that. … I never taught culture in explicit terms."

In response to a follow-up question about why cultural learning was not required in an instructor's language courses, and about the extent to which culture was present in the corresponding syllabi or student course evaluations, the following information was provided:

> In the school that I'm working at now . . . on their website, it says that an important part of what we teach is the culture of the language. And then once you get to the school, I don't see it in any official syllabus or in any outline or program. … So, they are just talking about, in general, we'll teach the culture of the country. I've seen that in several schools, and then, even in Ethiopia I was there and I saw this sign saying, "We teach American culture." So, I went in and I said, "I would love to teach that." And then they hemmed and hawed and they said, we don't really do that *directly*." So, I think that's a device that schools use—they *probably* think that students will be excited by that. I guess they think it's a selling point, so they'll tell you that we teach the culture.

Q6: Is there any professional development that has really helped you teach culture? If so, what?

Four instructors responded "no," "none," or "nothing formal" to this question, with one commenting: "I don't feel like there's ever been any professional development on how to teach." Another one of these instructors added:

> I feel like much of this is intuitive and based on my own personal experience: what mindset do I need to have to live in another culture and interact with people from varied backgrounds? What are the most important attitudes I can model for my students? I think there has been a lot of trial and error and learning from missteps as well (and we can have a laugh together as a class with some of the anecdotes I've shared).

A total of three instructors shared the opinion that personal experiences had supported their professional development, with three others explaining that their professional experiences had helped in this regard. For example, one instructor commented, "professional experience has been more valuable to me than any organised professional development courses."

Other instructors mentioned that certain graduate-level classes ($n = 2$) or a particular workshop they had attended ($n = 2$) were very helpful. One of the workshops mentioned had been offered by highly respected researchers and leaders in world languages and cultures, and the other workshop was described as follows:

> I remember one specifically that I really liked when I first got to China. … It was just a little workshop—it might have been an hour, maybe an hour and a half. They started talking about a *bunch* of things that you need to be aware of in China if you're going to teach Chinese students, and I thought that was the most amazing thing. That was really cool and I thought they should have more things like this.

Three instructors explained that they continue to attend professional conferences or are members of professional language teaching organizations. For example, one instructor reported, "I self select when I go to TESOL or NAFSA . . . either one of those will always have, you know, sessions on culture, and that's my interest."

Finally, these two instructors had also offered professional development themselves, reporting, for example, that "I presented at Thai TESOL," or that "when I joined TESOL International, I became really involved in sharing the insights that I had discovered." This sharing involved, for instance, participation in teacher training for language educators in Central America and the Caribbean.

Q7: Is there anything else you would like to add or comment on?

Eight instructors provided responses to this question. With regard to the frequency with which instructors reported teaching culture in their courses, one respondent explained: "I chose the 'sometimes' option above because 'culture' is such a poorly defined term that it is difficult to know what exactly is or is not included in it." Similarly, another instructor commented that culture "is a very tricky concept" and difficult to define:

> In many language classes, I find that some teachers might believe that the cultural component is satisfied by a discussion of holidays and traditions ("OK, I talked about how Christmas is celebrated in the country, so I talked about culture"). While holidays and traditions can be a portal to gaining insight about a culture or cultures, "culture" goes a lot deeper than that. And oftentimes culture is presented as a monolithic thing like "Russian Culture" or "American Culture" or "Spanish Culture", when in reality there are many many cultures represented in these categorizations.

Two instructors asserted that culture should be taught or incorporated into language curricula more often, with one pointing out that students with bicultural identities also have cultural learning needs:

> A lot of my students are Chinese American. They have citizenship, so they're in this in-between place. … They don't know where they belong or what their values are, or which part of their values come from their parents, which part of their values come from their community, which part of the values are part of the broader American society. So, I do feel very strongly that we *need* to keep having these conversations.

Three instructors described external factors that shaped the broader educational environments in which they taught. For example, one instructor commented, "I had very little encouragement when I did any of my work, and mostly it was myself encouraging myself." Feedback from some students of this instructor provided additional encouragement:

> To see, and to get letters from students—sometimes years later, to say, "I just negotiated a big deal in London, and because of your course three years ago, it was successful because I remembered to wear a tie, and I knew that I had to," you know, "put my napkin in my lap." It's very funny, but it's important. Culture counts. It's who we are.

Responses from two of these instructors more directly pointed to programmatic or administrative limitations, for example, by revealing that some language instructors did not have

much freedom to depart from established curricula or negotiate student learning outcomes. As another example, one respondent explained how teachers' superiors can strongly enhance but also hamper the success of instructors:

> I empathize a lot with teachers who are in institutions where the administrators do not support them. When you have open-minded administrators, or . . . if you have a very open-minded principal, there is a lot that you can do in a school. When you have close-minded individuals that are very traditional in their perspective, that can *really* cause a serious pressure. So, I have been in schools where I've been invited to train—the principals are open, and the teachers—you can see how they flourish. And then you walk into schools where they heard that thing is really good, and they've *heard* that it inspires, but when you start, you realize, "Oh, we can't do that. No, they won't allow that." And they're like, "Um, oh, well we're—this is just another training." They're complying with the rule for professional training, but they're not exactly . . . taking some training into the classroom.

Conclusion

These qualitative data support the statistical findings that there were significant differences between language educators with regard to the frequency with which they taught culture to their language students, and that some educators agreed it was more beneficial to teach a variety of cultures in doing so. The qualitative data further revealed that similar frequencies of cultural instruction took various forms in the classroom. Whereas several instructors emphasized the importance of helping language learners examine rationales and underlying values associated with different cultural practices, a few instructors provided responses that demonstrated how culture, even when frequently present in class activities, was positioned as secondary to language learning priorities, or not very often taught in a planned or explicit manner.

With regard to the broader literature, the qualitative data supported cross-disciplinary understandings that some students and teachers encounter a number of unintended and enduring negative consequences relating to culture, in and out of the classroom. Nevertheless, the qualitative data revealed that some respondents felt significantly less supported by the superiors in their workplaces to teach culture, or were aware of other language instructors who did not receive such support. This was communicated directly in some cases, and more subtly in others. Finally, although slightly fewer than half of online survey respondents reported that the language

learners at their teaching locations were provided many opportunities to interact with people from different cultural affiliations, there was no explicit discussion of pedagogical activities that involved such interactions in the interview data. Granted, instructors were asked to provide examples of how they taught culture in their language courses, but were not asked directly about whether they provided these types of authentic opportunities to their students.

The qualitative data further indicated that some language instructors felt significantly more prepared to use a variety of methods to teach culture, and were able to provide several examples that described their abilities to do so effectively. Nonetheless, there was relatively little discussion of scholarly theories or research-based methods of promoting and navigating cultural education in particular. Although a few participants described academic or professional development programming that had greatly helped them teach culture, and most reported drawing from their personal and professional experiences when teaching, future qualitative research will benefit from inquiring more directly into the perceived and demonstrated preparedness of language educators to teach culture successfully, as well as into the types of authentic intercultural experiences that were or were not provided to students. On the whole, findings pointed to some strengths of contemporary intercultural language teaching and learning, but also to a number of areas in which the reportedly "limited" teacher training could be supported by more scholarly informed efficaciousness and expertise.

CHAPTER 5: RASCH ANALYSES

Introduction

Based on the limitations of rating scales, and given that Rasch requires "unidimensionality," i.e., the measurement of "one dimension, one variable, and one trait" (Boone, 2020, p. 20), Rasch analyses were used in the present study to evaluate the quality of the largest subscale of survey items relating to the intercultural pedagogical ideologies of contemporary language educators around the world. Rasch analyses were also used to measure the performance and reliability of participants (Boone et al., 2010). These analyses will facilitate the researcher's ability to improve the scale and carry out parametric statistical analyses when collecting additional data in the future. In this chapter, the various Rasch techniques that were used to measure the subscale's current validity and reliability are discussed, as well as specific steps that may be taken in future studies.

Rasch

Rasch is a theory and psychometric method of analysis that evaluates the quality and functioning of assessment instruments such as multiple-choice tests, rating scale surveys, etc., as well as the ability or performance levels of respondents (Boone, 2020). Furthermore, Rasch is used to convert raw scores, for example, from ordinal survey data, into interval measures so that more robust parametric statistical tests can be conducted (Boone & Scantlebury, 2005; Planinic et al., 2019). This is especially important because the differences between ordinal scale responses, for instance, between "strongly agree" and "agree," or between "agree" and "disagree," are nonlinear and unequal (Boone, 2016, p. 2). In addition, a response, for example, of "agree" on one item that is very difficult to agree with is unequal in value to a response of "agree" on another item that is far less difficult to agree with. Accordingly, Rasch analyses take into account different levels of difficulty for all survey items (Abbitt & Boone, 2021). Although these techniques are "highly quantitative," the effective application of Rasch also "requires deep qualitative thought and reflection" (Boone et al., 2010, p. 260). Therefore, a great deal of time was spent reflecting upon different levels of items that could "help define the single construct" of an intercultural ideological language teaching scale and how the items might measure different parts of the single ideological trait (see Abbitt & Boone, 2021, p. 377).

Construct Validity

To evaluate unidimensionality, Rasch fit statistics were used to measure how well related items fit the ideological scale. These statistics showed that all eight items fit the theoretical construct, with "Infit Mean Square" and "Outfit Mean Square" values falling between the acceptable range of 0.5 and 1.5 (O'Connor et al., 2016, p. 79). Next, a Principle Component Analysis of Residuals (PCAR) was conducted to further investigate whether items in the scale shared any unexpected patterns, which could indicate evidence of a second dimension or trait (Boone & Staver, 2020). With Eigenvalues below "the potential cut off" of 2.0 (Boone & Staver, 2020, p. 16), this additional analysis demonstrated that no items were unexpectedly clustered. Finally, a Point-Measure Correlation was used as an additional measure of unidimensionality (Brann et al., 2020). Each of the point-measure correlation values were larger than the minimum target value of > 0.3 (Brann et al., 2020, as cited in Li et al., 2018).

Table 15 - *Winsteps Item Statistics*

Item	Total Score	Total Count	Model S.E.	INFIT MNSQ	OUTFIT MNSQ	PT-M CORR.
1	478	108	.16	.68	.64	.63
2	484	108	.17	.68	.67	.56
3	439	109	.13	1.10	1.37	.46
4	306	109	.11	1.38	1.41	.55
5	385	109	.12	1.08	1.07	.61
6	448	108	.14	.84	.88	.58
7	478	107	.95	.77	.70	.57
8	436	107	.03	1.09	1.26	.46

Note. The total scores refer to the sum of answers for each survey item and the total counts indicate the number of people who answered each survey item. Model S.E. refers to "the standard error of the item measure in logit unit" (Davis & Boone, 2021, p. 4).

Reliability

Because one cannot assume that all items in rating scales "have the same level of 'agreeability,'" Rasch techniques are used to compute item measures to evaluate where different survey items fall on a linear scale from easiest to most difficult to agree with (Boone, 2016, p. 3). This allows researchers to examine gaps in survey instruments, as well as potentially redundant items that can be removed in future research (Chen et al., 2017; Davis & Boone, 2021). In

addition to linear item measures, linear person measures are calculated to evaluate the performance of scale respondents in consideration of the items' different levels of agreeability (Boone, 2016). These two measures of reliability are "analogous to Cronbach alpha," with higher values pointing to higher reliability (Davis & Boone, 2021, p. 3).

Finally, item and person separation values were computed to examine the number of different levels present in the scale, as well as different performance levels of respondents in the study's sample (see Abbitt & Boone, 2021). Target values were ≥ 0.9 for item reliability, ≥ 0.8 for person reliability, ≥ 4.0 for item separation, and ≥ 2.0 for person separation (Malec et al. 2007). Table 16 presents the results of these initial analyses of validity and reliability, with "non-extreme" indicating that the computed values were based on the removal of one respondent who had the minimum or maximum possible score. The columns of particular interest are shaded, as these measures "evaluate the behavior" of respondents and the "functioning of the instrument" (Boone, 2020, pp. 21–22). These measures demonstrated that there was sufficient item separation and item reliability, but that measures of person separation and person reliability did not reach target values. Future research using this scale may be improved by authoring a larger number of items that can more sensitively "distinguish between high and low performers" (Linacre, 2021, para. 3).

Table 16 - *Winsteps Summary Statistics (Non-Extreme)*

	Total Score	Total Count	Measure	Model S.E.	Infit MNSQ	Outfit MNSQ	Separation	Reliability
Persons	31.6	7.9	1.51	.53	1.09	1.00	1.56	.71
Items	431.8	108.1	.00	.14	.95	1.00	6.46	.98

Note. The total score refers to the average number of survey items that were answered by respondents in accordance with theory and the total count reports the average number of items that were attempted by respondents. "Measure" refers to the average "person ability in Rasch logit units" and Model S.E. indicates the average "error of each person's ability level" (Boone, 2020, p. 21).

Wright Map

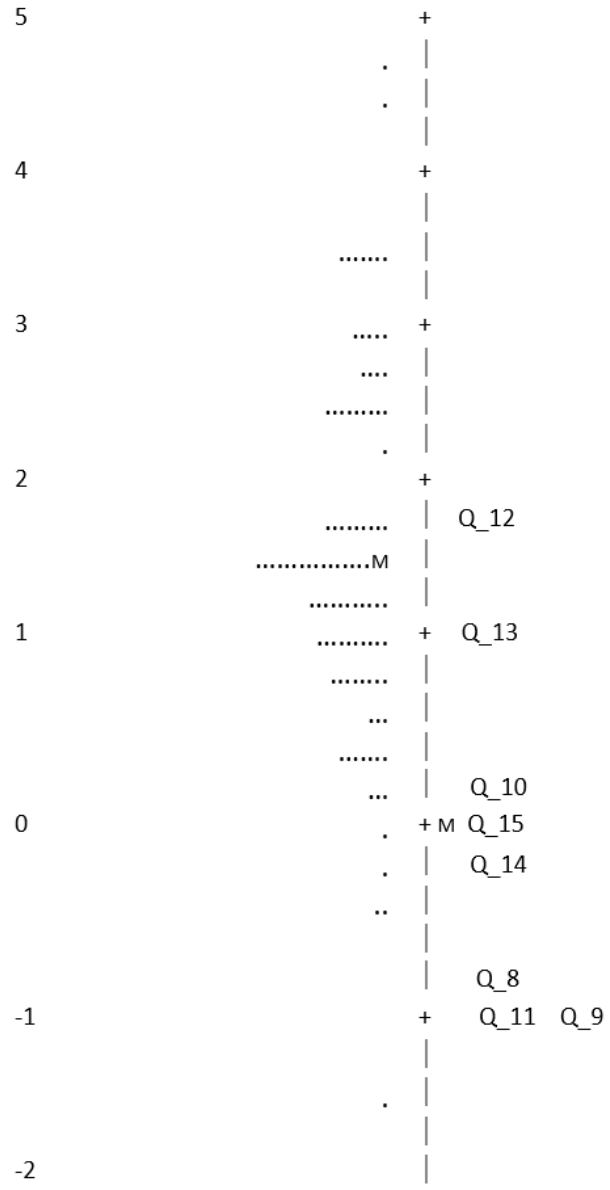
The item and person measures for this study's intercultural language ideologies scale are illustrated in the Wright Map in Figure 3. The left side of the Wright Map demonstrates the performance of respondents and the right side indicates the difficulty levels of survey items

(Boone, 2020). The easiest items to agree with, and the respondents with the lowest performance levels, are located at the base of the map; the most difficult items to agree with, and the respondents with the highest performance levels, are located at the top of the map (Boone, 2020).

In interpreting this map, one should first note the two clusters of items which measured two different parts of the ideological trait: the first cluster of items 8, 9, and 11; and the second cluster of items 10, 14, and 15. The next item of interest is item 13, which measured a third part of the trait. Finally, item 12 had the highest logit measure and therefore was, in comparison with other items, the most difficult ideology for respondents to agree with.

As for the story this Wright Map tells, it is plausible that the need to teach language learners about similarities and differences between a variety of cultures, and not simply between their "own" culture(s) and the "target" culture(s), reflects a basic intercultural language teaching principle—both in the minds of scholars and of contemporary language teachers. Slightly less evident was the importance of teaching students about social identity groups, of helping them develop skills to teach their cultures to others, and that unintended learning outcomes frequently result from intercultural language teaching. The position of this first set of ideologies in the map reflects theories in the field in that some agree on their importance, yet this importance is comparatively less evident than the first cluster of ideologies in the map. In the same sense that an educator might, for example, theoretically support diversity, but avoid discussions of group differences in practice, it is possible that some participants also drew a line between critical thinking about cultures and challenging cultures. This is arguable, based on the two items that were most difficult for participants to agree with: the belief that language learners should be educated to challenge their own cultures, and more so, that they should be educated to challenge the cultures of others. Finally, although this map shows that four different levels of the intercultural language teaching ideologies trait were identified, there is a gap at the top of the map indicating that even more difficult items to agree with are needed.

Figure 3 - *Wright Map of Item and Person Measures*



Note. Each "." represents one person.

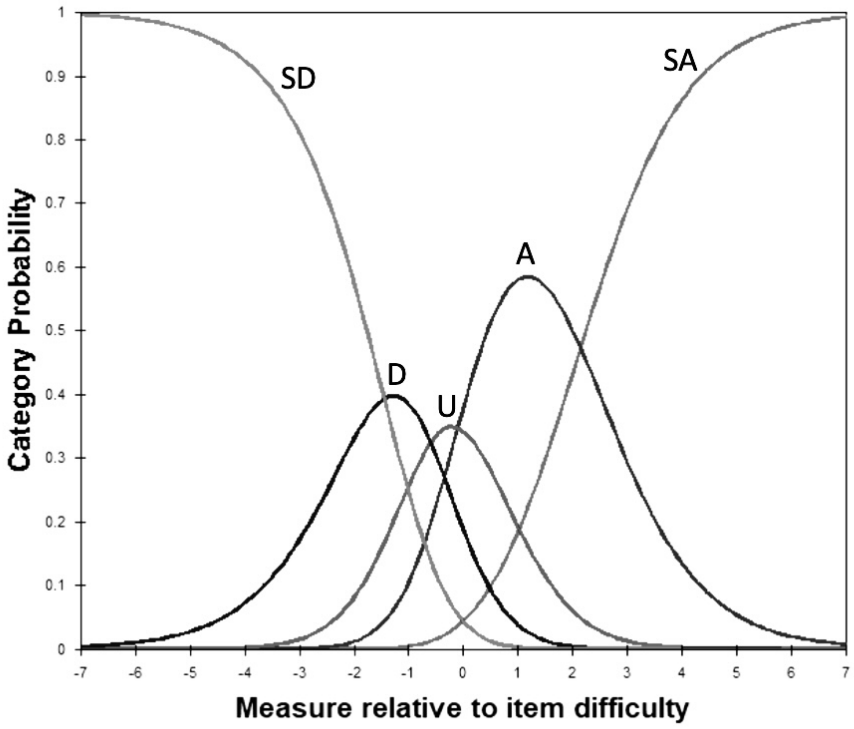
Table 17 - *Wright Map Ordered Item Descriptions*

Most difficult to agree with	
	Language learners should be educated to challenge the cultures of others. (Q12)
	Language learners should be educated to challenge their own cultures. (Q13)
	Language learners should develop skills to teach aspects of their culture(s) to others. (Q10) Unintended learning outcomes frequently result from intercultural language teaching. (Q15) I feel it is very important to teach language learners about social identity groups. (Q14)
	Language learners should develop awareness of similarities between their culture(s) and the target culture(s). (Q8) I feel it is very beneficial to teach a variety of cultures in the language classroom. (Q11)
Easiest to agree with	Language learners should develop awareness of differences between their culture(s) and the target culture(s). (Q9)

Next, the construct was shown to have no ceiling or floor effects. The difference between the average person measure and the average item measure, however, did not meet the item target value of less than 1.0 logits (see Davis & Boone, 2021). The item target value of 1.51 was calculated by subtracting the average item difficulty ("M" on the left side of the map) from the average person performance ("M" on the right side of the map).

Finally, Figure 4 presents the category probability curves. In a well-functioning scale, "categories should have individual peaks cutting across each other" where each rating scale is most probable (Davis & Boone, 2021, p. 3). In this figure, we see these individual peaks; however, it may be beneficial in the future to remove the undecided category and collect additional data with a scale consisting only of strongly agree, agree, disagree, and strongly disagree (see Bradley et al., 2015).

Figure 4 - *Category Probability Curve for Language Teachers' Intercultural Ideologies Scale*



Note. SD = strongly disagree, D = disagree, U = undecided, A = agree, SA = strongly agree

Conclusion

Subsequent to carrying out nonparametric statistical tests of difference, various Rasch techniques were used to investigate the psychometric properties of the present study's largest subscale of items and the performance of respondents. Analyses showed the items in this intercultural language teaching ideologies scale fit the requirement of unidimensionality and that item reliability and item separation scores were adequate. Because person reliability and person separation scores fell below target values, it may be beneficial to include a larger number of items in future uses of this scale to help distinguish between high and low performing respondents. Moreover, some of the clustered items might be removed to reduce redundancy, and additional items should be authored that can measure different parts of the trait. These new items should be more difficult for language educators to agree with, which would help address the gap at the top of the Wright Map. Finally, it may be helpful to experiment with the removal of the undecided scale category. In future research, these steps may be followed, along with additional data collection and the use of parametric statistical tests of comparison and correlation.

CHAPTER 6: DISCUSSION

Summary

This cross-sectional, mixed-method study explored potential impacts that scholarly advancements have had upon contemporary intercultural language learning and teaching. Descriptive statistical findings revealed a number of insights into how the perceived ideologies, practices, and pedagogical preparedness of language educators to teach culture aligned with certain scholarly theories and empirical findings, as well as external factors that, in effect, may have thwarted participants' cultural teaching. To analyze these aspects of intercultural language education more closely, this study further investigated how crucial aspects of intercultural language learning and teaching differed among groups of language educators with completed doctoral degrees, master's degrees, and those who were also graduate students. Statistically significant findings revealed that instructors with completed doctoral degrees differed most from other educator groups, and that language instructors who were also graduate students differed significantly from others on one item. Finally, data from the triangulated qualitative interviews provided an additional synthesis of perspectives and helped contextualize the study's main findings. The following paragraphs provide an overview of these results.

Favorability and Ideologies

Descriptive statistical findings outlined participants' favorability toward intercultural language teaching and their corresponding ideologies. First, the vast majority of instructors were favorable or very favorable toward intercultural language teaching, in that most agreed or strongly agreed that they felt very interested in teaching culture to language learners, and that it was very important to do so. In addition, nearly all instructors agreed or strongly agreed that language learners should develop awareness of cultural similarities and differences, and that it was important to teach language learners about social identity groups. Descriptive statistics also demonstrated that there were different opinions about whether language students learn culture automatically when taught another language, whether they should develop skills to teach aspects of their culture(s), and whether they should be educated to challenge the cultures of others.

Descriptive statistical findings additionally provided information about participants' attitudes toward native speaker and native cultural authority. Participants who disagreed that native speakers tend to be the best model of linguistic competence in a language greatly outnumbered the small group of instructors who disagreed with this statement. The different

opinions regarding the best model of cultural competence in a language were more varied: approximately one third agreed or strongly agreed that native speakers tend to be the best model of cultural competence in a language, approximately one third disagreed or strongly disagreed, and approximately one third were undecided. These attitudes will undoubtedly influence the types of opportunities that language learners were reported to have been provided to interact with people from different cultures at approximately half of respondents' teaching locations.

Inferential statistical analyses demonstrated some significant differences among participant groups' intercultural language teaching ideologies. First, there was significantly more agreement among language educators with completed doctoral degrees, when compared with language educators who were also graduate students, that it is very beneficial to teach a variety of cultures in the language classroom. When compared with those who had completed master's degrees, and those who were also graduate students, language educators with completed doctoral degrees also agreed more significantly that language learners should be educated to challenge their own cultures. Concurrently, most participants agreed or strongly agreed that unintended learning outcomes frequently result from intercultural language teaching.

Practices and Preparedness

Descriptive statistical findings further demonstrated variability among instructors regarding different aspects of their perceived pedagogical preparedness to teach culture. First, slightly less than half of participants agreed or strongly agreed they felt prepared to assess cultural learning successfully. Furthermore, whereas fewer than half of respondents could agree or strongly agree they had been trained in their degree programs to teach culture, or that they were familiar with advances in intercultural language education, data from the qualitative interviews suggested that some instructors felt their personal and professional experiences had sufficiently prepared them to teach.

Inferential statistical analyses provided a closer examination of language educators' perceived preparedness to teach culture, as well as the frequency with which they made great efforts to do so. Specifically, language educators with completed doctoral degrees felt significantly more prepared to use a variety of methods to teach culture, and made significantly greater efforts to teach culture to their students, when compared with the educators with completed master's degrees, or those who were graduate students. The qualitative findings supported these statistical conclusions and provided some context for the ways in which

language instructors incorporated, or did not incorporate, different aspects of cultural learning into their teaching practices. Whereas some instructors taught culture more directly, others used a combination of explicit and implicit teaching, and some used culture predominantly as a vehicle for promoting language learning.

Supervisory Support

More broadly, the group of language educators who were also graduate students felt significantly less supported by their superiors to teach culture in their language courses, when compared with the groups of language educators with completed doctoral or master's degrees. The qualitative data also pointed to some ways in which instructors might feel less supported or encouraged by the superiors in their workplaces, either directly, as per the attempted forbidding of certain teaching methods, or indirectly, by not treating culture as a true curricular priority. These data also suggested that cultural teaching may in some contexts be used more as a selling point and/or not substantively be implemented in practice.

Implications

The present study contributes in a number of ways to the body of literature on intercultural language learning and teaching. First, whereas several related theoretical and empirical publications imply what the ideologies and practices of contemporary language educators are, regarding, for example, important issues in the integration of culture and language teaching, the generalizability of these implied claims are rarely substantiated (e.g., Byram and Wagner, 2018; Eken, 2015; Holguín, 2013; McKay, 2000; Oranje, 2021). This study accordingly builds on the theoretical and empirical literature by investigating the extent to which the ideologies, practices, and institutional circumstances of groups of language educators teaching in various locations across the globe aligned with certain crucial theories in the field. In this manner, the present study reveals whether some, several, many, most participants, etc., agreed, disagreed, or were uncertain about some of the important issues in the teaching of culture to language learners. These insights increase our knowledge of where larger groups of language educators may theoretically and practically stand in relation to various scholarly advancements that have been made, and of additional teacher education efforts that are needed.

This study additionally builds upon current research by triangulating statistical and qualitative data to indicate how prepared language educators felt to teach culture in general, as well as the types of personal, academic, and professional experiences they felt had prepared them

most, or to a lesser extent, in doing so. These findings are particularly relevant for language teacher education and professional development programming, but they also imply that the field of intercultural language learning and teaching may, alone, be inadequate for addressing the multifaceted needs of language educators in teaching culture. In reading this dissertation, instructors may discover how their opinions, attitudes, and experiences compare with those of other language educators, as well as how to identify teaching methods, strategies, and resources that could be used or adapted for their particular purposes. Nevertheless, a number of the common challenges associated with the teaching of culture as described in this study—such as negative reactions or resistance to cultural learning—can arguably be addressed much more effectively by familiarizing oneself with more established techniques from other disciplines such as intergroup relations (e.g., Nagda & Derr, 2004). Specific ways in which insights from other related fields may fill some gaps associated with language and culture integrated pedagogies will be discussed in the recommendations section of this paper.

Another contribution this study makes is that it is the only one (to the author's knowledge) that has identified statistically significant differences between groups of language educators with completed doctoral degrees, completed master's degrees, or those instructors who were graduate students, as the findings relate to various aspects of the intercultural language learning environment as a whole. These conclusions suggest that language educators with the highest level of formal education may feel more prepared to use a variety of methods to teach culture, and find it more important to encourage students to challenge their own cultures. It is possible, then, that these significantly greater feelings of pedagogical preparedness and cultural criticality contributed to the significantly greater tendency to engage in more frequent efforts to teach culture among the group of language educators with completed doctoral degrees.

In addition, the finding that language educators with completed doctoral degrees found it significantly more beneficial to teach a variety of cultures, when compared to language educators who were also graduate students, suggests that some contemporary graduate degree programs in language-related fields may not be keeping pace with advancements in intercultural language teaching. Furthermore, the finding establishing that the group of graduate-student language educators felt significantly less supported by the superiors in their workplaces to teach culture builds upon existing research showing that teachers' interpersonal relationships with their colleagues and supervisors matter (Gong et al., 2018). More holistically, these particular findings

imply that graduate students in language-teaching fields require leadership training. To equip instructors who develop the expertise to teach languages interculturally, but are met with superiors who unilaterally do not recognize, allow, require, and/or reward employees for bringing this and other training into their workplaces, more information is needed. Further research could examine various ways in which teacher educators might support aspiring language instructors in addressing these types of obstacles and interferences in their futures.

Consideration of Limitations

In considering the impact of the present study and how its findings might inform future research, it is important to consider potential limitations. Accordingly, the following section discusses certain aspects of the study that should be borne in mind when interpreting its results. Future research will benefit from addressing and expanding upon these areas.

This study demonstrated that the majority of language educator participants were generally favorable toward intercultural language learning and teaching. Concurrently; however, it is possible that those who selected some of the same responses had more dissimilar attitudes or opinions than the nonparametric statistical analyses showed because they were based upon nonlinear data. For example, whereas responses of "strongly agree" or "strongly disagree" are arguably more straightforward, the differences between responses of "undecided" and "agree," or between "agree" and "strongly agree" are unequal. Therefore, a participant who barely agreed, for instance, with a particular statement would have been evaluated as having the same level of agreement as a participant whose opinion fell somewhere between a response of "agree" and "strongly agree." In this study, qualitative interviews were used to provide additional data for interpreting participants' more nuanced positionalities. In the future, parametric statistical tests can be used to measure participants' favorability toward intercultural language teaching even more precisely, and once more investigate whether significant differences do in fact exist among the examined language educator groups.

Another limitation considered in this research is that the online survey and interview questions inquired into the perceptions of language educators regarding their opinions, attitudes, pedagogical preparedness and practices, and related institutional factors. Although perceptions constitute valid and valuable sources of data, future research will benefit greatly from gathering additional data from class observations and interviews with language students, language program administrators, and language teacher educators. Moreover, this research was limited by time and

budget. Because participants were not compensated monetarily, efforts were made to reduce the time needed to complete the online survey and subsequent interviews. Choices were therefore made about the particular interview questions that would be included in the study. Although the interview questions allowed for further comment on any of the online survey items, future research is needed that inquires more directly into the authentic opportunities that are provided to some language students to interact with people from different cultural affiliations, and the ways in which cultural learning is assessed in different courses and programs. Finally, additional efforts can be made to increase survey response rates and promote more comparable sample sizes of different educator groups.

Importantly, the findings of this study provide useful information about contemporary intercultural language teaching and learning, which can be expanded upon and further analyzed with additional research. Subsequent research should involve future parametric statistical analyses and the collection of additional triangulated data. These investigations will be greatly facilitated by the procurement of funding to compensate participants for requisite increased amounts of their time.

Recommendations

In seeking to advance the quality and scope of language-and-culture-integrated learning and teaching, the following areas of study are recommended. These recommendations consist of research into additional interdisciplinary academic initiatives, as well as research involving the creation of a psychometric intercultural language educator ideologies scale and language educator preparedness scale. Recommendations further consist of investigations into new opportunities for language educator involvement in intercultural language teaching scholarship and publication, and into similar avenues for early graduate-level training. The recommendations discussed are organized into three sections, which build upon the findings, potential limitations, and implications of the present study.

Interdisciplinary Academic Initiatives

A major benefit of interdisciplinary inquiry is that "suitable methods or techniques for a particular problem" might already have established knowledge bases in other fields which have "gone undetected due to the isolation of disciplines" (Demharter et al., 2017, p. 4). This view was implicated in the present study. For example, some instructors mentioned the academic disciplines of linguistic anthropology, cultural anthropology, and international studies when

describing the training they felt had prepared them most to teach culture. Therefore, further research should investigate specific ways in which language educators drew from these fields to support their cultural instruction.

With regard to some of the examples implicated in this study of unintended effects (or related realities) of cultural teaching, such as students who believe they could never become friends with people from other cultures, or who resist learning about cultural differences and therefore diversity, some educators have already demonstrated methods by which these challenges may be addressed with techniques from other disciplines (e.g., Sorell et al., 2019; Wiese et al., 2020). For example, "friendship potential" in intergroup contact theory has been identified as not simply a facilitative, but more importantly, an essential *condition* for optimizing positive outcomes of group contact that works to simultaneously reduce negative outcomes such as "stereotyping, prejudice, or discrimination" (Pettigrew, 1998, p. 76). In providing friendship opportunities, the timing and sequence of activities is simultaneously critical in that it is important to reduce "salience of group categories" before making group categorizations more readily identifiable (p. 75). Therefore, one method of reducing the potential for negative learning outcomes would be to prompt students to establish what they have in common as individuals before discussing important cultural differences.

What complicates the facilitation of positive intergroup relations even further is the additional parameter that successful prompts for promoting friendships across groups should be intimate, rather than trivial, e.g., related to the sharing of life stories or to discussions about individuals who have influenced students' values, ideas, behaviors, etc. (see Allport, 1954; Nagda & Derr, 2004; Wiese et al., 2020). Pedagogical strategies such as these reflect only a small portion of the existing interdisciplinary knowledge that can be valuable for addressing certain unintended outcomes or disadvantageous aspects of cultural learning, and they are not necessarily based upon common sense. Nonetheless, a number of them are crucial. Additional research is therefore needed to identify those interdisciplinary insights, as well as create new ones, which will potentially make up or inform the arguably most indispensable components of successful intercultural language learning and teaching. This knowledge will help language instructors distinguish methods, strategies, parameters, etc., that are educationally essential from many others that are simply facilitative.

Research is additionally needed to investigate the types of specific opportunities reported to have been provided to some participants' language learners to interact with people from different cultural affiliations, as well as the rationales for and circumstances surrounding the decisions not to provide these opportunities to language learners at the teaching locations of others. Furthermore, it is unclear why only 57% of instructors agreed or strongly agreed that language students should be educated to challenge their own cultures, and why even fewer (33%) agreed or strongly agreed that language students should be educated to challenge the cultures of others. Therefore, in investigating the various authentic intercultural opportunities that are offered to some language students, research should also examine the extent to which critical intercultural language learning is facilitated during the process. For example, although a great deal of scholarly attention is currently being given to translingual and transcultural language educational orientations, that is, those that encourage students to transcend individual languages and cultures in their communications, methods for facilitating such cultural learning were not mentioned in the present study's qualitative interviews (see Canagarajah, 2013; De Costa et al., 2017; Kramsch, 2010; Lee & Canagarajah, 2019; Müller, 2013). Given that these approaches aim, in strong part, to help learners challenge social inequities, negotiate compromises, and succeed within mainstream sociolinguistic systems without neglecting or losing sight of one's own (Jain, 2014), future research grounded within a translingual and transcultural orientation may help language educators make better sense of the relationships between challenging and thinking critically about cultures, and being inclusive of and sensitive to differences.

Rasch Analyses and Survey Scale Development

Part of this study evaluated the perceived preparedness of contemporary language educators to teach culture. This knowledge was directly investigated with the use of four scale survey items and one subsequent interview question. Future research into language teachers' perceived pedagogical preparedness could benefit from analyzing themes in the present study's qualitative responses, given that participants pointed to a number of additional personal, professional, and academic experiences they felt had prepared them to teach culture. In concert with "the use of expert panels" (see Boone et al., 2010, p. 264), these processes would help inform the authoring of additional items in the creation of an intercultural pedagogical preparedness scale. Finally, the intercultural language teaching ideologies scale could also be used to collected additional data from different educator populations, such as those with

completed Bachelor's degrees, and/or who teach at different institutional types such as primary schools, secondary schools, non-degree granting language centers and companies, etc. Findings could help inform language teacher education and professional development for various contexts.

New Avenues for Professional Development Research

As participants with completed doctoral degrees differed significantly from other groups in that they reported teaching culture more frequently, felt more prepared to use a variety of methods when doing so, and felt more strongly that language learners should be educated to challenge their own cultures, the planning of scholarly professional development opportunities for language educator groups who are likely not required to engage in research activities could support additional advancements in intercultural language teaching and learning. For example, different educator groups might participate in the creation of a new academic journal researching the pedagogical integration of language and cultural learning, or become involved in this capacity as research subjects. Although some academic journals include language and culture in their titles, and in their aims and scopes (e.g., "International Journal of Language and Culture;" "Journal of Language and Culture"), research articles that intentionally and explicitly investigate the integration of a particular language skill with a particular cultural skill, clearly discuss the principles of learning that informed the pedagogical integration, and adequately assess students' language and cultural development outcomes, are limited. To begin this process, teachers might look to integrative pedagogical examples and guiding principles in translingual studies (e.g., Jain, 2014), the use of linguistic landscape in teacher education (Schwarzer & Fuchs, 2014), or Byram's (2003) identification of intercultural attitudes, knowledge, skills, and awareness that are important components of language learners' intercultural competencies development.

Of course, these are only some suggestions for how culture might be taught effectively to language students. Regardless of the particular methods teachers wish to pursue, engaging in research has been shown to be, under the right conditions, one of the most "valuable and transformative" experiences for instructors when compared with many other types of professional development activities (Zeichner, 2003, p. 317). In addition to advancing intercultural language learning and teaching further through research, ongoing foresight is needed to consider how teachers might sustain more efficacious levels of implementation once these levels have been successfully achieved.

Conclusion

This mixed-method study explored the impact of scholarly advancements upon intercultural language teaching and learning across the globe. In response to many of the real-world limitations of narrowly linguistic language teaching, nonparametric statistical tests were carried out to examine crucial aspects of language instructors' intercultural language teaching ideologies, the frequency with which they taught culture, their perceived pedagogical preparedness in doing so, and aspects of the broader learning environments in which they taught. Statistically significant differences were found among educator groups, which demonstrated that language instructors with completed doctoral degrees taught culture more frequently, felt more prepared to use a variety of intercultural teaching methods, and felt more strongly that language learners should be educated to challenge their own cultures. The qualitative interviews additionally revealed that participants approached cultural teaching in various manners. Whereas a number of instructors described some of the intercultural knowledge, attitudes, and skills development they hoped to promote in their students' education, in other cases, data revealed how culture had been positioned more as a footnote in the support of students' language learning.

Statistically significant differences were further identified among language educators who were also graduate students at the time of the study, demonstrating that this group of educators felt less supported by their superiors to teach culture in their language courses when compared with language teachers with completed master's or doctoral degrees. Moreover, descriptive statistics showed that just 19% of the total participants did strongly agree they had been trained in their language degree programs to teach culture; however, the qualitative interviews revealed that instructors drew from other experiences to inform their cultural pedagogies. In that language teacher education programs continue to emphasize culture in their titles, missions, and/or curricula, there ensues a need for comprehensive knowledge of the impact efforts and research advancements have had in broadening this field. This study's findings are relevant for various aspects of contemporary intercultural language education, and they challenge instructors to engage in additional empirical work which may improve language students' intercultural learning and impact them positively into their futures.

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APPENDICES

Appendix A: Recruitment Email

Subject Line: SURVEY OPPORTUNITY FOR LANGUAGE TEACHERS

Dear Language Educator:

My name is Jessica Downey and I am writing to ask if you would consider completing a 10-minute survey about culture and language teaching. As a language instructor, my students sometimes describe challenges or even hardships they experience in their interactions with people from different cultures. To understand this issue better, I would like to learn about your thoughts regarding cultural instruction. The opinions of all language instructors are appreciated, even if culture is not emphasized in your courses. Any publications of this research will be readily shared upon request.

Thank you for your time and consideration.

Sincerely,
Jessica Downey, Ph.D. Candidate
Miami University, Oxford, Ohio

Follow this link to the Survey:
https://proxy.qualtrics.com/proxy/?url=https%3A%2F%2Fmiamioh.qualtrics.com%2Fjfe%2Fform%2FSV_6Jf0EFbP4Ipf3IW&token=QNZaUCcaHJCRZmy5M%2BMRRo50NQxVwyGLM0SEGJPiXVg%3D

Or copy and paste the URL below into your internet browser:
https://miamioh.qualtrics.com/jfe/form/SV_6Jf0EFbP4Ipf3IW?Q_DL=ZHbZrkUdSb5Yyyg_6Jf0EFbP4Ipf3IW_MLRP_0cy15IEFcLpSYHI&Q_CHL=email

Follow the link to opt out of future emails:
Click here to unsubscribe

Appendix B: Consent to Participate in Online Survey

Research Consent Information

You are invited to participate in a research project being conducted by Jessica Downey from Miami University. The purpose of this research is to examine the role of culture in language teaching. Invitations to complete this survey have been emailed to 700 language instructors around the world. Participation in this research is restricted to persons 18 years of age or older.

Completing the survey should take about 10 minutes. Your participation is voluntary, you may skip questions you do not want to answer, and you may stop at any time. The benefit of this study is that any interested respondent will receive free copies of all publications of this research. If you would like to receive publications of the results, please click on the link at the end of the survey which will take you to a separate form to send us your email address. The research survey and the contact survey are not linked.

The survey does not request information that would explicitly identify you. If you inadvertently include identifying information, such information will be removed from stored data. Only the researchers will have access to individual responses. The research data will be retained until December of 2022.

If you have any questions about this research or you feel you need more information to determine whether you would like to volunteer, you can contact my advisor, Doris Bergen, at bergend@miamioh.edu. If you have questions or concerns about the rights of research subjects, you may contact our reviewing body: Research Ethics and Integrity Office at Miami University at (513) 529-3600 or humansubjects@miamioh.edu.

Sincerely,

Jessica Downey

Appendix C: Reminder Email 1

Subject Line: Survey Reminder

Dear Language Educator:

Recently I emailed you a request to participate in an important research survey on culture in language teaching. If you have already completed the survey, I am very grateful for your time and feedback. If you have not yet completed the survey, I would like to ask if you would consider adding your thoughts and experiences. Your input would be deeply appreciated.

Thank you again for your time and consideration.

Sincerely,
Jessica Downey, Ph.D. Candidate
Miami University, Oxford, Ohio

Appendix D: Reminder Email 2

Subject line: Reminder: Wrapping up research on culture in language education

Dear Language Educator:

Recently, I sent you a request to answer some questions about your opinions and experiences regarding culture in language teaching. I will collect data for two more weeks and am really hoping for a few more responses. If you would consider participating, I would be so grateful for your help. The questions take approximately ten minutes to answer, and I will be happy to share the results of the study with anyone who is interested.

Kind Regards,

Jessica Downey, M.A.
Ph.D. Candidate in Educational Leadership (Interdisciplinary)
Assistant Lecturer of English as a Second Language
Miami University, Oxford, Ohio

P.S. If you have already participated, thank you very much for your time and responses!

Appendix E: Consent to Participate in Email Interview

You are invited to participate in a research project being conducted by Jessica Downey from Miami University. The purpose of this research is to examine the role of culture in language teaching. Participation in this research is restricted to persons 18 years of age or older.

The interview should take about 10 minutes. Your participation is voluntary, you may skip questions you do not want to answer, and you may stop at any time. The benefit of this study is that any interested respondent will receive free copies of all publications of this research project for professional development purposes.

Notes accompanying this interview will not include information about your identity. Consent forms and interview notes will be stored on a secure computer that is accessible only to the research team. Only I and my advisor, Doris Bergen, will have access to individual responses. Interview notes will be retained until December of 2022.

After the interview, I will transfer only your responses to a document on a secure computer that only I have access to. Then, I will delete all original email correspondence. If you inadvertently include identifying information in your responses, such information will be removed from any stored data.

If you have any questions about this research or you feel you need more information to determine whether you would like to volunteer, you can contact my advisor, Doris Bergen, at bergend@miamioh.edu. If you have questions or concerns about the rights of research subjects, you may contact our reviewing body: Research Ethics and Integrity Office at Miami University at (513) 529-3600 or humansubjects@miamioh.edu.

Appendix F: Consent to Participate in Phone Interview

You are invited to participate in a research project being conducted by Jessica Downey from Miami University. The purpose of this research is to examine the role of culture in language teaching. Participation in this research is restricted to persons 18 years of age or older.

The interview should take about 10 minutes. Your participation is voluntary, you may skip questions you do not want to answer, and you may stop at any time. The benefit of this study is that any interested respondent will receive free copies of all publications of this research project for professional development purposes.

Notes accompanying this interview will not include information about your identity. Interview notes will be stored on a secure computer that is accessible only to the research team. Only I and my advisor, Doris Bergen, will have access to individual responses. Interview notes will be retained until December of 2022.

With your permission, I will digitally record this interview to ensure accuracy. Later, I will take notes based on the recording and delete the recording. If you inadvertently include identifying information, such information will be removed from any stored data.

If you have any questions about this research or you feel you need more information to determine whether you would like to volunteer, you can contact my advisor, Doris Bergen, at bergend@miamioh.edu. If you have questions or concerns about the rights of research subjects, you may contact our reviewing body: Research Ethics and Integrity Office at Miami University at (513) 529-3600 or humansubjects@miamioh.edu.

Appendix G: Online Survey

I. Personal Questions

1. Please list the language courses you teach.

   _____

2. Approximately how long have you been teaching language?
   - 0–4 years
   - 5–9 years
   - 10+ years
3. Which group(s) do you teach? (select all that apply)
   - High school students
   - University/college-level students
   - Other (please specify): _____
4. What is your highest level of language-related education? (select all that apply)
   - Current master's degree student
   - Current doctoral degree student
   - Completed master's degree
   - Completed doctoral degree
   - Other (please specify): _____
5. What populations do your classes mostly consist of? (select all that apply)
   - Native Chinese speakers.
   - Native Spanish speakers.
   - Native English speakers.
   - Mixed groups (including English learners who speak various different languages).
   - Other (please specify): _____
6. In what part of the world do you currently teach?

   _____

II. Cultural Teaching Perspectives

All language teachers have experiences with students from different cultures and therefore unique experiential perspectives. If culture is stressed in your courses, please respond to the following based upon your current opinions. If culture is not stressed, respond based upon what you think/would presume, if offered the opportunity to teach cultural competencies.

For the purposes of this study, cultural competencies are demonstrated by:
Knowledge of one's own and another's unique, learned system of thinking and feeling that is shared by a group of people in society (a culture), related skills for interacting effectively across groups, and awareness/emotional reflexivity when interpreting and expressing group meanings.

1. The teaching of language should be tied to the cultures associated with that language.

strongly disagree 1	disagree 2	undecided 3	agree 4	strongly agree 5

2. Students tend to learn culture automatically when they are taught another language.

1	2	3	4	5

3. Language learners should develop awareness of similarities between their culture(s) and the target culture(s).

1	2	3	4	5

4. Language learners should develop awareness of differences between their culture(s) and the target culture(s).

1	2	3	4	5

5. Language learners should develop skills to teach aspects of their culture(s) to others.

1	2	3	4	5

6. Language learners should be educated to challenge the cultures of others.

1	2	3	4	5

7. Language learners should be educated to challenge their own cultures.

1	2	3	4	5

8. Native speakers tend to be the best model of linguistic competence in a language.

1	2	3	4	5

9. Native speakers tend to be the best model of cultural competence in a language.

1	2	3	4	5

III. Feelings about Cultural Teaching and Learning

10. I feel very interested in teaching culture to language learners (even if I do not teach it).

1	2	3	4	5

11. I feel it is very important to teach culture to language learners (even if it is not a policy).

1	2	3	4	5

12. I feel that I am very prepared to use a variety of methods to teach culture (even if I do not).

1	2	3	4	5

13. I feel that I am very prepared to assess cultural learning successfully (even if I do not).

1	2	3	4	5

14. I feel it is very important to teach language learners about social identity groups.

1	2	3	4	5

15. I feel it is very beneficial to teach a variety of cultures in the language classroom.

1	2	3	4	5

16. Unintended learning outcomes frequently result from intercultural language teaching.

1	2	3	4	5

17. I feel I am very familiar with advances in intercultural language education.

1	2	3	4	5

IV. Cultural Teaching Experiences

18. In the degree program in which I was trained/am being trained to teach language, courses or major coursework on cultural instruction is required.

1	2	3	4	5

19. In my workplace, superiors are very supportive of cultural teaching in language courses.

1	2	3	4	5

20. Where I teach, all language learners are provided many opportunities to interact with people from different cultural affiliations.

1	2	3	4	5

21. In my courses, I make great efforts to teach culture to my language students.

very rarely 1	rarely 2	sometimes 3	often 4	very often 5

Thank you for your responses. I would really like to have conversations with some respondents to learn more about these topics. If you would be willing to participate in an email or phone interview (of no more than ten minutes), please let me know at Jessica.Downey@miamioh.edu. The interviews will consist of six questions to help me understand some examples and particularities of your opinions and experiences with cultural instruction, even if culture is not emphasized in your courses.

Additionally, if you have knowledge of other language instructors who may be interested in taking this survey, please feel free to forward them the email invitation.

Thank you again for your time.

If you would like to receive the publications of this project, please click on this link which will take you to a separate form to send your email address. The research survey and the contact survey are not linked. https://miamioh.qualtrics.com/jfe/form/SV_6Yd0q1Tf6D4wXnE

Appendix H: Email and Phone Interview Questions

How often do you teach culture in your language courses?

a. **Very rarely**
b. **Rarely**
c. **Sometimes**
d. **Often**
e. **Very often**

If you answered sometimes, often, or very often, please respond to these questions:

1. Which areas of culture do you feel are most important to teach your students and why?
2. What do you feel has prepared you to teach culture?
3. Please provide a few examples of how you teach culture in your courses.
4. Have you had any negative experiences teaching culture? If so, could you describe them?
5. Do your students feel they are learning enough about culture? Why do you think so?
6. Is there any professional development that has really helped you teach culture? If so, what?

If you answered very rarely or rarely, please respond to these questions:

1. Which areas of culture do you feel are most important to teach your students and why?
2. Even though culture is not emphasized in your courses, how prepared do you feel to teach it?
3. If you were to emphasize culture in your courses, what are a few examples of how you might teach it?
4. Have you had any negative experiences teaching culture? If so, could you describe them?
5. Do your students feel they are learning enough about culture? Why do you think so?
6. If you were to emphasize culture in your courses, what professional development would you do to support your teaching?

Finally, for all respondents:
Is there anything else you would like to add or comment on?

Appendix I: Institutional Review Board Exemption

MIAMI UNIVERSITY

Research Ethics and Integrity Program
102 Roudebush Hall
Miami University, Oxford, OH 45056

Approval Date: 10-May-21

Primary Contact: Jessica Downey

UniqueID: downeyj3

Faculty Advisor: Doris Bergen

UniqueID: bergend

Department: Educational Psychology

Protocol Title: Cultural Competencies in Language Teaching

Protocol ID: 03847e

(please refer to this ID number in all correspondence to program administration)

The project noted above and as described in your application for registering Human Subjects (HS) research has been screened to determine if it is regulated research or meets the criteria of one of the categories of research that can be exempt from approval of an Institutional Review Board (per 45 CFR 46). The determination for your research is indicated below.

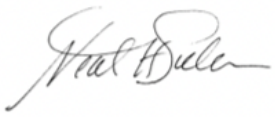
The research described in the application is regulated human subjects research, however, the description meets the criteria of at least one exempt category included in 45 CFR 46 and associated guidance.

The Applicable Exempt Category(ies) is/are: 2

As part of the exemption process, your procedures were reviewed for and found to be in adherence to the principles for the ethical conduct of research as described in the Belmont Report and Declaration of Helsinki.

Research may proceed upon receipt of this certification and compliance with any conditions described in the accompanying email message. When research is deemed exempt from IRB review, it is the responsibility of the researcher listed above to ensure that all future persons not listed on the filed application who i) will aid in collecting data or, ii) will have access to data with subject identifying information, meet the training requirements (CITI Online Training).

If you are considering any changes in this research that may alter the level of risk or wish to include a vulnerable population (e.g. subjects <18 years of age) that was not previously specified in the application, you must consult the Research Compliance Office before implementing these changes.



Exemption certification is not transferrable; this certificate only applies to the researcher specified above. All research exempted from IRB review is subject to post-certification monitoring and audit by the compliance office.

Neal H. Sullivan, PhD

Director: Research Ethics and Integrity Program

Research and Innovation Office

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